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CONTENT

**PART I
 THE PROBLEMS OF MODERN PHILOSOPHY
 OF EDUCATION**

Maria G. Amilburu, Marta Ruiz-Corbella (*Spain*).
 Philosophy of Education and Education
 in Competences in the context of the European
 Higher Education Area5

Haroldo Fontaine, Xiaolei Zhang (*Florida, USA*).
 “Filial piety” – Species of tradition: A Heideggerian
 pedagogy for its revision ... or demise (for those so
 inclined).....17

Semrádová Ilona (*Prague, Czech Republic*).
 On the bases of teachers’ professional ethics.....28

Hogenová Anna (*Prague, Czech Republic*).
 The body and speech37

Zagorulko L. P. (*Novosibirsk, Russia*).
 Philosophy of education as a methodological
 foundation of language education40

Petrov V. V. (<i>Novosibirsk, Russia</i>). High quality education: the unity and opposition of various models of development	45
Khotskina O. V. (<i>Novosibirsk, Russia</i>). Philosophy of naming	51
Shmatkov M. N. (<i>Novosibirsk, Russia</i>). Informatization of education from the viewpoint of social philosophy: methodological aspects	59
Kosenko T. S. (<i>Novosibirsk, Russia</i>). The worldview foundations of modern upbringing	67
Hogenová Anna (<i>Prague, Czech Republic</i>). To the phenomenon of seeking	73

**PART II
FROM THE HISTORY OF PHILOSOPHY
OF EDUCATION**

Samuel Mendonça and Helaine Lima (<i>Brazil</i>). Autonomy in Kant and Jacques Rancière under Gert Biesta's view	90
Pelcová Nadezda (<i>Prague, Czech Republic</i>). Education as a movement of human existence (Jan Patočka's philosophy of education).....	99
Santi Angela (<i>Rio de Janeiro, Brazil</i>). The Happiness Pedagogy in Tsunessaburo Makiguti (a trip through the unknown revolutionary Japanese pedagogy).....	109
Tahereh Javidi Kalatehjafarabadi (<i>Mashhad, Iran</i>). Mullah Sadra's idea about "existence" and "motion in substance" and its educational implications	120
Krámský D. (<i>Prague, Czech Republic</i>). European man and crisis at J. A. Comenius and Jan Patočka ..	130

**PART III
PHILOSOPHY OF EDUCATION OF THE EAST AND WEST
(A CROSS-CULTURAL ANALYSIS)**

Pelcová Nadezda (<i>Prague, Czech Republic</i>). Culture and the possibilities of multicultural education	136
Kamashev S. V., Parshikov V. I. (<i>Novosibirsk, Russia</i>). Russia in the West-East cultural dialogue in the context of globalization	148
Nalivayko A. V., Nalivayko N. V. (<i>Novosibirsk, Russia</i>). To the question about Eastern and Western philosophy of education: similarities and specifics	157
Lygdenova V. V. (<i>Novosibirsk, Russia</i>). Russian organizational culture between East and West: ethnographic approach	163
Ashilova M. S. (<i>Almaty, Republic of Kazakhstan</i>). Western and Eastern education: a comparative analysis ...	170

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РАЗДЕЛ I

ПРОБЛЕМЫ СОВРЕМЕННОЙ ФИЛОСОФИИ ОБРАЗОВАНИЯ

Мария Г. Амильбуру, Марта Руиз-Корбелла (Испания). Философия образования и компетентностное образование в контексте европейского высшего образования	5
Харольдо Фонтэн, Ксиаолей Занг (Флорида, США). “Почитание старших” как элемент традиции: Хайдеггеровская педагогика как средство его пересмотра ... или упадка (для тех, кто так настроен)	17
Семрадова Илона (Прага, Чешская Республика). Об основах профессиональной этики учителей	28
Хогенова Анна (Прага, Чешская Республика). Тело и речь	37
Загорюлько Л. П. (Новосибирск, Россия). Философия образования как методологическая основа языкового образования	40

Петров В. В. (<i>Новосибирск, Россия</i>). Образование высокого качества: единство и противоположность различных моделей развития	45
Хощкина О. В. (<i>Новосибирск, Россия</i>). Философия именованья	51
Шматков М. Н. (<i>Новосибирск, Россия</i>). Информатизация образования с точки зрения социальной философии: методологические аспекты	59
Косенко Т. С. (<i>Новосибирск, Россия</i>). Мировоззренческие основы современного воспитания ..	67
Анна Хогенова (<i>Прага, Чешская Республика</i>). О феномене поиска	73

**РАЗДЕЛ II
ИЗ ИСТОРИИ ФИЛОСОФИИ ОБРАЗОВАНИЯ**

Самуэль Мендонса и Элен Лима (Бразилия). Концепции автономии у Канта и Жака Рансьера с точки зрения Герта Биеста	90
Надежда Пелцова (<i>Прага, Чешская Республика</i>). Образование как движение человеческого бытия (философия образования Яна Паточки)	99
Анжела Санги (<i>Рио-де-Жанейро, Бразилия</i>). Педагогика счастья Цунессабуро Макигути (путешествие с неизвестным японским педагогом-новатором)	109
Таэрех Джавиди Калатехджафарабди (<i>Мешхед, Иран</i>). Идеи муллы Садр о «бытии» и «движении в субстанции» и их приложения в образовании	120
Крамский Дэвид (<i>Прага, Чешская республика</i>). Европейский человек и кризис по Я. А. Коменнису и Яну Паточке	130

**РАЗДЕЛ III
ФИЛОСОФИЯ ОБРАЗОВАНИЯ ВОСТОКА И ЗАПАДА
(КРОССКУЛЬТУРНЫЙ АНАЛИЗ)**

Надежда Пелцова (<i>Прага, Чешская республика</i>). Культура и возможности мультикультурного образования	136
Камашев С. В., Паршиков В. И. (<i>Новосибирск, Россия</i>). Россия в диалоге культур «Запад» – «Восток» в условиях глобализации	148
Наливайко Н. В., Наливайко А. В. (<i>Новосибирск, Россия</i>). К вопросу о философии образования Востока и Запада: общее и особенное	157
Лыгденова В. В. (<i>Новосибирск, Россия</i>). Российская организационная культура между Востоком и Западом: этнографический подход	163
Ашилова М. С. (<i>Алматы, Республика Казахстан</i>). Западное и Восточное образование: сопоставительный анализ	170

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PART I
THE PROBLEMS OF MODERN PHILOSOPHY OF EDUCATION

РАЗДЕЛ I.
ПРОБЛЕМЫ СОВРЕМЕННОЙ ФИЛОСОФИИ ОБРАЗОВАНИЯ

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PHILOSOPHY OF EDUCATION AND EDUCATION IN
COMPETENCES IN THE CONTEXT OF THE EUROPEAN
HIGHER EDUCATION AREA^{1*}

María G. Amilburu, Marta Ruiz-Corbella (Spain)

***Abstract.** The construction of the European Higher Education Area (EHEA) has shaped university policies in European countries over the last few years. Education is seen as the basic factor in achieving social inclusion and progress in society at any level; hence the emphasis on the idea that universities should be closely connected with the market and employment. Training in competences has become a main feature in what is now a new educational approach. In this article, we would like to criticise some aspects of the “Competence Model” typical of the Bologna Process and, in presenting the results of a research work carried out among Education university students and lecturers in Spain, we argue in favour of Philosophy of Education as a kind of practical knowledge that is unfortunately often absent from the curriculum of Educational Studies and Teachers training.*

***Key words:** European Higher Education Area (EHEA), Competence-based model, Philosophy of Education, Teachers training.*

^{1*} An earlier version of this paper was presented at the 2009 ECER Conference. The authors would like to thank the colleagues present for their helpful comments and suggestions.

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ФИЛОСОФИЯ ОБРАЗОВАНИЯ И КОМПЕТЕНТНОСТНОЕ ОБРАЗОВАНИЕ В КОНТЕКСТЕ ЕВРОПЕЙСКОГО ВЫСШЕГО ОБРАЗОВАНИЯ

Мария Г. Амильбуру, Марта Руиз-Корбелла (Испания)

Аннотация. Создание Зоны Европейского высшего образования определяет в последние несколько лет политику университетов европейских стран. Образование рассматривается как основной фактор достижения социальной включённости и прогресса общества на всех уровнях; отсюда и акцент на той идее, что университеты должны быть тесно связаны с рынком и наймом на работу. Компетентностное образование превратилось в главную особенность того, что называется сейчас новым образовательным подходом. В данной статье мы высказываем критику некоторых аспектов «Компетентностной модели», типичной для Болонского процесса; и, представляя результаты исследовательской работы, проведённой среди студентов и преподавателей университетов Испании, мы обосновываем значимость философии образования как некоторого вида практического знания, которое, к сожалению, часто отсутствует в расписании занятий при подготовке учителей и специалистов по образованию.

Ключевые слова: Зона Европейского высшего образования, компетентностная модель, философия образования, подготовка учителей.

1. Introduction

The construction of the European Higher Education Area (EHEA) has shaped university policies in European countries over the last few years, such that we have witnessed unprecedented reforms in university systems. We are not just faced with one more change to the curriculum, but rather with the transformation of Higher Education institutions into *a new kind of university*.

Universities ought to be equipped and ready to meet the expectations of today's knowledge-based society, and to answer its demands for lifelong learning. This is because universities are considered the driving force of economic growth, employment and productivity, and they are seen as the real driving force behind economic development in almost all countries.

Training in competences has become a main feature in what is now a new educational approach. The concept of “competence” is a broad one, including the set of necessary skills for performing a job, and the capacity of transferring these abilities and knowledge to new situations. But the “education in competences model” that is being proposed (and imposed) reduces the field of “competences” to those “skills required to perform a job, whilst forgetting many other aspects of life; and it would be better to remember that life is more than just *having a job*. “Preparation for life” – which is often invoked as the purpose of education

– is a much richer and all-embracing concept and it demands more axiological reflection to clarify the value we place on work in our lives.

In this article, we would like to present the results of a research work carried out among Education university students and lecturers in Spain, and to criticise some aspects of the “Competence Model” typical of the Bologna Process. In fact, we speak in favour of Philosophy of Education as a kind of practical knowledge that is unfortunately often absent from the curriculum of Educational Studies and teacher training.

2. The Bologna Process and the Logic of Competences

The final decades of the twentieth century were marked by continuous education-system reforms, together with the expansion to education for all (World Educational Forum, 1990), in an atmosphere of quick changes taking place in society, politics, the economy and other areas.

As a result of the *Bologna Declaration* signed by the Commission of the European Communities in 1998, which defined the idea of the university in accordance with the economic and social needs of the emerging European Union, the reform of European universities and the construction of the EHEA are known commonly as “*The Bologna Process*”². The aim of this process is to create a new type of university characterised by high indices of international competitiveness, mobility and employability. To reach to this goal, it would be necessary to forge common structures that guarantee transparency, compatibility and comparability, as the only way to get a highly competitive system capable of attaining social and economic leadership.

Thanks to the implementation of the EHEA, it is said, the Europe of knowledge will be established, favouring growth and social cohesion, that will lead to the establishment of a quality educational system.³

At the core of the construction of the EHEA and in order to respond to the demands of the job market, is the effort to develop in the students the set of *competences* that are necessary to perform a job. This means that universities have to define clearly the basic skills that the students have to acquire and afterwards, to design a competence-based curriculum, that will help them to cope with new tasks and challenges (Monereo & Pozo, 2007).

The mirror the university has to look into when designing the curricula will no longer be the world of science, but that of economy. Thus, both the teaching and

2 Entering ‘Bologna Process’ as the descriptor in any search engine will yield a considerable number of hits. For example, at the writing of this article, ‘Bologna Process’ had 1,950,000 hits on www.google.com. Accessed January 15, 2011.

3 To understand this European movement it is necessary to review, as the background to the process, the *White Paper on Growth, Competitiveness, Employment: The Challenges and Ways Forward into the 21st Century* (1994) and the *White Paper on Teaching and Learning: Towards the Learning Society* (1996). Both are available at: http://europa.eu.int/comm/education/index_en.html.

the research work done at the university have to satisfy vocational and economic needs and interests as their primary purpose. This obviously entails a radical change in the very essence of the idea of “the university”. What is abandoned is the interest in the acquisition of knowledge and understanding, stressing, on the contrary the practical aspect of learning *how to use and apply* knowledge.

3. Identifying Competences

It is not easy to define the concept of “competence”. Nevertheless there seems to be a basic consensus about the four main features that delineate it:

It is a *complex notion*, including both personal dispositions (capacities, motivations, aptitudes, etc.) and attributes related with work contexts (knowledge, abilities, skills, attitudes, etc.).

– It has a pre-eminently *active orientation*, so that it is meaningful only if it favours action.

– Competences are *work-context oriented*, and they imply multi-purpose and flexible learning (Navio, 2005; Rué 2007; Rodriguez Esteban & Vieira Alle, 2009).

– Mastering a competence implies an effective, efficient, intentional, immediate knowledge of *what-to-do*, which makes use of resources in contexts of action, where new learning is generated (Marcelo, 2000).

Thus, “competence” can be defined as a “proven ability to use knowledge, skills and personal, social and/or methodological abilities, in work or study situations and in professional and/or personal development.” (Commission of the European Communities, 2006). In short, it is the synthesis of knowledge, capacities, attitudes and personal traits involved in effectively carrying out a given activity.

It is possible to distinguish between *generic* competences (also called *transversal* competences), *key* competences and *specific* competences.

– *Generic* competences are those competences that people need to master in order to become active members of a flexible professional world, with adaptive and competitive abilities and the capacity for lifelong learning.

– *Key* competences are those abilities that must be learned for smooth integration in society and for the practice of any profession.

– *Specific* competences belong “exclusively to one professional profile, or shared by a small number of profiles. Generally they are related to the specific disciplines or abilities of the most common professional practices in the given profile.” (Yañiz & Villardon, 2006).

The competence-based training model provides some positive ways of looking at education, – as providing greater versatility in learning and a better adjustment to the needs and demands of society. We cannot consider these now (Villa & Poblete, 2007). But there are also quite a number of negative aspects

to this approach, mainly because the notion of ‘competence’ that is used in the Bologna Process documents leads to a fragmentation of units that makes difficult the dimensions of integration and globalism characteristic of contextualized activities, as Carr and many others have pointed out (Carr, 2000; Navío, 2005, Rué, 2007; Rodriguez Esteban & Vieira Alle, 2009).

4. Training professionals: developing competences to do the job

Education, as an activity, is old as humanity and for a long time this task did not require high-level specific training, nor did it enjoy any remarkable social recognition. It was only in the second half of the twentieth century that, little by little, the professional teaching sector gained strength and autonomy. It was then when it was felt that what the provision of a firm basis for initial Teachers training was needed.

Nowadays, since education is no longer focused strictly on “teaching”, there is a wide range of tasks performed by “educators”. Education embraces other activities that correspond to specific social needs; and this gives rise to different jobs within the educational working sector.

A “professional profile” is the combination of traits that define the professional identity of the people who perform a particular job and show the primary functions that this job has to achieve, as well as the ordinary tasks in which such functions are exemplified (Yañiz & Villardon, 2006), we can say that in Spain there are four main professional profiles within the education sector: *Teachers (Maestros)*, *Pedagogues (Pedagogos)*, *Social Educators (Educadores Sociales)* and *Educational Psychologists (Psicopedagogos)*.

a. The *Teacher* is a professional who plans, organises, guides and acts in the institutionalised process of teaching and learning at the Elementary School level.

b. The *Pedagogue* is the professional who works in order to detect and diagnose the educational needs of singular persons or human groups in different contexts.

c. The *Social Educator* is the professional who works to favour the education and social integration of people and groups in situations of social exclusion.

d. The *Educational Psychologist* provides educational guidance to promote comprehensive personal development aiming to raise the standards of educational quality.

According to the competence-based educational model proposed in the Bologna Process, the list of specific competences, functions and tasks of each professional profile is the key element that allows to identify the training needs of the future professionals, and must configure the structure and contents of the curricula.

We present in Table 1 a summary of the information contained in the Spanish *White Papers of “Pedagogía” (Pedagogy)*, *“Educación Social” (Social Education)*

and “Magisterio” (Teachers)⁴ concerning the contexts and functions in which different education professionals perform their work. This information provides Spanish universities with the compulsory guidelines for the design of the new curricula, in the spirit of the Bologna Process.

Table 1. *Contexts, Functions, Spheres of action and Professional profiles of those people working in the Education area in Spain, according to the White Books (2004)*

Education Professionals			
Context	Functions	Spheres	Profiles
Educational Social Community Business Work Research	Intervention	Action in education in formal contexts	Teacher at different educational levels
		Education administration	School administrator School administration inspector and supervisor Evaluator of educational systems and institutions
	Teaching	Guidance and action in education psychology	Personal, academic, professional, family guidance counsellor
	Planning		
	Management	Development and evaluation of didactic processes and means	Resource designer Designer and evaluator of teaching/ learning processes and curricular materials Teacher trainer
	Diagnosis		
	Advice	Training in labour organisations	Organisation training consultant and manager Trainer for trainers
	Design		
	Evaluation	Educational action for community and family development	Family educator Social educational agent for community development
	Guidance		
	Compensation	Marginalization, drug addiction and social ostracism	Educator and mediator in social integration processes Designer and evaluator of social integration processes (Pedagogue)
	Prevention		
	Re-education	Activity coordination and management	Activity coordinator Cultural resource administrator
	Research		
	Innovation	Socio-educational action with minors	Educator in social services and social integration institutions Mediator in fostering and adoption processes
	Mediation		
Promotion	Training and integration of adults and the elderly	Socio-labour guidance counsellor Trainer of adults and the elderly	
	Socio-educational care for diversity	Specialist in diversity care Triggering agent for integration in society and employment	

⁴ This table was drawn up using material from the ANECA’s 2004 *Pedagogy and Social Education White Papers*.

Since there is a complex net of professional roles on demand in today's society, there is room enough for several different professional profiles. In consequence the competences that these different professionals must acquire must be properly specified. Some generic and specific competences can coincide in more than one profile, but they ought to differ in some way to the others, leaving each one of these professional roles clearly defined.

5. The “most valued” competences by education professionals

There are some basic elements of initial professional training that would be of common interest for any education professional (regardless of his or her future specialization). Such elements would constitute the hard core of the generic competences needed by everyone and which should be present on all Education certificates.

In a recent empirical research work developed by the Faculty of Education of UNED, a group of 1,241 persons in the Educational sector (university students and lectures, teachers and Associations and Trade Union members) were asked which competences they thought that ought to be fostered in initial training of future educators. Table 2 is a summary showing the six most highly valued generic competences that this group of educators considered indispensable.

Table 2: *Six Competences Essential for any Professional in Education*

	Pedagogy	Social Education	Teaching
1st	Capacity of analysis and synthesis	Ethical commitment	Capacity for oral and written communication in mother tongue
2nd	Ethical commitment	Problem solving and decision making	Organisation and planning
3rd	Organisation and planning	Organisation and planning	Recognition of and respect for diversity and multiculturalism
4th	Problem solving and decision making	Interpersonal competences	Interpersonal competences
5th	Commitment to professional identity, development and ethics	Recognition of and respect for diversity and multiculturalism	Creativity
6th	Capacity for criticism and self-evaluation	Commitment to professional identity, development and ethics	Teamwork ability

Note that professionals of the educational sector do not give priority to those competences often most highly valued by society in general: ICT, information management and mastery of a second language, for example. On the contrary,

the study reveals a picture of professionals who are highly committed to their task in an ethical and humanistic way.

Among the subjects education specialists wanted to see incorporated into the curriculum for trainees in education were: Anthropology, History, Biology, Psychology, Social Studies, Economy, Politics, Ethics and Multicultural studies (ANECA (2004).

Table 3 shows a summary of the four areas of knowledge most valued by education professionals.

Table 3: *Areas of Expertise most sought after by Education Professionals*

	Pedagogy	Social Education	Teaching
1.	Knowledge of the sources concerning the work in its diverse spheres	Knowledge of the theoretical foundation and standpoints in socio-educational action and its spheres of activity	Knowledge of the contents to be taught, comprehending their epistemological singularity and the specificity of their teaching
2.	Knowledge of the theoretical and epistemological bases of educational and formative processes	Knowledge of the pedagogical, psychological and sociological positions underlying the processes of socio-educational activity	Understanding of the complexity of educational processes in general and teaching/learning processes in particular (goals, functions, theories of development and of curriculum, etc.)
3.	Knowledge of the foundation and methodology of evaluation	Knowledge of the fundamental characteristics of social and work environments	Respect for cultural and personal differences of students and other members of the educational community
4.	Knowledge of the foundation and principles of the theory of the curriculum	Knowledge of the theory and methodology for evaluation in socio-educational activity	Internalisation of the ethical facet of teaching, fostering critical, responsible citizenship

Number 1 is the kind of knowledge provided by those “key subjects” that shed light on the fundamental ideas of the educational task, and try to respond to the questions about *what* and *for whom* is education, *what is its purpose*, etc. These are the contents that constitute the core of any educational practice in any circumstance. Education professionals consider that knowing *what*, *why* and *wherefore* is what enables them to know how to respond in different settings and diverse circumstances. It seems, therefore, that educational professionals do not consider so important to learn a set of patterns of behaviour; they rather value more what will help them know themselves, and what will help them

know how to behave and how to deal with different educational situations. Education professionals also showed a strong ethical commitment to individuals and society; they are aware of the importance of their work for personal and social progress.

Looking at Tables 2 and 3 we can conclude that education professionals, as it is to be expected, are concerned about the know-how specific to their professional task. But they are even more concerned about the development of interpersonal and instrumental capacities which will enable them to make autonomous, responsible and creative decisions; in a word, the capacities that they need for making an innovative approach to the problems and situations they encounter in their work.

Nevertheless, in many academic environments there is a more or less visible interest in ridding the curriculum of Humanities subjects. Yet if we consider the results summarized in Tables 2 and 3 we may conclude that, even if they are unaware of it, educational professionals are asking for a philosophical orientation or approach in their specific formation.

But there is also place for some hope, because in the latest Teachers training curricula in Spain, subjects such as Theory of Education and Philosophy of Education have – although little – space.

6. What can Philosophy do for educators and education?

After what has been seen, we may conclude, not without some degree of concern, that the educational sector is suffering a severe dichotomy of viewpoints.

On one hand, there is an attempt, promoted within *political spheres*, to steer education down a clearly mercantilist path, an attitude that is reflected not only by the legislation emanating from different educational agencies, but also in the language that is used to refer to the education sector. Its vocabulary is adopting nuances characteristic of the business world: objectives, targets, competences, competences, effectiveness, relevance, educational transactions, clients, etc. (Pring, 2004).

On the other hand, *education professionals* (at least in Spain, as the study commented above makes clear) are claiming that priority must be given to a series of competences that do not properly pertain to the commercial world, belonging rather to the humanistic sphere: competences that are acquired and consolidated with the cultivation of humanistic knowledge (See Table 2).

The Humanities deal with the matters that make human beings different from the rest of the world: language, thought, freedom, artistic creation, society, etc. By this, they should be important for every university student. In the humanistic disciplines man himself becomes the topic of study and contemplates the most typical aspects of his own existence. On many occasions, however, this kind of knowledge is sneered at in the political and economic spheres, since Humanities subjects are considered irrelevant to the material development of

society or because of their supposedly abstract nature. But looking beyond the negative assessment the Humanities receive from some sectors of society (which, unfortunately, include the more powerful decision-making sectors), it is not difficult to reach top the conclusion that the Humanities should be present in all advanced studies, especially in the training of teachers. And if we look carefully through the list of education professionals “most wanted” competences, it seems that they themselves are asking for these humanistic subjects.

What is more, and judging by education professionals’ own lists of competences they consider most relevant for doing their job well, it seems that they themselves are calling for this training in the Humanities.

And among the Humanities, Philosophy holds a prime position, when it is seen not as an exposition of a particular *metaphysical system*, but as an exercise in *philosophical reflection*. It is important to underline this point, because sometimes Philosophy is taught in a wrong way, as if it were a product (a system of pre-chewed conclusions that one must learn) instead of an activity in which human beings must become personally engaged.

Philosophy is not some lofty knowledge reserved for specialists, but a type of reflection that helps every human being to take the steering wheel of his or her own life, and take a standpoint with regard to the rest of the world. Philosophy facilitates correct, logical reasoning; it imbues knowledge with unity and consistency and it urges to turn a critical eye upon our own convictions and prejudices. In this sense, it is wise to remember the role that Newman attributed to the acquisition of what he called “the philosophical habit” while being at university. He said that the enlargement of the mind which occurs in Higher Education does not consist merely in the passive reception of a number of unknown ideas, but in the mind’s energetic and simultaneous action upon and towards those new ideas; a kind of formative power. There is no amplification of the mind unless one set of ideas are compared with another and then organised into a system, tying what we learn to what we already knew. A great intellect is “one which takes a connected view of old and new, past and present, far and near, and which has an insight into the influence of all these on one another; without which there is no whole, and no centre. It possesses the knowledge, not only of things, but also of their mutual and true relations; knowledge, not merely considered as acquirement, but as Philosophy” (Newman, 1852).

This being so, the usefulness of Philosophy is not limited to providing thought-clarifying techniques. Rather, Philosophy’s contents are relevant in themselves for teacher training. Escámez sums up some of the topics that have traditionally been entrusted to the theoretical knowledge of education: the study of education as a human construct, the design of good educational practices to facilitate the acquisition of a series of competences by the subjects being educated, the socio-political contextualisation of education processes, etc. (Escámez, 2007).

In addition, among the most characteristic topics of Philosophy of Education there are some specially important for education professionals: the analysis of the anthropological concept that underlies the different theoretical models of education, the study of the specific traits of educational communication, the relationships between authority and freedom, the clarification of the ends, objectives and values of education, the place of social, civic, political, religious, ethical and aesthetic education within an educational programme as a whole, teachers' professional deontology, etc. All of them are key issues for understanding in depth educational practices.

Philosophy of Education makes a significant contribution to the training of education professionals; so that if Philosophy of Education were not somehow present in the training plans and curricula of future education professionals, their preparation could be considered incomplete.

This opinion is shared by many of them, working in different areas and at different levels of the educational system, for they consider that they need to know their subjects as well as how to teach them; but, in order to thoroughly accomplish their job – the task of *educating*, in the noblest sense of the word – they must cultivate their own character and personality, giving high priority to such things as intellectual life, critical thought, the capacity of deliberation and putting questions, research, and the way they relate to others. These cannot be considered peripheral or “optional” activities, but are to be found at the heart of all teaching work (Pring, 1996).

In order for Philosophy of Education to make an effective contribution it is necessary to consider Philosophy of Education as practical wisdom. Practical understanding is not *episteme*, theory or contemplation; nor is it *techne*, the knowledge that an expert possesses. The expression “*Philosophy of Education is practical knowledge*” not only means that Philosophy of Education is a *knowledge of and for action*, but that it is an *understanding in and from action*; it is the kind of wisdom that guides the *praxis*.

Philosophy of Education, as practical Philosophy, is a type of knowledge that, as Aristotle pointed out, helps to see *how to promote good through morally sound action*; in other words, it is a way of thinking that helps to make correct judgments about what is good to do here and now, to apply general law to a particular situation. It is, in short, a discipline that attempts to deepen our understanding in order to help professionals to acquire and cultivate prudence (*phronesis*) that is necessary in order to work well.

Philosophy of Education does not seek mainly “to generate new knowledge”; rather, it tries to provide a better and deeper understanding of things that we may already be familiar with. Philosophy of Education points towards the formation of a clear, consistent and specific *body of concepts that are able to illuminate and facilitate the task of educating*.

Thus the construction of the EHEA, based on the idea of training in competences, is a good opportunity – although it might at first seem otherwise – to introduce

a philosophical insight in the curricula of the future education professionals. This statement is backed by the fact that education professionals themselves depict the competences provided by Philosophy among the most valued to do well their job, as it has been shown in the tables provided.

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**“FILIAL PIETY” – SPECIES OF TRADITION:
A HEIDEGGERIAN PEDAGOGY FOR ITS REVISION ...
OR DEMISE (FOR THOSE SO INCLINED)**

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Abstract. With the high speed of globalization, more and more ideas about how to achieve social reform are arriving in China from the West. There is controversy in China about whether people should remain faithful to Confucian philosophy of moral education with its “filial piety” principle or whether to follow the trend of globalization, entailing taking a new and critical look at this principle, which could result in its revision, if not its demise.

Key words: Moral education, China, Confucian tradition, filial piety, globalization, Heidegger.

**«ПОЧИТАНИЕ СТАРШИХ» КАК ЭЛЕМЕНТ ТРАДИЦИИ:
ХАЙДЕГГЕРОВСКАЯ ПЕДАГОГИКА КАК СРЕДСТВО ЕГО
ПЕРЕСМОТРА ИЛИ УПАДКА (ДЛЯ ТЕХ, КТО ТАК НАСТРОЕН)**

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Аннотация. В связи с ускоряющимся темпом глобализации, всё больше идей о том, как достичь социальных реформ в Китае, прибывают с Запада. В Китае имеет место острая дискуссия о том, должны ли люди оставаться верными конфуцианской философии морального образования с его основополагающим принципом «почитания старших» или следовать

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общей тенденции глобализации, которая предполагает, по меньшей мере, новый и критичный взгляд на указанный принцип, который может привести к его пересмотру, если даже не к исчезновению, по крайней мере, в его понимании как необходимого и универсального морального принципа. Мы рассматриваем принцип «почитания старших», обращаясь к работам Джона Локка, Паоло Фрере и Мартина Хайдеггера.

Ключевые слова: *Моральное образование, Китай, конфуцианская традиция, почитание старших, глобализация, Хайдеггер.*

Introduction

With the high speed of globalization [1], more and more ideas about how to achieve social reform are arriving in China from the West. There is controversy in China about whether people should remain faithful to Confucian philosophy of moral education – its fundamental principle (arguably) being “filial piety” (we define this below) – or whether to follow the trend of globalization, which at the very least would entail taking a new (and critical) look at said principle, which could result in its revision, if not its demise, at least when understood as a necessary and therefore universal (instead of as a contingent) moral principle.

“Filial piety” is the central concern of this paper. In order to propose some possibilities for how to take a new and critical look at it – that is, for those who want to revise it, if not for those who want its demise – we will reflect on this principle with the help of John Locke, Paolo Freire, and Martin Heidegger. We hope to clarify their relevance for taking such a look in what follows.

Confucius and Confucianism in China: A Brief Sketch

Not long after his death in the 5th century B.C., Confucius became known as China’s “first teacher.” It would be impossible to discuss traditional Chinese philosophy of moral education without adducing Confucian thought. Cheng Tien-Hsi argued, “the whole Chinese social system, or rather what may be called Chinese civilization and culture ... is saturated with the teachings of Confucius....” [2]. It would not be an exaggeration to say that traditional Chinese philosophy of moral education is synonymous with Confucian philosophy of moral education.

Said philosophy is comprised of several interrelated principles. One is the idea that education should create and perpetuate a moral community. In order to be such a community, its members have to revere social cohesion and harmony – the Confucian Good, if you will. A second principle is that education should defend and reinforce the family institution, for the family is society’s basic unit. A third principle is that a stable family sustains a stable government. A fourth is that moral education also serves the purpose of preparing individuals for government service – i.e., to become members of чън-тзу, or the fellowship of noblemen – for in such a capacity they would be ideally suited to lead their

fellow citizens to virtue by means of their moral example. Government leaders demonstrate their moral leadership through their reverence of ritual performance, which is a communal act.

Within the Confucian tradition, Hsiao – or “filial piety” – is a fundamental moral principle that ensures the stability of ritual performance. We will define “filial piety” in the following way:

[The] attitude of obedience, devotion, and care toward one’s parents and elder family members that is the basis of individual moral conduct and social harmony. [Filial piety] consists in putting the needs of parents and family elders over self, spouse, and children, deferring to parents’ judgment, and observing toward them the prescribed behavioral proprieties.... [It is] the basis of jen (“humanity”), the cultivated love of other people that was the Confucian moral ideal [3].

Chinese children have been (and are) expected to extend “filial piety” to their teachers. In light of the principles above, it should be clear that undermining “filial piety” would in effect undermine social cohesion and harmony, at least as traditionally understood. In short, it would undermine the Confucian Good! As we have seen, Confucian philosophy of moral education is (and has been) socially and politically conservative, and thus resistant to change [4].

Filial Education: Confucius and John Locke

Self-realization is one of the most important goals, if not the most important goal of Confucian philosophy of moral education. The process entails educating children away from what we might call a ‘narrow’ conception of self-interest toward, in the spirit of Tocqueville’s *Democracy in America* [5], “self-interest rightly understood.” For Chinese children, “self-interest rightly understood” would be self-interest in terms of, and only in terms of “filial piety” – i.e., in terms of their obligations to their parents and elders. In the Confucian tradition of moral education, [Children are] taught to prize self-restraint above everything else, and had to learn to be content with their lot and to live on good terms with relations, friends and strangers. They were taught not to answer back when their parents spoke to them, not to sit down if a superior – father, mother, a friend of the parents or someone senior to themselves – remained standing [6].

Instilling “filial piety” in children is the focus of their moral education. The principle reinforces the authoritarian and hierarchical structure of the family and the society. For example, when told, “I am right because I am your father”, children do not usually need another reason to behave in a particular way. If children internalize “filial piety”, which entails internalizing the imperative to feel shame and guilt for disobeying their parents and elders, then adults can assume that children will be ready to show the same attitude and behavior toward superiors in society at large. In short, the main purpose of Confucian philosophy of moral education is to compel children to internalize “filial piety”, and to behave accordingly.

In John Locke's philosophy of education, on the other hand, adults' cultivation of children's morality depends on developing their power of reason. According to Locke and many of his Enlightenment contemporaries, reason is God's voice in men, and God speaks according to His thoughts. It follows that developing children's power to reason amounts to developing their power to hear God's voice, and to read God's thoughts (presumably decoding them through inductive reasoning). Having mastered such literacy – a mastery not expected until riper years – children would furthermore develop their power to engage in deductive reasoning, so that as adults they could deduce God's moral laws from His thoughts, and to thus become convinced of their truth by the force of argument, not of authority. Hence, to be told "I'm right because I'm your father," and to thus be expected to behave accordingly, at best has an ephemeral effect on developing children's morality [7]. Locke argued that parents should always strive to develop children's reasoning powers and their understanding: [T]here is no virtue they should be excited to nor fault they should be kept from which I do not think they may be convinced of [by the force of argument], but it must be by such reasons as their age and understanding are capable of and those proposed always in very few and plain words [8].

Adults' cultivation of children's morality also depends on setting up good examples for them to emulate. In other words, parents should not do what they would not suffer their children to do. In this respect, and unlike the Confucian philosophy of moral education, there is a measure of equality between adults and children. In Locke's words,

If you punish him for what he sees you practice yourself, he will not think that severity to proceed from kindness in you, careful to amend a fault in him, but will be apt to interpret it as the peevishness and arbitrary imperiousness of a father who, without any ground for it, would deny his son the liberty and pleasures he takes himself [9].

In short, adults' behavior should embody the moral principles by which they want children to be governed.

In sum, Confucian philosophy of moral education promotes authority and hierarchy. Practicing this philosophy requires educating children to adopt "filial piety" unconditionally. Compared to Confucius, Locke argued for a more equal relationship between parents and children, where both would be bound by the dictates of reason. Thus, "filial piety" would not be shielded from the searching eyes of reason. A final word about the apparent superiority of Locke's philosophy of moral education relative to Confucius's, however, and its apparent power to revise, if not to reject "filial piety," remains to be said, and we will say it in a later section.

Schooling in China: Confucius and Paulo Freire

By and large, schools in China are expected to reinforce "filial piety," which is to say that they, like family units, are socially and politically conservative institutions. The importance of "filial piety" can be seen in the curriculum, where it is common to find moral education as the most highly

valued subject. It can also be seen in college entrance examinations, which are used to determine whether students have the proper academic as well as moral aptitudes. That said exams actually determine such aptitudes, teachers and students usually accept this claim without question.

Those who are familiar with Paolo Freire's philosophy of moral education have at least heard of the "banking method of education" [10] – a method commonly used by governments and other entrenched interests to legitimize their rule, and to promote blind obedience to its laws and ideas. According to Freire, not only does said method accustom the many to be ruled by the few, but it also accustoms them to accept such rule as the natural course of events. In effect, the "banking concept of education" socializes students to think of themselves as if they were objects — passive by definition, and active only when teachers command them to execute their orders [11].

Those inclined to revise, if not to reject "filial piety" as a moral principle may consider Freire's "problem-posing" philosophy of moral education a welcome alternative to its Confucian counterpart. While we would understand their position, we would advise caution in reaching this conclusion, as well as the conclusion that Locke's philosophy of moral education is another option to be preferred (as we said above). Our reasons for advising caution in these two cases will become clear below.

Confucian Philosophy of Education: An Obstacle to Globalization in China?

Although "filial piety" has had a deep and long-lasting influence on educational policy and practice in China, it is becoming increasingly difficult to sustain it within the context of globalization, into which competing values enter. For example, one of the authors of this paper has first-hand experience with Chinese children and peers who want an education that is future-oriented, and who consider "filial piety" a dead weight impeding the progress of globalization in China. However, she has also seen that according to most adults, "filial piety" can and must serve as the fundamental principle of moral education for children to internalize. Bell and Chaibong have noted that many Chinese adults hold the following opinion: [T]he ideologies and lifestyle of the West, such as individualism and materialism, threaten to destroy the Chinese society. It is necessary to maintain our ancestor worship tradition even in the waves of modernization [12].

Of course, maintaining "our ancestor worship tradition" requires the preservation of "filial piety," for without it, eulogizing ancestors would be a groundless practice. Our experience is evidence that at least some people in China are asking whether traditional Confucian values like "filial piety" are obstacles to globalization in China, and whether such a value has become outdated. In light of our experience, our answer to these questions is yes.

De-traditionalization in China with respect to “filial piety,” as well as in East Asia more generally, is an evolving reality [13]. We take it for granted that the principle of individual freedom, including in matters of morality, is globally ascendant. The principle implies creativity, creativity implies novelty, and novelty implies a break with Tradition [14]. Can “filial piety,” as we have defined it, encourage individuals to break with Tradition and to become moral entrepreneurs who author novel judgments of what is ‘right’ and what is ‘wrong’ for the purpose of surviving and thriving within the context of globalization? As of this writing, we hold the opinion the answer is no. If we are correct, then in what follows, we will propose a pedagogical method designed to make novelty in moral decision-making for the aforementioned purpose a genuine possibility.

A Heideggerian Pedagogy for the Revision (or Demise) of “Filial Piety”

Martin Heidegger’s *Being and Time* [15] suggests a pedagogy for the revision (or demise) of “filial piety.” The treatise is an analysis of human existence. One of his main concerns is the effect that Tradition—understood as “a morality, a mode of living ... (considered) venerable, unassailable, holy, true” [16]—has on a person and their being able to move from a position of relative inauthenticity to one of relative authenticity, which for Heidegger represent the extreme poles of human existential possibility. Regardless of the circumstances, all human beings live somewhere in between these extremes, and most just happen to be closer to the inauthentic pole. When a person exists inauthentically, they exist without understanding the basis of Tradition, so while they may live according to it as a matter of habit, they have not chosen to adopt it. When a person exists authentically, on the other hand, such a person understands the basis of Tradition and has chosen whether or not to adopt it. We will discuss each of these poles in turn.

A person exists inauthentically by virtue of having been taught that Tradition is self-evident. The claim of self-evidence conceals the basis, that is, the fundamental principle upon which Tradition rests. This basis is self-preservation [17]—i.e., human beings living a particular kind of life, in a particular place, and at a particular time, created moral principles to secure and perpetuate the conditions that preserved that life [18]. Teaching Tradition as if it were self-evident smuggles its fundamental principle past consciousness, and thus renders it undetectable. Once a student presupposes Tradition’s self-evidence, wondering about a ‘beyond’ or a ‘beneath’ Tradition becomes unnecessary, or worse, impossible. With its basis hidden, Tradition appears to be without a beginning, and since anything without a beginning must always have been, Tradition appears to be eternal. Thus, teachers who present Tradition in this way suggest that it exists in a realm beyond human reach, for it is short and ephemeral. In sum, teachers who hide Tradition’s fundamental principle

from their students, and thus teach them that it is self-evident, contribute to their students living inauthentically by denying them the opportunity to understand its basis and to choose accordingly.

One who lives closer to the pole of authenticity, on the other hand, interrogates the seemingly self-evident, perhaps because they have seen that all things are born, develop, decline, and die, and thus infer that Tradition must not be exempt from this pattern. By asking questions, or by being helped to ask questions like ‘who,’ ‘what,’ ‘when,’ ‘where,’ ‘how,’ ‘to what extent,’ and ‘for how long,’ a student can expose Tradition’s fundamental principle, and thus the reason for its birth. Once a student realizes that Tradition has a beginning, she will likely realize that it has an end. In other words, a student may come to realize that Tradition, like the human life that spawned it, begins, develops, declines, and dies.

In *Being and Time*, we also find the concept of solicitude, which Heidegger placed in the category of care. Solicitude is the type of care shown to other human beings. At its best, education occurs in a relation of care between teachers and students. Thus, we may think of education as a form of solicitude. Teachers can demonstrate it in two ways: by leaping in for students, or by leaping ahead of them [19]. We will discuss each one in turn.

When teachers leap in for students, they take Tradition’s answers to students’ moral questions and require students to memorize them in the form of rules – for example, “Revering one’s ancestors makes one virtuous” ... no exceptions! Then, teachers demand that students reproduce it verbatim on some sort of test. Once students comply, teachers distribute grades according to the accuracy of the various reproductions, and the cycle begins anew with the next lesson. How accurately (and quickly) students reproduce the rule is assumed to be a proxy for how well they know it, but they do not. Instead, by leaping in for students, teachers have ensured that Tradition colonizes the ‘ground’ students are trying to build, that is, they have prevented students from interpreting the rule, which they would do by translating it into terms that are consistent with their experiences. By denying students the opportunity to interrogate and translate moral rules, by forbidding them to look for and discover the basis of Tradition, and by denying them the opportunity to judge whether or not it secures and perpetuates the conditions for self-preservation, teachers teach students that Tradition has answered their questions once and for all. Hence, students come to think of learning as having the official purveyors of Tradition tell them what constitutes the ‘truth,’ then regurgitating it verbatim when told to. In short, when teachers leap in for students, they destroy learning.

When, on the other hand, teachers leap ahead of their students, they acknowledge and respect the ‘ground,’ that is, the moral understanding each student brings into the classroom. By virtue of being professionals, of being older, and thus of having more experiences, teachers prepare the ‘ground’

their students will travel in order to help them find answers to their questions. In practice, teachers present students with species of Tradition (e. g., “filial piety”), determine their understanding of it, guide them to interpret and interrogate it if they so choose, and get out of their way so they themselves may judge whether or not a particular species of Tradition helps them to secure and perpetuate the conditions for self-preservation. In short, when leaping ahead of students, teachers intervene in the process of interpretation, but they do not guarantee its results.

Interpretation looks something like this: when faced with a new situation requiring moral decision-making, students have to determine whether or not a particular moral rule applies. This is easy if the situation is sufficiently similar to ones they’ve encountered, but it is difficult if the situation is sufficiently different from them, for students must then determine whether or not, and if so the extent to which some moral rule applies to the given situation. Unfortunately, students cannot interpret the rule without first knowing its basis. This basis is exactly what teachers have not taught when they require students to merely memorize and regurgitate the rule. Only if students have come to understand this basis as a result of having themselves considered, for instance, whether or not, and if so the extent to which “filial piety” secures and perpetuates the conditions for self-preservation within the context of globalization, can they apply the rule correctly. If teachers hide the basis of the moral rules they wish to govern students’ behavior, then they will effectively encourage them to live inauthentically.

Admittedly, there is nothing easy about this approach to moral education. Not only would it face intolerance where imprudently applied, but also students themselves take a staggering array of experiences into their classrooms. Thus, we cannot simply legislate moral rules to students who have not themselves come to consider the issues the rules address. Students’ individual experiences must be the basis upon which their moral education rests. Our classrooms are not stations on assembly lines that produce multiple copies of the exact same product, for we do not begin with the same materials. If any country is to have citizens capable of critical, independent, and innovative thought in matters of morality, then there is no other alternative to moral education.

Some Thoughts Concerning (Inauthentic) Education

In his introduction to *John Locke on Education*, Peter Gay assessed Locke’s importance to education in the following way:

John Locke was the father of the Enlightenment in educational thought.... His *Essay Concerning Human Understanding* ... appeared in 1690 and laid the psychological groundwork for modern educational theory. His *Some Thoughts Concerning Education*, which took coherent shape while he was writing and rewriting the *Essay*, appeared three years later, in 1693, and applied his philosophy specifically to pedagogy [20].

Chinese reformers who are convinced that embracing ‘modern’ educational theories like John Locke’s philosophy of moral education will help them to survive and thrive within the context of globalization would do well to resist this conclusion, and for the following reasons.

John Locke is perhaps best remembered for his insistence, “Children are to be treated as rational Creatures” [21], as well as for his anticipation of Piaget in arguing that teachers should tailor their instruction to children’s psychological development by adducing reasons within their developmental capacity to understand. His commitment to reason notwithstanding, even a glance at *Some Thoughts* reveals that he takes divine revelation for granted in moral education. Once we understand this connection, we can also understand his argument for why instilling in children “a love of Credit, and an apprehension of Shame and Disgrace ... (amounts to) the great Secret of Education” [22].

For Locke, the reason why teachers should rely on shame to educate their students is to enlist this emotion to guide children away from vice and toward virtue (and in this he is virtually indistinguishable from Confucian philosophy of moral education), which in his mind is embodied by the Ten Commandments, among other Biblical texts. He claimed that students should be encouraged to learn them “perfectly by heart” and to recite them often [23], which suggests that they should be taught to place them beyond the pale of rational scrutiny. For Locke, such scrutiny underwrites his empirical method, which leads the student to the clear and distinct ideas of Cartesian lore [24]. For Descartes and Locke, and as we said before, these ideas are the voice of God that speaks in humans. In the realm of moral education, Locke considered the Ten Commandments the quintessential example of such ideas.

Some may object that Locke himself understood that parents and teachers would use his educational method to lead students to discover the rational basis for thought and belief, and thus the basis of a proper understanding and interpretation of a moral rule. However, we contend that Locke thought that proper understanding and interpretation necessarily lead students to God’s moral rules – the Ten Commandments chief among them. In short, Locke wanted students to memorize and regurgitate what he assumed reason would inevitably show them, namely, God’s will writ in stone. Since divine revelation reveals God’s will, students cannot interrogate it any further. In sum, Locke’s recommendations for moral education are the equivalent of asking teachers to hide Tradition’s fundamental principle from students who are seeking to build a ‘ground’ of their own. The “great secret” of Locke’s educational recommendations for teachers amounts to a method that makes in authenticity a virtue, his claim to relying on reason to question the basis for thought and belief notwithstanding.

Before drawing this section to a close, we want to issue a further warning to Chinese reformers who, having rejected Locke’s philosophy of moral education as promoting the very sort of social conservatism they want to shun, decide

that Freire's philosophy of moral education provides the answer to how to weather the storm of globalization, especially because it appears to critique "filial piety" so well. Freire understood that when children first enter the classroom, a great gulf separates them from being altruistic. We think that anyone familiar with Freire's Marxist thought would grant that without widespread altruism, the humanization of the "oppressed" that he wanted, which would require a massive redistribution of wealth, would be quite difficult, if not impossible. We think, therefore, that basing moral education on the principle of self-preservation – a principle we might characterize as egocentric – is the most sensible approach, for as our experience has taught us, the altruistic are few, but the egocentric, many.

Conclusion

We would like to end this paper with a little story about Changchang – a girl whose name means "flourishing." Not only is her name apt in light of the foregoing considerations, but her story also illustrates what we admit would be a likely difficulty for Chinese people who want to apply our method to revise, if not to reject, the principle of "filial piety." However, her story also makes us aware of a Bhabhian "third space" [25] i.e., a space inhabited by individuals who, while committed to revising said principle, may not be committed to rejecting it entirely. In other words, her story shows us that individuals who inhabit such a space may successfully revise "filial piety" situationally – i.e., not once and for all, as some may assume.

During a recent conversation at our favorite coffee bar in town, we shared our method with Changchang. She responded with the following thoughts:

To what extent can this new philosophy of moral education apply to the Chinese society? I highly doubt its application when it comes to the level of family. Take myself for example. I was raised to respect my father, obey his guidance. It's not exaggerated to say that this kind of character or habit is actually in my blood. I tried to argue with him about certain traditions that I don't like sometimes, but no matter I won the argument or not, I felt guilty about me being disobedient to him afterwards. But as to the school level, I can see the possibility of applying this new philosophy to the Chinese society.

This story is about how a group of Chinese high school students knock down their English teacher. My first English teacher in high school was horrible at teaching English. After the first semester, I decided to write a letter to the principal about the situation. About ten friends of mine signed up that letter to support me. A couple months later, we had a new English teacher. This behavior is actually against the traditional relationship between teachers and students in China. According to the tradition in Chinese society, the basic philosophy of moral education is rooted on the high level respect towards teachers. Presenting a protest of a teacher can be viewed as disobedience and to some point, too

ridiculous to succeed. Fortunately, we made it. This experience always gives me the hope that this new philosophy of moral education will become true someday in China.

Changchang's story showed us we could find people in China who would likely welcome our method, and use it to revise (or perhaps even to reject) "filial piety" in a way they see fit. If we imagine Changchang and her friends (11 in total), each of them sharing our method with 11 other people, and if each of those people in turn shared our method with 11 other people, then we can only guess how the geometric progression would shape the course of globalization in China.

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ON THE BASES OF TEACHERS' PROFESSIONAL ETHICS

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Abstract. The paper addresses the issue of theory, praxis and poiésis as manifestations of human activity and as sources of its further modifications. It deals with the application of this concept of human activity in the teaching profession. Therefore, the focus is on the most important anthropina as indispensable constants in the concept of the teaching profession. On the ground of the ethical analysis of the current situation of the world as well as that of a human being, we look for the bases of teachers' professional ethics. Contemporary scholars point out the substantial connection between education and meaningful co-being, which should become a field for dialogue. It is necessary to make sure that live communication is not pushed out by parallel monologues and that those models of thinking are not expanding, which could lead to obstacles to understanding and interpretation mistakes, and which are related especially to the

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instant knowledge and information technology reductionism. We also deal with the shift in the notion of teaching and of the dimensions of the teaching profession. More and more widespread is the notion of the model of a so called broad profession. A teacher is a specialist whose role is to facilitate the learning process and to create friendly conditions and challenging opportunities to release the pupils / students' potential. These moments can also be seen when incorporating information and communication technologies into the process of education and self-education. Implementation of ICT into tuition and creation of virtual learning environments are essential moments in the development of educational projects. The paper also deals with the axiological and ethical dimensions of the virtual learning environment. The outcome from the issue in focus is formulated in the reflection on e-learning as an educational strategy, on one hand, and as a cultural phenomenon on the other. The article closes with an outline of a structural framework of teachers' code of ethics.

Key words: *The teacher profession, professional ethics, theory, praxis, poiésis, human activity.*

ОБ ОСНОВАХ ПРОФЕССИОНАЛЬНОЙ ЭТИКИ УЧИТЕЛЕЙ

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Аннотация. *Статья обращается к вопросу теории, практики и поэзису как проявлениям человеческой активности и как источникам её будущих изменений. Изучается применение данной концепции человеческой активности к учительской профессии. На базе этического анализа современной ситуации в мире и в человеке мы пытаемся выделить основы профессиональной этики учителей.*

Ключевые слова: *Учительская профессия, профессиональная этика, теория, практика, поэзис, человеческая активность.*

Theory, praxis, poiésis as manifestations of human activity

Human activity manifests itself in many ways and interferes with both natural and social acts; it constitutes many of the substantial attributes of coexistence among people, demonstrates itself in practical, theoretical, as well as poetic areas. It is modified in the course of its application and through the impact of its consequences. It is not only the process itself that is modified; the agent himself, the generator of the process is modified, too.

The rational aspect of praxis represents the consequences intended. However, not every consequence can be foreseen, or anticipated. In an ideal case we are able to achieve an unexpectedly positive result; very often, though, undesirable results occur as an unpredictable side effect. These demonstrations of practical transforming and self-transforming activity can be found in every action, both partial and complex, systematically based and conducted – the pedagogical activity as educating activity being no exception.

Attempts at theoretical reflection on the world, at understanding the meaning of our actions, the meaning of our lives are, above all, connected with asking questions like “WHY?”. Revealing the meaning, belief in meaningfulness, desire for meaningfulness are, on the basic level, philosophizing and philosophical (or theological) concepts, which also project themselves into the questions related to single parts of the universum being examined, of which we are the examining and self-examining parts. These philosophical concepts are in the basics of special sciences. Pedagogy, as a free-standing discipline, necessary for performing the teaching profession, also defines the subject of its examination, its working methods, as well as the application connections of the conclusions achieved. Here, it is also necessary to ask questions like “WHY?”. Very often, though, we find mere taxonomy, description and presentation of methodological instructions “HOW?”. These instructions, often algorithmized, are very well planned, well linked to each other, they are logical, scientific, clear, but questions like “WHY?” are not answered, let alone asked. Contemplating the responsibility of the teaching profession represents an axiological and ethical level of approach. What and why, then obviously also why am I supposed to teach my students? What and why is supposed to be a positive value for them and how can we get at positive values? Why is instant knowledge not enough? Why is factographical rampancy of education contents risky? Why cannot the largely perfect, sophisticated, multidimensional virtual learning environments, perfectly equipped with information and communication technologies, take over the teaching and education process? Why is a teacher’s individual, personal, auctorial, both theoretically and emotionally engaged approach significant and irreplaceable?

Poiésis as creation connected with the birth of a new piece of work which has an aesthetic value, or as creation striving for aesthetic value, is not, in my opinion, closely related only to works of art. Poiésis can also be found for instance in the layout, in the decoration and adjustment of someone’s environment, in the way we dress, which locations we choose to be in and the way we adjust them, etc.

In our education effort we also create “pieces of work”, which are of cognitive value and are aimed at being applied – both directly or contextually. These pieces of work (lesson plans, textbooks, lecture notes, e-learning courses) also have their aesthetic, or aesthetizing features regarding the type of content, media, students’ age and maturity, the teacher’s technical skills and aesthetic habits.

The most important constants in the concept of the teaching profession

The most significant anthropina, given by the human ESSE, POSSE, NECESSE, assert themselves in the demonstrations of the theory, praxis and poiésis as the most important constants in the concept of the teaching profession.

These constants involve:

- belief in meaningfulness, desire for meaningfulness
- decency, morality, morals which reflect a large number of coordinates of axiological and ethical systems
- work
- education
- art
- effort to solve conflicts, both polis and cosmopolis as focused on in politics
- desire for knowledge, which shows results in systematized sets of knowledge of individual scientific disciplines, as well as in the processes aimed at education and self-education, as a part of the effort to understand what is around us.

For the concept of education at the intersection and blending of “worlds” in which we live, worlds showing “labyrinth type of motion”, it is still typical to use the scientific, subject-object scheme in ordinary school tuition. Pupils, students are presented with ready, prefabricated data, which have to be accepted and reproduced at the right moment. This “instant” knowledge, which is still given to pupils and students in large amounts and in a ready-made form, “easily consumable” knowledge does not provide enough references to wider context and does not cultivate human creativity.

Analysis of the varied world points to global issues, the issues related to the socio-cultural change, the change of paradigm, the problems of organizations, institutions, companies, as well as the problems of individual professions and individuals.

Contemporary scholars (Fink, Patočka, Palouš, Liessmann) [1, 2] point out the essential relationship between education and meaningful coexistence, which is always an area of advice, getting advice, consultation, dialogue, listening. It is necessary to make sure that live communication is not pushed out by parallel monologues, and that those models of thinking do not expand, which might lead to barriers in understanding or interpretation mistakes, and which are especially related to instant knowledge and information-technological reductionism.

The ever increasing demand on education, which does not settle for instant knowledge and the possibilities, outcomes, limits and pitfalls of technologies dominating our world, also brings about changes in the concept of teaching and the dimensions of the teaching profession. More and more widespread is the model of a so called broad profession, while the model of so called minimum competence, in which the basic activity of a teacher is the transmission of the findings from his or her school subject, or also the skills related to a specific school subject, is being abandoned. The model of a so called broad profession, the philosophical foundation of which can be found not only in the works of the above mentioned scholars, brings about the concept of a significant widening of the teacher’s sphere of action; the teacher being someone who takes care of the overall cultivation of a pupil / student, who is capable of reflection and

self-reflection, and who perceives teaching as an expert activity. A teacher is a specialist who facilitates the learning process and creates friendly conditions and challenging opportunities to release the pupils / students' potential. It is obvious that this concept of teaching is related to the basic anthropina and all three levels of relating a human to the world and to him-/herself (theory, praxis, poiésis). It employs transdisciplinarity, transversality and contextuality. These moments can be seen on the level of generality of knowledge, in its horizontal and vertical linking, as well as when incorporating information and communication technologies into the process of education and self-education.

Axiological and ethical dimension of virtual learning environment

Implementation of information and communication technologies into tuition and creation of virtual learning environment are, these days, essential moments in the development of educational projects, forms of education and creation of e-learning educational products. These processes are limited by the schools' technical equipment and the level of computer literacy on the part of both teachers and learners. Psychological, pedagogical, didactic and didactic-technological aspects of preparation, realisation of courses and evaluation of different learning environments are very often the subject of examination. Conferences, seminars and competitions focusing on e-learning, distance education, e-communities etc. are often organized. E-learning courses evaluation criteria in specific virtual learning environments are usually divided into four groups:

- These are the basic features of a course, especially expressing the course objectives, the overall design of the course, clearness of layout, originality, implementation of multimedia elements, quality and adequacy of complementary study materials.

- What is also judged, is the way the course encourages the students' own activity through the tools of communication, team work and samples of application of the subject matter on specific examples.

- An essential part of evaluation is judging the level of planning and organizing activities based on the syllable and calendar.

- Also, feedback provided for by self-tests, scheduled homework tasks and tests, is examined.

This “operating” framework, created ahead in the virtual learning environment (related to the necessity to accept precisely algorithmized procedures) represents the pragmatic aspect of the courses, their success, efficiency, accessibility, linking and relation to other sources. Creation of self-educating, cooperating e-communities results in a way from the activity of the creators of virtual learning environments, as well as individual courses. The possibility to constantly complement and update the content of courses, active participation and connection of individual participants in the course, widening the space and prolonging the time which the students can use for studying, can definitely be seen as a big contribution.

Positive characteristics also include the fact that more people can educate themselves in this way, that it makes systematic education accessible to groups of handicapped people, etc. On the other hand, we can come across a whole range of objections against the stronger and stronger trend to incorporate ICT in teaching. These objections result from general neophobic attitudes, as well as from the fears of technization, depersonalization, algorithmization, excess rationalization, economization, and in a way also possible simplification in the approach to the world, people, and oneself. Technical scientific civilization perceives ICT as an optimal tool for efficient and productive education in the direction of its further development. The question asked by philosophers, educators, psychologists, and even some of the authors of e-learning courses and their participants, is a question about the content of education within the varied world, and the question about the consequence of the reduction of the “essential education” (education of a man as a whole being) to the education for the technocratic, bureaucratic civilization, for the roles which we adopt and have to adopt if we want to succeed.

Thanks to its potential, however, ICT and educational courses created through them do not have to contradict “essential education”, as they can significantly respect the need to set the teaching objectives from the learner’s, the teacher’s point of view, as well as with regard to the content of the subject. They can make tuition distinctively individual, both with regard to its pace and to the range of above-standard offers, apart from the education standard. In future, therefore, we do not have to be accompanied by ICT as a symptom and a tool of a technocratic diktat. ICT and virtual learning environments based on and operating through them can also respect value, emotional, ethical and aesthetic relations and connections of cognitive content, thus contributing to personality development. In e-learning courses we can open space to both explanation and asking questions, including questions about meaning and meaningfulness. We assume that cognition implies open and reflected understanding; its essential part being feedback mechanisms, clarifying the common ground for communication as a precondition of cognition, and its essential feature being incompleteness. New knowledge is constantly emerging and continual updating is needed in the pedagogical process. Such updating can be very well realized in virtual learning environment, which does not present the subject matter, the topic to be mastered, only through the methods of explanation and description.

Hermeneutic approach

For the hermeneutic approach, pointing out the necessity to go behind the area of verbal explanation (both oral and written), a virtual learning environment is such a bearer of cognition that makes it possible to reconstruct potential questions, and that also makes it possible for the arising questions to be formulated and asked immediately. In a virtual learning environment, with the tools which

we have at our disposal, we can grasp concurring connections in different dimensions. Partial pieces of knowledge can be understood from the whole of connections which are the starting point for the author of the course and which is formulated in the form of objectives that are to be reached with regard to him/her as a teacher, with regard to the pupil / student, and with regard to the topic which is the subject matter of teaching and learning. Reflection on the topic, explicit wording of its meaning with regard to the competences required from the pupil / student, and self-reflection of the teacher's own predispositions to communicate the topic, contemplation on the different levels of the subject matter are the necessary prerequisites of teacher's preparation. Application of the hermeneutic approach in a virtual learning environment will result in making more specific the ideas of education for the 21st century covering the "Myslef – You", "Myself – World", "Myself – Myself" relations, "Myself" not being perceived as superior and egoistic, but in its experience, and knowledge set-out as a starting point for formulating the objectives of education. "Myself", which is more oriented, more reasonable, richer in feelings, with values derived from responsibility, "Myself", which is active, capable of self-reflection and reflection, is then the goal of education. While reaching this goal we can use ICT, which can also help us – if incorporated adequately into the process – to look for "the truth, the good and the beauty". [3]

E-learning, in this context then, is not a mere education strategy, but also a significant cultural phenomenon of the present time.

Conclusion

The most frequently discussed problems of the teachers' professional ethics include the content of education, the ways of communicating education contents, emphases put on the use of modern information and communication technologies within the life processes in the varied world. The teacher faces many dilemmas, many questions, out of which we can mention just a few:

- the problem of the cult of "fast experiences" on the part of pupils / students
- the issue of social exclusion
- integration of handicapped people
- intercultural dialogue in a multicultural world
- the influence of media and parameters of media education
- covert and overt vulgarity, aggressiveness, bullying
- emotional and moral apathy
- excessive amount of time spent at the computer ...

The structural framework of teachers' code of ethics should come out from the concept of the teaching profession and should include these items:

- Preamble
- Basic provisions: performing the profession in agreement with the Constitution, legislation and acting in compliance with the Code.

- General principles:
- teacher and performance of the profession
- teacher and pupil / student
- teacher and pupils' / students' parents
- teacher and colleagues.

The code of ethics should be based on theoretical background, and inspired by codes of ethics of different countries (see Appendix 1), or those of different professions, and through discussion of all parties concerned. We have all been pupils / students, some of us are teachers, and each one of us from his / her own point of view and from his / her own experience can contribute to compilation of the code if we see the need ...

Notes

[1] E-learning courses (Chapters from the culture and literature of German speaking countries, Translation from German language, Ethics and Philosophical seminar), which were introduced at our Faculty in 2001–2003 and which are being constantly supplemented and updated, are used, on one hand, in a “utilitarian” way to support in-class teaching, on the other hand, they strive to reach beyond the common knowledge horizons of teaching; since 2005 the courses ‘Ethics’ and ‘Philosophical seminar’ having also been also run as inter-university programmes.

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Appendix 1

Teachers' code of ethics sample – source USA

Preamble

The educator, believing in the worth and dignity of each human being, recognizes the supreme importance of the pursuit of truth, devotion to excellence, and the nurture of the democratic principles. Essential to these goals is the protection of freedom to learn and to teach and the guarantee of equal educational opportunity for all. The educator accepts the responsibility to adhere to the highest ethical standards.

The educator recognizes the magnitude of the responsibility inherent in the teaching process. The desire for the respect and confidence of one's

colleagues, of students, of parents, and of the members of the community provides the incentive to attain and maintain the highest possible degree of ethical conduct. The Code of Ethics of the Education Profession indicates the aspiration of all educators and provides standards by which to judge conduct.

Principle 1. Commitment to the Student

The educator strives to help each student realize his or her potential as a worthy and effective member of society. The educator therefore works to stimulate the spirit of inquiry, the acquisition of knowledge and understanding, and the thoughtful formulation of worthy goals.

In fulfillment of the obligation to the student, the educator—

1. Shall not unreasonably restrain the student from independent action in the pursuit of learning.
2. Shall not unreasonably deny the student's access to varying points of view.
3. Shall not deliberately suppress or distort subject matter relevant to the student's progress.
4. Shall make reasonable effort to protect the student from conditions harmful to learning or to health and safety.
5. Shall not intentionally expose the student to embarrassment or disparagement.
6. Shall not on the basis of race, color, creed, sex, national origin, marital status, political or religious beliefs, family, social or cultural background, or sexual orientation, unfairly—
 - a. Exclude any student from participation in any program
 - b. Deny benefits to any student
 - c. Grant any advantage to any student
7. Shall not use professional relationships with students for private advantage.
8. Shall not disclose information about students obtained in the course of professional service unless disclosure serves a compelling professional purpose or is required by law.

Principle 2. Commitment to the Profession

The education profession is vested by the public with a trust and responsibility requiring the highest ideals of professional service.

In the belief that the quality of the services of the education profession directly influences the nation and its citizens, the educator shall exert every effort to raise professional standards, to promote a climate that encourages the exercise of professional judgment, to achieve conditions that attract persons worthy of the trust to careers in education, and to assist in preventing the practice of the profession by unqualified persons.

In fulfillment of the obligation to the profession, the educator—

1. Shall not in an application for a professional position deliberately make a false statement or fail to disclose a material fact related to competency and qualifications.
2. Shall not misrepresent his/her professional qualifications.
3. Shall not assist any entry into the profession of a person known to be unqualified in respect to character, education, or other relevant attribute.
4. Shall not knowingly make a false statement concerning the qualifications of a candidate for a professional position.
5. Shall not assist a noneducator in the unauthorized practice of teaching.
6. Shall not disclose information about colleagues obtained in the course of professional service unless disclosure serves a compelling professional purpose or is required by law.
7. Shall not knowingly make false or malicious statements about a colleague.
8. Shall not accept any gratuity, gift, or favor that might impair or appear to influence professional decisions or action.

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UDK 13 + 159.9

THE BODY AND SPEECH

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***Abstract.** Body language is the most natural and most understandable dialogue in the world. The significance of the Olympic Games against the backdrop of body language is considered, as well as the role of hands in life's movement, the role of speech from the point of view of human principles.*

***Key words:** Speech, to talk, to speak, body language, phenomenology, intentionality.*

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ТЕЛО И РЕЧЬ

Анна Хогенова (Прага, Чешская Республика)

***Аннотация.** Язык тела реализует наиболее естественный и удобопонятный диалог в мире. Рассматривается значение Олимпийских игр на фоне языка тела, роль рук в жизненных движениях, роль речи с точки зрения человеческих принципов.*

***Ключевые слова:** Речь, разговаривать, говорить, язык тела, феноменология, интенциональность.*

There is a difference between talking and speaking. Whereas we only talk using words, we can speak without words. Our body can speak volumes; hence sport is a dialogue which is more open than any other and that is why the Olympic Games have such an immense significance.

From a phenomenological point of view life is a special kind of movement. This movement is the most complicated and cannot be reduced to a relationship between cause and effect. We can picture life as movement along a path. We leave from one point and arrive at another and in doing so we find ourselves in a situation which we could not predict. This plunging into a life situation is a role played by fortuity which we have to learn to live with. We cannot completely eliminate this fortuity; there is only one option and that is to be prepared for it. Sometimes it is called wisdom. That, from which we appear is called the beginning, in Greek “arché” and that to which we head for is called the goal (telos). The situations into which we are thrown turn on us and we have to solve the dilemma. We are equipped for these solutions with a beginning and a goal. At first everything we have obtained from our past generations is hidden, it is in our genes together with the customs and traditions with which we have been brought up. This becomes intertwined with the goals of our life movement (telos) and forms a foundation for solving a situation. From this basis we select possibilities, in Greek “dynamis”. These possibilities for solving a situation depend on our existence (arché) and our substance (telos).

In other words, life is not a simple line of cause and effect, as we are given to understand by natural sciences: biology, chemistry, and physics. Even the life of an athlete cannot be reduced to biological, chemical and physical causality. But if you look around you at how sports science is carried out, you will discover that research is mostly performed into these natural science causalities. Hence, an athlete is understood, very mistakenly, to be a means for verifying and falsify causality of this kind and many scientists build their reputations on this.

Being plunged into a situation is the work of the beginning, the end and the possibilities which the situation offers. But here we need to pay particular attention; we only perceive the options which are already inside us thanks to the

beginning – the goal that is prepared for us. Phenomenologically we call this protention. It is actually a set of “lines” which are formed by our experiences in a former life. We cannot eliminate the influence of this protention, it is very difficult. We only have to imagine an Asiatic practicing archery. The essence of this training is not the firing of the bow but the focus on an achievement in the moment, now. This focus is the crucial aspect but it is a mental achievement not physical in the Cartesian sense of the word.

The decision making process has at least four causes, exactly how Aristotle described them. They are efficient, final, formal and material causes (causa efficientes, finalis, formalis and materialis). Efficient causes are arché, final causes are telos, material causes are dynamis and formal causes are (energeia).

The result of these four causes is ergon, and this is nothing other than achievement. What is this ergon in the case of sport? It is nothing more than sporting achievement. Of course, if we know how to analyze ergon we can reach arché, telos, dynamis (possibilities) and energeia (pursuance). This means that we can understand the four causes from which ergon was constituted. This reverse procedure from achievement to cause has long been called hermeneutics. In modern times it was mostly brought to life by Martin Heidegger and Hans Georg Gadamer.

But here we are dealing with the body and speech. Everything that the body says is the body in achievement, before achievement and after achievement. It is necessary to learn to understand the body in a different way than by describing chemical, physical and biological causality. What is the basis of this understanding? It is the hands. The hands have a “body”. Why? Because the hands show telos, intention towards a goal. The hands lead us, they work, they open doors, they write and the wave at people when we part with them. Thus, it is not true that the body has hands, on the contrary “the hands have a body “. The hands tell us a lot about our lives. Extending a bodily “hand” is a language which has words. Whereas the bodily hand reaches out to existence in time and space, speech as another hand reaches beyond time and space, it enters into transcendence. Man is a being which in contrast to animals can enter into practically anywhere. A bodily hand can reach rescendance, a hand of language can reach transcendence. Both are connected in a genial way in the Olympic Games. Therefore we cannot merely understand them as physical achievement but also as sui generis achievement i.e. spiritual achievement.

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PHILOSOPHY OF EDUCATION AS A METHODOLOGICAL FOUNDATION OF LANGUAGE EDUCATION

L. P. Zagorulko (Novosibirsk, Russia)

***Abstract.** The author explores the role of philosophy of education as a methodological basis of modern system of language education. Philosophy of education acts as a systemic vision of language education. Philosophy of education shows how the general principles and theses of philosophy are used to analyze various aspects and dimensions of language education. Philosophy of education summarizes the fundamental patterns and trends of language education in terms of the essence of language and education.*

***Key words:** Language education, philosophy of education, methodological basis of language education*

ФИЛОСОФИЯ ОБРАЗОВАНИЯ КАК МЕТОДОЛОГИЧЕСКАЯ ОСНОВА ЯЗЫКОВОГО ОБРАЗОВАНИЯ

Л. П. Загорулько (Новосибирск, Россия)

***Аннотация.** Автор исследует роль философии образования как методологической основы современной системы языкового образования. Философия образования выступает как системное видение языкового образования. Философия образования показывает, что общие принципы и положения философии применяются для анализа различных сторон и аспектов языкового образования. В философии образования обобщаются фундаментальные закономерности и тенденции развития языкового образования с точки зрения сущности языка и образования.*

***Ключевые слова:** Языковое образование, философия образования, методологическая основа языкового образования.*

Problems of education have always been relevant to the entire society. They become particularly relevant now in the modern era of forming an information civilization.

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In our opinion, the best analysis of the current state of language education and its prospects is possible when it is based on the philosophy of education. According to N. V. Nalivayko, education is the most important subsystem of the society. Education is the foundation of economy of the postindustrial information society based on knowledge. Education plays a special role shaping the image of the world and people's lifestyle. It is a resource for the person to adjust to living in a multicultural society [1, p. 7]. Therefore, education can be regarded "as a way of being human, as a way of one's own development and evolution" [1, p. 109]. Generally speaking, education creates an image of the person's "self".

The term "education" in the philosophical literature is defined as "the spiritual aspect of the person which develops under the influence of moral and spiritual values which are his/her cultural heritage circle, as well as the process of education, self-education, influence that is the formation of his/her image. In this case, the main thing is not the amount of knowledge but the connection of the latter with personal qualities, the ability to independently manage the knowledge" [2, p. 311].

Since in the process of education the person develops cultural values it is education that is one way of entering the individual into the world of science and culture, as well as a necessary and important factor in the development of the entire society. The educational system embodies the state, trends and prospects of the development of society. It is education that promotes human adaptation to new living conditions. A fundamental philosophical idea of modernity is that the education system not only reflects the social life but is the basis of its sustainable development.

N. V. Nalivayko considers the philosophy of education as the methodological foundation of the modern educational system which includes two levels, one of which addresses the general philosophy and the other, education [3–5]. In this case, the first of these is associated with the research of a specific general philosophical methodology in education. Its foundation is general philosophical knowledge used in the education system. The second methodological level is addressed directly to the analysis and study of specific objective laws of education in its modern transformation [1, p. 238].

According to M. I. Fisher, philosophy of education produces an attitude to the pedagogical reality, its problems and contradictions, integrating and elaborating theoretical and methodological apparatus of the general philosophy and using the knowledge accumulated by special sciences. It gives meaning to this pedagogical reality and puts forward possible options for its conceptual transformation [6].

According to R. A. Kurenkova, it is precisely philosophy of education that is designed to determine what an anthropological foundation of education is, including language education, on what epistemological principles understanding

of the processes of learning and teaching is based, what the value-related and world outlook orientations characterize the position of the individual in contemporary culture [7].

From the standpoint of the author's research, philosophy of education acts as a systemic vision of language education.

The sphere of scientific competence of philosophy includes universal laws of human existence, society, and nature. Philosophy of education shows that the general principles and theses of philosophy can be used to analyze various aspects of language education.

According to N. V. Nalivayko [8], application of the methodological function of philosophy in education provides understanding of the major trends and prospects for its development; a strategy, tactics, policies in public and private life cannot be built without a philosophical approach.

Philosophy of education as an independent scientific direction, capable to perform the monitoring function in a rapidly changing system of values and objects of language education and to ensure dynamic development of the philosophical concepts of language education.

The problem of relation between language and reality is reflected upon in the works of the philosophers exploring the linguistic reality. Thus, even Humboldt raised the problem of the objectively real existence of language. N. I. Beresneva comments on the correlation of language and reality as follows: language acts in this sphere as one of the main factors affecting the occurrence and development of consciousness, self-consciousness, the formation of the society, because language itself, as real consciousness, belongs to the person [9, p. 42]. It is impossible to understand the nature of language, its possibilities only on the basis of linguistic theories. A more general philosophical approach is required to enter the linguistic phenomena in the overall picture of the entire process of development of the substance [9]. The study of the communicative activity of native speakers replaced the attempts to establish a direct link of language to the reality; and it was found that the relationship of language and reality is mediated by this activity. The scientific paradigm of philosophy of language is changing. Thus, the problem of the relations between language and reality moves from the scope of semantic relations into the sphere of pragmatics. The intellectual activity of native speakers and communication between them is a necessary link, able to relate language to reality. Considered in isolation, the words and sentences have a hidden meaning. Only in a certain context they acquire a real meaning. It follows from here that it is the usage that determines the meaning [10].

The methodological importance of the philosophy of education in the study of the issues of language education in modern conditions lies in the fact that the philosophy of education is not just thinking about education but the analysis of the philosophical problems, a system of generalized views on the development of language education.

A comprehensive analysis of the problems of language education is possible, because philosophy of education summarizes the fundamental patterns and trends of language education from the viewpoint of the essence of language. Thus, the philosophy of education as a methodology of knowledge forms some theoretical and methodological basis for language education, since the general principles and theses of the philosophy of education can be applied to analyze various components of language education. Using philosophical methodology creates prerequisites for the development of the cognition management process.

Philosophy of education as a methodological basis of the language education research requires disclosure of general patterns and trends in language education in the context of globalization.

The challenges of globalization affect today the basic global trends in human civilization. They are refracted in the development problems of the modern education system. In modern philosophical works, the subject of which being to consider the nature of global problems, is shown that the global changes become objective. They have been associated with the emergence of a number of world problems which today cannot be ignored.

In summary, let us note the following: until now the essential characteristics of language in their deep, categorical terms have not been actualized by the social and philosophical studies of the problems of language education in modern conditions.

It is impossible to understand the nature of language based only on the linguistic theories. It requires a more general philosophical approach to blend linguistic phenomena with a general picture of the integral global process.

Currently, the language must be considered from the perspective of interdisciplinary approaches that allow one to see anew the most important person's ability to communicate in its cross-cultural variety, which is the dialogue of cultures. S. G. Ter-Minasova believes that dialogue between cultures is the knowledge of another culture through one's own culture, and the own culture through the other one [11].

The foreign language education promotes not only better overall view of the individual, contributes to its educational level, promotes the discovery of new ways to get acquainted with the world's cultural wealth, but also contributes to a better understanding of one's own culture and its role in human development. It is necessary that language education should form not only the educated but also the cultural person, that education should teach the student not only the willingness to master the knowledge but also the ability to think.

The language education contributes to the personal development, since language is an instrument of insight into the world's culture and a tool of becoming aware of one's national and cultural identity, a tool for social interaction, formation and socialization of the personality.

In our opinion, philosophy of education is a section of Social Philosophy which sets and solves the problems of philosophy, as well as the problems in the field of language education as one of the most important aspects of being. Thus, the philosophy of education is a teaching, which organically includes axiological, ontological, epistemological, and other aspects and is a methodological basis for investigating problems of modern language education.

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HIGH QUALITY EDUCATION: THE UNITY AND OPPOSITION OF VARIOUS MODELS OF DEVELOPMENT

V. V. Petrov (Novosibirsk)

Abstract. *In the paper the development model of Russian and American education on the example of elite schools' formation is analyzed. The differences connected with national historical traditions, mentality, economic and political structures of these countries, mobilization or innovative types of development are considered. A special attention is paid to the fact that, although the models of Russian and American education were initially opposed, similar problems are observed there which showed the most severe crisis of national educational systems. The conclusion and the author's suggestions are made about the state policy of Russia in the field of elite education.*

Key words: *High quality education, elite education, innovative education, elite, society, genesis, information society, system of education.*

ОБРАЗОВАНИЕ ВЫСОКОГО КАЧЕСТВА: ЕДИНСТВО И ПРОТИВОПОЛОЖНОСТЬ РАЗЛИЧНЫХ МОДЕЛЕЙ РАЗВИТИЯ

В.В. Петров (Новосибирск)

Аннотация. *В данной работе анализируются модели развития образования высокого качества на примере становления элитных школ России и США. Рассмотрены различия, связанные с национальными историческими традициями, менталитетом, экономической и политической структурой этих стран, мобилизационным или инновационным типами развития. Обращается внимание на то, что хотя рассматриваемые модели образования высокого качества изначально были противоположны, в них наблюдаются схожие проблемы, которые свидетельствуют о жесточайшем кризисе национальных систем образования. Сделан вывод о том, какой должна быть государственная политика России в области образования.*

Ключевые слова: *образование высокого качества, элитное образование, элитарное образование, инновационное образование, элита, социум, генезис, информационное общество, система образования*

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Universal technologization and standardization of education creates problems for non-standard educational requirements and needs irrespective of what motivated this irregularity: the interests of pupils, the needs of specific social requirements or philosophical attitudes. As a compensation for the deficiencies in the mass humanitarian and technological education, the elite and elitist pedagogy appear that solve specific problems by specific means but at the same time it is not a technology.

Regarding the concept of «elite education», it is interpreted in modern literature from different positions. First of all, elite education means high quality education which includes not only the availability of good basic encyclopedic knowledge but also the ability to use this knowledge efficiently, to construct logical arguments and to make educated conclusions starting from a minimum of basic knowledge and receiving new and sometimes non-obvious results as well as the ability to further self-development throughout life depending on the changing needs of society [1].

The term of «elite education» can also be understood as a closed system of schools, colleges, etc. where people from wealthy families (elite of wealth), and children of noble people and senior government officials (elite of blood), that have the ability to pay for expensive tutoring including those from elite schools, are trained, at the same time individual talents of the personality are overshadowed. From our point of view such approach will fully correspond to not elite (high-quality) education but «elite education», i.e., education for the elite that means a closed system of education for a narrow circle of people.

The first educational institutions appeared as elite institutions because getting education itself meant rising of an individual who had acquired special knowledge among the other members of the society; i.e., it was a process of elevation above them. Education was a value and while introducing the student to the elite of the society it gave him the opportunity to hold high positions in the social structure. Historically elite education appeared and developed as a part of the elitist one, because only certain stratum could get access to education in general [2].

In the present time, elite and elitist education are developing against the background of the egalitarian one, which is based on the principle introduced by J. A. Komensky: «To teach everyone, to teach everything, and to teach about everything». Elite education which is an integral part of the overall education system is more adaptive and less inert than the mass education and it plays a role of a sensitive indicator of the processes that happen in the society. It is necessary to emphasize again that the development of general education is a necessary basis for the development of elite education. The higher the basic level of training is, the more successfully and more intensively the high quality specialist is developed and shaped in the system of elite education.

While comparing educational systems of Russia and the United States primarily from the aspect of elite education development, there we can see deep

differences between these systems which are connected to different historical traditions, mentality, economic and political structures of these countries, and finally with mobilization or innovative types of development.

American educational system has always been based on the type of pluralist development, within which different models competed, where the programs developed by the civil society organizations played an important role alongside with the public educational programs, and federal programs were more consultative than prescriptive (which is natural when there are private educational institutions), where state and local authorities had large influence on the education. It is a system with a high degree of decentralization.

The Soviet system of education was opposite to the previously described model: the state policy of dictation, unification, indoctrination of the training process, the dominance of egalitarian approach to the organization of the educational system. In the post-Soviet period, the educational system of Russia is rapidly moving towards its de-ideologization; the total governmental control is over; the process of educational programs and educational institutions diversification is taking place; and the increase of responsiveness to individual's and group's needs of the population is observed. In other words, this movement is apparently a process towards a pluralistic model of education. Thus, we can state a convergence of educational systems in Russia and in the United States within the paradigm of a pluralistic educational system. Russia moves away from etatism, political monism to political system's pluralism, which certainly conciliates it to the political system of the United States. Russian models of elite recruiting also change from the nomenclature to a pluralistic system, i.e., to a more open system that brings it together with the system of American elites recruiting [3].

Despite the fact that the models of Russian and American education development (which, as we noted above, are the basis for high quality education development) were initially opposite, similar problems are observed there, which showed the most severe crisis of the national educational systems. According to the daily newspaper «Daily news», the issue of May 17, 2009, 65–75 % of the U.S. students graduating from the fourth grade can not read and write; among the eighth graders 77% failed the state exam in mathematics; two-thirds of the U.S. school students of the eighth grade did not pass the exam in reading and writing, i.e., more than a half of the students aged 14–15 cannot read and write properly. An important problem is that the public (free) schools are overcrowded. In each class, 35–40 students study at the same time. It is despite the fact that the maximum allowable load indicator of each class (according to the U.S. standards) should not exceed 25 pupils. Fifth part of the schools is in poor condition and requires urgent repairs. As we noted above, private schools in the U.S. are paid schools. Many people cannot afford to give education to their children during 8–12 years while paying tuition of 5–15 thousand dollars per year (up to 180 thousand in 12 years during which the child is in school), and in addition the

level of teaching in some private schools can be disastrous: teachers do not have any qualifications (they are still learning to become teachers). Such nonsense has become widespread because the owners of the schools pay a school teacher without a diploma much less than to a certified teacher [4].

In the Russian system of education the educational quality decline is also observed. Thus, according to the results of research that was carried out in the Novosibirsk State Agrarian University, 64 % of the students have full knowledge of the basic nine-year education, 47 %, of the students is familiar with the knowledge of the eleven years of education, 22 % of the students have knowledge in the extent of so-called not complete high school education. In the Novosibirsk State University annually total dictation writing is conducted which welcomes all visitors. According to the 2010 data, in the NSU 235 people from 13 to 73 years old participated in the total dictation writing. 6 persons scored «5» (“A”) (2,5 %), 26 people got «4» (B), (11 %), 166 people were evaluated «2» (the worse point), (70 %) [5]. In addition the major problems are repair and schools equipment, particularly outside major cities.

A distinctive feature of any society’s development is the growth of investments into education. This is so in the world in general and especially in the most dynamically developing countries. There is a direct correlation between the size of education financing by various countries and the pace of their socio-economic development, i.e. investments into education are the most effective in terms of socio-economic progress.

Unfortunately, Russian policy contrasts with this global tendency and it has sharply decreased allotments into the field of education. In 1950 the USSR spent 10% of national income vs. 4 % in the U.S. on education and research; in 1988 7 % was spent in the USSR and 12 % was spent in the U.S.; in 1992 this figure in Russia was below 4 %. In the mid 1990-s Russia spent 0.52 % of GDP to the needs of science, whereas in Israel 3.5 % was spent, in Japan 3.05 %, and in the U.S. 2.75 % [6]. In 2006 the expenditure on education in the consolidated budget of Russia (to GDP) amounted to 3,7 %; in 2008, 4,1%; and by 2011 it is planned by the state to raise this rate to 4,4 %. According to the size of the teachers’ salaries Russia is an apparent outsider: Hungary’s position on this indicator that holds the last position among the countries which are members of the Organization for Economic Cooperation and Development (OECD) is far ahead of Russian rates (\$ 16 thousand per year). The average high school teacher, for instance, in St. Petersburg, has a salary about \$ 7 thousand per year, and their beginning colleague has a salary three times less. According to the Committee on Education and Science of St. Petersburg Government in 2007 the Head of Chair, PhD on average earned approximately \$ 12 thousand, while in Germany, Korea and Switzerland they earn more than \$ 51 thousand per year, and in the leading Luxembourg above \$ 88 thousand. The only sphere where we

still can compete with the West and the East is the cost of tuition fees that reflects the real costs of training the qualified specialist. Even in the leading universities of the country that were recognized by the industry leaders (Moscow State University, Moscow State Institute, Moscow State Technical University n.a. N.E. Bauman etc.) a year of tuition is \$ 10–12 thousand. As a rule the foreign universities' tuition price is 2–3 times higher [5].

In recent decades the U.S. government has been paying more attention to educational problems. In 1991 George W. Bush in his speech on the overall education policy accentuated that parents should be free in the choice of schools for their children. In his inaugural speech in 1993 W. Clinton acknowledged the important national goal of giving every American the opportunity to receive education up to higher education. Candidates for the presidency in the year 2000 in their programs also stated the problem of education in the first place. Despite the assignation of \$ 5 billion to the literacy increase, G. Bush offered to increase the number of grants for higher education for another \$ 8 billion. In the U.S. Congress the problems of education in the country including the elite education problems are systematically discussed. At a hearing of the Senate Committee on Health, Education, Labor and Pensions in 1999, Senator Chuck Grassley (from Iowa) introduced a bill to increase the support for gifted pupils and students. Its goal is seen in the possibility of all pupils and students to get education that is appropriate to their talents regardless of their financial status: «The Senate offers grants to the gifted and talented students <...> who can use these funds for training, special programs, including distance learning (which is particularly important for rural areas)...» At the same meeting of the Committee on July 7, 1999, Senator Edward Kennedy noted: «Education is our national priority». At the committee meeting on September 14, 1999, a public figure B. Cohen said: «The competition (for global leadership) was transferred from the battlefields into classrooms <...> schools are in need of modernization <...> this money can be taken from the Pentagon assignations» [7].

An important step of the current U.S. president Barack Obama is a radical reform of the school educational system. In particular, Barack Obama plans to reintroduce the «No Child Left Behind» legislation [4].

Requirements of the Information Society determine the need for significant improvements, structural changes, shifting priorities in the social system. Such a trajectory of development is already represented not only in the education systems in North America and Western Europe but also in the countries of the Confucian and Buddhist cultures.

The world experience of the recent decades shows that in this area a flexible system of control (often direct and indirect in the form of influence) should be conducted where there is no rigid centralization and where the balance of governmental, regional and local education programs is necessary. Particularly

sensitive should be the attitude of the state towards elite educational institutions: it is necessary to take into account their specificity, to seek additional resources including financial in the form of various additional scholarships for the talented students, and grants to effectively develop the educational institutions etc. and at the same time maintain their maximum autonomy.

In some developed Western countries national programs include the monitoring of the academic level of education, of the level of management in education, teachers control (arts of teaching), professional control (taking into account the requirements of “consumers” towards university graduates), and the encouragement of the teaching methods diversity. The general objective of the education policy should focus on its contribution to social and economic prosperity of the society.

Since «... even the most particular and specific issues of pedagogy are raised at their last foundations to a purely philosophical problems», and «the struggle of various educational tendencies with each other is only a reflection of deep philosophical opposites» [8, pp. 20], the development of education is based on broad philosophical views on the ways of this sphere of social being development and is permeated with philosophical content, because philosophy as a manifestation of self-reflection of culture since its appearance and until present time has aimed not only to understand the existing system of education but also to formulate new values and ideals of the educational system of the future [9].

Based on the experience of the global elite education and based on the needs of socio-economic and political development in Russia, we make a conclusion about the character of the Russian state policy in the field of elite education. First of all, the course towards the steady increase of investments into education is necessary. Government should support the elite scientific and educational institutions. It is urgent to help gifted and talented young people through competitions: regional and nationwide; competitions awarding grants to the finalists and prize-winners for their further study at the leading universities of the country. This is particularly relevant in relation to the talented and gifted young children living in provincial towns and villages far from cultural centers. The development of high quality education allows to work «ahead» and to determine the ways for further development of the society. Only in these conditions may the development of Russia as a state effectively continue.

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PHILOSOPHY OF NAMING

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***Abstract.** The present article «Philosophy of Naming» attempts to describe the system that structures the choice criteria and personal names selection in various cultures and ethnic groups. In order to build up such structure it is necessary to refer to various language elements and conduct the analysis of its units and cultural signs – personal names, applying the methodology of such scientific areas as philosophy, semiotics, linguistics, culturology, etc. While working on the topic and with the material we were able to single out several groups based on the main naming principle: attribution to a particular ethnic group, relevance to the worldwide events, giving name to the outstanding objects, and the name change after death.*

***Key words:** Philosophy of naming, naming traditions, an epic, semiotics, culture.*

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ФИЛОСОФИЯ ИМЕНОВАНИЯ

О. В. Хоцкина (Новосибирск, Россия)

Аннотация. В статье «Философия именованя» предпринимается попытка описания системы, структурирующей аспекты выбора и присвоения имен собственных в различных культурах и этнических группах. Для её построения необходимо обратиться к разнообразным элементам языка и провести анализ его единиц и культурных знаков – имен собственных, используя методологический аппарат таких наук, как философия, лингвистика, семиотика, культурология и другие.

В процессе исследования нам удалось выделить несколько подгрупп по основному принципу именованя: принадлежность к определенному этносу, сопряженность с мировыми событиями, присвоение имен выдающимся предметам и изменение имени после смерти.

Ключевые слова: Философия именованя, традиции именованя, эпос, семиотика, культура.

When defining such notion as philosophy of naming the following problem can be encountered that the naming includes practically all elements of the language as the system. *Philosophy of naming names the powers, moments, configurations, but does not roll or unroll the meaning. Naming itself is not a semantic act: we do not talk here about defining the things, but about indexing with the help of personal names the elements of virtual universe. So far no single branch of philosophy used personal names in such way, on one hand it pictures the «concept – formation» with the help of personal names (Nietzsche, Leibniz, Bergson, etc.), on the other hand it forever pictures «personal name – formation» with the help of concepts (plateau or rhizome, repetition or fold). The personal name is an asemantic boundary of the semantic gesture. Consequently, naming is more likely a material gesture: movement, directed at the displacement of the mass, load, way, at the change of their indexality [10].* As a result first of all we will try to limit the sphere of naming philosophy being discussed in the present paper. From now on we will refer only to the traditions and logics of the personal name choice (only of the personal «Christian» name). Through the stages of the historical development of humanity as well as its formation a person had to refer more and more to the practice of naming something, later on to the naming of somebody for his or her differentiation from the group of similar members. It is possible to speak about the common dynamic picture characteristic of the separate groups of peoples, e. g. Indo-Europeans, representatives of Eastern civilizations, and so on [11, 12]. In the following sections of the paper we will try to describe some tendencies when choosing a name and outline the development of naming traditions in various cultures and nations.

The attribution to a specific ethnic group as a principle for the name choice

The most ancient personal names of the Germanic origin came into being in VII–IV centuries BC. As well as in other Indo-European languages they consisted of two parts and were thought to magically influence the person's fate, give the bearer power, bravery, victory, Gods' blessing, etc. However, already in the early middle Ages the magic connotation of the personal names was completely lost, and with time such names were used less and less frequently. In the second half of VIII century the Italian names started penetrating into the German language, the ones connected with Christianity. Moreover, Biblical names were widely borrowed in the XVth century. Personal names having religious connotations were coined from German words and roots, such as **Traugott, Furchtegott, Gotthold**, and so on [17]. Moreover, the personal name choice was often influenced by fashion: romantic (**Knut, Olaf, Sven, Brigit**), borrowed from old-Germanic mythology or from heroic epic stories (**Siegfried, Sigmund**, etc), French personal names (**Annette, Claire, Nicole, Yvonne**), and so on. Fashion on personal names was to a great extent formed when copying. In past children received the names of royal family members: in Prussia – **Friedrich, Wilhelm**; in Saxony – **August, Johann, Albert**; in Austria – **Joseph, Leopold, Maximilian**; the names of heroes were often given too. The naming tendencies described here (based on the Germanic material) can be easily applied to many Indo-European languages and nations, due to their similar historical and ideological development [9].

Citizens of Japan had only personal names and nicknames till XIX–XX centuries. The noblemen hierarchy started forming in the VI century and existed till the XI century, when the samurais came to power. The noblemen personal names and the ones of the leading samurais had two hieroglyphs of «honorable» meaning. The personal names of samurai-servants and peasants were often given according to the principle of enumeration. The first son was Ichiro, the second – Jiro, the third – Saburo, the forth – Shiro, the fifth – Goro, and so on. Moreover, except «-ro» other suffixes such as «-emon», «-ji» «-zo», «-suke», and «-be» were used for such purpose. When the samurai was entering the stage of youth he chose for himself another name different from the one given to him at his birth. They sometimes changed their names during the mature life in order to emphasize its new period, e. g. change in status or transition to another work place. The master had a right to change the name of his vassal. In case of serious illness the name was sometimes altered and they received the name of Amide Buddha to address to its powers. According to the rules of the samurai combat, before entering the fight the samurai had to utter his full name, for the opponent to decide whether such person was good enough for him or not. Such rules can be witnessed much more in romantic and heroic literature than real life documents. The girls from noble families had a special suffix «-hime» added to their name. This suffix is often translated as «Princess», however, it was used

with the names of all noble women. The names of samurai wives had a suffix «-gozen». The personal names of married women were mostly used only by their close relatives. Names of noble monks and nuns had a suffix «-in».

In Korea usual people had only first names the same practice was characteristic of many other countries. Their names were mostly of Korean and not Chinese origin that is why they could not be properly recorded in the official papers that were written in Old-Chinese hieroglyphs. Only since XV–XVI centuries peasants started using surnames and personal names of the Chinese type [1]. In early Korea women even from noble families did not have any official, meaning hieroglyphic, names. In official papers these women appeared as ‘the daughter of’ or ‘the wife of’. Inside the family she was usually named as ‘the mother of’. Most clans can trace their roots to the remote past (its name and toponym) around X century AD. However such facts cannot be clearly proved and it is known that clans in their present state appeared in XVI–XVII centuries. The system of **Pones** formed at the same time. The clans were the formations with numerous members including noblemen and poor peasants. These naming systems hold truth for similar cultures in their development and origins that characterize the first ancient Chinese traditions dating back to the second millennia BC.

As for Ancient Egypt according to the sources the ancient Hebrew population went down 49 generations of impurity. Even though Hebrew names were still given and passed to the further generations. **Madrash** tells that God led the Hebrew people from the desert for this deed as well. However 2000 years after this memorable event only some Jews still preserve the tradition of choosing Hebrew names. Ancient Jews followed a vast number of various traditions and influences, here are some of them: the personal names from previous generations were widely spread, nature and cosmos have a rather strong influence in the process of picking a name, there are also names from eastern traditions, as well as so called names from «fauna», female names often exist in two versions and both of these names are independent.

It is worth mentioning that there was not only gradual development of the naming traditions in this or that ethnic group, but also the tendencies in changing or enriching the name stock. Such tendencies were dictated by the worldwide events, such as the great world tribal migrations, the Vikings’ age, etc.

The Vikings’ age

During the Viking age the personal names were exceptionally Scandinavian and lots of them were used only in that region. That is why the geographical names connected with Scandinavia were used in the Vikings’ colonies. They often had a personal name as their component, and can be easily differentiated from all other names.

The main information known about the personal names is that they were widely spread in Scandinavia. Such information can be generally obtained from

the runic inscriptions. Some data can be also found in foreign written sources narrating about the Vikings. However, personal names from such sources are given in their Latin forms. Geographical names, found on the places of former Vikings' settlements, can also serve as an important source for personal name information. Nevertheless due to the specificity of such source we know more about male names than female ones.

Most personal names were spread all over the territory of Scandinavia, e. g. such names as **Thorsten, Ulf, and Grim**, (from here onwards the modern form of the personal names is given) and however, some were characteristic of certain regions. Such names as **Eyulf and Oddketil** can be mentioned as western-Scandinavian ones, and **Manne, Toke, and Asved** were the typical examples of eastern-Scandinavian personal names. The fact that not all names were Scandinavian for the whole territory helps to determine the region of Scandinavia from where the migrating tribes were moving to this or that colony [2]. For example, the geographical names in Normandy demonstrate that the Scandinavian settlers were mostly Dutch. The Dutch name **Aage (Aki)** is a component of the geographical name **Aakevil**.

The tradition to give this or that name to people has its roots deeply in the past, but during the Vikings' era some new personal names come into being, in particular those that have as their component the name of the pagan god **Thor (Toke, Torstein, Torkil, and many others)**. In spite of its origin connected with a pagan god such names had not lost their popularity even after the introduction of Christianity. The names of beasts/animals were also very popular in giving the name to a person, e. g. **Wurm** (snake), **Wulf** (wolf), **Bjorn** (bear), and such [6], they were sometimes used as a part of the personal name: **Gorm, Gunwulf, Wulfbjorn, Stiegbjorn**. From time to time, from clan to clan the traditional names were preferred. Such names as **Harold, Swen, and Knut** were given to the newly born in the Dutch kingdom at the end of the Vikings' era and at the beginning of the Early Middle Ages, and the names **Harold and Ulaf (Olaf)** were characteristic of the family traditions among the Norwegian kings. Some people obtained additional names and nicknames. Such names could specify family relations ('a son of' or 'a daughter of') or neighborhood from where the person originated (e. g. «**Held Norseman**» – a person who from now on lived in Denmark). Personal names could reflect some particular features of a person or single out something that he possessed e. g. «**Ascot** with a red shield» or «**Ascot** of the Clan». After the introduction of Christianity during the late part of the Vikings' era a lot of Biblical names were more and more frequently used as well as the names of saints. However, they are already most characteristic for the Middle Ages themselves. Personal names stock was also influenced by the ties with other countries. A typical example is the name **Magnus** that appeared in Scandinavia from Ireland around the year 900. It soon became very popular among Scandinavian nobility. This name was often given to the heirs of the Norwegian

royal families and the first **Magnus** was **Magnus the Good** (1035–1047). Later this name was given to the Swedish kings too. Probably it could have been connected with the fact that the great emperor Charlemagne in Latin was *Karlus Magnus*, according to scientists and researchers from Iceland.

The great world tribal migrations

In the end of the fourth century the great movements of the tribes started, this process is widely known as «the great world tribal migrations». Vandals, Goths, Huns, and other nations (the Romans called them ‘barbarians’) were crossing huge distances and entering the territories of the Roman state [5]. The population oppressed by the empire supported them. When in 476 the Western Roman Empire fell apart, the Germanic tribes created on its territory a number of independent mostly short-living states. In Gallia and north-western Germany the Franks set up their state, to the north of Spain Visigoths did it, Ostrogoths formed their state in Northern Italy, and they were later displaced by Lombards, the Anglo-Saxons dominated Britain. These tribes assimilated with local population that was mostly of Celtic origin and so-called «Romans» – the conglomerate of various nations united by the notion «the Roman citizen» meaning a set of political rights.

Such changes in the population of Europe could not but affected the personal names stock on the whole European territory that lead to the changes in the ancient naming traditions and to the mixing of the name material of this or that ethnic group with the newly brought names from other tribes and lands.

Names given to the outstanding objects (weapons)

There are lots of references to such weapon, e. g. **Kaledvulh** – the King Arthur’s sword minted by the smiths from Avalon; or the sword of **Botwar** the son of Bjorn the Bear that appeared only at the time of great danger and produced a piercing shriek doing so. Moreover, a typical example of such weapon is the sword from Beowulf – **Hrunting**. Other examples include **Gungnir and Assal** the spears of the Scandinavian god **Odin** and the Celtic god **Luga**, the hammer **Mjolnir** of **Thor** and a magic sword of **Freire**. It is obvious that each such object possesses many layers of understanding: archetypical, cosmological, and magic [7]. Armory as we can judge possessed some magic qualities from the very beginning of the object existence. The process itself of working with metal in its traditional sense was viewed as something sacred and connected with magic. The great veneration and respect stem from this concept and the smith’s experienced such attitude on the European territories till the beginning of the New Age. E. g. only a free person could become a smith in the Gales practice in the early middle ages. When the smith died he was often buried together with his tools similar to a warrior being buried with weapon and a magician with his magic tools. Moreover, the weapon could have been renamed

when passed on to the next owner or after being molten. It is worth mentioning that there were some examples of weapons that lost their names when they were deprived of magic powers.

When describing the place occupied by the armor in the European tradition it can be observed that a sword was sacred in itself (such fact can be proved through the epic and legal sources). Possibly the ancient references pointing at the veneration towards the sword were connected with **Alans (Ammianus Marcellinus)** and **Scythians (Herodotus)**. The perception of the sword as an animate object can be encountered in medieval epics, e. g. «the Song of Roland», and even in much later ballads and legends, as in the Dutch ballad «Sword-avenger».

According to the power of the sacred tradition of the universal equality (everything that you have up there should also be down here) meaning that the earthly weapon, the physically perceptible one, was considered as a reflection of the heavenly weapon belonging to Gods consequently it was devoted to one of them: a spear to **Odin**, a sword to **Freire** and **Odin**, an axe to **Thor**, and so on. Certainly such attribution was made rather late, but there are examples of such transfer into a sacred state in the ancient tradition too. The gothic *hairus* «sword» is traced to the Indoeuropean stem **ker-* «produce a sound» and such words as English 'sword'/German 'Schwert' and 'word'/'Wort' are placed in the same semantic row. [8] Similar characteristic features can be observed for other types of weapon, but the sword is the most sacred from them.

For many nations in the remote past a sword or a knife was not only a weapon, but also a symbol of personal freedom, e. g. **Tacitus** described the Germanic initiations of men. It was also a strong talisman, an object that could become a magic instrument if necessary. Here it is necessary also to note the specific function of weapon.

Around Europe metal was considered in itself a talisman till recent times. Any evil spirits or harmful magic could not have any contact with it. The evidence of the existence of such belief can be early medieval pendants that had the shape of a knife. Moreover, the cutting or piercing objects made of metal or steel are still believed to possess magic qualities.

Besides the protecting function the close combat weapon also possesses the qualities of the active type magic. One should not think that this material started being used only recently. Certainly wood and bone were used by humans much earlier, nevertheless, the work with metal started in Europe not later than during the VII millennia BC.

Virgin metals that originated from the Earth as well as those that had extraterrestrial origin had been considered as the ones possessing the magic powers from the remote past. Later when people learned how to smelt metals from ore the magic powers were attributed to the artificially obtained metals. However, the idea that virgin or «star» metal is especially powered by magic

did not disappear. Small nuggets of silver, steel, or gold were often carried as talismans, and a sword or a knife forged from the meteorite metal was always described as magic. The main quality of metal is traditionally thought to be its feature to cast away evil spirits.

Personal names on tombstones

The general tradition assumes that personal names of deceased were the talismans for the living ones. However, it is possible to find changes introduced into the names of dead when the name being mentioned was changed and written not from the capital letter, for example, the name of the honorable knight at the Hrodgar's table, who was killed by Grendel's mother avenging for her son. (Lines 1323–1324, Dead is æschere, Yrmenlafes yldra broþor, – мертв Эскхере, первый из братьев из роду ирменлафов)

The present paper has presented an attempt to group and generalize various ways of building and influencing the personal name stock in the world. The main aim was to specify the tendencies in order to concentrate on traditions and methods chosen by Old-English tribes in the further parts of the thesis. Moreover, the outlined tendencies will help to apply rich statistic material from the city of Winchester (X–XIV centuries) in creating the system of the later preservation or loss of the naming patterns and traditions.

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INFORMATIZATION OF EDUCATION FROM THE VIEWPOINT OF SOCIAL PHILOSOPHY: METHODOLOGICAL ASPECTS

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***Abstract.** The paper is devoted to the discussion of some methodological aspects of studying informatization of education from the point of view of social philosophy. An approach to such investigation and realization of education informatization in practice is suggested. A crucial difference between the informatization in the field of education and informatization of the society is indicated; this difference reveals itself in the subjective kind of the former. The informatization of education in the most straightforward way affects the field of values, resulting in the necessity to develop the system of borders within education informatization and an appropriate node line of measures, which could reflect qualitative transitions in the dynamics of the given phenomenon of social reality.*

***Key words:** Informatization of education, values, social philosophy, methodology, value of information, knowledge, borders, educational systems.*

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ИНФОРМАТИЗАЦИЯ ОБРАЗОВАНИЯ С ТОЧКИ ЗРЕНИЯ СОЦИАЛЬНОЙ ФИЛОСОФИИ: МЕТОДОЛОГИЧЕСКИЕ АСПЕКТЫ

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Аннотация. Настоящая статья посвящена обсуждению некоторых методологических аспектов исследований в области информатизации образования с точки зрения социальной философии. Предложен подход к такому исследованию и реализации информатизации образования на практике. Выявлено и обосновано существенное различие между информатизацией в сфере образования и информатизацией общества в целом; данное различие проявляется в субъективном характере информатизации образования, которая существенно влияет на область ценностей. Данные обстоятельства актуализируют необходимость разработки системы границ информатизации образования и соответствующей узловой линии мер с целью выявления и анализа качественных переходов в развитии данного явления социальной реальности.

Ключевые слова: Информатизация образования, ценности, социальная философия, методология, ценность информации, знания, границы, образовательные системы.

For the current stage of development of the society, such phenomena are typical as a sudden increase of information saturation of all the fields of social life and the life of the individual person as well, rapid development of technologies, mass introduction of information and communication technologies in all the fields of social life. This process is usually called *informatization of the society*, and the present stage of social development, *information society*. The ontological status of information society is characterized by a wide set of essentially new qualities, not inherent before to societies of other types. In particular, in the conditions of the society of new type we observe radical change of the society psychology, the traditional values are transformed, their priorities change as well, some values become obsolete, others are actualized, the new values appear and are recognized by the public and individual consciousness. The indicated processes naturally render an essential influence on the field of *education*, which at the present stage of social development turns into one of the most extensive and important spheres of human activity, essentially connected with all other areas of public life [1]. Note that the peculiarity of the *information in sphere of education* is that it should finally be transformed into *knowledge*; so it should necessarily have certain *quality* and *value*. Obviously, two given characteristics are closely interconnected, and the crucial importance has the latter.

The informatization of education as a phenomenon of social reality is not

actually limited to the system of education. It is closely interconnected with many other phenomena and processes taking place in the society, influences them essentially and results in radical transformations of their key characteristics, including the sphere of values. In particular, the informatization of education affects the ontological, epistemological, psychological, physiological, axiological, praxiological, social, ethical, aesthetic and other aspects in the sphere of education and the society as a whole.

The analysis of the modern situation in the sphere of the society and education informatization allows raising, with all acuteness, the question about whether the society is ready to deal with such information outburst which caused transition of the human civilization to the modern essentially new stage of development. The keynote point of the problem is based on mutual relations of the human being and the technique, because the society and education informatization happens to be the present stage of development of these relations. The main danger of spontaneous, unattended development of these mutual relations is seen by many representatives of philosophical community in the fact that the technique, in terms of its goal of serving the human being, gradually entralls the human, makes the human its appendage, emasculates humaneness from the human, *forces the human to serve the technique* and the technological progress, deprives the human of his/her main advantage, the difference from all other living beings, that is, *freedom of choice*. Undoubtedly, the society informatization and the resulted education informatization reflect an essentially new stage of development of mutual relation of the human and the technique. At the same time, the indicated threats do not disappear in the new conditions; moreover, they become aggravated, getting essentially new and refined forms. In particular, the modern computer technique turns from the passive instrument of human work into the active participant of every possible kinds of activity of the modern human. It has powerful visual, communicative, adaptive opportunities as well. As a result, quite often not only for the children but also for the adults these new “technical friends” form the main sphere of communication, superseding the traditional human relations, essentially deforming spiritual and moral qualities, mentality, communicative, household and professional skills, substituting *traditional values of human society* by *virtual* (not having ontological status!) *values of technical civilization*.

A contradiction has sharply manifested itself now: on one hand, the processes of the society informatization are the objective phenomenon of social dynamics and, hence, all spheres of social life, including the system of education, should adequately reflect in their development the influence of the given processes; on the other hand, the society today appears actually not ready to realization of informatization processes, therefore several components of informatization processes of the society and the education bear in themselves essential negative components capable to resulting in the unpredictable consequences, up to

complete destruction of the given social systems.

The social and philosophical analysis of the processes of informatization of higher education allows concluding that the given phenomenon of social reality is rather non-uniform in its structure and is characterized by complex connections with other phenomena. A special complexity of researching the given phenomenon in the theory and practice is caused by that the informatization of education is a new factor of social dynamics not only for the Russian society, where the history of development of the processes, connected to this phenomenon, is measured by one or two decades, but also for the Western society, in spite of the fact that there these processes began to develop much earlier. As a result, the informatization of higher education is characterized by a high level of spontaneity, scantiness, unsystematic character, break of the theory with practice; and till now the basic method in the given sphere is the “trial-and-error” method. It is necessary to ascertain that now neither in theory nor in practice there are any systemic attempts to realize the internal essence of the given phenomenon, its role and place in the system of education and in the society, to make any prognoses of the various scenarios of its development and their possible consequences. It is necessary to ascertain that the system of education now manifests generally passive position in relation to the process of informatization of education, completely inheriting the tendencies of informatization of the society and not trying to refract these tendencies through the specificity of educational sphere, to render on them any positive return influence. It seems that in such vital for the society sphere as the sphere of education, it is impossible to call such approach admissible. One of the reasons of such passivity is that the informatization of higher education is usually understood in terms of displaying in the sphere of education of more general processes of informatization of the society. Not denying a close connection of the given phenomena of social reality, it is necessary to emphasize the following difference between them which is a matter of principle. The informatization of the society is considered by many researchers as an objective fact, as an imperative of the modern stage of development of the society; that is, as a phenomenon having objective character in general. It is possible to agree with this thesis in many respects. However, the automatic extending of the given thesis on informatization of education is wrong. Certainly, the informatization of education has the attributes of an objective phenomenon as it is realization of the tendencies of informatization of the society in the sphere of education. However, the sphere of education is by no means a passive social institute given in the development to itself only. This sphere is a subject to active influence (and quite often even to direct regulation) from a complex set of subjects: the state, society as a whole, separate social groups and professional associations, academic community etc. Hence, the informatization of education is a subjective phenomenon as it presupposes an active position of the subjects of education and other interested subjects during realization of the concrete ways of development

of the given phenomenon.

By virtue of the circumstances mentioned above we can conclude that at the present stage of development of Russian society the *problem of active regular effective management of the process of informatization of education* has become topical, including in the sphere of higher education. However, such effective management can be realized only under condition of the presence of methodological approaches to its realization. Such approaches should be based on certain *models of informatization of education* as a complex phenomenon, which would allow generating all-embracing vision of the given phenomenon, to reveal the separate essential parties of the phenomenon, to show its structure, mechanism of its functioning, to carry out forecasting the possible consequences of the accepted administrative decisions in real time.

The informatization of education assumes not only the active introduction in the educational process of the facilities of training on the basis of information and communication technologies (in the literature this component is often called *computerization of education*). A no less important aspect of informatization of education is *essentially new* (in comparison with the previous stages of development of society and education) *level of saturation of the educational process by information*, its breadth, speed of producing and updating. Let us note that the second component has a priority importance in the management of education informatization, as at the end it determines concrete ways of introduction of facilities of information and communication technologies in educational process, and, hence, concrete directions of research in the given area on the part of applied sciences (pedagogics, psychology, ergonomics etc.).

As the initial point of *modeling the information processes in the educational system* (as those there can be considered both the system of education as a whole and some of its more or less closed parts within the boundary of region, city, certain professional orientation, separate educational institution) is the circumstance that *information can be more or less valuable depending on its purpose in the educational process*. The *value of information* is shown as a result of reception and is directly connected with reception, and reception, in turn, determines statement of the purposes and criterion of the degree of their achievement.

The analysis of special literature on the theory of information and adjacent problems allows speaking about the existence of several approaches to the definition of the *value of information*. The overwhelming majority of the experts connect the value of information with the considering the purpose that is achieved due to the information received by the subject: in the greater measure the information helps achieving the purpose the more valuable it is considered. All set of approaches to quantitative definition of the value of information can be divided into two directions: *deterministic* and *stochastic*. The *first approach* assumes that the object in view is achievable for certain, and the “costs” (efforts) connected with the achievement of

the purpose, are completely determined by a set of initial parameters of the task. With the presence of several ways of achievement of the purpose it is possible to define the value on the basis of minimization of expenses of material resources or time due to using the information. The *second approach* assumes that even at the completely defined entry conditions the achievement of the purpose cannot be guaranteed for certain, as the achievement of the purpose is influenced by random factors, which exact account is impossible. In this case, the value of information is defined on the basis of comparison of probabilities of achievement of the purpose: p is the probability before reception of the information, P is the probability after reception of the information. The concrete methods of *quantitative estimation of the value of information* differ with the ways of such comparison [2, 3, 4]. In practice, including the sphere of education, the value of information is unequivocally defined only for a known source-acceptor pair.

The estimation of the *value of information in education* can be illustrated with the following observation. Obviously, the value of information received by the acceptor depends on its amount. However, this is especially apparent in the sphere of education that, though this dependence is positive (with growth of amount of the information its value grows also) but it is by no means linear. Considering an example of using the textbook by the student for training to solve the tasks of a certain type, it is possible to notice that the study of two-three paragraphs at the best enables to solve only small number of tasks. By thus, for small volumes of information the gain of the value of information is small in comparison with the gain of the amount of information; however, with the growth of the amount of information the size of the gain of its value becomes ever more and more at the same quantities of the gain of the amount of information. At the same time, if the student has studied almost whole textbook (possible behind exception of two-three paragraphs), the study of each subsequent portion of educational material will not give essential increase of the number of tasks which he is able to solve. Thus, for the large volumes of information the gain of value of the information is small in comparison with the gain of amount of information as well. Putting forward a rather natural assumption of the existence of some maximal quantity of the value of information, above which this value cannot rise without dependence from the growth of amount of information (that, in particular, follows from the general approaches to estimation of the value of information), we come to a conclusion that the given dependence of the value of information on its amount in the educational system has a bending point, at which there is, in the certain sense, a *saturation of educational system by the information*: the further growth of amount of the information does not result in such gain of its value that was observed up to this point.

An additional characteristic of the *value of information* in the educational system can be obtained by consideration of its *efficiency*, which, in a sense, reflects the ratio of the value of information to its amount [3, 5]. In the literature there are different

approaches to estimation of the efficiency of information. The most acceptable for the analysis of information processes in the educational systems is the approach to the definition of efficiency of information which allows taking into account a dynamic character of such processes. The efficiency of information shows the gain of the value of information with the increase of its amount by one unit. Obviously, the given approach allows taking into account that at various current (available) amounts of information the size of such gain cannot be (and will not be!) identical. The analysis of the properties of efficiency of information allows to conclude that the efficiency of information has a maximum at a certain amount of information. At smaller amounts of information its efficiency increases with the growth of its amount, at larger amounts of information its efficiency decreases (down to zero). It is remarkable that the points, at which the character of dependences of the value of information (*point of saturation*) and its efficiency (*point of the maximum of efficiency*) on the amount of information changes, coincide.

The carried out analysis of the value of information in the educational systems allows making the following conclusion that is important from the point of view of informatization of education. The increase of the amount of information in the educational system is expedient (from the point of view of the value and efficiency of information) only up to a certain threshold quantity. With exceeding the current (available) amount of information above the threshold quantity, the growth of the value of information is slowing down, and the efficiency of each subsequent portion of information falls. In the case of the further growth of amount of information, its value is stabilized, and the efficiency falls down to zero. The given circumstance emphasizes the actuality of the problem of selection and restriction of the amount of information used in the educational process, despite of its avalanche growth in the society. Thus, the problem of *optimization of the process of informatization of education* within the boundaries of this or that educational system becomes quite topical. Within the framework of the search for the solutions of this problem, an approach based on consideration of the *criterion function* of informatization of education is rather natural. Indeed, considering the components of the process of informatization of education, it is possible to notice that the concrete measures as in the direction of computerization consisting in introduction into the educational process of facilities of training on the basis of information and communication technologies, and in the direction of increasing the information component of the educational process are based on the notion of the *value* of such measures and appropriate means from the point of view of optimal achievement of the *purposes* of training in the system of education. Such notions allow to establish a *correspondence* between current (available) quantities of parameters of the educational system, influencing the process of its informatization, and the concrete level of value of this or that way of informatization of educational system.

Thus, the value of the educational system informatization is a function of an appropriate set of variables, corresponding to the parameters of the educational

system, which influences the informatization process. The area of variation of the educational system parameters is determined by some natural restrictions of the objective and subjective kind. An important group of such restrictions is connected to that powerful influence which the informatization processes of the society and education exert to various aspects of life and activity of the society, system of education, individual person, including the sphere of values [6]. It is necessary to note an intrinsic kind of such influence of the society and education informatization. In particular, this can be indicated from the observation of the virtualization tendencies of the society, social, professional, household and personal relations initiated by the development in the society and in the system of education. Under such circumstances the problem of studying and revealing the *measure and borders* of education informatization becomes topical. Taking in account that the education informatization is a complex many-sided non-uniform phenomenon, leading to transformations of various parts of life of the individual and society, we can state that it is methodologically correct to study the measure and borders of education informatization in certain sections of this phenomenon, revealing its separate aspects. In the present circumstances there are significant the following borders of informatization of education: ontological, epistemological, psychological, axiological, praxiological, social, ethical, and aesthetic. The development of a node line of measures on each of the specified aspects creates the preconditions for research of the education informatization as a phenomenon of social reality in the coordinate system of basic significant parameters of the system of education. The set of borders of the education informatization on each of the specified aspects forms a profile of information borders, which can form a basis for the system engineering of the restrictions for a target model of the education informatization.

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THE WORLDVIEW FOUNDATIONS OF MODERN UPBRINGING

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Abstract. In modern conditions of social development, a philosophical analysis of the worldview foundations of modern upbringing is extremely topical; the nature and the purpose of education in the context of formation of the person's worldview are substantiated. The author shows that the change of values ("money is the only true value") leads to a number of threats for the society, educational system and the state as a whole. Therefore, it is necessary to reconsider the axiological aspect of the worldview foundations of upbringing. It is necessary to restructure the system of upbringing to return the main cultural function to it.

Key words: Upbringing, education, society, worldview.

МИРОВОЗРЕНЧЕСКИЕ ОСНОВЫ СОВРЕМЕННОГО ВОСПИТАНИЯ

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Аннотация. В статье анализируется вопрос о том, что в современных условиях развития общества исключительно актуален философский анализ мировоззренческих основ современного воспитания; обосновывается сущность и цели воспитания в контексте проблем специфики формирования мировоззрения личности. Автор показывает, что смена ценностей («деньги – единственная подлинная ценность») ведет к ряду угроз, как для общества, так и для системы образования и государства в целом. Поэтому необходимо переосмыслить аксиологический аспект мировоззренческих основ воспитания, обеспечения перестройки системы воспитания с точки зрения возврата ему главной культурной функции.

Ключевые слова: Воспитание, образование, общество, мировоззрение.

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The current social situation requires a new approach to the analysis and solution of the problems of formation of the upbringing conception, because the ontology and axiology of the transition to market relations with the priority of financial capital in all spheres of life have formed a new social reality. The younger generation's upbringing and transmission of the fundamental contemporary social values require a focused non-standard solution to the problem of preserving the cultural and spiritual imperatives.

An explanation of the philosophical foundations in the upbringing concept is necessary due to dynamic development of the educational system where along with some positive tendencies there exist also a number of problematic aspects. These aspects include the following: the growth of hypertrophied rationalism, development of antisocial behavior among young people, the priority of financial and mercantile values in education, etc. All these factors in whole indicate the fact that in the philosophical analysis of the worldview foundations of modern education the substantiation of the nature and purpose of education are central problems in present time [1].

The philosophical problems of education in modern conditions are complex and interdisciplinary in nature and can be adequately analyzed only with the use of methodological apparatus of modern philosophy in general and of the philosophy of education (as a section of social philosophy), in particular; because they are the most adequate, effective theoretical and methodological basis for researching the problems of upbringing and formation of the person's worldview in the present conditions in Russia. However, the problems of philosophical foundations of upbringing are more often studied not separately but in the context of the general problem of the whole education. Such approach is both an advantage and disadvantage of the upbringing problems research.

It is an advantage because it is possible to analyze the ideological perspective in the context of general education adding breadth of material to it and connecting it with the axiological aspects of the educational sphere. Such approach to the analysis of the worldview foundations of upbringing in the context of the overall perspective in the whole system of education often leads to a substantial lack of analysis – “missing” the proper perspective to the formation of the human worldview among other problems and issues of educational sphere. This is especially true for the current state of research where due to the existing realities and social imperatives the priority is often given to the study of “technical” issues of education.

In present time, there is a necessity and possibility of a socio-philosophical analysis of the philosophical foundations of upbringing as an integral part of the philosophy of education because it is a theoretical platform for understanding the educational concepts. It should be noted that by education in the context of the human worldview formation we understand the purposeful creation of social conditions (material, spiritual, institutional) for human development (one's abilities and potentialities); purposeful training of the person for living in the

present and future society that is carried out through a specially created state and social structures, controlled and corrected by the society.

An analysis of education through the “development” category allows to explore the most important issues of formation of the worldview educational foundations; particularly, the role of social environment in the upbringing of people and in the processes of socialization [see: 2]. The specificities of philosophical analysis of the worldview educational foundations can be found in the approach to the study of general social subsystem which provides reproduction of humans’ sociality that allows to reveal general philosophical regularities of the students’ world outlook development, to establish the meaning and content of ideological upbringing in the context of a certain historical period of social development.

History confirms that the nature of the worldview component in education in different periods of the Russian society’s development has been mixed [see: 5]. For example, the state power in the post-revolutionary period in Russia paid considerable attention to education. Since 1917, the young Soviet government’s attitude towards education as a value had a contradictory character: on one hand, in the conditions of cold and hunger, destruction and war the party and government (according to the documents) focused their attention on education and upbringing because the young country needed specialists and simply the literate people. On the other hand, there was a strong politicization of education: political and ideological orientation to the formation of the person’s worldview was clearly shaped. Deformation of education and upbringing as values happened according to political and ideological order.

The tendency of politicization in the field of the worldview education prevailed approximately since 1930-s until 1960-s. The 1960-s “otpepel” (“thaw”) period held to the slogan of the totalitarian system dismantling. However, the ideological “liberation” of the person in this period happened neither in political spheres nor in economic and social spheres. The basis of the ideological concept was the principle of priority of the social over the personal (it was not focused on revealing the humanity in the person, but merely served a social order for the preparation of the productive forces). Consequently, the person whose ideological basis is the function of an executor cannot become a basis of the society transition. It is necessary to point out that the economic, social, political, spiritual and cultural progress can be achieved only by active, independent and enterprising individuals (bright personalities) that have extraordinary way of thinking, can make decisions independently and realize them creatively.

It should be noted that, for instance, in Russia in 1990 the basis of the ideological foundation was the principle of market orientation as a universally accepted fact, and that was proved by the practical measures of new government: liberalization, privatization, the replacement of free social services by commercial services, etc. in all areas (including the educational system). Therefore, to form the young people’s worldview we need a clear understanding of the value priorities

in Russian education, the perception of the person's ideological orientation to support the construction of free, democratic, civil society in Russia and the legal state. The axiological aspect of ideological foundations in upbringing requires reconsideration of the upbringing system's state and restructuring of the upbringing system in terms of returning the main cultural function to it.

We believe that the worldview foundations of modern upbringing as a system of qualitative characteristics of the personality are formed under the influence of geographical and climatic conditions, socio-historical and ethnic situations, and philosophical, religious and educational ideas. In the holistic unity, the ideal national representation of the person's qualities is concentrated where the "eternal" and historically conditioned values are mixed. These qualities have been supported by the national traditions during thousands of years, and they are the core components of the human personality. The values change, the norms change, the educational goals are corrected but during modernization of the national educational ideals the worldview that is focused on the personality remains the same. The personality's worldview is determined by spiritual and moral values of upbringing which are directed to the implementation of the spiritual and moral aspirations of young people, it includes understanding of the spiritual potential of Russia, its culture, morality and ideals. Without development of innovations in the cultural, spiritual and moral education, the creative, spiritual and moral personality's upbringing that is adequate to the current society's requirements is impossible. The threats such as socio-economic instability, criminalization of drug addiction, the fall of moral values and decline of patriotism can be overcome by forming ideological and moral values when the ideas of culture and humanism run through the entire educational process. The ideological basis of education must be the perception of social morality by the youth, overcoming the manifestations of spiritual impoverishment.

Let us consider the positive and negative influence of market relations on the structure, function, and content of modern upbringing system and the formation of personality's worldview in Russia. Firstly, as we have emphasized above, liberalization, the transfer to the market economy and deregulation of economic and social spheres change the status of the educational system as a public institution. Education today is actively evolving into a sphere of service, and its final product becomes a commodity. The tendency of education's transformation into commercial education is growing, being accompanied by the "withdrawal" of the state from the sphere of education. However, further differentiation of the population in terms of availability of the quality education is observed, and it influences the ideological settings of the youth and leads to serious social consequences.

Secondly, a lot of new types of institutions (along with traditional schools and universities) have appeared: private institutions, elite and elitist schools, gymnasiums, lyceums, distance learning centers, open universities, etc. On

one side, they create new opportunities for satisfying the growing educational demands from the population; but, on the other, there is a rapid loss of quality in education (lack of quality training programs, inadequate training of teachers, etc.) and, consequently, the lack of order in education and in educational work with young people, which certainly affects the formation of the youth's worldview.

Thirdly, there is observed now the transition to a system of continuous learning (learning throughout life). However, due to the dependence of this transition on market economy, the gap between those who succeed in the labor market constantly improving their skills and those who are hopelessly behind it having no time to keep up with the rapidly growing professional demands constantly increases.

Fourth, the process of the education system's unification actively continues as well as the process of the international qualifications recognition. But it should be noted that this unification conceals the danger of losing the national cultural and historical identity and collapsing the Russian educational traditions. This may negatively affect the mental characteristics of the modern person's worldview formation.

Fifthly, being caught into the orbit of total consumption, education has to practice one-sided, single, non-systemic, non-integrative forms of subjectivity reproduction limited by the individual's professional skills that is claimed in the labor market. There is a request for the partial individual: the qualified employee-executive (specialist).

To form the worldview of the modern youth, it is important to take into consideration the fact that the main consumers of education are business, society, and state that pursue different objectives as consumers. For business, the structures of education are a means of consumption that provides circulation of capital that is in the minimum collection of the employee's competencies. The general cultural and ideological preparation from the business point of view is considered as optional additions to the professional educational program.

Therefore, the discrepancy between the low level of education, non-formed worldview on one hand, and the subtle mastery of the specialty on the other is a reality of the present social system, where most professionals perform their routine local functions as the cogs of a giant socio-technical machine without even realizing the role of these functions in the performance of the whole. On the contrary, the cultural ideological role of education as a mechanism for the formation of the integral personality is lost. The most significant component, general education (as a holistic process of upbringing and training) which forms the philosophical value orientation is disappearing from the content of education [see: 3]. Notably, the general education develops human capacities that are in demand in any activity that relays basic life values, helps to speed up the person's socialization.

The general education has an everlasting nature; its meaning and value that appear once and become timeless construct the basis of culture in any society.

If the efforts of the educational system focus on raising the ideological culture of high morals, healthy life-style, introduction to positive values of national culture then it will help to solve important problems of our society such as deviational problems of the modern younger generation [see: 4]. The deviation that is generated by the material stratification, outrage of television and Internet, laxity of parents, poverty and hunger, social intolerance and aggressiveness of teenagers cannot be overcome only by the law enforcement structures. We need the united efforts of all civil society institutions, especially families and schools. In other words, without educated and well-conducted people with the formed positive worldview for the society, society loses opportunities for its development.

We emphasize once more that pervasive change in the system of norms and values of the society where “money is the only real value” is happening now. Such ideology for any country may become the most severe loss. The contemporary loss of connection and communication between generations is a danger, when in the eyes of the younger generation the older generations’ life is devaluated. The society once again will have to pay for forgetting the old truth: nothing is broken so easily and does not recover as hard as a spiritual and moral worldview value.

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TO THE PHENOMENON OF SEEKING

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Abstract. Phenomenology of seeking, the problem of time from a phenomenological point of view, the meaning of time for the present and future

Key words: Seeking, phenomenology, temporality, will to power.

О ФЕНОМЕНЕ ПОИСКА

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Аннотация. В статье обсуждается феноменология поиска, проблема времени с феноменологической точки зрения, смысл времени для настоящего и будущего.

Ключевые слова: Поиск, феноменология, темпоральность, воля к власти.

Motto: “*This dignity is the pain of inner faith of the path to the beginning*”. In Heidegger, M. *Das Ereignis*. Frankfurt am Main: Vittorio Klostermann 2009, p. 278.

Pain belongs quite naturally to our world, evidently we cannot completely remove it ourselves. If it were absent we would not be able to experience the dignity of the beginning, the venerability of home and scenery, the untold splendor of human decisions which are pure and sincere. Kant once said: nobleness touches the heart, beauty “excites”. He is right. Beauty typically only provokes man, it heightens the intensity of living, it shapes our relationship with beautiful things. But beauty does not provide modern man with what he needs the most. What is this? It is the need to return home. What is home in this sense? It is the beginning, it is our source, it is what rejuvenates our daily life with the marvel of living, meaning and content.

In other words, we perceive everything in the given moment as existing; it must reflect from a horizon which we carry within ourselves, without us even

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knowing it and is the focus of that which is essential in our consciousness. We are predetermined without being aware of it and without being able to appreciate it. We realize this in a theoretical sentiment based on distance from the whole of the world around us. And this is a condition for seeking our home, for seeking ourselves, for care for the soul. Care for the soul is nothing other than seeking and seeking is questioning and finding answers.

The first word is the answer, Heidegger frequently asserts this and we tend to agree with him. We are prompted by something which is beyond us, something more powerful than our will or our understanding. The command which is a question comes from nowhere and the word which is the answer is only the consequence of that which first prompted us. We are not unambiguous subjects which can manage on our own. It seems that Cartesian subjectivism is not as basic as we all think these days. Our freedom is not only a manifestation of our thinking, our will, be it will to power or will to will which we can be seen all around us these days. Seeking transform into finding the correct type of seeking and man is then often confused, i.e. he needs to find. This is our most commonly seen position.

Seeking is a completely natural human action and we also see it in animals. Animals are constantly seeking something, sniffing around if they are dogs or fluttering around if they are birds. These days we often see individuals that show direct assertiveness. They are young, beautiful and extremely self-confident. This type of person does not seek. Why? Because they have already found that which is essential. Of course, this answer is rather lame. If we have found that which is essential then we would not need the peak that these people need. What is going on here?

To better understand a position it is better to approach it from the absence of the position. *“Everything positive is especially defined from absence”*. (Heidegger 1989: 439)

If we take seeking away from these people, then they become the persons who understand everything, who see into the future, are “in” and not ashamed of their certainty, show it and demonstrate it. Why? Why must man show his conviction? Certainty of this type replenishes life so it needs no recognition from the outside world and if it does need recognition it is not certainty, it is only a game of certainty. And this just goes to show that young people, young presidents of large companies, young newspaper editors etc. do not seek. Something is not right here. Seeking belongs to life, these people however have already ‘found’. Doubtlessness is a sign of “will to power”, which these days has the form of “will to will”. In contrast, everyone who doubts is an old structure and must be removed as soon as possible so they do not interfere. How are we supposed to understand it all? We soon notice that the whole planet is veiled by this certainty in the form of the Internet. What would passengers of the Titanic think of this?

Almost all of the great thinkers liken man's life to a journey, the Bible included. The journey is always a type of wandering; essentially wandering belongs to our life. In other words, we wander even if we are in control of where we are going. Wandering is a necessary addition to our life movement. Therefore, Jan Patočka often writes: it is necessary to care for one's soul. How do we care for our soul? Only by questioning. Questioning keeps us on the right path.

Without questions man is at the mercy of chance, which is understood these days as being an absence of the objective of our lives as a whole. Everyone tries so hard, they work to death, they are constantly in control, but where does it all lead to? What goal awaits us at the end of this life? Is there eschaton? To quote Václav Bělohradský we live in an age without eschatology. This means that our will is only the will to ourselves, to our subject, to the meaning of our work, but only within ourselves – it is an image of the will to will. If man does not ask and is sure then something has happened around us. He does not seek because he does not have to, he does not believe in care for the soul. Why? Because his truth is based on the systems and structures that have been seized upon by education.

An economist does not doubt, a lawyer does not doubt. Often you may hear a lawyer say that: "It is not about ethics but the interpretation of the law". Such a lawyer believes in the systematic rationality of the codes of the individual laws as would a caveman. A caveman does not seek, he knows. How does he know? He does not know but this does not obstruct him in the constitution of his ontic certainty. He lives by realizing his will. He does not seek the origin of this will; he lives in the acceptance of a modern myth. Only we should remember that a myth exists where man already knows before he even asks and where "guilt wanders". We know this from the work of Jan Patočka. Have we found a new myth? It is not possible. A myth is always a pause in a seeker's aspirations. Mythical people do not seek, they do not have to, they have already found. Only they cannot say what they have found.

The path to understanding positives leads through absence, i.e. through one of the four forms of Aristotle's contradictions. If we want to understand seeking it is only possible through not seeking. Strange, very strange. Why does man not seek? He does not have to; he is not compelled to seek. This lack of compulsion shows us that the given individual has been awakened to the fact that something is missing. Our man is not missing anything. He is content. How do we know that we are missing something? Only if something is missing in the context of the phenomena of things around us, something is absent, something is there but in the mode of absence. That which is not here is the absence towards presence. Presence is not only "now" but it is something extensive because it contains the context of the phenomena of individual things. We see that time is not linear as physics has taught us for centuries. Living time is temporality; it is not formed by linearly determined points which we call 'nowness'. Human existence exists in a different time to stones or waterfalls.

We spread our lives over time differently, hence we speak of temporality. When we enter a room we immediately know which room we are in e.g. the kitchen. We have something within us which prepares us to know what is going on. This is the mystery of the temporality of man which in phenomenology is called Dasein.

Why does man not seek? He does not have to seek, he does not need to seek, his Dasein is immersed in that which he finds to be complete and finished. He is a mythical man who knows before he asks. Such a man does not have the sense to think he needs to seek something, he is trapped in a horizon which does not rouse questioning, he is fine where he is. Maybe we should say that such a man lives in a trance, but Patočka has already said this about mythical man. Can the entertainment industry help man “seize” his seeker’s aspirations? Does this entertainment deprive man of the possibility of his own self-cognition because self-cognition is based on self-seeking?

Not seeking and self-assurance are characteristics of modern day man. How is this possible? We are faced with something indescribable, Heidegger calls it “die Gegnet”, which cannot be translated with a single word. It is not the objectiveness of the world which stands before the subject because the subject and object would disappear; it is not an area of causal relations i.e. determined scientifically, because causality is only a fabrication of history. In contrast, we find ourselves somewhere where our will to assert ourselves on others is silenced and vice versa our Dasein in such an instant resembles waiting for something from the outside. In such a lingering we are not led by external needs and we are beyond the destructive reach of economic laws.

Then we find ourselves free from that which creates us, i.e. the spring from which our lives originate. How do we unearth this spring from which our real life flows in as a journey? We can only reach our essential source through seeking, questioning, wandering and doubting. Life cannot be a plan based on a rational scheme and a conquest of contemporary science. Planning is nothing other than scheduling by calculation. But our journey is affected by chance, not the chance which is called Zufall in German but the chance which falls into our life movement, which causes a change in direction, which carries with it considerable questioning, which conveys seeking. Chance of this type carries with it questions which we are often helpless to answer. Even helplessness is a standpoint which belongs to an honorable life like a shadow does to a tree. To exclude helplessness means only one thing: to assert one’s will on something which is neglected. Die Gegnet is not a subject; it is not a concept which can be understood or defined. Here end the possibilities of Cartesian perception. It is important to open oneself up to something which creates openness but does not cause it over time.

It is necessary to stumble upon aletheia – truth. But this assumes that we can find a horizon that shows us existence and we are willing to know this

horizon. This is the chance we spoke of earlier. It is necessary to open up, to cut loose in order to encounter chance which is nothing other than contact with a horizon which shows us that which we know. It is a horizon which is a specific type of openness that has been closed to us because we were too preoccupied with existence in this openness. Then follows a phase of questioning because we find ourselves through seeking, which is 'good' seeking.

It seems that where a certainty of knowing everything reigns, questioning fades away and a phase of primitiveness follows. We are afraid of this.

Natural science describes a very exact perception of existence. It has instruments that improve man's perception, e.g. microscopes see far closer than man. But a scientist does not appreciate that the intention of his focus on our common world is part of that which opens the world in this historicalness, i.e. where we find common existence accepted as the essence of being. This essence remains concealed, it is not sought after. Therefore we describe things as a set of functions, we do not see the thing itself which becomes in all things together. We are functionalists who base our seeking on two basic assumptions: causality and the objective being of existence. To enter a new horizon of seeking we need to experience a disturbance in the certainty in which we live. And this is the basis of questioning in science, it is essential to open new space for questioning. There are various techniques for doing this but techniques are only techniques, i.e. an instrument which cannot dispel the acceptance of the horizon in which a scientist lives.

We realize with concern that not even war or human tragedy can help these convulsive functions in the possibility of new horizons of thinking and evaluation, as they would mean a change in basic human attitudes. The last two wars are strong proof of this. Hence it is important that care for the soul, which means asking seeker's questions, becomes the basis of upbringing and education. To awaken oneself and others to seeking has become the principal task of educators, teachers and parents.

Whilst seeking it is important to differentiate between questions of principle and questions which lead us in a certain direction. Heidegger calls this the differences between *Grundfrage* and *Leitfrage*. (Heidegger 2009: 4) Questions which lead us along a certain path are not seeker's questions in the original sense of the word. They are questions which were regularized by scientists as being scientific, and hence dissertations are written without problem. Everyone on the committee accept that it is problem free work. But seeking is only present where there is *Grundfrage* (the big questions). What are these questions? They lead us to the source of the problem, i.e. not only a description of the most common problems in science. If history could only describe with photographic accuracy then it would behave like technology.

To understand takes priority over to know or to be informed, i.e. to be introduced to phenomenal and thus imagined forms. For example, a historian who is an expert in the history of Czech Television and can remember each and

every presenter from the 1950s to-date is be no means a thinker but in essence he is a pool of superficial information which anyone can find in the archives, he is in essence a technician. But this is now true in many scientific disciplines. Grundfrage has been replaced what we call Leitfrage. These technicians do not understand what openness is and that only man can appreciate openness in which existence displays existence. A dog or a fly cannot achieve this, only man can appreciate the background on which the world is depicted as a whole.

Only man has the key to the whole and the ability to see and understand the whole is the essence of a seeker's art, and that is the basis of scientific work, the basis of such a philosophy. Correctness – *ορθοτεα* is nothing other than “re-presentare“, which is rearrangement. But the path to this is not sign-posted. It is necessary to reach the original logos, original recollection; but this original recollection cannot be given as a sum of the parts labeled and defined but must be given as an original single whole. Thus, an expert in the history of television cannot be an expert; he has no basis which is history as a principle. This historian's knowledge is on a preordained path, i.e. he knows only questions which do not establish a principle. Therefore, the following is valid: *Rückgang in den Anfang ist das Vorspringen des Kommenden Kommens.* (Heidegger 2009: 6) (A return the beginning is a forerunner to an imminent arrival).

The beginning is also what Nietzsche was thinking of when he spoke of *der ewige Wiederkunft des Gleichen*, the eternal recurrence of the same. The same can also be found in the different, to see the same in the different is an example of Grundfrage as opposed to Leitfrage. The latter is only found in analysis that does not find the original logos of things in simplicity. Care for the soul should seek only what is simple in original recollection. Therefore epimeleia is the methodological basis of seeking, which comes after the basis and not only after a description of “flat ideas”.

The most important thing for seeking is something that no one thinks of at first, it is Heidegger's creation. It is a lingering in self-surrender (Gelassenheit), it is a lingering “between” (Inzwischen). Where is it? It is in conflict and in the space created after parting from the en-counter (Entgegnung). Heidegger often speaks of the conflict between the world and the Earth and the separation from the en-counter between the gods and human beings. It is the quaternion that appears between the world, earth, the gods and human beings. To be in the center of this imaginary cross means to be with oneself, to be home, to be happy. It is a recollection, a coming into view, which we call Er-eignis. Hence man must perceive distance and closeness differently. It is necessary to understand the phenomenon of approach, it is an important condition of a seeker's aspirations as it forms the distance from things which allows them to be shown without the concepts we carry inside us even if we do not know about it.

Therefore when we speak of care for the soul we speak of seeking the correct distance from our own soul. As we all know it is always dark under the lamp

and the whole problem of self-seeking and *Er-eignis* is finding the distance from one's self. Why is a front-line experience so important to Patočka, Weischedela and others? Because by lingering in *Dasein*, man loses because he loses the fear of his own death, the fundamental motive of his existence, which he prevents being merged with the third referee, which we wrongly call: the absolute. The moment we are not afraid of death we obtain the path to something which cannot be expressed as a concept, therefore Patočka speaks of negative Platonism, life in truth. This is the moment when all of the dunes on the Moon are gone, life obtains value again. But why? Because only man is able to rise above himself and linger there. This is what care for the soul is all about; it is where we have to take our students and pupils. But it is not that simple, we have to also take them somewhere unspeakable. Hence, it is important to have distance from ourselves based on an approach to oneself. It is this approach to oneself which is a principle of care for the soul.

Questions create tension and within this tension we approach what is important, without us even knowing it. It is organization, arrangement (*dispositio*). Therefore everything which can organize and arrange in this way belongs to care for the soul, it is art, it is fantasy, it is poetry. Not merely rational calculators or tuition of market processes from a fiscal point of view. Hence, pragmatic practicality, which modern European governments strive to achieve the most, should not be paramount in the education of man. It destroys the fruits of the whole of European history, it destroys humanity. Europe was built on the profits of Greek speculation, Christian inwardness and enlightenment and the result of this interaction is called as it was in ancient Greece i.e. care for the soul or *epimeleia*.

Das Leuchten – der Strahl des Sichverbergenden. (Heidegger 2009: 32) Again due to difficulty in translating we have left the idea in its original language. It is the difference between *lichten* and *leuchten*. This first is to lighten, and the second is to shine. To lighten is something slightly different than to shine. To shine is to illuminate some part of the earth; it is also the part which is taken from the darkness of everything else. The rest is concealed. Both the world and ourselves belong to everything else by way of the source of light. The more we shine on a subject, the less we return to ourselves. We remain concealed. This is also the reason for ergotherapy. But our problems cannot be solved in this way; they are only concealed, subdued. What is a completely performing society? It can be understood as the source of this light which allows us to forget ourselves. But this hinders recollection and ownership. Where is the possibility to be alone? Only at home, but at home there are media like the Internet and television, and these can have a far more effective influence in the above-mentioned sense.

Was not the shepherd better off when he was entirely reliant on himself? He had his work, this was the pasture, but this did not take everything away from him, shepherds knew the stars very well, they slept with their animals under the night sky. To lighten the darkness, however, means the realization that we must

shine ourselves. Why does to lighten not mean to shine? Because a dark sky shows us the stars which we cannot see during the day. What does it prevent? Light conceals, it not only illuminates but it also hides. Even darkness can lighten (lichten). We can say that darkness can shine under certain conditions. Therefore, absence is so important – the category of our cognition that Plato brought us. Being is not revealed in existence; even if we illuminate it with the strongest source of light possible.

Being is only revealed in those who are able to lighten existence by the strength of their pervading cogitation; however it is necessary to rouse man's interest, to awaken man to himself, that which is sought by all others but not himself. Because leuchten – to shine is led by the will to power, it is our view on the world thus managed. How does this happen? It is simple, our life possibilities are passed on to us and we use them as if they were our own discovery. This is a modern problem and therefore we permit ourselves to write about the problem of seeking. It is also about us seeking ourselves. Chance is the illumination of our deeds and motives. Hence, Jan Hus states: *And he who acts against his conscience makes a path to damnation.* (Hus 1975: 238) On the one hand a judge has a conscience which lightens (Lichten), on the other hand he has so-called rational reasoning but this belongs to leuchten, to mere enlightenment, which is governed by man's own will.

Lévinas speaks of legitimacy, legality and diarchy. Awakening is a part of correct seeking and has the form of lichten not leuchten. Of course methodological seminars, which are sometimes the greatest of terror, are not lichten but leuchten. Scientific questions must be a result of lichten – to lighten the whole issue. This is half of all scientific work. Scientific work carried out as nothing more than a company job has nothing at all in common with real science. Therefore, there are so many scientists these days that resemble technicians or craftsmen, who from a philosophical point of view are one and the same. Seeking does not teach in methodological seminars that should prepare an undergraduate for honest scientific work. To shine means to pour light onto something, the rest is concealed, it remains in darkness; however, to lighten means something completely different, it means to understand the essence of things.

All $\sigma\eta\mu\alpha\tau\alpha$ (signs) are an example of leuchten, because something shines and the rest plunges into darkness. Signs have never been of great importance but over the last century due to their high functionality they are understood by people as being essential. The whole of computer philosophy is based on symbols, it is based on the logistics of old Viennese logical positivism, and this is the way it is to date. Few realize this, however, and so politicians are convinced of the essence of things only through signs. The major role of mathematics and experimentation is here to the fore. Economic mathematical models represent reality and practice shows us how often these models are only signs in the function of mere leuchten. Symbols govern our decisions about the future and

our lives in the present. Few realize that reality and signs are two different things. It is artisan thinking which can shine but not lighten. Hence, Heidegger characteristically points out that: *at the same time δοξα is not made by human beings, it is not distinguished by human beings – they take it as presence itself, which it is and it is not.* (Heidegger 2009: 35)

But because modern man wants everything to be certain he must oversimplify in order to obtain this unequivocal certainty. Without certainty there is *Raub* (robbery), violence, as we see all around us on nearly every corner. This violence is given as *το χρεών* (necessity). And so *αδικία* (injustice) appears among us, about which Heidegger states: *Αδικία means: self-nay-conjoin to unconcealment, and hence to create an appearance called δοξα“.* (Heidegger 2009: 39) To create an appearance of necessity – this is the basis of survival these days. Whoever has the strongest will wins. This is the same in business and in science and in matters of thinking. This appearance is accompanied by the need to be modern, i.e. to use modern instruments like computers etc. But often it is not only a necessity; on the contrary it is something which is non-essential proof of quality, something which is only an appearance. Therefore, we must learn to see in the plurality of simplicity, which has the character of solid clear crystal, spoken of in ancient philosophy.

Seeking must be calm, without tension, unease, without self-interest or “bossing”. We do not find other questions and suggestions lurking here which would make it uncertain and derail it. Of course today’s thinking is often understood as being *Griff* (a holding violently) and grasping. This has often been the case in history. Today the severity of thinking is explicitly taken as a concept. But it is not. The rigorousness of thinking remains conjoined to the essence of truth in a non-visual way, i.e. through speech. We are reminded that speech does not always involve words, talking is only connected with words. The gap (*die Fuge*) is a space which is important for the approximation of that which is essential, i.e. the truth. Where all approximation of truth is worn out by meeting the conditions of logical correctness, there is no truth, there is *orthotes*. But this is the case in most scientific work; hence we often bypass the truth. Seeking opens that which approaches without interest in the results of these activities. It is not about an achievement or a number of publications, it is about the thoughts which are contained within. Thinking is not a like hammering in nails which we do based on methodological guidelines.

If we seek something then we seek in some type of horizon. Most people do not realize the significance of this horizon. The horizon remains concealed. It works the same way as a whole without margins; we conceive it only if it rises or falls, and only through questioning. Therefore, questioning is a devotion to thought and questions are more important than answers. In questioning there is always a horizon in which the question has its place and sense. Parmenides’ statement reflects the truth: *Estin gar to einai* (thought and being are as one).

Heidegger would only reiterate the validity of this statement: *Truth is τὸ ἀυτό, arising from νοεῖν and εἶναι.* (Heidegger 2009: 59) Truth refers to an important light cast on the world around us. This horizon is important. It is necessary to realize that methodology carried out strictly and voluntatively, passes on the horizon of young thinkers as the only possibility of thinking and they are unwittingly manipulated. This happens in several fields of scientific work without the leading methodologists even realizing it. Thus a thinker's work is choked and suffocated. Usually the positivist horizon is passed on because it is controllable and demonstrative. Therefore, our history books never turn into telephone books.

Ancient thinkers often used idioms in order to express the truth. Why? Because idioms have no horizons, or in other words, idioms do have horizons but they are very wide. This is how it was for e.g. Heraclites, Parmenides, Anaximander etc. Original thinkers use idioms like something that is beginning, because that which has begun enters the world with horizons, it is not given beforehand. Hence philosophers' beginnings are almost always the most important. They give rise to horizons in which *εἶναι* and *νοεῖν* are the same. What do we as modern human beings do?

We often rush towards things that are modern, and so these beginnings are concealed, their horizons are shaded in so-called "modern questions". And so philosophy transforms into anthropology, exploiting the validity of existence, which arises from technical science. It becomes a generalization of technical science, i.e. anthropology remains on a horizon of Cartesianism, without us even realizing it. Sometimes, and more often than not, philosophy becomes politology. Socrates and Plato are only taught politically and from a modern point of view of power. Who gains power over others? This is a question which interests modern philosophers. These people are not philosophers but politologists, the horizon of their questioning is shifted to modernity, i.e. to the area of interest in "who from whom?" to the area of realization of "the will to power".

Seeking has become a technique because the essence of being is the will to will. It is not only the will to power but the will to oneself. Why has this happened?

Heidegger answers this in countless explanations: because existence has been torn away from being and humans have forgotten about being. If man is only created through existence, then this is an inevitable nihilism. Why? The answer is not simple. Existence is inexhaustible as are phenomena which reveal themselves in the world, but this is everything which existence can pass on to us. It is the same as if we will own all the treasure in the world. We will own it but then what? What can it give us, how can it complete us? It can be hubris. It can be the pride we feel for collecting these things, but then what? Nothing. Things around us are changeable, they belong to *panta rhei*. Even the richest of people willingly take their own life from time to time, how should we understand this? Existence is not enough to fulfill one's life, something else is needed.

And what is this? It is being. And if being and truth are one and the same, then it is only a recurrence of the legacy of old Parmenides: *estin gar to einai!* It is truth itself, but truth which does not dictate the will of an individual human being or a group, but truth which is being itself. But modern man lives only for existence and not for being. Actually it is important to state that modern man does not know about being, he has forgotten about it. Hence, seeking is based on prescribed methods which we herald as descriptions of mere objects, i.e. adjusted existence.

Here lies our own misery. Heidegger says: *Metaphysics in its entirety can be identified from three aspects: as the rule of the philosophy of life (a value image of the world), as engineering (planning calculations) and as history (the calculation of planning)*. (Heidegger 2009: 90)

If thinking becomes calculation and methods it means that most of our contemplation is order, rule, *die Ordnung*. Then of course whoever is responsible for organization shall be the most important link in the chain of those who should cater for the lives of others. And so we see individuals around us who are responsible of the implementation of rules and those who are responsible for whether this implementation is done correctly. They concern themselves with correctness and they mostly work to extremes, therefore unforeseen accidents appear in the world which cannot be eliminated. Correctness cannot be the basis of truth. Adoration of systematism is proof of the hollowness of existence and its relationships.

In essence, adoration of correctness is only adoration of managing procedures of individual steps. This happens everywhere we look. The goal of these procedures is the thing which is not managed. No one is interested in the goal, it is uncontrollable, it is missing, eschaton is missing. Hence the will to correctness is itself enough in the end, and the will to power transforms into the will to will. This is a paradox of our present day. A so-called *escape to comparativity* (Heidegger 2009: 91) is typical. Everything must constantly improve and the essence of improvement is felt as the certainty of existence. Everything must increase in quality; if this increase stops it is bad. There is a cessation. Thus, events were reformed as an ontological basis of human life and society. "*The will to will has become the reality of reality*". (Heidegger 2009: 93)

Reality only exists where there is overpowering (*Übermächtigung*), which we have already discussed in this book. This is of course our present with all of its indicators. How do we transform substantive seeking? It is seeking which is a stampede to that which is modern, that which is new and novel. Hence journalists attend various lectures and seek ideas, new words; they seek that which would be new. They are lead by a comparative of their own growth. Television programs are watched from the point of view of ratings and people in broadcasts revolve based around this. The parameters for business are the same as for the media. Something similar has been introduced in universities. Science must grow, we

must follow individual scientists based on citations in selected journals etc. What man is missing in this situation is tranquility, Epicurean gardens, a calm soul (Galéné tés psychés). Hence we increasingly plunge into the arms of the peak. The peak becomes a necessary part of life in a comparative, life in which the essence of being is found in the will to will.

“The will to will governs the machination of *absolute certainty in rule and understands that this must be established first and then the rest (culture and spirit, or the absence thereof) can be built around it*”. (Heidegger 2009: 93) Rule is a condition of everything else, this seems like something Aristotle might say, of course Aristotle realized that “*techne tychen estrexe kai tyche technen*”, Art loves chance; and chance, art but our present does not take this seriously. Everything must be governed even government itself, the only thing that is missing is the final meaning and objective. Eeschaton is missing.

The will to machination is Machenschaft and the rule of systems is Gestell – this is our present. Scientific work machines business interests that are missing a link in the production process; it helps to determine the mood of the population, to form a basis for the decisions of politicians.

Scientific work has become practical and pragmatic. Applied research is important for science. Basic research is understood as being a waste of money. How can philosophy be so popular there days? Philosophy lives on just as it has done many times before. Art must mask itself as a gainful occupation; hence television channels are actually only “channels”. The ratings of a program are a basic stimulus for controlling Machenschaft in the management of this media. Everyone is a manager and manages based on Gestell, without them even knowing about it.

“*Europe is a planetary adumbration*”, (Heidegger 2009: 95) by this Heidegger wants to simply point out that Machenschaft and Gestell are not only a local matter but they seize the whole planet, and we are a witness to this.

“*Evening is a festive evening like the eve of a festival, it is the completion of the day of the first beginning, it is the coming of nightfall and the beginning of night as the passing to another day, another beginning*”. (Heidegger 2009: 96)

The beginning returns only as a passing to the next beginning which will be even more incipient than the first. The beginning is not only caused by causal movement but it is the miracle of birth always first and last and this is what must be most cared for in seeking. But our methodological courses for the preparation of scientific workers only teach beginnings, this is part of Gestell and Machenschaft. The whole of society is interwoven with causality, which governs and controls these processes. Only the objective of processes in the whole of society is not clear, in the sense of “*clare et distincte*”. What does Heidegger think of this? His answer is thus: “*The western world is a world of night. The present night is not only unhealthy but it is without health, hence it emanates world history without the world*”. (Heidegger 2009: 97)

Here the writer wants to imply that we live in existence and for existence and we have forgotten about being, which is a condition for revealing all existence. *“The western world must become the saint of the night, in which poets will wander from one world to the next. Only in this way can world time originate”*. (Heidegger 2009: 97) We lack a lingering in undecidableness, we have no patience, we know not how to wait. We want everything immediately in an instant form, and this is our mistake.

Seeking also means a lingering “in a hole of being”, i.e. in emptiness and dismay. It is necessary to endure the arrival of this woefulness. To endure these moments in life means to face them on a journey. Only such a stance brings a reprieve because not even this “arrival” can be eternal, it must end. And here is the hope in Plato’s well-being. Ultimately, we are convinced that through all adversity rules something whole, something which is good. Would Heidegger ask the following question? *“Why is the evening the first sign of arrival?”* (Heidegger 2009: 98) In the evening we are tired, hence hope comes at this time.

Today’s life is a subjection to rules. Even these rules are governed from a higher point of view. Everything is governed so that we have the feeling that accidents are as it were eliminated, nevertheless they occur more and more. It is because the governing of society by these rules is only a delusion, abeyance (Unentschiedenheit) governs in truth and in reality. If it is something important, it is seeking the path from our wandering, and that is a return to the beginning. It is not a shining technological future; seeking must be done in a new way, more deeply and more sincerely. Methods that are prescribed and sometimes implemented by our scientists are not enough so the situation should be explained by philosophy, this is its duty!

The thinking “more geometrico” creates a world in which everything is governed. Even government is governed, the only thing missing is a goal. What use are hills, cars, washing machines, or computers? What use is the splendor of our appearance if we are clothed in fashionable brands? Man does not need many things in order for him to live, unbelievably he needs very little, after all the world around us is huge and gives everything the opportunity to live whatever living form it is. The simplest things are concealed and human beings do not see them, just like the Emperor’s new clothes.

They see only existence, they do not see being, they do not want to see it. Hence: *“An unconditional method of management is the management of management”*. *Management means division into sections (sectors), in which we ourselves must be arranged for machination, which controls everything for use in the service of ‘will because’ (in culture, in some of its sectors)”*. (Heidegger 2009: 109) Machination is everything in the world which is decided upon *beforehand*. For this to be true, it is a condition of this pre-decision which we call aimlessness. Hence the world becomes an image; an image can manage, can break up into sectors of meaning. Everything is planned and calculated, hence seeking in

science and philosophy transforms into this method of calculating and controlled management. Thus, we have so many managers, so many presidents, so many bosses etc. Heidegger would add: “*New types of governance, new values are merely an unconditional outfall of metaphysics*”. (Heidegger 2009: 110)

That which was not previously objectified becomes an object and begins to work as a means to the will to power; race, instinct, emotions etc. all belong here. Race differences are constituted through ideology; instinct and emotion are developed through the media and managed culture. Seeking has been destroyed, in place of seeking there are managed and controlled methods of methodologists, which are the most important part of assessing the significance of scientific or philosophical work.

We have managed to cancel out seeking, leaving only controlled research which very often toyed with issues but did not provide us with anything new. Why? That which is most important is missing, seeker’s questions, which would mean entry to a new horizon. Everything is managed, determined, terminated. The most important accessory to our lives has become a work diary; life has changed into a succession of doubts which have been transferred to us. At first we do not see it as our own problem. This is the rule of the phenomenon Gestell. The last remnants of philosophy transform into the convulsive forms of thinking which we see in anthropology and ontology.

Man is most often understood as a biological, historical or other system, but we do not find the truth. The truth is missing in the sense of *aletheia*, which must be separated from concealment.

To think about differences between being and existence is not just a logical antithesis. This difference is always *der Abschied* – a parting. It is seemingly a parting of both sides of the antithesis. Why seemingly? Because it is not logical. It is not Aristotle’s four types of opposites from his *Metaphysics*. It is not opposites at all. Sometime we use the metaphor of a background which projects existence as if on the silver screen. But even such a good metaphor is rather lame. Being is not a background, it is something else. Hence similar to Heidegger we say that being ‘nothings’, that being and nothing are one in the same. For a Cartesian’s subject-object way of thinking this is complete nonsense. We know all too well.

Being can only be approached through enowning, *Ereignis*, or as Heidegger puts it: “*Das Sein aber istet als das Er-eignis. Es ist nicht immer.*” (Heidegger 2009: 124. (Because we believe in mere existence, without mystery or distance from what is sacred, everything transforms into a wilderness. Nietzsche made this clear. This wilderness is the basis of living nihilism from which we are only cast loose in a false enowning, which our youth call the peak. The only thing that remains is to influence things and people. This influence is the essence of the will to power. It is simple, just as everything essential. This influence is nothing more than *die Wirkung* and from the emerging reality *die Wirklichkeit*. Only

that which influences, which forms the intensity of an experience, is actually real. Each intensity is strength, it is power in the form of strength. Even peak is a mere upsurge of this intensity which is understood these days as the essence of being. Strength, power is only shown in der Wirkung. In other words, if we want to show that we exist, we must develop strength in influencing. This means that we must project this strength onto people and things around us, we must influence them intensively. Only from this point of view can we understand why politicians must be constantly in the forefront of media attention, why they must be seen on the television and in the newspapers all of the time. This brings us to the word *Übermächtigung* (a drive towards overpowering) as the essence of present life as a whole. The essence of being is the will to influence. The problem is that the overall sense of this influencing is missing, eschaton is missing and this is the basis for understanding the postmodern age. Nietzsche really is a modern prophet.

Estin gar to einai (thought and being are one) – hence the difference is always pain. Why? Kehre, a return to the beginning, is a parting from existence (Abschied); it is an escape to solitude which resembles death, an overwhelming parting. Such a parting is always painful and sad. We sense the denial (Verweigerung) of being. This denial is the most important manifestation of being. The basis of our lives is connected to pain and sadness attuned to being itself. So the attempt to cure all sadness and pain is a source of misunderstanding of our human existence. Doctors just do not know it. Life is a gift beyond our powers, Hrubín and many others understood this. Only Cartesianly educated intellects think that pain is only negative, something which we must chemically eradicate from human history. Why? Because we are technicians of life, technicians of health, technicians of education. And that is the real image of Cartesianism.

We rush in our thinking and in scientific activity. The race to finish first is the greatest obstruction to philosophy and science. ‘Nothing’ is only an absence of existence, ‘nothing’ is something original in the sense of a basis and not temporal succession. In Heidegger’s opinion absolute ‘nothing’ does not exist: *“This thinking is too hurried, not only because ‘nothing’ transforms into negation, but because it cannot think, ‘nothing’ is just as original as being itself”*. (Heidegger 2009: 133)

Because we rush in our thinking we do not know how to linger ‘between’, in an undefined space, we lose the opportunity to reach that which is significant. The beginning not the start is always significant. The beginning is born; the start is merely the reason for the sequence in causal succession. To explain everything using start means to not understand that which is most sought. Ratio cognoscendi is not enough for us, we need ratio essendi. If we only accept ratio cognoscendi, then we are governed by Aristotle’s time, i.e. the consecutiveness of causally linked actions. Then historicism rules in a form in which Sir Karl Raimund Popper did not appreciate. But that which is essential in the sense

of ratio essendi, is not bound to linear time, on the contrary it is the temporal consecutiveness of Aristotle's past, present and future linked to praesence. Here temporalization rules.

Only on the basis of temporalization can we perform daseinsanalysis in the way Martin Heidegger, Jiří Němec and Medard Boss all envisaged it. By changing the view of time and its essence we have changed the methods of learning, i.e. the methods of our own seeking. "*Metaphysics know only the truth of existence*", (Heidegger 2009: 174) states Heidegger. The last great metaphysic was Friedrich Nietzsche, so man also sees himself as an existence, and methods of seeking are only methods of finding existence which is to a certain extent clare et distincte. Hence methods are prescribed and science must be governed according to them. Man must mature even for his own experience, authenticity. He cannot imitate others' experiences. It is necessary to choose one's own path. And this is nothing more than finding the other. The worst is when the difference between the same and the other disappears. Then everything either becomes the other or the same. The first is treated by doctors; the second has obtained the name modernity. Both alternatives are alienated, which is bad. A transfer of possibilities is found in both alternatives. To mature into your own means only one thing: to care for the soul throughout your life.

"*The essence of existence is unique*", (Heidegger 2009, 189) this means that if we live authentically, then we experience everything for the first and last time. It cannot be absolutized but the center of human existence is found within. The paradox is that if man wants to be true to himself then he must know the whole without margins, and this is a question of thought, i.e. care for the soul through questioning.

"*Death relates to Dasein, not to life*", (Heidegger 2009: 193) states Heidegger. This means that life is something more than a manifestation of our existence. How can we understand this connection? Put simply, possibilities belong to life, and these are not always an existence which is immediately stored away. They remain as real possibilities in our soul and wait for realization at the entrance to a phenomenon. Consequently, they resemble a shadow which belongs to the shade of things, but they are not these things. Life is something which biologists cannot define. Possibilities which are shown intentionally belong to life, this means, deeds carry them inside as if they are their own, they penetrate everything, sense. And this sense lives on; it lives even after the death of its bearer. That is why totalitarians are so scared of righteous victims.

And so John Hus is not over and done with even if the whole world would wish it. Their intentions which permeate their actions are something which cannot be destroyed. Circumstances which the future brings will always open this hidden sense. It will always appear for the first and last time because it has the character of the beginning, not the start.

“Who is man – is only felt through experiences with being, otherwise no description helps, no new values, no new rules”. (Heidegger 2009: 196)

I. Kant knew that if we ask the question “what?”, then we reduce man to an existence, we have stripped him of his dignity and honor, we have reduced them into a mere means. Man has his roots in the truth of being and being nothings, it is molded into possibilities of our seeking and finding, i.e. in care for the soul, which is done often without words or only a few words i.e. through singular enowning of actions. Then it is Er-eignis, it is enowning, which outlasts regular time and is eternal. Seeking is not only a method of finding existence and its functions, i.e. a description of that which is in question. Seeking is mainly: “Attention to that which is simple, which is pain emanating from difference”. (Heidegger 2009: 200)

This simplicity is grasped by our thoughts, senses, atonement. It is Vorfinden, finding, which is nothing other than: “An encounter of a kind different to an encounter with existence”. (Heidegger 2009: 206)

Therefore the same methods cannot be applied to philosophy and to natural science in everything and always. Consequently, a theorist of existence, a technician cannot make decisions on philosophy. “Da-sein is not existentia, actualitas, reality”, (Heidegger 2009: 206) it is presence, temporality, which has been examined in detail several times above.

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Part II
FROM THE HISTORY OF PHILOSOPHY OF EDUCATION

Раздел II.
ИЗ ИСТОРИИ ФИЛОСОФИИ ОБРАЗОВАНИЯ

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AUTONOMY IN KANT AND JACQUES RANCIÈRE
UNDER GERT BIESTA'S VIEW*¹

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***Abstract.** The current research on Education frequently turns to the problems of autonomy and emancipation. This paper considers the concepts of autonomy and emancipation in Immanuel Kant and Jacques Rancière under Gert Biesta's examination. The following question is discussed: can a person be emancipated through education? We will make a brief explanation against or in favor of the new logic of emancipation discussed by Biesta, suggesting the possibility of rethinking the emancipation aiming to the "dependence" criticism, a typical category of current pedagogy, inspired by Kant.*

***Key words:** Education, autonomy, emancipation, Kant, Rancière, Biesta, dependence.*

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КОНЦЕПЦИИ АВТОНОМИИ У КАНТА И ЖАКА РАНСЬЕРА С ТОЧКИ ЗРЕНИЯ ГЕРТА БИЕСТА*²

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***Аннотация.** В современных исследованиях в области образования часто возникают вопросы автономии и эмансипации. В данной работе изучаются концепции автономии и эмансипации в трудах Иммануила Канта и Жака Рансьера в интерпретации Герта Биеста. В нашем концептуальном анализе мы ставим следующий вопрос: может ли личность эмансипироваться посредством образования? Мы приведём аргументы за и против новой логики эмансипации, обсуждаемой Биеста, рассматривая возможность переосмысливания эмансипации в направлении критики категории «зависимости» – типичной, восходящей к Канту категории современной педагогики.*

***Ключевые слова:** Образование, автономия, эмансипация, Кант, Рансьер, Биеста, зависимость.*

Introduction

Current issues on Education deal frequently with autonomy and emancipation, which can only be reached from the ‘subject’. This study, designed to be presented at the forty-sixth conference of the Philosophy of Education Society of Great Britain, aims at seeking the concepts of autonomy and emancipation in Immanuel Kant and Jacques Rancière under Gert Biesta’s examination, although from different theoretical concepts. From the conceptual analysis we will discuss the following question: can a person be emancipated through education?

From the formal pointview, we will present specific elements of the theoretical references, since the accuracy of the analysis claims the concepts specification that will be used in the reflections involving the autonomy and the emancipation in the education, in contrast to some researches that address this issue in Brazilian education. Later, we will make a brief explanation against or in favor of the new logic of emancipation discussed by Biesta³, suggesting the possibility of rethinking the emancipation aiming to the “dependence” criticism, a typical category of current pedagogy, inspired by Kant.

1. The proposed Kantian education: emancipation and autonomy

Kant was a pioneer in studying the meaning of autonomy for human enhancement. According to him, the autonomy is achieved with maturity, when the child is freed from the need of others thinking for herself. This can only be reached through her own understanding and thinking. The achieved

² *Аспирантская программа в области образования

³ Gert Biesta, “The New Logic of Emancipation: The Methodology of Jacques Rancière” *Educational Theory* 60, no. 1 (2010): 39–59.

autonomy routes to freedom. Indeed, this freedom is subject to moral laws, universal laws. Kant⁴ explains: “(...) the moral law only expresses the autonomy of pure practical reason, i.e. freedom, including the formal condition of all major statements (...)” and says that the result of it is the heteronomy. Thus, heteronomy is obviously antagonistic to autonomy, since it comes from an opposite principle to free will.

The philosopher from Königsberg⁵ shows that there are certain duties that seemed to be followed, for example, the payment of a tax, and the failure to comply with it would mean that the agent disobeyed a socially imposed order, which may lead to a scandal and even cause “general disobedience”⁶. On the other hand, he asserts that the public expression against the charges of this nature, when held by an enlightened man, is absolutely acceptable and correct. The man who does so is considered to be one of autonomous thought.

In the work *About Pedagogy*, written by Kant and published by a disciple in 1923, translated into Portuguese in 1996, he shows that only through education a man can become a real man and that this is the only creature that needs to be educated. In that time, Kant already proposed that education should be designed so that the students could move beyond its initial state: (...) “children should not be educated according to the present state of mankind, but in accordance with a second better state”. He calls this concept a principle of pedagogy⁷. We staked out this passage as a point which coincides with our understanding of education as a process that takes the student from its raw state and puts him in a condition of overcoming.

We find here the possibility of Kant’s approach for the education to the concept outlined by Mendonça⁸, based on Nietzsche, about auto overcoming, linked to the “search for excellence”, when he announces that this search allows for the “revaluation of what we are.” We must remember that the Kantian concept does not converge with Nietzsche’s one. Indeed, Kant is criticized by Nietzsche because he had built the foundation of the metaphysics of morals, or, in other words, by having structured the categorical imperative, inserting the duty as a beacon of morality. But wouldn’t Mendonça’s idea be the same of Kant’s, about promoting the learners from the raw state to a better state? We believe that this approach is possible, although we must seek in Mendonça the deepening of the auto overcoming concept.

4 Immanuel Kant, *Critique of Pure Reason*. (São Paulo: Edições e Publicações Brasil, 1959), 25.

5 In the *Critique of Pure Reason*, Kant’s main goal is to show which are the limits for human knowledge. In the introduction, we can observe how rich the synthesis between rationalism and empiricism made by him is, as it says, “although all knowledge begins with experience, it does not mean that all of it comes from experience”.

6 Kant, *Critique of Pure Reason*, 106.

7 Kant, *About Pedagogy*. (Fontanella, Fransisco C. Piracicaba: Unimep, 1996), 22.

8 Samuel Mendonça, Nietzsche’s aristocratic education. (Campinas: Unicamp, 2009), 106.

Emancipation is a process that requires auto overcoming so that the autonomy becomes effective.

We believe that the Kantian reading is extremely important for the understanding of emancipation through education; however, it is necessary that from this moment on we begin to reflect on how Kant proposes the conquering of autonomy. In some of his writings, the author stresses the tutor figure in the educational process with a sense of dependency. Then what is the meaning of autonomy for Kant?

The coaching can be made by the parents or by a teacher/master. A unilateral and hierarchical relationship is established, by which emancipation is only achieved in the adulthood. What we propose is that Kantian education does not allow the real achievement of emancipation, exactly by the fact that a dependency relationship with the coacher is kept.

Let us have a look on what Kant tells us in *About the Pedagogy*:

However, it is not enough to train children and urge them to learn to think. They must observe the principles from which all actions derive. It is therefore clear how many things require a real education! But in private education, the fourth point which is the most important - is generally careless, because we teach the children what they deem essential and leave the moral to the preacher.⁹

This passage shows a preoccupation with the “thinking learning,” but Kant immediately says that one should teach the child the “essential”, which was socially determined, according to the moral rules from that moment. Nothing in this statement demonstrates the construction of a new thinking or even no connection is made to enable us to realize the construction of the emancipation process in order to awaken the autonomy of the ‘subject’ by the ‘subject’. The dependence relationship with the coacher remains constant.

Next, Kant separates discipline from instruction and points out the difference between the teacher’s figure from the governor:

The education covers the careness and training. This is: a) *negative*, i.e., discipline, which prevents defects, 2) *positive*, i.e., instruction and steering and, in this respect, belongs to the culture. The steering is the practice of what was taught. Here we can see the difference between the *teacher*, who is simply a master and the *ruler*, who is a guide. The first ministers the school education, the second, the life education.¹⁰

This excerpt highlights Kant’s idea about the transformation in humanity (discipline) from animality and states this as a basic principle of education. The other form of education is referred as the instruction and guidance. Both terms suggest the need for the figure of the teacher as mediator, so that the autonomy perspective in the sense of the tutor’s absence finds no support in Kant’s writings.

⁹ Kant, *About Pedagogy*, 28.

¹⁰ Kant, *About Pedagogy*, 30.

Finally, after a systematic study of *About Pedagogy*, we can affirm that education proposed by Kant does not suggest the construction of emancipation and, consequently, the autonomy, with the same predicate referred by Biesta¹¹. We will further develop this issue from which we can find support to criticize the Kantian emancipation. It is worth noting, for last, Kant's position¹² on: "Man is the infant, student, disciple." Disciple (lat. *Discipulus*) comes from *discere*, which means to learn, under the connotation of following the other's doctrines or ideas. This positioning is crucial to have a clear perception that the autonomy and the emancipation in Kant relate to the dependence of the tutor, necessarily.

Returning to the first question that we have formulated: is it possible to emancipate "a subject" through education? The answer seems to be no, if we consider that education is inspired on Kant. Indeed, are there other meanings of autonomy and emancipation? This is what we intend to develop from Rancière's thought, especially in light of Biesta's analysis. Kant's educational proposal demonstrates the eternal dependence from the tutor, from the teacher as the one who leads the learner through the paths he chooses and does not propose autonomy as a constituent process of education, because it assumes the assumption of inequality, in which the student needs a superior to assign him to the correct paths in life.

Thus, in the proposed Kantian education we can not see the possibility of the student to be emancipated, because we understand emancipation as the ability to create alternatives of choices and not the ability to choose what is defined by another. In other words, we understand emancipation as the construction of the individual by the individual, without the necessary relationship with the tutor, since for the author, autonomy is related to a state reached in the adulthood and as we shall see, Biesta¹³ states that "emancipation is not, however, as simple as a change of position from childhood to adulthood."

2. A (re)view on emancipation statute in the promotion of autonomy

Considering the preliminary analysis of the elements from Kant's thought, we will now examine Biesta's argument, specifically in the text dealing with the emancipation under the view from the philosopher Jacques Rancière. Biesta points out that after World War II, some educators began, initially in Germany, to argue that it is not possible to conceive an individual emancipation without a broad social transformation. Criticisms were made about this conception, and Klaus Mollenhauer – inspired by Jürgen Habermas – was one of the Germans who brought opposition to this thinking.

11 Biesta, "The New Logic of Emancipation: The Methodology of Jacques Rancière", 2010.

12 Kant, *About Pedagogy*, 11.

13 Biesta, "The New Logic of Emancipation: The Methodology of Jacques Rancière", 2010.

He examines the emergence of a group of American educators, whose thought has its locus in the critical theories of education and that the concept of emancipation emerges from the analysis of structures, practices and theories of oppression, influenced by the contributions from Michel Apple, Henry Giroux and Peter McLaren. This group, according to Biesta¹⁴, is based on the precedents of Dewey, Counts and Freire.

After highlighting the historical conception of emancipation – for which he uses Immanuel Kant as an important interlocutor for the understanding of this concept – Biesta argues that there is a logic built over the emancipation, surrounded by several aspects.

First, emancipation requires outside intervention, an intervention, even more by someone who is not submissive to the power that needs to be overcome¹⁵. This idea suggests that emancipation is seen as something that is done to someone and that it is based on an inequality between the emancipator and the emancipated, and in this sense, equality is the result of emancipation.

The author argues that this concept of emancipation suggests that the teacher is the possessor of knowledge and the student is the one who still does not know. Explaining the world is a task for the educator so that the student becomes as knowledgeable as his teacher. This logic is pervaded by problems and contradictions¹⁶

This is the second aspect and, we believe, the key point of Biesta's criticism, which we share. The first contradiction presented by the author refers to this pedagogical concept where the professor is the measurer of the knowledge. In this sense, the student who does not have access to knowledge, depends essentially on the intervention of an intermediary – the teacher – and the dependence situation is installed. Biesta asks:

This raises the question of when this dependence will actually disappear. As soon as the emancipation is reached? Or the one who is emancipated remains eternally grateful to his or her emancipator for the gift of emancipation?¹⁷

The questions presented suggest other questions, according to the author: should slaves be grateful to former masters for their freedom? Should women be grateful for the men to have been released? Should children be grateful to their parents for freeing them? Or should they claim their freedom from the beginning? What we believe is that everyone should start from a free state. Free to think, free to express thoughts, free to pursue knowledge. We must understand that freedom is the sense of the absence of the submission, i.e., that the other does not need to mediate knowledge.

14 Biesta, "The New Logic of Emancipation: The Methodology of Jacques Rancière", 2010.

15 Biesta, "The New Logic of Emancipation: The Methodology of Jacques Rancière", 2010.

16 Biesta, "The New Logic of Emancipation: The Methodology of Jacques Rancière", 2010.

17 Biesta, "The New Logic of Emancipation: The Methodology of Jacques Rancière", 45.

The inequality is reaffirmed if we assume that the teacher is one who has more knowledge, creating a position of superiority of the emancipator in relation to the emancipated, which in turn is made inferior. The inequality, then, pervades this modern logic of emancipation.

The third point of Biesta's criticism on mistrust and suspicion under those to be emancipated, since the emancipators dictate what the real problems are and the needs of those who await emancipation.

The author cites Jacques Rancière referring to the teacher as the one who "lifts the veil of obscurity of things" that "throws the deep darkness to lighten the surface, brings the false appearance of the area behind the secret abyss of reason"¹⁸. In this sense, the teacher is led to the figure of a master, the only holder of all knowledge and the student reduced to that who awaits someone who will show the way forward.

We agree with Biesta's criticism on the educational model that comes from the inequality of knowledge between teacher and students as an assumption for the educational process. In this sense, we believe that the student is made inferior like if he knew nothing and needed to receive the knowledge of who owns it. Education in Brazil, at several levels, follows this logic and Biesta's criticism would work as an alternative for the stagnation problem.

Our understanding of the educational process focus more on a sense of exchanging experiences, in which the teacher has different experiences from the learner, but does not ignore that the student also has an identity under construction, which can and should be considered and respected in educational activities.

Biesta states that Rancière sees emancipation as something that is done by the individual, and not as an external act, sponsored by someone to someone. This view shows a traditional way of conceiving both emancipation and education.

Rancière tells, in *The Ignorant Schoolmaster* at work, the story of a French school teacher named Joseph Jacotot, exiled in Belgium, which unlike the educational model we have been finding, proposed education based on the assumption of equal intelligence of human beings, calling the method of "universal education".

Jacotot went through an experience that made him to reflect on the educational act based on the explanation, which assumes that there are two minds, one inferior – that of the ignorants, the learners – and the other superior – the knowledge minds, the teachers. Jacotot's experience was lived during his exile in Belgium, when he had to teach people whose language was unknown by him. His experience showed that the explanation is not required for the students to learn. His students learned through their own efforts on the books. "This does not mean that they have learned without a master, they just learned without an explainer master"¹⁹

18 Biesta, "The New Logic of Emancipation: The Methodology of Jacques Rancière", 46.

19 Biesta, "The New Logic of Emancipation: The Methodology of Jacques Rancière", 54.

According to Rancière's theory, emancipation only exists when the intelligence obeys only itself, i.e., when a person uses its own intelligence, without the need to use the intelligence of others. Rancière points out that this is one of the problems of education: to reveal "an intelligence itself" and that the teacher's role is divided into two fundamental acts: "he *asks*, he calls the speech, i.e., the manifestation of an intelligence that was not aware of herself or that had already given up" and "he *verifies* that intelligence work is done carefully"²⁰.

The teacher's act of 'asking' should not be understood, according to the author, in a Socratic manner, where the teacher asks the student who is guided to answer what the teacher already knows. What Jacotot proposes is that the student makes his own explanation and the infinite is the limit for his answers. For Rancière, emancipation is possible in this way, since the intelligence of a being is considered equal to all beings, not having a "hierarchy of intellectual capacity". What exists is an "inequality of manifestations of intelligence"²¹.

Biesta explains that, for Rancière, the emancipation does not mean that all intelligences are equal, but rather assume the use of a person's intelligence based on the intelligence equality. Finally, Rancière believes that political parties, governments, armies, schools or institutions are not able to promote emancipation because all of them assume inequality; he also believes that universal education can only be directed at individuals and not at societies.

Biesta announces that the central idea of Jacques Rancière is based on four concepts: equality, democracy, emancipation and politics; and we believe these should be the foundation of a possible education to encourage learners to autonomy.

Conclusion

Assuming some aspects of emancipation and autonomy, seeking to answer the question: can a person be emancipated through education, we used Immanuel Kant and Jacques Rancière – through Gert Biesta's analysis – to put in contrast two different views about those concepts.

We started from Kant, since we noticed that, although far away from the current times, his pedagogy is still a remarkable force in Brazilian education, in the sense of positioning the teacher hierarchically above the students.

As Rancière explains, through Jacotot's experience, the teacher should not be the one who explains everything to everybody. We would be talking about a teaching method designed in 1600 by Comenius, "the universal art of teaching everything to everyone"²² that had never been surpassed. In our vision of education based on theories and practices and Rancière, the teacher should be the one that

20 Rancière, *apud.*, Biesta, "The New Logic of Emancipation: The Methodology of Jacques Rancière", 54.

21 Rancière, *apud.*, Biesta, "The New Logic of Emancipation: The Methodology of Jacques Rancière", 55.

22 Maria Eugenia Castanho; Sergio E. M. Castanho, "Contribution to the study of history teaching in Brazil", *Anped Annual Meeting*, 31, 2008, 2.

encourages students to think, to reflect on a phenomenon, giving conditions for him to find the meaning, value, temporality and meaning to life.

The teacher must start from the assumption that each student has its own experience that makes him unique in his intelligence. For Edelstein²³, the practices of schooling are historical and social, happening in concrete time and space. Proposed activities must be intentional and may follow two directions: a prescriptive way, invariable or filled with alternatives and possibilities that are made between the subject and the object.

We believe in the second practice in which each student is able to use its own autonomy, when treated as a being that has its own characteristics, its own intelligence to build its social and individual relationship with the phenomenon.

This specific school practice assumes the triangular relationship: knowledge-teacher-student and, therefore, ceases to be individual practice and becomes a social practice, transcending the individual intentions. Collective practices should not be ignored, but should permeate the school environment, the opportunity to treat the individual ‘subject’, so that he can recognize itself as an emancipated being.

In Brazil, Paulo Freire brings a line of thought quite close to Rancière’s, with regard to respect for individuality. Clearly this research did not deal with aspects of Freire’s theory; however, we envision a possible link between these authors. This educator demonstrates, in a number of works, that one of the principles of education is founded on the respect for individuality and autonomy of the learner. In *Pedagogy of Autonomy*, firstly published in 1996, Freire refers to the educational relationship established between the teacher and the student, in the sense of the enhancement of autonomy so that the teacher can succeed in the educational task and for the learner to be respected as an individual. The teacher’s respect for the autonomy and dignity of the student is called by Freire “ethical imperative” and this relationship must guide educational activities so that an effective promotion of learner’s autonomy is reached.

So, we believe that the concept of emancipation and autonomy enunciated by Biesta, based on Rancière, reveals itself as a stimulant to the reflections of philosophy of education and, of course, can contribute to the teaching practice at several levels. More than that, to consider the emancipation under the autonomy and the empowerment of the individual against the decisions to be taken, seems to us a noble way to enhance the education. We must argue, for the last, that teacher’s education that permeates the emancipation as we saw in Rancière’s writings, from Biesta’s pointview, shows another conception of education, which emphasizes the possibility of rebuilding the concept of education. We know that, while the teachers do not see themselves as educators instead of predictors of facts, the autonomy of the learners, as well as the respect for their intelligence may be affected.

23 Patricia Laura Torriglia, “School organization: the curriculum as a knowledge mediation”, *Anped Annual Meeting*, 30.

Thus, we understand that the task of educating is not simple, however if the educator's goal is to deal with autonomous students and conceive them as emancipated beings, efforts should be redoubled so that each student is respected as a unique being, with skills that humanize them, such as the reason, emotions and especially the ability to make decisions for themselves. Here we have Biesta's contribution for human emancipation and autonomy.

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EDUCATION AS A MOVEMENT OF HUMAN EXISTENCE (JAN PATOČKA'S PHILOSOPHY OF EDUCATION)

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Abstract. *This article deals with the issue of education in the context of the work of Jan Patočka. Education is considered in the form of three movements of human existence: receiving, reproduction and transcendence. It reveals the relationship between Patočka's theory of education as a movement of human existence and modern European traditions and discusses the meanings of this theory for today's theories on education. Education is understood as a chance to meet a generation on common ground and as a dialogue, conflict and struggle across the generations. It is also understood as a continuity of culture and discontinuity of necessary metamorphoses, as a symmetric and asymmetric relationship based on responsibility.*

Key words: *Education, movement, metamorphosis, encounter, agon.*

ОБРАЗОВАНИЕ КАК ДВИЖЕНИЕ ЧЕЛОВЕЧЕСКОГО БЫТИЯ (ФИЛОСОФИЯ ОБРАЗОВАНИЯ ЯНА ПАТОЧКИ)

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Аннотация. *Данная статья рассматривает проблему образования в контексте работ Яна Паточки. Образование рассматривается в форме трёх движений человеческого бытия: получение, воспроизводство и трансцендентирование. В статье раскрывается взаимоотношение теории образования Паточки как некоторого движения человеческого бытия и современной европейской традиции, и обсуждает значение этой теории для современных теорий образования. Образование понимается как некий шанс встречи с поколением на определённой общей основе и как диалог, конфликт и борьба между поколениями. Оно также понимается как непрерывность культуры и разрывность необходимых метаморфоз, как симметричные и асимметричные взаимоотношения, основанные на ответственности.*

Ключевые слова: *Образование, движение, метаморфоза, встреча, состязание.*

Jan Patočka is one of the few world or at least European renowned Czech philosophers (apart from Comenius and Masaryk) and his deep professional knowledge and civic virtues are most worthy of our attention. Patočka was born on the 1st of June 1907 in Turnov and died on the 13th of March 1977. He was an exponent of phenomenology; he domesticated, translated and commented on the works of Edmund Husserl, Martin Heidegger, Eugen Fink, and Max Scheler etc. In 1936, he habilitated with his paper entitled **The Natural World as a Philosophical Problem**. He worked in the philosophical faculty of Charles University between 1945 and 1949. During this time he lectured antic philosophy **Lectures from the classic Greek philosophy of Socrates, Plato and Aristotle**. His books were still being published up to 1989. From 1950 he worked at

the John Amos Comenius Pedagogical Research Institute. He won European recognition during his Comenius phase and his name is connected with the study of Comenius' philosophy of education (theory of education as amendments). He set Comenius in the wider context of European thinking (by examining his relationship with Mikuláš Kusánský, René Descart and Francis Bacon). In the 1960s he was able to return to Charles University and the Academy of Sciences of the Czech Republic, but not long after, in 1972, he was superannuated during the normalization process. He later went on to write his most famous works: **Heretical Essays in the Philosophy of History** etc. In 1977 he was one of the founders and first spokesman of Charta 77.

Patočka has a special type of philosophy, not abstract theory but a kind of attitude towards human life which fulfills his basic theory that philosophy has no sense in itself as a form of pure science but it is in essence education. Therefore, he returned to the Socrates/Plato tradition of dialogue as a basic form of philosophy and philosophizing, which helps man understand the meaning of his own life, his role in society and position in the world. Understanding does not leave us indifferent but changes our lives.

His work is not entirely characterized in the study; I focus mainly on the problem of philosophical education, which Patočka addressed since his very earliest philosophical years. I introduce three phases of his theory of education and relate them to a certain form of movement of human existence. The first is represented by the texts of his lectures entitled '**The philosophy of education**' (from 1938–1939), the second is Patočka's Comenius phase during the 1950s and 1960s. The third and final is the theory of education in later texts and in particular '**The natural world and its author's reflections after thirty-three years.**' (1969)

The links between education, life and movement in J. Patočka's work show that it is not only a pedagogical reflex. A professional pedagogical attitude would typically consider education as a long-term, targeted process, methodically forming the human character and its holistic, social, intellectual, cognitive, emotional, and moral development. I have highlight deliberateness, orderliness, and long-standing behavior from the point of view of the possibilities of obtaining set goals, from an assumption of the *continuity* of the development of community and continuity of the development of man himself. Man becomes human through education; the social approach of education is a condition for man's further existence.

The philosophical reflex of education is not less specific than the pedagogical reflex; however, it is typical to break down the real manifestation of a practical process of education and education into basic (ontological and anthropological) layers, where one can grasp onto the fundamental features and assumptions of the possibilities of education in a holistic context of the world, community and man's relation with himself as an integral entity. This can be reached through

thematizing, problematizing that which is seemingly obvious, and analyzing our experiences with education and education (i.e. we have all been educated and brought up and sooner or later we have to raise others). As Patočka says in the **Philosophy of education**, this is best achieved by asking skeptic, doubting questions, “*which lead us slowly to a specific orientation point which reveals the path we should follow. Such doubting, skeptic questions come directly to us in life, we not only consider them through accepted thought pathways based on what we have learned but also we begin to think about things.*” (1, 7) Thus, it is not a definition of education, the basic concepts, methods and strategies (i.e. a professional scientific approach), or a continuity of life from young to old, but wonder, *discontinuity* of returning to the start of a journey which lets us find the orientation point, to see the path, to forsake accepted thoughts. Philosophy and education are a tremor of day-to-day actions and problematizing of everyday experiences, “*it is a movement, a clear process inside man which relates to a reflection of a nanvely natural and limited everydayness.*” (1, 5)

By movement (education, thought), however, the author does not mean the external development and metamorphosis of an objective character based on the speed of transferred and conveyed knowledge, its frequency, reliability, cutting of corners and saving of time during the transfer of information. Although we have all fulfilled these parameters there has been no deepening of human relationships, on the contrary they have flattened and formalized. E-mail, internet, mobiles and other technical communication devices have sped up the transfer of information, but they often contribute to the emptying of the content of the communication.

Patočka speaks of a different movement. He often refers to philosophical movement as being a very complicated problem and he returns to the sources of deliberation on the nature of movement, i.e. to Aristotle. Aristotle distinguished between several movements: *motus* external movement, outwardly describable and producible by coordinates as movement in space, from place to place, from start to finish, *kinesis* movement of the organism caused by external influences, movement as an answer to these influences, and *metabole* internal metamorphosis and growth of an organism (increase and decrease in size). These movements do not concern us here however, the most important movements for us are *genesis*, *fhora*, *dynamis* and *entelecheia* as forms of existence and the movements of *dynamis tu paschein* potentiality and acting upon, *dynamis tu poiein* potentiality and being acted upon and *telos* movements to our own form, to our naturalness.

For Patočka education is a type of *dynamis*, the possibility for one’s own development and transformation. Education is sufferance (it leads man to reject instant experiences in favor of long term ones) and implicates metamorphosis (for example the opening up of new possibilities); education has sense and directs one to certain goals (*telos*), in education it restores all of the hidden bias of the educated and educators. “*In such an activity, internal movement,*

something new opens up within man, in such an activity he changes internally.” (1, 9) Therefore, we should not think of education and education only as a process of developing understanding, knowledge, skills, competence and values. Education should touch man in their autonomous center and in their inclusiveness (i.e. life in society and being in the world).

In the 1930s, Patočka criticized the well-known irrational objection which even today is often heard from students and their parents: Why do I (my children) have to learn something that I (they) will never need in life? The aspect of practice comes from the assumption of set goals for which man selects certain resources, as if it was a closed circle, nothing more is needed ... it is an objection that is as old (modern) as school itself. However, school is not and never was merely a place to attain qualifications, knowledge or work competence.

As Patočka says “...*a school pupil should not only learn through resources to reach a certain goal, but he should learn to **want something more.***” (1, 9) This basic experience of “wanting something more” is based on the understanding of human possibilities (Aristotle’s *dynamis*, *energeia*) in the context of the world as a whole. A philosopher close to Patočka, Eugen Fink, for example calls it the “oceans sensation”, it is a relationship with immensurability, with the infinite, with perfection. (5, 37)

*“When this happens, man feels something new, he feels a **special movement**, everything gains new meaning, the world suddenly opens up into new and wide horizons. It breaks through the everydayness, it blunts normality; it is a starting point for the education process which Europeans have given meaning to throughout history.”* (1, 10)

Qualifications are gained to prepare man to solve specific life situations, education however “opens the world in a wider context”, to rise up out of particularity into entirety.

Education should therefore be considered in the context of the world as a whole, in its original dimension. This original dimension is found in the soil of the natural world, in the original experience with one’s self. Education is characterized by forming the life of human existence in relation to oneself and others. *“If we think of education as being formalization, molding of the possibilities given to man by nature, education is given by three moments: in society there are adults, i.e. already molded, and non adults, yet to be molded, together, thus a change in the generations; the new generation is not incomplete; and finally the members of these various generations belong together, this belonging together provides them with certain tasks. They must look after each other.”* (1, 22). Education is not a unilateral process of formalization, seniors influencing juniors, the experienced influencing the inexperienced, the educated the uneducated and adults minors, it is not causal linear determination, but a *mutual* relationship; it is an expression of belonging together and the solidarity of a generation. It is a relationship that crosses the generations and builds

communities, their culture and existence. It is based on the fact that education is an introduction to a world which is older than all of us and which allows that which another Czech philosopher, Jaroslava Pešková calls the basic task of education, namely to “join in common things”.

Education is a relationship between the educator and the educated, intended not randomly (firstly in the pedocentrism of children, and secondly in the authoritarian concepts of the educator) but through a common subject, interest, caring for self and one’s own existence. This is Heidegger’s *Sorge*: Man is a being which takes care of his own existence. In an educational relationship we feed our own existence, not the existence of others, i.e. the educator. Education is a mutual journey in which we can become one in ourselves. (The largest educational misdemeanor is for children to fulfill the ambitions of their parents.) Education cannot avoid conflicts (with the educator, educated, with oneself), therefore Patočka characterizes education as a *match*, which is played in an educational situation. “*The result of this match should never be the victory of one or another but a certain compromise, which can be considered ultimately as a victory for those who are educated, not merely for those who educate... the task of the educator is complete (of course in an individual sense) if the student, based on their ability, manages to develop their own original lives along the pathways developed by the teacher...*” (1, 42)

The scintillation between the participants, about themselves and others, is expressed in the poem by Antonín Sova entitled *Učitel žákovi* (Teacher to pupil): “*My pupil, my rival comes to me on my path, I want to compel him so he prevails.*” This motto binds the teacher to support the pupil in his independence, in his own possibilities and at best when the pupil is not a mere follower but is better and unlike the teacher, a partner and a true continuator. “*You must learn to win my dear pupil, against me, it is honorable.*” The teacher is thus there to be surpassed (1, 43). Education is an awakening of activity, strength (Patočka cites Bergson’s *élan vital* in the educator and the educated). The educator cares for himself – his own existence, the student and the existence of society; within the educated there is an awakening of his own possibilities (rising up from subservience, incompleteness), freedom (to be alone in society with others) and responsibility (for a shared world).

In the second concept of Comenius research I will refer mainly to Patočka’s work **Comenius and the open soul**. Here the author differentiates between two standpoints of education at the gates of a modern age: the first is the “closed soul” and against this stands Comenius’ “open soul”. The standpoint of the “closed soul” comes from subjectivity conceived by way of “thinking me”; independent understanding assumes the right to structure the world according to one’s own plan (a subjective-objective plan of the world, the world conceived as a machine – *machina mundi*), because of this the “closed soul” can only “encounter itself”, beyond this it recognizes nothing else, it must solve each problem with its own strength

and resources. Its fundamental task is seen from the perspectives of control, assist and integrate. The concept of a closed soul gives rise to the tradition of instrumental education as a tool for mastering the world, society and oneself.

For Comenius understanding is only one of many strengths (in addition to morality, free will, piety and faith). Man is bound to the world (we are all on the same world stage), we cannot rise above it and become an impartial onlooker, an objective observer (like in the concept of the closed soul).

Patočka states that in **The Labyrinth of the World and the Paradise of the Heart** the wanderings of the pilgrim can be demonstrated (self-fixation of *an open soul...in the paradise of the heart*) using two alternatives: on the one side is the labyrinth of pure worldliness and on the other side the truth of spiritual existence, Comenius advises us to find the path of inwardness and faith. Patočka compares Plato's prisoners of the cave with Comenius' pilgrim; both are deprived of their freedoms and opinions. The shackles of Plato's prisoners correspond to the bridle held by Knowall-Ubiquitous and the glasses that Delusion places on the pilgrim. The tasks of the companions however are different, whereas Plato's prisoners turn to the light and true knowledge, Comenius's pilgrim, "*is not misled by the veil of light but eliminates life's pressures. He compels himself to take the unavoidable basic decisions of life lightly. He shows his difficulties and obligations in a rosy light; enticed by newly changing and radiant things so hindering examination in its own sense. ... the pilgrim is not a passively sitting prisoner like Plato's, but within his seemingly positive mobility lies the cause of his delusion and blunder. Mobility is mistaken and worthless.*" (2, 342)

On one side we have the fixed gaze of Plato's prisoners, on the other the superficial fickleness of Comenius' pilgrim. An obstruction to true understanding can be the *lack* of understanding, the distorted and limited insight (Plato's prisoners have only what they see in the shadow theater) of his knowledge has the character of *doxa*, common belief; so Comenius' flood of irrelevant information and false images leads us away from the truth, from substance and leaves us to wander and gaze at superficiality.

According to Patočka, that which the guide conceals is death, acting as if it was not mortal life. Unmasking death as an abyss of nothingness thus ends the control of the pilgrim's companions. "*Revelation of nothingness is, ..., the basic act of an open soul.*" (2, 343) After this *reversal in the understanding of meaning* he stops being a self-extradited pilgrim, the salutary voice of God resonates and leads him from the nothingness of the world to a positive existence.

In **The center of safety** (Centrum securitatis) the basic experience of the open soul is narrated in a slightly different way to the Labyrinth. The embroilment of man in the world is identified by man's wandering path to happiness, man's devoutness, his motives and self, the desire to be the center of one's self and all others. Patočka evaluates this next step in the development of thought very critically and regards Comenius' attempt to identify with a modern picture of

the world and modern understanding with the concept of a closed soul as being a dangerous simplification. The danger lies in the opinion that it is both possible and necessary for there to be other natural sciences than modern mathematics. Comenius places *syncrisis* (knowledge from analogy based on a metaphysical interpretation of world events as a whole) against the contemporary scientific methods of induction and deduction. With this Comenius puts himself in a position beyond the main flow of scientific knowledge. "*He is discontent with knowledge and appreciation, modern science does not offer anything whole and in this sense it is necessary and correct.*" (1, 345) criticizes Patočka.

The last concept of education as a movement of human existence is contained in Patočka's latter work, **The Natural World as a Philosophical Problem after 33 years** and in **Heretical Essays in the Philosophy of History**.

The natural world (Husserl's *Lebenswelt*) is not an objective givenness; it is, as Patočka puts it, a correlation of meaning, a correlation of life in the world, in the sense of intelligible coherence. It is a horizon, a background in which phenomena may arise; it is a context in which we understand things. It is the natural world in which human existence is formed in its temporal (anticipation, presence and retention) and spatial definition (closeness and remoteness). Existence itself is a movement where three basic human possibilities take place, it is not a cellular movement, but holistic, the movement of existence. The first of Patočka's movements is anchorage, rooting or acceptance. The second is self-assertion, in other words work and struggle and the third is the movement towards truth or in truth, in other words the movement of transcendence. Holistic movements are a relationship or movement towards so-called arbitrators, a fixed foot-hold, which movement permits, collates and directs. The arbitrator of the first movement of anchorage is home, the arbitrator of the second movement self-assertion is the world and the arbitrator of the third movement of transcendence is truth itself.

Patočka in his deliberations of home (3, 86) emphasizes the difference between the center and movement, as a difference between the home and strangeness, between the normality of the home and the exoticism of that which is far away. Home permeates through recognition, familiarity and everydayness which is not banal but opposite to strange, exotic.

The difference is articulated not only by space but also by time. The regular movement of life belongs to home: relaxation and work, refreshment and sleep, recreation and employment, food and love. Closeness is not only spatial but also temporal; it is something like the fourth temporal dimension. The first three are the past, present and future.

They split here with the coming together of young and old, childhood and adulthood. Home is a place to encounter generations. Home is also an encounter of men and women, man fetches and woman preserves. It is an expanding future and cherished past, only this complementarity is augmented in the present, it gathers together and forms this fourth dimension – closeness, credence, unity

otherwise divided. Only this complementarity creates a home. The home is a place in the world where we are accepted – we can recall Patočka's movement of acceptance as primarily human.

The home is the center of the natural world; it is a place where we are at most with ourselves. Patočka uses Comenius' phrase of home as a gulf of safety, "it is the part of the universe that most penetrates man, things here are so to say organs of our life, they are τα πράγματα, with them we almost always know what to think." (3, 86) The home is an extended organism, it is our elongated body. To quote Gaston Bachelard, "Our family home is physically inscribed on us. It is a type of organic custom. After twenty years, against all anonymous staircases, we would find reflexes of the "first staircase"; we would not trip on the top step. The whole existence of home would unfold faithfully to our existence." (4, 53) The experience of home guides us throughout our whole life, in which we move as it were unwittingly, with closed eyes.

For this to take place, a house must be a home, domesticated, snug, furnished – therefore we find that we cannot throw away old toys so we do not throw away part of our childhood, or old postcards so we do not end our relationship with people who maybe are no longer with us. Near is never trivial. Closeness is not given, one must strive for closeness, it is a task shared by men and women, parents and children, old and young.

Home is not only a place where we are physically present, even if a house often stops being a home the moment someone close to us leaves. To have somewhere to return to is linked to the important feeling that someone is waiting for you there.

Diversification of a home – like human relationships anchored to things, like a residence, like a neighborhood, like a human phenomenon, a means of topologicalizing man, space for comfort and intimacy highlights the fact that home, the same as displacement, is a basic form of existence.

The home is a place which opens up wider spaces; it is a place to encounter generations, occupations, friends, acquaintances, neighbors. Home is a horizon in this sense, by which man opens the world, it is an angle of sight from which we understand the world and how we behave towards it. To quote Bachelard we can say, "Before man was plunged into the world, as metaphysics recognize, he was placed in the cradle of the home." (4, 53) Home is a place of intimacy and refuge where the world opens up for us. Man is a distant being and therefore he needs a home. Without a home man is a scattered being, in this sense home is a *stabilitas loci*.

Acceptance to the world and the home takes place in the first movement of human existence – anchoring. However, the world does not accept us in its immeasurable form but in its human advocates – parents, fosterers. "*The world arched over human community, in human understanding, something as an internal core,...this is the content of the core protected against the exterior.*"

(3, 232) With this acceptance we can develop our own possibilities. Acceptance means the protection of our existence based on the care and concern of others. However, acceptance not only means sufferance (dynamis tu paschein), but also active causation (dynamis tu poiein). We accept acceptance through tears, smiles, outstretched arms, in blessed delight we transform into representatives of the world. “*The face of a closed existence, its expression becomes the face of the world...*” (3, 234) To quote Dilthey, “A mother is a child full of reality. For someone who has had a happy and affectionate childhood, life can no longer harm them much...”

The second movement is projection, or self-assertion, or the movements of work and struggle. Here man aspires to his own form, he stands before the task of providing life’s resources, to form a career, to assert oneself among others (reduction of existence into a social role), to objectify and run the risk of perpetuation. Work and struggle represent opposing principles. Work turns man to things and struggle turns man to people (man captivated and captor). In this movement we aspire to self-determination, appreciation, in it we eliminate the danger of self-deprivation and estrangement.

The third movement is the movement of breakthrough, or truth in truth, in other words the movement of transcendence. This movement it is not about an encounter with a strange existence but with one’s own. “*In the last movement, the movement of existence itself, we can see the most innate human essence and potential – subcelestialness, which is also a relationship with existence and the universe.*” (3, 245)

The third movement reveals the fundamental dimension of the natural world, that which is not given evades recollection, it evades material identification, which this world substantially underlies. It gives it meaning. Patočka shows this third movement in his paper on civil involvement.

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**THE HAPPINESS PEDAGOGY IN TSUNESSABURO MAKIGUTI
(A TRIP THROUGH THE UNKNOWN REVOLUTIONARY
JAPANESE PEDAGOGUE)¹**

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***Abstract.** The goal of this essay is to analyse the theory/practice relation with the help of Tsunessaburo Makiguti's thought. Makiguti is a Japanese pedagogue who was thinking against the objectives of the education in his time associated with military training. To Makiguti, the meaning of education should be dissociated from technical training or knowledge transmission, but should be connected with happiness and self-fulfillment of the students. Overcoming the theory-practice dichotomy is achieved when education is linked to life, and there is no theory without its being filled with life and its needs.*

***Key words:** Pedagogy of happiness, theory, practice, self-fulfillment, value, truth, meaning.*

**ПЕДАГОГИКА СЧАСТЬЯ ЦУНЕССАБУРО МАКИГУТИ
(ПУТЕШЕСТВИЕ С НЕИЗВЕСТНЫМ ЯПОНСКИМ
ПЕДАГОГОМ-НОВАТОРОМ)²**

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***Аннотация.** Цель статьи – проанализировать соотношение теории и практики с помощью идей Цунессабуро Макигути, рассматривая его как представителя новаторского педагогического мышления XX века, что приближает его к таким мыслителям, как Дьюи и Паоло Фрере. Макигути – японский педагог, выступивший против официальных целей современного ему японского образования, связанных с военной подготовкой. Согласно Макигути, смысл образования должен быть отделён от технической подготовки или передачи знаний, но должен быть связан со счастьем и реализацией детей и студентов как личностей.*

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- 1 This essay was originally presented at the 12th International Congress of Philosophy of Education, in Bogota/Colombia, July 2010. Afforded by Faperj.
 - 2 Данное эссе было представлено впервые на 12-м Международном Конгрессе по Философии Образования в Боготе (Колумбия) в июле 2010.
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Ключевые слова: Педагогика счастья, теория, практика, самореализация, ценность, истина, смысл.

The goal of this essay is to analyse the theory/practice relation with the help of Tsunessaburo Makiguti's thought, setting him in the vanguard of the revolutionary pedagogic thought of the XX Century, approaching him to thinkers like Dewey and Paulo Freire. Makiguti is a Japanese pedagogue who was thinking against the objectives of the education in his time associated with military training. To Makiguti, the meaning of the education should be dissociated from technical training or knowledge transmission. Its meaning should be linked to happiness and fulfillment of students. Overcoming the theory-practice dichotomy is achieved in the works of all these authors when the education is linked to life, and there is no theory if it is not filled with life and its needs.

So, this thinker, practically unknown outside Japan, plays a significant role in the history of the world pedagogy and, therefore, should be rescued from oblivion and his ideas be widely disseminated. His teaching's concepts try to ponder about the deepest meaning of education; they become a reference, adding efforts to build a free and legitimate space of thinking about education, beyond its goals associated with useful service to the State and Market.

In order to study Makiguti's thoughts and his world pedagogy history, through inclusion of these new elements which have been purposefully lost by the official pedagogy, we will have the voices of Nietzsche, Dewey, Paulo Freire, and Makiguti himself.

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Historically, we observe a certain exclusive process in education followed by democratization motivated not by conviction, but to justify new configuration of modern society, from the industrialization on. This new "place" needs people minimally educated and literate to operate the machines. It is about the education focused on production, on work. Concerning this issue, Nietzsche presents an amazing reflection that can help us understand and rebuild the context which is the source of the contemporary education's problems and limitations: the difficulty of disengaging education, production and efficacy, education focused on work. (On the contrary, Makiguti thinks education as an element sided to happiness and fulfillment in the present time).

In his texts *About our teaching institutions* and *Schopenhauer-educator*, both 1870, Nietzsche wrangles the academic and university education. According to him, this education has the utility-related dexterity as its meaning. To Nietzsche, the modern education is based on what he calls three egoisms. Firstly, the State egoism that needs the hand labour to have people to serve the bureaucracy; the traders egoism that needs people able to handle exchange,



T. Makiguti

where they learn the price of things; and the scholar one. Concerning this last one, the university needs people that can hold the Chair, the knowledge, inside an organized structure and under control.

Nietzsche criticizes the utilitarian aspect of education, which builds a system claiming to grade the individual, level his/her peculiarities. There are two aspects of this grading that associate themselves to the opposite elements, but equally mistaken: specialization and universalization. The universalization is inspired by the Enlightenment thoughts of the XVIII century (based on the “Liberty, Equality, Fraternity” ideal), it becomes a quantitative element that makes everyone to reach a poor and flat culture to provide fairly educated people to the Market able to execute tasks. As far as specialization is concerned, it works with knowledge and culture segments and the formation of people in specific areas, ignorant of culture and knowledge in their totality, impoverished. Summarizing, Nietzsche’s critique about education emphasizes its “use”, its utilitarian meaning. He says in *Twilight of the Idols*: “What the German higher schools” know to do, in fact, is brutal dexterity to turn useful, exploitable under the State service, a legion of youth with as minimal time lost as possible. “The best education” and legion – here is a primordial contradiction”³.

To Nietzsche, university, scholars, scientists and, consequently, knowledge and culture lose their ties with life and betray them. The work of academies and universities provide grading of people, killing their singularity and their vital meaning. Thus, “the major scientists’ characteristic is the insatiable eagerness for knowledge (...) The people myopic to all that is outside their magnifying lenses are unable to look beyond their boots (...) transform their own knowledge into a leech that scarifies and mutilates its own life”⁴.

For Nietzsche, the education should boost life, ensuring each individual reaching his/her specific potentiality through the master’s example and not through the transmission of contents. Nietzsche believed education should feed the creative potentialities in everyone and convince to live fully. To educate consists in a “unique experience where the first potencies of an individual are awakened, convoked.” The men’s formation is not related to the external requirements, Market’s, State’s or Erudition’s. To be educated is related to the capacity to give up exclusive ownership of oneself. You are educating yourself against your own self⁵. In this context, the master would be the one that promotes the conditions where and when the student “turns out to be who he is” (Pindaro), so that he himself convokes the generating potency set asleep by the external requirements.

3 Nietzsche, F. *The Twilight of the Idols or how to philosophize the hammers*. São Paulo: Escala, 2005, p. 61.

4 R. Nietzsche the educator. In: MARIA EUGÊNIA. *The Education in Nietzsche: Come to be who you are*. *Morpheus Magazine*, available in http://www.unirio.br/morpheusonline/Maria_Eug%C3%AAnia.htm Accessed in 19/11/2009.

5 Idem, *ibidem*, p. 4.

Tsunessaburo Makiguti was an elementary teacher and a school principal during the first half of the XX century in Japan. Due to his not having a conventional academic graduation⁶, he was not much heard in his pedagogical proposals. Nevertheless, his critique and proposals are deeply significant now and this is the reason for trying to rescue his work. Makiguti forced himself to think about education as directed to the students' happiness, as a process focused on the present time, opposing the official teaching that was associated with military training and preparation of students to fight war.

Makiguti treated the objective of education as the general objective of life which is happiness which, according to him, means the "union of public and private wellness and takes origins through the whole commitment to the life of the society... sharing the efforts and successes of other people and the community"⁷. Makiguti struggles with the common sense in his age and until today: education being directed to memorizing, to preparing to the adult life and to professional activity. In his opinion, the opposite should take place: the objective of education should be to prepare children to become responsible and healthy cells in a social organism, to contribute to society's happiness and, likewise, meeting meaning, purpose and happiness in their lives⁸.

There is, in Makiguti's concepts, a strong accent on moral, not on technical and dead knowledge. The happiness is one target that brings together the recovery of the meaning of education, and a meaning that shall recover the value of the experience of a child in its time, reconnecting the man to the society, individual to its community. To the pedagogue, the education can and shall take the individual to recognize his commitment to the society and the State to whom he belongs, not only concerning with the satisfaction of his basic needs and security, but also concerning all that comprises his happiness (...) Some have no conscience of the benefits they get from the society and only worry about their private lives (...) The objective of education, however, is to transform the unconscious social living into a well-planned and conscious one.⁹

In Makiguti's opinion, the main role of education is to guide the individuals toward this socialization. He carefully considered the process through which education would

6 Makiguti did not have a specific education to work as a teacher, but he was a laborious autodidact and critic of the educational system of his age. Makiguti was born in Japan, in 1871. He graduated from a regular school, becoming later the principal of the Tossei Elementary School for 20 years; he was a teacher and principal of a number of schools in Tokyo. He wrote the books "The Human Life Geography", "Education to a Creative Life". Later, frustrated with the conservative ways of education in his country, he turned to religion, becoming associated with the Nitiren Daishomin buddhism and founding the SCV (Society of the Creators of Values), nowadays with the representation in more than 150 countries, oriented to spreading buddhism and acting for peace and education.

7 BULLOUGH, R. In: MAKIGUTI, T. *Education to a Creative Life* 5th. Ed., Rio de Janeiro, Record, 2002. p. 18.

8 MAKIGUTI, T. op. cit., p. 39.

9 Idem, *ibidem*, p. 45–46.

turn unconscious into conscious¹⁰, as well as establish an essential relation between individual and society. Makiguti compares the society with an organism within which each individual lives, while being dependent on it, not being able to survive without it. Education is responsible for making this passage possible, making individuals aware of their bond with the society, as well as engaged with its appreciation and improvement. There is, in his proposal, encouragement of individuality, but not setting it as opposition to collectivity: “the interests of others and myself, when correctly conceived, are so closely bonded that they are inseparable (...) The real objective of an individual engaged with self-fulfillment is to manifest the world objective value”¹¹.

According to Makiguti, one of the most important points to build a project and system of education focused on happiness and on the present time is the disqualification of the question of truth as the biggest target of education, becoming settled in another group of elements that guide to the targets of education. To Makiguti, the truth is the “what is, how is”¹². To him, the truth is “the object’s expression exactly like it is”¹³, it is about the object in its invariable characteristics. Here we can see that Makiguti gets associated with a classical tradition of the comprehension of the question of truth – as a direct correspondence, “without noises”, between the object and the subject. The subject “ascertains”, discovers what the object is necessarily, what the object is independent of the subject and of the “categories” that the subject knows. The subject is not active in this process. For him, there is no production of meaning, of value at this merely cognitive level. Thus, he will say that the awareness of the facts shall be in the books, assuming that the information about the truth will not bring any important element to the formation of the student, as well the way he sees it.

Such vision differs deeply from the other directions of the philosophical thoughts that see knowledge just like a part of the production of meaning, of value, many times reactive (sophists, Hume, Nietzsche). Such other trends see knowledge like interpretation, like something inaccessible in its essence (Kant) or not like existing as essence, that shall be evaluated from its utility and comprehension (Dewey and Habermas). The way of comprehension of what is knowledge in Makiguti refers to a specific tradition, but it also refers to a choice, an elective affinity: he makes it clear that, to education, the question of knowledge is not as much significant as the question of value and meaning. This choice, election, breaks harshly with all and any justification to the teaching (such as it was built

10 Makiguti talks about three kinds of human behaviour: unconscious, conscious and self-reflective (individual and social conscious life). Concerned human activity, he presents a classification in three categories: life, dependent on the efforts of others; self-confident life by own efforts, with self-consciousness and definition of the self; cooperative life by expanding the self toward the others, being aware about a bigger self and social self-determination.

11 NORTON, D. Posfácio. In: MAKIGUTI, T., op. cit., p. 230.

12 MAKIGUTI, T. op. cit., p. 74.

13 Ibidem, p. 79.

from the modern era on – keeping itself in its essence, until today), restricted to the question of the transmission of knowledge, reduced into “data” that shall be assimilated objectively, seen like value within themselves. This strong aspect in Makiguti’s thought is extremely important and actual, because of the radical way used by him to present and sustain it.

Such way of comprehension of knowledge and meaning enhances the differentiation between the state of fact and the state of value – the difference between statements like “it rains” and “the rain is beautiful and good”. We will have a difference of two kinds: one judgement relates to objects and another relates to subjects, to subjective evaluation, not by object in terms of “clearness and discrimination”. To Makiguti, the man does not create the truth, but creates the value, so that his focus is in value: the focus in the apprenticeship of yourself and of life, in the present time, is the maxim of teaching to Makiguti and reverts itself to a potent lantern that illuminates the search of other teachers.

Focused on value, Makiguti wants to create an “educational system that makes sense to human being”. According to him, “human life is a process of creation of values; the education shall guide us toward this purpose¹⁴”. In his opinion, life sees the truth but is related to the value. The value comes up from the relation of the man with the objects and this relationship is deeply creative. So, his creative system of value is a creativity system of creative men in their essence. Though we cannot agree with his “theory of knowledge”, his vision of knowledge like a passive discovery, we can still see his contemporaneity when we observe his linking human education to the value building – oriented to individuals and to the development of autonomy and self-fulfillment.

Makiguti and Dewey

The purpose of Makiguti, focused on the individual (interacting with another ones), on his happiness and fulfillment, less than on the cognitive aspect, takes his thought very close to Dewey. Thus, through his refusal of the transmission of knowledge as the education’s focus and meaning, Dewey is seemed to present affinities with Makiguti’s thought, but these affinities fit beyond Makiguti’s, that denies some of the bases of pragmatism.

In pragmatism, there is a rupture of the metaphysical vision that points out to correlation and objectivity of knowledge – knowledge as the correct representation of the nature of things. According to this philosophical trend, such process and tradition fuse themselves into a “belief” and not in some sort of objectivity. To oppose itself against such tradition, the pragmatism sets the thought as activity that has a similar task to solve problems. To the pragmatism or utilitarianism, an idea is a true one when it can work as a guide to the human action and not because it has a theoretical value, a value in itself, as a photograph of the reality. The utilitarian meaning associates itself to the necessity of subtracting from the truth a metaphysical position, placing

¹⁴ Ibidem, p. 72.

it in the mundane, associating it to what is useful – which measure is given by the capacity of being universal, to become itself “value” to a community, a group in a specific moment.

Makiguti states that in pragmatism, “the more universal the validity of a certain truth is, the bigger is its applicability, the more we approach to the ‘theoretical value’ of a nominated truth. Considering truth and value equal in their essence, differentiating them only in degrees and not in category (...)”¹⁵, the pragmatism would be in a very deep mistake. To him, it is impossible for something to be considered true by showing itself useful. Truth as a value would not have disappeared in the pragmatism, the value of truth would appear associated to what is useful. The comprehension in Makiguti embraces the comprehension in producing reductionism that has in what is useful the measure of what is true or valid.

Makiguti and the theory of value

Makiguti does not treat utilitarianism as an advance, in the meaning of abandonment of the tradition of metaphysics, but sees in this movement the chance of misunderstanding between truth and value, while differentiating them by degree and not by their nature. Makiguti, when distinguishing the question of value and setting it as the centre of the question of education, does not intend to mess up the question of the metaphysics of truth, but to relocate knowledge and education’s meaning where it would really be of interest: the question of value, the question of the relation between man and world (this will ever produce a value). To Makiguti, it does not make sense to turn truth into a value, measured by quantity or utility.

Misunderstanding truth and value restrains our going into what makes sense to the man: the meaning; the value that build itself in the effective relation between man and world – here, yes, is no metaphysics, because it is open to being built in the relationship, in between. It would be here where would be located the meaning of human investigation and the meaning of education.

Makiguti builds a scheme demarcating the difference between cognition and evaluation:

Truth - spatial concepts - recognition of the inherent nature of the form, substance and reality;

temporal laws - recognition of the inherent nature of the changing and the permanent;

value – Aesthetics – judgement of the beauty

Advantage – private earning – judgement of the benefits

– public earning – judgement of the good¹⁶

In this scheme, we have the truth being associated to the “recognition of the inherent nature” of the objects, in their “forms a priori”, space and time, while the

¹⁵ Ibidem.

¹⁶ Ibidem, p. 81.

universe of the value embraces fundamentally the “judgement” (the unfolding of value, benefits and good will be analysed later). We have the summary of Makiguti’s thought: the education oriented to the mind, shifted to the entire person, from the question of recognition to the question of apprenticeship, evaluation that demands a “trained” individual. The focus, then, is on the individual as a whole and what is the object of training is the creation of value, creativity.

The question of creativity is, then, the central element in the reflection of our Japanese author about education. The education is not a specific question, but the process of life, of education itself. The capacity to create... values, life... is the central element, and it is always presented in the human being and in the educational process. In Makiguti, it is about the replacement of the question of the facts and truth by the question of the development of abilities – of recognition, of evaluation and of creation of values¹⁷. The role of the school is to identify, to incite and to guide the individual creative potential. The teacher would orient and would be aside of the students, supporting their experience of apprenticeship. The motivation power of this process is in the interest¹⁸.

The objectives of education, according to Makiguti, are relied on what he called a theory of the creation of values. His theory of values relies, in turn, on three pillars (presented before): the benefit, the good and the beauty. He tries to put them very clear, these pillars, against the traditional philosophic trinomial (and Weber’s), which tries to associate good, beauty and truth. It happens because the Makiguti’s trinomial is totally located in the field of value, while the traditional trinomial would associate value to truth, what to Makiguti is a great mistake of the education. To our Japanese pedagogue, a simple relation of cognitive objects with mundane things is not enough to constitute value. It needs a subject-object relation before the value is created. Only the relations in which the influence of an object tends to reinforce or to diminish, to prolong or to shorten the vital being can be considered beneficial or prejudicial, good or bad.¹⁹

To Makiguti, the value is inherent neither to the subject nor to the object; it “manifests itself in the strength of attraction and repulsion between both.”

In his system of pedagogy of value creation, Makiguti takes out the question of knowledge and introduce the question of benefit. According to him, we define benefit like values of direct importance to the individual’s life as a whole. The benefit is absolutely personal and reacts to the individual as a whole. On the contrary, the aesthetic values go toward and exclusively to the meanings, enhancing the entire life of the individual only superficially (...) In opposition, (...) where the importance is not centered on the individual, but on the influence of the society’s life, the collective moral values of the group constitute a good. So, we can compose a hierarchical system of values, like a pyramid, with the aesthetic values in the base and the moral ones at the top.²⁰

17 NORTON, D., in: MAKIGUTI, T. op. cit., p. 225.

18 Ibidem. Here we can allude to the tradition that sees in the interest the central element of education, from Herbart to Dewey.

19 MAKIGUTI, T. op. cit., p. 91.

20 Ibidem, p. 94.

In the body of his pedagogical system, some levels of appreciation are presented, with no consideration to the nature of the objects to be studied. The focus of the pedagogical system of Makiguti is concentrated on the appreciation dimension, where the man has the conditions to interfere and to expand it, becoming its creator, an active party in the educational process, subject.

To Makiguti, the beauty associates itself to the “sensory values bonded to isolated parts of the individual’s existence”, the benefit “talks about personal values united to the individual’s existence guided to itself” and the good associates itself to “the social value united to the group collective existence²¹”. The aesthetic dimension makes justice to the sensory dimension, to the experience of meanings; it is important but does not consolidate a global experience of an individual. Such dimension forces the individuals to try adoration or admiration, pleasure and beauty – dimension that is constituted by the importance given by the subjects that evaluate it. When it is about a consideration over the intimacy or utility of an object, we have its economic and personal value and we get into the benefit. At last, when it is about a value evaluation united to the collective good, we have the dimension of good, the highest and most important, by Makiguti’s view.

The benefit attaches the value to the individual dimension which is not swallowed by the social dimension and points to the necessity of perceiving the individuals in differentiated and independent ways – the system of the creation of values can provide that. The good embraces the collective dimension, in which all the individuals are interlaced – it restrains the fake isolation of the individual in his own and make effective its relations of connection, as a net, with all others individuals, searching for good of the collective.

The aesthetic dimension works with the evaluation of beauty, an elective evaluation of pure appraisal. It is not an objective dimension and, because of this, it cannot happen at any level – objects can be beautiful and so can be actions, ideas and principles. To Makiguti, the aesthetic reports itself to the interest, or better saying, to the interesting. It includes the beauty (the aesthetic) into his system of creation of values, causes the beauty (or the ugliness) to take out from the man the position of neutrality, indifference. The beauty incites the man, despite its not being a “part” of the object; that is why, it exists as a value. This is because it is created inside the relation between man and world, and not obligatory. The universe of the aesthetic, likewise of the value, is beyond its own necessity to the world of knowledge, thus it is opposed to the observer impassiveness. They are about feelings of enchantment or wonder that would turn things into something interesting for us.

Makiguti and Paulo Freire

Like Makiguti, Paulo Freire criticized the mainstream education (in Brazil) in his age. He criticized what he called the bank education²², where the student is considered as passive and an object, and the teacher as someone who knows, who “transmits knowledge” in a mechanical and hierarchical relation. To Paulo,

21 Ibidem.

22 FREIRE, P. *Pedagogy of the Oppressed*, 13. ed. Rio de Janeiro, Paz e Terra, 1983, p.68.

the educational procedure shall be a liberating process, political, where the man is a subject and the education is a process of the world signification and resignation, suffered by some of these subjects. Its focus is not the contents, but the springing of a new form of being related to the experience, the internalization of the education in life and in the net of its relations.

Paulo Freire has inherited from Dewey the idea of active teaching, in front of a working society, that wants to fulfil demands from the state or from the market, before an ideological veil that hides deep differences and injustice among the men. The Paulo Freire's motivation to search for a way that transforms the education process in his age is deeply united to his search for social and political transformation. The transformation in the educational field is associated to his project among the depended subjects, the ones that do not have ways to express themselves, the oppressed ones. To oppose such scenery, Paulo Freire purposes a pedagogy of the dialogue that supposes that the subjects are able to read the world, occupy it, build and rebuild it. To know is not a passive act, it is an act through which the man knows the world and itself, transforming them. Because of this, to learn is a process of assuming concrete reality, it is an action and an activity that transforms the one taking part in it.

His comprehension of knowledge as internalized knowledge in the concrete reality, guided him to elaborate a method that encloses and participates. In *Education as the practice to freedom*, Freire purposes five movements.

- 1) investigation of the vocabulary universe;
- 2) choice of selected words from the vocabulary universe;
- 3) creation of existential situations;
- 4) card-index elaboration;
- 5) card-index elaboration with the phonetics families decomposition²³.

In the process of adult education, instead of going through the grammar and throwing the contents without any meaning to the students, Paulo Freire takes part of the student's routine to the process of selection of vocabulary and phonetic universe. Calling it "circles of culture", "they wrote down literally the words from the interviews related to their own experiences, family, work, religion, politics..."²⁴. After these interviews, there are selected what Freire used to call "generator-words" and "generator themes", this process justly "destroys" the grammatical knowledge process, by the meaning and the involvement of these words and the themes provoked. Allied to the "technical" knowledge, the students could discuss the social and effective reality and, through the conscious need to evaluate it, search for transformation. This process sets the lettering at the "classroom" outdoors, the technical books and closed methods get to the ground. The circles of culture show us that the local reality is essential to the comprehension of education within a more open meaning.

23 Freire, P. *Education as the practice to freedom*. 17. ed. Rio de Janeiro, Paz e Terra, 1979.

24 FEITOSA, S. *The Method Paulo Freire*. Captured in <http://www.undime.org.br/htdocs/download.php?form=.doc&id=34>, in 20/11/2009.

Thus, the Paulo Freire's teaching method involves the teacher immersion in the student's reality, taking from this reality the material to work with. In all these aspects, Makiguti agrees with Paulo Freire. The context search, the student being recovered as a subject, like the center of the process, the transition to the beyond-mechanical education and the search for a reform of the educational system are presented as central goals in the work of these two authors. The search for happiness in Makiguti coincides with the vision of the man like an active subject, the search for happiness sets the man out of the walls of the school (under the instrumental point of view) and guides him to the world, to its transformation, by the interaction and people's transformation. They both see the invisible net of connections between school and world, education and life, both think about expanding the meaning of education beyond a portion of knowledge that is dead and numb, presenting effectively the possibility of overcoming the dichotomy of theory and practice.

Conclusion

In spite of the discussion about the meaning of education being old, its practical realization still remains in a very conservative and dead-like situation and, in many cases, stays in the air a hidden firm belief in what is being taught. Makiguti's thought represents resistance against this way of thinking and, so, remains topical. The objective of this text was to present the Makiguti's thought, to show his lonely work of vanguard in terms of discussion over the meaning of education and, especially, to show his proposals. To Makiguti, the education is alive, as the life itself; it is the central point for the recovering the real meaning of teaching – all about it is essential meaning. The education was the field of militancy to Makiguti, for the reality could be transformed by a deep changing of people in their education, without having any split between the educational theory and practical realization. We considered it important to bring Makiguti's thoughts, because he is a thinker almost unknown outside Japan, despite his being a pioneer in the reflection over the necessity of changes in the education and forestalling many authors and practices that have transformed the ways of educative processes.

By his history, beliefs and purposes, Makiguti reinforces and actualizes the critique performed by Nietzsche of the educational utilitarian face. The utilitarian meaning of education has become itself the dominant point since the modern age until the present days, and the necessity to think and act in order to demonstrate its incorrectness remains a biggest challenge. The process of nurturing the dexterity of individuals and the standardization is still on the move; and this shows that teaching serves to something external – serves to supply professionals to the market, to the state, to the teaching institutions. Education under this view serves to an external project, it does not have worth within itself.

To Makiguti, as well as to Dewey and Freire, the education has its end in itself, holds its meaning in itself and in real time. The objective, considered really naïve to the occidental and modern minds, is to promote the students' happiness, the meaning of all that they learn, the connection with the external reality, the inseparability of education from the social reality, the creative potency of each individual. The focus of

this conception of teaching is the education oriented to the individual, to the present time, and to his/her complete realization and happiness. Such focus would set the professional questions like the one about the aspects that embraces the students' life and the school, but this is not the only one, neither the most important; this is only a consequence. So, here is the importance of this Japanese pedagogue, here is our challenge to promote (to recover) the meaning of education to the young and rip them out of the massacre that has been subduing them since the modernity.

UDK 13 + 316.7 + 37.0

MULLAH SADRA'S IDEA ABOUT "EXISTENCE" AND "MOTION IN SUBSTANCE" AND ITS EDUCATIONAL IMPLICATIONS.

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Abstract. *The purpose of this paper is to examine "existence" and "motion in substance" in Mullah Sadra's view and to develop some of its educational implications. Accordingly, first Concept of Existence, Principality of Existence and Motion in Substance are explained and in part of Motion in substance are illustrated that while philosophers previously admitted the possibility of existence of motion in four categories; quantity, quality, position, and place, however; they considered the essence or substance of objects which were the locus of quantity, quality, and position as being fixed and motionless, Mullah Sadra proves that the trans-substantial motion of objects exists in their essence and does not occur to them as an accident. Through the principle of motion in substance, Mulla Sadra proved that the substantiality of substance and the quality of its creation are in the form of addition of a strong degree to the previous weak degree.*

Then, some of useful consequences of Mullah Sadra's theory for philosophy are mentioned. Finally, in section of educational implications are explained that soul needs a materialistic ground for appearance and perfection is obtained by the aid of education. The important point in the educational system based on Sadra's philosophy, is preparing the ground for human development, i.e. in an education system, situations should be created in such a way that the student can understand the subjects in depth and add to his essence of being through active participation in teaching-learning processes. Hence, in Sadra's education system, the most important objective of education is teaching how to learn.

Key words: *Mullah Sadra, existence, motion in substance, educational implications, Islamic philosopher.*

ИДЕИ МУЛЛЫ САДРА О «БЫТИИ» И «ДВИЖЕНИИ В СУБСТАНЦИИ» И ИХ ПРИЛОЖЕНИЯ В ОБРАЗОВАНИИ

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Аннотация. Цель статьи состоит в том, чтобы исследовать “бытие” и “движение в субстанции” с позиций муллы Садра и развить некоторые приложения для образования. Соответственно, сначала объясняются понятие “бытия”, главенство бытия и движение в субстанции. В частности, как сающейся движения в субстанции показано, что в то время как ранее философы допускали возможность существования движения в четырех категориях – количество, качество, положение, и место – однако, они рассматривали сущность или субстанцию объектов, которые были носителями количества, качества, и положения, как фиксированные и неподвижные. Мулла Садра доказывает, что транс-субстанциональное движение объектов существует в их сущности и не происходит с ними случайно. Опираясь на принцип движения в субстанции, мулла Садра доказал, что субстанциональность субстанции и качество его создания проявляются в форме добавления их сильной степени к предыдущей слабой степени.

Далее, упомянуты некоторые из полезных следствий теории муллы Садра для философии. Наконец, в разделе образовательных приложений объяснено то, что душа нуждается в материалистическом основании для своего появления, а ее совершенство достигается при помощи образования. Важный момент в образовательной системе, основанной на философии Садры, – это подготовка почвы для развития человека; то есть в системе образования ситуации должны быть созданы так, чтобы учащийся мог понять предметы глубоко и добавить их к своей сущности через активное участие в процессах учения-обучения. Следовательно, в системе образования Садры, самая важная цель образования – это научить учиться.

Ключевые слова: Мулла Садра, бытие, движение в субстанции, следствия для образования, Исламский философ.

Introduction

Before explaining Mulla Sadra's view about 'existence' and 'motion in substance', it is first necessary to define some technical terms. The first term is 'existence' in Islamic philosophy. 'Existence' or 'being' is a mental concept that is in contrast to the concept of '*Nihil*' (non-existence). External existence' is concrete and identical with the realization of things and individuals in the outside world. Another technical term is 'quiddity'. When one asks about the reality of 'things', the response he receives is 'quiddity'. The definition of 'tree' is equal to describing its quiddity.

Thus every external thing can be considered as consisting of two parts, one being its existence, since we see that it is present and exists, and the other being its essence and characteristics. Those separate it from other things; they are employed in defining that thing, and are used in the response given to the question of 'what is it? This is called its quiddity.

In spite of the fact that every thing has a quiddity and an existence, we know that considering its external realization, it is only one thing and cannot be more than that. For example, we can only see a tree or a man before our eyes, rather

than both the existence of the tree and the tree itself, or the existence of man and the man himself. This is because every external thing, that is, the realized and existing thing, is only one thing rather than two. Therefore, the realization of things is through either their quiddity or their existence, and it is only one of them that are principal, with the other being only its shadow which man's intellect abstracts from the other. This apparently simple plan is the response given by Mulla Sadra to the same intricate problem which had remained unanswered for centuries.

Concept of Existence

Existence is the only thing that is needless of demonstration, and that everyone perceives instinctively either in his essence or in practice and through experimentation. There is nothing more obvious than existence, and everything is realized in the light of existence. The instincts of every animate being indicate that its 'existence' dominates it and the world surrounding it. There is no definition for existence, and it can be perceived only by means of intuitive knowledge and internal personal feelings. It is the very 'reality of existence' which has filled the world; of course, we sometimes perceive the 'concept of existence' (only in the mind); however, we should not mistake it for the reality of external existence, because their characteristics are different from each other and sometimes lead man to confusion (2010; www.mullasadra.org).

Although 'existence', itself, can be called a 'thing', it actually grants existence to things and makes everything a 'thing'. The quiddity of things in the world are various and of different types.

In fact, each existent has a specific mould and pattern for itself which is called quiddity in philosophical terms.

Existence can be viewed from two perspectives. On the one hand, we abstract the concept of existence from the presence of objects, that is, the existing external quiddities in the world – although different from each other – and maintain that these or those objects exist, that is, possess existence.

On the other hand, closer inspection reveals that, quite the opposite, it is the quiddity of objects which is a mental phenomenon, is located in the mind, constantly uses it as its workshop, and is abstracted from the existence of the external existent. Therefore, quiddity does not require existence at all times, and is not concomitant with it. As the famous saying goes, quiddity, by itself, is neither existent nor non-existent; it is only itself (quiddity).

In other words, as a philosophical argument, we should pay attention to the point that quiddity is not always concomitant with real and external existence and its effects, since the truth of everything is something which possesses the effect of that thing, and the effects of things arise from their existence. A great number of quiddities which appear in our mind, writing, and speaking are created there inside, and lack the effect of an external existent; thus they have not yet been realized (Sulaymani Amiri, 2010; www.mullasadra.org).

Mulla Sadra argued that if quiddity is not in ‘permanent concomitance’ with existence, how it could be considered as the main underlying reason for the existence of external existence; however, we actually see that the existence of external realities (not mental ones) is self-subsistent and independent of another existence for its existentiality and realization. This is because existence is an ‘essential’ feature rather than accidental.

In other words, existence exists *per se* (by its essence) and not through something else. These are quiddities that require existence to be realized. In fact, existence is not an accident for quiddity; rather, it is quiddity which, like a mental mould and linguistic and conventional garment, ‘dresses’ the external realized existent (Ahmadi, 2007).

Principality of Existence

Mulla Sadra adduces several reasons for demonstrating ‘the principality of existence’. For one thing, when proving an accident or attribute in a proposition for a subject, or issuing a judgment, there should always be an existential unity between the subject and the predicate. This is because the subject and the predicate are two different concepts, and what permits predication or judgment is their unity in existence. Thus principality belongs to existence.

Now, if we consider the quiddity of objects, rather than their existence, as being primary and as the reality of their essence (we know that quiddities are different from each other in existence and essence), the predication of the predicate on the subject will be impossible. We can no more say that in the statement, ‘the tree is green’, the quiddity of the tree is essentially different from the quiddity of green. If the verb ‘to exist’ – ‘to be’ – (which is the sign of the interference of external existence) does not appear between the two, these concepts will never come into unity with each other, and no predication or unity will ever be realized in the world (2010; www.mullasadra.org).

Mulla Sadra maintains that if the ‘realization’ of every thing or quiddity is due to the addition of existence to it, thus existence, itself, is prior to realization in the outside and more attainable than other things. For example, if we believe that the existence of water in something justifies its being wet, the demonstration of wetness for water is more necessary, and the water itself is prior to wetness and closer to it than other things. And, basically, the affirmation of ‘existence’ for existence does not require any proof, since ‘existence’ is essential for ‘existence’, as wetness is essential for water (2010; www.mullasadra.org).

Mulla Sadra illustrates his point by referring to whiteness in the case of white objects, and says that when you qualify a piece of paper, which is not identical with whiteness but occurs to it, by whiteness and say that ‘it is white’, whiteness, itself, is prior to and more deserving than the paper to possess the ‘whiteness’ attribute (since it is whiteness by itself).

By viewing the problem of quiddity and existence from another angle, Mulla Sadra asserts: sometimes we assume a quiddity without existence; that is, we

ignore its external existence (while that is not the case with existence). In other words, quiddity is not such as to be always concomitant with realization in the objective world; therefore, it is existence which is primary and necessary for the realization of things and existents. And it is our mind that abstracts the quiddity from that external existent and posits it: ‘individuations are mentally-positing things (Ghaffari, 2006; www.mullasadra.org)’.

The problem of the principality of existence has a long history. A study of the ideas of Ishraqi (Illuminationist) philosophers of ancient Iran and of pre-Aristotelian philosophers reveals that this principle was known as a crude theory in the past, and that they considered existence as being principal, and as possessing external realization. At that time, there was no word of quiddity except as an object or the matter and element of the world. The significance of propounding this issue in Mulla Sadra’s philosophy was stating it in practical terms and demonstrating it by means of a number of philosophical reasons which were peculiar to him, as well as responding to his opponents’ arguments.

Attributes of Existence

Mulla Sadra did not suffice to the important task of demonstrating the principality of existence and its being abstract. Rather, he tried to formulate some principles for it by drawing on Ishraqi and Islamic philosophies and proving in philosophical terms that they are: Gradation of Existence, Simple Truth is All Things, Indigence Possibility, and Motion in Substance, Platonic Idea and Love. In this paper, I explain “motion in substance”.

Motion in Substance

No one has ever denied the principle of existence of motion, but philosophers previously believed that it existed only in four categories of Aristotle’s ten-fold categories, that is, quantity, quality, position, and place. The most obvious of them is motion in place; the motion of individuals and vehicles, as well as birds’ flying, are good examples of this kind of motion. Another type of motion is motion in quantity, which is also called growth. The examples in this regard include a child’s growth and his becoming mature or reaching perfection, or the growth of a sapling and its transforming into a tree. Another type of motion witnessed in the case of humans, trees, and other animate beings is the change of their state, which is called motion in quality in philosophical terms. In this regard, we can refer to changes in man’s appearance, chemical changes in fruit, which lead to their change of color, taste, or form, or internal evolutionary changes in one’s psychological states.

The fourth motion is of the type of a body’s rotation around itself and around a specific axis, such as the motion of wheels, gearwheels, and the conventional and physical motion of bodies, which is called motion in place.

Philosophers admitted the possibility of existence of motion in these four categories; however, they considered the essence or substance of objects which

were the locus of quantity, quality, and position as being fixed and motionless. They did not dare or were not able to demonstrate motion in substance and essence (not states) of objects, or even express it or make any claim in this regard. Even the prominent philosopher of all centuries, Ibn-Sina, harshly refuted it and believed that if we accept motion in substance, every substance will leave its self and identity with that motion and turn into something with an identity other than its previous one.

Mulla Sadra provided a simple argument to demonstrate motion in objects' substance. He said if the objects' substance and essential nature – which are characterized by quantity, quality, position, and place – were void of motion, it would be impossible for their attributes, states, and status to be affected by motion, since, in relation to accidents, substance plays the role of the cause for the effect. It is impossible for the cause to be separated from the effect (otherwise, there could be no causal relationship), and it is absurd for the effect, which is, in fact, the manifestation of the existence of the cause, to be superior to it.

We can also observe a kind of behavioral coordination and unity among these four-fold moving accidents, which is itself evidence for their harmony and unity with their essence and substance. For example, the growth of a fruit (which is a quantitative motion) usually results in changes in its color and taste (which is a qualitative motion). The attributes of a body are not separate from its essence. So, how is it possible for motion to be in one thing and, at the same time, not to be there?

This issue has a long historical background in a purely theoretical form (and without reasoning), and existed in the philosophical schools of ancient Iran and old Greece. Heraclitus, who came from Asia Minor (475-535 A.H), believed in the permanent and continuous motion of nature and had a famous statement in relation to this issue: “You can never swim in the same river twice/you can never smell the same flower twice” (Saidi, 2006; www.mullasadra.org).

Reference has also been made to this permanent motion and moment by moment existence in Islamic gnosis under issues such as ‘continuous creation’ and ‘renewal of similars (creatures)’, and several moral and educational benefits have been derived from it. The theory of moment by moment existence, stating that, like the pulse and the heart, the world has beats, had been exposed to Muslim sophists through revelation and intuition, and they called it ‘state’. And some believe that this theory also has a record in Chinese philosophy and the school of Xen.

However, from the viewpoint of Peripatetic philosophy, motion in substance was so indemonstrable that even the supreme genius of the time, Ibn-Sina, considered it as being impossible, and assumed that if there were motion in the substance of motion, its quiddity would change into another quiddity; as a result, its identity and essence would be transformed.

Mulla Sadra drew upon the two theories of the ‘principality of existence’ and ‘gradation of existence’ and proved that the essence of every material existent (whose essence or nature is a limited existence), is, firstly, gradable (since

existential motion is a gradual one, and since every existence is gradable, i.e., capable of motion), and, secondly, in self-motion (motion by essence). This is because the nature, structure, or quiddity of objects is of two types: the first consists of immaterial (abstract) substances, which due to being immaterial, are fixed and static (however, this is limited to immaterial objects), and the second consists of material substances of objects which all possess an essentially fluid and moving nature; that is, their existence is gradual and step by step rather sudden and repulsive. If the existence of material existents were not 'fluid', there would be no development (no sapling would grow into a tree, and no infant would reach maturity). Unlike preceding philosophers (as well as physicists living before the advent of relativity physics) who believed that time (like place) has an objective existence and is a fixed receptacle for objects and events, Mulla Sadra argued that time possesses an immaterial rather than objective existence and is abstracted from the trans-substantial motion of things and events (Kalin, 2004).

This argument proves that the trans-substantial motion of objects exists in their essence and does not occur to them as an accident, and, thus, it does not need a particular reason and cannot be questioned. In other words, we never ask 'why does material substance have motion?', for it is like asking 'why is water wet?', and 'why is oil oily? Such a question is absurd, because it is similar to asking why water is water, or why oil is oil.

If the essence or inner nature of something – and, in philosophical terms, its quiddity is fluid, nothing can stop its motion except annihilation.

The general theory of relativity in modern physics confirmed Mulla Sadra's philosophical theory, since in this theory 'time' is a part of everything, i.e., its fourth dimension, and everything has its own time, as well (Rahimiyan, 2010 www.mullasadra.org).

The problem which existed in Peripatetic philosophy, and which Mulla Sadra removed was that Peripatetic philosophers maintained that the changes in substance or accidents are always in the form of annihilation of the previous component and the coming into being of another component in its place. This process is philosophically expressed in terms of 'dressing and undressing' (exactly like the case in which man should first take off his overcoat to be able to put on another one). It was for this reason that they thought if substance were in motion, substance **A** had to be first annihilated so that substance **B** could replace it; however, through the principle of motion in substance, Mulla Sadra proved that the substantiality of substance and the quality of its creation are in the form of addition of a strong degree to the previous weak degree (Akbarian, 2002).

He explains this by resorting to the expression of 'dressing after dressing' (as according to Fuzzy logic, we can change the light of a one-hundred-candle chandelier to that of a one-hundred and one- or more chandelier by means of pressing a button without its being necessary for the first 100-candle chandelier to be completely turned off and the one with more light can be turned on). This is

because one of the characteristics of existence and light is to be capable of being graded and increased without having their quiddity undergo any change. The principle of perfection in human beings and the world is also based on this very graded motion, and its being essential for humans.

According to Mulla Sadra's reasoning, motion in substance never causes a change in its essence and, for example, everybody clearly understands and feels that, in spite of the changes that continually occur during his long life, he is the same person that he was before. When we see a person after a long time, we never say that we have seen a different man; rather, we agree that he is the same person he was years ago.

If, due to its motion, unity in substance – a substance which is in motion – were not preserved, we had to believe the same with respect to accidents, too. For instance, when a sapling turns into a tree, we must accept that this big tree is different from the previous sapling, while no one has such a conception, if another person claims that this fruit tree belongs to him, and is other than the young sapling it was previously, no legal entity will ever surrender to this belief. Quite conversely, to solve the problem respecting accidents, we should attribute their motion to motion in substance, and, inevitably, believe in unity in this very continuity regarding the moving substance.

Through the theory of trans-substantial motion, Mulla Sadra managed to solve some other problems in philosophy. One of these problems was the 'origination or pre-eternity of the world', which philosophers and theologians had not been able to solve before, and the other was the problem of the relation between the originated and the pre-eternal, that is, the relation between the world, the universe, and all existents (which are all 'contingent' in philosophical terms), on the one hand, and the Necessary Being, on the other. All existents are effects and originated beings, and every originated being must be related to its pre-eternal cause and creator in a rational way. Thus, how could the pre-eternal be similar to and commensurate with the originated?

The other problem which was demonstrated on the basis of the theory of the trans-substantial motion was Mulla Sadra's theory of man's soul. He believes that the soul rises from Man's body, but develops in the light of perfectional motion and, finally, becomes independent of matter. We will refer to this issue later.

Resemblance and Concordance

This theory has had a number of useful and sublime consequences for philosophy, as follows:

1. The dynamic essence of the world is identical with nature. Sadrian nature, unlike Aristotelian nature, is a dynamic one.
2. Motion in nature is purposeful and leads the world and all its existents towards perfection.
3. The nature of time and, to some extent, its relativity is revealed in the light of this theory and, in this way, one can provide an exact definition for time.

4. Perfection is one of the products and necessities of the world.

5. Motion is conjunctive, linear, and chain-like. In Mulla Sadra's view, the curve or the linear and directional movement of nature (the so-called Harekate qat'iyah) is a real and objective quiddity rather than an imaginative and hypothetical line, and it is the only thing that portrays time.

Educational implications

Concerning human being and expressing motion in substance, Mulla Sadra believes that human being's self-consciousness is evidence of a non-materialistic essence in him which is his soul. The relationship of soul and body is not like the bird and cage but it is similar to the relation between fruit and tree. In this interpretation, soul needs a materialistic ground for emergence and appearance. Its occurrence and emergence is physical and materialistic but its survival and continuation is spiritual and non-materialistic; therefore, it is not soul which descends towards body, but it is body that ascends towards soul.

Nature plays the role of a ladder for metaphysics. Soul traverses the transitional path of realization from potentiality to action until it becomes independent of body. About the refutation of metempsychosis, Mulla Sadra states "any body in its motion in substance seeks and finds its appropriate soul and accompanies it. Thus, it may be said in brief (Khosronejad, 2002):

A. The world is united and all its components are in an incessant motion. This motion is a directional process which has an origin and destination. The world has emerged from God and ascends towards Him.

B. The motion emerges from the essence of any phenomenon and external circumstances prepare the essence for motion.

C. The character of any phenomenon is a process.

D. Existence dominates the quiddity.

According to Mulla Sadra's thinking, existence has priority over quiddity. In other words, human being's perfection is in the subsequent stage of his existence. But this perfection is not obtained automatically.

Soul which is the conscious element of body, from the internal part, provides the essence of motion and the external circumstances prepare the ground for motion. These two should be directed and regulated by a superior soul. Perfection is not obtained unless by the aid of education.

On the other hand, concerning the necessity of education, it may be said that „education“ as other phenomena, has been created in a stage of creation, therefore, it has been necessary; so, its possibility is also evident. Since human being, as any other phenomenon, possesses potentiality and action and the power of realization of potentiality for action is in the essence of being, therefore, education is possible.

Thus, education is filling the gap of existence and perfection is the intervention of soul (conscious action of a developed soul of a human being) in incessant process

of creation. Such an action causes the development of operant soul. Mulla Sadra has a rule entitled “the unity of wisdom, wise and rational idea”. It may be said that the philosophical conclusion of this rule in a simple expression is that any person is the same thing as he knows or the soul of any person is built during his life with the aid of his gained knowledge and actions (Khosronejad, 2002).

In Mulla Sadra’s philosophical system, due to belief of motion in substance of soul, i.e. belief in the fact that soul passes the stages one by one and in any stage, it acquires the perceptions appropriate to that stage, therefore, it is not possible for knowledge and perception and/or other accidents of soul to be transferred from one person or thing to human being. In other words, the transition of an accident from an essence to another one is impossible from a philosophical point of view. Human being develops due to motion in substance and reaches the limits of perceptible things and rational ideas.

Therefore, the important point in the educational system based on Sadra’s philosophy, is preparing the ground for human development, i.e. in an education system, situations should be created in such a way that the student can understand the subjects in depth and add to his essence of being through active participation in teaching-learning processes. Hence, in Sadra’s education system, the most important objective of education is teaching how to teach. In such a system, memorization of knowledge and transferring it to others is wasting time and has no value from the educational point of view. Why? Because in that way, students learn subjects which are not added to their essence of being but it amounts to transferring an accidental essence of the other persons to their essence. This is why the learned subjects do not penetrate their being deeply and are forgotten easily (Khosronejad, 2002).

Therefore, in Mulla Sadra’s educational system, the development of rational and intuitive thinking can be considered as one of the most important objectives of education, i.e. an education system should provide an atmosphere in which the students can understand all the aspects of facts through rational and intuitive thinking.

Moreover, recognition of soul and its stages can be one of the objectives of Mulla Sadra’s educational system. Because of this, in his view, recognition of soul prepares the ground for recognition of God. For example, if a human being understands that intrinsic soul is one but its actions and ranks are diverse, he can see the unity of God and understand easily how God, in spite of being one, can have different manifestations and signs.

The important point which is embedded in recognition of soul and its different stages of being, is the fact that, as it is expressed by the psychologists and experts in education, the recognition of different stages of human development and the characteristics of any stage is necessary for achieving human perfection in order to succeed in educating a human being. Therefore, it is an important matter to which educators should pay attention. In other words, for educating a human being, in addition to recognizing him from the scientists’ and psychologists’ viewpoints,

the views of philosophers about soul and its stages of being should also be studied and analyzed. Therefore, recognition of soul and its stages should be considered as one of the most important objectives of the education system of a society.

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EUROPEN MAN AND CRISIS AT J. A. COMENIUS AND JAN PATOČKA

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Abstract. *There are considered the issues of human existence and crisis on the basis of ideas of J.A. Comenius and Jan Patočka.*

Key words: *Crisis, human being, redemption, spirituality, phenomenology.*

ЕВРОПЕЙСКИЙ ЧЕЛОВЕК И КРИЗИС ПО Я. А. КОМЕНИУСУ И ЯНУ ПАТОЧКЕ

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Аннотация. Рассматриваются вопросы человеческого бытия и его кризиса на основе идей Я. А. Коменюса и Яна Патоčka.

Ключевые слова: Кризис, человек, искупление, духовность, феноменология

There are certainly several ways how to philosophically interpret Comenius's thinking, and each way considers different aspects. The approach, which is, in my opinion, relatively expressive in the contemporary Czech philosophical environment, is the phenomenological approach, or more precisely the so-called Patočka's approach. I would like to try to outline at least some of the chosen philosophical points of departure, which seem to be a determinant for Patočka's interpretation of Comenius, and which – similar to other points of departure – prefer one interpretation to another.

It is necessary to relate Patočka's individual interpretation of Comenius's work mainly to his personal philosophical production. This brief contemplation proposes to show those philosophical motives in Patočka's philosophical interpretation of Comenius's thinking that substantially determine the character of Patočka's actual interpretation of Comenius. I would like to especially highlight those motives, which Patočka draws from Husserl's late work (The Crisis of European Sciences), and specifically the exposition of natural world problems, the crisis of the world and humanity and its possible redemption.

There is no doubt that, in connection to Husserl's analysis of The Crisis, Patočka also understands his contemporaneity and experiences it as the crisis of humanity. We are not able to say anything about the value and meaning of human existence. According to Patočka, we no longer live in "the only world", our natural world is becoming the derivative world. The world we daily experience is different from the one which is a part of the objective description. The responsibility and decision to return to the original natural world which is, however, given to us before the entire objective description, is in its character bound to a similar teleological requirement (but not explicitly theological), found by Patočka in Comenius's educational- reformative intention.

Crisis of the era and universal redemption

According to Patočka, even Comenius knows well that this crisis can be overcome through the universal transformation of the human being. One of the ways is a universal and methodical revision of single knowledge. Comenius places emphasis on practical knowledge – knowledge used for life and experience; there is the difference compared to F. Bacon. This practical and methodical knowledge is described by the Greek term *chrésis* (usage, demand, behaviour). Methodical *chrésis*, according to Comenius, should become the basis of each our cognition. Based on the naturalness, it is necessary to feel, "search through", taste and touch the world all the time. Only such education, where all our cognitive senses participate, can be pronounced as the real education.

Still another expressive motive related to this leads Patočka to so-called Husserl's interpretation of Comenius's work, and that is the methodical character of these educational-reformative efforts. Just as we experience Husserl's task connected with the very humanity, the task to perform methodical universal *epoché* and return to clean and original knowledge of the world on the basis of this new method, that way Patočka also highlights the Comenius's methodical universal intentions, drawing his foundation naturally from many period motives. In this respect Patočka notices, in particular, the influence of Bacon¹ upon Comenius. Bacon in an effort to "return heavenly freedom and 'all-governance' through technique" projects the inductive science. The method – organon – will enable to multiply forces of the human spirit and strengthen its control over itself and over nature. The human mission is to be the master of nature and this domination should ensure the knowledge. That way knowledge must be methodically reformed. Next to Bacon is also Campanella², according to Patočka, who in a certain way entered the Comenius's intellectual scheme. Right from Campanella, Comenius draws his topics for transformation and revival of knowledge that should be useful for life in unprecedented purpose. According to Campanella, this transformation is necessarily linked to an overall renascence of society, as to a systematic reformation of all sectors of human knowledge. That way Comenius's project *Via lucis* – 'Way of Light' also develops from Campanella's close ideological environment.

Amongst the pivotal writers who influenced Comenius's work, Patočka particularly considers Descartes and Kusánský. This comparative interpretation of their work not only forms one of the fundamental centre lines of the third part of Patočka's Comeniological studies, but they reveal Comenius's production in quite new philosophical contexts. According to Patočka, Comenius together with Descartes³ shares both scepticism towards cognition and cognizance *cogito* as the certainty of our existence and resource of knowledge.

In Jan Patočka's view, Comenius lives in a rough era of total transformation of spirituality. The expression of this transformation is mainly a revision of relations between human beings and the world. Together with such a spiritual transformation, redemption of the society devastated by the Thirty Years' War also becomes important subject matter.

- 1 See e.g. *Náčrt Komenského díla ve světle nových objevů*, In Patočka, J.: Comeniological studies I. Prague: OIKOYMENH, 1997, pg. 99–100, *Bacon Verulamský a Komenského Didaktika*, Ibid., pg. 151–160; *Komenský a Bacon*, In Comeniological studies III., pg. 542–583.
- 2 See e.g. *Základní filosofické myšlenky J.A. Komenského*, In Comeniological studies I., pg. 272–274; *Základní filosofické myšlenky J. A. Komenského v souvislosti se základy jeho soustavného vychovatelství*, In Comeniological studies III., pg. 153–157 or *Campanella a Komenský*, Ibid., pg. 584–585.
- 3 See e.g. *Descartes a Komenský – jejich vztah ve světle nových nálezů hallských*, In: Comeniological studies III. pg. 334–364.

Comenius's describes the world as fallen and vain⁴ in his writings that Patočka dates to so-called consolatory moralistic period (Centrum securitatis and Labyrinth of the World and Paradise of the Heart). The world has a false and monstrous face. Its harmony and balance are only ostensible, in reality only delusion rules the world. It is impossible to live in this "perverse" world, so there is no choice but to return to the depth of safeness, to the heart. This, in some measure, resigned posture immediately reflects Comenius's destiny of life linked with tragic loss of his family, homeland and his own work.

Crisis, which is a source of absence of "pure rationality" in all areas of human behaviour, a source of "intolerable indefiniteness of human beings about their own existence and about their endless objectives"⁵, is also the guiding motive of late Husserl's texts, where Husserl reminds, that exactly the critical self-reflexivity as the effort of the human spirit becomes something irrelevant, despite all its significance. Mind, that should be in good form – i.e. critical, suffers according to Husserl.

That crisis in Husserl's opinion collocates with, let us say, replacement of our natural experience – the world of our natural life (*Lebenswelt*) – for the vicarious world. We frequently experience things presented to our opinion. These things, which we feel instantly, are here before they are named by scientific definitions, by all sorts of preliminary judgments.

Although this world is vicarious, it often appears as quite peculiar and original. As the world of life does not coincide with any piece of knowledge mediated by science, sciential idealizations in particular intervene more and more intensely in human life. The comprehension of the world, as developed by some sciences, means that the human world is reduced to „cold objective reality“, which has no relation to human beings any more. In this new understanding the world has become something external and distant for human beings. Husserl in his Crisis even talks about „the collapse of spiritual humanity“⁶. The urgent task facing human beings is to refer to a human spiritual origin; it is the *universal renaissance* of humanity in the nature of a critical and self-reflecting spirit. "Only if the spirit of a naive focus on the outside returns to itself and stays with itself, it can be self-sufficient."⁷ The significance of what in general is called the humanity, is according to Husserl "Europeanism" understood as the universal challenge of the theoretical questioning the presumptions of our natural experience, the common and universal human horizon, which is conceived here as the infinite claim of a critical understanding to ourselves.

4 See e.g. *Literární plány a díla J. A. Komenského*, In: Comeniological studies III. pg. 45–46; *Cusanus a Komenský*, In Comeniological studies I., pg. 59–85.

5 *Ibid.*, pg. 364.

6 Husserl, E.: *The Crisis of European Sciences*, Prague: Svoboda, 1972. pg. 353.

7 *Ibid.*, pg. 364.

Regarding the actual reformative effort, Patočka registers the turnover in Comenius's work at the beginning of the definition of pansophism, and explicitly in *Via Lucis*, published not until 1668, where Comenius starts to elaborate the subject of redemption through knowledge, through education, or more precisely through *universal* education towards *universal* knowledge⁸. Right here Patočka finds the ancient motive of classic Greek philosophy, which accepts the education as care for the soul, self recognition, as a way from fiction to existence, from an opinion to knowledge. This universal education is subsequently supposed to include everything and exist for all. That Greek *pan* is the constantly mentioned reference to inclusiveness and unity. To be pansophically well-educated means to be in harmony with the world, to be the reflection of entirety.

That way Patočka also reminds in references to Husserl, that the way from crisis, which is universal, must be the return to original humanity. So, according to Husserl it is necessary to ask for unity of the sense of humanity in the nature of "a historical task". It is questioning, which is not about to concentrate only on certain external description of the human sociality in spirit of an objective world-view, but questioning, which shall lead to a critical understanding of the overall unity of history, and regardless of the kind of sociality⁹.

Based on Husserl, the original sense of this spiritual unity has faded away over time and it is with the responsible philosophical work to find it again and bring it to evidence. "We are the functionaries of modern philosophical mankind, we are the heirs and the co-bearers of direction of the will that penetrates mankind and we are them from the first element of the philosophical purpose. There is the teleological origination and true genesis of European spirit in general."¹⁰, Husserl remarks.

Subsequently this task primarily focuses on our mind to be independent and responsible, i.e. a mind that finds the will in itself to get rid of all obscure "preliminary" (i.e. prejudicial) judgements, with a necessary decision on their acceptance yet to come. Afterwards, according to Husserl, "philosophy" is on behalf of this claim on the actual cogitation. "This truth identifies itself solely in evidence of a critical complex view, which can spot the harmony of a purposeful finality behind 'historical facts' of documentarily substantiated philosophy and behind their apparent wrestling and parallelism."¹¹

Jan Patočka also understands the philosophy as care of the soul such as chances of *redemption* of society and fallen humanity. Is it a motive, which next to the instant life experience brings him the presence of Husserl's conception

8 See e.g. *Literární plány a díla J. A. Komenského*, In: Comeniological studies III., pg. 73; *Cesta světla, předosvíceničká brána k osvíceným ideálům*, Ibid., pg. 464–478.

9 Ibid., The Crisis of European Sciences.

10 Ibid.

11 Ibid., pg. 95.

of crisis, and in connection with it also Comenius's philosophical proportion of thinking of the world crisis and its redemption.

Conclusion

The analysis of the crisis of the human world and its possible redemption through the return to human nature can be shown as a methodical bolt between Jan Patočka's Comeniological and Husserl's research. It is necessary to somehow overcome such a crisis that Patočka not only feels through his personal experience with totalitarian regime, but also in studies of Husserl's texts. A certain resemblance can be seen in both, his personal life experience, and studied Husserl's and later on Comenius's texts. The possibility of redemption as heading out of the crisis is transformation of our human attitude towards the world, towards ourselves, the transformation expressing itself as a return to human naturalness, a return to comprehension of the original humanity in its responsibility and freedom.

In conclusion of my contribution I can perhaps formulate rather more explicitly the thesis that I wanted to outline here. It is with no doubt that reading Comenius's works with Patočka's eyes not only presumes superior knowledge of phenomenological points of departure to which Patočka elaborates in his intellectual contemplations.¹² Together with the knowledge of Patočka's philosophical and maybe also life motivation, the phenomenologist – "Patočkian", the interpreter of Comenius, must also be able to distinguish, which of these Comeniological interpretations are primarily from Patočka and his motivations and what comes from Comenius himself. What it is, that Patočka inserts in addition into Comenius's works as the interpreter – phenomenologist (in our short contemplation e.g. as the „Husserlian“), in which this inventory deposit presents the original Comenius's intellectual scheme and on the contrary, in what it places it to the back.

Why to be concerned with all this? Minimally because both these great Czech authorities – Jan Patočka and John Amos Comenius – certainly deserve such consequential distinction.

¹² We particularly mention Husserl's terms „crisis“ and „natural world“ in connection with Patočka's analyses of Comenius's works in this text. Beside these terms this contemplation could also extend to another of Husserl's definition „common world“ as a primordial inter-subjective sphere.

Part III
PHILOSOPHY OF EDUCATION OF THE EAST AND WEST
(A CROSS-CULTURAL ANALYSIS)

Раздел III.
ФИЛОСОФИЯ ОБРАЗОВАНИЯ ВОСТОКА И ЗАПАДА
(КРОССКУЛЬТУРНЫЙ АНАЛИЗ)

UDK 13 + 316.7 + 37.0

CULTURE AND THE POSSIBILITIES OF MULTICULTURAL
EDUCATION

Naděžda Pelcová (Prague, Czech Republic)

***Abstract.** This article examines the relationship between culture and the possibilities of a multicultural education, it asks which concepts of multiculturalism in today's diverse world can different cultures coexist in. It analyses the axiological dimension of the concepts of multiculturalism with an emphasis on the values of tolerance, reverence and respect and the dialogical character of multicultural education.*

***Key words:** Culture, multicultural education, tolerance, identity, learning, reverence, respect, dialogue.*

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КУЛЬТУРА И ВОЗМОЖНОСТИ МУЛЬТИКУЛЬТУРНОГО ОБРАЗОВАНИЯ

Надежда Пелцова (Прага, Чешская республика)

***Аннотация.** В данной статье изучается взаимоотношение между культурой и возможностями мультикультурного образования. Ставится вопрос: в рамках каких концепций мультикультурности различные культуры могут сосуществовать в современном многообразном мире? Анализируется аксиологическое измерение концепций мультикультурности, делается акцент на ценностях толерантности, почтения и уважения, а также диалогичном характере мультикультурного образования.*

***Ключевые слова:** Культура, мультикультурное образование, толерантность, идентичность, учение, почтение, уважение, диалог.*

A basic assumption for the possibilities of multicultural upbringing is the need to define multiculturalism and multiculturalism. This must be done before any thought of a multicultural education, its content and appearance, as they have so many different meanings. I would say this is the basic assumption for the possibility of multicultural education – what concept of multiculturalism do we want and can we relate it to the multicultural education of our children?

At present we can outline 5 semantic spheres for the meaning of the term multiculturalism.

1. **Multiculturalism** as the “**ideal** realization of tolerance and respect of others. In this sense multiculturalism is an abandoned opportunity which if realized would prevent various forms of oppression – marginalization, powerlessness, cultural imperialism, violence, exploitation.”¹ According to this: “A multicultural society is characterized by cultural diversity, plurality. Several cultures can live side-by-side, not isolated but mutually interacting and communicating, leading to cooperation, dialogue, shared influences and mutual enrichment. The ideal of multiculturalism is a celebration of cultural diversity, e.g. linguistic or religious; but it is also the opposite of an insensitive assimilation of race, ethnicity, and immigrants.”² Multiculturalism as an ideal has become an integral part of the upbringing and educational strategies of many European countries.

Multiculturalism in this respect refers to plurality based on tolerance. Nevertheless, the Italian sociologist Sartori describes multiculturalism as being the opposite of pluralism because it aspires not to differentiated integration but to multiethnic disintegration. He expresses the most common objection of critics of the concept of multiculturalism as an ideal, also it does not remove but it calcifies

1 TAYLOR, CH. Zkoumání politiky uznání. Multikulturalismus. FÚ AV ČR : Praha 2004, page 183.

2 Ibid.

ethnic, racial, cultural and social diversity. Multiculturality and pluralism in his opinion cancel each other out.

His main question is: to what degree can society remain open without destroying itself? How many refugees and immigrants can Europe accept and still be Europe? Toleration can never be without boundaries, unrelenting. He presents three criteria for the so-called flexibility of tolerance: the first is the reason (humane, economic); the second is no maltreatment (we do not have to tolerate behavior which causes us injury); the third is mutuality (if we are tolerant we assume that others will be tolerant to us)³. It was a criticism of Taylor's concept of political recognition that first formulated the ideal multiculturalism. His work on the subject is unquestionable; he says that tolerance is a civil virtue of modern man living in a democratic society. Similarly, Sartori says that tolerance is a question of scale, what is 'tolerable' and what is not. In this article we deal mainly with this scale of tolerance.

How can we resolve the first argument that flares up? We must make it quite clear the tolerance that we are talking about.

The word tolerance comes from Latin, where *tolerantia* means patience or forbearance. The dictionary states that⁴ *tolerō, āre* means: 1. to bear, endure; 2. withstand, suffer; 3. sustain, keep. To tolerate is not only to suffer and withstand unpleasantness but also to trade, maintain, to conserve that which is well-conserved.

From a sociological point of view tolerance or forbearance is an important human trait not only for the existence of the individual but for each and every society. From a psychological point of view tolerance is a characteristic of the social nature of man, we are not born with it, we learn it through coexisting with others; it is shaped from our life experiences. Tolerance has permeated throughout history in several forms separating into more specific terms.

More specifically, tolerance relates to religious consciousness and freedom, it originated during the renaissance and reformation and culminated in enlightenment e.g. in Lock's *Listech o toleranci* on religious freedoms. A wider concept of tolerance formulated by both natural and legal theorists bases tolerance on the emancipation of man as a citizen and links it with a citizen's right to political freedom, freedom to express their opinion and conviction. In modern times tolerance has spread as a concept and is related to a person's right to their individuality, diversity, and freedom to act based on their own needs and interests. In moral and political philosophy tolerance is something which is between individuals and between citizens and the state. For purely religious and later political reasons tolerance has become a general moral requirement which affects all areas of individual and social

3 SARTORI, G. *Pluralismus, multikulturalismus a přistěhovalectví. Esej o multikulturní společnosti*, Dokořán : Praha 2005.

4 ŠENKOVÁ S. *Latin – Czech, Czech – Latin dictionary*. Olomouc publishers: Olomouc 1999, page 123.

life. Jan Sokol links⁵ tolerance (the tolerance zone) with the technical sphere in the sense of the acceptable level of error e.g. manufactured components. Tolerance is expressed by technical standards that set the level of acceptability providing the reliable working of a component (the center of a ball bearing must rotate). A similar technical term “level of tolerance” can be used to express the material characteristics of a product, e.g. every leather boot is made slightly differently. However, not even technically tolerated differences must be tolerated by those for whom they are intended, i.e. the buyer. Tolerance is something ambiguous even in areas and contexts with precisely set criteria.

On what levels does tolerance work? In regular life we are often required to endure something we do not like and is in some way different from what we want. We tolerate difficult conditions, loud neighbors, gossiping colleagues, arrogant bosses. Why do we stand it? Because it does not bother us too much (level of tolerance), or we have no choice (necessary for survival), or we expect reciprocity (what I do for you, you do for me) or we have other reasons (curiosity, interest). Is this the tolerance on which we can build cohabitation and cooperation between cultures?

The first two meanings imply a negative assessment of that which we tolerate. The relationship with toleration is passive, indifferent, often attached to a lack of interest; the level of tolerance develops from not intervening in one’s own spheres of interest (if I am not intruded by others). Tolerance is not used like this in relation to pleasant or valuable things.

All tolerance is conditioned by a particular level of acceptance. Sartori says that to be tolerant means to increase the level of that which is still acceptable without it destroying us. Therefore the second case, forced tolerance, never lasts for long. Sokol, however, draws our attention to another trait: tolerance cannot relate to everything i.e. things that form the basis of our society – laws, and also key values, standards and regulations of our cultural life. The boundary of what matters and what does not matter is unclear; things which are tolerated during periods of calm, peace, and cohabitation are not tolerated in times of stress, conflict or danger.

What must educators know about tolerance?

From a philosophical point of view tolerance can only be based on culture i.e. the most original meaning of what must be raised, what must be taken care of, what can be educated (Lat. colo, ere: raise, take care of, educate). The basis of tolerance that is active, accepting, and self-confident as an expression of one’s own values, is education and learning, thus culture. The approach to a multicultural upbringing is therefore the development of learning. Culture and learning are prisms through which we understand the world, they are a screen which brings structure to the world; culture is always symbolic thus it inspires us and encourages interpretation and understanding. Therefore, multiculturalism cannot be cultivated without culture

5 SOKOL, J. Tolerance, pluralism and postmodernism in the textbook Democracy and constitutionality. Various authors. Karolinum : Prague 1999, page 229.

being conceived not as a closed system of values, standards, regulations, or ideas which we separate from others (culture as a tolerable limitation), not as a vague postmodern system of units without margins, definitions or limitations (e.g. without distinguishing between art and kitsch, truth and lies), but as an internal, integrated, living system of pivotal supports (A. Gehlen refers to it as “Schutzpfeile” or “supporting columns”), which let us live and understand the world and other people. What are these pivotal supports on which we can build tolerance?

For modern western culture it is firstly **our own identity**, self-conception, self-confidence, self-assurance, self-respect, and sometimes even subjectivity, authenticity, that which is individually our own. For me to define someone, I must know who I am, what are my possibilities. This is a level of self-understanding and understanding of others as a unit, collective and diverse (through personal, social, cultural, national or even religious identity). Each individual identity has its own social dimension, expressed philosophically by the relationships I-thou, I-we, I and others (it, them), the same and different, the self and the other, near and far, joint-existence. The relationship character of identity is not determined by the antitheses of two poles but by that which links the poles. Therefore, tolerance is not only an expression of a relationship with others but at the same time it is an expression of the understanding of one’s self.

This relates closely to **motivation** – understanding of that which determines my behavior (conciseness, values) and the behavior of others (understanding of the different thinking and attitudes of members of different cultures, and also generations, people who thinking and live differently, different contexts of values). The motivation to be considerate to others, however, does not always have a rational character and represents an open opportunity to remain “otherwise” (cowardliness, awkwardness, self-reverence, shame are often motives of considerate behavior, as we can see in contemporary films, e.g. *Musíme si pomáhat* (in English “Divided we fall”). To quote R. Rorty, the greatest task of an multicultural upbringing is to develop “the ability to see more and more traditional differences (of tribe, religion, race, customs, and the like) as unimportant when compared with the similarities with respect to pain and humiliation”⁶ The resounding key in motivation is the “man, parent, citizen like me ...”.

Another pillar of modern western culture is **historical consciousness**, the greatest invention of the modern age (according to Gadamer), the rejection of a naïve following of a tradition or traditionally accepted fact. Historical consciousness has been built as it were on the ruins of **tradition**. Gadamer says, “Historical consciousness does not listen religiously to voices from the past but ponders on it and brings it back into context, where it grows in order to determine the relevant meaning and value which it belongs to.”⁷ Historical consciousness does not relativize as it is often criticized for doing, historical consciousness is an instantiation of context – an

6 RORTY, R. Nahodilost, ironie, solidarita. DOXAI : Praha 1996, page 213..

7 GADAMER, H.-G. Problém dějinného vědomí. Praha : NFÚ AV ČR, 1994, page 28.

analysis of relations between traditions and morals, systems of values, or particular historical conditions, the same as the future conditions included here.

However, historical consciousness cannot be “set free” from tradition as objectivists want it to. Humanities are a part of history, they develop from tradition – we as historical beings carry an imprint of the past within us (e.g. our western way of thinking, our speech, our ability to snub out a tradition or to bring it back to life, slowly eroding conservation, remembering and forgetting). In order to preserve a tradition it must transcend the generation threshold, there must be the desire for repetition from the older generation and the willingness and readiness to listen from the younger generation.

This reveals the relationship between historical consciousness and tradition as an ontic and ontological basis for the possible tolerance of others.

2. In Huntington’s conservative account of the nature of American identity *Kam kráčíš Ameriko?* he labels multiculturalism as an **anti-European**⁸ and **anti-western movement**. According to the author it is a culmination of a long-term neglect in teaching American and western history, the English language and nationality. Multiculturalism is regarded as a deconstructivistic attack on traditional American values”.⁹ The author considers the conflict between supporters of traditional American values, the exclusive status of the English language and American national culture on the one hand and followers of multiculturalism, bilingual education and ethnic culture on the other hand as the basic characteristics of current American political life and he estimates its development in relation to possible terrorist threats to the USA.

We cannot connect such a model of multiculturalism to our multicultural upbringing as its objective is to liberate the bearer of any differences with the majority. Regardless of which side our sympathies lie (conservative or liberal), the specific character of this multiculturalism is confrontation (ethnic, gender, values, generations, traditions), and a deepening of the awareness of differences. Hand in hand with this is the assurance of one’s own uniqueness and the right to the truth on both rival sides. This can only lead to an escalation in tension.

3. **Multiculturality** as a concept of mutual respect between natives and immigrants, between members of different cultures within a single society on the basis of civic and political equality is a **political fabrication**, a **strategy** of the political representation of a liberal democracy. As the authors (Barša, Baršová) of the paper *Farewell multiculturalism* put it, multiculturalism began in Europe in the 1960s. For example in Great Britain it is associated with the image of the empire, in which various ethnic cultures coexist under one political roof. The main objective of this political strategy was to provide level opportunities with respect to cultural

8 HUNTINGTON, S. P. *Kam kráčíš Ameriko? Krize americké identity*. Rybka Publishers: Praha 2005, page 182.

9 Ibid.

diversity in an environment of social tolerance”.¹⁰ This political strategy has gone through a certain evolution. Prior to the attack on the London underground a range of signals hinted at the hatred the children of immigrants felt towards their “new home country”. The weakness of the concept of multiculturalism as a political strategy is that it does not take into account differences between the generations and their relationship with their original traditions (cultural, religious etc.). Education (and assimilatory) strategies need to understand the nature of cultural identity, the character of religious faith and the relationship with ancient cultural traditions which differ from those of the first generation immigrants who were grateful of their new home country, and their children and grandchildren whose original cultural identity was ignored and not revived. Second and third generation immigrants and children of immigrants coming to the west do not belong anywhere. There is no conflict between individual and cultural identity (individual freedoms based on a western example and cultural roots in other cultures) as mentioned in *Politikách uznání*, but a **loss** of cultural identity and the associated loss of personal identity. This is both a political and educational failure. European schools did not teach values to their pupils, the children of immigrants, they cannot be artificially implanted, but merely cold calculus. They did not teach civil virtues (belonging to their original culture) nor did they contribute to an awareness of responsibility (in contrast they contributed to a denial of several e.g. fundamental Muslim values). They neither belong to their parents (traditional tradition) nor the host nation (western tradition). According to Erik Erikson the result is a compensation of neurosis expressed by means of “all feelings of safety and identity originating from the position of a man who is owed something”.¹¹ A feeling which can lead a desperate person to violence.

The current strategy in European politics does not focus on cultural but on political and linguistic assimilation, and analogously to Huntington’s remarks on the need for patriotic schooling in the USA, in Europe, e.g. in Britain, they speak of “Britishness” and British identity. There has been a shift in integration policy. To quote the previously cited authors (Barša, Baršová) there is a new governmental strategy (since January 2005) based on the strengthening of British identity which does not contradict cultural diversity (no set of values should be preferred). The result is a rejection of the idea of a so-called melting pot in which original diversity is reformed into new units; metaphorically speaking the strategy is expressed as a salad bowl made up of various ingredients while preserving their principles. Nevertheless, the symbolism does not lose the image of a vessel (society, its values and culture) unifying these differences. As the strategy declares, it does not expect full cultural but political (the acceptance of Britishness is obligatory) and

10 BARŠOVÁ, A., BARŠA, P. Farewell multiculturalism. Islamic revival causing a reversal in European integration policies. In *Lidové noviny* (People’s News) from the 3rd of Sept 2005.

11 ERIKSON E. H. *Dětství a společnost*. ARGO : Praha 2002, page 112.

linguistic assimilation. Without the acceptance of culture, however, social mobility and success (so desired in western society) are not possible. There is a rejection of the original concept of multiculturalism as the creation of level opportunities.

As a political project multiculturalism is now exhausted. Creators and supporters of the political concept of multiculturalism now know only one thing: after multiculturalism, old western eurocentrism must not return.¹²

4. Multiculturality (in the sense of a plurality of cultures) as a term describing the state of the global world, in which unification of basic processes of communication and life style occurs as well as commercialization, technologization, optimization and economization of all social processes. In the global world the meeting and coexistence of cultures is typical, it does not have to lead to influence or enrichment but merely coexistence based on tolerance as forbearance. Cultural differences become folklore extraneous for the creation of cultural identity (Maasai warriors on the Maasai Mara) and they are often commercialized, e.g. ethnic specificity can inspire trends in fashion.

What is the global world? The author of the study *První globální revoluce. Svět na prahu nového tisíciletí* speaks of a world created by an “unparallel mix of geostrategic movements and a set of economic, technological, ecological, cultural and ethnic factors, the combination of which leads to obscurity.”¹³ The world is not stable, not certain, not consistent. This can be illustrated through the attempt of several of the most progressive companies to elaborate new methods of planning and management under vague and uncertain conditions. Therefore, in recent times the Nobel Prize has been won by economists for the theory of management conceived as game theory.

What is culture's place in the globalized world? Well culture has always been proof – certainty. It is a prism through which we understand the world. Without culture we could not live as people. The danger of such a global or rather globalistic multiculturalism is that we remain “between” cultures without being inside any of them. From cultures we only use values and patterns of behavior which we want and need. We often transform cultural behavior into completely new forms which have little or no link to their origins, e.g. European Hare Krishnas, yoga and other exotic things.

5. Multiculturality as a product of western thinking

We can pose the question: Where in western thinking can we find support for understanding the assumptions of multicultural upbringing? Or even: **What does knowledge and behavior that display the other look like without being**

12 BĚLOHRADSKÝ, V. Twilight of multiculturalism. In Salón. Literature periodical Práva from the 15th of June 2006.

13 KING, A., SCHNEIDER, B. První globální revoluce. Svět na prahu nového tisíciletí. Bradlo: Bratislava 1991, page 16.

integrated together? This is important because it does not only ask a question but it also reveals that which must be asked.

A critical analysis of the concept of multiculturalism must come from European dialogical thinking which can appreciate the self and the other, near and far, internal and external, uniformity and diversity. This type of thinking does not support an illusory and enforced unit. It does not accept the existence of a preordained range of diversity. It is an open form of linkage which means that one accepts the requirements of others, like during dialogues which are inexhaustive in their application. The dialogic character of western thinking has its origins in Socrates' dialogue. It is not an exchange of opinions or transfer of information; it is a formalization which in this sense changes all that participate in it. Modern interpretation of Plato's dialogues (Patočka, Mittelstrass etc.) distinguishes between agonal and elenctic dialogue. The aim of a sophist in an agon would be to defeat their opponent, to influence or ridicule them, to make weak opinion stronger. In an agonal dialogue the rivals' only objective is to win. Socrates' elenctic dialogue is entirely different, it is based on the negation of original non-reflective and unproblamatized certainties, partners met to discuss matters and issues and the importance of the dialogue was the dialogue itself. Elenxis allows different opinions to meet together, it does not contest differences but considers the reasons for the differences, it does not accept uncritical outlandish opinion but remains open to different possibilities.

In 20th century thinking we encounter these two aspects of dialogue in the phenomenologically oriented philosophy of upbringing of B. Waldenfels, who differentiates between **responsive rationality** emerging from a creative, imaginative search for answers to unset questions (similar to Socrates' elenctic dialogue) and **communicative rationality**, supporting the objectives and rules transcending all that is the self and the other, rational arrangement, changing the different to the same, requires the expected answers and eliminates everything different.¹⁴ Similar to Waldenfeld's responsive rationality, W. Welsch speaks of **transversal understanding** – thinking which does seek a superior or inferior but a meeting and discussion.

It is a dialogue where the self encounters the other (we are most aware of what home means for us when we are far away from it), the self and the other carry on together, they are both original, like a native and foreign language they develop together, the other becomes the self (by learning a foreign language we appreciate our own language more). Both come from original separation, the self is created and evolves from the other and vice versa.

Multiculturality has a permanent place in this intellectual concept and we can nurture it for the needs of multicultural dialogue in upbringing and education. We do not set the rules of multiculturalism and we are often confronted by questions for which we have no prepared answers.

For Plato philosophy began as a dialogue, questions and answers; this tradition was continued by Husserl and Heidegger with their philosophy of intersubjectivity

14 WALDENFELS, B. *Znepokojivá zkušenost cizího*. OIKOYMENH : Praha 1998, page 16.

and mutual existence, by Buber with his concept of man being born from the I – thou relationship, by Gadamer with his response to the call of tradition and by Habermas when he speaks of verifying the claims of validity. All of these alternatives of modern philosophy express one basic feeling: once a specific logos, an understanding, loses its implicitness as a principle and space for community, the dia – in dialogue, the detachment between the partners in the dialogue wins. The part of the word inter–in intersubjectivity, joint – in joint existence and dis – in discourse indicate a certain detachment. The fact that we have highlighted this does not mean that we can control it.

The basic assumption of the capacity and restoration of a dialogue in which we do not place the unknown below the known, the different below our own is experience of the other. In reference to the previously mentioned work of Waldenfels *Znepokojivá zkušenost cizlho*, otherness is not something which is beyond us, it does not come from variation but the self and the other develop together, they are both original like a native and foreign language originating at the same time, both stem from primary distribution (Urscheidung). This endless process assumes that the other is found in the self and the self in the other. There is a mutual linkage (entrelacs), chiasmus between them. This radically other seems menacing and dangerous, it threatens our certainty and awakens a deeply embedded fear of aliens, which belongs to our individual and collective history. We also encounter the other as temptation, incitement, provocation.”¹⁵

The other is not only dangerous but as philosophers and anthropologists know all too well it is a chance for survival. It was Claude Lévi-Strauss who showed western culture has formed based on pure pragmatism which is threatened by unilateral pragmatism and advocates only the cultivation and nurturing of that which carries immediate benefits. In 19th century England a potato disease killed off a whole harvest and this ended in a famine among the poor inhabitants of the world’s most industrialized country comparable to medieval times. Cultures that are thought of as being less developed, wild and barbaric from the point of view of eurocentrism and logocentrism have strongly rooted procedures of self-preservation. Western humanity treads a wild path of experiment, misconduct and mistakes to arrive at these observations which are a central part of “backward cultures”. In recent times we invest a great amount of money into building genetic databanks which irrevocably destroy many biological genotypes. This is also true for culture.

What assumptions are needed to open a dialogue with cultures where there was once only a monologue?

If we seek these assumptions in western thinking then one of the possibilities is so-called productive thinking. In his book *Produktivní myšlení* Max Wertheimer states this classic example: two boys are playing badminton. The older one, a young Boris Becker, is playing so well that his partner cannot possibly be his opponent and all pleasure from the game soon disappears. Boris Becker of course does not

¹⁵ Ibid, page 15.

feel the pleasure of victory for very long because beating a weaker opponent brings him no satisfaction. There is only one solution: Boris suggests changing the rules, the aim of the new game is not to win but to pass the shuttlecock i.e. he changes the battle into a game (or better still into a passing game), he changes agon into elenxis. The sense of the game is not to defeat the opponent but solidarity, cooperation, and collaboration. Just as in elenctic dialogue there is a transformation in the participants, it is process of restructuring a social activity. Originally, those who were more skilled would only concentrate on their own plans and the opponent was only a means to their victory. Transformation means to look at an activity from the perspective of the loser, so in the end both cooperate to the best of their ability. The task, game, or dialogue is ambivalent – we play and work with people who oppose us, to win at all cost can mean to lose. (Wertheimer mentions in this text the habit of chess players to warn their opponent of schoolboy mistakes so that they both enjoy the game’).¹⁶ The social background of such a strategy is plain enough and it is not only about game theory.

Strategic multicultural upbringing can be established on the basis of productive thinking and conduct as an encounter with collaboration. It is known that in an environment of common interests and collaboration we do not encounter racism, xenophobia, ethnic ill feeling or intolerance of any kind. As my teacher once said to me at art school, a multicultural upbringing is not a problem. Otherness is an inspiration for everyone involved.

A similar encounter, however, expresses the fulfillment of assumptions vital for a multicultural upbringing and is without doubt the encounter with **reverence and respect**. Without these attributes it would not be possible to have a “productive type” of encounter. Reverence and respect are not based merely on a hierarchy e.g. weaker – stronger, winner – loser, team mate – opponent. The difference between reverence and respect is that reverence cannot be enforced whereas respect can, and because it cannot be enforced we are less interested in those who show reverence, who are worthy of reverence, who are capable of reverence. Jan Sokol wrote quite beautifully of this in his work *Filosofické antropologii*, where he states that a relationship with reverence must begin with man perceiving in what way someone else can excel; it may be quite an inconspicuous, normal person whose preeminence can only be seen by me. The preeminence or prominence of another in me must not arouse the shadow of envy or malevolence. This is especially difficult: whatever excels also provokes. In a person who I think highly of I also have to reveal something which I would like to resemble – reverence implies the fact that I know how far away I am from it. ... Only in this way is it possible to understand a seemingly paradoxical phenomenon: the better someone is (for example a pianist) the more they are able to appreciate people who are even better, whereas someone who knows nothing values nothing at all.”¹⁷ Reverence is always an expression of

¹⁶ Ibid.

¹⁷ SOKOL, J. *Philosophical anthropology. Man as an individual*. Portal : Prague 2002, page 182.

personal character. Even if ability belongs to the social character of man, we learn it through living with others and also we learn to appreciate ourselves. Through the personal character of the relationship of reverence there is a typical respectful and conscious detachment – the relationship of reverence leaves, in contrast to fanaticism, blind admiration or unreached and untouched worship of e.g. personal or intimate realms. In the linguistic sphere there is a specific type of speech which values reverence but is without any familiarity and struggles to express nearness and distance, affection and detachment.

Summary

The most important realization resulting from the many different concepts of multiculturalism for us as educators is that we should not apply concepts of multiculturalism from previous historical, political or cultural assumptions.

The basic assumption for multiculturalism is culture itself (in the most original epistemological sense as *colo, colere* – cultivate, care for, educate), from the point of view of the philosophy of culture it is something which needs to be worked on, to be learnt. Multicultural upbringing in this sense is cultural upbringing, value upbringing. It builds a system of values in children which forms their identity (personal, moral, cultural, national) but avoids enclosing them within it and permits them to understand everything that affects their behavior and the behavior of others towards them. If I have to define someone, I have to understand who I am, what are my possibilities, e.g. if I want to live in Europe surrounded by an impoverished and inhospitable world knocking on my door which I am afraid to open. In this sense a multicultural upbringing is not a choice but to use Fink's definition of upbringing, i.e. *Notwendigkeit*, it is a necessity.

Multicultural upbringing as value upbringing provides understanding based on tolerance, respect, and reverence, which, as I have tried to illustrate, are fundamentally different. One of the assumptions of a multicultural upbringing is a dialogue where we pose questions and find answers together in good faith.

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RUSSIA IN THE WEST-EAST CULTURAL DIALOGUE IN THE CONTEXT OF GLOBALIZATION

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***Abstracts.** The authors address the problem of the cultures' dialogue in the context of globalization and its role in the West and East rapprochement that is topical in modern time. In the article the role of Russia is considered, a twofold nature of its culture allows it to become an intermediary between East and West in formation of the integrated civilization. The conclusion is that the cultures' dialogue in the context of globalization being a reality of the modern world becomes a condition of mankind's self-preservation.*

***Key words:** Globalization, global problems, culture, global culture, dialogue, dialogue of cultures.*

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РОССИЯ В ДИАЛОГЕ КУЛЬТУР «ЗАПАД»—«ВОСТОК» В УСЛОВИЯХ ГЛОБАЛИЗАЦИИ

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***Резюме.** Авторы обращаются к проблеме диалога культур в условиях глобализации и его роли в сближении «Запада» и «Востока», что является актуальным в современных условиях. В статье рассматривается роль России, двуединая природа культуры которой позволяет ей стать посредником между «Востоком» и «Западом» в становлении единой цивилизации. Делается вывод о том, что диалог культур в условиях глобализации, являясь реальностью современного мира, является условием самосохранения человечества.*

***Ключевые слова:** Глобализация, глобальные проблемы, культура, глобальная культура, диалог, диалог культур.*

The modern world development is characterized by the globalization processes. Being a historically conditioned objective process of the human civilization development, globalization is a set of complex integration processes that covers all the areas of human society: the economic-financial, social, political, cultural ones, etc. Many authors define globalization as a process of technological (including informational), economic, cultural and political integration of humanity, therefore it radically changes the world structure and world order [12, p. 4].

In present time a new look at global problems has been formed and it is seen not only as a result of modern social order which is based on economics and technology, making the person dependent on his/her position, but also as awareness that the destiny of mankind is closely related to the questions of his/her spirituality and morality. In the reports to the Rome Club scientists point out that the process of overcoming global challenges, including issues of culture, presupposes the efforts of the entire international community [7, pp. 76–78]. Thus, an important feature of the new worldview of the global change era is its turning to the person and to the spiritual foundations of his/her existence.

The global culture («Westernization») that is offered to the world community is American in its content. Globalization and “Americanization” cannot be equated, but these processes are the prevailing tendency of the modern world that manifests itself and it is likely to occur in the foreseeable future. Westernization, in our view, leads to “degeneration” of culture that is manifested in the cultural relations of technological substitution, in the emergence of multiculturalism whose ultimate aim is “Individual Culture”, the suppression of basic cultural values, the formation of mass culture whose sole purpose is to get pleasure.

Culture is a property of all mankind as a historical result of the people interaction. According to S. Artanovsky, the world culture “forms a unity which has a structure that is located in two dimensions – spatial (ethnographic)

and temporal (ethno-historical)” [1, p. 43]. Uniqueness of each culture means that in some respects different cultures are equal. The phrase “culturally backward” is unacceptable in relations between different nations. The uniqueness of national, regional characteristics of each culture puts it on the level that is comparable with other cultures. Multiculturalism is the objective reality. The unity of the world culture is determined by the unity of the historical process, the universal nature of work, and creative activity in general. Each national culture expresses universal mankind content.

Globalization primarily urges the process of culture individualization in a globalized world multiplying the amount of fast transient social relationships of the individual and thus weakening the importance of stable relationships with the value-spiritual content. Globalization processes lead to unification and dehumanization of modern society. The result is the emasculation of national cultures which leads to impoverishment of the world civilization. Such a situation may lead to a unified one-dimensional form, lacking values of national cultural identity. Every nation has such features that are associated with historical peculiarities, national traditions, and cultural level of the people. It is no coincidence that we talk about American efficiency, German pedantry, Russian unreliability, etc.

The world community has developed some fixed notions of “East” and “West”. The most interesting aspects of this problem are the interaction between Western and Eastern civilizations (cultures) and the place and role of Russia in this historical process. However, what do we have in mind when we use these concepts? For the first time these concepts as theoretical terms were introduced by G.F.V. Hegel, who combined three cultural-historical worlds under the concept of “East”: Indian, Chinese and Middle East. There are two aspects in Hegel’s interpretation of the term “West”: a wide aspect that includes the antiquity and the Christian culture of Western European nations and narrow aspect involving only the Christian culture of Western European nations. Moreover, it should be noted that the German philosopher did not include Russia or contemporary for him American states into the concept of “West”, and he also did not find any place for them in the world history philosophy. It is necessary to pay special attention to the fact that the opposition of the concepts “West” and “East” are treated not as a geographical, but as geo-sociocultural.

The Western type of civilization (cultural) development had its background in ancient times (the first philosophical systems, ancient democracy, examples of theoretical science), as well as in the Christian Middle Ages (aiming at rational comprehension of the existence’s meaning, morality) that contributed to the formation of technological civilization. Desire to master the forces of nature and wealth, technological development, dynamism, focus on novelty, individualism, rationality, the priority of private property, etc. characterize the “West”.

Traditional cultures belong to the “East”: Ancient India, Ancient China, Ancient Egypt and the Muslim world. Eastern perception of the world is characterized by the dominance of moral-volitional orientation to contemplation, serenity, self-

mystical merging with the being, the absence of dividing the world into the world of nature and society, the natural and the supernatural. The East is characterized by denial of individualistic origin; focus on teamwork, setting the adaptation of the individual to the current social environment, not changing it; non-interference in the natural processes.

Separation of cultures into the Western and Eastern also implies different mentality of the people that live in these areas, i.e., differences in the techniques and methods of the world perception, scientific, religious, artistic, aesthetic and spiritual values, basic world outlook, socioeconomic and political structures.

For more than one and a half century the world community discusses the interaction of Russian culture and Russian mentality with the cultures of the West and East. The concept of dialogue in the cultural process has a broad meaning: it is a dialogue of creators and consumers of cultural values, this intergenerational dialogue, and dialogue of cultures as a means of interaction and understanding among peoples, [4. 309]. According to Kosenko T. S., the dialogue in contrast to the exchange of monologues is a collision of different minds, different truths, dissimilar cultural positions that form a single mind, a single truth and a common human culture [8, pp. 205]. The interaction of cultures that assumes the cultures' dialogue is the foundation for international relations. The most necessary condition for the dialogue is the recognition of the existence of different opinions, worldviews, languages, cultures, communication rules, etc. The processes of cultural interaction are more complex and are not merely the "pumping" of the achievements of a highly developed culture into the less developed, contributing to the progress of the last culture.

In the context of globalization the importance of international cultural dialogue increases, which enhances mutual understanding among peoples, enables self-awareness of national identity. While it seemed before that the culture of East and West do not cross each other, in modern time the points of contact and interaction are outlined. This is not only connected with the interaction but also shows complementary and enriching. The existence of other cultures more often remind us about the functioning of two inseparable principles "yin" and "yang" [14, p. 33]. Today, Eastern culture as never before starts exerting a major influence on the American and European culture and lifestyle. Millions of people in the world (including Russians) have been actively practicing yoga, the ancient Chinese wellness exercises, religions are influenced by the effects of the East; the Eastern idea of inner harmony of things is gradually winning hearts and minds of citizens in Europe and America, etc.

The concept of dialogue between cultures has become extremely relevant in today's reality in many different fields of knowledge: sociology, cultural studies, philosophy and other fields. "Dialogue is a dialogue with the culture, the realization and reproduction of its achievements, is revealing and understanding the other cultures values, way of assigning the latter, the possibility of removing political tensions between nations and ethnic groups. It is a necessary condition for scientific

search for truth and for the creative process in art. Dialogue is the understanding of “Self” and communication with others. It is universal and the universality of the dialogue is well recognized [10, p. 9].

Globalization and global issues contribute to the dialogue of cultures. In general, the problem of openness to dialogue and mutual understanding in the modern world deepens. However, the goodwill only is not enough to understand and to be able to lead a dialogue, but the cross-cultural literacy (understanding other cultures) is also necessary, which includes: “... awareness of differences in ideas, customs, cultural traditions inherent in different nations, the ability to see similarities and differences between diverse cultures and to look at the culture of your own community through the eyes of other nations.” [9, p. 47].

The urgency of the cultures’ dialogue problem is explained by the following factors: firstly, in the context of globalization for successful interaction in the global political, economic and cultural areas there should be not only a language but also cultural awareness of people that belong to different countries. Secondly, at a time when the global information society is being formed not only information has a special role but also the ability to establish an ongoing dialogue of different language systems is urgent, thus providing a stable contact between different beliefs, cultures and national traditions. Thirdly, the issue of dialogue between cultures is fundamentally important for Russia, where European and Asian traditions of civilization coexisted and still exist, and due to its special geographical position Russia is open to a variety of influences from the outside, from East and West.

Dialogue as a form of interpersonal communication has existed since ancient time but as in modern time the problem of dialogic relations was considered by the German philosophers Immanuel Kant, I. Fichte, F. Schelling, who explored the problems of the subject and its cognitive abilities as well as subjective and intersubjective relations. Feuerbach in the early XX century started developing the ideas of I. Fichte about the interdependence of “Self” and “other” and it is a beginning of the dialogue research. I. Herder believed that the interaction of cultures is a way of preserving the cultural diversity. He asserted that cultural isolation leads to the loss of culture. However, in his opinion, the changes should not affect the base (the “kernel”) of the culture.

Modern cultures are formed as a result of numerous and long-cultural interaction. However, to understand the language of another culture one must be open to one’s own national culture. The only way to understand the best of other cultures is from the native to the universal. Only in this case the dialogue will be successful. Participating in the dialogue of cultures, one must know not only one’s culture but also the neighboring cultures and traditions, beliefs and customs. The depth of the dialogue is largely determined by the interest of creative individuals, by the opportunity to meet their needs. The main way of cross-cultural contacts is informal contacts, because when there are functionaries representing different organization as a vehicle of administrative

principles the cultural contact does not occur. There is a need of the dialogue of cultures.

Dialogue involves active interaction of equal subjects. The interaction of cultures assumes some common cultural values. It can lift the tension to create an environment of trust and mutual respect. The process of interaction is a dialogue, and the forms of interaction represent different types of dialogic relations. "A new culture of communication is being formed in the in-depth idea of the cultures' dialogue. Other person's thinking and being is not only deepened in all of us, it is a different mentality, a different consciousness, internally vital to our existence" [3, p. 80].

In present world the dialogue between cultures becomes more difficult because of some complex circumstances. There is a connection between the interaction of different nation's cultures and contemporary manifestations of the fundamental problems. Special characteristics of the solutions to these problems lie in a systematic dialogue between cultures, rather than in one culture even if it be a successful culture. A. Gordienko fairly believes that "the solution to these problems involves a globalization of cultural interaction in space and time at which self realization of each and every culture through the interaction of each and each with all others becomes a reality. ... This process forms a "straight" perspective of human history". [5, pp. 76, 78].

"Dialogue is a dialogue only in the case when it can be implemented as an endless development and a formation of new styles of each person who enters into a dialogue of the culture phenomenon. During the complex, multi-cultural dialogue the human values are being formed". [6, p. 141].

Intercultural interaction involves two types of interaction: the cultural-direct when cultures interact with each other through communication at the level of language, and indirect when the interaction and interpenetration of cultures is a consequence of the culture dialogue with itself, as though the dialogue of "their" and "alien". The essence of the dialogic can be found in the productive interaction of sovereign positions that form a single global and diverse semantic space and common culture.

Dialogue is an indicator of the general culture of society. "Dialogue is not a means but it is an end in itself. "To be" means to communicate dialogically. When the dialogue ends, everything ends. Therefore, the dialogue, in fact, cannot and must not finish" [2, p. 433]. According to M. Bakhtin, every culture lives only in the questioning of another culture and a great phenomenon in the culture is produced only in the dialogue of different cultures, just at the point of their intersection. The ability to develop a culture of reaching out to the other is one of the sources of its life. "Alien culture only in the eyes of another culture reveals itself fully and deeply ... starts as a dialogue that overcomes the isolation and unilateralism ... <of these cultures >... In such a dialogic encounter of two cultures, they do not merge and do not mix, but they are mutually enriched" [13, pp. 354].

Imitation of a foreign culture or the complete rejection of it must be turned into a dialogue. For both sides the dialogue of cultures can be successful. "We ask

new questions to a foreign culture which it never stated for itself, we look for its response to those our questions, and the foreign culture responds to us opening up its new aspects and new semantic depths” [13, p. 335].

In the dialogue of cultures it is important to reveal the universal values of cultural interaction. One of the main objective contradictions inherent in all world cultures is the contradiction between the development of national cultures and their convergence. Therefore, the need for dialogue between cultures is a prerequisite for the mankind’s self-preservation. The formation of spiritual unity is a result of the contemporary cultures’ dialogue.

In the global socio-cultural development process, as it was already noted, the dialogue of Western and Eastern cultures play an important role by that it enriches the mankind’s values in modern time. Considering the question about Russia’s role in the world history and trying to understand its identity, scientists very often turn to the philosophical-historical scheme of the West and East. Russia is considered to belong at the same time whether to West or East, or taking into account its own specificity defining it as standing apart from the West and East. For the first time the problem of West – East – Russia was raised by P. Y. Chaadayev in his “Philosophical Letters”. “Westerners” have argued that Russia belongs to the European cultural and historical tradition. Slavyanophily (conservatives) viewed Russia as a distinctive religious formation that is the most prepared for the adequate perception of the Christian worldview truths. There is also a cultural understanding of Russia as Eurasian where the impact of Western and Eastern, and Byzantine cultures on Russia are taken into account which were synthesized in the unity that represents a “third force” which forms a special world, quite comparable with the first two, although unique and unrepeatable.

Thus, P. Y. Chaadaev with the concept of Russia raised the issue of the “third force” in world history; which, having a specific geographical location, could become a bridge between West and East, combining in its own culture two great beginnings of spiritual nature that are the mind and imagination. Russia can be characterized by such features as: state centralization, the subordination of human society and state, legal nihilism, collectivism directions, the propensity for violence and kindness, the breadth of mind and freedom. The dual nature of Russian culture allows it to be a mediator between East and West. Russia has a long experience of intercultural dialogue and a lot to share with West and East. The interaction of cultures in Russia occurred in different areas with various degrees of intensity. Dialogue between cultures was and remains a principle in the development of Russian society. Throughout the centuries and millennia mutual enrichment of cultures occurred that make up the unique mosaic of Russian civilization.

Dialogue is the most important methodological principle of cultural understanding: through dialogue to learning. The essential characteristics of culture are manifested in the dialogue. Dialog is a universal principle which provides culture’s self-development. All cultural and historical phenomenons are the products of interaction

and communication. During the dialogue of cultures and people linguistic forms were developed and creative thinking was formed. The dialogue happens in space and time running through the cultures vertically and horizontally. The idea of the cultures' dialogue is based on the primacy of human values. Culture does not stand on a single mind or single opinion; it is dialogic in nature and essence. Dialogue is the true form of international communication involving both mutual enrichment of national cultures and the preservation of their identity. National culture can only thrive when the human culture is flourishing.

Interaction is one of the most important driving forces for the national cultures development. National culture cannot adequately exist without interaction with other cultures. The interaction of cultures is a mutually conditioned, two-way process, i.e., the changes in the state, content, consequently, functions of one culture as a result of the foreign impact must be accompanied by changes in another culture. There is a law in the cultures' interaction: culture does not reject culture. While before the late 1980-s the main tendency in the cultures' interaction was the orientation to their synthesis, since 1990-s the plurality of cultures, the recognition of the real diversity of cultural and historical systems and dialogical principles of their interaction have been in priority.

There are no nations that can exist and develop in isolation from their neighbors. The most intimate communication of neighboring ethnic communities happens at the crossroads of ethnic territories where ethno-cultural communication have the greatest intensity. Contacts between the peoples always were a powerful stimulus for the historical process.

Dialogue of cultures leads to a cultural self-development deepening, to the mutual enrichment by virtue of other cultural experiences both within specific cultures and in the global culture. The need for dialogue between cultures is a prerequisite for self-preservation of mankind. Interaction, dialogue of cultures in the modern world is a complex process which is sometimes painful. It is necessary to ensure optimal interaction, dialogue between peoples and cultures for each of the parties to benefit from this interaction and in the interests of society, government, international community.

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TO THE QUESTION ABOUT EASTERN AND WESTERN PHILOSOPHY OF EDUCATION: SIMILARITIES AND SPECIFICS

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***Abstracts.** Consideration of the Eastern and Western concepts of education in the aspects of similarities and specifics is connected with the search for holistic knowledge about education that provides people with cultural, educational, spiritual and moral potential, diverse socialization and dignified, non-conflict existence in society of the XXIst century. Methodological basis for understanding the integration process is a thesis about the dialectical unity of education and society. Education has a little chance for successful development without social*

conditions as well as society cannot progress without educated people that were brought up by integrated system of education that takes into account the best achievements of the Eastern and Western educational experience. Information technologies now bring methodology, training experience, teaching people in schools as a common heritage of all the countries of the world, thereby causing the formation of a unified educational space and the need for philosophical rethinking of educational processes.

Key words: Eastern and Western philosophy of education, educational strategy, tradition and innovation in the education system, adaptive capacities.

К ВОПРОСУ О ФИЛОСОФИИ ОБРАЗОВАНИЯ ВОСТОКА И ЗАПАДА: ОБЩЕЕ И ОСОБЕННОЕ

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***Аннотации.** Рассмотрение концепций образования Востока и Запада в общих и особенных аспектах связано с целью поиска целостных знаний об образовании, обеспечивающих людям культурно-образовательный, духовно-нравственный потенциал, разностороннюю социализацию и достойное неконфликтное существование в обществе XXI века. Методологической основой осмысления интеграционных процессов является положение о диалектическом единстве образования и общества. Образование имеет мало шансов на успешное развитие без благоприятных социальных условий, также как и общество, без образованных людей, воспитанных интегрированной системой образования, учитывающее лучшие достижения Восточного и Западного образовательного опыта. Информационные технологии сегодня делают общим достоянием большинства стран мира методики, опыт обучения и воспитания людей в учебных заведениях, современных обуславливая становление единого образовательного пространства,*

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диктующая, тем самым, необходимость философского переосмысления образовательных процессов.

Ключевые слова: *Философия образования Востока и Запада, образовательная стратегия, традиции и новации в системе образования, адаптационные возможности.*

Philosophy can successfully produce the creation of new directions in scientific research only in the case when it will consider the development of education in the context of community development along with the study and deep comprehension of the Eastern and Western educational systems' experience in their mutual and reciprocal movement towards each other. This will allow deeper rethinking of the status, organization and content of training and education to identify educational strategy that will respond to the needs, capabilities, and human resources. However, the convergence of Eastern and Western educational traditions is a complicated and a controversial process. Firstly, the educational traditions significantly differ from each other. While the Western tradition announces the formation of the active person as the goal of education, the Eastern culture emphasizes the spiritual development of the personality, the idea of self-improvement. While the collective responsibility, respect for elders, patriotism are primary values for the Eastern cultures, for the Western cultures they are secondary or insignificant. From the Western culture's point of view, human activity is directed outward to transform objects rather than the individual.

It is well known that the basis of Western philosophy of education is the idea that knowledge, especially science, reason and rationality are the panacea for all problems; in addition, it is normal to idealize the possibilities of the person as active creator. As a result, an aggressive civilization has been developed which is based on the ideas of technological intervention into nature. Informal-formal transformation of educational technologies plays a crucial role in the education development; education is primarily focused on innovation. In other words, we see a purely utilitarian, pragmatic and rational education where peace and nature are considered as the scope of person's power application. Western civilization is becoming more and more technological, and at the same time the teacher is increasingly playing the role of a tutor (a coach).

In the Eastern tradition the vector of human activity is directed to the personality him/herself and to the self-education. The purpose of the Eastern person's education is his/her introduction, inclusion into the traditional lifestyle and to the adequate system of values. In other words, the Eastern society is oriented to the traditions in education; changes in the Eastern educational practices are associated with the individualization of knowledge systems but with the obligatory saving the basic social and ethical principles and traditions. The status of knowledge is very high there. Knowledge is the insight into being; the purpose of knowledge is liberation from suffering. The internal knowledge has a higher status than the external one;

it helps intuition in human cognition. The teacher, the “sage” is the source of knowledge [1, pp. 61–75].

While comparing the Eastern and Western educational systems, it is appropriate to raise the question about the specifics of their succession, civilization and socio-cultural changes. “Comparative analysis of the inheritance mechanisms in Eastern and Western educational systems indicates the presence of significant differences between them. In the West content-formal transformation of educational technology plays a decisive role. The quality of knowledge has a subordinate position and it has a function of additional means for changing technological component of educational practice. Succession is provided mainly through the formal consolidation of broadcast values. Each historical type of the Western society meets the mandatory minimum of knowledge which has a strict formal order. In the Eastern educational systems specifics of education lies in the fact that succession is primarily achieved through the preservation and reproduction of the basic civilizational principles, knowledge and values that are at the same time the basic principles of training and upbringing. The main method of these principles’ reproduction is individualization of the basic knowledge systems’ condition” [2, p. 49]. In other words, education is a reflection of the underlying foundations of the society and its entire culture. In present time it is important that in the context of global financial crisis and many social institutions’ self-destruction the educational system did not only survive but also showed its high adaptive capacities; instead of a unified education a variety of organizational and substantial forms emerged.

Russia has a special place in the interaction between East and West: Russian traditions and mentality have Eurasian specificity. Russian mentality includes, at the same time, Western rationalism, empiricism, scientism and the main characteristics of oriental learning. We can probably say that nowadays there are two opposite directions in the philosophy of education: the direction of scientism and the direction of anti-scientism. The first (scientific) direction focuses on the rational nature of education based on the achievements and inventions of modern science. The second direction (anti-scientific) criticizes scientific and technical progress for the global problems that it produces. The second direction followers believe that modern pedagogy reflects the structure of Western society including the governmental force for getting education, the suppression of personality in students, severe struggle for a high position in the social hierarchy. “If you compare the whole Western and Eastern styles of learning and educating from the position of their applicability to the Russian educational system it should be noted that Russian traditions and mentality have Eurasian specificity. Russian mentality naturally incorporates Western rationalism, empiricism, technologism, scientism, and <...> as the main characteristics of oriental learning and knowledge. <...> It is important to use the cultural and historical traditions of the Eastern and Western civilizations for the Russian educational system. Such a creative synthesis is

completely adequate to the Russian mentality traditions <...> On the ground of the Russian educational tradition, Eastern and Western knowledge systems can be consistently integrated preserving their specificity and increasing the potential for their interaction with other experimental systems [2, p. 53].

Modernists considered education from their own specific point of view and were quite skeptical about the current system of teaching and they thought that all elements of upbringing should be removed from education (Foucault). Such point of view that is connected with the statement about didactical system's development in education and about necessity of this system exchange to the "language games" plurality was suggested in the XXth century and it is still topical (Gadamer, Wittgenstein). In the epistemological context this approach implies abandonment of the concept of "truth"; knowledge is considered not as the reflection of the objective reality but as a sign of the replacement by which the pedagogy is transformed into an "operator's art" [3, pp. 51–52]. According to the logics of postmodernism, student and teacher (in the absence of any obligatory norms) establish sovereign relations as equal partners in the educational activity (the language games, visual perception). According to postmodernists, it is necessary to form the "emancipated" personality who is freely oriented to the contemporary culture and is adapted to the mass consumption society.

One should remember that since the XVI century new principles of economic activity were developed in Europe; they have become universals of Western culture; and they serve currently as the planetary guidelines in the relationship between person and nature. Expansion of these universals has led to a philosophy of consumerism which is deeply entrenched in the mass public consciousness. Due to colonial policies and successful industrial revolution, Europe offered a certain standard and an example of comfortable living arrangement to the world. As a result of mass media development, this stereotype has been replicated all over the world. The Western system of education (as a part of the stereotype) has become dominant in the educational concepts. It seemed that this system of education led to success in all spheres of public life. But it is a myth. The Rome club's experts' calculations showed that there is a little possibility of achieving the "Western life quality" across the globe. It is difficult to reach the level of welfare for even two dozen of the most developed countries (the "golden billion") for the following reasons: firstly, because of the limited global natural resources, and secondly, because of continuing anthropogenic destruction of biosphere which is increasingly irreversible. If the developing countries start using raw materials in the same proportions as the developed nations there will be an environmental collapse. Thirdly, all countries that have reached a high level of life quality do not want to reduce or at least limit their needs [3, pp. 57–58]. Consumer society based on private ownership and market economy encourages the education development according to its own image and likeness. But the constant growth of needs gradually overloads the planet and limits the number of people that can satisfy them. In the developed countries education is increasingly transforming from the act of gratuitous transfer of

the accumulated cultural experience into a cost-recovery consumer service. Thereby, the role of education is diminished to the role of a service provider and in reality its principle of universal accessibility is eliminated. This process is now happening in Russia. It is unlikely that such a society will be able to create the education system that can undermine its liberal selfish basis. Philosophical community has a mission to develop such a concept of social development and education that will not support the adverse consumer education standards. This concept should be based on universal values affirming a type of a monopolar and conflict-free society. We emphasize again that the analysis of these issues must become an integral part of contemporary philosophy of education.

It should be noted that modern tendencies in the general and special aspects of the philosophy of education research include the issues of educational institutions standardization and quality assessment. The openness of the educational environment which is forming now in the globalizing world and the apparent tendency toward standardization lead to the increased competition between educational and research centers for the preferred location in this space. In this regard there is a need for objective possibility in the assessing universities' capacities in quality education.

By the beginning of the XXI century "ranking industry" with its research institutes and independent experts had been formed. In 2003 the Institute of Higher Education of Shanghai University for the first time published an academic rating of five hundred leading universities around the world, and now it is updated annually. In 2004 the project *Webometrics* was launched that determines the score of rating on a large number of parameters of four thousand high education systems of the planet. According to *Webometrics*, now Russia has fallen down from the 25th score to the 75th score. Russia is behind such recognized in the field of science and education Western countries as the U.S. and Canada. But Russia is also inferior to China, Singapore, Hong Kong, Taiwan etc. Russian universities are particularly untenable in the field of research [3, pp. 62]. It is obvious that quality education is possible only if curricula and research practices are analyzed.

Thus education in Russia faces a choice; we should note that by education we do not only mean a social institution, but it is also the sphere of spiritual production. Mainstream technogenic civilization with its worsening environmental and social problems naturally dictates the requirements for the systems of education. Computer equipment frees the human mind from the elementary operations and opens new opportunities for the human intelligence development, but the educational process is increasingly influenced by pragmatism. Creation of the new post-non-classical picture of the world with the humanitarian comprehension of basic life concepts and consciousness will help to develop a common and acceptable to the East and the West assessment criteria.

It should be emphasized that there are fundamental contradictions in the goal-setting of the contemporary sphere of education. So, in the theory of education the goal of education is declared and proclaimed as the formation of the creative,

tolerant, adaptive person that is capable to find its place in the modern rapidly changing world. In practice, it is not a process of forming the personality but it is a process of the person's adaptation to the current educational system and to the market, it is the transformation of education into the "educational services market". "Adapting education to the market" is now the system of the people's reproduction for the labor market. Both these goals (the formation of adaptive personality and educational system's adjustment to the market) are included in different educational paradigms, and reflect different cultural epochs [4, pp. 31].

The idea of the educational systems adaptation to the market and transformation of education into the educational services' market represent the tendency of the previous era [3]. If the current goal of educational development is to modernize the educational system, then we notice the lag of this system. Modernist logics of the modern educational system includes the objective for preparing the workforce that is necessary for the use of modern technology in the modern material production which is not compatible with the idea of identity formation, focused on the cultural content of the era. The person who is trained on the foundation of cognitivism by means of programmed instruction must be substituted by the socio-moral, self-developing personality. Such a personality can only be formed by Humanities education which is built on the principles of universal values priority, human life and health, and respect for others rights. The logic of this argument makes you think that modern announcements in favor of "innovation" and "innovational education" are actually a modern paradigm of the yesterday paradigm [5].

We cannot destroy culture for the sake of the developing market in Russia, the main task of the national education policy today is not modernization of the educational system. The main goal of our educational system is not the improvement of training, educational methods and techniques, because such improvement is permanent and it is a permanent process. The main goal of the Russian educational system is addressing to the solution of the issue about content and general orientation of education to the national culture [6]; it is necessary to create decent conditions for scientific and teaching staff, but special attention should be paid to the formation of the cultural level of our youth. It is a specificity which is attributive to the new philosophy of education that analyzes modern global and regional tendencies of the Russian educational system.

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RUSSIAN ORGANIZATIONAL CULTURE BETWEEN EAST AND WEST: ETHNOGRAPHIC APPROACH

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***Abstract.** In the article the comparative analysis of Japanese, Chinese, American, German and Russian organizational cultures is carried out. The role of Russian organizational culture on the global scale is revealed. The author assumes and proves that Russian organizational culture should be developed according to the Eastern model because of their orientation to traditions and similarity of their values.*

***Key words:** Organizational culture, organization, education, globalization, values, ethnographic approach.*

РОССИЙСКАЯ ОРГАНИЗАЦИОННАЯ КУЛЬТУРА МЕЖДУ ВОСТОКОМ И ЗАПАДОМ: ЭТНОГРАФИЧЕСКИЙ ПОДХОД

В. В. Лыгденова (Новосибирск, Россия)

***Резюме.** В статье проводится сравнительный анализ японской, китайской, американской, немецкой и российской организационных культур. Выявляется роль российской организационной культуры на международном уровне. Автор предполагает и доказывает, что наиболее близкой для российской организационной культуры является восточная, так как обе культуры ориентированы на сохранение традиций и имеют общие ценностные ориентиры.*

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Ключевые слова: *Организационная культура, организация, образование, глобализация, этнографический подход.*

The purpose of the article is to reveal and describe the characteristics and differences between Eastern and Western organizational cultures and to compare them with Russian organizational culture. We are going to use ethnographic approach for the analysis of Eastern and Western organizational cultures. The choice of China and Japan for Eastern organizational cultures, and USA and Germany as the examples of Western organizational culture is explained by their achievements in modern global economy. Thus, in the present research the choice of countries depends on cultural and economic factors rather than on geographical location.

Ethnographic approach for organizational culture analysis was developed by the Dutch researcher G. Hofstede. G. Hofstede identifies five categories of value analysis in an organizational culture: “power distance”, “individualism-collectivism”, “masculinity-femininity”, “uncertainty avoidance” and “long term/short term orientation” [Hofstede, 1997]. The first category of “power distance” suggests equal or unequal distribution of power in the organization. Low “power distance” assumes its proportional allocation, equality of rights and respect, fair reward and punishment. High “power distance” represents its unequal distribution, hierarchy of rights, asymmetry in the relationship, rewards and punishments are made with regards to age, rank, status, title and seniority. The second category of “individualism-collectivism” is based on the orientation of the individual on him/herself or on the team.

“Individualistic culture” means that people prefer to act as individuals rather than as members of any group. Individualistic culture is characterized by the following features: employees do not want any invasion into their privacy, avoid guardianship and they usually take all responsibility for their decisions. Collective community requires greater emotional dependence on the members of the organization and more responsibility of the management for their employees. In a collectivist culture workers expect that the organization will deal with their personal affairs and protect their interests. Interaction in the organization is based on members’ responsibility and loyalty. Social networks within an organization are characterized by solidarity, relations between management and workers are usually based on personal relationships. The third criterion of “femininity-masculinity” represents the degree of equality in the gender roles. For organizations this factor reflects the orientation of the staff to achieve goals or perform tasks.

In masculine organizational cultures there are several dominant values: self-actualization, career, high ambition, fierce competition, and respect to power. In “feminine” cultures the following values are in priority: constant attention of the management to employees, good relationships, reluctance to compete, and sympathy for losers. In masculine organizations the conflict is described as open

confrontation. In “feminine” organizations it is often hidden, and the solution is carried out by compromise and negotiation. The fourth category of “uncertainty avoidance” characterizes the perception of indefinite action in an organization as menacing and confusing, leading to resistance to new and unknown, to focus on compromise and safety. The fifth category of “long-term orientation” defines orientation for the future and desire to save and accumulate in the tenacity and perseverance while achieving goals. Short-term orientation is characterized by the orientation and respect for tradition and social obligations.

Chinese and Japanese types of organizational culture

According to G. Hofstede, the criteria of East Asian organizational culture are characterized by the long-term projects orientation. Chinese strategy for decision-making is the brightest example of it. The level of individualism in Asian countries is significantly lower than in Western cultures.

1) High power distance.

Among other criteria we should specify high power distance in Japanese and Chinese organizational cultures. Moreover, this type of control is characterized by centralization and vertical hierarchy. The most imaginative definition of such type of organization is given by N. Machiavelli in his book “The Prince”, where he metaphorically describes two models of power as a fox and a lion. He says that a prudent leader must use such tactics that is appropriate for the situation and time: the cunning fox to avoid traps, and the strength of the lion to frighten wolves. We can say that tactics of the fox is typical for the countries with low power-distance, and the tactics of the lion is usual for the countries with high power-distance. China and Japan have high power distance because of the traditional Eastern organizational structure where the leader is authoritative towards subordinates.

2) High level of uncertainty avoidance.

In Japanese and Chinese organizational cultures risk taking is mostly avoided, and that fact shows high level of uncertainty avoidance in Eastern organizations. This parameter indicates their preference to structure and to comply with certain rules. Long-term orientation proves their desire for certainty and clarity of the situation in their organizations. These parameters are associated with conservatism and the purpose to preserve traditions in the society. G. Hofstede suggests that in the countries with high uncertainty avoidance demands for clear rules and regulations are connected with emotions [Hofstede, 1997, pp. 110–111].

3) Masculinity.

As for Japanese and Chinese organizational cultures they are characterized by “masculinity” that is inherent in the spirit of competition, ambition and toughness in decision-making. It is interesting that Japan, according to the study, is the highest “masculine” ranking country among all Eastern and Western organizations. Such characteristic determines the style of a collectivist organization where the entire team strives to achieve its plans and is aimed to the greatest efficiency.

4) High level of long-term orientation.

China is characterized by the highest level of long-term orientation which is associated with the peculiarities of Chinese-style culture. As stated above, the Chinese management's focus on long-term strategy is especially important in the process of decision-making. Long-term planning also characterizes Japanese organizational culture. The high level of long-term orientation is probably related with high uncertainty avoidance in these organizations.

5) Collectivism.

G. Hofstede reveals the lowest level of individualism in the Chinese organization among other Eastern Asian countries which is connected not only with the Confucian principles of collectivism but also with the communist ideology-oriented collectivism. The low level of individualism means that the Chinese organization is characterized by close relationships in a group where everyone is responsible for other members. In addition, Japanese organizational culture is determined by collectivism, and this value is associated with conservatism and traditionalism of Japanese culture.

Thus, the national characteristic of the Japanese and Chinese organizational cultures are mainly similar. Their values, such as high power distance, collectivism and high uncertainty avoidance are interrelated. We can assume that they describe the core values of the East Asian organization. However, such features as long term strategy orientation and collectivism determine Chinese organizations, and these values are connected with historical and cultural development of China: Confucianism, communism, and the early development of Chinese civilization. Japanese organizational culture also has unique characteristic such as concern about its reputation in the group, high contextuality, the purpose to preserve traditions.

American and European types of organizational culture

According to G. Hofstede, Western organizational culture is defined by such a value as individualism and it is widely represented in the USA, Australia, Britain, the Netherlands, Canada and Italy. The U.S. is among the most masculine organizational cultures as well as Japan. At the same time, in Western Europe the German organizational culture is the most masculine. It is suggested that in the US and in Germany ambition, desire for competition and aggression towards the goal achievement are basic value orientations in the employees' behavior. The U.S. and Western Europe are characterized by low power distance, so the communication between members of the hierarchy in these organizations is mostly informal. Western Europe has higher degree of uncertainty avoidance than the U.S. European organizational culture has higher rejection of risky situations than American organizational culture. American and Western European leaders primarily focus on short-term projects unlike Asian companies. Thus, value orientations in Western Europe and in the U.S. are primarily similar. W. Ouchi compares American organizational culture with Japanese organizational values

and he assumes that in the U.S. more attention is traditionally paid to technology development, automation and management techniques, and the “human factor” is regarded as evident there [Ouchi, 1991]. In comparison with American values, Western European organizational culture has higher levels of uncertainty avoidance and lower levels of individualism. The parameters of high degree of uncertainty avoidance and low power distance in German organizational culture are close to Russian organizational values. Opposite to the U.S. and Russia, in Western European organizational culture more attention is paid to the social support programs. Such value priorities can be explained by the fact that the employment communications in Western Europe are mostly arranged by partnership relations, the economics is based on a system of detailed legal documents under which employees, employers and the state are treated as partners. European organizational culture is also characterized by workers’ participation in the enterprise management. Religion has had an important factor in European institutional culture development. For instance, M. Weber identifies relationship between concepts “Spirit of capitalism” and “Protestant ethics” [Weber, 1943]. The first type is used to describe Western religious values, and the second is used for the analysis of those values that determine the nature of economics in Western Europe. According to M. Weber, Protestantism has had a great influence on the “spirit of capitalism” formation. Such values as pursuit of life and the accumulation of assets are identified as key factors in Protestant ethics. M. Weber cites the example of a significant predominance of Protestants among entrepreneurs, and he also considers “materialism” of Protestant ideology in comparison with the Catholic asceticism. Thus, organizational culture of Protestant countries provides a clearly defined “capitalist spirit”, whose basic principles are expressed in the works of Benjamin Franklin. Monetary benefits, capital accumulation, time accuracy, punctuality, thrift, and morality of Western rationalism define the Western entrepreneur. Most of these values characterize the American and European (Germany, Britain, France) organizational culture. M. Weber proves that the fundamental socio-economic developments in Western Europe would not have happened without the creation of the new capitalism ethics.

An analysis of the socialism influences on the Russians’ attitude towards work ethics was carried by V. S. Magun, who, as a result of his sociological studies, concluded that the ideology of Soviet society was in many ways similar to Protestant ethics, including augmentation of the property: “The neglect of personal interests of the employee is described in Soviet texts by the idea that there is a public ownership of product means, all citizens are owners, and as a result their personal (private) interests and social purposes coincide”. The author concludes that “under socialism people, in fact, always worked for themselves” [Magun, 1998, pp. 113–144]. However, as far as the concepts of “private” and “public” property are different concepts, there are certain differences between Protestant and socialist organizations in this issue. All in all, Western European organizational culture in many respects is similar to American culture which is associated with

the similar national traditions. The similarity of American and Western European organizational culture can be seen in the management's desire for personal profit as a result of rationally organized production. M. Weber confirms this thesis by the specifics of European business, which are manifested in the presence of a complex and highly formalized accounting that allows both to evaluate the effectiveness of the whole enterprise, and to carry out the distribution of profits among its members. Aspiration of Western culture on rationality may not have a reasonable justification. The methodology of knowledge argues that rationality of judgment is not necessarily a criterion for truth, and that irrationality is not a criterion of falsity. Rationally derived judgments may be false, and irrational judgments can be true. The only criterion of rationality is an argument based on clear and fixed rules-based system. Rational decision making is not always the most effective from a practical point of view, for example, it can be seen in the bureaucratic organization where rites and traditions are sometimes meaningless. Anyway, the quest for rational decision-making in all areas of personal and public life have traditionally been supported by Western leaders as a positive value. Western European and American organizational culture value orientations on rationality are manifested in the establishment of clear rules and in an effort to streamline the interactions of people in the organization. Democratic system of relations and the horizontal hierarchy allow rationalizing decision-making and raising the individual responsibility of each member.

In conclusion it should be noted that the United States and Western Europe, China and Japan have highly effective management systems in the current economic situation despite the differences in values and opposite structure in their organizational cultures. As a result of comparison of Eastern, Western and Russian organizational culture, we conclude that they have many similar features. Being on the periphery of the East and West, the Russian organization combines Eastern paternalism, tendency to authoritarian structure and Western values of democratic relations in the hierarchy and rationalism. As it was mentioned above Japanese and Chinese organizations are guided in their values by traditionalism, which is manifested in teamwork, in their high respect to older people, in compliance with vertical hierarchy, family-like relationships and network structure of business. Russian organization tends towards collectivism and vertical hierarchy which is manifested in the teamwork organizational system and bureaucracy of power. On the other hand, according to the sociological research by A. Naumov, Russian organizational culture is closer to German, Austrian, Swedish and Finnish organizations [Naumov, 2004, pp. 259–303]. These countries found a definite affinity not only with respect to the parameters of “power distance” and “desire for uncertainty avoidance”, but also on other parameters described by G. Hofstede. Thus, it is difficult to give a precise answer to the question of whether Russian organizational culture follows Western or Eastern traditions, but sociological data by A. Naumov confirm the difference between Russian organizations and the American model. Consequently, the American experience in management system

and its model of organization should be adapted to the specifics of the Russian organizational culture. To sum up, we should point out that Russian organizations are closer to Japanese types of organizational culture and the main reason is that American model of governance is primarily represented by individualism, narrow specialization, but Japanese model is based on traditional values of culture, as well as in Russian organization. In our opinion, Russian organizational culture should adopt such qualities of the Japanese and the Chinese organizational culture as high adaptation to new conditions that is revealed in the network structure of their organizations and flexibility in decision making. The examples of China and Japan are useful for our country as alternative models to American type of organizational culture. Collectivist aspirations have helped these countries to achieve high efficiency in their economics. Since the late XX-th century both countries have become eligible for the role of the second world power. Referring to this aspect we should not forget that Russia is a collectivist country. We should also understand the behavior of Japanese firms towards their employees. Active involvement of the company's management into social problems of the group and their care about continuous growth of professional knowledge are instructive models for Russian companies. First of all, it is necessary to develop Russian organizational culture. We should also study and use the ability of Japanese leaders to create motivational environment for enterprises, organizations, civil services, universities, etc. These values and qualities can be accomplished through the provision of employee benefits depending on the results of their labor and skills, effective system of training and education of personnel. There are a lot of specific features in the models of these countries. This fact shows the validity to have specific economic development for Russian organizations. Thus, the needs in modernization of the management model are obvious and it is necessary to identify values of national tradition and culture that are most compatible with modern techniques and management systems. Unclear strategy of the country development makes the process of national model of organization construction more difficult, and it could be the reason of the country development problems in the future.

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WESTERN AND EASTERN EDUCATION: A COMPARATIVE ANALYSIS

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***Abstract.** The article is dedicated to the research of Western and Eastern education, revealing their common and different features between them. Much attention is paid to the disclosure of these issues through the prism of historical, social and spiritual development. It is emphasized that the Eastern education is characterized by strict requirements in fulfilling traditional norms, customs and canons, and a more free search for truth is specific for the West. While the Western education was inclined towards the school uniform of learning, division of school into classes and the assignment of subject teachers, the Eastern education system prefers an individual interactive system. The 21st century and globalization set common objectives for the Western and Eastern systems of education such as: the need of training professionally qualified person, humane and harmoniously developed personality, which supposes necessary synthesis of these two educational systems.*

***Key words:** Eastern and Western education, rationality, intuition, mentality, traditionalism, globalization, technologization, humanization, comparative philosophy.*

ЗАПАДНОЕ И ВОСТОЧНОЕ ОБРАЗОВАНИЕ: СОПОСТАВИТЕЛЬНЫЙ АНАЛИЗ

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***Аннотация.** Статья посвящена исследованию западного и восточного образования, выявлению общего и особенного между ними. Большое внимание уделяется раскрытию этих проблем через призму исторического*

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и социально-духовного развития. Подчеркивается, что для образования Востока характерны жесткие требования к исполнению традиционных норм, обычаев и канонов, образованию Западу присущи более свободные поиски истины. Если западное образование тяготеет к школьной форме существования обучения, разделения этой школы на классы и выделении учителей-предметников, то восточная система образования предпочтение отдавала индивидуальной диалоговой системе. XXI век и мировая глобализация ставят перед западным и восточным образованием общие задачи, а именно: необходимость подготовки профессионально знающего человека, гуманной и гармонически развитой личности, что обуславливает необходимый синтез этих двух систем образования.

Ключевые слова: *Восточное и западное образование, рациональность, интуиция, ментальность, традиционализм, глобализация, технизация, гуманизация, сравнительная философия.*

The difference between Western and Eastern cultures determines the specificities of their education. At the same time it allows to find something common in their existence. The common is that in any cultural system of education appears as a social phenomenon, but not a supernatural one, which means its dependence on the social structures of the society itself, on the requirements in education. Changes in the requirements of social development, its systems of values will certainly affect the change of the educational system, its priorities and attributes that are evident in the history of the spiritual development of mankind. For example, the space centrism was a common feature of education in the ancient times. However, it was manifested differently in different countries, that was determined by many factors: natural, natural-geographic, mental, social, economic, and others. While the ancient Greek philosophy displayed its space centrism through the understanding of the world and the man as multi-level systems, clearly defined the regularities of the macrocosmos development, the ancient Indian and ancient Chinese philosophies saw two parts in this cosmos: spiritual, heavenly origin, material and earthly, light and dark, yang and yin. The person in the ancient Greek philosophy is submitted to fate, destiny that were predetermined by the space, and the fate sooner or later subdues the man to itself; the ancient Indian philosophy could have sansara, transformations, and an escape from karma was possible. The problems of mysterious mystical knowledge were not the official main problems of the ancient Greek philosophy, while the mysticism was the essence in the East, its foundation since the beginning of the Oriental style philosophy, and till nowadays. However, there were some thinkers in the ancient Greek culture who were privy to the secrets of mystical learning, and this learning was brought by the Eastern Chaldeans, Eastern wise men. Consequently, mysticism, mystical knowledge was considered by the ancient Greeks as a special knowledge that doesn't belong to anybody. In the ancient Indian and Chinese spirituality mysticism was an obligatory feature of philosophical knowledge, which can be learned and which

contributes to a holistic view of the cosmos and the man. Surely, such differences were motivated. Their roots can be found in the spiritual and practical activity of the man of the time.

Karl Marx emphasized the fundamental difference between the Western and Eastern production. The Western mode of production is characterized by private property, where the man himself is either the owner of this property, or the one way of exploiting it. In this respect we can agree with the opinion that the origins of capitalism go back to the ancient times (Ancient Greece and Ancient Rome). Such production inevitably generated rationality as the dominant mode of cognition and contributed to the development of science and civilization. Hence the mysticism goes into the background. It was more connected with various heretical teachings, against which the official church and later the science struggled in an uncompromising way. The so-called Marx's "Asiatic mode of production" opened other prospects. "If not the private landowners but the state directly opposes the direct producers, as it is in Asia as a land owner and at the same time as a sovereign, then the rent and taxes are the same, or there is no land tax that would have been different from this form of land rent, – Marx wrote. – In such circumstances, the dependency relationship may be politically and economically in a less severe form than the one, which characterizes the position of all submitted to this state. The state here is the supreme land proprietor. Sovereignty here is land ownership, concentrated on the national scale. In this case there is no any private ownership of land, although there is private and communal ownership and use of land" [1]. As we can see, in the "Asiatic mode of production" the personal development was not emphasized, but the emphasis was rather put on the community, there was no sharp polarization of exploiters and exploited. And the mysterious mystical ways of cognition in these conditions were widespread, being perhaps the only way of cognition of the world and the man.

At the same time it is difficult to agree with Karl Marx in the sense that the "Asiatic mode of production" leads only to such consequences. Buddhism had already shown a subject of historical development, i.e. the individual, separate person. And his well-being, his balance with the surrounding world and with himself becomes the alpha and omega of the spiritual development of the society.

Therefore, science and civilization in the East had not received such place as in the West. The geographical conditions of development of Western and Eastern societies favored it. While in the West just the tool (material) production was the cause and source of civilization, in the East the natural environment was a necessary condition for human existence. This can be seen from the attitude of the Oriental man to machinery. Thus, one of the Eastern parables says: "Tzygun, while going north of the Khan River, noticed an old man who worked in his vegetable garden. He dug ditches for irrigation, then went down into the well, lifted up the vessel filled with water and poured water into the ditches. He worked tirelessly, but reached a little." Tzygun said: "There is a device that can fill one

hundred ditches in one day. Little force is spent and a lot achieved. Would not you use it?" Gardener stood up, looked at him and asked: "What kind of device is it?" Tszgyun said: "Take a wooden crossbar, its back should be harder and the front one easier. With its help you can draw water so that it will only bubble. This device is called a sweep". An old man became very angry and sneering he said: "I heard from my teacher: "He, who uses machines, acts like a machine. And he who acts like a machine has a mechanical heart. He who has a mechanical heart, he loses pure naiveté, and without pure naiveté there can be no confidence in motives of own spirit. Uncertainty about the motives of own spirit does not sit well with true meaning. I do not use this machine, not because I do not know how to use it, but because I am ashamed to do it"[2]. As we see, the mentality of the Eastern person is different; it focuses on the contemplative approach to the Cosmos and nature. Reverential, reverent, respectful and loving attitude to the nature as to an essential habitat comes from here. However, the nature in the Eastern philosophy serves not only as the habitat, but also as essence, the subject matter of the man himself, his inner world. This environment is not just a house, where the man lives, but it is the abode of his soul and spirit. And in this culture the man must take care of this outer world as of himself, his inner world, his self, because he finds himself finding the nature.

Arnold Toynbee points out that the natural environment can be the cause of origin of such types of civilization, as a "river civilization" – the Egyptian, Sumerian, and, possibly, the Hindu, an "upland civilization" – Andean, Hittite, the Mexican, an "archipelago" type – Minoan, Hellenic and the Far East in Japan, the "continental" – Chinese, Hindu and Orthodox Christian in Russia, and a "forest" type – Maya civilization [3]. As we see, Arnold Toynbee emphasizes such a distinction of civilization and people that is determined mainly by natural differences. Such an approach is not an exception, because many West European philosophers consider geographical environment to be the leading factor of social changes and they emphasize that the socio-psychological, cultural, and spiritual processes are determined by the physical parameters of the environment. Henry Buckle in his work "The History of Civilization in England" clearly shows that climate, soil, food, landscape etc. affect the formation of civilization and some forms of sociality. He also reveals the influence of landscape on distribution of intellectual capital. Some of them impact on the imagination, sensuality, while others contribute to the development of logical, rational activity. In his opinion, the tropics are characterized by the first type, the Western man, by the second one. "The man of the West struggles with the world, nature and of his own kind. The pathos of struggle of an Oriental man is in the opposite: he fights with himself, with the lowest in himself; his struggle is aimed against passions, desire, affection to the result of external activity, desire for luxuries, etc. Its meaning and pathos is overcoming the final and finite" [4]. That is, the paradigm of the Western culture and education is the active beginning; of the Oriental one, contemplation and inaction.

A well-known Western European psychoanalyst Carl Jung reveals in details the psycho-emotional difference between the Western and Eastern man, introducing the notions of “extrovert” and “introvert”. He emphasizes that the extrovercy and openness are peculiar to the Western civilization and the Western man; introvercy is typical of the Oriental culture and the Oriental man. Carl Jung also distinguishes the types of thinking of the Western and Eastern man. He rightly notices that the mind acts as the way, the method of activity and the measure of all actions for the Western man. The mind in this case rather turns into reason than into absolute thinking in Hegel’s interpretation. Introvercy is typical to the Eastern man, i.e., secrecy, isolation, orientation not to the external but the internal world. The reason, rationality as an absolute way of thinking, serves just the substance of the world.

As you can see, the East comes from the psychic reality and helps to identify man’s hidden, inside, latent abilities, unlike the West, which is based on rationality, aimed at solving practical issues.

The basis of the Eastern education is a non-dual model of the world (it is this), while the Western education system is characterized by dualism (either this or that).

The philosophical traditions of Eastern civilizations are the basis for the “Eastern type of upbringing”, which is characterized by stringent requirements in accomplishment of traditional norms, customs and canons. In “the Western type of upbringing” there is inherent free search for truth; it is carried out in various directions, including atheistic, intellectual, practical ones, etc. Mr. Danilevsky assessed these two very different types of worldview: “The West and East, Europe and Asia are presented to our mind as some kind of opposites, polarities”. The West, Europe, constitute the pole of the progress, incessant improvement, continuous progress; the East, Asia is the pole of stagnation and standstill that is so hated by modern man ... if not the West, so the East, not Europe but Asia – there is no middle here” [5, p. 7]. In the literature, East and West are contrasted as opposites: stability – instability, natural – artificial, collectivity – individuality, slavery – freedom, substantiality – personality, sensuality – rationality, spirituality – materiality, etc.

It is worth noting that in the modern world, both the West and East are moving towards each other, trying to establish efficient ties between each other. “The meeting of West and East largely depends on their ability to understand each other”, writes Heinrich Dumoulin. In the dialogue, desire of both parties to cooperate is very important: they should strive to understand each other, deepening the understanding of itself, seek to understand the other, prompting reciprocal understanding [6, p. 63]. Not only the Oriental civilizations and cultures need the Western form of life, which surpassed all others, but the Western civilizations also need the Eastern ones. Nowadays, when the world comes to a standstill in its further development and opportunities for progress are unclear, this is clear as never before. The Western consciousness, tired of its own utilitarianism and technocratism, searches

for the ways into the sacred and spiritual rethinking of the world. According to some scholars, it favorably characterizes the worldview of the East. As a result of strong many-century traditions, the soul of the Eastern man has a reverent attitude to the sacred, holy that unfortunately was completely lost by the Western man [7, p. 48]. In this regard, Shubart rightly pointed out that «a problem should be put in a broader framework of existence in order to understand the relationships and dependencies between East and West in all their significance. In other words, it must be connected with deeper questions of human existence. Or it must become the subject of philosophy» [6, p. 57].

The «East-West» problem, which for some time became a central philosophical problem, has initiated an independent set of philosophical thought, comparative philosophy. It emerged at the end of the twentieth century. Its main purpose is to search for methodological bases for the synthesis of philosophic systems with the possibility and necessity to preserve national culture and uniqueness of philosophical thinking. The basic method is the method of comparison. «It is impossible to think without comparing. Therefore, neither scientific thoughts nor researches are possible without comparison» [8, p. 31]. An Indian philosopher Raju P. T. considers philosophical traditions supporting opposite values as the subject of comparison in the «West-East» problem. According to the philosopher, it is necessary for the «male», urban, technical West to join the «feminine», agricultural, philosophical East, to practice the method of toga (then philosophy will cooperate with religion) and reveal the truth in human affairs (as in China), to focus on mystical experience and learn the existential approach to the problems of the human world (Northrop) [9, pp. 3–11]. Comparative philosophical analysis involves two main approaches: analytic and synthetic, which suggest, on one hand, adequate consideration of the concept (as some dialogue of philosophical and cultural traditions) and identify the motives and the fundamental objectives of its construction; and, on the other hand, a comparison, collation of methods and ideas in the historical development of this concept, as well as in the clash and confrontation of different traditions [10].

Currently, not only the Russian society, but also the post-Soviet countries, including Kazakhstan, are faced with important issues: either we can treat the samples of modern Western experience as an ideal, or those samples should be criticized; what the path of Russia's and Kazakhstan's joining the world civilization is: Western or Eastern; what Russia is in general; what the ways of development of world civilization are at our time [11]. East and West met on the territory of our countries long before these questions arose. We can even say that a mixed multi-ethnic society was formed and its foundations are both Western and Oriental. Therefore, our countries, in particular, Russia will have to adopt new human values through the culture of their people [11].

Modern education is a complex process of man's development with continuous synthesis of rational (West) and spiritual (East). Moreover, education is a permanent inter-cultural dialogue, which aims at understanding and perception of not only “own”

cultural norms, behavior samples, meanings, and knowledge systems, but also the “alien” ones. A prominent thinker Ilyenkov E. V. noted that «... the boundary between “West” and “East” is not along the Elbe or the Berlin Wall. It lies much deeper: a crack runs through the heart of all modern cultures and it does not coincide with the geographical boundaries and political boundaries of the modern world. It runs not only between the parties within the same country, but often even through the mind and heart of one and the same person» [12, p. 157]. In our opinion, contemporary philosophers rightly seek to identify the common paradigms of thinking prevailing in the East and the West, to find parallelism of ideas of Eastern and Western philosophies of education.

The problem of intercultural dialogue in philosophy of education is actualized with the increasing contradictions between the Western technological civilization and the Eastern traditional culture. An American thinker Samuel Huntington wrote about it in particular. In the “clash of civilizations” concept he urged the West to “adapt” to other civilizations, “the power of which will come close to its strength” and further comprehend the foundations of religious and philosophical backgrounds of other cultures, because, in his opinion, «no world civilization is expected to emerge in the foreseeable future, and the world of different civilizations will exist, each of them will have to learn to exist with the others» [13, p. 38].

At the same time the contemporary philosophers agree that construction of a new world philosophy cannot be a hierarchical process, with the dominance of only one of its components. The world philosophy evolves everywhere and because of the universal conditions of human existence it generates universal spiritual structures, which unite ambiguous historical and other types of philosophy into a single global process of the philosophy development [14, p. 131]. As Ogurtsov A. P. notices, philosophy of education is a way of an intercultural dialogue comprehension of «various concepts of education, reflecting over their foundations, revealing the base of each of them and subjecting them to critical analysis, finding limiting foundations of the educational system and pedagogical thought, which can serve as the background for consensus within such contradictory positions» [15, p. 5].

A new model of philosophy should be based on the comparative method, because «comparative philosophy carries out the tasks of reconstruction of contemporary regional and national thought in its entirety, while trying to avoid the usual comparative directives when the subject of one culture (research position) views the other as an object» [16]. Preservation and development of national philosophical traditions is of strategic importance for the development of philosophical knowledge, including philosophy of education. As Petyaksheva N. I. points out, «a subject of philosophical study and its results are international, but the selection of issues and traditions that form the very national philosophy, the process of isolation from the entire number of philosophical ideas, i.e. forming totality, which is really quite national philosophy, all these are determined by national conditions of its existence and development» [17].

The important features of the Eastern education are traditionalism, succession of knowledge, aimed not only at preserving the achievements of the previous generations but also at their increase, deepening the ancestors' intuition. In the Western European culture and education system the tradition was considered as something stagnant, unchanging, constant, conservative; in the Eastern one a tradition is a special historical reality, "spiritual assimilation of the student and the teacher", and it is not just a simple imitation, it is carried out «within the human existence and has symbolic expression. The purpose of such implementation is self deepening, communion with the inner enlightenment, which is nothing less than the triumph of the spirit, act of comprehension of the universal essence, people and the world» [18].

The course of the world history, culture and spirituality suggests that there is one universal culture that exists in a single educational space. It exists in various forms; and this makes it multivariate, ethnically diverse and, thus, attractive and interesting for the entire humanity.

This distinction of forms is in different history of cultures of different states that dictates different structures of education, different goals of education. The Western education is inclined towards the school uniform, division of the school into classes, separation of subject teachers that work with a certain group of 5 to 30 students in the class, and the Eastern education system mainly tends to self-education. For example, the system of lessons, which was used by Socrates, a dialogue, a conversation between student and teacher, refers to the Eastern system. Dialogue actualizes the spiritual content of the educational process, leads to frank and deeper communication. Probably, such an interactive form of education was typical to the East: China, India and other countries. In India, such a teacher was called a guru. He was also a mentor, who imparted not only knowledge but also brought up and gave instructions. He was a model for all students in the class. In the Western system of education these functions were divided among the curator, the class teacher, etc.

However, division of labor, which had a universal character, applied both to Western and Eastern education and posed common goals for education, namely: the need for professionally knowledgeable people, experts, and this similarity was more manifested in the twentieth century. Nevertheless, the peculiarity of Eastern philosophy is that from the very beginning of its existence, it had an anthropological nature. It was typical for it to formulate philosophical problems in the form of prescription patterns. This peculiarity affected the Eastern education system and then it passed through all forms of education. In the Western system of education the human nature of education is less emphasized, the pupil as an object of education does not take part in the educational system. The goal of education is passing knowledge from the teacher to the student. Since an anthropological character was not typical for Western education, it began to prevail only in the twentieth century and it has not taken the dominant place in Western education.

Today the desire to move to the innovative methods of education in the form of the credit system, the introduction of active forms of learning will contribute to the growth of the role of student as a partner in the educational process. The twenty-first century begins giving up the Prussian education system, which is dominated by the teacher, focused on the teacher. And the credit system, active forms will promote further revealing of the potential of students, more and more deeply involve them in the educational process, in the learning process that will positively affect the formation of the harmonically developed person.

Summarizing aforesaid, it is worth noting that the principle of common and individual, global and national cannot be considered only in one variant. In real life, in the tendencies of its development (this is shown by the analysis of various educational systems prevailing in both the West and the East) such moments dominate when the individual, national, special acquires more significance than the general. Only through this tendency something emerges that may eventually become general and universal in future. For example, the Western European system of education, serving as a leader of contemporary educational policy, once was peculiar only to this educational system. At present, in connection with the development of scientific and technological progress, social and personal existence of the man, it assumes the global character, acts as a trend and principle of globalization. The countries, not belonging to this system of education, can in the future offer such methods and techniques of education and upbringing that will eventually become the global ones. This is connected with humanism and its relation to innovational and informational education. Humanization comes not from the Western countries, but from those countries that associate technization with humanization, and reveal new verges of the human being. This tendency can become a leading one.

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