

Global social dynamics and Philosophy of modern education

The essay is concerned with the currently central issues of the philosophy of contemporary education in the context of the analysis of global social dynamics and through the lens of modeling the appropriate complex socio-anthropogenic systems. The essay is focused on the philosophical aspects of education as well as on the conceptual issues with regard to the implementation of the formula of permanent education in modern trans-border hyper-dynamic world.

Key words: global social dynamic, social modeling, philosophy of education, hyper-dynamic.

“We must continue to move into uncertainty, ambiguity and insecurity, using the brain we have in order to plan as far as it is possible our safety and our freedom” (1 ; 248)
K. Popper

The philosophical problems of education and concept issues of affirming the formula of continual education in modern trans-border hyper-dynamic world, inter-added and inter-integrated issues are possible to use in the common scheme of social practice and social prognostics only in the integral variation.

In the project levels of the social-anthropogenic differentiation the issues of the general education conception are dynamically interacted with the problems of the modern world globalization and, at the same time, with the human part development in a man, public culture development in the perspective (projects) state formation and personal forms of human being. At the same time the tasks of modern education modeling in its systemic field which is goal in its basic foundations, social-metabolic in its integral-logical scheme and poly-vector, multifunctional in tasks and projects of measuring is very complex to solve in the limited time and space boundaries. The global social dynamics that changes the relatively stable positions of traditionalism (the integrity of the world political structure formula, inner systemacy of the social-economic parameters of the regions and zones development, general determination of the civilization priorities and state formation net with the corresponding particular traditions, stability of the national cultures positions, etc.) modify the corresponding schemes and formulas of the educational tradition as to the general humanization of education.

This very global dynamics is an open and emergent system which very often being a part of the composition keeps the stable close components. The close social communities at the ethnic- national culture levels have to “open” in the system of hyper-dynamic social dynamics (Afghanistan, India, China, the Northern Africa countries). It is supported by the impressing statistic data of the main indices of human development:

- the number of people living in poverty has reduced from 1,9 billions in 1990 to 856 millions of people in 2015;
- from 100 million in 2000 to 57 million in 2015 has reduced the number of the children who have no possibility to study at the primary school;
- the coefficient of death among the children at the age before 5 years old reduced by more than 50 % during the period of 1990–2015;
- the children’s death at the age before 5 years old decreased from 12,7 millions in 1990 to 6 million in 2015;
- during the period of 2000–2013 the number of new cases of HIV dropped almost by 40 % – from 3,5 millions to 2,1 millions of people;
- since 1990 2,6 billions of people have got a possibility to use the improved source of fresh water among the 1,9 billions of people have been able to use the running water facility in their buildings; the internet access has increased from 6 % in 2000 to 43 % in 2015. On the total there are 3,2 billions of people connected to the global internet system [2; p 4–7].

At the same time the global issues of human development still remain: the change of the climate and environment, gender inequality, war, regional and territorial conflicts, international terrorism, the development disproportion South-North and etc.

It is obvious that the disputable formal dynamics of the social indices can be criticized as for the decreitive and relative character of the valid parameters of the main formula components. However the core indications of geometry of the social dynamics single out the double resolution as to the relative

social-anthropoc modeling process: on the one hand it says about elimination of the humanitarian moral principles and ethics of the social responsibility, practice of goal rationality, orientation on efficiency and technical, economic-financial result, on the other hand it is for the incorporation of educational characteristics in to the common scheme of the social analysis cycle. It leads to the conclusion that at different level of social prognostics it is reasonable to state the inner need to create new synthetic methodologies of researching the social-anthropological structure of global dynamics and the imminent to them educational paradigm.

So, really, it is necessary to create actual new research methodologies of human being. The methodologies or a methodology that would in general single out “human in the person and would be different from the traditional positions of the society reduction to the personality or the personality of any form in general. Of course, it does not mean denying the positions of individual modality or social structure. Moreover the long (already more than 25 years since the beginning of Great reconstruction of the Easter Europe and world dynamics of peoples’ migration) absence of general anthropic formulas of the perspective constructing the social and technological processes does not allow making a step towards formulating the notion concept of human being, individuality, personality. Relatively complicated is a matter of principle education schemes, with their practical, pragmatic incorporation into logics and dynamics of the modern global society. As for the local spaces of the former soviet communities and state forms there is a fact of illegal moral basics of education in general. We may agree with the statement of the RSHU, prof. Afanasiev who in his article “Can education be non-humanitarian?” says:

“the task of the human’s education sphere is to create maximum full conditions to reveal this true human oriented on the integral organization of consciousness and that is why particular humanitarian knowledge in all fundamental subject spheres but not only in humanities. Such as the goal of general education which is principally humanitarian and which to our regret we do not have yet!

Only on this way we can create the environment to form and develop human features in everybody. Such an environment, in our opinion, must become the university of XXI century. The best product of such environment must become an understanding human being, homo sapiens” [3; p.41].

In reality, cognition is not reaching the absolute knowledge but enlarging the sphere and limits of possible, enlarging the plane of crossing the close systems and objects. In this process the consciences is not an object image but senses and goals, goal rational attitude of the concrete norms of foreseen life order to the universal integral sense. It is proved by the history of education philosophy. Along with this the philosophy of the modern education is introspection of the own “I”, self-analysis and self-realization, unfolding the sense and core meaning of human knowledge in general. It can be supported by G. Butler’s statement that “the question whether this or that point of view is correct, whether it is successive or interesting is less substantial in comparison with the question why exactly we are in this or that position, why exactly we support it, what it gives us and what it protects from ...” [4; p. 48].

Finally, in any contemporary paradigm naturally based on the fundamental history, the human is the first and natural enigma, modality, simultaneously existing as predestination and the derived from the self being. The moral activity receives priority positions that are the humanitarian perspective in the social-anthropoc projection (existing of other as the condition and goal of my I, and existing I as the condition and goal of the other. Ukraine is not an exception in this matter where the sphere of the social-humanitarian prognostics and perspective modeling has not been at the required level for a long time. (It is enough to recollect the convulsive attempts at the beginning of 90s to examine present not in the perspective and plane of future (public community, Euro-Asian integration, poly-cultural education and incorporation in the world social dynamics) but through the past (national self- sufficiency, historical synchronization and folk past...). Correspondingly the formula of the personality self-identification of the transitional period bore a shade of the social past – a human of mass culture with charismatic hesitation between the ethnic-social, public, religious and general human value systems.

Nowadays in Ukraine they are trying to change structurally the parameters of social practice and social-anthropoc modeling that is demonstrated by the perspective formula of the educational process. It is obvious when we speak about realia and perspectives of the education in Ukraine it important first of all to define the plan of the general educational conception that in its turn requires relevant fundamental basis of the state formation: ideology, education, general political doctrine, the system of permanent human’s rights development, personality-oriented humanitarian policy, etc. The philosophy of modern education is an extremely complicated program where there is a goal, priorities, principles of the education development in Ukraine. As general humanitarian trends that are some predestination and derived part of the Ukrainian National Doctrine of Education formation we can single out: transition

from industrial to information stage of the social-economic development, strengthening of integration processes and international cooperation in social-humanitarian spheres, renovation of the permanent, personality-oriented education in Ukraine. The corresponding are priority trends of the educational development of Ukraine – establishing the latest intellectual information technologies in the sphere of global and European integration, the integration of education and science, speech culture development and poly-culture in the speech strategy, reforming the orthodox pedagogical canons of educational and public education dynamics of the social-communicative interaction, the radical transformation of the management process, etc. Nowadays the following educational institutions function in Ukraine:

- 15,3 thousands of primary educational establishments of different types and forms of ownership; 1137,5 thousands of children are educated there that constitute 56 % of the general number of children at the age from 1 to 6 years old;
- 17378 secondary education institutions;
- 567 state professional-technical institutions;
- 803 higher education institutions of all levels of accreditation and forms of ownership, 325 higher educational institutions of III–IV levels of accreditation and 478 – I–II accreditation levels among them. 215 of educational institutions of III–IV accreditation levels and 200 educational institutions of I–II accreditation levels belong to the state ownership form; private ownership form – 96 educational institutions III–IV levels of accreditation and 71 – I–II levels of accreditation.

However, the figure mathematical projection of the social demands to the education only partially represents the transformation of the global social dynamics of Ukraine not singling out the orientation indices and flexible parameters of solving the open issues of the social-anthropoc practice and modeling: personal self-identification and social pragmatism, social status of the citizen and inter- subjective dialogue, multi-religiousness and religious entropy, individual difference and practice of moral responsibility and etc. In other words, the close models of the social statics have a tendency to ruin or at least to inter-correct in the open systems of global social dynamics.

The modern world, as never before, demands overcoming mono-dimension, mechanicism and calls to comprehend new universalities of human being the leading one of which must become the formula of global humanitarian people's being. Correspondingly philosophy today is a search of new, more effective ways of interpretation, abstract notions, ideas concretization as the condition of shift from the attempts of direct extrapolation of the obtained before knowledge to new phenomena.

Philosophy as a movement form in the sphere of universal cannot solve the synthesis tasks, its measure search without concretizing the research results, involving into this process other sciences which first of all have as their object the sphere of human realities.

The modern philosophical-anthropological model of the global humanism is not only hypothetical because it suggests definite variant of human development. First of all it is the change of «priority» into parity co-existence. It means that in the dynamics of human ontology unfolding (in the direction Nature-Human-Society-God-Space) the composition parts are suggested not as central, priority, but as equally ranking that co-exist in the world of the human being. And obvious only comprehending existence in the integrity of all that is significant the human being can identify their existence with otherness, only then the notion «completeness of being» receives its unfolding and value as the motto for the humankind.

Entering the sphere of the modern science is first of all to refuse excessive ambitions and demands «ratio», the very intelligent-rational one that during the Modern and Recent History was defined as self-sufficient and self-identification. The scientific systems of the last third of XXth century with its pro-differentiation, pro-local structuring (physics of local space, differential physics, physical chemistry, bionics, philosophy of complex systems, synergetics, psycho-sociology, socio-engineering, etc.) gave way to the constitutive principles of the social relativism (J. Heizinga, D. Lyon), ethics of social responsibility (N. Luhmann, H. Jonas), biotechnologies were changes into bioethics, socio-engineering into social communication ethics.

Not incidentally the social practice addresses new ways of social-communicative foundation of the scientific systems from the position of anthropo-cultural reality (social prognostics, virtual anthropology, global information networks, etc.). V On equal basis new technologies of the social-humanitarian education are formed: public activity, simulation, game, training, virtual prognostics, experimental design and etc.

On the whole and in general the orientation beacon of the socio-humanitarian education is its orientation to forming, supporting and developing of human outlook culture in the plane of integral processes at the Global society level, support ethics of the social responsibility as a form of people's

humanitarian attitude to the world, development of civil and public culture that would contain parity basis of eco-anthropocentric, socio-ethic, public, social, national-ethic, religious, civilization values.

In Ukraine, this is most likely to be forecast in the dynamics of self-organization of the new youth layer who are socially oriented to the world practice of free identification of people, rights recognition of individuality and personality, prolongation of world cooperation forms and global ethics of the social responsibility.

References

1. Поппер К. Відкрите суспільство і його вороги. У 2 т. Т.1. – М., 1992.
2. Цели развития человека. Доклад ООН за 2015 год. [Электронный ресурс]. – Режим доступа : <http://www.un.org/ru/millenniumgoals/mdgreport2015.pdf>
3. Вопросы философии РАН. – 2000. – № 7.
4. Butler J. For a careful reading / J. Butler // S. Benhabib Feminist contentions. A philosophical exchange. – New York : Routledge, 1995.

Семенов Андрей. Глобальна соціальна динаміка і філософія сучасної освіти. Статтю присвячено сучасним питанням філософії сучасної освіти в контексті аналізу глобальної соціальної динаміки кризь призму моделювання складних соціально орієнтованих антропних систем. Звернено увагу на філософські аспекти освіти, а також на концептуальні питання у зв'язку зі здійсненням формули безперервної освіти в сучасних умовах транскордонного гіпердинамічного світу.

Ключові слова: глобальна соціальна система, динамічність соціального моделювання, філософія освіти, гіпердинамічність.

Семенов Андрей. Глобальная социальная динамика и философия современного образования. Статья посвящена современному вопросу философии современного образования в контексте анализа глобальной социальной динамики сквозь призму моделирования сложных социально-ориентированных антропных систем. Акцентируется внимание на философских аспектах образования, а также на концептуальных вопросах в связи с осуществлением формулы непрерывного образования в современных условиях транскордонного гипердинамического мира.

Ключевые слова: глобальная социальная система, динамичность социального моделирования, философия образования, гипердинамичность.

редколегії

Стаття надійшла до

04.02.2016 р.