Communicative Strategies of Philosophical Education in Masters’ Training

Margarita Raitina*

Tomsk State University of Control Systems and Radioelectronics, 40 Lenin Avenue, Tomsk, 634050, Russia

Abstract

The paper explains some of the theoretical and methodological aspects of actualization of philosophical disciplines in masters’ training. Understanding of the communicative paradigm of education as a continuous creative search for self-creation of the man himself (cultural creativity) is considered. Reorientation of educational practices under conditions of educational space modernization in the communicative (information) society is emphasized. The importance of philosophical education, fulfilling the role of an integrative and communicative factor in the formation of the interdisciplinary educational environment is specified.

Keywords: Philosophical knowledge; philosophy of education; philosophy of science; culture; creativity; communication.

1. Introduction

Nowadays understanding of the cultural situation is characterized by profound transformation of the worldview and traditional values that do not fit in the old cultural patterns. Innovative processes associated with globalization of the society (particularly in cultural and information and communication spheres), affected such important components of cultural space as the system of education and science.

The logic of a new model of education is caused mainly by the needs of the information civilization, determining certain laws of development. Indeed, today the peculiarity of the current state of society is in the information and communication character. Consequently, it determined the interest for communication in understanding of the various forms of culture, including educational practices. Thus, one of the social approaches considering the nature of the communication space, is understanding of communication as a basic social process.

* Corresponding author.

E-mail address: raitina@mail.ru (M. Raitina).
of co-creation, conservation - maintenance and transformation of social realities (Raitina, 2013). Therefore, the objective of modern education is training specialists who do not only have professional skills, but are also ready for creativity and management. Today, in our opinion, it is impossible to understand the educational process as simple reproduction of the sum of knowledge. Education relevant to today's state of reality is a constant creative search for self-creation of the man himself (cultural creativity).

2. Subject and Methodology of Research

Today the competence profile of the graduate of higher educational institutions should be formed in the logic of the needs and interests of the modern information (communicative) society, an important emphasis in which is implementation of personal and social trajectories.

The need for satisfying such requirements leads to understanding of the expansion of a young specialist’s educational thesaurus that meets the primary objective of masters’ work organization aimed at improving methodological training and acquiring skills of scientific and research activity. One of the forms of expert assessment, included in masters’ training in Russia today are such courses as “Philosophy and methodology of science”, “Philosophical problems of natural, humanitarian and technical sciences”, “Methodology of scientific creativity”.

The overall objective of these disciplines is a philosophical understanding of common problems investigation in a very broad system of “Man – World” in the context of scientific knowledge, the achievement of understanding of the nature and mechanisms of scientific creativity heuristics, interdisciplinary links in the modern science. Let us mention that these courses allow focusing attention not only on the subject, but also on the methodological aspect of philosophical knowledge. Today science is a complex social and cultural phenomenon, but not the local space, closed from other forms of culture. This phenomenon can be adequately understood only if a researcher focuses the analysis of science on epistemological possibilities of a number of approaches having the ability to reflect a certain part of science as integral knowledge (Raitina, 2015).

The author notes that the philosophy of the modern communicative society not so much reflects the social and cultural reality, as creates it. It is certainly a backbone, integral factor in the formation of common cultural and professional competencies; it plays the role of an interdisciplinary “bridge”, revealing the creative and heuristic potential of modern researchers. Philosophizing is creativity itself, enabling the discovery and construction of value, personal, culturally creative bases for relations with the world.

To prove the thesis of the paper the author refers to the following conceptual approaches: current theories of culture and education development, the paradigm of learner-centered education. The methodological basis of the research is historical and logical methods of knowledge, as well as the method of structural-genetic synthesis (decomposition of a research program into blocks, consistent analysis of these structures, their combination in a single methodological paradigm).

3. Results

The generation of new meanings in culture (leading to the change of scientific rationality, educational paradigms, etc.) is a result of mutual influence of reality and variation of languages describing it. The construction of a new social reality by the subject is related to the formation of the new contextual environment and new linguistic meanings (Raitina & Pustovarova, 2004). Autonomization of linguistic descriptions, their abstraction from the social context lead to inadequacy of the context itself. For example, the crisis of scientific rationality (modern) was associated with differentiation of such areas as science, morality, art (Weber, 1948; Habermas, 1971) and consequently, it led to loss of mutual understanding, disintegration of cultural components. Another consequence of this process was the domination of science over other value spheres, formation of metavocabulary (Rorty, 1998).
Thus, it is hard to escape the conclusion that one of the causes of the crisis in education was restriction of educational knowledge to scientific one. Thus, education becomes an autonomous area (institutionalization of education occurs), the purpose of which is the rise of the individual to a single cultural model, to the universal. In education a person is able to overcome his narrow-mindedness, realize his intellectual, mental, moral nature (Kant, 1966a; Hegel, 1977) having the opportunity to act. As in the classical paradigm the activity is understood as cognitive activity, we can say that in education the formation of the universal subject of knowledge happens. The content of education is objective, that is, in fact, education is the amount of information from certain subject fields. Thus, unidirectionality (science - education - practice) deprives the educational system the ability for self-development, and the learners are deprived of the ability to think independently and make decisions under conditions of uncertainty. Therefore, the traditional model of education is called a closed one; within a framework of this system the social importance of knowledge is lost, education becomes inadequate to the changing social and cultural context.

The replacement of scientific rationality with communicative one makes demanded a new educational strategy and a new type of individual - communicative and informative. One of the theorists of the information society Bell describes the peculiarity of the situation in the following way: “A post-industrial society, as it focuses attention on services - human, professional and technical ones is a game between people... in short, it is a world that combines scientific knowledge, high accomplishments, public organized nature - everything that assumes more cooperation and interaction than coordination and hierarchy. Thus, a post-industrial society is also a community, society, that is, a society in which the social unit is rather an organized group than an individual” (Bell, 2001, p. 28). In these circumstances the objective of education is not so much the growth of scientific knowledge as formation of knowledge and skills having social and cultural significance. The idea is that the communicative education is based not on the specific amount of information from certain subject fields, but on the study of different ways of describing (languages) and constructing the variative and dynamic reality. As the communicative rationality assumes criticism, justification and reflexivity, the reflection gets completely different meaning compared to traditional education. It becomes one of the conditions for the full intellectual development of the individual and a requirement for communication, promoting in the individual the ability for self-development and communicative competence (the ability to understand and actualize the meaning together with other members of communication).

Consequently, for implementation of effective professional activity, it is more important to have a general knowledge that allows going beyond the scope of its subject field than isolated knowledge and skills. But the competence model of various faculties at universities is aimed primarily at profound specialization within the specialty. Such tendency can limit the opportunities for cooperation in innovation projects and branches focused on continuous interdisciplinary interaction, as it leads to levelling the humanitarian component included in the system methodology of formation of students’ professional qualities. There are certainly opportunities for solving these issues in all knowledge areas that are studied at the university, but the role of philosophical knowledge, in our opinion, is the most important one because philosophy can provide the widest context for discussion of any scientific and ideological issue.

The task is complicated by the fact that the main array of knowledge provided for university students is created and taught in terms of classical science, which is based on principles of rigid linearity of determinism (Newton, 1687). In accordance with them educational programs were developed based on transmission and reproduction of knowledge. An undifferentiated approach to the knowledge areas that are considered to be “humanitarian” ones plays a negative part in establishing mutual understanding. In this case introduction of philosophical disciplines plays a role of an integrating factor in the formation of the interdisciplinary educational environment. In this context, it is reasonable to mention a study conducted under the auspices of UNESCO demonstrating the significant status of philosophy in European countries. One can judge on recognition of the philosophical knowledge role due to the UNESCO initiative for establishment of World Philosophy Day (Teaching Philosophy in Europe and North America, 2011).
Considering all possible visions and definitions of the role of philosophical knowledge let us specify the aspects of actualization of the philosophy courses in masters’ training.

• \textit{Interdisciplinarity, expansion of cognitive horizon of future researchers.}

Today, due to the emergence of compound transdisciplinary knowledge complexes the need for interdisciplinary integration of educational and scientific resources is determined by the formation of such interdisciplinary constructs as mathematical linguistics, biological chemistry, sociobiology. An example of an interdisciplinary problem link in natural sciences is the so-called area of NBIC, which is the interaction between nano-, bio-, info- and cognitive technologies. A key methodology of the research is synergy (Arshinov, 2010). These arising methodological problems expand the scope of disciplinary boundaries of the research determining the philosophical reflection. It is sufficient to refer to the creative heritage of such scientific knowledge representatives as Einstein, 1987; Vernadsky, 1977; Bohr, 1925; Heisenberg, 1989; de Broglie1988; Prigogine, 1967; Haken, 1980; Kapitsa, 1944, etc. They considered the logic of scientific knowledge development in terms of philosophical vision of the problems they have worked with, synthesizing the philosophical and natural scientific approaches.

• \textit{Formation of reflective, critical thinking.}

The condition for training a competent specialist is the development of reflective thinking. It is important to emphasize the leading role of philosophy in the development and formation of the worldview individual culture due to the experience of reflective thinking (“worldview questioning”). Reflective procedures become an important condition for full intellectual development of the individual and a requirement for communication, fostering in the individual the ability for self-development.

• \textit{Development of creative qualities, opportunities for creativity.}

Philosophical knowledge performing a critical function allows eliminating the stereotypes of thinking. Thus, Heisenberg (1989) noted that a scientist needs to “leap into the void”. It was about the willingness to refute the bases of the former science, achieving new results. Therefore, the study of philosophy and methodology of science may be relevant for researchers of any specialties as it initiates creativity, providing a future specialist with the abilities of constructive doubt, lateral thinking, new idea generation, determination of the prospects for activity.

• \textit{Emphasis on axiological aspects of scientific knowledge.}

In today's cultural environment, there is the destruction of the old meanings of scientific activity; technology improvement allows researchers to implement the most challenging ideas without considering the consequences. Science turned out to be that very Frankenstein, who was nurtured by culture and afterwards became not subject to it, leaving it far behind. Science must perceive itself as a part of culture, but not as “idol” which can do everything without paying attention to the value characteristics. This issue concerns the idea of the science and engineering community of responsibility for its activities, the limits of the permissible in a scientific experiment, primarily determined by the depth of thinking and axiological attitudes.

4. Conclusion

Information and communicative sociality requires from the person not barely a reproduction of existing knowledge, but mainly the ability to communicate freely, to act in standard and non-standard conditions, searching for and creating new ways of solving problems in the ever-changing context. Thus, integrative and communicative possibilities of philosophical knowledge allow future researchers (masters) to go beyond their own disciplinary boundaries of activity, combining professional competence with a high degree of adaptive capabilities, in relation to the demands of contemporary social and cultural environment. Furthermore, the communication strategy of education does not eliminate completely the classical (cogitare-subject) one, but complements it.
References


