

SECTION 13. PHILOSOPHICAL PROBLEMS OF EDUCATION

DOI <https://doi.org/10.30525/978-9934-26-428-3-37>

PHILOSOPHICAL DIMENSIONS OF MODERN TRANSFORMATIONS IN EDUCATION

ФІЛОСОФСЬКИЙ ВИМІР СУЧАСНИХ ТРАНСФОРМАЦІЙ В ОСВІТІ

Kravtsov Yu. S.

*Doctor of Philosophical Sciences, Professor,
Professor at the Department of Sociology
Dnipro State Technical University*

Tegleva Yu. S.

*Teacher of Informatics
Educational association-lyceum
of new information technologies № 2
Kamyansk, Ukraine*

The state of spiritual culture of society, including philosophical, in the 20th – 21st centuries. is often characterized as a crisis, with its own internal discord, the emergence and confrontation of directly opposite, often mutually exclusive tendencies and directions.

At this time, significant progress was achieved in natural science, but despite this, the crisis manifested itself not only in science, but also in art, religion, and humanities in general. However, from the point of view of professional philosophers, this process can be interpreted as an unprecedented expansion of the spheres of existence of philosophy, of natural, technical and humanitarian knowledge, were clearly hasty. The era of significant changes not only led to the emergence of new philosophical discourses, but also provided new opportunities for evaluating and re-evaluating the previous ones.

Especially when it comes to the theory of knowledge, which is considered classical and dates back to the era of antiquity, to Aristotle in particular. The success of a person's practical activity is largely determined

by how correctly he knows the laws of development of nature and society, and how consistent his ideas about the world are with the world itself.

The traditional, teacher-oriented education system does not teach to think independently, when the responsibility for the learning result rests not only on the teacher, but first of all on the student, who learns to freely express his own position in the lesson, cooperates with classmates in a team, cares about the result in the process training [1, p. 109].

It is known that one of the main goals of higher education is to educate a student who is capable of critical thinking and analysis. This "thinking is evaluative, reflective. this is open thinking that does not accept dogma, which develops by imposing new information on personal life experience" [2, p. 45]. Critical thinking is more concerned with statements and their justification, interpretation and application. The specifics of critical thinking were very precisely noted by the American educator Charles Temple: "Thinking critically means being curious and using research methods: asking questions and systematically searching for answers. Critical thinking involves polite skepticism, doubt in generally accepted truths, the constant question: "What if?" Critical thinking is not a separate skill or skill, but a combination of many skills" [2, p. 39].

The desire for truth is quite understandable, because the price of human errors and misconceptions is too great. The history of society is replete with examples proving this. And today humanity is not immune from mistakes and their fatal consequences? Wasn't it a man who designed and built the Karakum Canal, the Chernobyl Nuclear Power Plant, the losses from which are measured in billions of rubles, the loss of human lives?!

A person's insufficient knowledge of himself, his psychosomatic and social functions gives rise to a discrepancy between these realities and our ideas about them. In addition, it seems to us quite obvious that manifestations of the departmental approach, national, "corporate", ethnic and state egoism, widespread in the world, are deeply erroneous.

However, has this approach been overcome? No less tragic are the consequences of mistakes made by an individual; they often cost him his life – the price is too high. There is a need to move from the accumulation of empirical facts, characterized as errors and misconceptions, to the creation of a theory that explains their appearance and makes it possible to get rid of them.

At one time, philosophers quite rightly posed the problem of developing the physiology of errors and misconceptions. But so far this task remains unfulfilled. The development of world philosophical thought has required a rethinking of the place and role of epistemology in philosophy: some

modern theorists of postmodernism even talk about the removal of all traditional epistemological issues, about their displacement by hermeneutics.

There are also more radical statements that, in connection with the development of audio and video technology, the text itself is disappearing, and the book as such is becoming a thing of the past. In our opinion, these are, of course, extreme points of view. Their existence is explained by the fact that many questions in the theory of knowledge have not been resolved today; people still make mistakes in understanding the world and its phenomena, sometimes make wrong decisions and pay for epistemological errors.

References:

1. Нова українська школа: Основи стандарту освіти / за ред. кол. : Лілія Гриневич, Віктор Бриндза, Ніна Дементьєвська, Роман Шиян (координатор проекту) [та ін.]. Львів, 2016. 64 с.

2. Temple Ch. Development of critical thinking through reading and writing in the system higher education: strategies for use in any subject areas: RKMCP project. New York : Open Society Institute, 2002. 46 p.