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EDITORS' FOREWORD

To envision the future of any country or people, it is enough to study its educational system. It is equally difficult to dispute the claim that the roots of all vices – war, crime, social disasters, and virtuous things – peace, humanity, mutual respect, and tolerance – are to be found in the education system.

The prompt processes of public life transformation set forward new demands in terms of traditional review of educational mission organisation and development of new teaching/learning methods and models.

The Editorial Board of WISDOM, highlighting the significance of education issues, presents a special issue – a unique collection of scientific papers dedicated to education problems. The researches involved are for those interested in the educational domain within the framework of scholarly methodology and specific insights. The articles cover methodological issues of the traditional education realm, exploring the potential of

modern education, particularising online organisations and management platforms with a particular reference to the experience gained under epidemics and the rapid development of information technologies.

This time, the geography of research sources covers Armenia, Indonesia, Russia, Ukraine, and Vietnam.

WISDOM continues its mission of promoting innovative scientific ideas, approaches, and distinguishable research results, providing a platform for discussions on current issues.

We remain loyal to the guiding principle of the priority of pluralism and freedom of viewpoints in the scholarly domain. The viewpoints expressed in the publications do not necessarily coincide with the Editorial Board's perspectives.

The Editorial Board extend their sincerest gratitude to all the authors, reviewers, professional critics, and assessors of the papers involved.

CULTURAL STUDIES' APPROACH AS A METHODOLOGICAL BASIS OF MODERN PEDAGOGICAL EDUCATION

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Abstract: The subject of this article is the methodological features of the cultural studies' approach as the foundation, the basis of modern teacher education. The article deals with various types of culture; the need for understanding at a new historical stage characterized by global environmental and social challenges, the role of the teacher as a carrier of Culture in the modern school, the application of various aspects of the cultural studies' approach to building individual cultural trajectories of students in the process of modern teacher education is noted. Based on the consideration of the views of scientists from various scientific schools regarding possible solutions to the above very complex and urgent tasks, the significance of art and creative activity in the professional and pedagogical development of a modern teacher is revealed.

The result of the theoretical and empirical study of this issue by the authors of the article was the development and implementation on the basis of pedagogical universities of the Russian Federation of a parametric model of professional and pedagogical training of future teachers for the organization of culturally appropriate pedagogical interaction with school-children. The goals, objectives and fundamental principles of introducing this model into the educational process are briefly disclosed in this article.

Keywords: cultural studies' approach, methodological basis, modern pedagogical education.

Introduction

The crisis processes that are taking place in the space surrounding a person today are of concern to the entire world community. Back in 1990, at the international symposium "Philosophy of Education in the perspective of the XXI century", the main radical changes were characterized, the reality of which we feel especially

acutely today. Among them: the danger of global socio-economic, environmental, political catastrophes; the crisis of the traditional picture of the world; the growing contradictions between culture as a link of people and civilization as a link of things.

Unfortunately, today these problems have not only lost their relevance but have also acquired an obvious acuteness. To solve them, it is neces-

sary, first of all, to change the attitude towards education in the direction of considering it as a creative process that contributes to the formation of a “person of culture”. “Today, the goal of education is to include each individual in the past, present and future of culture, relying on the idea of a plurality of personality types and sociocultural diversity of a person, highlighting ethnocultural identity, national and individual identity. Thus, the basis of education should be not so much learning processes as ways of thinking and acting, that is, procedures and methods of a reflective nature” (Olesina, 2008, p. 59). According to E. P. Olesina (2008), “modern education is a mechanism of culture, and it should be built on the basis of the unity of socio-cultural reality, cultural orientations and interdisciplinary research. Education should ensure the formation of a new culture that overcomes consumer and ego-centric orientations and contributes to the establishment of the ethics of the coordinated development of man, society and nature” (Olesina, 2008, p. 60).

Historical experience shows that the content of education cannot be considered outside the trends associated with the need to form a single educational space, to solve urgent problems of informatization and globalization. Revealing the place and role of a teacher in a modern school, searching for an individual strategy for his personal and professional development, revealing the value-semantic renewal of the content of his activity from the point of view of overcoming the emerging “distortions” in the direction of predominantly rational development of the surrounding reality - all this is of a fundamental and relevant nature.

The modern school, on the one hand, stimulates the schoolchild’s desire to learn new things, creativity, and self-development. On the other hand, among the urgent tasks of the school is overcoming negative trends, which include: a change in value orientations, separatism, nationalism, disorientation of young people in the environment, and the search for solutions to emerging life problems in alcohol and drugs.

In this situation, the role of combining the concepts of “education” and “culture” in the context of the professional training of a modern teacher increases, which will allow modern education to fulfil its sociocultural role.

The foregoing actualizes the need to consider a cultural approach to modern teacher education, which is the subject of this article.

Theoretical Framework

In our study on the problem of professional and pedagogical training of a teacher for a modern school, we relied on a cultural approach that allows each school teacher, in accordance with his abilities, interests and needs, to form his own shape as a creator of Culture.

Many modern researchers in the field of education offer their understanding of the concept of “culture”. So, in philosophy, psychology and pedagogy, various spheres of interaction between culture and education are analyzed. These include the culture of personality, culture of education, professional and pedagogical culture, culture of life self-determination and self-education, culture of thinking, communication and behaviour, intellectual, physical and emotional culture, information culture, mass culture, the culture of work and leisure, etc.

Particular attention deserves the creation of a cultural environment in an educational institution, which is defined as “the totality of the following environments: a) the cultural environment of learning and teaching, formed with the help of culture-intensive technologies and a variety of high-quality means of various disciplines of the humanities and natural knowledge, as well as the cultural components of the content of all training courses; b) the cultural environment of their own active learning activities; c) multicultural space of education in an educational institution; d) cultural mass media-environment of self-education; e) cultural environment for communication between children and adults; f) the cultural environment of the family; g) the cultural environment of children’s and teenage amateur performances; h) the cultural environment of additional education and the cultural environment of zones of self-development of the individual (as an internal cultural space)” (Kodzhaspirova & Kodzhaspirov, 2005, p. 52). It is the creation of such an environment in an educational institution that we consider the most important condition for increasing the efficiency of professional-pedagogical training of the modern teacher.

For our study, the works of the following foreign scholars were significant - representatives of scholars' areas in the field of understanding education from a cultural standpoint: empirical-analytical philosophy of education (Brezinka, 1971); humanitarian pedagogy (Litt, 1965), pedagogical anthropology (Bolnov, 1970), dialogical philosophy of education (Rosenstock-Hüssy, 2000), etc.

In Russian philosophy, in the context of our study, it is important to interpret education as a basic process in culture, the process of forming the "image of a person". The roots of this understanding are in the works of prominent Russian scholars: L. P. Krasavin (the idea of a "symphonic personality") (Krasavin, 1992), P. A. Florensky (1996) (anthropodicey), V. V. Zenkovsky (1989) (Christian anthropology and pedagogy), etc.

Of particular importance for understanding the cultural studies' approach to education is the cultural-historical theory of the mental development of the personality of L. S. Vygotsky (1996, 2005) with the participation of his students A. N. Leontiev (1977) and A. R. Luria (2006).

The cultural studies' approach to education is reflected in the works of G. S. Batishcheva (1995), L. P. Bueva (1978), A. P. Valitskaya and K. V. Sultanova (2009), N. S. Rozov (1992) and others.

The issues of education that are significant for our study from the standpoint of culture are covered in the works of E. V. Bondarevskaya (1995), N. M. Borytko (2000), N. B. Krylova (2000) and others.

A well-known methodologist of pedagogy, professor A. M. Novikov defines the need to change the guidelines in the field of education for new goals when integrating it with culture: "The orientation of education towards the formation of a "person of culture" necessitates a fundamentally different approach to the formation of the goals and content of education: namely, to reveal them not in terms of "knowledge" and "skill", but in terms of "culture": "intellectual culture", "information culture", "humanitarian culture", "technical culture", "professional culture", etc. With this approach, the goals and content of education lose their technocratic character, alienated in relation to human essence, and are transferred to a personal plan ... the project of the content of education ... is mediated by the

personality of the teacher" (Novikov, 2006).

Particular attention is paid in this context to the formation of teaching staff capable of putting into practice the cultural orientation of education (N. N. Nikitina and N. V. Kislinskaya (2007) and others).

Currently, pedagogical-cultural studies are actively developing, focused on solving the following questions: How does the culture of education arise and change? What is its basis?

What are the functions and goals of education in the context of culture? What is the ratio of culture (as a whole) and education (as part of it)?

Pedagogical cultural studies "helps to comprehend all phenomena as actual sociocultural contradictions and problems, from the standpoint of general scientific methodology, using both the concepts of cultural theory, philosophical and pedagogical anthropology, axiology, and practical, cultural experience in the field of education" (Olesina, 2008, p. 6).

Based on the study of the literature, we have identified the following fundamental aspects of education (Aryabkina, 2010):

- socio-normative (reveals the social significance of education as a tool for the continuation of society in an individual through the adoption of social norms, traditions, and rituals (all these "environmental" influences turn out to be a powerful means of a beneficial effect on an emerging personality due to the fact that culture determines not only activity, but also the ways people perceive various events and facts, which determines their assessment by each person and their choice of behavior;
- individual-semantic aspect (reveals the role of a culture-like environment in the search for the meanings of human existence, without which it seems impossible to solve the main task of education - ensuring the individual self-development of each;
- value-activity aspect (defines the mechanism of education and upbringing as dialogic interaction).

This understanding of education is based on the cultural and anthropological theory of communication by M. M. Bakhtin, whose key idea is the idea of dialogue.

In the works of M. M. Bakhtin, we find an interpretation of dialogue as a basis:

- human mutual understanding ("Dialogical

relations ... this is an almost universal phenomenon that permeates all human speech and all relations and manifestations of human life, in general, everything that has meaning and significance... Where consciousness begins, there ... dialogue begins” (Bakhtin, 1929, p. 71));

- all speech genres (dialogue should be based on trust in someone else’s word, apprenticeship, search for deep meaning, agreement, “layering” meaning on meaning, voice on voice, a combination of many voices, complementing understanding, going beyond what is understood, etc. (Bakhtin, 1986)).

Understanding culture in its Great Time is the basis of M. M. Bakhtin, in whose writings ancient, medieval culture, the culture of the New Age, etc., are interpreted as participants in a dialogue on the most important problems of human existence. According to the idea of the scientist, the images accumulated in culture reflect the timeless, universal values that are revealed in dialogue through centuries and millennia. Thus, M. M. Bakhtin succeeded in substantiating the idea of dialogue as a universal methodological basis of humanitarian education.

Another important thought of M. M. Bakhtin is the idea of culture as the dialogic self-consciousness of each civilization - not a single great culture could be created in isolation from other civilizations and cultures. Only those cultures could develop that “exchanged” their achievements with other cultures; that is, they conducted a dialogue. There is a culture where there is another culture.

For modern pedagogical education to search for the right development strategy, the thesis of M. M. Bakhtin is that the essence of a person can be revealed only in communication with him on the verge of different types of culture. Immersion in the dialogue of cultures begins with the text. The text is both the author’s voice and someone else’s counter-speech. “To see and understand the author of work means to see and understand another, someone else’s consciousness and its world... When explaining, there is only one consciousness, one subject; when understanding, there are two consciousness... Understanding is always ... dialogical” (Bakhtin, 1986). That is, understanding is always mutual understanding. This context of the concept of M. M. Bakhtin is of particular relevance in our time, when, firstly,

the interest of the younger generation in reading books drops sharply (without which the harmonious development of personality is not possible), secondly, the society of individuals and entire nations becomes more and more complicated, the problem of establishing mutual understanding is increasingly arising between them. In order to solve this problem, you need to listen and hear, be able to stand in the position of “outsideness” (have the ability to look at your being from the outside), and move from a dialogue of voices to a dialogue of personal positions. According to Bakhtin, “to be is to communicate”; that is, to think, “it is impossible to think about a person (then you will think about him as a thing), you can only think “to a person”, that is, turning to a person. The form of cultural dialogue is consciousness (including self-consciousness). Culturally-oriented consciousness, according to the logic of M. M. Bakhtin, is co-knowledge, being is co-being, dialogue. “Consciousness exists where there are two types of consciousness”, and “there is a spirit where there are two spirits”.

The difference between cultural consciousness and self-consciousness from consciousness proper is that cultural consciousness is a special synthesis of the rational-logical and intuitive-unconscious manifestations of the individual as a bearer of the culture of society (Pechko, 2008).

In our study, the culturological approach is dominant, since it is one of the methodological foundations of modern pedagogical science. This is due to the need that has arisen in modern realities to focus on the development of the teacher’s personality as a person of Culture. The interaction of man and culture is presented to us as a dialectical unity of source and result. Man and culture mutually generate each other and cannot exist without each other.

From 80-90 years (20th century), the cultural studies approach has become the methodological basis for researching the problems of pedagogical education, which consider the formation of the personal and professional culture of the teacher, firstly, as a way of his life, secondly, as a “tool” for the realization of individual creative forces in pedagogical activity, and thirdly, as a result of self-determination it in culture. It can be argued that only by constantly self-determining in the constantly changing conditions of the professional and pedagogical activity is the teacher able to carry it out fully. We believe that this is

not a certain stage of professional development but a constant, never-ending process of spiritual quests, achieving goals and gaining new ones.

Meanwhile, in the field of education (including pedagogical), there is currently a contradiction between the goals, methods, and content of education and the need to implement a cultural studies approach in pedagogy. The resolution of this contradiction is possible only with the understanding that "the integrity of the human culture of the individual is achieved as a result of the development of a combination and synthesis of the qualities of the aesthetic and artistic components of personal culture. At the same time, it is controlled and dominated by the mechanism of aesthetic consciousness with the leading function of the sensory-evaluative activity of its core - taste, interacting with the cultural potential of the phenomena of objective, natural-being and human expression both in the objective and in the subjective embodiment of beautiful (perfect in fullness) natural objects and phenomena. Accessibility, consistency, and harmony of a holistic culture are possible on a large scale on the foundation of modern aesthetic and artistic education, system-integrative construction of concepts and aesthetic and artistic blocks of age-related cultural development and education" (Pechko, 2008).

On the one hand, art, due to its richest emotional, intellectual and imaginative-creative potential, helps to deepen knowledge and activate the processes of mastering the culture by a person.

On the other hand, it allows each person to acquire their own cultural type, which is identified with certain works of art preferred by according to personal tastes and assessments, and images of heroes, and characters, evoking, on the basis of empathy, feelings, "purification" of feelings (catharsis). The problem of pedagogy that is difficult to solve in this context is the formation of an ethnocultural identification of a person (i.e., understanding oneself as a bearer of the culture of a certain ethnic group with its traditions and values) and, at the same time, a multicultural orientation based on the study, reflection and internalization of universal human values (Aryabkina, 2021).

In this regard, the development of cultural tolerance of the individual and its variety - aesthetic and artistic tolerance (Pechko, 2008; Yusov, 2004, and others) is of particular relevance, as

psychological tolerance, acceptance by the individual of the phenomena of different cultures, and the formation of personal aesthetic consciousness.

This problem is of particular importance in the process of studying the effectiveness of modern education since both the psychological comfort of the educational environment formed by him and the effectiveness of his professional activity as a whole depend on the views, beliefs, and attitudes of the teacher. It seems to us that the process of the teacher's entry into culture (including the culture of art and aesthetics as the "core" of culture) should be carried out on the basis of the formation of his aesthetic taste as an attitude to the quality of the work, its content and form, historically gravitating towards the classics. Aesthetic taste is the main component of aesthetic consciousness and develops on the basis of aesthetic experience acquired by a person, in which communication with the best examples of culture, the art of one's people and other ethnic groups plays a significant role (both classical and folk culture, folklore are important).

In the practice of the work of a pedagogical university, such communication is realized in a wide variety of forms (from studying the characteristics and originality of the art of a particular nationality in the classroom to the creation by the students themselves of the "Museum of National Cultures" and the organization of the annual Festival of National Culture on the basis of the university with the active involvement of its participation of students and pupils of various educational institutions, teachers, cultural and art workers, schoolchildren of different ages). At the same time, discussion with a subsequent reflection on the essence of cultural and aesthetic tolerance as an indicator of the formation of cultural and aesthetic competence of a teacher is significant.

L. P. Pechko (2008) identifies the following grounds for classes in culture and art:

1. the development of cultural and aesthetic tolerance of schoolchildren and students and their artistic and tolerant orientations and, in particular, the transformation of intolerant attitudes towards art or individual works into positive attitudes in general;
2. expansion of knowledge;
3. simultaneous practical development of taste based on personal experience, value

ideas, mastering the beautiful and expressive in art and reality. This makes it possible to accustom students to reflexive actions, conscious choice of the preferred, and attempts to understand, explain, think over or even transform their negative, intolerant attitude towards a specific cultural or artistic phenomenon into the opposite, passing through a series of steps controlled by the teacher and ensuring the development of aesthetic taste and experience (p. 24).

It is quite obvious that the synthesis of culture and professional-pedagogical education in their modern coexistence necessarily presupposes their combination in an aesthetic and semantic context.

Methodology

Our study was based on the following methods:

- theoretical (wide study of philosophical, psychological-pedagogical literature on research problems, as well as educational and methodological documentation based on analysis, synthesis, and theoretical modelling);
- general logical (modelling, comparison, study and generalization of pedagogical experience on the research problem, conceptualization of educational practice);
- empirical (observation and analysis of the practical activities of teachers, students, and schoolchildren in the framework of a psychological and pedagogical experiment);
- psychodiagnostic (tests of motivation, creativity, projective, personality tests, questioning, conversation, survey, analysis of creative works of students and younger schoolchildren);
- methods of mathematical data processing.

Results

Based on the study of academic literature, we have developed and implemented in the educational practice of two pedagogical universities of the Russian Federation (Ulyanovsk State Pedagogical University, named after I. N. Ulyanov, Chuvash State Pedagogical University named after I. Ya. Yakovlev) a parametric model of pro-

fessional and pedagogical training of future teachers to the organization of culturally appropriate pedagogical interaction with schoolchildren.

The purpose of the implementation of the model developed by us is to assist each student in building an individual trajectory of professional and pedagogical development as a subject of Culture.

Based on the goal, the following tasks were set:

- building a socio-cultural developmental environment in the conditions of a pedagogical university that would contribute to the professional and pedagogical growth of each student as a unique, original and unrepeatable personality;
- creation of conditions for the maximum disclosure of the creative possibilities of each student in accordance with the principles of humanization and humanitarianization of the educational process;
- the use of various forms, methods, techniques, and means of educational work, taking into account the personal characteristics of each student;
- the inclusion of each student in active, creative activity in accordance with his inclinations, abilities, opportunities, etc.;
- monitoring of individual personal characteristics of students, their creative abilities and professional motivation;
- the formation of positive motivation and the conscious need of each student for professional and pedagogical self-development and self-improvement.

The main forms of pedagogical interaction with students-future teachers of the parametric model include an introductory lecture, an information lecture, an overview lecture, a problematic lecture, a visualization lecture, a binary lecture, a lecture with pre-planned errors, a lecture-conference, a lecture-consultation and the following types of seminars. Classes: game seminars, quiz seminars, composition seminars, debate seminars, etc. At the same time, the meaning of developing and introducing various forms of education into the university educational process is seen not in the effect of novelty but in improving the quality of professional training of a comprehensively developed, competent teacher, which is facilitated by an increase in the cognitive activ-

ity of students, their interest in studies; development of initiative, the creative potential of everyone; emerging opportunities for creative self-realization and self-actualization. In addition, practice shows the effectiveness of these forms of work with students both full-time and in remote and mixed formats, which are so relevant at the present time.

Reliance on the principles of developmental education; natural and cultural conformity; holistic development of personality; interrelations of aesthetic and moral (ethical) in humanitarian education; independent creative self-realization of each student; integrative cultural interconnection of the components of the university educational process; the complementarity of concepts in the humanities allowed us to achieve, on the one hand, the universality of the parametric model we developed for preparing future teachers for the organization of culturally appropriate pedagogical interaction with schoolchildren due to the possibility of adapting it to the educational needs of students, on the other hand, the ability to carry out level differentiation of the educational process using variable forms. Methods and means of teaching, individualization of educational and cognitive activity of students, as well as systems for monitoring and evaluating the results of the educational process.

Conclusion

Today, the problem of reforming education in order to increase its effectiveness is particularly acute. The development of the educational system is currently characterized by changes in its various areas, including the content of education, educational technologies, and the system of organizing the educational process in educational institutions. In the context of globalization and informatization, the need to combine various forms of interaction with students (including in a remote format), it is important not to lose sight of the need to integrate education and culture, which contributes to the formation of the atmosphere of each individual based on the recognition of its unique value. All this actualizes the need for analysis and implementation of the ideas of the cultural studies approach into educational practice.

The most important role in the ongoing changes belongs to the teacher, on whose professional competence their positive results depend. Our study is based on the identified complex of the most important qualities necessary for a teacher of the 21st century as a professional and creator of Culture, including a value attitude to the profession; love for children, respect for the personality of the child and recognition of his uniqueness; focus on pedagogical interaction with younger students; activity in introducing younger students to classical art, creativity; creation and support of favourable conditions for the aesthetic development of each child; ability to introspection; motivation for aesthetic and pedagogical self-development and self-improvement. The professional and pedagogical component of the competence of a modern teacher is developing in a specially organized culture-like educational environment. Based on the analyzed philosophical, psychological, pedagogical and methodological literature, as well as many years of psychological and pedagogical experiment, we concluded that the effectiveness and efficiency of the process of professional and pedagogical training of a teacher are directly related to the implementation of various aspects of the cultural studies' approach in teacher education. This conclusion is based on monitoring the effectiveness of the parametric model of preparing future teachers for the organization of culturally appropriate pedagogical interaction with schoolchildren, developed and put into practice by two pedagogical universities of the Russian Federation.

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DIGITAL TRANSFORMATION OF EDUCATION IN THE CONTEXT OF INFORMATIZATION OF EDUCATION AND SOCIETY AGAINST THE BACKGROUND OF RUSSIAN ARMED AGGRESSION: CURRENT PROBLEMS AND VECTORS OF DEVELOPMENT

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Abstract: Digital transformation is the basis of Ukraine's war tactics. The aim is to analyze the practice and context of the evolution of informatization of education, the contribution and focus on educational technologies of distance learning in the languages of war. The method of sociological research of open primary collection of information in Kamianets-Podilskyi Ivan Ohienko National University, Volodymyr Vynnychenko Central Ukrainian State Pedagogical University, and the National Technical University of Ukraine "Igor Sikorsky Kyiv Polytechnic Institute", described the problems of organization, forms, and tendencies of the educational process. The novelty - is the allocation of operational algorithms in the field of distance learning technologies, which allow teaching and supporting the participants of the educational process under conditions of armed Russian aggression. Practical significance - the analysis of the dynamics of development of informatization of society in modern conditions; in the search for digital transformations and updating of education during the war; in the description of modern practices and vectors of development. The results revealed: that educational trends in zones or without hostilities, indicators of technical development in conditions of war, and levels and principles of development of public informatization. In war conditions the educational institutions technically coped with the emergency situation.

Keywords: informatization of pedagogy, technological acceleration, warfare, technical problems, emergency distance learning.

Introduction

The informatization of pedagogy is a topical issue in educational systems. It was at the moment of Russian armed aggression that education faced unprecedented public and anthropological dynamics combined with the full development of technological acceleration. The problematics of such dynamics (Laurent, Dessus, & Vaufreydaz, 2020) led to transformations in teaching and learning that are still open. In the military period, we are experiencing, and after the pandemic, many perspectives have emerged, and analysis of recent research and publications illuminate the current trends and vectors of the digital transformation of education (Zhang, Wang, Yang, & Wang, 2020). In light of the philosophical concepts of individual and collective change and discontinuity (Rajab, 2018) appeal to the fact that once in crisis, humanity calms itself by eliminating imbalances through various transitions or transformations. For Sweller (2017), the experience of war and the sudden fear of its consequences is an experience with very strong destructive potential for the psyche on the moral, political, social, and economic levels because this experience deconstructs the imaginary structures, habits, rules of functioning and founding relationships in the society. Dobiesz et al. (2022), for their part, emphasize that the impact of war is measured only when it ends since the very achievement of peace allows us to comprehend the consequences in all areas and uncover ways to overcome them. Indeed, as long as war is an everyday reality, the public consciousness is somewhat clouded and barely able to recognize and understand the magnitude of the consequences. When peace comes, the possibility of retrograde awareness is revealed. Noting that the awareness of war during its experience is not complete, we should add that this applies to reflections in the field of pedagogy and, in particular, to distance education technologies.

Faced with the realities of war and new crisis possibilities, the aims of this work focus on two means for understanding the issue of digital transformation and emergency pedagogy proposed by Deleuze (Cole, 2019). The work is guided by philosophical notions of individual and collective consciousness or a possible combination of both. Assignment: to illuminate the algorithm of distance learning of teachers in war

conditions; to present the pedagogical informatization of emergency distance learning; to highlight the main trends affecting the educational process in the war period; to describe the levels of informatization of society in emergency conditions; to suggest possible principles of development of public informatization in the post-war period.

Algorithm of Distance Learning for Teachers in War Conditions

The digital transformation of education and pedagogy in times of military aggression are actions devoted, in essence, to the distance learning format, but in extremely pragmatic and operational aspects. The effectiveness of a successfully selected distance platform by the educator affects the quality of education from kindergarten to higher education. In this context, the educator must address a number of organizational issues, aligning his or her actions with the students' capabilities and martial law conditions:

- find the key elements of a distance learning course;
- organize a distance learning course under martial law;
- choose pedagogical strategies for learning;
- develop a distance learning assessment;
- set up remote group work (synchronous asynchronous and individual mode);
- properly formulate synchronous virtual classroom tools and asynchronous platforms;
- create a quality video for self-study.

Pedagogical Informatization of Emergency Distance Learning

In just a few days of the war in Ukraine, distance learning underwent changes that seemed like they could have evolved over the years in other calm conditions. In this context, it is worth mentioning (Burde et al., 2017) that the authors of the paper presented a field analysis of the deployment of pedagogical engineering in distance education taking place under critical conditions. From the same perspective, the authors (Zhang, Wang, Yang, & Wang, 2020) mention the changes in distance education that have occurred in

the last five years. The paper talks about “emergency” distance learning, giving the example of how in 2020, as a result of a pandemic, all educational institutions closed overnight, face-to-face classes were cancelled, and the whole world had to switch to distance education in a few days, at best in a few weeks. Three main elements influence “emergency” distance education: the speed of change (an insidious attack by an aggressor), the institutional obligations of the transition to emergency education (martial law provisions), and its historical and societal significance (keeping education on track despite geopolitical cataclysm). Very accurately writes (Sweller, 2017) about the concept of Instructional Design - it is one of the branches of educational engineering that began to develop in the 1940s and was used in a similar emergency situation. It refers to the use of all resources to support education, indicating the urgent and exceptional nature of the situation. The author described the events of World War II when it was necessary to provide quick and effective responses to military and technical needs for educational purposes. Today, in the same way, in the context of Russian armed aggression, educational informatization was intended to mobilize to meet the massive needs of society. Indeed, distance learning systems had to respond not to the traditional and internal intentions of institutions (to increase the number of personnel, find new audiences and market segments, save operating funds, etc.) but to act in defiance of the enemy’s attempts to destroy Ukrainian society.

Methods

The method of sociological research was used to analyze the pedagogical response of teachers and students under conditions of war. Using a combination of scientific methods of collecting and processing information from three universities allowed us to implement the goals and objectives of the work, namely, to demonstrate the problems and vectors of the development of education and technological capabilities under conditions of war. The method of collecting primary information (observation and study of electronic

documents) from the three universities, which are geographically located in different war zones: Kamyanets-Podilsky Ivan Ohienko National University, Faculty of Education, Department of Theory and Methodology of Primary Education (zone without combat operations), Volodymyr Vynnychenko Central Ukrainian State Pedagogical University (average activity of combat operations), National Technical University of Ukraine, “Igor Sikorsky Kyiv Polytechnic Institute”, Faculty of Physics and Mathematics, Department of descriptive geometry, engineering and computer graphics (close to active combat operations) presented the main algorithm of enhanced and urgent distance learning activities Open observation of electronic documents (eznew - electronic journals), allowed to formulate a hypothesis about the trends and factors of digital transformation and response of universities in zones or without military action. By the beginning of the declaration of war in the MES of Ukraine, there were many requests to help create an algorithm of action, to promulgate additional resources for training, deploy systems of virtual classes, strengthen platforms, etc. Reinforced and emergency distance learning has shown almost paradigmatic practices in the above universities; after forced vacations (28.02.22-14.03.22), distance learning became a mass and anthropological scale. Actualized management of distance learning in the system of education received a new and surprising experience of the interdependence of factors of military aggression and collected work at the level of parents/teachers, teachers/administrators, teachers/students, teachers/engineers MES Ukraine. The sociometric method allowed for analysing the rapid organization of the selected educational structural units to analyze the scale of influence and changes in the universities depending on the zone of military aggression. To date, we can empirically observe four major trends affecting the educational process during the war period. In addition, based on the report and the availability of electronic log-books in the above universities can be summarized the figure for student attendance depends on technical, physical, and military factors (Table 1):

Table 1.

The Intensity of Use of Distance Platforms in Educational Institutions
(Trends and Factors in or Without Combat Zones).

Institution	Percentage of attendance	Trends and factors in the region
Kamyanets-Podilsky Ivan Ohienko National University, Faculty of Education, Department of Theory and Methodology of Primary Education	100% attendance - zone without fighting, "comfort zone"	Technically, the region was able to handle the emergency situation; Even people who evacuated overseas were able to connect; Tendency to disrupt the training process due to air raids and being in the vault; Involvement of IDPs in training.
Volodymyr Vynnychenko Central Ukrainian State Pedagogical University	75% attendance - average combat activity	Technically, the region handled the emergency situation; Many people evacuated, loss of time to adjust and resolve technical issues; Tendency to disrupt the training process due to frequent air raids and staying in the vault; Involvement of IDPs in training.
National Technical University of Ukraine "Igor Sikorsky Kyiv Polytechnic Institute", Faculty of Physics and Mathematics, Department of descriptive geometry, engineering and computer graphics	13% attendance - close to active combat	Technically, the region handled the emergency situation; Many people evacuated, loss of time to adjust and resolve technical issues; Tendency to disrupt the training process due to frequent air raids and staying in the vault; Involvement of IDPs in training.

Results

The results of the analysis of the three universities show that they coped with the emergency situation under the conditions of war. This is due to the experience of the pandemic. The educational institutions already had their own system of certain algorithms for working remotely. Another issue was the evacuation of people during the first phase of active hostilities. Due to the relocations, there was no time to adapt and resolve technical issues, and not everyone had the opportunity to join the classes for technical reasons at the new place of residence. Moreover, starting from February 24, 2022, the tendency to disruption of the training process due to frequent air raids and staying in the storage room became extremely acute. According to the algorithm of actions during an airborne alert, the class should stop, and all participants should move to the vaults. Another trend is the involvement of IDPs in training. This is due to the relocation of universities to more comfortable areas of Ukraine or

their complete destruction and cessation of work. In this case, students of different faculties and different universities were offered to be free listeners and take modules on selected subjects. In such a case, the problem of technical equipment of IDPs and the provision of learning conditions again arose.

Given the above trends, we can talk about digital transformations that are possible under blockade, war, and shelling. Most distance learning courses have been created by fairly minimal use of known information models and approach since, as mentioned above, educational institutions have already chosen to prioritize distance learning platforms. However, the destruction of infrastructure and Internet providers (in areas of active hostilities and in areas of missile arrivals) has become an acute problem, so we consider the main indicator of technical development in war conditions to be the equipment for the Internet provided to Ukraine by Elon Musk, namely SpaceX installations for StarLink (Table 2).

Table 2.

Providing High-Speed Satellite Broadband Internet Access in Places
Where Such Access is Unreliable or not Available at All.

Institution	Priority Remote Platform	Date of StarLink Area Provision
Kamyants-Podilsky Ivan Ohienko National University, Faculty of Education, Department of Theory and Methodology of Primary Education	Zoom (moodle, ez)	Khmelnyskyi region (war-free zone, threat of missile attacks) SpaceX installation for StarLink is not yet available because the networks of Internet providers in the region are not damaged. Lanet, Datagroup, and Crazy Network are in use.
Volodymyr Vynnychenko Central Ukrainian State Pedagogical University	Google meet (moodle, ez)	Kropivnitsky, Kirovograd region - StarLink available from 20.04.2022
National Technical University of Ukraine "Igor Sikorsky Kyiv Polytechnic Institute"	Microsoft Teams (moodle, ez)	Kyiv, Kyiv region - StarLink is available from 25.03.2022

It should be noted that (unlike other satellite Internet operators) to connect to Starlink, special terminals provided by Elon Musk's company SpaceX are required. Terminals necessary for the Starlink operation were delivered to Ukraine on Monday - February 28 - at the request of the Ukrainian Minister of Digital Transformation, Mikhail Fedorov. They could only be used at that time by the military, then medical institutions, and after their needs, education. It should be noted that Starlink was planned to be connected to a full-scale war only in 2023. Therefore, despite the devastating consequences of Russian armed aggression, Ukrainian society is confidently expanding its digital transformation thanks to the help and support of the whole world.

Forced Advantage of Synchronous Distance Learning in a Time of War

One of the main characteristics of distance education is the illusion of "deferred" learning, which is weakened by the technological problems of wartime learning systems. However, Ukraine has been prepared for such an emergency situation. Many institutions during the pandemic urgently purchased or selected free video-conferencing environments and virtual classrooms. This is what made it possible to quickly attract the maximum number of students to synchronous distance learning. The use of synchronous

tools and new technological and functional capabilities for channel management allowed for seminars, lectures, and group work with large numbers of students, taking into account the attached students from destroyed universities from areas with active hostilities.

In a matter of weeks, the war made Ukrainians witness the triumph of synchronous distance education, as the conditions and skills of the teachers allowed it; at the same time, the asynchronous dimension also became very popular, as many students do not have the technical ability to work synchronously. Teachers at the above universities take into account the psychological state of students and do not allow their cognitive overload. Problems in education during the war, however, continue, and distance learning in these conditions changes its parameters and adjusts the students to the responsibility and autonomy in their work. After all, every citizen of Ukraine is now a valuable link in society and must work selflessly to defeat the aggressor. Reflections on the urgent phases of pedagogical activity in critical situations are relevant and open. Distance education in recent years has become relevant, along with the limitations of the pandemic (Zhang, Wang, Yang, & Wang, 2020). In this context, the authors (Machusky & Herbert-Berger, 2022) appeal to the fact that social emergencies are exceptional and temporary situations for everyone, particularly for teachers and students and for higher education institutions. In our

time, such situations set ever-widening time limits, so the informatization of society must take place on a global scale because, in view of the turbulent times around the world, distance learning is a new dimension of the education of the future and not just a temporary phenomenon. The informatization of society must take place at three levels:

1. At the macro level, it is necessary to make an inventory of available opportunities for distance learning and expect, that is, to correctly identify the necessary infrastructure changes and technology and, obviously, coordinate human resources and skills. Conduct monitoring of institutions and mass digitization of programs.
2. At the mesolevel, there is a need to change curricula: calculate the student load on the distance learning device, calculate the working time of distance learning, calculate the status of distance learning, develop teacher profiles, set up the management of distance modules, train teaching staff in digital literacy and information skills
3. At the micro level, we should assess the pedagogical practices of distance learning and be prepared for all possible scenarios of unfolding events in the country.

The most complex intersectional scenarios in society determine the quality of the learning experience (Hodges, Moore, Lockee, Trust, & Bond, 2020). European scholars are exploring new ways for teachers to deploy their own scenarios using simple and available artefacts according to technical capabilities (Laurent, Vaufreydaz, & Dessus, 2020). In the context of the informatization of education, scholars prefer hybrid approaches aimed at synchronous distance education in accordance with socio-technical engineering projects.

Pedagogical Response During the War: Potential Phases of Pedagogical Activity in the Postwar Period

Further use of the results will be appropriate in the transitional phase of distance learning after Russian military aggression. The significance of the results is that they can hypothetically adjust and update models of educational design. Faced with the weakening of classical models of dis-

tance learning in the context of a likely prolonged war, it is necessary to consider how its new vectors of development might be. We propose three basic principles for the development of public informatization.

1. Principle of predictability: informatization embedded in the country and culture; which integrates the three levels (macro, micro, and meso levels) and their participants (teachers, students, administrators, leadership)
2. The principle of progressivity: the development of pedagogical informatization. Observance of time frames and rhythms of development of tools, methods, and skills. Improvement of certain essential parameters (training, support for teachers and students, in particular in digital culture, etc.) and equipped with appropriate human and technological resources.
3. The principle of turnover: pedagogical informatization cannot be limited to a single model. Moreover, education cannot be satisfied with the old models of distance learning for long. In the context of emergencies, which are now becoming increasingly relevant, teachers must be able to deploy a learning system that allows synchronous and asynchronous modes.

Discussion

In any time of crisis and transition, there is a polemic between different viewpoints. Pedagogical informatization in higher education can be a life-saver for education (Rumble, 2019). In this context (Ricard, Zachariou, & Burgos, 2020) emphasize that it is in emergencies that we need to take on the responsibility of education without distinguishing the urgency of this phase and the severity of the problems that arise. We agree with the author but add that, in fact, the success of a successful response depends on the collaboration of institutions, pedagogical teams, and informatization resources. In the transitional phase that is looming before us, predictability, progressivity, and reversibility will be salutary. Qizi (2021) continues this question by analyzing the strengthening of prescriptive models of digital transformation of education, namely: institutional choice, mass response, clarification of the educational process, and uniting participants around

classical practices with the involvement of the newest. In contrast (Qizi, 2021), the American school (Seaman, Allen, & Seaman, 2018) suggests the search for individual models to create microdynamics of communities in educational institutions. It is a question of independent construction of the algorithm of action in emergency conditions and self-organization of the educational process. It should be noted that it is this way that seems promising and new. After all, self-organization outlines the contours of the latest metamodels of education. Allowing the student to manoeuvre in learning, the teacher takes into account the rhythm and speed of students' perception, and the teacher follows the sequence proposed by Deleuze rather than organizing and planning known models. Also, in this context, reference should be made to framing (Palvia et al., 2018); the authors believe that students, despite the existence of institutional learning environments, constantly reproduce personal learning environments. We agree that promoting the dynamics of student self-organization within the educational system and the use of multi-technological environments are future vectors for education and society. However, according to (Hodges et al., 2020), the proposed pathways carry certain risks. It should be taken into account that the strategy of student self-regulation can be used in a distance learning environment, and the offline format still requires the introduction of educational initiatives from teachers and new approaches. So, in this context, we can talk about the institutional complexity of coordinating the necessary means, combining, and improving the skills of participants in the educational process.

Conclusion

During the period of Russian military aggression, Ukrainian society has transformed at all levels (individual, collective, institutional) and has certainly realized the role of informatization and the feasibility of distance learning for opening new ways in the fundamental dimensions of education. A new trajectory is being formed in Ukrainian education, changing the perimeter and nature of the learning system. Adopt the interdependence of collective and individual existential perception of the present in the name of overcoming the crisis of war. Through technological and so-

cial developments as well as the individual and collective practices of students and teachers, education in war is not only possible but is strengthened and developed. The analysis of practices and the context of the known evolution of the informatization of the educational process, the contribution and focus on educational technologies of distance learning in the languages of war, three analyzed universities operating in different zones (with or without hostilities) showed the pragmatic focus of the evolution of teaching methods, planning programs and modules, the time sequence of teaching. The use of new generation devices to train and support participants in the educational process in the conditions of armed Russia is described. The research study using the method of sociological research collected relevant material that showed the dynamics of the development of informatization of society under conditions of war. The factors and trends in education are demonstrated, and new ways that would allow teachers to respond urgently in crisis situations, using the available devices and platforms according to the technical capabilities under conditions of war, are explored.

The practical significance of the work lies in the application of the findings to the settlement of the educational process in the post-war period. The final stage of the Russian armed aggression draws new perspectives for educational development and the correction of the negative lacunas created by the war.

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PROGRESSIVE EDUCATION: VIEWS FROM JOHN DEWEY'S EDUCATION PHILOSOPHY

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Abstract: The study aims to clarify some actual contents that we think should be noted in the study of Dewey's educational philosophy. The study begins with Dewey's criticism of traditional education, which served as the basis for his progressive educational views. The article then analyzes the learner-centric educational process and teacher's qualities from a progressive viewpoint. Progressive education's ultimate aim is to achieve democracy in education. That, in our opinion, is the prominent reason that the influence of Dewey's educational philosophy continues to have a bearing on the education systems of the United States, many European countries, and Asia. The article concludes with John Dewey's contributions to educational development to demonstrate that his progressive educational views still have directional value and provide meaningful guidance for educational innovation in many countries.

Keywords: John Dewey, progressive educational views, educational philosophy, democracy in education.

Progressive Education: Views from John Dewey's Education Philosophy

John Dewey (1859-1952) was a prominent American progressivist, educator, philosopher, and pragmatist from the late 19th century to the first half of the 20th century (Hildebrand, 2018; Wadlington, 2013; Williams, 2017). His progressive education theory was influenced by the ideas of Fröbel (Dewey, 1915) and Francis Parker (1837-1902), the most famous early American practitioner of progressive education. Parker was the principal of the Cook County Normal School in Chicago, where Dewey's children enrolled in 1894. In 1896, John Dewey opened the University of Chicago Laboratory school to test his theo-

ries and their sociological implications, with his wife as the principal and him as the director. In 1912, a group of Dewey's students founded The Park School of Buffalo and The Park School of Baltimore under his guidance, which operated with a similarly progressive approach. Dewey summarized and published his experimental results in *Democracy and Education: An Introduction to the Philosophy of Education* in 1916 (Dewey, 2004). The work deeply resonated with scholars and marked a significant turning point in his educational career.

In this book, Dewey criticizes some traditional educational ideas and introduced a progressive educational system that unified educational content, curriculum, and educational methods. He

criticizes Plato's educational philosophy in Antiquity, the individualist idealism of the 18th century, the philosophy of education as belonging to the nation and society, the theory that education is the preparation of the child for his or her adult life in the future, and the belief that education is the training of ability and the manifestation of potential abilities to achieve a definite purpose. This book led Dewey to put forth a progressive educational perspective that has had a strong influence until today. In this system, he focuses on two main objects of the teaching process: teacher and student. He gives learners a central position in educational activities and requires teachers to have the qualities to ensure the quality of those educational activities. With these innovative and creative efforts, his progressive educational views have helped create democracy in education and, thus, establish democratic education.

Following the resounding success of his work, Dewey attempted to bring progressivism into the mainstream of American education. After much effort, Columbia established the Lincoln School of Teachers College in 1917. Dewey's progressive educational influence slowly spread to many different countries (Gordon & English, 2016; Passow, 1982; Rogacheva, 2016; Williams, 2017), especially in China, where he lectured from 1919 to 1920 (Dewey, 2021; Peng, 2018). However, despite Dewey's influential ideas, public schools in America have not yet fully adopted his principles and practices (Palmer, Bresler, & Cooper, 2002, pp. 177-178). Today, John Dewey's influence is not as strong as it was in the twentieth century. However, he is still undeniably one of the most influential educators in the world (Nebeker, 2002).

The article aims to analyze Dewey's progressive educational views and his contributions to the education of humanity.

Criticism of Traditional Education

Dewey begins his critique with Plato's philosophy of education. Dewey argues that although Plato presented a reasonably comprehensive educational theory, the object of education was limited to future philosophers and rulers. Accordingly, the aim of this education was to equip them with necessary virtues such as wisdom, courage, temperance, and justice. The goal of education in

Plato's philosophy was to serve the ideal state, but it was a state that had never existed in history and existed only in Plato's imagination. Dewey states, "If we do not know its (existence's) end, we shall be at the mercy of accident and caprice. Unless we know the end, the good, we shall have no criterion" to understand and have justice in society. Such understanding is not possible except in a just and harmonious society (Dewey, 2004, p. 95). He criticizes the destruction of the individual in Plato's educational thought. He argues that disregarding individual needs and interests only creates a community that lacks identity, which is fundamentally a step backward.

Dewey further criticizes the educational ideas born out of the individualist idealism of the 18th century. This was the period when "Education in accord with nature" emerged as a mainstream trend in society. It was an education that helped people get close to their natural nature, so it required the diverse development of individual talents and the free development of individuals in the collective (Dewey, 2004, p. 99). However, another line of thought emerged: the ideal of individualist education. Dewey observes that with this movement, individual capacities were thwarted and distorted "to meet the requirements and selfish interests of the rulers of the state" (Dewey, 2004, p. 98). Therefore, to free people from external shackles, they must first liberate people from the shackles of false beliefs and ideals; that is, to let human "nature" develop. He emphasizes the desire for human beings to have "complete and harmonious development of all powers" (Dewey, 2004, p. 100), which socially corresponds to enlightened and progressive humanity. Therefore, new education requires reasonable methods and means, as well as a reasonable way of organizing education.

Dewey also criticizes the philosophy of education as belonging to the nation and society, where the state would provide the means and set the end of that education. The theory states that all education, from preschool to higher education, must focus on developing and training patriotic citizens, soldiers, civil servants, and future managers. According to him, this will make individuals dependent on the state and society. Thus, education becomes a process of discipline training rather than personal development (Dewey, 2012, p. 121).

Many scholars in the past have viewed educa-

tion as a child's preparation for future adult life. However, Dewey argues that with this view, children are not seen as formal and legitimate members of the present society but only as "candidates" of the future society (Dewey, 2004, p. 58). He showed that such a vague, uncertain future could not motivate children in the present. On the other hand, a genuine education will gradually help children cope with the future by recognizing the possibilities of the present. So, we must be more concerned with the current motivations for the present effort than with the preparation for the future. We need to see personal growth as a continuous process from the present to the future, not a completed process at a single point in time.

Dewey criticizes the concept of educational purpose as the manifestation of latent abilities to achieve a particular goal through the training of skills. His argument is similar to the idea that "the goal of perfection, the standard of development, is so far away that we cannot understand it, much less reach it" (Trinh, 2008). Dewey argues that no available capacity is waiting to be trained and used. The purpose of education is not to train particular abilities, such as perception, memory, recall, association, attention, and emotion; instead, utilizing formal training, which is repeated over and over at different levels, makes those competencies go from raw to subtle, perfect, and habitual (Trinh, 2008). At the same time, he highlights the error of the theory's separation of activity and capacity from content when "to talk about training a power, mental or physical, in general, apart from the subject matter involved in its exercise, is nonsense" (Dewey, 2004, p. 70).

Following the above criticisms of traditional education, Dewey put forth his progressive educational ideals that put the learner at the center and gradually brought about democracy in education.

The Learner-Centered Approach

According to many researchers, the learner-centered approach is the most remarkable aspect of Dewey's progressive educational philosophy. For Dewey, education is the constant interaction between the learner and the environment that fosters progress and growth via the reconstruction of experience. He places learners at the cen-

ter of educational activities to create circumstances for them to learn through their own experiences. In other words, learners experience meaningful situations to form experiences and, thus, construct knowledge for themselves. The educational program is tailored to the development and interests of each student. Therefore, education is not a preparation for the future but for life itself.

To become the center of teaching and learning activities, learners must have the ability to think independently and creatively. Therefore, it is essential to instruct learners via an effective method. However, Dewey emphasizes that it is impossible to provide methodological models for all students in the learning process because of the uniqueness of each individual. He asserts that imposing a universal and uniform method on all individuals would foster mediocrity for all students because the method of education can be beneficial or harmful depending on the student. The same method could help one student become smarter while proving ineffective for another. Each learner must choose the proper method to solve problems effectively in the learning process and to express their unique individuality.

According to Dewey, educational goals must seamlessly combine an individual's cultural and societal development. Accordingly, the ethics of education is to help students develop personal talents and be able to fulfill personal responsibilities before societal ones. Dewey always puts the individual at the center of a democratic society, particularly in educational activities; he places the learner as the goal, the central position of democracy promoted by bright individuals. Because the contribution of education to society lies in the development of free individuals with good imagination and creativity, Dewey advocates that the educational process should be encouraged and sustained through student interest and purpose. This most firmly and dynamically resembles the progressive social order, where individuals have the best opportunities to express themselves. When a school prioritizes students' individual development, it operates most effectively; such a school is considered to be "learner-centered" (Archambault, 2012, p. 46).

Dewey prescribes a specific method that can help organize student activities in a cooperative role with the teacher; he insists that teachers and students must jointly participate in social tasks

according to the school method. He also asserts that no single prescriptive plan can effectively promote the educational growth of every child as an individual, that every new individual poses a new problem, and that each individual requires at least some distinct emphasis in the content presented (Archambault, 2012, pp. 61-62).

Dewey's progressive education emphasizes initiative, independence, flexibility, and creativity (valuable qualities of each individual). It does not require the learner to have an attitude of docility, passivity, or obedience, which is entirely different from traditional education. Dewey argues that silence and coercive docility prevent students from revealing their true selves. Although they create false obedience with an appearance of being attentive, proper, and docile, behind such appearances, they still pursue their sly thoughts, desires, and deeds (Dewey, 2012, pp. 106-107). Education's value is not general and abstract, but it must match the needs of learners. Therefore, education goals must be determined based on the student's goals (highest priority), local conditions, social requirements, and skills and knowledge required to complete them into worthwhile projects (also known as learning through doing). Educational goals must be based on the inner workings and needs of the particular individual being taught. Dewey (2004) further explains:

The general aim translates into the aim of regard for individual differences among children. Nobody can take the principle consideration of native powers into account without being struck by the fact that these powers differ in different individuals. The difference applies not merely to their intensity, but even more to their quality and arrangement (p. 125).

To explain why he always promotes individuality and learners at the center of educational activities, Dewey further emphasizes that (a) the opposite of the pressure from above is the expression and cultivation of individuality; (b) the opposite of discipline from the outside is free activity; (c) the opposite of textbook and teacher-based learning is experiential learning; (d) the opposite of learning discrete skills and techniques by practice is learning them as a means to the attainment of goals that are directly appealing and beneficial to life; (e) the opposite of preparing for an uncertain future is taking advantage of

the opportunities of life now; (f) the opposite of immutable goals and materials is the understanding of an ever-changing world (Dewey, 2012, pp. 36-37). Thus, in Dewey's progressive educational perspective, learners are free to choose, express their innate gifts, and be respected for their individuality.

Qualities of a Teacher

All activities and other objects in the progressive education system must serve the learning process to ensure that learners are at the center. This requires the teacher to have certain qualities to be able to control, organize, and guide the learner's learning process and put them at the center. In addition to common knowledge, the teacher must have an understanding of the world and the psychology and age of the learners. That requires them to collect a lot of data, delve into different areas of knowledge, and apply and prove judgments to conclude the teaching process. Additionally, it is vital to learn the methods used by the predecessors as well as the reaction and coordination levels of the learners. This is a shortcut to finding the right way of education and is consistent with the student-centered and respectful attitude towards the learner. Dewey quoted Emerson as saying, "Respect the child, respect him to the end, but also respect yourself" (Dewey, 2004, pp. 56-57). Thus, placing learners at the center of educational activities does not mean lowering the role of the teacher but instead calls for greater demands on the qualities and competencies of the teacher. The teacher must be able to see the world through the eyes of children and adults at the same time. Westbrook (1993) explains:

Like Alice, she must step with her children behind the looking-glass, and in this imaginative lens, she must see all things with their eyes and limited by their experience; but, in time of need, she must be able to recover her trained vision and, from the realistic point of view of an adult, supply the guide posts of knowledge and the skills of the method (p. 281).

We notice two points in the teaching method proposed by Dewey:

1. The teacher must guide learners from complex life experiences and provide them with

opportunities to solve related problems. The teacher is not an authority that distributes knowledge for students to absorb passively; on the contrary, he is a guide, a stimulus that helps students create relationships with knowledge on their own, leading to knowledge discovery and acquisition. The teacher no longer holds the boss or dictator position on the outside, but he must play the role of the leader of group activities (Dewey, 2012, pp. 101-102). The teacher must enable the learner to fully cope with present conditions and new tasks in the unpredictable future.

2. Teachers are not allowed to force learners to create certain habits, but they must know how to choose knowledge to help learners have the ability to cope with all possible situations. In these cases, the teacher is the essential agent for liberation (Archambault, 2012, pp. 48-49) and stimulates the learner's curiosity by providing materials, information, and hints. In other words, the teacher fosters a learning environment where curiosity and critical thinking skills are combined to help learners develop rational thought.

Dewey argues that teachers should be responsible for the educational process and for providing an environment that encourages learning and helps students become self-directed and take a central position in the learning process. To fulfill his mission, the teacher must be a well-trained professional with broad general knowledge that can be used in developing lessons for students. He must have a solid educational theory background to understand education's philosophical, psychological, and sociological basis. Moreover, he must recognize the dialectical relationship between theory and practice so that his teaching is grounded in theoretical science while being connected to practice.

Dewey defines the role of the teacher not as a transmitter of knowledge but as a facilitator who can guide students in achieving their learning goals. While encouraging rather than restricting their freedom, teacher guidance enables students to make the most of their intelligence. The teacher's suggestion is not a mold to shape a product; instead, it is a starting point to develop a plan that comes from the contributions of everyone involved in the learning process (Dewey, 2012, p. 120). In particular, Dewey points out that teachers must consider the unique differences between

students, such as genetics, experience, past, and the ability to perceive knowledge. Therefore, educational methods and programs must be designed to allow for that individual difference when helping learners achieve their learning goals. To achieve this, the teacher must put himself in the position of the student, adopting his characteristics and habits with an attitude of curiosity and without labeling any student as stupid or "unintelligent (lacking in mind)" if he finds it hard to understand school subjects or a lesson (Dewey, 2004, p. 139).

Dewey suggests that education should be designed based on an empirical theory, not simply on the whims of teachers and students. This point of view shows us that each person learns a lot from his present experience, which affects his future experiences. The teaching method includes many kinds of life experiences to connect education and life. Dewey believes educators need to know this vital information to design appropriate educational programs, even if every situation might lead to significantly different experiences for different individuals. Although it is impossible to control all a student's past experiences, teachers must strive to understand past experiences to construct better educational situations for students. In other words, teachers need to rely on the effects of past experiences that students have gone through to be able to provide the best quality of education for them.

In summary, Dewey emphasizes experience in the educational process and requires the teaching method to focus on real-world, meaningful, and vital problems that students must work hard to solve (Archambault, 2012, pp. 44-45). Accordingly, Dewey leans toward what he calls practical pedagogy, i.e., teaching in which learners face a real problem, thereby learning dynamic work connected to social reality (Archambault, 2012, p. 19).

Democracy in Education

The author argues that Dewey tried to apply the theory of democracy to the field of education to develop the concept of "democratic education". In a democratic society, all citizens are free, equal, and fully qualified to participate in the process of social change; Dewey's democratic education must also protect and implement the

principles of a democratic society. A democratic society "always rejects the principle of external power. It is, therefore, forced to find an alternative power within personality dispositions and voluntary interests". This can be possible only through education. Thus, education is the primary means of building a democratic society. Dewey sets out the basic tasks that need to be done to achieve democratic education. (a) Cultivate scientific thinking and flexibility so that citizens of a democratic society can achieve political freedom; (b) Reveal the potential in each person; (c) Strengthen the connection between family-school-society. Dewey believes that, in democratic education, all members are equal and can contribute to the making of the world. This view is espoused by Jessica Ching-Sze Wang, who points out that democracy is not concerned with freaks, geniuses, or heroes; it is concerned with how interpersonal communication will make each person's life more memorable (Wang, 2009, p. 409).

According to Dewey, democratic education requires morally necessary benefits so that an individual can learn from all the connections in life. Education is life itself, requiring cooperation between members of the community, regardless of love or hate, differences of opinion, and the length of time of cooperation (Dewey, 2012, p. 126). Dewey proposes a humane, people-oriented approach to education. He further emphasizes that collaboration means waiting for opportunities for differences to manifest and believing that the expression of differences is not only the right of every individual but also a way of doing things. Enriching an individual's own life experience is an inherent part of democratic individualism (Hickman & Alexander, 1998). Dewey puts learners at the center of education by always emphasizing individual differences. Moreover, he opposes the separation of individuals in the educational process because he believes that when an individual is isolated, that individual will be prone to bad behavior, affecting his development and society.

However, there are also many criticisms of democratic education, more precisely the concerns about student autonomy in education. These criticisms are all based on the fact that children are cognitively and socially immature, and the child's brain is not fully developed until the age of 25 (Campellone & Turley, 2013). The

first opposing view is that a disadvantage of teenagers being responsible for their own education. Ruder (2008) argues that "young brains have both fast-growing synapses and sections that remain unconnected. This leaves teens easily influenced by their environment and more prone to impulsive behavior". The second one is that children are influenced by many curricula beyond the school curriculum. Deal and Nolan state that "one of the most significant tasks any school can undertake is to try to develop in youngsters an awareness of these other curricula and an ability to criticize them ... it is utter nonsense to think that by turning children loose in an unplanned and unstructured environment they can be freed in any significant way. Rather, they are thereby abandoned to the blind forces of the hucksters, whose primary concern is neither the children, nor the truth, nor the decent future of ... society" (Deal & Nolan, 1978, p. 207). The author believes that the above objections have a reasonable basis. However, it would be too far to assume that in democratic education, children must take full responsibility for their education. Because every school model must have a teacher, the author believes that there can be no educational model where there are only students without teachers. The main difference is that students are given more rights than in the traditional educational model. Most the humankind today thinks that a democratic society is a social model worth building and developing. It will be challenging to develop a democratic society if future citizens do not envision their rights and obligations in that society. This raises questions about the need to include civics in the curriculum. According to the author, this proposal may help address the concerns of Deal and Nolan mentioned above. As educators, teachers, and parents, we must consider some of the bare minimum necessary for our children to grow up in a democratic society, including civic education. In line with this view, Amy Gutmann (born 1949) is an American academic and diplomat arguing that passing on democratic values requires an imposed structure. This opinion is subject to a great deal of rebuttal from scholars who argue that if civics education is taught in a compulsory setting, undermines its own lessons in democracy. Democracy must be experienced to be learned (Greenberg, 1993). In response to the above comments, the author restates Émile Durkheim's

view of the diverse role of the individual in modern society (more complex than in primitive hunter-gatherer societies), thus placing imposing a heavier responsibility on those elders in educating the next generation in what he terms “secular morality” (Durkheim, 1961).

In addition, practical studies in the United States of America (US), and the United Kingdom (UK) show positive results of the democratic educational method. Specifically, three student surveys at Sudbury schools (USA) indicated that students “have been highly successful in their higher education (for those who chose that route) and careers” (Alternatives to School, n.d.). Furthermore, Sands School (UK) was inspected by Ofsted in 2013 and was found to be “good” overall with several “outstanding” features. The above encouraging results show that democratic education is going right with our wishes (educators, parents). For these reasons, the author asserts that democratic education is the right choice, especially for countries coming out of a centralized economy like Vietnam, Russia, China.

Dewey’s Contributions to Education Development

With essential works such as *Democracy and Education* (1916) and *Experience and Education* (1938), John Dewey has become a “preeminent” educational theorist and philosopher and one of the most influential figures in history (Ansbacher, 1998; Castner, Schneider, & Henderson, 2020; Dewey, 1998; Gibbon, 2019; Lowery & Jenlink, 2019). By highlighting his significant contributions below, the author further aims to support the above claim made by several researchers.

First, Dewey has raised the critical spirit of traditional education by pointing out misconceptions such as (a) education does not consider the innate abilities of children; (b) education has not developed the capacity to cope with all situations in life actively; (c) education has overemphasized exercise and other methods of acquiring mechanical competence that ignore the cognitive capacity of the individual. His criticism is still valid as a point of reference when carrying out educational reform in many countries today.

Second, Dewey has put forth a progressive

educational view that emphasizes the need to learn by doing, i.e., people learn through doing. Based on this educational philosophy, Dewey has built a new educational method in which the learner is at the center, and the teacher is the organizer, guide, and inspirer. Additionally, both the teacher and the learner participate in social tasks according to the school method, which is a special mode responsible for organizing student activities in a cooperative role with the teacher.

Third, learner-centeredness is a characteristic of Dewey’s progressive education. It contrasts with traditional education, which is mainly static in content and arbitrary in the method. Dewey has laid the foundation for a series of principles of progressive education, such as learning through experience, learning through problem-solving, project-based learning, learning through community service, and learning through service, interaction, and cooperation. Most of the progressive educational movements of the twentieth century were strongly influenced by his educational philosophy. Moreover, his educational views are still a part of many countries’ education systems today. Dewey has promoted practical activities in education by placing learners at the center and recommending learning through work and facing practical problems. He emphasized that education is not merely an empty theory; learning must be associated with practice. Additionally, his emphasis on critical thinking, focus on problem-solving, and respect for differences between students is an essential revelation for educators in many countries today.

Fourth, Dewey’s learner-centered education is suitable for a comprehensive democratic society. He put the individual at the center of a democratic society, seeking progress and change for himself. With democratic learning, each person is allowed to freely develop personal talents and be fully capable of carrying out personal responsibilities before societal ones. Dewey’s democratic thought in education has shown the strong connection between education and society; education is life itself, and school must be a democratic community. This is a testament to an educational philosophy associated with the realities of the times and a progressive educational philosophy that demonstrates humanity’s great humanistic aspirations. The author maintains that Dewey’s most outstanding contribution is democracy in education; he has raised education to a new level.

In a democratic education, all students have a full opportunity to learn and develop their abilities and personal qualities, and teachers freely choose materials and teaching methods to suit each student. Because of democracy in education, teachers and students must cooperate and learn and grow together to meet the lifelong learning needs of society.

Fifth, Dewey's educational philosophy embodies progress and establishes a new educational system in which differences are respected. Democratic education has raised the issue of what students should learn in a democratic and scientific educational environment. Accordingly, all educational purposes, content, and methods must be compatible with each specific individual. This thought was followed and developed into "personalized learning within teacher education" in document number IBE/2020/WP/CD/37 of UNESCO (UNESCO International Bureau of Education, 2020). Therefore, the spirit of science and democracy dominates every aspect of John Dewey's educational theory, creating consistency in his educational philosophy, as reflected in the many works he has contributed to humanity.

Finally, in the context that education in many countries has not yet solved the problems of educational practice and has not yet approached a democratic and advanced educational model, it is necessary to have a philosophy of progressive-oriented education. In that condition, with its humane, democratic, progressive, and practical nature, Dewey's educational philosophy is of great value for fundamentally and comprehensively renewing education in order to find a way to bring it to life by bringing it out of a state of protracted obsolescence constrained by conservative thinking.

Conclusion

John Dewey was a great thinker and educator whose educational philosophy laid the foundation for a better, more progressive system of education. Forgoing traditional systems of education, he put forth a progressive educational theory that put the learner at the center of the teaching process. He encouraged students to be proactive and creative while preserving their uniqueness and individuality. There is a reciprocal relationship between teachers and students in the

process of teaching and learning in which the learner is the goal of educational activities, and the teacher is the primary agent for the success or failure of educational activities. Accordingly, he proposed the requirements of mandatory qualities of a teacher, such as rich knowledge, creative thinking, good organization, and respect for the specificity of each individual. Additionally, Dewey emphasized creative thinking, practice-based learning, problem-solving, and respecting the individuality of learners as the core ideals of progressive education. Establishing the concept of democratic education, Dewey presented each student with the opportunity to learn and develop their personal, unique abilities and raised education to a new level.

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CONCEPTUAL MODEL OF A SMART INTEGRATED EDUCATIONAL ENVIRONMENT

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Abstract: At present, we are witnessing a trend of gradual transition from traditional technologies of mass education to in-depth, practice-oriented training of professionals. In this regard, educational models based on the application of smart technologies for engineering information-educational spaces, which provide for the individualization of learning trajectories, flexibly combining the requirements of the employer with the possibilities of competence-oriented educational programs, are becoming increasingly important. The goal of the current study is to develop innovative educational programs of higher education through the integration of the components of the educational process into one information-educational space with the use of smart technologies, as well as to develop information search and logical-semantic algorithms for generating a variety of educational and methodological information, helping to form the most relevant educational and organizational and managerial content and organize the learning process under the predetermined parameters of specialist training in a particular subject area. As a result of the conducted research, the authors present their attempt at systematizing the variety of components of an information-education environment and conduct their ontological engineering in order to identify and subsequently integrate all components in the form of a global learning ontology.

Keywords: information-educational space, semantic modeling, digital repository, professional standard, educational standard, ontology, concept.

Introduction

The continuously expanding nomenclature of modern professions and, as a result, the explosive growth of educational content generated for their mastery, even despite the use of the latest digital learning technologies, often leads to information “chaos”, in which a potential employer has difficulties understanding the large variety of educational programs differentiated by areas, levels, forms, and profiles of training, while for the graduate of the educational institution, it is increasingly difficult to objectively assess their professional capabilities and correctly determine their place in the labour market.

A solution to this contradiction, we argue, can be the development of an integrated information-educational learning environment of a new type that combines different groups of ontologies related both to the content of education and to the overall infrastructure of its development and improvement. The main idea of creating such a learning environment is to thoroughly describe and systematize as many diverse elements of the information-educational space as possible and to build a certain global ontology of learning on the basis of such an environment.

In order to develop the educational content of an educational program focused on mastering the knowledge, skills, and labour operations (abilities) specified in professional standards with consideration of the competencies formulated in these standards, it is necessary to provide a detailed description of both the objects of the generalized IES model and their interactions. Such a description makes it possible to flexibly and adaptively generate different educational program components regulated by the educational standard for certain types of professional activities, groups of classes, generalized labour functions, and labour functions regulated by professional standards. Such a task seems to be extremely important, and its solution is impossible without applying special algorithms of engineering based on intellectual technologies.

Scientific literature (Gasparian & Telnov, 2016; Gasparian, 2014) presents a concept and substantiation of the development of a flexible integrated system for engineering the educational content of an individual learning environment on the basis of the information-educational space (IES) model as well as the use of smart technol-

ogies and the implementation of such a system. Research (Zinder, 2015a, 2015b; Telnov, 2010; Telnov et al., 2015) thoroughly examines the issues of creating an IES model and offers a detailed analysis of its main components.

One of the possible approaches to the development of an integrated information model of educational content engineering might be the approach based on the Dublin Core metadata system (DCMI, 2012, 2020), which is considered by many researchers to be a promising instrument for the formation of descriptive metadata for a wide range of digital objects.

According to the recommendation RFC 2413 (Weibel, Kunze, Lagoze, & Wolf, 1998), all the Dublin Core elements described in the list can be divided into three groups: elements related to the content of the resource - Content (Title, Subject, Description, Type, Source, Relation, Coverage); elements describing the digital resource in terms of intellectual property - Intellectual Property (Creator, Publisher, Contributor, Rights); elements related to a particular instance of the resource - Instantiation (Date, Format, Identifier, Language).

To enter any digital objects into the repository, it is necessary to form a detailed description of each object (whether it is a document, text, test assignment, film, presentation, image, sound element, or any other digital resource) on the basis of the proposed DC methodology. Such a description, including the use of metadata dictionaries, will, in our opinion, automate the process of generating individual learning modules formed or constructed from a set of educational objects.

Methods

Analysis of modern approaches to semantic modelling of the educational process as a whole and its individual components gives us the opportunity to identify the main stages of engineering an effective educational program, such as developing a conceptual model of a smart integrated educational environment by formalizing the elements of integrated information-educational space, coupling the ontologies of professional and educational standards, systematizing and organizing the elements of a digital repository, developing algorithms for generating educational

and methodological and organizational and administrative content of the smart integrated educational environment, as well as testing the proposed methodology in a real practical example of developing the educational and methodological support for an educational program (Trembach, 2016; Telnov, 2014).

Based on the analysis of the structures and methods of creating ontologies, we can conclude on the expediency of including concepts that allow describing both the static state and dynamic changes in IES objects into the ontology used to ensure the semantic interoperability of IES services. Each concept of an ontology is characterized by a certain set of attributes (properties). Mandatory attributes for each concept include concept identifier, concept name, concept creator, concept subject (information), publisher, date of creation, concept type, concept representation format, source (related or related resource as data source), concept content language, link (links to related concepts, keywords defining related concepts and synonyms), geographical coverage, and audience (concept users).

The possible types of concepts can be “Documents”, “Participants in the learning process”, “Learning outcomes”, and “Learning resources”.

Let us explore the methods of ontological engineering that can be applied to create IES ontologies. The simplest form of ontology storage is an OWL file. When reading such a file in RAM, a model (set of statements) is created, and further work is performed with it. The obvious disadvantage of this approach is the rising memory consumption, as well as a significant increase in the time of loading OWL files as the volume of metadata contained in the ontology grows. The need to use special language tools to retrieve metadata stored in ontologies necessitates the construction of ontology repositories based on DBMS.

From the point of structural features, the best suited for storing ontologies are graph databases. In this case, graph vertices can be used to store ontology concepts, and graph edges can be used to store relationships between concepts. Vertices and edges can contain any set of attributes. An edge always has a start node, an end node, a type, and a direction. Graph DBMS began to be actively used with the development of social networks and are now widely used, for example, to solve problems related to the search for fraudu-

lent and suspicious transactions in payment systems. In such tasks, it is important to quickly find vertices associated with the original one.

Relational DBMS, compared to graph DBMS, has higher efficiency of data retrieval based on the values imposed on the attributes (the task of selecting the nodes of the graph directly, without accounting for the relationships). Graph DBMSs are more efficient in queries that take into account relationships between nodes.

A study by Boichenko, Korneev, and Kazakov (2015) describes an approach for the organization of semantic data retrieval, taking into account the advantages of both graph and relational DBMS. A set of interrelated concepts reflecting the semantics of the subject domain is stored as a graph in the above case. Data is stored in relational Tablachs containing a significant number of records. Initially, the query selects vertices of the graph according to the specified conditions imposed on the relationships between concepts. The selected vertices contain attribute values that are used to search for records in the relational Tablich. Search by graph model is organized by means of DBMS Neo4j (Barrasa, Hodler, & Webber, 2019) and the search of records in relational Tablich – by means of MySQL DBMS.

In this case, special attention should be paid to ORACLE DBMS, which today can be attributed to the class of object-relational. ORACLE 11g (McLaughlin, 2015) uses the mechanisms united by the term Semantic Technologies. Version 11g provides the ability to export and import OWL-structures and supports OWLPrime ontology description language, which includes features for

- creating an ontology structure (class, subclass, property, subproperty, domain, range, type);
- specifying the characteristics of properties (transitive, symmetric, functional, inverse functional, inverse);
- comparing classes (equivalence and disjointness);
- comparing properties (equivalence);
- comparing entities (same, different);
- setting limits on properties (hasValue, someValuesFrom, allValuesFrom).

OWLPrime is supported by over 50 rules, which are used in the process of logical output. A rule consists of a condition (“if”), a filter (condition), and an output (“then”). ORACLE 11g im-

plements the feature of making custom rules using the OWLIF language (IF-THEN constructs). Certain restrictions can be set on the rules that a user can create. For example, it is possible to specify that a user can only create logical output within a subClassOf hierarchy, and the number of output steps can be limited.

Queries to retrieve information from ontologies in ORACLE 11g are performed using the SPARQL language. The user-created output rules in SPARQL queries are connected using the SEM_RULEBASES construct.

Results

As an example of the implementation of the proposed generalized model for engineering the ed-

ucational content of an individual learning environment, we describe IES concepts using, among others, the elements of Dublin Core metadata. At the same time, for a complete and correct description of the structure of IES concepts, it is advisable, in our opinion, to use a limited set of metadata consisting of the following elements: Identifier, Title, Creator, Subject, Description, Publisher, Date, Type, Format, Source, Language, Relation, Coverage, Audience. Naturally, some of these concept description elements are standard and can be applied to any IES concept description. Therefore, in order to avoid repeating the descriptions of standard elements, let us describe them in one table. A possible list of standard elements and their description for any IES concept is given in Table 1.

Table 1.

List of Standard Elements for Describing Any IES Concepts.

Title	Description of the attribute
Identifier	Concept code
Title	Concept title
Creator	Name of the developer organization, full names of the developers
Description	A link to the full description of the concept in open access
Publisher	Organization responsible for providing the resource to users
Date	Date of approval in the YYYY-MM-DD format
Format	File format with the text of the document posted through the link specified in the Description attribute value
Language	The language of the concept content (two- or three-letter language tags with optional sub-tags)
Coverage	The designation of the geographical name of the place of use of the concept in accordance with the Thesaurus of Geographical Names (TGN)
Audience	The list of concepts of the type "Participants in the learning process", "Documents", "Learning outcomes" and "Educational resources" (linked with)

Further on, we provide an additional description of IES concepts using the metadata set composed of the elements Subject, Type, Source, and Relation.

The "Professional Standard" concept contains a general description of the document as a whole, including such characteristics as its code and

name of the standard, its association with the type and purpose of the type of professional activity, as well as descriptions of the affiliation of the document with various topics in accordance with the control dictionaries and formalized classifications. A possible structure of the concept is presented in Table 2.

Table 2.

Additional Description of the "Professional Standard" IES Concept.

Title	Description of the attribute
Subject	Name of the type of professional activity The main goal of the kind of professional activity Occupational groups according to the All-Russian Classifier of Occupations (ACO) Type of economic activity according to the All-Russian Classifier of Economic Activities (ACEA)

Type	Document
Source	Reference(s) to publicly available source(s) of information about the standard (is part of)
Relation	The list of the formed (included) generalized labour functions (GFL)

The “Generalized Labor Function (GLF)” contains the code and phrasing of the GLF, as well as a description of the GLF’s association

with various topics according to control dictionaries and formalized classifications. A possible structure of the concept is presented in Table 3.

Table 3.

Additional Description of the “Generalized Labor Function (GLF)” IES Concept.

Title	Description of the element
Subject	Qualification level code Possible job titles for the generalized labour function Education and training requirements for the generalized labour function Requirements for practical work experience for the generalized labour function Special conditions for admission to work for the generalized labour function Additional characteristics for the generalized labour function. Basic occupational group according to the ACO Additional characteristics for the generalized labour function. Basic positions in accordance with the unified qualification reference book for managers, specialists, and office workers (UQR) Additional characteristics for the generalized labour function. Basic specialities in accordance with the All-Russian Classifier of Specialties in Education (ACSE)
Type	Learning outcomes
Source	Link to the professional standard in open access, which prescribes this GLF (is part of)
Relation	The list of the formed (included) labour functions (LF)

The “Discipline” concept contains information about learning goals and objectives, educational material, assessment tools, and the devel-

oped competencies and learning outcomes for the discipline. A possible structure of the concept is presented in Table 4.

Table 4.

Additional Description of the “Discipline” IES Concept.

Title	Description of the attribute
Subject	Aims and purposes of the discipline Keywords Topics and short abstracts of topics Competences to be formed Learning outcomes of the discipline
Type	Educational resource
Source	Reference(s) to the source(s) of information about the discipline (curriculum, educational program) in open access (is part of)
Relation	The list of the formed (included) codes of competencies and codes of assessment tools that test the development of the competencies

The “Base Enterprise” concept contains detailed information about the sphere of activity of the enterprise that serves as the base for the implementation of the educational program and

with which the educational organization has an agreement on cooperation. A possible structure of the concept is presented in Table 5.

Table 5.

Additional Description of the “Base Enterprise” IES Concept.

Title	Description of the attribute
Subject	Names of areas of professional activity Names of spheres of professional activity Types of tasks of professional activity Subject matter of the agreement on cooperation with an educational organization Types and forms of interaction with the educational organization Special conditions of collaboration
Type	Participants in the educational process
Source	Reference(s) to the source(s) of information about the basic enterprise in open access
Relation	The list of educational organizations with which the enterprise has contract relations

Additional descriptions for other IES concepts can be given in a similar manner. For instance, additional descriptions for concepts of the “Document” type can be provided for such concepts as educational standards, competency passports, educational programs, and curriculum. The concept of “Educational Standard” contains a general description of the document as a whole, including such characteristics as its code and name of the standard, its connection with the areas, spheres, and types of professional activity tasks, as well as the description of the main parameters of the educational program. The “Competency Passport” concept contains a detailed description of both the competence itself and the indicators of its achievement through learning outcomes, as well as references to the disciplines that form this competency and the assessment tools that can be used to test its development. The “Educational Program” concept contains a general description of the educational program, including such basic characteristics as the code and name of the direction of training (speciality), the areas, spheres, and types of professional activity tasks, competencies to be formed, the curriculum, as well as the resource provision of the educational program. The “Curriculum” concept contains a general description of the document, including the codes and names of the direction and profile of training, the year of enrollment, as well as the distribution of disciplines included in the curriculum by periods of study, their volume in credit units, and associations of the disciplines with the competencies formed.

Descriptions of concepts of the “Learning Outcome” type can be made for such concepts as qualification level and labour function (LF). The “Qualification Level” concept contains the code and name of the qualification level, as well as descriptions of resource provision. The concept

“LF” contains the code and formulation of the LF, as well as the list and formulation of knowledge, skills, and labour actions indicating the mastery of this labour function.

Descriptions of concepts of the type “Learning Resource” can be developed for such concepts as educational material and assessment tools. The “Educational material” concept contains detailed information about the educational resource used in the learning process, including the form of interaction between the student and the teacher. The “Assessment Tool” concept contains detailed information about the assessment tool used in the learning process, including the form of interaction between the student and the teacher when using this assessment tool.

Descriptions of concepts of the type “Participants of the educational process” can be made for such concepts as an educational institution, teacher, and student. The “Educational Institution” concept contains detailed information about the educational institution and educational programs, as well as ongoing research. The concept of “Teacher” contains detailed information about the teacher, the disciplines taught by them, areas of their scientific interest, portfolio, and other significant elements and achievements. The concept “Student” contains detailed information about the student, and their full portfolio, including the direction of training or speciality, the level and form of training, curriculum, and educational program, as well as information about the progress, achievements, changes in the place of training, and other significant events in the educational and extracurricular activities.

Conclusion

If we assume that the wording of learning out-

comes (knowledge, skills, and abilities) from academic disciplines partially or completely coincides with the wording of labour activities, knowledge, and skills from professional standards, there is a possibility to generate educational content in a flexible and adaptive manner. For example, when specifying a certain job function, it is possible to determine the required learning outcomes (including the professions and generalized labour functions for which they are needed) and select the necessary competencies through qualification requirements, thus determining the most relevant applicable educational standard and generating a set of educational resources (presentations, lecture texts, case studies, workshops, textbooks, books, articles, audio and video materials, assessment tools, simulators, training simulators, and other educational resources).

As a result of the conducted research, the present paper proposes a possible structure (a set of types of concepts and associations) of an ontology for resolving the problems of ensuring the semantic interoperability of IES services. Further work on the approbation of the specified structure is planned to be carried out. According to the results of the approbation, the described ontology structure will be specified, meaning that new objects and connections may be added to it.

The present study demonstrates the possibilities of using graph and relational DBMS for creating ontology repositories. Based on the above, it can be concluded that, at present, the most appropriate tool for creating ontology repositories used to ensure IS interoperability is ORACLE DBMS version 11g. However, it should be noted that the preconfigured logical inference rules (discussed above) will not be as effective in working with IS ontologies. This is due to the fact that these rules are more focused on work with the ontologies in which the vertices are connected as a class and subclass. The ontologies that can be used in IES contain vertices linked with, for instance, "Association" and "Action" types of links. In this case, processing such nodes requires custom output rules, which were mentioned earlier.

As a positive trend, it should be noted that mechanisms for working with ontological structures are now appearing in both relational and graph DBMS. To date, as mentioned above, such mechanisms have received the greatest develop-

ment in ORACLE DBMS version 11g under the name Semantic Technologies. It can be predicted that these mechanisms will be further developed and, at some point, it may become more convenient to create ontology repositories by means of other DBMS (for example, the graph Neo4j) or use the technology of combined use of graph and relational DBMS (Boichenko, Korneev, & Kazakov, 2015).

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THE PHILOSOPHY OF EDUCATION AND UPBRINGING AS THE QUINTESSENCE OF WOMEN'S EMANCIPATION

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Abstract: The paper focuses on the philosophical and socio-historical subtexts of the ideas on education and upbringing in Constantinople in the late 19th century and early 20th centuries, with examples from the works of Armenian female authors: Elpis Kesaratsian, Srbuhi Tyusab, Sipil, Haykanush Mark, Zapel Yesayan. According to them, the main historical and philosophical prerequisites for changing attitudes towards women's education and upbringing relate not only to women but also to men. The aim of the paper is to study the issues of women's indisputable right to education and upbringing, their natural learning abilities and opportunities as the quintessence of emancipation formed in Constantinople. The problem of the study is to show the philosophical subtext of the establishment of institutions for women's education and upbringing, the organization of education, as well as the processes of overcoming the patriarchal tradition through education. This kind of study has been attempted for the first time. Since the 50s-60s of the 19th century, not only the nature of work and status of women but also the issues of their education and upbringing had special significance in Constantinople.

Keywords: philosophy of education, quintessence, Constantinople, women's education and upbringing, charitable schools and colleges.

Introduction

In the second half of the 19th century, the development of women's education in the Ottoman Empire was conditioned by geopolitical, socio-historical, socio-cultural and economic prerequisites.

After the proclamation of the first Tanzimat¹

decree in 1839, *Gulhan, e Hatt-i Serif*, and the second one, *Hatt-ı Hümayun* decree, some reformation movements began to take place in the Ottoman Empire, and the dictatorial and closed patriarchal model of governance more or less

lished in decrees *Gulhan, e Hatt-i Serif* in 1839 and *Hatt-ı Hümayun* in 1856 which envisaged reforms but were not implemented. Tanzimat was admitted to the Ottoman Empire in 1839-1876, at the same time, the first constitution of the Empire was adopted.

¹ Tanzimat - In the Ottoman Language, Code of Reforms, the Basic Principles of which were set out and pub-

softened (at least seemingly) not only for the Muslims living in the Empire but also for ethnic Christians (here, Armenians) forming a national minority (Kharatyan, 1989, pp. 5-6).

Many young Armenians educated in the best universities in Europe, who initiated an intellectual movement full of new ideas for education and upbringing, culture, art and language reforms, joined the movement. At the same time, this intellectual movement was the organic continuation of the Enlightenment movement, which promised a new rise and awakening to the Armenian nation. Not only men but also women writers and publicists of that time, Elpis Kesaratsian, Srбуhi Tyusab, Sipil (Zapel Asatur), later Haykanush Mark, and Zapel Yesayan, addressed the mentioned reformation processes in separate articles, essays, reviews.

It should be noted that until the 50s-60s of the 19th century, women did not have political, economic and educational rights in the Ottoman Empire, nor could they be involved in science. However, parallel to the Tanzimat reforms (1839-1876), female intellectuals began to consistently rise through the ranks of self-improvement and self-development. Their independence, self-identification and self-awareness also developed.

In the civic and cultural value systems of the ethnic-national minorities (here, the Armenians) living in the Empire, socio-economic, legal, national, and political consciousness and its manifestations acquired importance, which began to deeply influence the internal and external policies of the Ottoman Empire. That is the reason why all the initiatives of the Armenians were subjected to the most profound censorship (Kharatyan, 1989).

The Philosophy of Social Transformations and the Implementation of Education

The second half of the 19th century and the beginning of the 20th century can be considered the period of the awakening of Western Armenian women's literary and philosophical thought, social transformations and implementation of education. This is the time when, despite the criticism received from men, women wrote about the transformation of their needs, opportunities and that of reality.

In 1861-1863, Elpis Kesaratsian was the first to establish the first Armenian language magazine "Guitar", *about women and for women*, and in it, she began to publish essays and articles on education and its philosophy, work, freedom of voice and speech, defending the equal rights of women to those of men in society. A little later, from the 1880s, other women intellectuals also began to raise their voices in their works and propose their own ideas on the realization of the position and role of women in society, as well as examine the issues of children's (Kesaratsian, 1879, pp. 70-80) and women's (Kesaratsian, 1862b, pp. 2-8) education and upbringing. The perceptions of them as the quintessence of women's emancipation summarize the whole philosophy of women's education because the processes themselves were not limited to domestic skills, abilities and other achievements, as it was, for example, in England² in the 17th-18th centuries (Trevelyan, 2013).

In the beginning, many opposed women's undertakings. Thus, after the publication of the monthly magazine "Guitar", especially Elpis Kesaratsian became the target of criticism (Voskanian, 1864, pp. 9-13). The emancipation movement initiated by women intellectuals unfolded in several directions:

- a. establishing charitable and humanitarian (poor, red cross) societies and associations by women (Hambardzumyan, 2022b, pp. 61-70),
- b. founding charitable colleges and schools for girls (Hambardzumyan, 2021, pp. 35-43),
- c. opening sewing workshops and reading rooms for women and girls from poor families (Poghosian, 1953),
- d. establishing publishing houses and editorial offices (Kharatyan, 1989),
- e. publishing journals and books (Kharatyan, 1989).

Before that, women had the right only to go to church, attend church services, they could learn biblical rules, folk songs, fairy tales, etc by heart.

The issues of education and upbringing adopted by the female authors were mechanisms that were used by them to carry out activities to the benefit of the nation and to reform the Western Armenian society living in the Ottoman Empire, as it bore the direct impact of the Muslim major-

² These processes helped middle- and upper-class women to find a husband, so, it was enough to teach girls to dance, sing and embroider.

riety and maintained the patriarchal and closed-tyrannical unwritten rules that acted towards women in the Empire.

The Role and Importance of Girls' Colleges

From 1867, girls' colleges and schools began to open on charitable bases. In such educational institutions, girls from poor families received the simplest knowledge, food and clothing (Poghosian, 1953). Girls' education depended on their parents' will and desire. Young girls often stayed at home out of fear because on the way to school or church, and they could be kidnapped by Turkish farrashes³ (Yesayan, 2018). Such schools or colleges also took advantage of girls' humanitarian work, providing free charitable jobs.

Discipline in these colleges and schools was no more strict than in ordinary public schools so that the young girls did not lose their desire for learning. Like any educational institution, girls' schools also had their own rules and customs, which were regulated by statutes and were strictly observed. The girls admitted to these institutions followed and complied with the rules and laws of the schools. College charters were drawn up through the mediation of the board of trustees, based on and emphasizing the high level of education. Much importance was also given to teaching languages, especially French, Greek and English. The girls were taught to express themselves properly so that they could carry on a conversation. They had to read as many books as possible and study different subjects so that they could perceive the world around them and make their own judgments.

As for middle- and upper-class girls, they had more opportunities for education and advancement. They were sent to private schools or were hired as private teachers⁴ to familiarize themselves with different science branches or to study different subjects. Those private schools had big

libraries⁵. Young women and girls had the opportunity to use such libraries without restrictions and to read Homer's or Plato's famous ancient Roman philosophers' or their contemporaries' works in the original; among such works, there could also be morals. Specially invited teachers from abroad also gave middle- and upper-class Armenian girls dancing and music lessons. By receiving this kind of home education, a girl from a rich family could get a worthy husband and be equally established. The best example is Srбуhi Tyusab⁶, who married her music teacher and court orchestra leader Paul Tyusab.

Despite the above-mentioned, from the documentary study "The Armenian Woman"⁷ by the famous Armenian novelist Raffi we find out that among Eastern Armenians, Tiflis-Armenians in particular, these processes acquired a certain snobbish character, and the goals of providing education to the girls of rich families were not just conditioned by the issues of education and upbringing but were aimed only at finding a wealthy husband (Raffi, 1991, pp. 99-154). To educate middle- and upper-class boys, private tutors from Europe, mostly from France, were also invited, as a rule.

Language learning was also somewhat fashionable in the second half of the 19th century and the beginning of the 20th century, so upper- and middle-class girls could speak one, two, or more foreign languages (French, English, Greek, Arabic, Latin, Italian, etc.). Thus, we know by Elpis Kesaratsian's example that she mastered at least a few languages: Armenian⁸ (especially Old Armenian), Turkish⁹, and Arabic¹⁰.

³ Zapel Yesayan tells about a case like this in her "Gardens of Silihtar" related to her grandmother.

⁴ Studying Srбуhi Tyusab's biography, we see that in order to educate her daughter in the best way her mother, Nazly Vahan, sent her to study with different teachers. As is known, the famous Armenian writer Mkrtich Peshiktashlyan was Srбуhi Tyusab's Armenian language and literature teacher.

⁵ One of the distinctive features of this period was the presence of big and extensive libraries in upper-class families. They had libraries consisting of volumes of both modern and ancient Greek and Roman literature. As is known, the Tyusabs owned one.

⁶ A girl educated at home could sometimes have no less knowledge than a university-educated youth of the same age.

⁷ Raffi travelled around Eastern and Western parts of Armenia and wrote down what he saw with his own eyes.

⁸ All her essays are mostly in Armenian.

⁹ She lived in Constantinople and communicated in that language very well.

¹⁰ For about 12 years she lived in her nephew's house in Alexandria (Egypt).

The Constitutionality of Women's Education and Upbringing

Although ahead of the reforms taking place in the Ottoman Empire while drawing up and ratifying the Armenian National Constitution in 1863 (National Constitution of Armenia, 1863, p. 24), a relevant article defining women's rights was also included in it. However, the desired changes were still not present in the Empire (Hambarzumyan, 2022a, pp. 48-54), although, as was mentioned in the introduction, the flow of brilliant minds of the Armenian intelligentsia educated in the best English and French universities to the Empire was too much. However, the intellectual life and education of national minorities (here, Armenians) living in the Ottoman Empire were gradually being coordinated, and women were getting involved in those processes. On the other hand, questions arise: "How did it happen that a whole galaxy of Western Armenian female authors (editors, poets, novelists) was formed in the 1880s when women were deprived of opportunities for proper education?" and "How did they manage to engage in creative activity in the literary-cultural domain equal to university-educated men?". Probably, considering this circumstance, Srбуhi Tyusab wrote in the "Preface" of the novel "Mayta", published in 1883, that a woman had no right to have a mediocre pen (Tyusab, 1981, pp. 13-14). Tyusab did not exclude the study of various branches of science by women, but she considered the main goal of the development of intellect to be a woman's ability to hold a conversation on any topic. According to Elpis Kesaratsian and Srбуhi Tyusab, a wise woman is kind and has moderate behaviour. In her essays, Kesaratsian repeatedly highlighted the idea that a woman's education should become a necessity and gain great importance for the man who would become her husband. A woman should be educated not to please her future husband but to become wise because no one needs a stupid wife.

In the first half of the 19th century, there were no colleges or schools for girls in the Ottoman Empire yet. There were mostly day-to-day or Sunday single-gender schools affiliated with the church, but they were attended only by boys, and the rules of education were strict.

Already in the 1880s-90s, in Constantinople, e.g. the Surb Khach (Poghosian, 1953) mixed-

gender school operated on the principle of an organized school, the conditions of education of which, later in 1935, are thoroughly described by Zapel Yesayan (2018) in her novel "Gardens of Silihtar" (pp. 115-127), indicating the year of her studies there (1888). The process of girls' education in such schools also predetermined their future: the girls studying here could as well "not be happy" (by traditional perceptions) because the quintessence of the educational process itself was recorded as a deviation from unwritten patriarchal laws¹¹.

Private schools, such as Karapet Agha's in Yesayan's novel "Gardens of Silihtar", did not have clear syllabuses for the girls' education and upbringing or good teachers¹² (Yesayan, 2018, pp. 103-108) because the initiators themselves often performed the role of the teacher. However, this was also an achievement for the Armenians, who were forming a national minority in the Ottoman Empire.

As mentioned above, girls' colleges and schools were opened mainly by wealthy ladies on a charitable basis, and they themselves taught various skills to their female students. As an example, we can refer to the "College of School-Lovers", which was opened in 1867 by the efforts of Nazly Vahan, Srбуhi Tyusab's mother and later achieved exemplary results (Poghosian, 1953). "Thanks and gratitude to the guardian ladies of Ortagyugh, and especially Mrs Vahanian Nazly (Nazly Vahan), who supported "Hripsimats College" (Utudjian, 1867, p. 3). In such colleges and schools, the founding member ladies taught the girls everything they knew: reading, singing, playing the piano, embroidering, sewing hats or clothes, and so on.

¹¹ Judging by the examples described in Zapel Yesayan's "Gardens of Silihtar", we can get a clear idea of the patterns and differences of education between early and late 19th century. Zapel Yesayan's grandmother and her own examples are noteworthy. Yesayan's grandmother was not educated, because she was somehow rescued from the kidnapping of Turkish farrashes at the age of 14 and immediately married through an intermediary, while Zapel's father chooses the girl's school himself, and then sends her to Paris to get higher education.

¹² The conditions of education in the private schools opened on a charitable basis varied from strict discipline to learning the Bible by heart.

Philosophy of Education in the Works of Female Authors

The improvement of women's social position in society promoted feminist sentiments and thinking, helping to promote women's beliefs in self-perfection and hopes for self-improvement, and the confidence that they were not inferior to men in their capabilities and capacities.

In the late 19th century, women's education, upbringing, social role and position allowed them to more openly express their own desires and talk about rights and equality. The change in status, coupled with the significant improvement in education, helped women to express their demands more boldly. Thus, Western Armenian intellectual women expressed their thoughts and feelings, philosophical and anthropological perceptions by means of letters, diaries, novels, essays, publicists, and pedagogical-educational articles, publishing them in the press. They questioned the accepted traditional standards that restricted women's rights based on the evaluation of mental abilities.

In the 1880s-90s, interest in women's rights, social position and behaviour also grew conditioned by the non-radical but significant changes in the institution of marriage, which was based on the quintessence of women's education and upbringing. Seeing the highest value in intelligence, Western Armenian female authors questioned the traditionally held belief that women should adopt only femininity and rejected the irrational ideal that stupidity and incompetence should actually be encouraged as feminine traits¹³. On the contrary, they considered incompetence as an unworthy trait of an adult woman. In their works, female authors (Elpis Kesaratsian, Srбуhi Tyusab, Zapel Yesayan) rejected the patriarchal perceptions of women's nature and role in society while accepting the national. Thus, in her novel "Mayta" (1883), Srбуhi Tyusab expressed the idea that a woman should get rid of her miserable marital status and value her own *self* and the man according to merit. In the novel "Siranush", she urged women to do with forced marriages imposed by their parents because a family could only be based on love and solidarity (Tyusab, 1884).

¹³ Although, most of them (Srбуhi Tyusab, Sipil, Haykanush Mark) were considered representatives of romanticism.

Female authors were not indifferent towards women's education and upbringing (Kesaratsian, 1862b, 1879), their economic and social independence (Tyusab, 1925), and in their works or letters, they realized the quintessence and philosophy of education (Yesayan, 2018, 1977). Following the logic of their works, several directions of ideological references can be identified:

- a. reflection of man-woman social rights and equality ("Mayta"),
- b. reflection of an economic issue (conditioned by education and work, in particular) ("Araksia or the Governess"),
- c. social problems aimed at overcoming unwritten patriarchal laws and taboos (novels "Siranush", "A Girl's Heart", "Gardens of Silihtar", Elpis Kesaratsian's essays),
- d. vectors aimed at the realization of voice and speech, as well as men-women rights and equality (Kesaratsian, 1862c, pp. 2-4), etc.

In the works of Western Armenian female authors, we can meet two types of women: *ill-educated and sometimes illiterate* characters of lower and middle classes, who have completely unsolvable social problems or live at the expense of their husbands, and a new type of women, *educated and advanced*, who earned money on their own, such as Araksia (Tyusab, 1925).

The institute of *family*, often seen as a mutually beneficial union with equal wealth, status, and social standing (without asking or caring about the personal preferences of the parties), was now seen as a partnership of people with common interests who longed for happy family life. The ideological contrast of this problem is present in Srбуhi Tyusab's novel "Siranush" (Tyusab, 1884).

According to the new way of thinking, a woman should also have a voice in choosing her future husband whom she would trust and who could value and treat her as her dearest friend ("Araksia or the Governess"). Moreover, a wife should receive a good education in order to become a worthy companion for her husband. Despite all this, women still held subordinate positions to their husbands, and patriarchal traditions were still strong in society, as women were economically and socially dependent on their husbands (Sipil, 1891).

At the end of the 19th century, the improvement of Western Armenian women's education in the Ottoman Empire was partially conditioned

by the literary-cultural awakening, which included not only women's works but also theatre, public libraries (Hambardzumyan, 2022b, pp. 61-70), publishing houses, and editorial offices as part of it.

The Philosophy of Education and Upbringing in Elpis Kesaratsian's Essays

Elpis Kesaratsian (1830-1913), the first female author of the literary and cultural awakening of the second half of the 19th century, played a tremendous role in the education and upbringing of women. He believed that women occupied a lower position compared to men, not because of natural differences but because of a lack of education. According to Kesaratsian, the most important thing in education is not just the acquisition of knowledge but also the training of the mind. She advocated the establishment of educational centres for women, although, in the 1850s-60s, many still considered the idea absurd.

Kesaratsian's essays give us a hint that she was not religious, although she considered women's education to be a combination of moral, educational and national goals. Kesaratsian saw the main goal of women's education and upbringing as the continuity of women's development. He believed that a woman should continue to be educated after marriage as well because she will also be educating her children (Kesaratsian, 1879, pp. 48-70).

According to her, ignorant mothers raise ignorant children, and then these ignorant children become incomplete members of society. According to her, such an approach can correct the existing mistakes and improve the future of generations because by gaining wisdom and getting the necessary knowledge, women can then pass this knowledge on to their children. Such an approach aims at liberating women from the ignorance imposed by social tradition to become a source of solid and useful knowledge so that women's spiritual nature is no longer neglected.

Elpis Kesaratsian made the philosophy of women's education more comprehensive. The advantage of this idea was that she did not mean only the education of upper-class women. In her essays "Upbringing of Maidens" (Kesaratsian, 1862b) and "Parents' Education" (Kesaratsian, 1879), Elpis Kesaratsian tried to draw women's

attention to the need and significance of education, persuaded them to leave their usual frivolous lifestyle and turn to spiritual development (Kesaratsian, 1879).

Kesaratsian believes that women will not give in. Moreover, they will raise their merits with education, and men will appreciate them. It is noteworthy that in her philosophical thoughts published in Theodik's "Amenu Taretsoyts" (Everyone's yearbook), Kesaratsian has a rather aggressive disposition towards men, blaming them for the lifestyle of women only thinking about clothes and coquetry. According to her, girls and boys should be brought up under equal conditions so that they clearly realize their place and role in society. Moreover, Kesaratsian urges to drive away the mediocre "crow men" who have unfairly taken the place of wise and thoughtful women: "Many times we have seen that a woman is more thoughtful, more organised and more economical than her husband, but she is forced to willingly and blindly obey her violent husband, for the woman ought to be a tongue-tied bird according to the blind law, and the man, like a crow, ought to domineer boldly" (Theodik, 1911, pp. 128-130). Kesaratsian believed that education should only derive from women's real interests and that education should in no way seem too difficult or unattainable. One shouldn't memorize words for hours but learn the material meaningfully. One should learn as many languages as one needs to read useful authors. Instead of reading a huge number of meaningless magazines or books, they should read well-chosen quality literature.

Kesaratsian's ideas are also noticeable from the point of view of women's piety and morality, but at the same time, she believed that they should seek the meaning and truth of things and phenomena as a combination of piety and reason. Therefore, at school, girls should be educated in a simple and unpretentious environment, where they should learn to be content with the few things they have (Kesaratsian, 1879). It should be noted that Kesaratsian was also one of the founders of the "Plain-Loving Armenian Women's Society" (Poghosian, 1953). According to her, a woman who has self-respect will not spend money on her appearance and will never be proud when the poor bless her kindness. Thus, according to the editor, piety and grace are the bases on which an educated, well-brought-up

and happy society is based, whose soul is full of love, and there is no room for envy and vice (Kesaratsian, 1879). In 1862-1863 Elpis Kesaratsian's essays caused intense controversy in society.

Conclusion

In the second half of the 19th century and the beginning of the 20th century, it was still difficult for men to imagine that a woman could become a writer, editor, publisher, scientist, or politician. They rejected the idea of women being smarter than men or having equal rights with them, at the same time accepting them.¹⁴ As Kesaratsian and other female authors believed, a woman's education and philosophy should be realized in the process of overcoming the perversity, whim, stubbornness and bullying of an uneducated woman, making her a good mother, a reasonable and tolerant woman. Women wanted equality not only in the field of education but also of literary-cultural, socio-economic and political. Only in the late 19th century were Western Armenian women intellectuals able to achieve rights to higher education and employment. The end of the 19th century was marked as an important turning point with respect to the position of Western Armenian women. The second half of the 19th century and the beginning of the 20th century can rightfully be considered the era of Elpis Kesaratsian, Srбуhi Tyusab (Vahanian), Sipil (Zapel Khanjian), Haykanush Mark (Topuzian), Zapel Yesayan, and other famous female authors, who made their important contribution to the development of Armenian Literature, the philosophy of education and the improvement of society. They proved to have abilities and talents equal to men in various fields and could be perfect speakers, writers and poets.

Gender identification factors are implicitly present in the philosophical and pedagogical literature of the second half of the 19th century and the beginning of the 20th century. They are the main components of the structure of the gender system in pedagogy and play a significant role in the differentiation and shaping of genders.

¹⁴ There are many pro and con articles about it in the press.

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SOCIAL AND PEDAGOGICAL FACTORS OF MANAGEMENT IN THE EDUCATIONAL SPACE

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Abstract: The article examines the socio-pedagogical factors of management in the educational space as a need or phenomenon and social necessity. Emphasis is placed on the natural, a priori endowment of the desire to control the power of all living organisms to the consideration of management as a kind of response of an organism or individual to the requirements of social structure. It was found that the principle, in this case, is the provision that the process has a psychological and social nature, i.e. is carried out in society in a managerial manner and according to certain government standards. Whatever individual, social, political, or psychological forms they acquire in a historically specific type of education, culture or subculture, in the end, society itself determines its essence and direction, priorities and values, purpose and method of organization. *The aim* of the article is a philosophical and logical-methodological analysis of management as a specific educational and social phenomenon and an important social institution and as a natural need of the initial mental impulses of the individual psyche, not in a political but in a behavioral sense.

Keywords: power, subjectivity, activity, society, education, management, pedagogy, philosophy of education, socialization.

Introduction

Nowadays, the relations between human subjects which arise in the process of social interaction are always filled with power-subject content and therefore turn out to be power-subject relations.

It is known in the educational process that “true management is the ability of one subject to influence the states and actions of another subject, to determine them. In this regard, the determining factor is not the availability of objective power resources and capabilities but the psychological

possession of power, mutual subjective assessment of power means and capabilities of the participants in the interaction. Due to the authoritarian influence in education, the student-individual subject acquires the ability to reflect on his subjectivity, realize the presence and experience of the contents of his own intersubjectivity and transcendence, acquires the desire and ability to own the world and himself in the world, seeking to avoid individual freedom to a psychologically comfortable existence.

In fact, education in its traditional forms and methods does not have time to adapt to change, which leads to its serious deep crisis, overcoming which requires new management and educational paradigm. The development of this paradigm is almost impossible without a deep philosophical understanding of the meaning of education itself, its current crisis, and ways and means to overcome it effectively. This understanding is the subject of the study of the phenomenon of power as management, as it can exist in various forms. In order for the education system to be able to effectively fulfil its extremely important and responsible role, it must be substantially restructured on an innovative basis. First of all, it is necessary to resolutely overcome the generally recognized crisis of the world educational management system in education. Its cause and, at the same time, a significant manifestation is the inconsistency of the goals, content and nature of traditional education with the new realities of modernity and new social needs, which are due to the peculiarities of innovative development. There are two main approaches to understanding the nature and content of management in education. According to the first approach, power is seen as a somewhat abstract theoretical reflection on the nature and development of education. The second approach considers the task of forming a culture of philosophical thinking in teachers, the ability to comprehend the goals and meaning of their activities and the problems that accompany it as well as instilling such a culture in students as future professionals.

Development

As a result of the contradictory interaction of these trends in the late XX - early XXI century, the world became different from twenty years ago. It

is defined by another spirit - the spirit of interaction and interdependence of peoples and cultures and, at the same time - the spirit of internal independence based on awareness of self-sufficiency and ability to independent development, the spirit of disobedience to external influences imposed by superpowers. It is clear that the preparation of the individual for life should be different. Obviously, the role of education and upbringing must change. How are these variables taken into account at the level of state educational policy? Despite some positive developments in the last decade, the situation in Ukraine's education remains difficult. Unfortunately, we are entering the 21st century with the same problems that prevented us from reaching the level of developed countries in the past and which we simply do not have today. In accordance with the requirements of the "spirit of globalization and anti-globalization", we must form a high professional who would at the same time be a patriot of his homeland; a highly cultured person who mastered the full range of humanitarian culture. Where globalization processes unfold contrary to humanitarian and national priorities, social cataclysms and disturbances arise. People are not satisfied with the imbalance of interests of international political institutions and business structures with the hopes and aspirations of the world community. Opponents of globalization are united by a general rejection of the negative consequences of this process - the polarization of wealth and poverty, permanent hunger in the "third world", exploitation of child labour, genetic manipulation, environmental destruction, wage decline, and hegemony of capital. Humanitarian values are an essential feature of sociality, humanity, and civilization. Without them, humanity simply cannot exist. Experiencing any crises, wars, recessions, clashes and cataclysms, humanity always returns to humanitarian priorities as a single spiritual core, the basis of its existence. A similar return is observed in the context of overcoming the negative effects of globalization. Education must be the first to respond to this return. "Management in education exists regardless of our worldview, challenges of time, reflection, feeling and at the same time with them, through them and thanks to them. And today, management in education inspires us to live and to prepare for its perception is carried out through society and culture, science and religion, and art. "First of all, we un-

derstand management as a single philosophy of education which makes it possible to organize it (both in content and form) in accordance with the general historical tradition and the challenges of modern times.

In the life and professional activity of many people, there comes a time when gaining experience and achieving a significant level of competence leads to the need for a deep philosophical understanding of the meaning and purpose of this management activity. This understanding usually pursues the following three goals. First, the general critical focus of this understanding opens up opportunities for significant improvement of both management activities and increases efficiency. Secondly, philosophical comprehension allows a person to more clearly determine the compliance of his chosen profession and professional activity to their abilities and natural inclinations. Third, this understanding also actively contributes to the personal, spiritual and cultural development of man. It can even be argued that it is in the pedagogical field that these circumstances are most clearly, fully and vividly manifested. This is due firstly to the significant social significance of higher education management, secondly to the complex structure of professional activity of teachers, and thirdly the need to ensure not only the highly professional and social competence of future professionals but also their proper education and personal development. Today we have become not only witnesses but also direct participants in a qualitatively new stage of governance and development of human civilization. Its main feature is the transition to an innovative type of world development when changes in almost all spheres of public life are happening so fast that we do not have time to comprehend them. Under these conditions, society puts forward fundamentally new requirements for the education system, which should play a decisive role in their staffing in preparing the younger generations for success and activity in an innovative society.

In the intellectual history of mankind, there is a close interaction of management in the educational space. Any pedagogical management system has always been based on a certain worldview system.

And although one or another person periodically feels discomfort and kind of, as Freud wrote, “dissatisfaction with culture”, he tries,

according to Albert Camus, to “overcome the absurdity” caused by contradictions and often “breaks” beyond the existing, social harmonious culture, brilliantly demonstrates its individual creative abilities, everything eventually returns to its place: his “genius breakthrough” becomes public property, and he himself - a genius or a crazy, outstanding, historical figure or an ordinary person whose importance is determined by society, specifically historically, and not otherwise. Management is a mechanism for its implementation on the subconscious and social levels. Moreover, the subconscious in man, as a rule, is specific and creative; social is reflected and implemented in education.

From the point of view of philosophy, management is a reflection of society and the worldview of the individual.

First of all, we emphasize the need for management, which exists in the worldview, the mentality of the individual. Psychoanalysis interprets power management as a natural need as a symbol, pathology, gift or social necessity, not often interpreted as symbolic, i.e. “false”. The emphasis has always been on the subjective side of power as a social phenomenon. In our view, management is primarily an attitude towards others and the need for self-realization.

Today, power is fear, violence, phenomenon, need, hatred and love, selfishness and altruism, and so on. The desire for power also had its forerunner in psychology – A. Adler (1997), who tried to convince humanity that the biggest problem is not sexual needs but a sense of inferiority due to experiencing their real or apparent inferiority from other people, including sex. Both the existential fear of the unknown and the unwillingness to leave the psychological zone of comfort motivate one to seek compensation through the acquisition of control-power over others – teacher-student, comrade-girlfriend, employer-subordinate, president-people. We agree with Freud and Adler’s psychoanalytic theory that there is a need for sex and power in the human subconscious. In many psychological and sociological concepts, the concept of power is seen as central, basic from which other categories are derived, which are in a position dependent on the category of power. This was especially characteristic of the scientific developments of the twentieth century. B. Russell proposed to consider power as a fundamental explanatory con-

cept that unites all the social sciences, similar to the concept of energy in physics (Heckhausen, 1986, p. 307). G. Yavorska (2000) notes that in the late twentieth century, the concepts of power and authority, together with value orientations and instructions, determine the main directions of development of the social theory (p. 97). The main reason for such considerations is that power-subject relations permeate all human relations and appear as their essential and integral characteristic. In each case of interpersonal interaction, the attempt of its participants to determine the physical, mental, and social activity of the partners in some way can be more or less clearly traced. At the same time, it should be noted that not in all variants of interaction, the power-subordination relations constitute its essence are decisive and leading. However, in some cases, this is true, and in others - the authoritative characteristics of the interaction, at least, to some extent, nuancing its philosophical and psychological content. At the level of pedagogical and economic conceptual aspects, power is first of all correlated with the category of dependence in its broad sense close to the categories of "connection", and "relation". From a logical point of view, however, such an understanding of them is more justified when dependence is considered as a psychological and existential category. First of all, in our work we emphasize power as a managerial relation. It is in this case that power acquires the status of the essential submission. First of all, the existential-psychological moment of F. Nietzsche identified existence with the will to power. He understood this will as an insatiable desire to express or use power, to use it as a creative instinct (Nietzsche, 1993, pp. 329-414). Such pancratism has had and still has many followers: power is called a fundamental aspect of the life process, understood as broadly as possible, identifying with the concept of dependence, interpreted as "dissolved" in a society where it belongs to altogether and to no one in particular (Ilyin, 2002), considered as a real and inevitable source of human relations (Moskovichi, 1996) recognize as a common integrator of many finite human tendencies (Kaverin, 1991). As dependence and management power has a priori existed and will always exist. It unites all objects and phenomena and is an integral attribute of their interaction. The same can be said about power in the human environment. It is often interpreted as

a category of existence between people (Groshev, 2000; Keizerov, 1973; Pistriy, 1998; Proleev, 1999). And in this sense, power as government should not be considered as a purely social, political, religious or economic phenomenon. In the context of the outlined problems of the category of power, such its attributive characteristic as economic subtext is expressed. People aspire to the power to satisfy their material needs and, first of all, to have an economic resource. First of all, we emphasize the analysis of the philosophical and economic subtext and the structure of power, the identification of semantic characteristics and motivational sources of power-management interaction; Firstly, we are talking about the socio-psychological nature of power. Here the main attention is paid to the psychological content of the desire for power in the structure of personal motivation (A. Adler), biopsychological preconditions of social control (M. Foucault), the psychological essence of the mechanisms of social influence (Zimbardo & Leippe, 2000), the place of power in the system of socio-political relations (Wiatr, 1979).

At least two positive points can be seen in relying on such a broad methodological basis. First, it is about ensuring the economic component of the already mentioned comprehensiveness by highlighting the many links between mental phenomena of different levels, which are manifested and actualized in the discourse of intersubjective interaction. Secondly, the involvement of a wide range of methodological provisions provides a view of the philosophical and psychological approach, the blemo (krato) centrism (although moderate problem-centrism is always inevitable because, without it, the study loses its purpose). However, a third remark should be made that the status of the central problem in this study should be claimed by the authorities in all the breadth and completeness of its content, but the "central" was the intersubjective interaction. The analysis of power-subordination relations through its prism, it is hoped, helped to prevent excessive fascination with power issues and, at the same time, contributed to the adequate disclosure of essential and important characteristics of power - the most interesting psychological phenomenon.

In philosophical conceptions of power, its two main variants are often compared and contrasted: power coercion and power influence (manage-

ment). This division is fundamental to the philosophical, economic, and pedagogical understanding of power as management. In some cases, power and governance are seen as quite different, psychologically polar ways of exercising power. In others, the psychological nature of management as a variant of power itself is denied, and the psychological content is recognized only in various forms of managerial-authoritarian influence. If we interpret the existential connection as primarily intersubjective, then we should obviously prefer the second of these two understandings of power management.

Of course, the simplest, even the most primitive understanding of power means seeing in it primarily a coercive, psychological, psychosomatic concept.

First of all, management could be considered a mandatory need for the individual in view of his socialization and formation, and each person assumes that he seeks to control and subjugate, which reveals his existence. A person always experiences a sense of fear to some extent, and this feeling motivates him to take measures to overcome or avoid a situation of threat. Of course, this situation does not disappear by itself, so a person must apply a certain control element to the threat carrier.

The next type, according to Fromm, is irrational violence for revenge, the purpose of which is to calm the inner world, to restore the lost mental balance. Even more compensatory violence is subordinated to this function. Finally, another type of violence is the archaic thirst for blood, the complete embodiment of which is murder. Then the coercion over the soul again turns into coercion over the body. If you cannot master the soul, master the body. And thus, the subject of coercion regresses to the initial states. However, quite often, real power is recognized as one that does not contain an element of violence. Violence is coercion and possession, but not real power. Violence, says T. Boll (1993), is not power but its lack; it is pseudo-power. And the most obvious condition for the effectiveness of power is a combination of elements of coercion and influence. Effective enslavement cannot be achieved by a single tool - either violence or ideology, Foucault (1997) wrote: enslavement can be direct and physical but not violent. It can be calculated, organized, and refined but still have a physical nature. Thus, it should be about

the optimal combination of controls. We are always ruled and forced to command because this is how our lives are arranged... S. Moskovichi (1996) also speaks about this: on the one hand - violence in various forms; on the other - the government that justifies and sanctifies domination. Internal faith, which complements external violence, is a formula of management. Thus power exists only when there is a more or less significant influence of one subject on another. This does not mean that coercion as a fact of interaction can be psychologically ignored. There is every reason to believe that psychological influence is born and derived based on initially non-psychological coercion. Moreover, initial coercion in its various forms and meanings is obviously the basis not only for the ability to reflect psychological influence but also for the emergence of subjectivity itself in education. It is possible that these two processes in the very first stages of the subject's development constitute a holistic process. If physical coercion and violence against the body fully and adequately satisfy all the needs of the individual, then his departure from the passive object of coercive power becomes unnecessary and even impossible. However, in the real existence of a living individual, there is always a kind of gap between the level of existing needs and the level of satisfaction through forced external intervention. Thus, greater or lesser dissatisfaction with the need motivates the individual to go beyond a purely physical or biological situation and take a specific position of readiness to experience extra- and supra-coercive influences. As the subject develops, he develops the ability to perceive and distinguish between various forms of coercion and power, such as physical and social coercion, violence against body and soul, physical violence and psychological authority. In the early stages of development, such attributes of physical coercion as pain or fatigue push the individual both in the direction of submission to him and in the direction of liberation from him. In both cases, the corresponding behaviour becomes a fact of mental life, and coercion acquires the character of psychological influence. In a highly developed subject, behaviour as a reaction-response to coercion often appears as an important structural element of his value orientations, and decision-making in a situation of coercion has a significant moral colour. Thus, power as coercion "in

its purest form” does not exist psychologically: coercion which causes a psychological response turns into influence. Therefore, the psychological understanding of power often means the interpretation (but not identification) of it as an influence. This interpretation of power obviously focuses on external to subjective assessments and values of the circumstances of interaction. It is more about achieving the desired effect as a result of influencing the behaviour of another individual. Here we see the difference between power as a dispositional influence and power as an influence for the sake of control. It is also given to the interpretation of power as the influence of the manipulative or magical (Dyurvill, 1993; Kurbatov, 1996; Shostrom, 2002). Speaking about the grounds for identifying power and influence, V. Kunitsyna and others note that firstly, both power and influence imply the presence of a subject and object of influence. Secondly, it is almost always an influence on the motivational sphere. And thirdly, such action always has consequences. However, they insist that the understanding of power as an influence should be complemented by the recognition of the asymmetry of relations between members of such interaction. Power relations are always asymmetric, and this criterion brings the concept of power closer to the concept of manipulation than to personal influence (Kunitsyna et al., 2001, pp. 158-161). The phenomenon of management has a manipulative influence needed by the subject for self-affirmation: according to the ability to act on others - a sure sign that you exist and that this existence matters, so the impact can be interpreted as a special action, which generates the event of existence (Tatenko, 2002). Thus, it can be either about influencing another subject in order to make him dependent on himself (as well as himself from him) or about influencing the established order of things, about the appropriate arrangement of the common space of interaction with another subject. Power coercion and power influence can be seen as the poles of the authoritarian, critical continuum. At the pole of coercion, power as a psychological phenomenon does not exist because “pure” coercion precludes the involvement of “subordinate” subjectivity in the process of interaction. In education, management has a manipulative nature. R. Aron (2000, pp 68-69) proposes to distinguish between strength and power: power is the ability of a per-

son to influence the behaviour or feelings of others. So when power uses force, it becomes real power. According to M. Ilyin and A. Melville, power, on the one hand, is an influence of a special kind, and on the other - the ability to achieve certain goals and the ability to use certain means (Ilyin & Melville, 1997). R. May (2001) speaks of two dimensions of power: possibilities and realities (p. 114). We find an interesting substantiation of potential and real power in E. Canetti. Comparing power and violence, he said that violence is more direct and urgent than power. Instead, procrastinating violence becomes power. Power is much more general and extensive, includes much more and is not as dynamic as violence (Canetti, 2001). Thus, Canetti identified real power with violence while power in general, firstly, has a broader meaning and, secondly, is just a set of potential opportunities for violence.

Conclusion

Thus, we can assume that power as such is, to some extent, a social illusion, a convenient and acceptable for human consciousness way of interpreting the functional content of human relations. Relationships are concluded more independently of the subjective aspirations of man and more in accordance with the general laws of inter-object relations in the environment. Instead, the average person, incapable of realizing such overly complex dependencies, interprets these relations for himself in the categories of power-subordination relations, and thus the function of interaction becomes the function of power. Since power is an integral property of the interaction between people, such interaction does not exist without power-subordination relations. At the same time, there is no power outside the interaction. In many psychological concepts, especially personality-oriented power is interpreted as personal ability, a set of dispositional characteristics of the individual. Those who can potentially interact with each other already have various opportunities to take a position of power or subordination. However, before interaction, these possibilities exist only potentially. First, such personal abilities are the product of the previous intersubjective interaction within which the personality was formed. Secondly, only the process of interaction itself, in the end, places its partici-

pants in positions of power. With the exception of pronounced psychopathic and mentally problematic individuals, each person in interaction with others is more or less guided by social norms and patterns that this interaction must meet. At the forefront here are institutionalized social roles that individuals take on according to their own desire and the pressure of the environment. Thus, the subject of interactive behaviour in its manifestations combines its own critical properties and socially conditioned power-subordinate functions. In the process of interaction, this behaviour is detected, interpreted, and changed in accordance with similar behavioural manifestations of other participants and the context, primarily semantic, of the entire interaction. M. Weber (1993) wrote that the struggle as a desire to oppose their will to another will is potentially inherent in all kinds of jointly directed actions. Thus, power is not an integral attribute of interaction but its potential characteristic, which makes it even more similar to a specific function. On the contrary, T. Parsons (2000) noted that a person holds power only to the extent that his ability to influence others and achieve or maintain what he possesses is not authorized institutionally. That is, if Weber's actual power and socially assigned functions seem to be identified, then Parsons insisted on distinguishing them. Power is not a property that a person has but the result of interpersonal relationships in which one person looks at another as superior to himself (Fromm, 1990, p. 142). The essence of power is determined by the fact that it is the main means of a meaningful combination of actions of many people to achieve agreed or at least generally understood and accepted goals (Ilyin, 2001). Power is also an inevitable, even desirable context of psychotherapeutic interaction (Massey, 1987). However, power relations should not be understood as being determined solely by mutual agreement and understanding. Understanding is based on conflicting relationships. Thus, M. Foucault wrote that power should be understood not as a right of ownership but as a strategy that the consequences of its domination should be attributed not to appropriation but to certain inclinations, manoeuvres, tactics, techniques, and methods of functioning. In power, one should see a system of always tense and always active relations rather than a privilege that can be taken away (Foucault, 1997). The phenomena of pow-

er are based on the widespread situation of social conflict, which arises from the incompatibility of the goals of different people or the means to achieve them (Heckhausen, 1986). Thus, a certain process becomes necessary in order for the initially conflicting relations of the power-subject dependencies to become more orderly and moderate.

Psychologically sound power is the ability of one subject to influence another, to motivate him to perform / not perform certain actions, and to change his mental state and psychological properties. Psychological influence in the interaction of two human subjects, firstly, is always mutual, secondly has a different subjective meaning for each of them and, thirdly, causes more or less asymmetry of the relationship while complete equilibrium is rather situational with the exception. The actual use of power is the embodiment of always potentially greater and never fully used power capabilities of the subject and the realization of the power context of the situation; before being realized, power must exist potentially as a set of certain conditions - intra- and inter-subject. The only space where such conditions can arise is intersubjective space because power is not directed at another subject, even if only in the imagination of the subject of power influence has no psychologically authoritative meaning, i.e. is not power. Individual subjects interacting in the social space carry out a continuous exchange and coordination of mutually oriented positions. An essential characteristic of such positions and their exchange is the power-subordinate relations that are formed and function between the subjects. Since in society, there is not two, but a strong force of subjects interact at the same time this process can be characterized as a continuous circulation of power which gives it a regulatory function in the social environment. This functioning of power leads to the formation of a social structure. However, this very power immediately and at the same time destroys the structure, making it temporary and transient because the main form of its existence is a potential existence which can be realized only in the conditions of interaction between the subjects. Such interaction cannot be an incessantly repetitive structure; it constantly changes the positional relations of the interacting subjects and thus destroys the structure, bringing elements of spontaneity to it. Power is rather a property of interaction, the re-

sult of relationships that develop between individuals who are in a certain relationship rather than the dispositional characteristics of the individual or society. In the process of legitimation, they can be disposed of, turning into relatively rigid social relations while remaining basically an interactive rather than an attributive work.

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ORIENTATION STRATEGIES AT APPARATGEIST ERA: DISTRIBUTED COGNITION AND ROMANTIC IDEALS OF EDUCATION

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Abstract: In this article, we examine digitalization in its relation to the problems of educational philosophy. We argue that the set of changes that have taken place in recent decades, referred to as the Apparatgeist era, has led to the necessity of rethinking education in terms of an orientational perspective. We will show how the philosophical notion of orientation relates to the digital transformation of space and the emergence of hybrid space on the one hand and to the German Romantic ideas about the essence of education on the other. However, we do not intend to take a comprehensive look at all Romantic ideas about Bildung: the involvement of education in politics and social structure, the emphasis on aesthetic issues, etc., may also find interpretations in today's conditions, but the main focus of our research is on the problem of orientation in education and the realization of this goal on the basis of Romantic ideals. In doing so, we intend to pay special attention to specifically Early German Romanticism as having defined the non-classical vector of the development of the intellectual tradition in general and the later Romantic ideas in particular. Finally, we investigate how in the concept of distributed cognition, one can find opportunities for the implementation of the orienting function of education, corresponding to the Romantic notions.

Keywords: Romanticism, emerging media, geomedial, Apparatgeist, education, orientation, spatial turn, Bildung.

Introduction

Despite the implicit presence of the theme of orientation in the history of thought since Antiquity, it is fair to assume that a focused conversation about the de facto philosophical meaning of this

concept begins with Immanuel Kant. In his essay "On the First Ground of the Distinction of Regions in Space", published in 1768, the German thinker addresses the problem of orientation, noting the almost inseparable connection of this process with spatial problematics. An a priori ability

to distinguish the sides of one's own body essentially forms the basis of orientation in geographical space. The ability to distinguish what is on one side from what is on the other, multiplied by the fundamental impossibility of two sides occupying the same space at the same time, according to Kant, is supplemented by experience. Experience allows us to register features of the world around us, such as the mutual arrangement of the stars or the direction in which the sun rises. The task of orientation becomes the correlation of distinguishing the sides of one's body and the spatial features of a place.

Immanuel Kant gave a clear definition of the process of orientation only 18 years after he first addressed this problem. In "What Does It Mean to Orient Oneself in Thinking?" (Kant, 1998, pp. 4-5), he writes: "In the proper meaning of the word, to orient, oneself means to use a given direction (when we divide the horizon into four of them) in order to find the others - literally, to find the sunrise. Now, if I see the sun in the sky and know it is now midday, then I know how to find south, west, north, and east. For this, however, I also need the feeling of a difference in my own subject, namely, the difference between my right and left hands. I call this a feeling because these two sides outwardly display no designatable difference in intuition. If I did not have this faculty of distinguishing, without the need of any difference in the objects, between moving from left to right and right to left and moving in the opposite direction and thereby determining a priori a difference in the position of the objects, then in describing a circle I would not know whether west was right or left of the southernmost point of the horizon, or whether I should complete the circle by moving north and east and thus back to the south". Orientation is thus a necessary condition for the possibility of any kind of movement.

Along with the primary spatial orientation, Kant distinguishes the mathematical orientation (which, in fact, is also spatial) and the logical orientation, i.e. the orientation in thinking: "By analogy, one can easily guess that it will be a concern of pure reason to guide its use when it wants to leave familiar objects (of experience) behind, extending itself beyond all the bounds of experience and finding no object of intuition at all, but merely space for intuition; for then it is no longer in a position to bring its judgments under a determinate maxim according to objective

grounds of cognition, but solely to bring its judgments under a determinate maxim according to a subjective ground of differentiation in the determination of its own faculty of judgment" (Kant, 1998, pp. 5-6). In other words, just as in geographical space, orientation is a necessary condition for the possibility of constructing routes and following them, so in thinking, it becomes a condition for the action of pure reason. Following Kant's logic further, we find that without orientation, the activity of practical reason is also impossible - judgments about freedom and morality will always be partly the result of orientation in its practical (in the Kantian sense) dimension.

The return to the theme of orientation in philosophy has been most notable in the late 20th and early 21st centuries, primarily through the efforts of Werner Stegmaier. In 2008 the contemporary German thinker published a work entitled *Philosophy of Orientation*. The publication became a starting point for the development of modern research in this field. It is no coincidence that the issue of orientation, initiated by the philosopher Immanuel Kant, who taught and researched geography, has been revisited precisely in recent decades, that is, after the spatial turn. Spatial problematics has moved to one of the central positions of humanities research and philosophy. And among the most significant reasons for this move are radical shifts in the content of understanding of space itself and the basic spatial categories. We are referring here to the formation of the so-called hybrid (Kluitenberg, 2006) space, the process of inseparable connection of virtual and real. Changes in the content of key orientational concepts lead to the need to reconsider the problem of orientation as such, which is reflected in the works of Stegmaier.

Orientation and Cognition

Following Kant, Stegmaier (2008) argues that orientation is the primary condition for any active action. Thus one must be oriented before he/she can determine anything. It is the lack of orientation, the disorientation, that prompts the attempt to define. In this way, orientation is not only a condition but also a goal of the theoretical-cognitive process.

It is Stegmaier (2008) who focuses on the fact that orientation is necessary not only in geogra-

phical space but also in human interaction, communication, morality, politics, business, religion and education (p. 15). Orientation implies the ultimate situationality of the world - like Heraclitus' river, into which one cannot enter twice; one cannot be in the same cognitive situation twice. Orientation begins to be seen as an ever-present process accompanying the experience of living everyday life.

Here Stegmaier points out the duality of the process of orientation: Orientation always ends with orientation. The subject's constantly expanding image of the world, even facing previously familiar phenomena, will partly process them in a new way but still rely on previously gained experience, i.e., on previous orientations and orientations. The source of orientation is the subject him/herself, and he/she, in a certain sense, turns out to be a condition of this process and its goal.

Apparateist and Emerging Media

In the middle of the past decade, Klaus Schwab (2016), founder and president of the World Economic Forum in Davos, released his book "The Fourth Industrial Revolution". It was the result of years of expert talk about the transition to Industry 4.0, characterized by the involvement of AI in basic production practices, as well as global changes in the specifics of technological communication, leading to a fundamental reinvention of market strategies. Indeed, the largest cab services today do not have a single car. The leaders of the tourist real estate market are companies that do not rent a single room of their own - market dominance is increasingly less determined by material resource operations and is moving exclusively to the sphere of social-intellectual management.

However, the most important thing is not the economic consequences of the anticipated onset of the Fourth Industrial Revolution. Against the backdrop of market processes, a revolution in the content of humanitarian practices is also unfolding. The integration of convergent media into everyday practices significantly expands the role of communicative processes, which now have an ontological status. A global network permeated by communications surrounds the subject, becoming an integral element of being. "Entering" the Internet is no longer a purposefully volitional

act. The integration of AI into everyday processes, as well as the ubiquity of mobile and personal communication technologies (PCTs), have played a decisive role in changing the content of cognitive practices. Almost a decade and a half before Schwab, the enormous role of PCTs, beyond the merely technological, was documented by James E. Katz and M. Aakhus (2002), who proclaimed the theory of Apparateist, which literally means "spirit of machines" (pp. 301-318). The theory, which remains a focus of the scientific community, is designed to examine the relationship between humans and modern technology and the cultural, social, and other consequences that result from it.

An extremely important characteristic of the Apparateist era is not only the static presence of PCTs and the specifics of people's interaction with them but the inherent constant change and dynamism of media space. A popular approach in recent years to defining modern media as emerging media also points to the ongoing dynamics of change in the digital environment. "After two decades of new media evolution, the update of a generation of new media occurs in such a short time that redefines what constitutes "new media". Even the newest media start to age right after their birth. While we can continue to use the term "new media" to refer to any media recently come into being, we consider "emerging media" a more appropriate term for the newly developed media devices and the communication channels using digital technology and more or less adapted from the old media" (Li, 2015, p. 3).

Juliet Floyd and James E. Katz (2016) emphasize even more the speed and inclusiveness of emerging media in their Introduction to Philosophy of Emerging Media: Understanding, Appreciation, Application (first published in 2015). However, the authors not only emphasize the very speed and pervasiveness of the new patterns of cognition and action but also capture the anthropological question both in terms of the dichotomy of human-machine and human-human: "Emergence ... also cover here the remarkable speed and increase in delivery and amalgamation of speech and thought and deed. ...Nowadays, the fabric of an individual's daily life is tracked, recorded, and analyzed. ...As digital devices become increasingly embedded inside everyday objects, we speak increasingly of an "Internet of things" as well as of "trolls": humans with ha-

tred, contempt, and political agendas hiding within the darkness of the Internet we have built, ready to pop out and shame, stalk, and mass around the delivery of sheer firepower and murderousness to targeted groups and individuals. Here emergence lies less in the problem of the difference between human and machine and more in the concept of the human being itself” (Floyd & Katz, 2016, p. 3).

Educational Practices in Hybrid Space

The subject in the Apparageist era is at the intersection of “real” and “virtual” spaces regardless of his/her will, social position, or values. The spatial nature of the close integration of emerging media and humanitarian practices has been the subject of urban studies by Scott McQuire, professor of media communications at the University of Melbourne. The most significant changes in urban space have allowed the scholar to speak of the advent of the era of “geomedia,” that is, the inseparable unity of topos, events, communication and technology. “The key point I want to draw out in this context is that ubiquity is not just about the capacity to do the same thing – such as watch television - in a new place, but involves a profound transformation of social practice,” McQuire (2017) writes (p. 3).

Talking about the existence of some independent “virtual” as well as about the independence of “real” space is inadequate to the current state of the urban environment and even more so to the prospects of its development. It is not quite correct to talk about “augmented” reality because “augmentation” implies the possibility of disconnection, which is completely unimaginable in the conditions of the 21st-century city. In urbanism and media studies, the space that combines the features of “real” and “virtual” is now increasingly referred to as “hybrid”. McQuire uses urban space to show that digital communications and emerging media are constantly involved in processes of orientation (though he does not use the term).

It is also important that the development of technology and the habit of its ubiquity increasingly dissolve it into the fabric of everyday life, which relegates it to the periphery of attention as something to be taken for granted, but its influence only grows in this background. From the

point of view of philosophical perception, it is an orientation that is the central category encompassing all iterations of hybrid space. In this case, in a situation of constant change in the media environment and forms of communication, orientation, being directly aimed at positioning the individual, that is, at the ability to know and act in new conditions, proves to be the most reliable goal of the educational process. Educational practices are given not only a shell in the form of technological innovations (such as interactive whiteboards and distance learning courses) but also the opportunity for unprecedentedly deep integration of material and the sociocultural sphere.

Thus, integral and primary to education in the Apparageist era becomes the ability to teach orientation and self-education in a changing environment. In terms of educational theory and specific disciplinary approaches, there are concepts for the development of what can be considered a guiding vector in education. However, the construction of fundamental educational strategies should be found most effective when it is rooted in philosophical experience. The focus on self-education and the involvement of figurative categories in discovering the world directly correlates with the notions of education characteristic of Romanticism.

Romantic Ideals of Education in the Context of Orientation

An investigation of the educational ideas of the Romantics is a challenging task from a philosophical point of view. Despite the pronounced presence of the theme of *Bildung* in Romanticism, especially in *Frühromantik*, there is no at all explicit understanding of exactly how the Romantics intended to realize their ideas. Frederic C. Beiser (2003), in his book “The Romantic Imperative: The Concept of Early German Romanticism”: “The romantic philosophy of education ends with a paradox. ...There was nothing more important to the romantics than *Bildung*, the education of humanity. This was the central theme and goal of their ethics, aesthetics, and politics. But, from a more practical perspective, there seems to be nothing less important to the romantics than education. When it comes to concrete suggestions about how to educate humanity -

about what specific institutional arrangements are to be made - the romantics fell silent” (p. 105).

A similar idea is found in David Halpin (2006) of the University of London, a scholar of British Romanticism, who notes, however, that the indications in Romantic work of what education should be are fruitful material for present-day efforts in this direction: “Although the Romantics devoted little of their enormous creative energies to the practical concerns of schooling, some of the ideas behind their writings tacitly embody progressive ideas about education that can provide now a source of inspiration in thinking imaginatively about the form and content of educational reform” (p. 342).

Education in the worldview of Early German Romanticism is mainly understood as self-education, which is thought of in the Romantic worldview as a path, a journey. This is the path of the hero’s self-determination, on which he/she meets fellow travellers who help the hero in the way of self-education and the formation of an integral personality. The personality for the Romantics is not initially set but emerges in the process of acquiring his/her own self, in other words, through self-education and self-establishment, where the supreme goal of education is “mastering one’s transcendental self - the I of my own self” (Novalis, 2014, p. 91).

In Romanticism, the concept of the path is one of the fundamental ones that are important for understanding the very essence of the Romantic worldview. The image of a traveller is ideal for the hero of a romantic work, as it is a prototype of a person who is in a spiritual search, walking along the path of self-education and self-determination.

The ontological nature of the path for the Romantic worldview is expressed in the fact that life, education, and scientific knowledge begin to be understood by the Romantics as a path, a road. *Bildungsroman*, so favoured by the Romantics, often adopts the form of the travel novel. Thus, in Romanticism, *Bildungsroman* and *Reise-Roman* complement each other. The journey becomes a metaphor for education and transformation. Thus, the protagonist of Novalis’ novel “Heinrich von Ofterdingen” throughout the entire work seems to make a journey from Thuringia to Augsburg, but in fact, takes a path of formation, the search for his self, his identity.

Despite the fact that spatiality as such does not fall into the focus of attention of the Romantics in this context, the metaphor of the path itself vividly demonstrates the correspondence of their ideas with Kant’s ideas of orientation as a precursor of any action, also rising in the 18th century.

In addition, we believe it is important to emphasize that the Romantics assigned a tremendous role to the concept of freedom. For them, *Bildung* is impossible without the free choices and free decisions of the individual. Education cannot be adequate by relying only on the reproduction of existing cultural norms and traditions, nor can it be imposed by the state. In this attitude to freedom of decision, one can see a connection between the classical ideals of antiquity and the needs of modern educational practice (Beiser, 2003, p. 29).

The idea of free self-education is also connected to another romantic ideal of education - the idea of self-realization and self-manifestation as a way to achieve human perfection, the highest goal. And if education is thought of as a path, then navigation and orientation in space (and not only geographically, but also in the space of values, the space of culture, the space of communication) for the movement along this path of self-realization becomes a process that corresponds to the Romantic idea to the highest degree.

Distributed Cognition in Its Correspondence with Romantic Ideas

A variant of explication of the orientation approach to education with regard to Romantic ideals can be found in the integration of distributed technologies into educational practices. There are several approaches to the understanding of distributed cognition, but here, following Lada Shipovalova (2019), we will define it in relation to three other closest concepts.

Thus, first of all, we can talk about the problem of the extended mind. The basic idea of this concept is essentially connected to McLuhan’s notion of media as an extension of the human being. If we can talk about acoustic systems as a kind of extension of the human voice and about video cameras as an extension of the human eye, then it is fair to say that digital and media platforms allow the man to expand the possibilities

of consciousness. The idea of the integration of digital tools as expanding the limitations of bodily limits is also one of the attributive elements of the concept of distributed cognition, but the idea of distributed cognition turns out to be much broader, including a whole range of social aspects, not only technological ones.

This aspect brings distributed cognition closer to another concept, situational cognition. According to this approach, cognition involves not only the human brain in particular and the body in general. While remaining exposed to bodily practices, cognition is also influenced by the environment, both natural and cultural and social. Recalling the similarities between modern educational trajectories and situationalist attitudes, we can see the overlap in this point as well: each cognitive act turns out to be unique even if the external conditions seem to coincide. The uniqueness of the combination of the subject's individuality and the situation ensures the uniqueness of the cognitive act. Situational cognition is distinguished from distributed cognition by the setting of some semantic distinction between cognition proper and the influence of the environment; that is, the world around, including society, is what forms the variant conditions, but cognition itself is understood as a personal process.

Finally, a third related concept, collective cognition, assumes that the social environment not only passively influences cognitive acts but also emphasizes the necessary participation of the collective in this process, as well as the distribution of functions among the participants of such a collective. Collective cognition, however, is not characterized by the assumption that the collective can be understood more broadly than just a group of people, including, for example, digital platforms and neural networks in a formal sense as equals.

Thus, the situational uniqueness of cognitive acts, the integration of digital platforms, and the collective nature of cognition with the division of tasks within a group are three features that together form a functional idea of the content of the concept of distributed cognition. However, let us add another extremely important characteristic to this list. Like distributed networks and other terms from the IT industry, distributed cognition is bound to have the attribute of decentralized cognition. Collective cognition, for ex-

ample, does not necessarily imply that there should not be a "team captain" - the division of tasks is purely delegation, while in a distributed situation, centres can appear and disappear, shifting from one group member to another, depending on the circumstances.

The most promising for the integration of methods based on the concept of distributed cognition is the form of work in small groups. Students receive a common group task that requires a significant amount of work, demonstration of knowledge, skills and abilities, characteristic of several competencies at once (or corresponding to several indicators of competence mastering), besides necessarily implying search, processing and storage of information with the use of digital technologies. "Roles" within a small group can be assigned by a teacher or spontaneously formed by the group itself. The second option is the most preferable because it induces higher horizontal responsibility - the students are involved in the common task and perform tasks for the sake of it, not for the sake of getting a grade from the teacher. The teacher, in this case, does not act as a taskmaster who sets the conditions and evaluates the degree of their fulfilment but as an orientation mentor who helps students find their bearings in the information space while searching for the necessary theoretical data and applying them in practice.

From the description of the model, we can see that here we face both the creation of conditions for self-realization and the constantly supported need to orient and reorient oneself in new conditions. In addition, the complicity of other cognitive is crucial, which corresponds to the fellow travellers that the romantic hero encounters along the way. Finally, distributed cognition implies the participation of digital platforms in cognition, which is organically consistent with the Apparageist era. In brainstorming, we can enlist the help of search engines, we use digital devices to enhance our memory and analysis capabilities, and we engage intelligent voice assistants, that is, AI, to solve some situational tasks - to search, translate, record, and so on.

Conclusion

So, we have established several key points describing the characteristics of the Apparageist

era, their impact on teaching and learning, and the possibility of a return to Romantic ideals of education in this context:

1. We are dealing with the ubiquitous spread of digitalization thanks to the development of mobile technology and broadband. The constant improvement of usability, intuitiveness of UI and organic UX leads to the fact that by increasing its influence, technology is becoming less and less visible.
2. The speed of the emergence of technology and new types of media is unprecedented. The involvement of neural network algorithms in this process also accelerates it and makes it very difficult to fix the situation as it is, which has led to the need for a global reorientation of education toward the formation of competence for self-education.
3. These processes take place against the background of the intensification of spatial issues not only at the level of ideas about the spatial turn but also at the level of analysis of humanitarian and social practices at almost all levels.
4. Orientation thus becomes one of the central concepts in the optics of humanities research, including the philosophy of education. This occurs both because of the unprecedented importance of spatiality and because of the ontological direction of orientation to existence under conditions of change.
5. The philosophical basis for orienting educational practices in the present can be found in the ideas of Romanticism, especially the Early German Romantics. Despite the lack of clear, practical guidelines, the ideas of self-education and education as a path correlate with both spatiality and the theme of orientation.
6. Taking into account the concept of distributed cognition in educational practices is one of the approaches that most fully allows the implementation of the researched points, combining the emphasis on self-education and the integration of modern communicative and technological components.

The issue of the correlation between modern education and the Romantic ideals of *Bildung* is fruitful for research not only in terms of orientation strategies but also individual subjects focusing on the development of imagination and imaginative and sensual cognition in education. In addition, it is promising to investigate the ade-

quacy of Romantic ideas to contemporary social issues and educational policy. However, the theme of orientation turns out to be central in assembling a substantive vertical of contemporary philosophical challenges, contemporary educational challenges, and a wide range of interdisciplinary research studying emergency media as well as Apparatgeist.

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DEVELOPMENT OF DIGITAL STORYTELLING BASED ON LOCAL WISDOM

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Abstract: The purpose of this study is to support learning using digital media based on local wisdom. The device product resulting from the development process in this study is Digital Storytelling which is validated and tested through four stages of testing, namely: Content testing by experts in the field of Technology and Information, experts in early childhood education materials, language and culture experts, and experts in the field of learning media. Product testing as a learning medium through reviews from various experts, namely: design experts, media experts, material experts and content experts, as well as field trials conducted on small groups of lecturers, teachers, and students in Early Childhood Education. This digital storytelling development research uses the system approach stage of the research and development model. Results of the research show that digital storytelling based on local wisdom as a medium and learning resource is very effective in disseminating knowledge and philosophical meanings of local wisdom, attracting interest and increasing children's learning motivation.

Keywords: digital storytelling, local wisdom, philosophy for children, learning media.

Introduction

Each region has its own characteristics and uniqueness as a characteristic that can make it a special attraction for every visitor who comes. These characteristics and uniqueness are known as local wisdom, both knowledge and culture or social value systems. Local wisdom as knowledge discovered by a particular local community through a collection of experiences of trying and

combining it with an understanding of the natural culture of a place is very important to be valued. Local wisdom is part of the community culture that cannot be separated from the language of the community itself since local wisdom is usually passed down from generation to generation through direct or indirect stories.

Each community usually has a culture that has social values and provides great benefits to its members and users. The culture of a commu-

nity includes ideas, beliefs, knowledge, rules, and values, as well as symbols used to respond to its environment. Therefore, the development of print and digital learning media and learning materials that refer to people's lifestyles directly or indirectly develop insights into the natural, social, and cultural environment. Including activities and relationships in the real world and the digital (virtual) world that need to pay attention to the natural, social, and cultural environment in maintaining ethical interaction and communication. So that everything can go well and be balanced.

In a learning program in early childhood education that contains the content of local culture and local wisdom to students, it seems that it is not enough to just speak orally or use monotonous learning methods. Other learning resources are needed to support learning outcomes to get to know more about the natural, social, and cultural environment. One of the media and learning resources that adapts to current developments is technology-based learning resources. The learning environment in the context of learning can be a contextual learning resource with an approach to real life that is not just a classroom simulation in the learning design created. Thus, students can know and get to know their learning environment more intimately by understanding the learning situation in which they are active. Digital storytelling provides information and learning that attracts and motivates students. Because "the ethics of digital storytelling combined with digital tools like Padlet, provides an opportunity for teachers to be able to include questions in every step of story development" (Khamcharoen, Kantathanawat, & Sukkamart, 2022). Everything related to local wisdom can be conveyed and told in digital form. This is what is called Digital Storytelling, which can be an alternative or selection of the right learning resources at this time and can continue to be developed. Learning based on local wisdom with the help of technology can be a teacher's strategy in learning activities that involve students. By applying the principles of collaboration and communication to create creativity in producing digital storytelling learning projects based on local wisdom, the learning objectives can be easily achieved.

The development of the digital world has had a positive impact on schools, developing their learning systems. Many schools provide support

tools to facilitate learning activities. Teachers have many opportunities and challenges to use and take advantage of the tools provided in their schools. Teachers are required to have creativity that can be taught to children and have initiatives in innovating to create learning conditions that can provide a stimulus for students with various appropriate media without having to feel constrained and burdensome. Therefore, the acceptance of something new in the development of educational technology at a more rapid level of change and development must be acceptable and well-implemented. In this case, teachers can develop skills and creativity in creating innovative and varied learning media that can be used in the learning process. The use of media in the learning process can attract the interest and motivation of students in the classroom, thus greatly allowing for an active, innovative, creative, effective, fun, and student-centred learning atmosphere. Child-centred philosophy is the theoretical basis of the principle of personality-oriented education, which combines the requirements of deep and specific individualization and their implementation based on different forms of differentiation (Adamenko et al., 2021). This technology-based media can be one of the learning resources needed by teachers and students. And in line with the purpose of the research, namely, to develop digital storytelling "Philosophy Sang Bumi Ruwa Jurai", which is local wisdom in the social value system of society in the digital era.

Theoretical Framework

Learning through storytelling with the help of digital media is an innovation in schools that have never used it. Digital storytelling is a learning tool or media to increase the interest, attention, and motivation of the digital generation in the classroom. Digital storytelling is a form of presenting material to bridge various student learning methods. Digital storytelling – as a tool to create a creative generation by encouraging students to find and tell topics from their point of view. Digital Storytelling on the innovation activities of "Quiver-3D Coloring application based on Augmented Reality Technology in developing early childhood creativity" has shown positive acceptance, usefulness and real success (Kisno et al., 2022, p. 38). Digital Storytelling

involves multimedia in its creation. The results of Digital Storytelling can be enjoyed by all groups, both children and adults. Digital Storytelling can be used for a long and continuous period.

According to J. Gomez, L. Jaccheri, M. Maragoudakis, and K. Sharma (2019), storytelling is an important asset in today's society. Digital platforms for storytelling can facilitate the development of collaborative stories. The storytelling process, if well facilitated, can lead to the creation of stories that improve the relationship between players. Also, the story conveys important information about the player and his interactions. Yussof argues that: "Broader knowledge and better tools are needed on how to facilitate good storytelling and analysis to harness the power of the resulting data. Storytelling is one of the interesting elements that should be expanded in the educational syllabus. Students can enrich their literacy and naturally understand grammar by listening to and enjoying stories (Yussof, Abas, & Paris, 2013)".

According to Smeda (Smeda, Dakich, & Sharda, 2014), "Students at different levels have different skills and knowledge, so they need different levels of help. For example, primary school students who have basic skills and knowledge need more direction and guidance to create a digital story" (p. 10). One of the reasons why digital stories fit perfectly with today's students is because they combine skills, tools and practices that resonate with contemporary learners. For teachers who teach about media, as teachers, in general, do when learning, it has great implications for the management of learning or pedagogical systems. In this case, it provides an opportunity for students to learn how learning media and learning resources are developed in accordance with their learning environment, and this is a right for students to use and utilize learning media and resources in accordance with the characteristics and needs of each child based on their development. With the increasing number of children, it tends to open up increasingly open access to creating, using and utilizing these technology-based learning media and resources outside the classroom (Buckingham, 2007). In line with what Basuki et al. state, "Learning is a conscious effort carried out in a planned, systematic manner, and using certain ways to change relatively permanent behaviour through interaction with learning resources" (Anwar, Wibawa, & Ib-

rahim, 2019).

Storytelling is one of the skills possessed by a human being. Since the author has maintained this technique, it is also the reason we become human beings (Gottschall & Bortolussi, 2012). An important part of the heritage is a story, and it is our cultural heritage that is commonly used in activities such as in the context of learning in education that is used as a support tool by teachers in student-centred learning activities (Robin, 2008). Digital Storytelling can be seen as a form of integration or merging of traditional stories in regions with the use of technology in the form of multi-media (Tahriri, Tous, & Movahedfar, 2015). Technological advances include: digital-based cameras; software for editing; tools used for writing; all of them play an important role in efforts to increase the use of technology in the classroom that can help children to learn how to express ideas and gain knowledge then present and be able to share it effectively and efficiently (Elahi, Mahmood, Shazadi, & Jamshed, 2016).

This opinion is reinforced by Park (2014), who states that: "computers, digital cameras, editing software, and other technologies are becoming more accessible in the classroom, and providing learners and teachers with tools to create digital stories easier than ever before". While Ohler (2008), in his research says, that: "Digital Storytelling is organized into three parts. Part one directs the reader by placing digital storytelling and its principles within the larger educational setting, the new pedagogical landscape. This allows readers to see the great potential of using digital storytelling in the classroom; as the author puts it, "digital storytelling allows today's students to speak in their own language" (p. 10). Digital storytelling helps students to develop their creativity to solve important problems in innovative ways. Software and multimedia, and other technical skills can be used by students to create digital stories based on stories about education or learning provided by their teachers. According to Chaeruman, this model is important to apply in the field of education, especially in the field of instructional design, so that an effective instructional design system based on these guidelines and frameworks can be used optimally with instructional design as the expected model (Anis Chaeruman, Wibawa, & Syahril, 2018). Thus, it can be said that digital storytelling technology is a learning or pedagogical system management

tool that is quite effective in increasing motivation for students and being able to adapt students to their learning environment in a conducive and constructive learning atmosphere through collaborative, reflective and communicative stories between students.

Another interesting thing about digital-based stories is as an embodiment of the use of multimedia in education. This is an important part of life and the learning process in schools. In this regard, hardware plays an important role in facilitating its functions and working systems, such as digital cameras, scanners and the software used. Of course, many schools or educational institutions have optimized the utilization and use of digital storytelling (Robin, 2008). Furthermore, Robin (2016) stated: "Digital Storytelling can be a powerful educational tool for students at all ages and grade levels who are tasked with creating their own stories; This use of digital storytelling harnesses students' creative talents as they begin researching and telling their own stories, learning to use libraries and the internet for research-rich and in-depth content while analyzing and synthesizing various information and opinions" (p. 19).

Storytelling activities as a function of media and learning resources. This function will be more visible when the activity is digital-based storytelling. The use of digital media as an intermediary for storytelling is not just a method of uniting thoughts and ideas; but also a technique for sharing certain experiences and stories that can start from family, friends or communities, school to the world (Tahriri et al., 2015). The emergence of this technology that is considered new, as well as the consideration of its important role in the world of education, has emerged a new model of storytelling techniques. That way, students can be given by the teacher new skills with tools or media and learning resources. Digital storytelling is one of the tools in question and has been widely used in the scope of higher education, namely narrative through the help of multimedia (Bou-Franch, 2012). Concepts and information taught through digital storytelling (DST) are very important in learning activities (Tahriri et al., 2015). According to Hwang and Huang (Hung, Hwang, & Huang, 2012; Fatmawati, Kisno, Nawangsasi, & Ardiansyah, 2019), digital stories are considered short, individual, and multimedia stories. In carrying out their ac-

tivities in the learning process, teachers can use digital storytelling media as a pedagogical tool as a learning system management, especially in the field of language learning to produce quality learning which is seen from three important indicators, namely: interest, motivation, and attention of students.

As mentioned by Michalski, Hodges, and Banister (2005), "Digital storytelling involves storytelling using multimedia technology, providing a format for students to unite their minds, visually, aurally, and kinesthetically" (p. 3). There are three important things in the function and benefits of digital-based storytelling, namely: 1) the opportunity to control the learning process; 2) the increase in their confidence in learning; and 3) the increase in learning motivation (Tahriri et al., 2015, p. 144). Some things that also need to be considered in learning are the steps in developing a model, which includes needs analysis; collaborative learning design; creativity, lab-based media with macro flash; and evaluation and testing of the effectiveness of the model. Then for the stages of developing collaborative and creative models, namely: apperceptive, exploration, collaborative, creative, evaluative, and there is feedback. The development of this model is used to improve the quality of learning in the classroom, minimizing the limitations of laboratory instruments as real instrumental analysis (Zurweni, Wibawa, & Erwin, 2017). This can be one of the references in the development of digital media to be developed.

We know that the customs in every region in Indonesia have a philosophy of life. Likewise with Lampung Province. The philosophy of life is one of the guidelines for people living in an area, including Lampung Province, to live their lives. The philosophy of life of the people of Lampung is contained in the book *Kuntara Raja Niti*, which is a book of customs of the Lampung people that can still be found and read today, both in the original script and written in Latin script.

Piil Pesinggiri is a view of life or customs used by the people of Lampung or the people of Lampung as a way of life. The word Piil comes from Arabic, which means behaviour and Pesinggiri, which means high morality, big mind, self-knowledge, knowing rights and obligations.

Piil pesinggiri values are views or rules as laws not only in the form of thoughts or concepts

but as value systems referred to and internalized by society. The development of diverse and integrated learning media must pay attention to local culture in accordance with its character (Fatmawati & Kisno, 2017). Piil pesinggiri values are parallel to the very important concepts of honour and self-esteem because they have purity, prestige, glory and greatness (sacred, prestige, radiance, glory, presence).

Methodology

Digital media storytelling development research uses the educational model research and development (R&D) system approach stage according to Borg and Gall, who adapted Dick and Carey's model by adding one stage at the beginning of preliminary research and one stage at the end of the effectiveness test stage through experimental testing. Preliminary research is carried out through the stages of identification and analysis of learning development design. Then for media development, it begins with an analysis of needs by finding information from three groups of people, namely: students as prospective teachers, the community as graduate users, educators, and students.

Regarding the information extracted from the study, this leads to three main things, namely: first, the desired value that exists today in learning; secondly, the characteristics required by the future teacher and the characteristics that exist; third, the characteristics desired by the current implementers of education. This analysis of sustainability needs continues in one cycle. In developing a local content learning model based on digital multimedia storytelling, the researchers used software including Adobe Flash Maker and Microsoft PowerPoint, which then created an application installed on the Play store.

Each stage of research requires a long process. The process carried out at this stage includes several stages, especially in the development of digital storytelling learning materials based on local wisdom, namely designing a draft that includes: a description of the learning material entered at the beginning of each unit to find out the general instructional objectives and specific instructional objectives and the length of time used; furthermore, knowledge of the student's initial abilities before studying material

related to the philosophy Sang Bumi Ruwa Jurai; then, instructions for the use of learning with the digital storytelling philosophy "Sang Bumi Ruwa Jurai" that can provide clear directions for students to know what is being done in the development learning model; After that, providing direction to learners in learning activities that are not only beneficial in classroom learning but also beneficial to families and communities, that is the ultimate goal of any digital fairy tale development learning model applied.

Some of the important elements that are possessed in digital storytelling and can be used as a measurement reference are the overall purpose of the story; point of view of the narrator; dramatic questions; content selection; clarity of sound; stages of the narrative; meaningful soundtrack; visual quality; detailed and economical stories; grammar; and other relevant elements that will be outlined in the digital storytelling stage.

The data collection technique in this study was carried out through three stages, namely: observation, interview, and documentation study. The data obtained are then analyzed qualitatively and quantitatively, including data obtained and recommended by experts, including early childhood education material experts, learning design experts, and learning media experts, regarding digital storytelling products developed.

Result and Discussion

This research resulted in an innovative digital story, "Sang Bumi Ruwa Jurai," which was systematically and systemically designed. In developing digital media storytelling, it goes through several stages, namely the needs analysis stage, the planning stage, the development stage, and the evaluation stage.

Need Analysis

At the stage of needs analysis, the instruments used are interview and observation techniques. To conduct a needs analysis, a preliminary study is carried out, which is the initial stage in "observing learning activities to identify problems and potentials" in the field. Identification activities are carried out through observation and interviews with student activities, lecturers and ear-

ly childhood education teachers who are the object of research. Then observations were made on student activities and facilities and early childhood education teachers in Lampung Province. The interview contains the learning process, the availability of learning resources and curriculum for the benefit of learning resources, learning media, and learning support facilities.

Based on the results of the interview, it can be concluded that the learning media used requires storage and maintenance, so it has not been supported in the era of the current rapid development of information and communication technology. Proper and effective learning media is a digital media that can be done anywhere and anytime. Maintenance and storage that can be used anytime and anywhere. For this reason, it is necessary to update learning media so that the learning process is feasible and effective. To overcome this, digital storytelling media is needed so that the local wisdom of “Sang Bumi Ruwa Jurai” can be preserved forever. This is because digital media can be stored for a long time and does not require maintenance, and is easy to use anytime and anywhere.

Result and Findings

Based on the findings of the problem in the needs analysis carried out by the researcher, it is concluded that an idea has an important and indispensable role in developing and creating digital storytelling designs based on local wisdom about the philosophy, knowledge, and culture of the existing community value system, so that competence and quality learning which are important goals of the process aspect and results can be achieved. The material described in digital media is obtained from various primary and secondary sources. Materials from primary sources are obtained directly from the Lampung area, while secondary materials are obtained from literature in printed books and journals.

The product trial process was carried out on thirty (30) students according to the characteristics and number of Early Childhood Education programs in Lampung Province. Students are given digital media that can be invited through social media or play store applications and are given the opportunity to learn digital storytelling based on the local wisdom of the philosophy

Sang Bumi Ruwa Jurai. The main reason for the implementation of this test is to identify the weaknesses, shortcomings and strengths that need to be maintained in digital media, both materially, instructional objectives, as well as expected results. With the main objective of developing the digital storytelling media Sang Bumi Ruwa Jurai is to preserve the values of local wisdom of Lampung province. In addition, the criteria for field trials are pretest and posttest, likewise with the response of students who use digital media storytelling to follow the developer according to the learning media that has been carried out as a first step.

Discussion

This research produced innovative learning products in the form of digital storytelling media based on the local wisdom of the Sang Bumi Ruwa Jurai philosophy. The development of digital learning media is carried out properly and effectively. Based on the needs analysis and supported by relevant theories related to methodological aspects, the digital storytelling philosophy of Sang Bumi Ruwa Jurai was developed, namely the social value system in Lampung Province. The things done in this study are planning and developing learning media using Microsoft PowerPoint software and hyperlinks through social media; the resulting product is easy to use so that the learning process becomes feasible and effective and easily accessible on the play store and website that has been prepared.

This opinion is supported by previous researchers, namely M. Orey, V. J. McClendon, and R. M. Branch (2013), who stated that: “Classroom teachers may have a strong sense of these aspects as a result of classroom interaction with students. Interactive media make learning effective, and learning progressive” (p. 159). In line with research (Pierra & Aziza, 2017), which states that “the integration of a multilevel interactive classroom is instrumental in facilitating the student’s knowledge acquisition phase” (p. 9). So that the application of learning media facilitates learning as learning materials, learning resources, and effective and interactive learning, R. Firdaus and B. Wibawa (2019b) said, “the experience of rations with several generations of technology associated with the introduction of new

technologies in teaching and learning in post-compulsory learning is quite well understood” (p. 2221).

J. Vogel-Walcutt, L. Fiorella, and N. Malone (2013) say that “instructional is an attempt to provide stimulation, guidance, direction and encouragement to students to make the learning process” (p. 1490). Further, X. Tang, E. Pakarinen, M. Lerkkanen, J. Muotka, and J. Nurmi (2019) revealed that “Teachers who adopt a child-centred style rely most often on child-centred practices that support children’s autonomy and interests. On the contrary, teachers who adopt a teacher-directed style focus mostly on didactic practices and rote learning without considering children’s interests and initiatives” (p. 27). Learning is the process by which behaviour (in a broader sense) is or is transformed through practice or training. Learning is a series of physical and mental activities to obtain behavioural changes as a result of the experience of the individual in interaction with his environment involving cognitive, affective and psychomotor. “Experiential value provides vicarious experiences, allowing viewers to see something in a video that they might not be able to see in everyday life. Nurturing value refers to a video’s power to motivate and connect with its audience through the affective domain” (Hansch et al., 2015, p. 5). Learning plays an important role in instruction because, in instruction, there are learning events and teaching events.

In line with the above statement that learning can be said to be a psychophysical activity because of such instructional activities. This opinion is strongly supported by Nie, who states that: “media is effective in increasing the use of study time, especially short breaks during the working day, new strategies in reading the subject matter, and low costs” (Nie, Armellini, Witthaus, & Barklamb, 2017). This research is also supported by researchers M. J. Sousa and Á. Rocha (2019) states that digital instructional can be a driver of skills development. It is also supported by researchers Hawlitschek and Joeckel that “digital media can motivate students to improve skills, improve performance, and performance satisfaction in digital media” (Sartika, 2017). Learning media has an important role in the process of teaching and learning activities (Umami et al., 2022).

Mastery of skills such as content and learning

perspectives that are not provided as part of the curriculum for students is increasingly needed. Children need to build additional skills and support to learn with digital media as a learning resource (Cress et al., 2018). What is interesting and no less important is the student’s previous learning experience and how to respond to the e-learning experience (Killoran, 2013). Some important points, such as objects that use text elements, images, audio, and video to make the story more interesting, can be a learning experience (Hsin & Cigas, 2013). This has a positive effect on increasing students’ interest, achievement motivation, and confidence in learning activities (Suwiwa, Santyasa, & Kirna, 2014). The use of technology and social media that suits their learning needs can increase their interest and enthusiasm for learning (Jamridafrizal, Wibawa, & Ibrahim, 2019). Video media is widely used by teachers in learning activities (Kisno & Fatmawati, 2017). It is also widely used by teachers to provide online learning opportunities to their students. However, it is necessary to realize that video is a static medium and a specially designed learning platform that is usually used for face-to-face online learning. The learning platform is commonly used by researchers in their learning and research. Therefore, the initial action that must be taken before the research design is carried out is to introduce the platform. First, it is important to do because it can make it easier for users to use and utilize it (Jiang & Jiang, 2022).

Conclusion

Based on the results of the discussion on research and development of digital storytelling media about the local wisdom of Sang Bumi Ruwa Jurai as a social value system in Lampung Province and providing innovations in storytelling learning, several conclusions can be drawn as follows:

1. The product of this development is the digital storytelling media of Sang Bumi Ruwa Jurai to preserve the local wisdom of Lampung province and provide innovations in storytelling learning in the form of print and digital media.
2. The results of the validation of the expert team that product development has been carried out correctly and follows the methods, procedures, principles, and development ac-

ording to the guidelines, ranging from needs analysis, planning, design, evaluation, and testing. So, the team of experts recommended that the developed structural product be suitable for use.

3. From the results of field trials, it was found that the use of digital media for storytelling, “Sang Bumi Ruwa Jurai”, can facilitate storing learning and is able to create appropriate and effective learning and motivate students in learning.

During the research and development process of digital storytelling media, there are many positive implications for the use of the resulting digital products. The product developed is a digital media that can facilitate the learning process of early childhood education by teaching digital storytelling based on local wisdom. Therefore, it is very suitable to be used by teachers, students, parents, and the community as a medium and learning resource for children in introducing the philosophical values of local wisdom.

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PHILOSOPHY OF EDUCATION AND SCIENCE IN THE CONTEXT OF DIGITALIZATION OF SOCIETY

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Abstract: In the field of education and science, changes are taking place at the level of space and time, and digitalization is becoming a key direction for the development of education and science. The aim of the study is to provide a philosophical understanding of the nature of cultural and socio-economic transformations that have a significant impact on Education, Science and society in the digital age. In the article, theoretical and empirical research methods are used. In the results, it was noted that digitalization appears as a key factor in improving the education and science system. In addition to directly affecting the effectiveness of the educational process, digitalization provides a chain of indirect advantages, in particular, optimal use of time for more effective formation of key competencies. In the conclusions summarized that mission of modern education and science is to help everyone feel comfortable in a digital society. Prospects for further research consist in analyzing various aspects of digitalization of scientists’ activities, features of the transition to digital services of professional periodicals and changes in Scientometrics associated with the development of the global digital educational and scientific space.

Keywords: education, science, digitalization, society, informatization.

Introduction

The processes of globalization and informatization of society have had a significant impact on the technology of scientific activity, the system of education and science, and the organization and technology of the educational process. The concept of informatization of education is under-

stood as a set of measures to transform pedagogical processes based on the introduction of information products, tools, and technologies in training and education.

In science, big attention is given to problems of information of education and science, application of information and communication technologies, formation of information and information

and communication competence of teachers and other experts.

The events of the pandemic have clearly demonstrated that the modern world is changing civilizations, the transition to a new level of development caused by digitalization, and the phenomenon of vast data and technologies based on them. Nowadays, it is argued that it is appropriate to talk about a single cross-cutting process of transformation of society based on developing technologies, and the change of their generations determines the stages of civilizational development of mankind, one of which was replaced now by digitalization informatization.

Society began to talk about the digital economy, digitalization of production, agriculture, education, the social sphere, etc. In the field of education and science, changes are taking place at the level of space and time, and digitalization is becoming a key area of educational and scientific development. It is education and science that must provide society and every citizen as quickly as possible with the transition to the digital era, oriented toward other tools of labour, another environment of life, and prepare not only young people but also middle-aged and elderly people for new types and kinds of labour.

The modernization of universities requires thinking about the phenomenon of education. Today, education has become a competitive enterprise. Students have to fight for scarce places in universities. Few organizers of the educational process think about whether and to what extent the new criteria for measuring the effectiveness and efficiency of education help to improve its quality. But the mission of education should not be forgotten in the pursuit of rankings. Reducing teacher-to-student ratios should be proportional and should never compromise the quality of education. Economists who view education as a form of production point out that productivity increases in all but one area: education. In what ways do economists suggest increasing educational productivity? In addition to reducing personnel, the period of education is greatly reduced. For example, four years of training instead of five years. The use of online courses is another means of increasing educational efficiency (Featherstone & Habgood, 2019).

This is probably the main threat to education. Even before the discovery of radio and television, there were some attempts at open educa-

tion, but they all proved ineffective due to the lack of feedback. Interactive online courses use tools to monitor and evaluate learning. Of course, this does not mean that students can access online courses prepared by leading experts anytime and anywhere they have an Internet connection. This strategy helps ensure equal opportunity and equal access to education, that is, eliminating the difference between prestigious and other universities (Littlejohn & Hood, 2018). But in practice, this may lead to an increased demand for certain celebrities, i.e., distinguished academics and professionals teaching expensive masterclasses, mostly on television, while teachers who impart knowledge and skills “from hand to mouth,” so to speak, will not be in demand.

The university must train the professionals of tomorrow, the next generation of professionals who can show statesmanship and make responsible decisions. Therefore, students should be taught not only how to take tests and written exams but also how to think (Kulczycki et al., 2018).

While the social elite used to be educated in universities, many students now come to universities not for knowledge but for degrees. Teachers are trained on standardized tests. This is good for memorizing facts, but it does not develop the habits of independent thinking. The student must not only know but understand. Meanwhile, the test questions are extremely functional and focused on quantitative data. Lectures should encourage critical thinking; they should be both problem-based and creative, i.e., the old testing system was rigid. The exam was a serious conversation about scientific problems and required a lot of effort. On the other hand, such moments were memorable for a lifetime.

According to the scientific community, new media and interactive educational programs are the main reasons for the deterioration of the quality of education. As schoolchildren and students stop reading books and listening to authors' lectures, the collapse of education is inevitable. Textbooks are turning into comic books, and lectures are turning into presentations (Marchenko, 2020).

The word “video” is now used to refer to screen students. Instead, we believe that before any practical change, we should philosophize about what education, what universities, and most importantly, what educational technology

should be used today (Pakhomova, Ermakov, Ryabova, Belchenko, & Burova, 2020).

From our point of view, there are several relevant problems in the field of philosophical reflection concerning the phenomenon of education and science in the digital age (Sile et al., 2018)

First, to reflect on the crisis in education and science and on the possibility of renewing meaningful teaching methods based on the personal understanding of the student and the teacher.

Second, to overcome the subjective-objective dichotomy and address the structures of interpersonal communication as the foundation of educational practice.

Third, to undertake a philosophical and anthropological analysis of the human feelings and attitudes (trust, caring, friendship, love) that define the pedagogical atmosphere.

Fourth, describe electronic media as a means of organizing contemporary educational spaces, as well as a means of electronic disciplinary control, causing resistance to the subjects of education and science (Giménez-Toledo, Mañana-Rodríguez, & Sivertsen, 2017, p. 95).

Fifth, to reconstruct the requirements imposed by electronic educational technologies on the subjects of the educational process. Since these technologies lead to a loss of reflexive experience and form a “clip consciousness”, they will need to be complemented by hermeneutic techniques that promote an understanding of the meaning of education (Legner et al., 2017).

And sixth, effectively develop communication skills that reduce the risk of social conflict. As new media offer opportunities to develop students’ visual and emotional abilities, they also block live interpersonal communication (Anspoka & Kazaka, 2019).

The purpose of the study is to provide a philosophical reflection on the nature of cultural and socioeconomic transformations that have a significant impact on education, science, and society in the digital age.

Materials and Methods

To implement a particular goal used theoretical and empirical research methods: analysis of legislation and regulations governing the digitalization of scientific activity and presentation of its

results, consideration of basic terms; study of foreign and domestic experience in the use of open citation index, scientometric databases; comparative analysis and systematization of periodical scientific publications NAPS Ukraine. The information is summarized and correlated with the following:

- State Register of Print Media and News Agencies as Subjects of Information Activity of the Ministry of Justice of Ukraine;
- Orders of the Ministry of Education and Science of Ukraine on the approval of decisions of the Attestation Board of the Ministry regarding the activities of specialized scientific councils in terms of inclusion of printed (electronic) periodicals in the above List;
- databases Scopus, Web of Science Core Collection, CrossRef, International ISSN Center, ORCID, firms EBSCO Publishing, Inc., Directory of Open Access Journals, Index Copernicus International;
- portals of the National Library of Ukraine named after V. I. Vernadsky, the State Enterprise for Distribution of Periodicals “Press”; - websites of scientific periodicals of NAPN of Ukraine.

Looking at the bigger picture, considering philosophical, cultural, and economic aspects of education and science in the digital age, the study offers an insight into what is happening and what is not happening when digital and educational come together.

Results

Reproduction and caring for one's offspring constitute the most viable strategy for survival and well-being in both nature and society. Education is a costly tool for preserving and transmitting cultural heritage. Today, even the universities of the world's leading economies complain of a lack of financial resources because governments cannot support them at the taxpayers' expense since higher taxes would frustrate the population. The commercialization of education by converting existing public universities into service enterprises and creating new private universities significantly narrows the pool of applicants and increases inequality. What remains is an economic strategy to increase the number of students and reduce the number of faculty. New

types of carriers offer many opportunities to achieve this economic efficiency. First, online education can be accessed by large numbers of people with relatively low incomes, and second, it allows for a reduction in staff. Cost-effectiveness is also achieved by reducing the time spent on education, for example, by moving to a two-tiered education system with four or even three-year bachelor's degree programs. The main objection to this approach is doubts about the adequate quality of education and science. Another counter-argument is that efficiency and cost-effectiveness should be discussed in a broader context, given the fact that education is an integral part of the social capital that ensures international competitiveness. This is why saving money on education leads to underdevelopment and loss of international action. All this suggests that managing education and science based on online technology is not a panacea that will solve all problems. Intellectual or, in a broader sense, symbolic capital does not obey the laws of the market economy since it is produced by one person and consumed by many.

The need for reform of education and science is determined by the inability of national governments to carry the financial burden of public education. At one time, the humanities were seen not only as the origins of the industrial revolution but also as a means of creating national elites and symbols of states' political power. It was clear that history, philology, literature, and philosophy played a crucial role in the formation of national identity and the development of patriotism. However, the role of philosophy in today's educational system is highly ambiguous. If it is perceived as ideology, then the "age of the end of ideology" simply does not need it. But given the plurality of ideologies, philosophy can be very useful for ideological criticism and analysis.

In the pursuit of new technologies, we should not abandon traditions because they help to determine what should be preserved intact, despite all the processes of modernization. In practice, online courses are developed and implemented not by the principles of humanitarian education but with the use of so-called "administrative levers". In such cases, a pre-selected course is imposed from above and recommended as a model of teaching, giving the individual teacher no opportunity for self-realization. We need to break this model and make sure that course curricula

include options that allow teachers to express their creativity and individuality. Lessons will then provide more encouragement and academic freedom.

The attempt to approach education reforms in terms of cost-effectiveness can be explained in terms other than financial concerns. Because qualitative methods are largely subjective, in practice, the quality of education is measured by quantitative measures. In terms of operational efficiency, universities cannot compete with assembly-line production to increase output and reduce the number of workers. Is there any solution to this problem? The answer may lie in the development of online courses aimed at several purposes at once. First, it would reduce the number of faculty members; second, it would ease the academic workload of students; third, it would increase the availability of university courses; and finally, it would increase academic mobility. Negative consequences of this approach include averaging and homogenization. Quantitative indicators include the degree of infrastructure development and comfort levels, which do not directly affect the quality of teaching but greatly increase the cost of education. Competition for rankings forces many low-funded universities to save money at the expense of the quality of their educational services.

Thus, educational efficiency and economic efficiency are the two main concerns of educational managers. On the one hand, about half of university graduates do not work in their chosen speciality, which means that the education system is idle. On the other hand, people with higher education remain a key driving force in society. This is why we cannot cut costs simply by reducing the number of universities. This conflict of interest should be discussed with all stakeholders-taxpayers, students and their parents, government officials, and employers. They all have equal rights. Consequently, compromises must be sought, which will be possible if we can find a way to make adequate concessions to find a middle ground for all conflicting parties.

The desires and needs of teachers and students are more or less clear. First, they want the lessons to be interesting and useful for both their personal and professional development. Second, they want universities to have more staff and more students. Finally, both students and faculty want more money and more comfort. Under-

standably, the government, in turn, wants to make education more cost-effective while maintaining its quality and accessibility. But if you think about it, no one is going to play random pieces of the symphony for a classical concert audience. Then why is it considered possible to replace full-fledged lectures and textbooks with some kind of comic book? To find the right answers in the digital age, we will need to combine new media with the traditional educational practices of the book culture era.

Discussion

Modernization of education can be seen as the addition or replacement of traditional “meaningful” teaching methods with new interactive learning programs. Education today is significantly different from classical education based on the humanities and, above all, philosophy (Farrington & Alizadeh, 2017). Its main subject was the teacher. The result depended on their knowledge and teaching talent. After all, education is not only about receiving information but also about transforming the student. The existential encounter with the teacher radically changes the life of the student. However, in order to advise on problems that arise, the teacher must be in constant contact with the student, and the conversation should not be reduced to a test.

The educational community views the digital society as something heartless and formal. These critics point to the reduction of teaching and learning in national policymaking to delivery issues, with the teacher’s role reduced simply to providing the means by which to learn digitally, and conversely, the student’s role is often reduced to a passive consumer of strictly defined, controlled and limited forms of formal learning “knowledge” (Knox, 2016). It is the displacement of quality by quantity, the triumph of number over the letter. It is the domination of bureaucracy and technocracy. In response, arguments are made against moralization and humanization. Morality and human rights are often a source of protest. Balancing these one-sided assessments, we can suggest that society is a complex system, not subject to human aspirations. Since history is “pragmatic,” that is, events depend on goals and values, it is necessary to reconstruct how human beings and technology are connected (Pötzsch &

Hayles, 2014).

Contemporary high culture is undergoing a global crisis caused by a change of mediums. This is, firstly, a measure of the book age caused by new electronic and computer technologies and, secondly, a crisis of humanism in general and classical education in particular. Today we are entering information and digital society (Peters & Jandric, 2015). New computer technologies allow a radical modernization of the educational process, and these opportunities are being realized before our eyes. Schoolchildren and students are reading fewer books and getting more information online.

Digitalization is an inevitable, natural progression of knowledge (Solomakha, 2018). There is so much information that it is easier to rediscover than to find it. Of course, a good bibliographer can find literature on a topic better than a search engine, and a text translated by a qualified human translator is better than a machine translation. Unfortunately, 90% of the books in libraries are not used. On scientific boards, we can still distinguish good theses from bad ones, but it is not clear what criteria the machine controls when selecting information. It does not seem to distinguish between important and unimportant or even between true and false.

The professor’s erudition is inferior to the Internet. There is so much information today that no one can keep it “in mind,” so there are no universal scholars. Hence the creation of automatic processors, translators, and search engines. There is a project to create a “theory of everything” that can be built with these kinds of machines (Kapitanov, Osipova, & Chikileva, 2021).

Digital technology is provoking a negative reaction from humanities scholars. They point out that in this way, we lose understanding, creativity, and other higher human abilities. This has caused a surge of research interest in the methods and practices of classical education and science (Tykhonkova, 2018).

Without ruling out the need to preserve them, one should look positively at digitalization and the use of digital and computer technologies for human benefit. Obviously, they offer opportunities for educating the masses. Screen culture does not necessarily lead to a new barbarism; it opens wide access to world culture and thus promotes humanization rather than the savagery of people (Zawacki-Richter & Qayyum, 2019).

The information society is a new stage of technological development, affecting not only the means of communication but also being accompanied by profound anthropological and social transformations. It is impossible to understand how modern media work by methods developed from book culture (Tømte, Fosslund, Aamodt, & Degn, 2019).

New techniques in the educational process shape not only thinking but also emotional, volitional, value acts of consciousness, and even psychosomatic states. It is not only video technology and neurolinguistic programming but also all kinds of drugs that suppress some and stimulate other effects and abilities of students. Education assumes the average healthy student. Meanwhile, there are a large number of people with disabilities. They can be included in the educational process thanks to digital technology. Advances in pharmacology make it possible to cope with mental problems, such as increased effectiveness or aggressiveness. In the future, drugs that improve memory and even creativity may be available.

Today, digitalization acts as a key factor in improving the education and science system. In addition to the direct impact on the efficiency of the educational process, digitalization has a chain of indirect benefits, in particular, optimal use of time for more effective formation of key competencies. Digitalization makes the educational process more personalized, accessible, and flexible. This, in turn, provides a comfortable environment for self-learning, effective development, and career growth.

Conclusion

The need for people of all ages to adapt to the new technologies of the digital environment activates the paradigm of lifelong learning as a form of improving one's own digital competence, self-development, and professional and life self-actualization. The mission of modern education and science is to help everyone feel comfortable in digital society.

The digital reality determines the definition of pedagogical priorities in the transformation of the essential positions of pedagogical science, the revision of forms, methods, means, and technologies of training, education, and development of

the applicant of education. Currently, the development of conceptual positions of digital pedagogy, in particular digital didactics. The vision of the problems of organizing the educational impact on children and youth in the digital space and the means of their solution is also becoming important.

Digitalization of education and science leads to the unification of efforts of scientists and practitioners of pedagogical and psychological sciences, specialists in digital technology for interdisciplinary solutions to modern problems of organizing the digital educational process.

Summing up as a whole, it is advisable to note that the process of digitalization of educational and scientific activities focuses on the following:

- Creation of special services for scientists, providing the presentation and publication of the results of scientific research on the Internet;
- automation of the publishing processes of journals, including open access;
- analysis of closed databases of publishers, open-access journals, and Internet sources;
- real-time monitoring of publications;
- ensuring the quality of scientific content, in particular, the creation of intelligent anti-plagiarism systems;
- automation of determining the citation indices of articles, impact factors of publications, etc.

Prospects for further research lie in the analysis of various aspects of the digitalization of scientists, the features of the transition to digital services of professional periodicals, and changes in scientometrics associated with the development of a global digital educational and scientific space.

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THE RELATIONSHIP OF THE PHILOSOPHY OF EDUCATION AND THE HISTORY OF PHILOSOPHY: A FORECAST OF EDUCATIONAL TRENDS 2022-2024

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Abstract: Education is a systemic component of the world-view picture of the world. Along with the scientific and pedagogical arsenal, the historical and philosophical component is a fundamental analytical method of educational space research. The purpose of scientific exploration is to predict educational trends in the short term through the prism of historical and philosophical analysis. Synergetic interaction between the philosophy of education and the history of philosophy forms the basis for the study of practical and theoretical dimensions of modern education. The balance of dialectical and synergetic methods in examining educational trends provides a complete analysis in both practical pedagogical and theoretical-philosophical dimensions. The results of the study allow you to analyze the development of education from a cultural and historical perspective, which allows you to predict the optimal ways of further development of this sphere of social activity. The scientific novelty of the work consists in combining the potential of philosophy, history, science, pedagogy, and culture to forecast educational trends in the coming years. Thus, historical and philosophical interpretation of education points to the demand for three key short-term trends in the modern educational space: globalization, technologization, and informatization.

Keywords: education, philosophy of education, history of philosophy, educational trends, educational perspectives.

Introduction

Educational trends are changing in accordance with the conditions of functioning of socio-cultural space. The turn of the twentieth and twenty-first centuries needed to protect education from the rapid and all-consuming development of technology. Therefore, humanistic-oriented trends prevailed in the educational strategies of

global organizations and national educational programs. However, the last decades in the philosophical and attitudinal dimensions are characterized by a certain stabilization of the joint positioning of man and technology. The worst scenarios of technological domination with existential threats to humans have not materialized. Consequently, there is a need for new positioning of man, technology, and information in all spher-

res of social activity. Education is no exception, as it also needs a new interpretation of the human role, the significance of the subject of the educational space, and the objective factors of its existence.

The philosophy of education is called to develop such strategic guidelines for the functioning and development of education. The only point is that such strategies should be formed by taking into account the historical experience of the educational environment, which is most fully covered by historical and philosophical interpretation rather than by historical science.

Forecasting educational trends is possible only by analyzing the current situation in education and awareness of the target, practically oriented, and systemic aspects of the educational space. Statistical data can provide information on each of these components, but it is possible to create an overall picture of educational development only with an understanding of the overall socio-cultural paradigm. Such a paradigm is formed by scientific, philosophical, social, and cultural resources.

The modern world is multidimensional and dynamic. Practically no area of social activity can be autonomous. Consequently, the need for philosophy is growing as its methodology greatly expands the potential of both science and education. While more and more researchers are trying to concretize the role of philosophy in making sense of educational, scientific, or cultural systems (Laplane et al., 2019).

Methods

The philosophy of education is a bridge between theoretical and methodological reasoning and the practical application of educational principles. The algorithm according to which the ideal theoretical model is completely ineffective in practical application demonstrates that theory and practice in education are not identical (Barrow & Woods, 2021). It is inappropriate to dismiss the potential of philosophy in such circumstances, as it is philosophical principles and concepts that often become a cohesive factor between the theoretical and practical dimensions of education.

The research study on the relationship between educational philosophy and the history of philosophy used general scientific methods of

analysis (structural and comparative). The perspective-oriented methodology uses methods of forecasting educational development and modeling educational scenarios.

Special historical methods (historical-comparative and historical-systemic) allowed for studying historical patterns of educational development in cultural-historical epochs and investigating factors influencing changes in educational strategies.

Philosophy of education focuses more on philosophical ways of scientific-cognitive activity. In particular, the analysis of educational perspectives through dialectical and synergetic methodology allows the revealing of the essence of education and its main development trends most fully.

Literature Review

A review of the source base of problems of the philosophy of education and the history of philosophy requires understanding the differentiation of scientific achievements that consider educational development from the historical-philosophical point of view and from the point of view of professional and practical education. The problems of the philosophy of education are quite actively covered in modern philosophical reviews. The works of Barrow and Woods (2021); Carr (2021); Noddings (2018); Roth, Mollvik, Alshoufani, Adami, Dineen, Majlesi, Peters and Tesar (2020); Sardoč, Coady, Bufacchi, Moghaddam, Cassam, Silva, Miščević, Andrejč, Kodelja, Vezjak, Peters and Tesar (2021) are worth mentioning. Historical and philosophical analysis of educational realities and perspectives has been carried out by Bowden (2022); Van Norden (2019). The interplay of historical-philosophical analysis with philosophical-scientific and philosophical-educational concerns has been highlighted by Marcos (2021); Laplane, Mantovani, Adolphs, Chang, Mantovani, McFall-Ngai, Rovelli, Sober and Pradeu (2019); Koenig (2019). Predicting educational trends in the short term is found in research studies by Biesta (2019), Kaushik and Walsh (2019), and Schumann (2018).

As we can see, the topic of educational perspectives in the coming years is quite relevant in scholarly discourse. At the same time, the prob-

lem of educational development is mostly considered separately in the theoretical-methodological and practical-methodological dimensions. A forecast of educational trends in the short-term perspective involving synergetic interaction of historical-philosophical and philosophical-educational clusters is the most acceptable algorithm. Such dimensions allow considering the prospects of educational development in the context of the worldview paradigm of progressive civilizational development.

Results

Education differed in the peculiarity of its development at different stages of civilization development. Each cultural and historical epoch formed its own picture of the world, which responded to the fundamental questions of the functioning and development of man and society. The educational cluster has two dimensions of coexistence in the worldview paradigm:

- adaptive, according to which education is subject to the ideological aspects of the dominant worldview in society and forms generally accepted norms that are relevant to the socio-cultural space.
- creative, when the educational sphere is at the forefront of potential transformations and produces innovations that people and society need.

At the heart of the philosophical approach to history, we observe not only a chronological account of the facts but also a search for the meaning of events (Bowden, 2022). This is how the patterns of the historical development of a civilization as a whole or an individual society are formed. Such an algorithm is used to analyze the peculiarities of the development of all spheres of human life and society. We can trace the evolution of the educational space and identify all the positive and negative aspects that took place in education. Guided by historical experience, strategies for further development of the educational sector should be developed.

In the modern scientific worldview paradigm, the division of philosophical problems into epistemological, ethical, or metaphysical ones is not always expedient because these issues are interconnected to such an extent that they often interchange with each other. Under such conditions,

the philosophy of education and the philosophy of science have developed peculiar methodological principles. Philosophers and educators have long agreed on the importance of critical thinking but have not fully agreed on what it is and even less agreed on how to teach it (Noddings, 2018). Critical thinking is as relevant to the natural or technical sciences as it is to the humanities. Consequently, critical thinking becomes a universal methodological idea for both historical-philosophical analysis and practical philosophical-educational implementation.

Under any conditions, the development of education correlates with historical realities and priorities of social development. Therefore, we consider philosophical clusters of the history of philosophy and the philosophy of education in interrelation. Note that this interrelation has both synergetic and dialectic dimensions. Despite the necessary condition of harmonizing the key principles of historical and educational development, these two problems have diverged from time to time in a philosophical understanding of existential and axiological perspectives of human or social development.

The problem of educational philosophy is concentrated on the relationship among pedagogical, historical, and philosophical components. As Carr (2021) argues, there is a spreading tendency in contemporary Western society to isolate philosophy from education. This isolation of education from philosophical reflection carries many risks. The pragmatism of today's worldview paradigm advocates the complete autonomy of individual spheres of public activity. Consequently, education has not only a practically oriented scientific and pedagogical component but also a systemic and creative worldview function. However, the question arises as to the educational potential's ability to carry out strategic self-reflection and form developmental perspectives. As historical experience shows, similar attempts at full autonomization of other spheres (primarily economics) have failed. Understanding the need for the simultaneous autonomization of education and its need for scientific and philosophical, and historical support, we propose to create an alternative history of educational philosophy.

Analyzing historical and philosophical trends in culture and education, Koenig (2019) points to the relevance of educational philosophy as a tool to prevent crisis phenomena. Synergetic dimen-

sions of self-control and self-management as special manifestations of individual experience are proposed to regulate uncontrollable processes in the educational space. Consequently, we distinguish another relevant trend of educational development - self-organization. Note that the realization of such intentions requires a historical-philosophical understanding and appreciation of subjects' reflexions in the educational space. The historical experience allows us to form a roadmap of educational transformations. The philosophical analysis provides the value-normative components of educational reforms. Such interaction of historical-philosophical and philosophical-educational potential allows for preserving the fundamental purpose of education and envisaging the optimal ways of its evolution.

The problem of branching educational philosophy into the philosophy of higher education, secondary education, elementary education, self-education, etc., should be considered separately (Barnett, 2021). The general theory of education has lost its relevance in a dynamic world because each cluster of education no longer performs only a practical educational function but has specific worldview precepts correlated with the current realities of social existence. Therefore, when raising questions about the prospects of education, it is necessary to differentiate its system in advance.

The radicalization of society provokes philosophy to go beyond "conventional wisdom" (Sardoč et al., 2021). Philosophical reflection on the perspectives of education is carried out based on historical experience. In almost every cultural and historical epoch, a radical wing is formed that opposes conservative attitudes. Usually, in this way, the transformation of the educational system is accelerated. Philosophical ideas become a locomotive for innovation and reform in education.

On the other hand, a counterbalance to radicalization is the functioning of the normative-legal system of education, which ensures the canonicity and stability of the educational space. As a rule, it is international, state, or corporate institutions that determine the strategy of educational development. A distinction is made between political, educational security, cultural, educational security, and social, educational security (Gearon & Wynne-Davies, 2018).

Thus, educational perspectives are shaped by

a balance of innovation and stability. The practical component of this balance is achieved through the direct operation of educational institutions. As for providing worldview components of the said balance theoretically, they are provided precisely by philosophical and scientific resources.

The philosophical concept of pragmatism occupies an important place in the modern scientific worldview picture of the world. Using the epistemology of pragmatism allows us to justify ideas of expediency focused on the result (Kaushik & Walsh, 2019). Pragmatism is relevant to the educational field, which has important social implications for society. Outcomes of educational effectiveness are identified with academic achievement and the level of development of society. Historical analysis shows that the cultural and historical periods in which education focused on the achievement of results in quantitative and qualitative indicators of the educated population became stages of rapid development. Consequently, the philosophy of education acquired the concept of pragmatism as an effective tool in matters of building educational strategies.

One of the key problems of modern society is the quality of education. If modern society has coped with the problem of the general education of the population, the problem of the quality of education is a fundamental guide to short- and long-term educational strategies. To achieve the proper level of knowledge quality, the educational space needs information and technological innovations in combination with classical aspects of pedagogical skill. It is quite difficult to combine these two fundamental components of education because, in many ways, they contradict each other.

Classical scientific or pedagogical methodologies cannot overcome the above dichotomy. The philosophical, methodological arsenal comes to the rescue. The combination of dialectical and synergetic methods allows the innovative and traditional models of education to be combined in practice. On this basis, we consider the philosophy of education as a promising platform for the formation of concepts of educational trends in the coming years.

Along with the history of philosophy and the philosophy of education, the important role of the philosophy of science should be noted. This scientific and philosophical cluster complements

the universal paradigm of the educational system of today. We are aware that the prospects of educational development will largely depend on the level of scientific development. Scientific achievements will be decisive in shaping the idea of both the object and the subject of the educational space. Therefore, the philosophy of science should be considered in new contexts of the integration of science into the network of systemic connections with other spheres of life (Marcos, 2021).

Consequently, the synergy of education, science, history, and culture is the optimal methodological tool for predicting the prospects of educational sphere development. When developing educational strategies, we must consider not only traditional pedagogical aspects but also be guided by the achievements of scientific and technological progress and cultural and informational assets. Since education is integrated into the sociocultural space, this area cannot function autonomously, despite its conservatism and traditionalism. The disagreement between traditional educational attitudes and innovative strategies

in education is a key issue for the scientific and philosophical community. The philosophy of education should develop a worldview understanding of the development of education in the conditions of the progressive development of civilization while preserving the authenticity of the educational space.

Discussion

On the practical plane, the educational elements are realized in administrative-organizational, educational-methodological, and individual-psychological manifestations. When we focus on the problems of educational philosophy concerning the more existential and value dimensions, more emphasis is placed on analyzing the most favourable environment for the functioning of education and forecasting the optimal ways of development of this branch. Consequently, education is characterized by three main types of forecasting its development (see Fig. 1.).

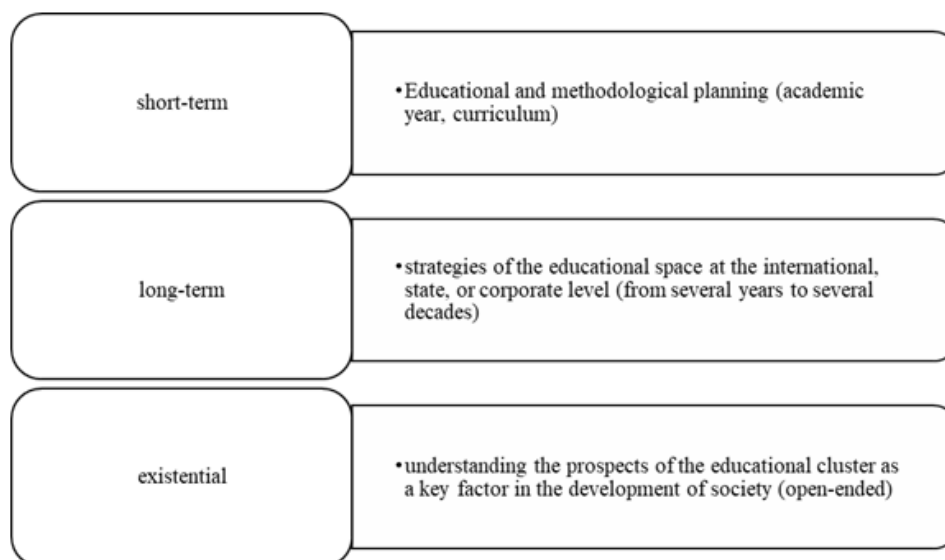


Figure 1. Types of Predictions of Educational Development (authors' own development).

It should be noted that philosophy is mostly associated with long-term or existential projections since reflections on global and essential characteristics cannot be realized at a rapid pace. However, if we look at educational development through the prism of educational philosophy and the history of philosophy, it is the short-term per-

spectives that are important. As for general philosophical reflections on education, we have quite a lot of assets of philosophers, scientists, and educators.

Nevertheless, the dynamism of the modern world requires primarily short-term forecasts, which are formed by philosophical elements as

well. Since short-term forecasts in education are primarily educational and methodological and organizational-administrative in nature, we will try to highlight the potential prospects of educational philosophy in the historical dimension of the next three years.

The realities of modern civilizational development are permeated by several major trends, which are interconnected and analyzed by both the history of philosophy and the philosophy of education (see Fig. 2.).

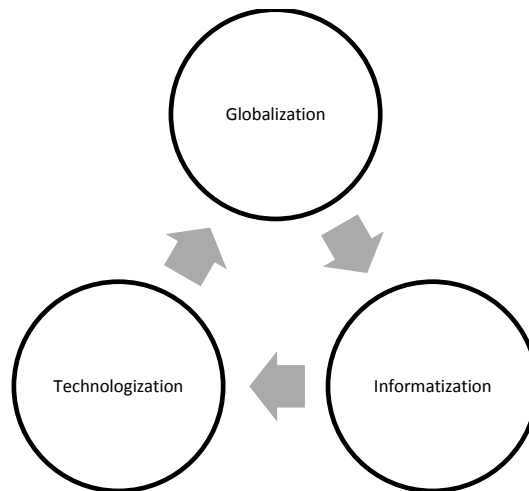


Figure 2. Current Educational Trends (authors' own development).

Van Norden (2019) criticizes academic philosophy for its Eurocentrism (continuing this thought, one could draw analogies about the over-orientation of philosophy toward the Eastern tradition or the Americanization of philosophy) and territorial isolation and calls for a reorientation of the educational environment in accordance with cosmopolitan (globalizing) ideals.

One of the most widespread concerns in educational policy and philosophical research in recent decades has been shaped by concerns about the transformation of public education from a predominantly national to a global one. The concerns range from the emergence of powerful new supranational actors on the educational scene to globalizing economic structures, neoliberal policies, and global cultural changes in the educational space. Rather than naively falling into the trap of globalization and cosmopolitanism as manifestations of positive potential or negative threats to education, however, a new framework of ethical, social, cultural, political, and economic interpretations of current educational issues is offered (Schumann, 2018).

Globalization affects the interpretation of the educational sphere both from society and from the position of the subjects of the educational

space. Education is now evolving beyond the classical linear model. The educational sphere is no longer a set of achievements of educational activities of all states or educational centres. Such development had a linear character, and methods of historical science were used for its analysis. That is, history described the functioning of education in a specific historical (spatial and temporal) environment and provided an analytical account of the performance or efficiency of the educational cluster. Philosophy, in its turn, provided a worldview substantiation of educational dimensions.

In the conditions of modern sociocultural development, such a linear approach is inappropriate because the current purpose of education has severed both the spatial and temporal components of its classical development. Education is becoming a global concept involving integration and synergy. Consequently, it is becoming increasingly difficult to determine the characteristics of the functioning of the educational system on the example of the educational policy of the state or the activities of a particular educational institution. Globalization has led to a format where the conditions of productivity and efficiency of the education system are dictated by a

unified educational paradigm.

The relevant question arises - is historical or pedagogical scientific discourse capable of providing an analysis of modern educational development? An interdisciplinary synergetic scientific discourse, which is able to cover all the problems of global education, which is asserted in our time, is relevant now. Since these methodologies have not only scientific but also philosophical dimensions, it should be noted the key role of the philosophy of education in comprehending the prospects of development of this sphere.

Having the factual material of the educational sphere functioning in its global and local manifestation, which is provided by historical science and awareness of the target aspects of education studied in the cluster of history of philosophy - modern scientific discourse is able to assess the prospects of education development in its practical and strategic dimensions.

Technologization of education has been traced for a long time, but only in recent years has this trend moved from being auxiliary or alternative to the dominant status. The reason for this has been both rapid technological development and sociocultural conditions. The COVID-19 pandemic and the military-political crisis are factors contributing to the increase in the share of technology in the educational process.

At the same time, technologization obviously destroys the classical elements of the educational process organization in the educational process. Any such changes need to be justified by society. The pedagogical community provides direct explanations of the practical-targeted nature of the use of technology in education. However, besides this, a person or society needs theoretical and ideological interpretations of the problems of technical support of the educational system. Therefore, a historical and philosophical explanation of the risks and positive factors of the technologization of education is important and necessary.

In the context of the total technologization of education, reservations about the negative consequences of this process are increasingly heard. While psychologists and sociologists point to the negative impact of technology in education at the individual and collective level, philosophers explore the axiological risks of technologization. Some researchers (Biesta, 2019) suggest opposing instrumentalization in education. Risks asso-

ciated with levelled value norms in the context of technologization are pointed out. Consequently, we get a dichotomy between the historical and philosophical awareness of the inevitability of further technological development in the educational sphere and the understanding of all philosophical and attitudinal risks for the subjects of educational space. The task of the modern philosophy of education is to harmonize and establish synergetic interaction between technologies, information capturing the educational space, and preserving the value constants of education - the principles of humanism.

Informatization has changed the development of education in the modern world. The authority of the teacher, the communication between the teacher and the student, and the sources of educational information for the student or pupil - all these aspects have undergone significant changes. The historical and philosophical analysis allows you to predict the vectors of information impact on the educational process and subjects of the educational space.

In this context, let us note that the history of philosophy and philosophy of education already have the appropriate scientific potential to analyze the impact of technology on the educational sphere because this influence began to be actualized in the XIX century and has acquired a non-alternative scale in the modern world. Consequently, the assessment of the technological arsenal in the educational cluster is a priority task for scientists and philosophers in the coming years. The main issue actualized in the historical-philosophical interpretation of education regarding technological achievements is the balance of benefits and risks associated with their use.

Philosophy of education allows us to analyze the educational process not in terms of practical socio-cultural implementation but in the context of axiological dimensions. Such an approach actualizes the necessity of forming value orientations in education.

In addition to the practice-oriented trends of educational development, one should not forget the existential theoretical and methodological trends of the educational space. Among the main trends that will be in demand in the near future is the preservation of human dimensionality (and even human-centeredness) in all areas of social life. Quite a few anthropocentric constants are being actualized in education, among which the

notions of human dignity stand out (Roth et al., 2020). Often dignity is levelled by the realities associated with specific narratives, practices, and traditions in particular societies. Therefore, the development of a unified value-based educational frame of reference is a necessary condition for the harmonious development of this sphere.

The attempt to predict trends in the development of sociocultural preferences has always been relevant for all spheres of social activity. The educational cluster also actively proposes trends that determine the essence and form of the educational space of the future.

Conclusion

The primary analysis of the effectiveness of the educational cluster is carried out by the scientific and educational, and teaching-methodological arsenal. However, when developing educational perspectives, it is necessary to introduce general worldview principles. The philosophy of education is the element through which educational strategies (short-term, long-term, or existential) acquire a common denominator with the realities of the socio-cultural space.

At the same time, classical philosophical tools are not sufficient for predicting optimal ways of developing the educational sphere. For the potential identification of threats and challenges caused by innovation development, historical and philosophical analysis of educational environment evolution should be involved.

Consequently, the interaction between the history of philosophy and the philosophy of education should be used to predict educational development and identify effective and sought-after educational trends in the short term. This synergistic interaction will ensure the development of promising ways of educational development under the conditions of globalization, informatization, and technologization of modern society.

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PHILOSOPHY OF LEGAL EDUCATION AND TRAINING IN THE CONTEXT OF THE INFORMATION AGE

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Abstract: Legal education in the realities of the development of modern information and digital technologies has rediscovered its potential. At the same time, the risks that lead to negative manifestations in the legal environment in general and in its educational and legal clusters, in particular, have become more relevant. A key aspect that requires special attention is human rights. Consequently, the purpose of scientific exploration is to illuminate the interaction of theoretical-methodological (classical legal field) and practical-oriented (information-digital legal format) clusters in the context of the human dimensionality of legal education. The task of the article is to develop an effective educational-legal format using the positive elements of information and communication technologies. Such a model creates the proper prerequisites for the legal environment necessary for the comprehensive assurance of human rights. The synergetic model is seen as the most acceptable methodology capable of creating an effective and relevant format of legal education in the information age. Therefore, soft-skills and digital skills for legal education applicants should be unified with educational-legal hard-skills into a single strategy of legal relations in the socio-cultural space and focus primary attention on the observance of human rights.

Keywords: legal education, information and digital technologies, human rights, digital skills, legal education.

Introduction

It should be noted the need to differentiate the concepts of “legal education” and “legal education”. If education implies the training of professional personnel or the study of basic legal concepts, then education focuses on the formation of

an understanding of the legal system in the mind of an individual or society. The Western community has been working on legal education since elementary school. According to Australian researchers (McDavitt, Tarrant, & Boxall, 2018), any period without legal education is a time of missed opportunities to build children’s idea of

responsibility.

Among the academic community (Cargas, 2019), the view is spreading that the role of human rights education in building human rights strategies should not be completely ignored. Those who neglect the importance of legal education cannot give the full picture of the human rights project. It is legal education that becomes the basis for a common understanding of human rights issues. At the same time, legal education is the first step to legal education (personal, professional, public). Let us note that the process of digitalization, which is inherent in the digital society, most convincingly points to the tendency of legal education to become more relevant.

It is worth considering the caution set forth by Fredman (2021) regarding the weaknesses and inequalities in the human rights system that have become evident in the educational and legal environment following the COVID-19 pandemic. At issue is the inability of the traditional model of education to respond to force majeure. Consequently, there is a rather urgent problem of reorientation from the classical-traditional format of the educational and legal system to the innovative educational-digital model characteristic of the information space.

An important point permeating the legal system as a whole is the processes of globalization of the modern sociocultural space. These trends largely depend on information and communication technologies. At the same time, the digital world has become relevant directly as a result of globalization's impact. Consequently, unification has become a characteristic feature of legal education. Bringing national educational and legal systems to a common denominator takes place in a mode that is mainly provided by digitalization (communication, technology, translation, unification, etc.). Ways in which national education systems can work together, blurring boundaries, to define the meaning and significance of the principles of democracy, human rights, and peace education in comparative ways are being explored. Collaborative research is critical to developing an understanding of rights, democracy, and peace affecting transnationality. Issues such as citizenship, identity, language, conflict, global education policy, and democratic approaches to politics and education are the results of research and policy initiatives from many countries around the world (Chatelier, 2019).

The information environment and means of communication make it possible to obtain and analyze all available achievements in the field of law. The most effective elements that have demonstrated qualitative indicators in a practical dimension are immediately added to educational systems as an educational-methodological arsenal or organizational-technical support. In this way, we get the changes in the educational and legal system practically online. This is demanded by today's dynamic world, which no longer tolerates traditional conservative methods that are unable to respond quickly to the challenges of time.

That is why legal education, using the potential of information and communication technologies, is rapidly progressing and changing, depending on the requirements of the time. At the same time, the fundamental target principles (the rule of law and human rights) are unchangeable and indisputable.

The relevance of the study of the goals of legal education of society and personality is emphasized by Nesterenko and Oleksenko (2020). It is noted that without these components, the functioning of a democratic society and the existence of the rule of law is impossible. Legal education forms the basis for the popularization of legal behaviour. The reflection of the system of legal education and awareness is important. The legal beliefs (legal outlook) of citizens are an integral part of the formation of a state of law. Only the combination of legal awareness of citizens and an effective legal system is the key to the successful functioning of the rule-of-law state. The relevant question is, what is the source of this awareness?

In the conditions of total information influence, it is necessary to develop mechanisms for filtering legal aspects and systematising their presentation for society. Information and legal content should not pose a threat but should be directed toward the observance of humanistic principles and the rule of law. As statistics show, in states where the legal culture is at a high level, the formula of the rule of law is effective. It is not difficult to conclude that states with a high level of development of information and communication technologies have a better chance of effective functioning of educational and legal space through the use of innovative strategies.

Fundamental to legal education in the condi-

tions of modern information and digital space is the provisions from the UN Declaration on Human Rights Education and Training (2011),

which indicates the human right to legal awareness and ways of achieving legal literacy (See Fig. 1).

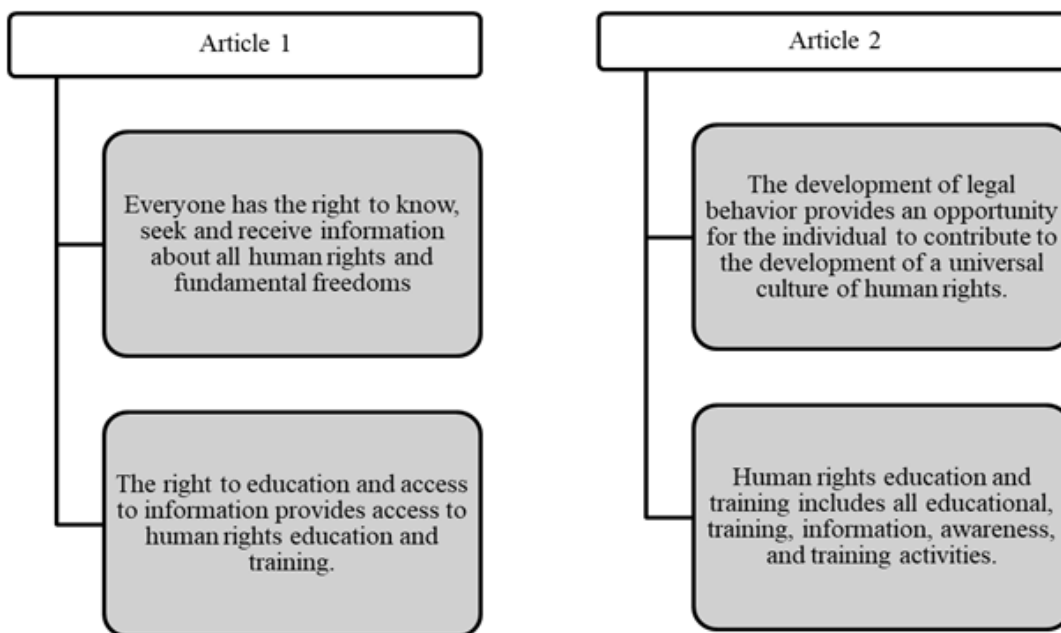


Figure 1. Excerpt from the UN Declaration on Human Rights Education and Training (2011).

Analyzing the key provisions of this declaration, we note that considerable attention is paid not only to the need to respect human rights and freedoms but also to implementing these principles in the modern information age. Information and communication technologies are an example of innovative educational strategies in legal studies.

Methods

The educational-legal space is investigated by general scientific methods. When it comes to the information and communication dimension, a cluster of methods that provide technological and digital components of legal practice is formed. Consequently, the special methods relevant to legal education in the conditions of digitalization are considered:

- statistical,
- cybernetic,
- modelling.

It should be noted that the use of specific methodology is effective only in interaction with general scientific methods of analysis (system

and structural-functional), synthesis, induction, and deduction. Therefore, the effectiveness of the syncretic approach, which is characterized by a combination of various methodologies for solving practical problems and forming strategies for the legal system, should be noted.

The problem of human rights actualizes the methodological potential of humanitarian-scientific discourse. In this context, it is important to reconcile the contradictions between the anti-humanistic principles of information technology and the humanist-oriented ideas of human rights and the rule of law.

Literature Review

In reviewing the literature on legal education in the context of the information and digital space, several points should be highlighted. First, research on legal education focuses on the use of information and communication technologies for the primary purpose of legal education - the rule of law (Stratton, Powell, & Cameron, 2017). Another cluster of research is the problem of the digitalization of the educational and legal envi-

ronment in the context of respect for human rights. Such ideas are covered in Antonopoulos and Madhloom (2021), Cargas (2019), Chatelier (2019), and Fredman (2021). Finally, Petryshyn and Hyliaka (2021) separately identify “digital rights” as an integral part of the legal system and, thus, of legal education.

Results

Legal education is now at a fork in the road (Sherr, Moorhead, & Sommerlad, 2017). Val- lelly (2021) continues the view of the uncertainty of legal space, preferring a pessimistic scenario that envisions a further crisis of the human rights problem. The contradiction, according to the scholar, is embedded in an existential rather than axiological understanding of human rights. A paradoxical situation is currently developing in which the assessment of human rights violations is impeded by the need to respect human rights. In this unity and opposites, there is a field for manipulation. This, in turn, leads to a crisis in the legal environment. There is an urgent need to update the educational and legal system, which must develop new strategies of a legal nature that do not contradict each other.

The failure of the current model of legal education to meet the challenges that lead to the violation of human rights is noted (Stratton, Powell, & Cameron, 2017). The existing format is characterized by conservatism, which leads not to respond to violations but mainly to the observa-

tion and analysis of unlawful actions or processes. Digitalization in this context is intended to improve the recording of offences and public awareness of them. In the educational and legal environment, such trends are also suitably reflected. In particular, we are talking about the use of digital skills and their interaction with the basic and flexible skills of future lawyers.

In our scientific exploration, we will focus on the aspect of the existence of the legal environment in the information-digital space. With the totality of information flow, legal norms have become accessible and open to society. Historically, the legal branch has always had a share of a certain mystery for the overwhelming part of society. In this context, applicants for legal education had the opportunity to join the cohort of those who possessed the necessary legal arsenal and could, in practice, implement their skills. The development of information and communication technologies has led to the removal of the information curtain on the structure and features of the functioning of the judicial system. That is, everyone can actually observe all the intricacies of the legal system online. This information revolution has also had a significant impact on legal education, or, rather, on legal education.

If previously a person who was interested in legal education started it virtually from a blank letter, now the applicant for legal education already has a significant amount of information relating to the legal system. If we consider legal education in the context of two basic clusters of skills, we have the following model, see Fig. 2.

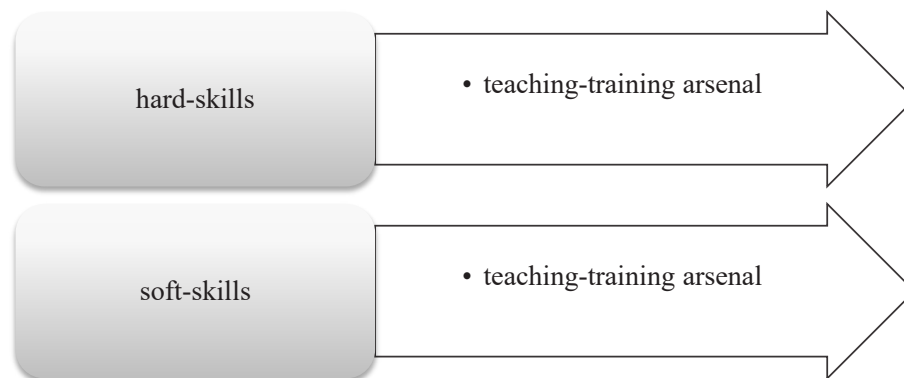


Figure 2. Basic Dimensions of Legal Skills.

In addition, it should be noted that a separate element - digital skills - has recently been added to the above two components. In the system of

legal education, this cluster is still included in flexible skills, but the rapid digitalization of all spheres of public activity, including the judicial

system, will lead to the allocation of digital skills into a separate part of legal education (Fredman, 2021).

As Petryshyn and Hyliaka (2021) point out, the rapid increase in digital technology, the intensive development of science, and active technological advances have become major hallmarks of modern society. This has served to form a new category of human rights – “digital” rights. The era of digital technologies, providing new opportunities, creates new threats to the provision of human rights and freedoms. Digitalization has become a factor in the profound transformation of classical human rights and freedoms. Among the most vulnerable clusters are the following:

- the right to anonymity,
- the right to protection of personal data,
- the right to digital education,
- access to digital knowledge;
- rights related to the protection of genetic information;
- proprietary rights in the digital sphere.

Digital and communication technologies actualize interdisciplinary connections and form a direct influence on people’s lifestyles and social activities. The concept of a “digital society” is taking shape, where digital technologies and communications are rooted in social activity. In the legal aspect, such trends are relevant in characterizing the characteristics of crime, victimization, and justice (Stratton, Powell, & Cameron, 2017; Jones, 2021).

Among the factors that have had the greatest impact on the development of legal education and human rights principles is globalization. The simultaneous globalization and variability of political, economic, cultural, environmental, and security elements have caused certain limitations on human rights. Moreover, legal education has been forced to focus more attention on the current problems of human civilization. At the same time, the observance of human rights has often been of a declarative nature. At present, an attempt is being made to emphasize an understanding of the reciprocal and dynamic influence of educational systems on the various challenges of our time. A project of global civic responsibility based on human rights has been proposed. Human rights, in turn, dictate the principles of education system design, taking into account force majeure situations.

“In many ways, education has always been the mirror and engine of human society: both a reflection and a movement of humanity forward. We are now at a key juncture where education can serve to exacerbate and spread the problems caused by globalization or be used as a tool to help provide an alternative path forward through new progressive structures” (Swindell & Wright, 2022, p. 29).

Ensuring an educational and legal discourse guided by human rights and the rule of law is a complex problem that requires the mobilization of all of humanity’s available innovative potential. The information and digital society are establishing themselves as dominant in the socio-cultural space. Consequently, information and communication technologies are assigned a key role in the development of legal education. We are talking about both educational and methodological, as well as organizational and legal components of the educational process. If we add to these elements of legal education, which spreads thanks to effective digital algorithms, we can potentially get a full-fledged educational and legal system.

“In an increasingly globalized legal profession requiring responses to cross-border challenges, legal education must prepare law students to engage with the world around them, not simply be limited to ‘law in action’ in their own jurisdictions” (Antonopoulos & Madhloom, 2021 p. 109)

In this context, the need for a universal form of an educational-legal system combining human rights as a value with the moral obligations of legal institutions is argued (Madhloom & Antonopoulos, 2022). In such a context, there is a synergy between two key components of the legal field: human rights and social justice.

Discussion

The uniqueness of the educational-legal cluster lies in the relationship between legal education, legal practice, and legal research (scientific cluster). The specified interrelation in the classical understanding was provided by the subjects of the legal-educational environment. However, the total influence of information and communication technologies has significantly changed the roles in the legal space. Legal education in the

modern world has faced the problem of a significant number and constant correlation of laws, regulations, and governance structures. In addition, legal education in the twenty-first century has become more accountable to a wider range of actors than it has been so far (Bartl & Leone, 2021). Resolving these difficulties using only human resources is virtually unrealistic. The volume of legal information currently in use has reached such a scale that it is impossible even to store it in a familiar format, let alone systematize and analyze it. Therefore, information and digital resources have become important tools in streamlining the information cluster of the legal-educational space. However, the question of the reliability of such tools and their ability to store information in a proper condition immediately arose.

Attention should be paid to the social and humanistic values most in-demand in the legal education cluster:

- respect,
- dignity,
- justice,
- equality (Zarif & Urooj, 2017).

In a different manifestation, the global educational and legal problems of the modern information age are also highlighted. Among them: are exclusion, inclusion, and marginalization. The Maylor (2021) studies make a rather critical analysis of the potential of universalism as a basic methodology of legal education. Therefore, let us consider in more detail - how information and digital technologies can ensure the observance of these humanistic principles in the system of legal education. Equality - the concept according to which the legal system acts for the benefit of the individual and society, regardless of his status or beliefs. To ensure equality in the context of the functioning of the legal field, this cluster must be equally accessible to everyone (Maylor, 2021). Access to legal information is most effectively provided by information and communication technologies.

In general, the problem of inequality quite often attracts the attention of progressive researchers on human rights. A human rights project with explicit formulations of the concept of justice has been promoted (Perera, 2021). This project has significant obstacles (Madhloom & Antonopoulos, 2021). One of them is the concentration of the educational and legal system on legal prac-

tice, leaving human rights in the background. A paradoxical situation is created, where human rights are more concerned with social organizations and activists, while legal cluster specialists focus on the rule of law.

The development of digitalization is designed to halt this imbalance. Informational and communicative elements in the legal environment form in the public consciousness an idea of the potential ability to cover all aspects of legal activity. Consequently, the information and communication arsenal becomes one of the fundamental clusters of the system of legal education.

The next concept of legal education is respect. In this case, we are talking about the need to be tolerant of the rights and freedoms of all people. So far, digitalization allows a variety of ideas about the different manifestations of human self-affirmation and self-identification. Consequently, the digital space becomes a platform for information and communication. The tasks of the educational-legal cluster are seen in two directions of ensuring the concept of respect in the public consciousness:

- preventive, which provides for measures of an educational nature aimed at the formation of a social consciousness based on mutual respect;
- practically legal, which forms specific legal norms and defines responsibility for violations of human rights and freedoms.

Justice in the context of legal education implies clarity and an uncompromising legal field. In such circumstances, information and communication technologies are designed to be effective tools directly in the legal process. The collection and confirmation of facts are practically oriented elements, which are provided by digital means much faster and of higher quality compared to traditional forms.

In this context, an understanding of the concept of "global justice" is relevant (Jones, 2021). It is argued that human rights, being only a part of the concept of global justice, are an effective factor in limiting socioeconomic inequalities. As an example, the author points out that the human right to democracy is a prerequisite for the negation of material inequalities, which, in turn, prevents uncontrolled power. Modern digital space does not allow hiding the anti-human actions of power in any manifestation. Digitalization acts as a tool to ensure the conditions for the observance of human rights, not at the declarative level, but

in the practical implementation of these ideas.

These universal basic principles are a reflection of human rights, so these aspects are unified for legal education, regardless of national, religious, or any other traditions. The recognition of human rights should be the goal of every state. However, the question here is how to ensure these rights.

The information and digital society affirming in the modern sociocultural space have formed peculiar algorithms to ensure the principles of its existence. The legal system has been built up over the centuries while leaving its purpose unchanged. At the same time, the methods of achieving these goals varied depending on the specifics of social development. Starting from customary law to global international legal organizations. The present legal system is characterized by trends of globalization and intensification.

When we talk about the globalization of the legal field, it means its unification. This approach is relevant to the global community, but it should be understood that its implementation is possible only with the use of information and digital tech-

nologies. Huge amounts of information, statistical data, and modelling systems are achieved through digitalization. Consequently, the introduction of soft skills and digital skills is no longer an advantage of individual educational institutions but a traditional format for the provision of educational and legal services.

An important element that combines these components of the educational cluster is the synergy between them in the modern information age. Thus, there is a process of integration of information and communication technologies into all levels of the legal system (see Fig. 2).

Consequently, we get an effective scheme of the educational-legal system in which:

- hard-skills focus on acquiring the fundamental legal knowledge and skills necessary to ensure the key legal principle of the rule of law;
- soft skills provide specific elements of legal education, which aim to concretize legal subtleties, primarily ensuring human rights;
- digital-skills facilitate the involvement and use of innovative achievements of information and digital potential in the legal field.

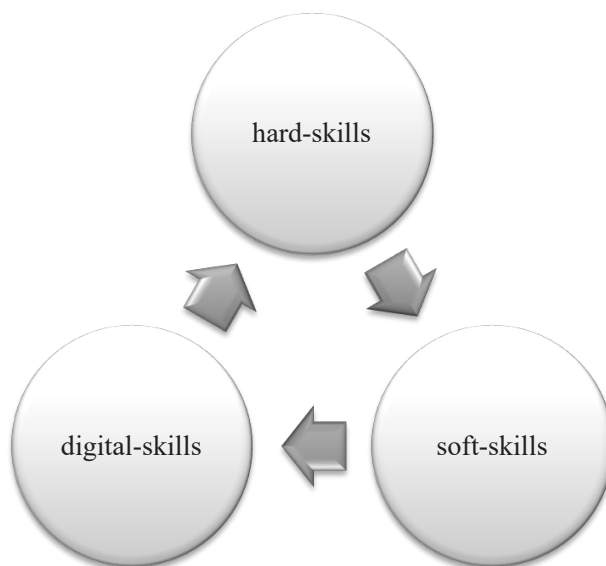


Figure 3. Synergetic Interaction of Legal Knowledge and Skills.

Conclusion

Consequently, legal education has been quite significantly influenced by information and communication technologies. Digital society is char-

acterized by peculiar principles of development of all spheres of its activity. These principles dictate the characteristics of soft skills which are acquired by a candidate for legal education. In addition, digital skills are added to the education-

al-legal system, which is an autonomous set of abilities and skills unified for all scientific knowledge and spheres of human activity. Acquisition of digital skills in the context of mastering the legal space involves awareness of the importance and practical use of the achievements of scientific and technological progress in legal practice and socio-legal clusters.

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PANCASILA AS A PHILOSOPHICAL BASIS OF RELIGIOUS EDUCATION IN THE CONTEXT OF INDONESIAN RELIGIOUS DIVERSITY

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Abstract: For many years, the Indonesian people have lived in a harmonious diversity of religions and beliefs. In the last decade, the harmony of living together has been torn apart by various issues of horizontal conflict, which are often triggered by religious sentiments. In the context of a multi-religious Indonesia, this qualitative research using *Bhinneka Tunggal Ika* (unity in diversity) method and the interpretative phenomenological analysis focusing on exploring *Pancasila* as the foundation for constructing religious education. The purpose of this research is to emphasize that *Pancasila* is an articulation of religious values that unites various groups of people in the midst of problems and threats of disharmony in a multireligious Indonesia. There are three important ideas generated from this research. First, religious education in schools, families, and communities applies the values of *Pancasila* as moral imperatives that bind each person with a different religious background to work in developing a harmonious and brotherly social life. Second, religious experience and belief are the main content of religious learning in schools that unites individuals from different religious backgrounds. Third, religious learning in schools in the context of multicultural-religious Indonesia is oriented towards developing solidarity and compassion with others in a harmonious living together.

Keywords: brotherhood, dialogue, diversity, interfaith, unity.

Introduction

Every Indonesian was born and grew up in the experience and struggle of living together in a multicultural-religious context based on *Pancasila* as moral and religious values of living together. From a phenomenological perspective, Indonesian identity is rooted and developed in the

experience of being in the world and being with other people who have different cultural, religious, and ethnic backgrounds (Heidegger, 1962). To become a nation that remains united and develops, there is a need to permanently preserve diversity, maintain unity, foster brotherhood, strengthen solidarity and affirm the identity of a multicultural-religious nation. Every In-

Indonesian citizen plays a role in maintaining and developing values, soul, desire, dignity, sociality, relationality, and dialogue for unity and affirmation of national identity.

Even though Indonesia is neither a religious state nor a secular state, belief in God Almighty is the soul of every Indonesian citizen (Nuryanto, 2014). Religious education is an integral part of Indonesian human education which has the responsibility to preserve and develop the identity of the Indonesian nation. Religious education in Indonesia is stipulated by law as an obligation given in all schools. Religious education is also carried out in the family and community. However, religious education in the family, school, and society is equally oriented to the mastery of cognitive knowledge and demands for implementing ritual activities (Nuryanto, 2014). Then, religious education in Schools that separates children of different religions into different groups and tends to learn about dogma and ritual rules does not make an optimal contribution to living together as a multicultural-religious nation (Mangunwijaya, 2020a).

In the last decade, there are still many cases of violence in Indonesia in the name of religion (Buana & Lukyanov, 2020). Various cases of violence that sporadically occur in various regions in Indonesia are a threat to the unity of the nation and the preservation of diversity. As a multi-religious society, religious education has a strategic role in the unity and harmony of living together in Indonesian society. Religious education in Indonesia is carried out intensively in families, communities and schools. Until now, religious education in schools that separates children according to their religion has not contributed significantly to the development of an inclusive and dialogical attitude. Therefore, it is needed a religious education that contributes to the development of brotherhood, dialogue, and mutual cooperation in preserving the unity of Indonesia in the context of religious and cultural diversity.

Methodology and Organization of the Study

In the context of Indonesia with *Bhinneka Tunggal Ika* (unity in diversity) as a national life motto, the *Bhinneka Tunggal Ika* (unity in diversity) method becomes a contextual method (a guide to

self-development) for each individual in real-life activities and relationships (Mangunwijaya, 2020a). The *Bhinneka Tunggal Ika* method is nothing but a learning method from experience (contextual approach). It is very close and integrated with every person's life on earth in Indonesia and the global community (Mangunwijaya, 2005). The educational process gives each experience to recognize and acknowledge diversity and difference as a starting point for finding elements of commonality and unity in diversity. Recognizing and acknowledging diversity needs to be oriented to finding commonalities that unify. The *Bhinneka Tunggal Ika* method is a way to realize, recognize and appreciate Indonesia's diversity of food, clothing, dances, songs, agricultural products, biodiversity, customs or traditions, geography, local languages, and life values.

In interfaith communication learning that prioritizes interaction in the form of dialogue in its implementation, the narrative-experiential method opens the way for students to tell stories or testify about their experiences and appreciation of their faith (Mangunwijaya, 2005). The narrative-experiential method used to start this class aims to attract children's attention. It is also good to touch their feelings to make children enthusiastic about participating in the learning process. The same method can also be used by the teacher in conveying new information in the deepening phase of appreciation after the students have told their experiences in the frame of the theme given by the teacher, which is related to brotherhood, diversity, compassion, honesty, mutual help, and solidarity as Indonesian children. Thus, the teacher allows each student to communicate their life experiences and not overwhelm students with information through the lecture method (Mangunwijaya, 2020a). In learning interfaith communication using the dialogue method and *Bhinneka Tunggal Ika*, the teacher acts as a midwife who helps children produce their understanding. This understanding is most meaningful and touches the depths of themselves.

In everyday life in the family and community, the method of dialogue or conversation has been lived by every student in communication with parents, relatives, neighbours, and playmates who became their first place of learning. Teachers need to strive for a comfortable and fun learning atmosphere so that children get space to think

exploratively and creatively and are free to express their opinions and questions (Mangunwijaya, 2020a). Interfaith communication learning is integrated with various other subjects in the application of exploring each student's experience with dialogue, storytelling, mutual help, cooperation, and compassion. Thus, knowledge and faith experience, which are two things that must go hand in hand, enrich each other in the process of developing a child's self as a whole. The learning process is an opportunity for students to broaden their horizons and experience the process of living together that fosters a clear conscience, honesty, fair play, honest living, and caring for each other through any subject (Mangunwijaya, 2020b; Indratno, 2005).

Two critical phases need to be considered in learning interfaith communication (Mangunwijaya 2020b). The first is the phase of preparing and assisting teachers, parents, and adults involved in interfaith communication learning in reflecting on themes following the experiences of students as Indonesian children who live in multicultural-religious conditions. The second phase is the implementation of interfaith dialogue and communication that is relevant to children's life experiences. Dialogue between teachers and students, between students and parents, and between interfaith students develops trust in each other and fosters positive affective bonds (Mangunwijaya, 2020b). When the dialogue and communication between students do not run smoothly, the teacher can spark a story by bringing up inspirational experiences found in everyday life related to cooperation and mutual help in the community. Furthermore, children can be invited to propose ideas related to the movement to help others, inspired by the teachings of faith and good traditions in society. Thus, dialogical communication and sharing of interfaith experiences foster intellectual, affective, social, moral, religious, and psychomotor intelligence that promotes brotherhood and national unity in diversity (Hoon, 2017).

The main aim of this research is to develop a new model of religious education in the multicultural-religious Indonesian context. By applying the interpretative phenomenological analysis method (Eatough & Smith, 2017; George, 2008), this qualitative – to explore and construct a model of religious education in the context of multicultural-religious Indonesian society. These data

were analyzed to find new ideas (Lune & Berg, 2017; Sugiyono, 2018). Three fundamental questions become the reference for collecting and analyzing the data of this research. First, what is the philosophical foundation for developing religious education in Indonesia's multireligious context? Second, how should religious education be designed to contribute to national unity? Third, what methods of religious education are suitable for the context of Indonesian diversity?

Research Results and Discussions

Several studies have been conducted on religious education in schools in the last five years. In practice in schools, students receive religious education in groups according to their respective religions. Religious education like this certainly does not follow students' experiences in the multireligious-cultural Indonesian family and society. For this reason, it is necessary to design a religious lesson that brings together followers of one religion with followers of different religions so that there is an experience to learn about differences and foster a tolerant attitude (Elihami, 2016).

In 2018, Ani Sulianti researched the implementation of values through learning *Pancasila* in Higher Education. She published an article: "Revitalization of *Pancasila* Education in the Formation of Life Skills" (Sulianti, 2018). The starting point for learning is understanding the values of *Pancasila* and continuing with humanitarian projects as their implementation. Through the project method, *Pancasila* learning formed the ability to think critically and collaboratively and live as brothers and sisters in diversity.

A survey method study on the inclusiveness of high school-level religious teachers in Indonesia, which was held in 2019, showed that the level of inclusiveness of religious teachers in Indonesia was very high (Hayadin, Muntafa, & Zada, 2019). The research subjects were Islamic, Christian, Catholic, Hindu, and Buddhist teachers at the senior high school level in 34 cities in Indonesia. What was meant by an inclusive attitude is related to their relationship with groups within the same religion, their relationship with followers of other religions, and their relationship with the government. The researcher explored data on the level of inclusiveness of religious teachers

who played an essential role in setting an example and instilling the values of tolerance in the religious education process. This study did not explicitly mention the relationship between the character of religious teachers and the appreciation of *Pancasila* values.

In terms of religious education material, especially Islamic religious material, a literature study examined the role of Islamic religious education in shaping national character (Aladdin & Kurnia, 2019). This study found that Islamic religious education contributes to the development of knowledge, strengthening faith and spirituality, character building and commitment to national life, and transforming human values. The researcher did not link Islamic values with *Pancasila*.

A literature study entitled “Infiltration of Religious and Cultural Education in Indonesia: Islamic and Western Perspectives” described the function of religion and culture during the times (Fahmi, 2020). The researcher argued that both religion and culture had the function of humanizing humans and building a civilized society. In particular, religion played a role in upholding morality, values, and norms of life amid the challenges of the times.

One study explored the relationship between *Pancasila* as a national philosophy of life and the development of Indonesian human character or personality (Hijriana, 2020). In this study, the values of *Pancasila* were described as a principal guide for behaviour that shaped Indonesian human nature. The researcher offered ideas for implementing *Pancasila* values in the civic education process in high school.

From the literature review, it appeared that there had been no research that discussed the contribution of religious education in building national unity within the framework of *Pancasila* as the philosophy of life for the nation for the last five years. In addition, various studies on religious education focused more on creating tolerance in national life in Indonesia. Tolerance in question is an attitude of mutual acknowledgement and acceptance of differences in religion, ethnicity, race, and culture. Tolerance is synonymous with the recognition of diversity (Wasino, 2013). The concept of tolerance has proven to be less effective in building national unity in various horizontal conflicts in society (Mujib & Rumaharu, 2010).

Religious education is an obligation mandated by the Education Law in Indonesia no. 20 of 2003. Every school educates all students once a week in 2 hours of lessons. The model of religious learning, as mandated by the law, is a mono-religious model, or every student gets religious classes according to the religion he adheres to. Thus, there is a separation of student groups according to their religion. This happens in all public schools.

There are three models of religious learning practised in several private schools (Yusuf & Sterkens, 2015). The first model is religious learning according to the student’s religion. The second model is the multi-religious model. A group of students belonging to the same religion is separated from students of different religions to study the teachings of many religions in Indonesia. The final model is interreligious religious learning, namely religious learning, which brings together all students of different religions to study various religious teachings in Indonesia to find the same education. Y. B. Mangunwijaya sees that the three models of religious learning tend to be oriented towards cognitive understanding and are less motivated to build unity in diversity based on the values of *Pancasila* (Mangunwijaya, 2020a).

Philosophical Foundation of Religious Education

As the Father of the Proclaimer of Indonesian independence, Soekarno explored the values of *Pancasila* from the cultural values of the nation to become the glue and unifier of the nation’s life. *Pancasila* is the soul of the Indonesian nation. *Pancasila*, which contains five precepts as a unit, is the identity of the Indonesian government. The human values contained in the precepts of *Pancasila* are the philosophical foundation for the development of living together in the political, social, cultural, and educational fields in Indonesia.

Pancasila is called the philosophy of life of the nation because, in addition to being the basis of the state, *Pancasila* also contains the vision of the nation’s life. *Pancasila* has noble values, which include belief in God Almighty, a just and civilized idea of humanity, the ideals of the unity of the nation’s life, the enforcement of the rights

and obligations of every citizen to participate in the life of the nation actively, and the struggle to realize social justice for all Indonesian people (Hijriana, 2020; Siswoyo, 2013). Y. B. Mangunwijaya emphasized that *Pancasila* contains the values of humanism-religious Indonesian people, which are extracted from the experiences and traditions of the multi-religious Indonesian people (Mangunwijaya, 2020a).

The idealism contained in *Pancasila* becomes the nation's educational philosophy. All Indonesian citizens are united in the same ideals to develop themselves and contribute to the realization of the values of *Pancasila*. Family life, society, and formal educational activities share the same dreams, namely, realizing the importance of *Pancasila*. Therefore, in addition to being the basis of the State, *Pancasila* has been the unifying and soulful life of every Indonesian citizen since before the formation of Indonesia as an independent state. In other words, *Pancasila* contains fundamental values or Indonesian philosophy.

At least two essential things should be emphasized as typical Indonesian human values (Mangunwijaya, 2020a). First, the richness of the pluralistic religiosity of the Indonesian people is one of the society's distinctive characteristics, which is the soul or driver of change and development of Indonesian culture. This religious wealth is expressed in the precepts of the One Supreme God, which is the basis for brotherhood, unity, dialogue, and social justice. Second, every citizen of Indonesia is born, lives, and develops in diversity. Diversity is one of the essential structures or unique Indonesian characters. Diversity is an experience that essentially shapes the identity of the Indonesian nation (Na'imah & Nurdin, 2017). The nation's educators appreciate the history of the country that was formed and developed in the experience of relations between citizens of the nation with a background of religious diversity (belief), race, ethnicity, skin colour, and language in the context of thousands of islands, traditions, rituals, myths, legends, building symbolism, produce, and flora and fauna. The diversity of Indonesia contains philosophical and religious values (Alston, 2001).

For the people of Indonesia, diversity is a unique value and is one of the identities of the Indonesian nation. The diversity of Indonesia is a natural gift that has existed since before the for-

mation of the Indonesian state. Every person born and living in Indonesia has a unique culture. In this sense, diversity is the wealth of Indonesian society. Indonesian people are diverse in life experiences, culture, language, race, ethnicity, beliefs, traditions, and various symbolic expressions. They all contain values that animate the dynamics of living together with different styles. Diversity is an Indonesian human value that shapes the uniqueness of each individual, national identity, and Indonesian culture (Na'imah & Nurdin, 2017).

The five precepts of *Pancasila* contain the noble values of national life over the course of a long history. The five precepts are a unity that animates the nation's life (Hijriana, 2020). The first precept is the Supreme Godhead. All Indonesian citizens from various ethnic groups, races, and cultures have faith in the Almighty. Religiosity is an Indonesian human identity that provides the basis for ethical behaviour and societal action. Mutual respect for adherents of different religions and beliefs is part of the awareness and practice of living together. The second precept of *Pancasila* is just and civilized humanity. Mutual respect for the dignity of the human person is the implementation of the religious belief that every person is a creation of God. It emphasizes the ethical principle of the importance of respecting fellow citizens without discrimination due to differences in cultural, ethnic, ethnic, and belief backgrounds. The third precept is Indonesian unity. It is a moral principle and an ethical imperative for all Indonesian citizens to respect differences and diversity in Indonesian nature and identity (Mangunwijaya, 2020a; Siswoyo, 2013). The fourth precept is Democracy, led by wisdom in representative deliberation. It is related to the tradition of dialogue and deliberation in determining decisions related to the interests of living together. The fifth precept of *Pancasila* is Social Justice for all Indonesian people. Living together in diversity is guaranteed by upholding justice. A just attitude is supported by solidarity and generosity to live in mutual assistance or cooperation. *Pancasila* is the basis of the state, the nation's identity, the philosophy of living together, and the way of life of every Indonesian. The five precepts of *Pancasila* are integrally connected and reflect the spirituality, soul, and life of the Indonesian nation (Octaviani, 2018; Riyanto, 2006; Riyanto, 2015). The first precept underlies the

other four precepts, which are the crystallization of local wisdom values (Rosidin, 2016).

Education, especially religious education, is a process of revitalizing *Pancasila*. It means affirming the identity of Indonesian people who have historically liked to give (generous) and believed in the wealth of the Indonesian nation as capital to be actively involved in building the world (Kaelan, 2002). Soekarno, the first President of Indonesia, emphasized that *Pancasila* is the soul that unites all of Indonesia, consisting of various ethnic groups. The willingness to sacrifice and live to help each other (gotong-royong) is the spirit and attitude of the nation. Education within the framework of *Pancasila* philosophical values develops personal character and skills, rational and collaborative academic character, a religious character that unites diversity, empathic and brotherly social nature (Sulianti, 2018; Shofiana, 2014).

Pancasila is a shared philosophy of life that contains ontological, epistemological, and axiological values (Widuseno, 2014). The values of *Pancasila* are the lifeblood of the people that existed before the founding of Indonesia as a country. Ontologically, the importance of *Pancasila* is the basis for living together, which is the basis of brotherhood and national unity. Epistemologically, the values of *Pancasila* contain truths that have been tested over time and extracted from the life practices of various local communities scattered throughout Indonesia. Axiologically, the values of *Pancasila* encourage the life of every Indonesian citizen and become ethical imperatives to preserve unity in the diversity of the Indonesian nation and state.

Model of Religious Education in the Frame of *Pancasila*

In the plurality of Indonesia, religious diversity is a gift and a challenge to live together as a nation. On the one hand, religious diversity allows people to learn from different experiences and help each other. However, it is not uncommon for conflicts between religious adherents to occur and are exploited by various groups with political and economic interests (Mangunwijaya, 1999). Religious education should contribute to the preservation of national unity through the spirit of the founders of the Indonesian nation.

They have inherited the ideology of *Pancasila* as the basis of the state that can unite the multicultural and multi-religious diversity of the Indonesian country (Elihami, 2016; Nordin, Alias, & Siraj, 2013).

In Indonesian society, schools have an essential role in providing religious education. Regarding the practice of religious learning in schools in Indonesia so far, Y. B. Mangunwijaya gave several critical notes (Mangunwijaya, 2020a). The method of religious education that separates students according to their respective religions deprives children of the experience of living in the family and society. The second model of religious learning is to separate children according to their respective religions. They cognitively study the teachings of the major religions in Indonesia. The weakness of this model is similar to the first model, namely that children are deprived of life experiences from family and society. The third religious learning model is the interreligious model, in which all students of different religions are brought together to study various religious teachings in Indonesia to find the same things from other religions. This third model provides an experience of encounter and togetherness for students of different religions. The three models of religious learning, as mentioned above, tend to emphasize cognitive aspects and are legal-formalistic. As a result, such learning models have latent dangers, making children hypocritical and manipulative (Mangunwijaya, 2020a). The memorization and test scores prioritized in this model encourage children and teachers to prioritize academic achievement, which sometimes ignores honesty and sportsmanship. The sense of empathy, cooperation, and concern for the weak was eroded by the spirit of competition that breathes Darwinism, survival of the fittest (Mangunwijaya, 2020a). In addition, religious learning carried out with a system of separation or division fosters communalism, prioritizing their religious group and viewing their religion as the best, and degrading other religions.

The alternative learning model offered by Y. B. Mangunwijaya (2020a) is a model of interfaith communication. The starting point of learning is the experience of every Indonesian child with interreligious and intercultural character. Each student is invited to realize that every religion and belief has the same goal: worshipping God by carrying out His will to build a more

human civilization (Mangunwijaya, 2020b). The interfaith communication learning model is by the experience and dynamics of Indonesian people's life, which is based on the appreciation of the values of *Pancasila*, namely having faith in God Almighty, upholding human values, respecting unity, attaching importance to deliberation, and fighting for social justice for all people. Schools are a miniature and an extension of the dynamics of Indonesian society based on *Pancasila*. Interfaith communication learning is an encounter and dialogue between students as Indonesian children who have religious and faith experiences. Thus, each student experiences a bonding experience as a believer that unites humans with God and fellow creatures (Mulder, 1998; Sudiarja, 2006; Deeza, 2017).

Every Indonesian child is born and develops in a cultural climate that provides religiosity and awareness of belief in God, who wants intimate relationships with humans (Mangunwijaya 2020b). Religious talent needs to be nurtured so that it can develop optimally. This child's religious talent begins in the family and is enriched and equipped with community and school interactions. Children's character, behaviour, and self-expansion are also influenced by their environment, which upholds the virtues of being helpful, forgiving, and appreciating living in harmony with nature (Mangunwijaya, 2005).

Before getting to know formal education (formal schools), the people of the archipelago and Indonesia were already familiar with education in the family, hermitage, studios, universities, and the community of believers. Families and various local communities become educational places that foster brotherly values, respect differences, harmony, and cooperation in fighting for social welfare (Yumarma, 1996). Education occurs through the inheritance of religious values, customs, language, and strong kinship (social) life. Informal community education is the vanguard in preserving religiosity, namely the essence of being human in the form of passion and human qualities that encourage the growth of a helpful attitude or tendency to live up to their responsibilities as citizens based on the values of *Pancasila* (Mangunwijaya, 2020b). When schools and communities become places to live the experience of interreligious and intercultural dialogue, religious lessons that emphasize discipline in living ritual practices and increasing un-

derstanding of the doctrines of each religion are the responsibility of every family and religious institution.

Content and Learning Achievement of Interfaith Communication

Faith as the dynamic of the loving relationship between humans and the Creator inspires human life in building caring relationships and brotherhood with others and the surrounding environment (Suharyo, 2005). The experience of faith is a move of the heart towards the love and goodness of the Creator that motivates life to be merciful and compassionate with fellow humans and His creatures. In everyday life in the family and community, most Indonesian children relate and work with friends who have different beliefs and religions. They can be friends because they feel kindness and the need to make each other happy.

School is a mediation to meet each other and cooperate intensively and increasingly mature each individual with different religions. For children who live in a homogeneous society in terms of religious adherents, education in schools is an experience that brings them together with followers of different religions and provides an opportunity to communicate with each other in an atmosphere of interfaith brotherhood. For children who live in a heterogeneous society, interfaith education in schools is an opportunity to strengthen their faith experience and grow their responsibility to develop a brotherly, just, and peaceful coexistence. The learning process in school strengthens interfaith communication that fosters religious attitudes and qualities (Mangunwijaya, 2020b).

The starting point for learning interfaith communication is the understanding that every child is gifted with religious seeds that need to be nurtured and directed to grow optimally. In learning Faith Communication at school, each child has brought their capital in the form of faith experiences to be shared in a dialogue session which is one of the substances in the learning. Dialogue activities in a brotherly atmosphere encourage children to share their experiences and listen and respond to friends' experiences. In addition, this dialogue can also encourage children to be sensitive to everyday experiences that have meaning and are valuable to them personally (Mangun-

wijaya, 2020a). The ability to find valuable and more profound meaning is also known as reflection. Reflection is one of the substances of interfaith communication learning so that the learning process transforms and deepens the sense of experience (Kusuma & Susilo, 2020).

From the perspective of awareness and experience of faith, the teacher's task is to help students in their life events to continue to believe that God still cares about all events in human life, especially in sad circumstances. God is present in our midst, even though we cannot see him. God pays attention and, in his way, helps us as long as we believe, have faith, and want to ask for help without forcing God (Mangunwijaya, 2020b). The religious taste experienced by each student from a different religious background is the capital to telling stories to get appreciation from other students. The storytelling or narrative method is the most appropriate way for elementary school students. In the process of telling each other, the teacher acts as an interpreter of the story and adds stories of experiences that foster a sense of wonder, awe, and questions from children. The teacher accompanies children to find their own (as much as possible) answers (Mangunwijaya, 2020a). Thus, the teacher becomes a midwife who helps children give birth to their understanding.

Interfaith communication learning in schools is oriented towards authentic personal development as a religious and social being. It develops children to live communal atmosphere and *convivium* (living together harmoniously and dynamically), which is the identity of the Indonesian people. The learning atmosphere of interfaith communication restores the school's atmosphere as a community and meeting space where students experience and realize the multidimensional reality of life (Indratno, 2005). Every student lives a complementary diversity in the school environment to develop a healthy brotherhood. Sensitivity, compassion and solidarity (social care) are formed in natural relationships.

Conclusion

Interfaith communication learning is a model of religious education in schools that unites students who have religious, cultural, ethnic, racial, and belief backgrounds. Ecosystems and learning

dynamics in schools are a miniature of the ecosystem and children's relationships in society and families. School learning activities are designed and organized to continue learning and reflect on life experiences in families and communities. Interfaith communication learning, which emphasizes sharing students' life experiences guided by teachers, is directed at developing the character of students to live in solidarity, compassion, and brotherhood and work together to create a just, peaceful, mutual help and care for the poor. Interfaith communication learning in schools needs to be supported by families that educate children to know and live their respective religions. It is needed the role of religious institutions that develop their followers to have broad insights, inclusive attitudes, and the spirit of preserving the nation's unity. In the era of globalization and the environmental crisis, there are real challenges for all human beings, including religious adherents, to build brotherhood, affirm national identity and preserve the environment. For this reason, religious learning that starts from cultural experience is oriented to the appreciation of religious, cultural values, and environmental preservation in a collaborative, exploratory, and creative cultural-ecological literacy frame (Bach & Fisher, 2017).

An educational paradigm that unites and confirms national identity in variety needs to be developed at all levels of formal and informal education in the family and community. The paradigm is very relevant in the era of globalization, which brings Indonesian children together in association with various groups of global society who adhere to fundamentalism, secularism, and liberalism (Modood, 2013; Sutomo & Budiharjo, 2021). Education is at the forefront of preserving the wealth of various Indonesian local wisdom that upholds social virtues such as cooperation or mutual assistance, compassion, solidarity, and necessary harmony, inspired by religious teachings and values.

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INNOVATORS: ADVANTAGES AND DISADVANTAGES OF THE FUTURE PROFESSION FROM THE PERSPECTIVE OF STUDENTS

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Abstract: Development and implementation of innovations in different fields of human life have become a driving force for the economic development of any country in the modern world. Russian higher educational institutions are enrolling students in the “Innovatics” course to train future innovators. This raises a logical question - who is an innovator, and what is he/she dealing with?

The purpose of the survey discussed in the article was to identify students’ opinions - the future innovators – on the advantages and disadvantages of their future professional activity.

Key methods of the research were general scientific cognition methods, such as theoretical analysis of different positions on such areas of knowledge as Innovatics and the profession of innovator, as well as empirical methods, such as observation, interviews and questionnaires.

The surveys of students obtained data on not only the advantages and disadvantages, which, according to future innovators, are associated with their professional activities but also on what would be interesting for them to learn in the course of their professional activity.

Key competencies to be formed in the process of Innovatics training were listed to make the innovators-graduates demanded in the labor market.

Keywords: innovatics, innovator, innovation, advantages and disadvantages of the profession, training, educational organization.

Introduction

The modern economy is an innovation economy, and innovations are the main impulse that sets the market mechanism in motion and keeps it going. Implementation of innovations within the

company itself (innovations in management, innovations in applicable technologies, etc.), as well as development of innovative products/services, are among the competitive advantages of present-day companies.

In general, we can define the innovativeness

of a company by the following attributes (Hamel, 2017):

- the company's employees are trained in innovative thinking;
- the company's employees challenge the established rules and traditional approaches;
- they use any tendencies, trends, etc., underestimated by competitors;
- innovators apply their proven skills and available assets in their work;
- the company's employees try to meet the "unexpressed" (unspoken) needs of the customers.

With the need for innovators in modern companies, the question arises: Where and how are innovators trained? Russian educational institutions have launched a training course called "Innovatics", whose graduates are specialists in innovations.

There is currently a great deal of debate about this training course. What is Innovatics? What is this training course? What kinds of specialists are being trained in this program? Who are the innovators? What positions can graduates of this training course hold? More and more questions arise when you say "Innovatics".

Now, we refer to various dictionaries. The Dictionary of innovation management and related fields defines Innovatics as "a field of knowledge that covers the issues of methodology and arrangement of innovation activity. Innovatics as science has some independent areas: generation of novelties, social and psychological problems of introduction of innovations, diffusion (distribution of innovations), adaptation to novelties of a company and personnel subsystems, innovative organizations, development of innovative decisions, the market of innovations, and innovative strategies. In its applied aspect, Innovatics is a special field in innovation management, which means the movement from innovation to entrepreneurship" (Suslov, 2008). The Dictionary of Innovation Terms gives similar definitions. Innovatics is: 1) "the science that studies various theories of innovation: formation of novelties, their diffusion, etc."; 2) "a special field in Russian innovation management, meaning the movement from innovation to entrepreneurship. New independent trends appeared within the Innovatics itself: formation of novelties, resistance to innovations, diffusion (distribution of novelties), human adaptation thereto and adaptation to

human needs, innovative organizations, development of innovative solutions, etc." (Kharin, Kolensky, & Kharin (Jr.), 2016, p. 50).

Today, Innovatics is recognized as a new, promising area of education. It is considered a technical area of training at the intersection of several fields: engineering, economics, and management. Graduates combine the knowledge of an engineer, economist, and manager and are innovators, in fact.

Next, we will discuss who an innovator is and what kind of profession it is.

Various dictionaries and academic writings treat the term "innovator" differently. An innovator is 1) "the author of an innovation (discovery, invention, utility model, design solution, know-how, industrial sample, rationalizations, etc.), who commences the innovation process and who also initiates the commercial use of innovation; an entrepreneur, enthusiastic about the new idea and ready to risk for the sake of turning it into an innovation" (Suslov, 2008); 2) "an enthusiastic entrepreneur, fascinated by a new idea and ready to do his best to make it a reality, and a leader-entrepreneur, who accepted the risk of taking a project, found investment, organized production, promoted a new product on the market and thereby realized his commercial interest" (Kharin, Kolensky, & Kharin (Jr.), 2016, pp. 50-51).

The Russian language distinguishes between the terms "novator" and "innovator". Novator is a person who discovers an innovation or who introduces new ideas in any field; he is an inventor, discoverer, and creator. He gains an insight into the essence of a process or phenomenon, understands its nature and purposefully changes some parameters, resulting in new properties and qualities; while Innovator is a person who has implemented the successful commercialization of an innovation, i.e., he uses the innovation for commercial benefit; he is a facilitator of the process to extract the commercial potential embedded in the innovation and turn it into profit (Bondarenko, 2021).

Every sphere of the economy and every area of life of a modern person needs an innovator (from an innovation manager to an invention engineer). Now, the Innovatics training course offers many professions of the future, for example, a consultant on inventive solutions, intellectual property appraiser, startup mentor, etc. (Varlamova & Sudakov, 2020).

A few years ago, they thought that an innovator was a profession of the future, but in recent years, it has gradually become an in-demand profession of today.

As stated above, there was no well-informed opinion as to who innovators were. Here are the results of a study described in the book “The Innovator’s DNA: Mastering the Five Skills of Disruptive Innovators” (Dyer, Gregersen, & Christensen, 2018). The authors of this book believe that innovators are distinguished by five capabilities (discoverer’s skills):

- Associating (associative thinking, which helps to seek and develop new ideas);
- Questioning (original questions aimed at a new perspective, new opportunities, etc.);
- Observing and noticing (ongoing observation and discovery of new ideas based on it);
- Networking (searching for and testing ideas with non-traditional methods, searching for different viewpoints and other approaches);
- Experimenting (ongoing testing of different, challenging hypotheses, research, and approbation of new things).

In this regard, it is interesting to analyze the opinion of students trained in Innovatics: how do they see their future professional activity?

Using a longitudinal method, two groups of students who took the Innovatics course (bache-

lor’s degree) were monitored for four years, which allowed for identifying the students’ opinions on both how they imagined their future profession and how this opinion had changed throughout the period of study.

Research Methods

The methodology of the research is based on a set of theoretical methods (analysis, summary and systematization of any available information on the interpretation of Innovatics and Innovator) and empirical methods (observation, surveys).

A longitudinal study (2018 - 2021) was conducted: two groups of students enrolled in 2017 were monitored during their 4-year training course in order to examine changes from year to year and their perceptions of future professional activity during their education (with the creation/acquisition of new knowledge in the process of studying new disciplines, practice, etc.). Students of “MIREA - Russian Technological University” (RTU MIREA) majoring in Innovatics took part in the survey.

Students were asked to complete a table, “Evaluating Future Profession”, at the end of each academic year (Table 1).

Table 1.

Evaluating Future Profession (compiled by the author).

“+” of the profession chosen	“-“ of profession chose	What is of interest?

Below are the results.

Results

First-year course in 2018, 34 respondents were interviewed (67 students in two groups).

Figure diagrams 1 – 3 illustrate the results of how the first-year students completed the proposed table 1.

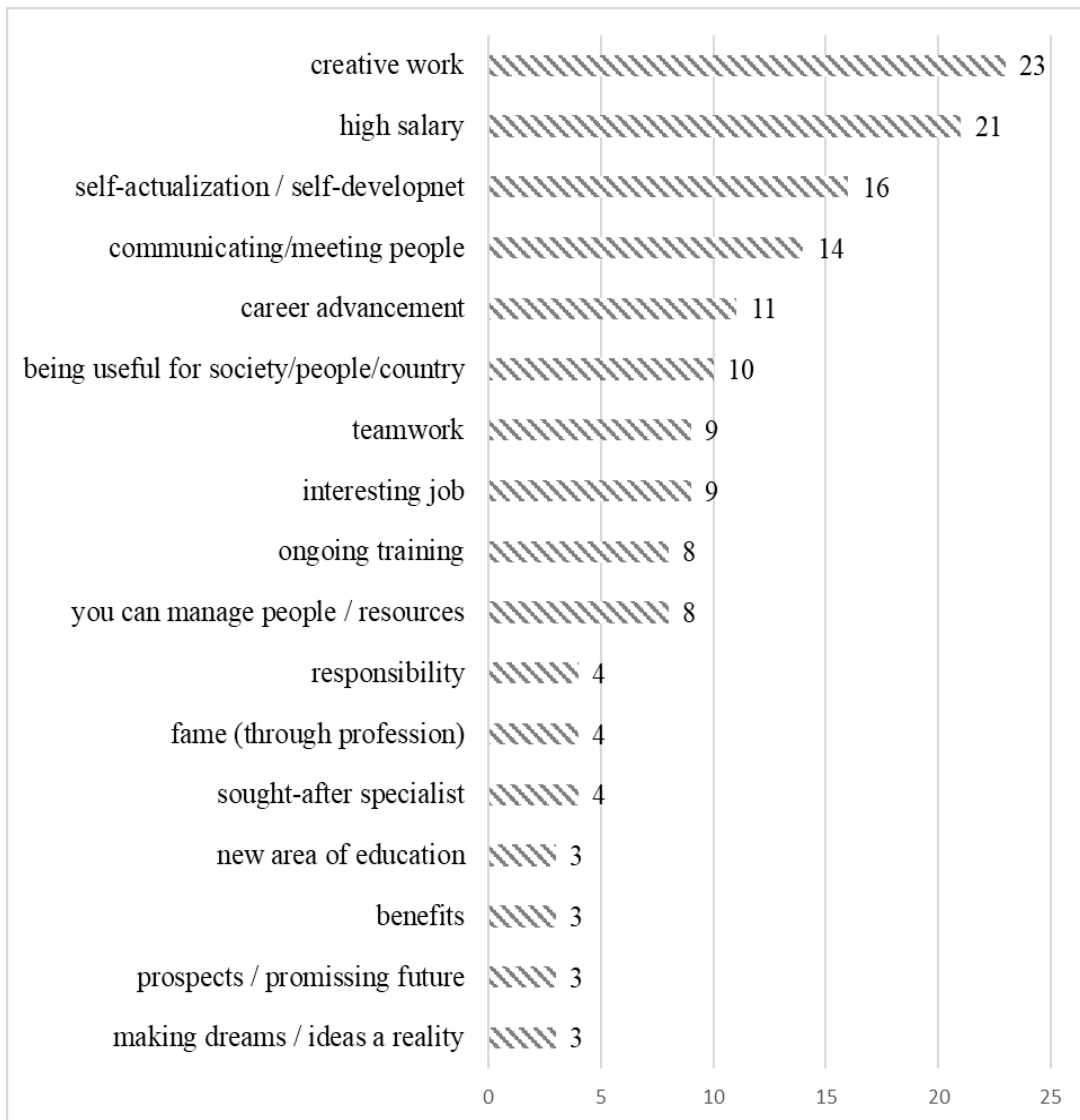


Figure 1. Advantages of the Chosen Profession (Respondents) (compiled by the author).

Among the advantages of their chosen profession, the first-year students usually note (Fig. 1): creative work (23 respondents), high salaries (21 respondents.), the potential for self-development (16 resp.) and regular communications with people (14 resp.). Single answers: getting new knowledge in different spheres and high risks related to future professional activity.

Among the disadvantages of their future professional activity, those indicated were (Fig. 2): much time to be spent on work (19 resp.), challenging work (15 resp.), work associated with risks (15 resp.) and high responsibility (14 resp.).

One vote each went to such answers as: “uncertain future” and “fear of being unable to self-actualize”.

Given the above disadvantages, students have a logical question “will there be any free time?” (16 respondents). Also, students wonder how difficult it will be for them to come up with something new (9 options) and whether they will be satisfied with the work schedule (6 options). Single answers: “looking for non-standard solutions” and “when I get bored with this job” (Fig. 3).

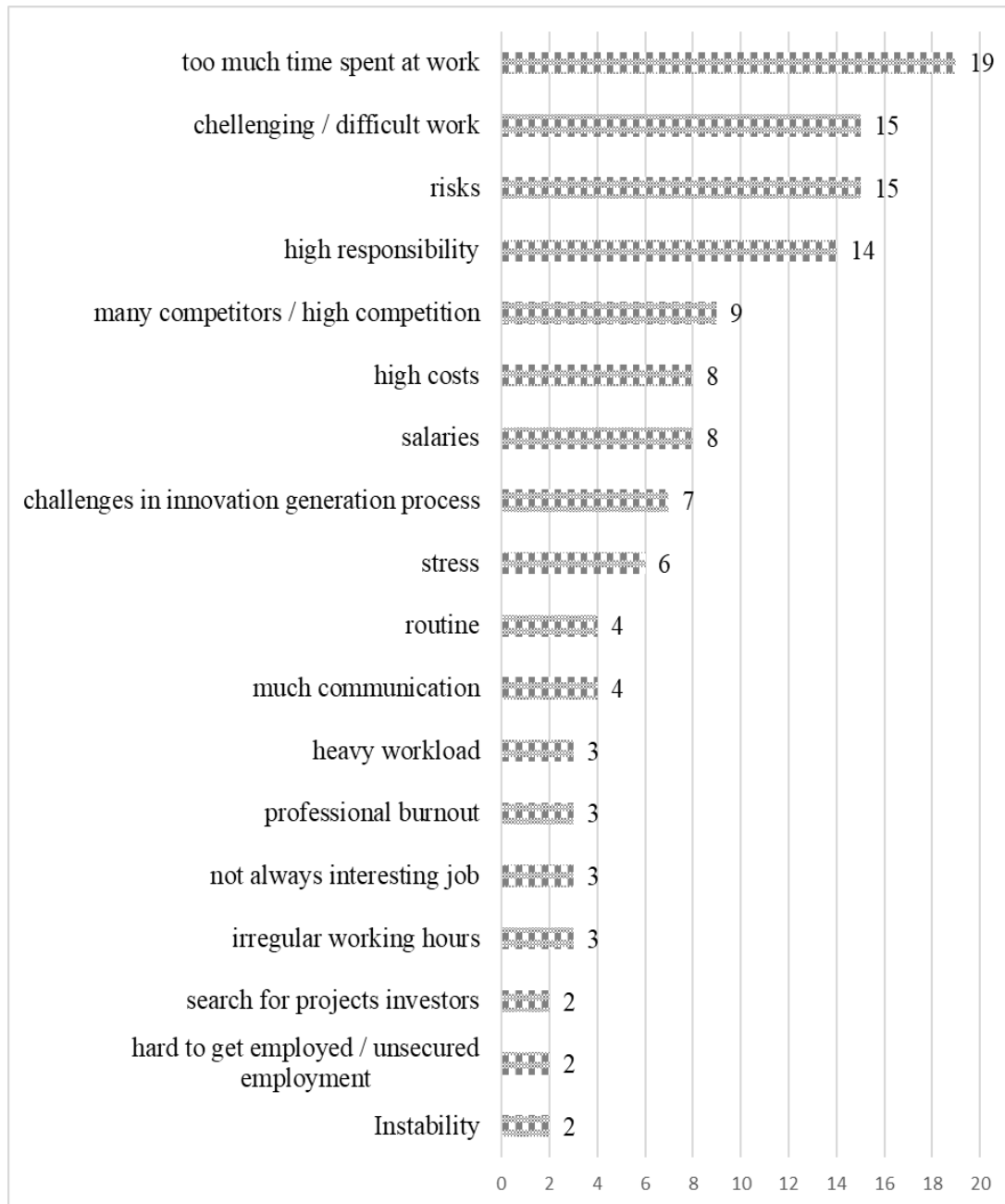


Figure 2. Disadvantages of the Chosen Profession (Respondents) (compiled by the author).

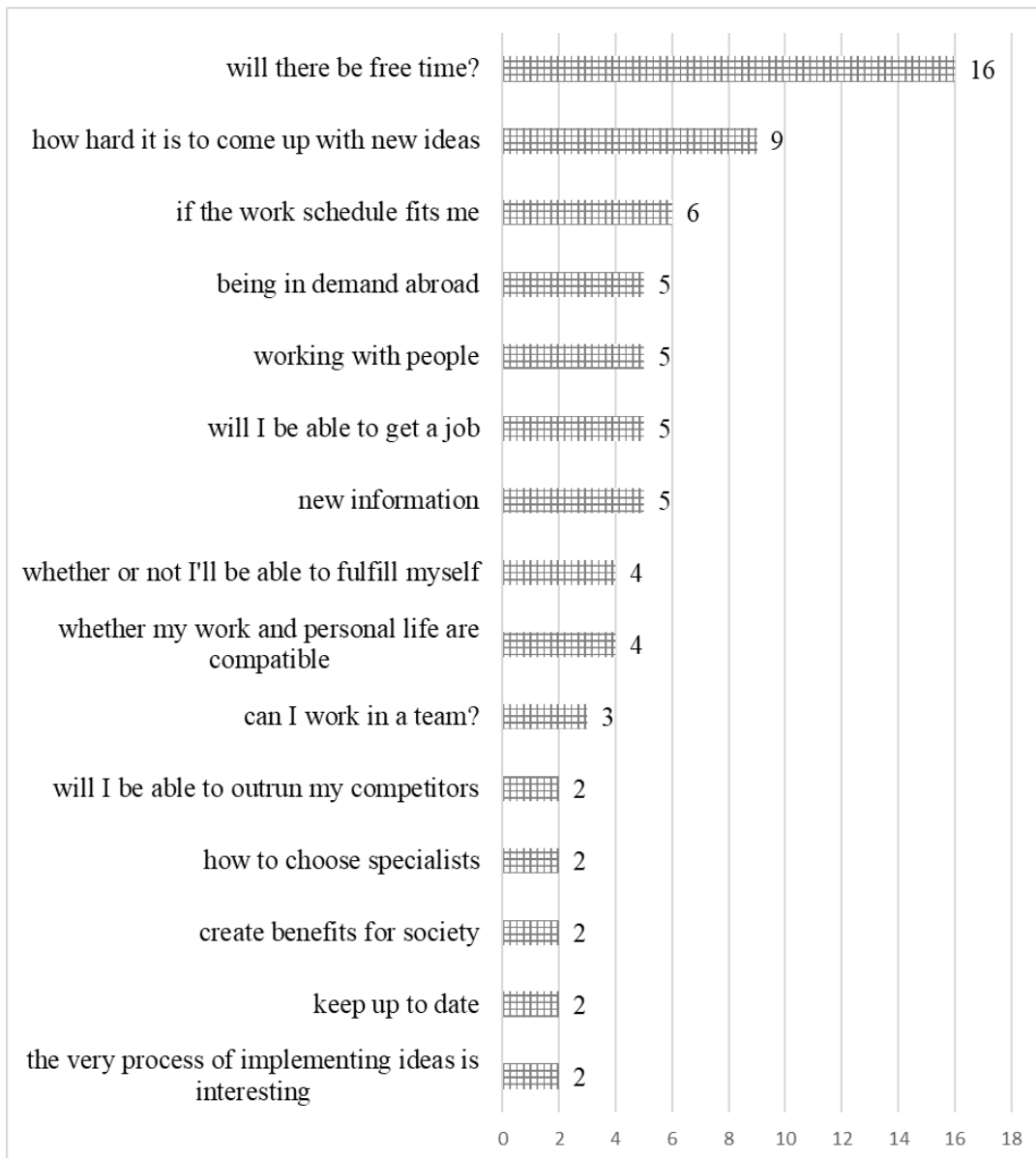


Figure 3. Answers to a Question “What is Interesting in the Future Professional Activity?” (Respondents) (compiled by the author).

Second-year course in 2019, 26 students participated in the survey (61 students attended in two groups).

The number of students in groups was reduced due to expulsions for failure at exams or due to a change of training course. Students often change their major after their first year, when an introduction to their future profession is already underway.

The second-year students gave an equal number of votes (9 each) to “diverse activities” and “creative work”. Further, meeting famous, inter-

esting, creative people, as well as regular communication in the professional sphere, were among the advantages. It is encouraging that a quarter of the participants in this survey (6 respondents) pointed to the demand for such a profession as an innovator (Fig. 4).

Various risks existing in future professional activity are one of the main disadvantages for almost half of the respondents (12 resp.). Again pointed out were difficulties in getting a good job (5 resp.). For the first time, their answers (3 respondents) contained a requirement for theoretic-

cal knowledge that would be more necessary in professional activity (Fig. 5).

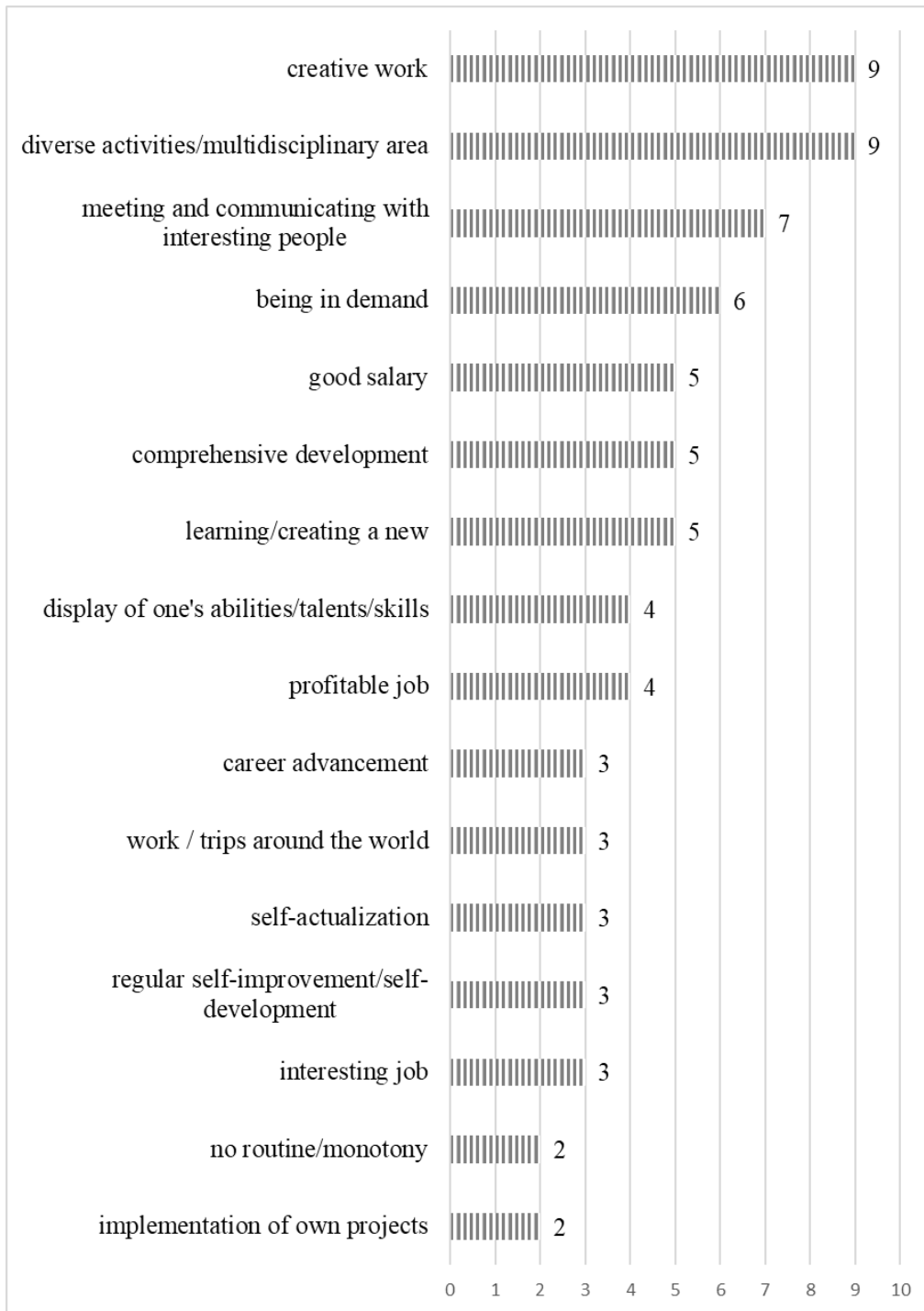


Figure 4. Advantages of the Chosen Profession (Respondents) (compiled by the author).

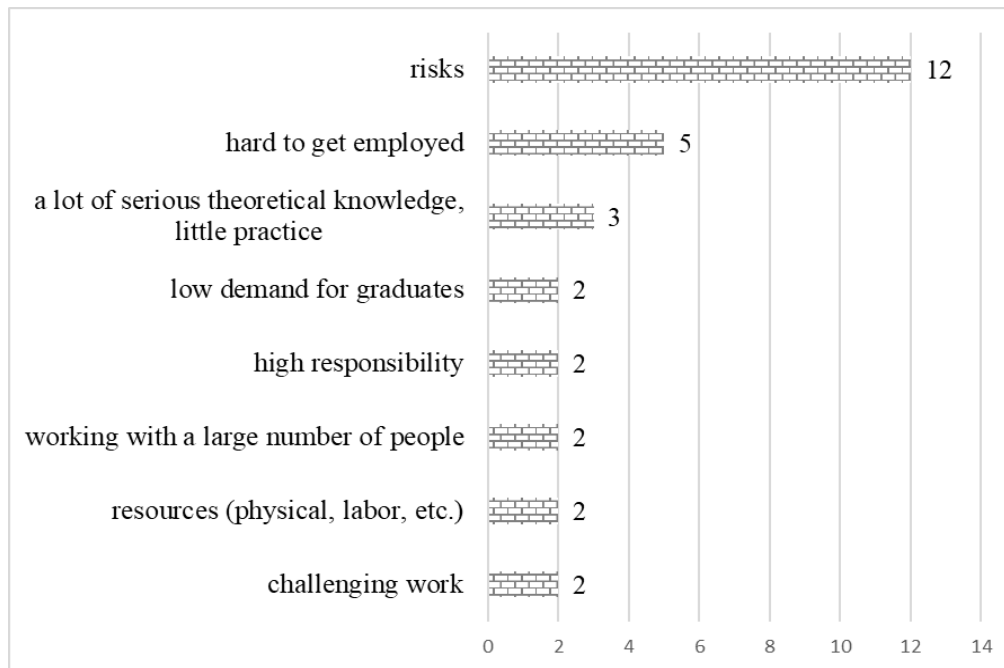


Figure 5. Disadvantages of the Chosen Profession (Respondents) (compiled by the author).

Interesting single answers:

1) advantages:

- to be first to learn about new innovations in technology; the opportunity to promote a really high-quality product;
- informational race: the need to learn about innovations before others in order to be able to gain profit;
- to be always up-to-date with innovations in computing;
- opportunity to influence people's needs;
- a rewarding job;
- remote work opportunity;

2) disadvantages:

- a high level of stress because of the need to get ahead of others;
- I do not really see my future job (how to work and what job to hold);
- risk of losing money and time before you can promote your innovation.

It is also worth noting that some answers of the same respondents fell into both advantages and disadvantages, for example, the answer: “a lot of communication”. It depends on the personality: some people like to communicate a lot and need to interact while working, and some people

think that such communication distracts them from work.

There were only two single answers to the question, “what is interesting?” i.e. “useful experience for starting your own business” and “comprehensive development in different spheres of life”.

3) Meanwhile, in the first course, these groups had much more questions in the “interesting” column (Fig. 3). We can assume that the second-year students have already received answers to many of their questions.

In their conversations, many students said that their parents and friends often wondered what field they could pursue after graduating with a degree in Innovatics, and what qualifications a graduate obtained.

Third-year course in 2020, 23 students participated in the survey (54 students attended two groups).

The third-year students have a very wide range of opinions regarding the advantages and disadvantages of their future professional activity due to different fields of application of innovative solutions (Fig. 6 and 7).

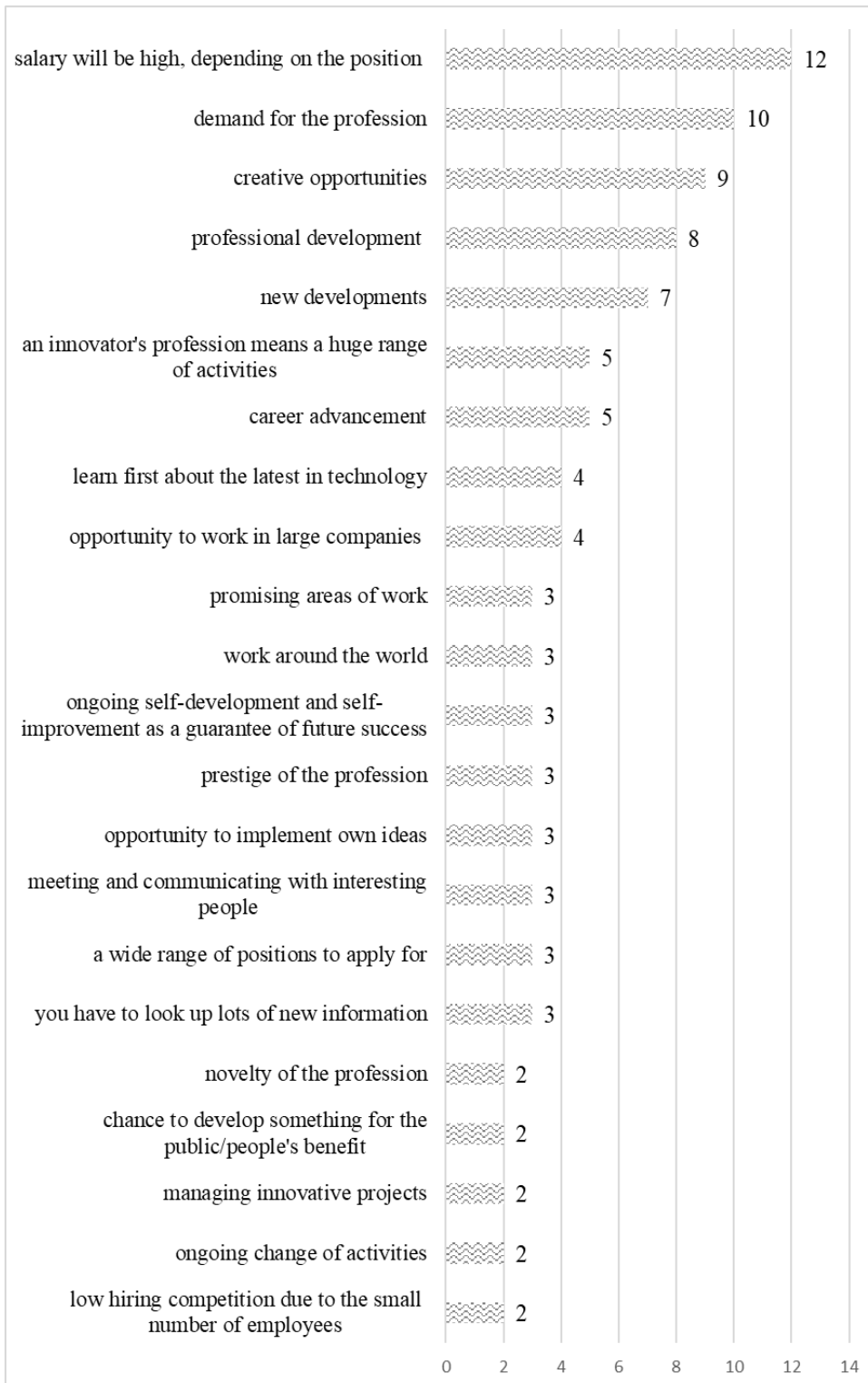


Figure 6. Advantages of the Chosen Profession (Respondents) (compiled by the author).

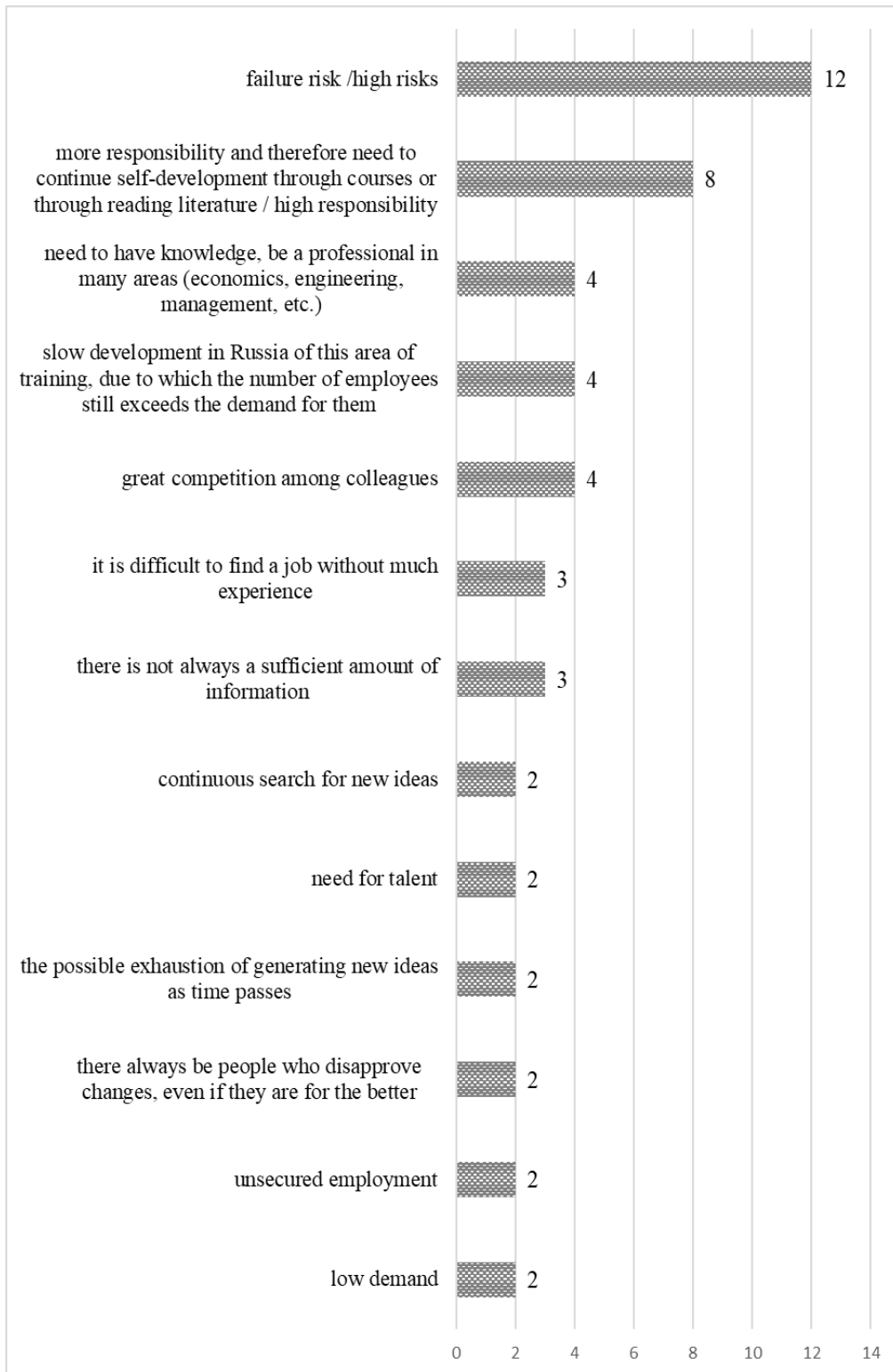


Figure 7. Disadvantages of the Chosen Profession (Respondents) (compiled by the author).

Among the advantages, the leading answer is “high salary” (12 respondents), followed by “de-

mand for the profession” (10 respondents) and “opportunities for creativity” (9 respondents).

Work in innovation is seen as prestigious, promising, and interesting (Fig. 6). The most popular answer among the second-year students was “creative work”, although this answer has the same number of votes as in the third course (Fig. 4 and 6).

Again, the opinions were divided, and there were a lot of opposite answers (high competition - low competition in innovation, high demand - low demand for specialists, etc.). While one considers it an advantage, the other sees it as a disadvantage. The perspective of remote work has become of interest after the coronavirus pandemic. This diversity of opinions suggests that there is already a practice of working in completely different areas and in different companies, etc.

In addition, such single answers were among the pluses (advantages):

- remote work is possible;
- routine tasks and creative tasks alternation;
- an active way of life;
- parents’ approval of the chosen profession;
- technical as well as managerial work on the project;
- work with the research staff;
- commercialization of developments, profit-making.

The third-year students still have “risks” as the most popular answer for disadvantages (12 respondents), followed by the answer “high responsibility” (8 respondents)” (Fig. 7).

Single answers related to disadvantages of the chosen profession:

- heavy workload;
- stress during work;
- clear deadlines that should not be missed;
- a lot of analytics;
- sometimes interacting with companies’ employees who do not understand the innovation process;
- failure to “have a break” from work; you need to always be aware of everything that is going on, be on the crest of the wave;
- the need to work with people who sometimes differ from your usual social environment;
- creative crisis;
- emotional burnout;
- dress code in some companies;
- lack of clear specialization in a particular industry;
- high risk of losing earned reputation and

funds in case of an unprofitable (unsuccessful) project.

As for the question “What is interesting for you in your future activity?” many answers are in line with the advantages of the profession noted by students. Two answers are the most popular: you can choose practically any field of activity, depending on your own interests (6 respondents), and you are interested in the process of implementation of ideas (3 respondents). The other answers are singular:

- it is interesting to put your ideas into practice;
- the process of learning the profession is interesting;
- attending training sessions on various topics because the profession is multifaceted;
- increasing self-esteem;
- constant self-improvement;
- looking for like-minded people;
- you can experience different professions, from marketer to engineer;
- the opportunity to work in absolutely any industry you want;
- opportunity to work in high-risk (venture) projects with the possibility of significant excess profits.

Questions about “What’s interesting in your future profession?” have become more diverse and specific.

Fourth-year course, 2021 (49 students attend two groups). At the end of the fourth course, students said that their opinion after the third year had not changed, and they would complete the proposed table just as they had completed it in the third year. The conclusion can be made that students have almost a complete idea of their future professional activity by the end of the third year.

In 2019, in parallel with the longitudinal study, another survey of students from different groups of 1 - 4 courses studying Innovatics was conducted (111 persons were interviewed). The survey also showed the prospects (pluses) students saw in their future professional activity at the time of training, the way they perceived their future profession, any existing disadvantages and questions they were interested in relating to the profession. Among the positive aspects of the profession, the most frequent answer is “creative work” - 63.1% of respondents chose that answer, then comes “high salary” - 43.2%, next “com-

munication with people” - 39.6%, “opportunity for self-actualization/self-development” - 37.8%, and “interesting work” - 32.4%. Negative aspects of the future professional activity included risks - 29.7% and challenging work - 26.1%, the fact that the profession was unknown to both public and employers - 21.6%, while 20.7% of respondents believed that the profession was highly competitive. The student’s primary questions of interest are “Will I have free time?” (17.1%) and “Will I be able to generate ideas?” (12.6%). The overall results show that the students attending different courses in Innovatics see their future profession as creative and rather promising in today’s world but challenging and associated with various risks, as well as time-consuming.

The results of this survey are almost identical to the results of the longitudinal study.

Questions to Be Discussed

The advantages and disadvantages listed by students in their future professional activities show the required competencies and skills to perform their professional duties successfully.

Today, practitioners identify the following skills a potential innovator should possess (Hamel, 2017):

- be free to use a variety of tools to innovate;
- be able to create multiple opportunities for unconventional, out-of-the-box thinking;
- be able to avoid premature judgments when evaluating new opportunities;
- be prone to unusual ideas;
- encourage innovators and welcome “reasonable failures”;
- personally manage the innovative teams;
- release time and money for innovation;
- hire and promote people, paying particular attention to their creativity;
- work continuously to remove bureaucratic barriers to innovation;
- understand and apply the principles of rapid prototyping and low-cost experimentation.

Interviewed L&D professionals (learning and development) believe it is important to develop the following skills in employees in 2021, regardless of their field of work (*Professional Development, Retraining, and Employee’s Inner Mobility are L&D’s Priorities in 2021*, 2021):

- digital skills;

- stress tolerance and adaptability;
- emotional intelligence;
- creativity;
- time management;
- inter-team communication, including remote;
- cross-functional interaction;
- leadership in the time of change;
- change management;
- stress management.

Based on data obtained in the course of study, the author attempted to draw up a list of basic competencies required for an Innovatics course graduate:

- having digital, functional, mathematical, and environmental literacy;
- ability to make decisions and act in non-standard situations;
- stress resistance, high endurance to workloads and quick reaction to changes;
- technological capability (ability to use new tools in their work) and technological adaptability;
- self-learning and self-development;
- ability to work and manage a team in a remote work mode;
- creativity;
- organizational skills, planning and distribution of work;
- self-learning, retraining, and mastering skills;
- strategic, analytical, algorithmic, systemic, and critical thinking;
- interaction / cooperation with people skills.

This list of key professional competencies does not purport to be a complete (ideal) list and can be refined based on the results of various further studies of the innovator profession.

Conclusion

The longitudinal study conducted in groups of students enrolled in the Innovatics course focused on analyzing the changes in their opinions on the advantages and disadvantages of the chosen profession. We can conclude that the opinions of students have not changed dramatically throughout the period of study at the University. Generally, the priority setting has changed only in different courses. As for their professional activity, the future innovators are interested in salary and opportunities for the development and

manifestation of creativity, the way in which they will be able to cope with risks and how difficult and responsible their work will be.

In general, we can say that this area of education (this profession) is chosen purposefully, and students can assess their prospects, opportunities and difficulties associated with future professional activity already in the process of training.

Finally, we outline some basic steps to solve the problems identified during the study related to the formation of students' attitudes towards their future professional activity:

- Introduction to Specialty course (a well-designed and competently developed course of study for first-year students, "Introduction to Professional Activity") is mandatory in the curriculum;
- arranging internships for students at a number of companies (different sectors of the economy), and, if possible, arranging and offering residency;
- ongoing updating of curricula: adding the necessary disciplines (optional courses) to the curriculum based on the results of the students' survey (for example, "Risk Management of Innovation Activity" or "Risk Management in Innovation Activity", "Theory of Inventive Problem Solving", etc.);
- attracting practitioners involved in the development of different innovations to the studies;
- holding regular round tables involving employers, practitioners, professors and students to discuss topical issues and difficulties and to solve arising practical issues (based both on students' experience acquired during the internship and real-life work situations);
- cooperation with other educational organizations providing training in "Innovation studies" focused on the exchange of experience, holding joint conferences, etc.;
- arranging and conducting various control activities (including competitions for the development of innovative projects) in order to identify the knowledge, skills and abilities of students acquired in the process of training;
- consultations by teaching staff and practitioners when necessary or requested by students;
- considering the possibility of organizing so-called support for students after their graduation (working meetings, consultations, optional courses, etc.).

The listed steps are simple but effective if

they are thoroughly thought through and regularly implemented. It is important for educational institutions to focus their educational work with students on the formation of students' motivation for their future professional activities and a positive attitude towards success, as well as on the accomplishment of their abilities and opportunities within their chosen profession.

Comment on Public Access to Data, Ethics and Conflict of Interest

All the procedures of the research, with the participation of people, comply with the existing ethical standards.

There is no conflict of interest relating to this work.

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INVESTIGATION OF THE EFFICIENCY OF DISTANCE LEARNING IN THE CONDITIONS OF THE PANDEMIC

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Abstract: In recent decades, the education system has been influenced by digital technologies, changing it. These changes had certainly been studied long before the pandemic, but the full transition to online learning occurred precisely in 2021 during the lockdown. The article analyzes and describes the trends in higher education that have tangibly and significantly affected its effectiveness under the conditions of the coronavirus pandemic. The tendencies that have been discussed and predicted by the scientific community require a deeper understanding from the standpoint of real pedagogical practice in order to resolve the consequences of the global educational crisis. The authors are convinced that education will not be the same as it was before the pandemic. We should evaluate the forms of online education and explore the motivation for learning since the education of the future depends on the search for new forms.

Keywords: educational tendencies of higher education, digital learning technologies, education efficiency, forms of distance education.

Introduction

In recent decades, there have been global changes in information technologies, which are reflected in the rapid growth and evolution, in the openness of information resources for knowledge and even in a change in the thinking of entire generations of young people. These changes directly affect the field of education (Aznar-Díaz, Torres, Alonso-García, & Rodríguez-Jiménez, 2019; Tarman & Kilinc, 2022; Garcia, 2021). In the scientific literature, this is observed in the search for new concepts of modern education and theoretical understanding of the changes in the modern world (Evans-Amalu & Claravall, 2021; Isi-

dro & Teichert, 2021; Kim, Coenraad, & Park, 2021; Akhmetshin, Vasilev, Zekiy, & Zakieva, 2021). In addition, it is possible to claim that we are moving into another era - the era of digitalization (Erbilgin & Şahin, 2021; Pogosyan, 2021; Ilomaki, Paavola, Lakkala, & Kantosalo, 2016). A person lives in a constantly changing environment and always makes decisions about the interpretation of multi-valued information at all levels, depending on different types of contexts (Chernigovskaya et al., 2020).

In addition to general civilizational trends, in 2020, the whole world faced a new challenge in the form of a pandemic. Changes have occurred in all spheres of society. Unprecedented restric-

tive measures have been introduced to preserve the life and health of people around the world. With the emergence of the COVID-19 epidemic, the termination of formal training at universities and the closure of countries to combat the virus had a serious impact on higher education (Schleicher, 2020). In this regard, changes that have taken place in the field of education, and especially in the field of higher education, are of particular research interest. In many countries, there has been a transition to distance learning. The article discusses the features of adaptation to digital learning in Russia. The Moscow Polytechnic University is taken as an example of this change-over. For this purpose, a face-to-face expert survey of teachers and an online survey of students studying at the University were conducted.

The purpose of this article is to study various forms of distance learning at a university during the pandemic and identify tendencies and prospects of development.

To achieve this goal, the following research questions have been posed:

1. Are students equally involved in learning in terms of live participation in different forms of remote and face-to-face classes?
2. Has isolation affected the psychological state of students and, as a result, their motivation to study?
3. What forms of classes allow students to keep motivated in the process of distance learning?
4. Are there any global and systemic trends affecting the entire learning process?

Theoretical Background

Having studied the literature on the subject of study by modern authors, we identified a number of tendencies significantly affecting the education system. First, there has occurred a civilization change. A new type of civilization has emerged – a digital one and, accordingly, digital culture. The acceleration of historical time was mentioned by S. P. Kapitsa, who described models of a future reality, noting that our sense of time has fundamentally accelerated over the past 20 years (Kapitsa, 2004a). “The model does not directly show what the cyclical nature of world development will be like after the transition. One can only assume that the structure of time and the duration of the cycles will be associated with

a deep restructuring of the development of mankind after the transition” (Kapitsa, 2004b).

Although Alvin Toffler proposed a classification of three civilizational waves, and his book gave quite a reliable forecast for the nearest future, now scientists are talking about the fourth civilizational wave – a digital one (Toffler, 1980). Why can't the transition be called a third wave? Because there is a significant difference – the psyche of generations is changing, the dynamics of mental cognitive processes is changing under the influence of the digital environment (Dudukalov, Terenina, Perova, & Ushakov, 2021; Martínez, Arutyunyan, Karabasheva, & Yesturliyeva, 2020; Belousova et al., 2021). As for perception, there are obvious preferences for visual, simple, concise and rather superficial information. This is crucial for higher education, one of the teaching tasks of which is the delivery of fundamental knowledge and the continuation of fundamental scientific research (Ward, Duke, Gneezy, & Bos, 2017).

Secondly, we live in an era of growing social connections. Physiologically, the number of possible connections could previously be described by the Dunbar number – the permissible number of social connections proceeding from the size of the brain. Among monkeys, there are about 50 individuals (of whom 3-4 are in the inner circle). Among humans, there are from 130 to 200 people (of whom 12-15 are in the inner circle), and a person of the 21st century has thousands of connections. Thus, we are witnessing the collapse of social structures – hyper nets in society, hyper nets in the brain and the restructuring of these networks.

It turns out that the restructuring of the number of social networks cannot but affect the quality of thinking, and in our time, born in a new technological era, there are children with a new “type of brain”.

Thirdly, the effectiveness of training is significantly affected by the lack of authority and verification of information.

Kapitsa emphasized that “humanity is a non-linear, strongly interacting system, embraced by cultural, intellectual interaction”. We are all dependent on each other, and this is a fact. That is, intellectual interaction and the role of intellectuals is enormous. And the main question is who will control the interaction in the digital space and what goals will be set. Why is it important?

It is because, in our time, authorities are almost completely lost, and vertical relations have ceased to work as they had done before. Such examples are known to every teacher, and in the field of public relations, this can be clearly seen in the media. But verification of the acquired knowledge is in close connection with authority and reliance on the source. These tendencies practically impede learning since such basic elements of social interaction as infection and imitation are undermined. If there are no standards, who is it to look up and what aims to pursue? Undoubtedly, there is a need for communication; this is confirmed by all scientific studies of recent years. Thus, we can assert that the need for knowledge and learning remains. The problem is the lack of communicative skills due to the loss of authorities and verified information. Teachers note that students tend to express their own opinions and fiercely defend the rights to this position, which is sometimes very naive and prevents them from constructing the system of relationships as a system with common ideas.

In public educational communities, this trend has been called “social autism” or “digital autism”, which is an insufficient level of development of skills, abilities and knowledge among people with a healthy nervous system, i.e. a kind of intellectual deprivation. That is, we are not talking about a medical problem, not about the autism of mentally ill people, but about autism as the main line in the behaviour of a physiologically healthy person. This problem or trend has not yet received scientific substantiation, but in practice, it is obvious not only as a pedagogical problem but also as a problem of society.

Back in 1997, the amount of screen time was equal to the amount of time we spent on personal socialization. When the iPhone was introduced in 2007, screen time made up 8 hours, while face-to-face communication took less than 2 hours (Sigman, 2009). Digital (social) autism is a situation when young people cannot maintain long-term psychological contact with each other, and they are not interested in the inner world of another person, and other people have become replaceable for them because they do not see the value of each of them as an individual. The main problem of social, digital autism is the lack of long-term social plans.

Fourth, there is currently a problem of content conflict.

We know that biologically the brain, as the most energy-consuming organ, tends to save energy. Therefore, when choosing information, we prefer the one which is easy to understand, emotionally charged and, accordingly, less energy-consuming. How can fundamental educational content compete with the most primitive one, which is entertaining, for example? The linguistic way of world cognition has transformed into the image-oriented one.

The congestion of the information space with these kinds of useless images is obvious, and we are talking about memes, emojis and other pictures that do not carry information and waste our energy resources.

In addition, the location of the phone, and its physical closeness to us or being in an inaccessible place, affects the amount of working memory and fluid intelligence.

Studies show that we get stupid when we have a phone nearby. And we get smarter, i.e. the working memory capacity and fluid memory increase, when it is in another room (Ward, Duke, Gneezy, Maarten & Bos, 2017). What is more, these cognitive aftereffects are the highest for those who are most dependent on smartphones

This problem is raised today in modern works by such researchers as Saenko N. R. (“Understanding in the context of remote training”) (Saenko, Panova, Tjumentseva, & Baturina, 2021), Jamali Kivi, P. (“The comparative effects of teacher versus peer-scaffolding on EFL learners’ incidental vocabulary learning and reading comprehension: a socio-cultural perspective”) (Jamali Kivi et al., 2021), Shurygin, V. (“Learning management systems in academic and corporate distance education”) (Shurygin, Saenko, Zekiy, Klochko, & Kulapov, 2021), Tsvetkova M. (“Organizing students’ independent work at universities for professional competencies formation and personality development”) (Tsvetkova, Saenko, Levina, Kondratenko & Khimmataliev, 2021). Many works have been written about computerization as an educational process and the effectiveness of introducing this phenomenon into the educational process. This question has been raised many times (Korotaeva, 2020; Abramova & Korotaeva, 2019; Hoe et al., 2021; Balganova, 2021), but with regard to the issue of transferring education completely to a digital format,

which is due to the situation of the pandemic, such a situation in education has developed for the first time in the history of pedagogy. The studies of scientists who are analyzing the effectiveness of learning with the help of digital technologies, such as works by A. E. Godenko (Godenko, Boyko, Gadgiev, & Filimonova, 2021), are of special interest. He claims that the flow of students is decreasing every year due to the current situation in different countries (Corvid-19 virus pandemic). The observations of E. P. Panova and E. V. Otts in the field of project activities, which have also been digitized during the pandemic, are also interesting (Panova, Tjumentseva, Koroleva, Ibragimova, & Samusenkov, 2021; Otts et al., 2021).

Many researchers reflect both on the possibilities of such an experience and on the results of it (Semikina & Semikin, 2019; Vasilyeva, Boikov, Erokhina, & Trifonov, 2021; Otts, Panova, Lobanova, Bochamnikova, Panfilova & Panfilov, 2021; Krylova, Zhundibayeva, Kadyrov, Talaspaóeva, Fatkiyeva & Sabiyeva, 2020; Achayeva & Subbotina, 2015; Shmalko & Rudakova, 2021). There have appeared a few works that sum up the first results of the progress of students who took courses in a digital format. When creating educational content, one must clearly realize and understand not only the mechanisms of its perception but also the threats to the health of its users. It is this problem that is raised today in the modern works of such a researcher as Tyumentseva (Tyumentseva, Kharlamova, & Godenko, 2021). The role of a teacher and his or her functional role in the new digital reality today is also becoming an important subject for discussion in modern pedagogy.

Methods

This study has been conducted to explore the characteristics of digital distance learning during the pandemic. Our research was conducted before the pandemic and during the pandemic. The purpose of this research is to study various forms of distance learning at a university during the pandemic and identify tendencies and prospects of development. Therefore, one of the objectives of the study was to describe the features of distance learning through the eyes of the parties in

involved in the process: teachers and students. This goal was achieved by conducting quantitative analysis and formulating possible recommendations for improving the learning process. Thus, the study was aimed at studying the opinions of both students and teachers.

Research Design

The study is based on the view that the effectiveness of full-time and distance learning has a number of significant differences. To assess the effectiveness of distance learning at Moscow Polytechnic University, a study was carried out in the period 2019-2021. In our opinion, maintaining a high level of motivation among students is the main task of any educational technology. Involvement in the educational process, emotional assessment of the learning process and its result is also important.

Therefore, to assess the effectiveness of training, the following criteria were introduced:

- The general level of student's motivation to learn
- Satisfaction with the learning process
- Attendance of different types of classes
- Academic performance in the final examination

The research was carried out in 2 stages:

Stage 1 - before the introduction of distance learning (before the pandemic).

Stage 2 - one year after the introduction of distance learning.

In the future, the authors plan to conduct a study at the 3rd stage – the stage of students entering full-time education or combined – full-time and distance learning.

The study of forms of classes and trends in higher education in the digital era involves the use of a number of scientific general philosophical principles and research methods, such as comparison, analysis and synthesis, induction and deduction, analogy, dialectical, systemic, structural-functional methods, as well as value-semantic, competence-based and other approaches, including the concepts of S. P. Kapitsa, E. Toffler and others, which allow us to describe the global trends in modern higher education. To achieve this goal, monographic works of leading foreign and Russian scientists on the problems of

the digitalization of education were used.

As for the collection of empirical data: our own study has been conducted on the basis of the Moscow Polytechnic University in the form of a survey (questionnaire and expert survey) with subsequent processing of the results by classical methods of mathematical and statistical data processing by means of program SPSS (IBM).

1. Are students equally involved in learning in terms of live participation in different forms of distance and face-to-face classes?
2. Has isolation affected the psychological state of students and, as a result, their motivation to study?
3. What forms of classes allow keeping students motivated in the process of distance learning?
4. Are there global and systemic trends affecting the entire learning process?

Population and Sample

In the study, 250 students of the Moscow Polytechnic University and 25 teachers as experts acted as respondents. The students were divided into groups according to the following criteria: full-time/extramural learning, employed / unemployed, students with predominant humanitarian disciplines/students with predominant mathematical and technical subjects. A sample of students who study in different courses, receive education either in full-time form, or take non-resident instruction courses or part-time forms of study, as well as students doing either course in humanities and technical fields, will help to form a more objective opinion about the consequences that have developed under the influence of distance learning in the sphere of education. The questionnaire prepared in Google Forms was used to cover all students.

Table 1.

<i>Respondents</i>	<i>Number of respondents</i>	<i>Percentage ratio</i>
Students	120	100%
<i>MPU</i>	120	100%
<i>Academic groups:</i>		
Course 1	13	11.11%
Course 2	11	9.4%
Course 3	10	8.55%
Course 4	8	6.8%
“Russian Language and Literature”	14	12%
“History”	17	10.3%
“History and Social Studies”	17	18.8%
<i>Academic groups:</i>	20	17.1%
Course 1		
Course 2	12	10.3%
Course 3	15	12.8%
Course 4	13	11.11%
<i>Course 5</i>	9	7.7%
	13	11.11%

Data Collection Tools

The researchers conducted an expert survey orally. The conducted expert survey made it possible to identify the criteria for the effectiveness of training and formed the basis of the questionnaire, with the help of which students of the Moscow Polytechnic University were interviewed.

The questionnaire included 25 questions that were aimed at identifying students' motivation for learning in the form of involvement in a certain form of classes and at identifying preferences for a particular form of classes, which, in our opinion, indicates the effectiveness of training. The questionnaire consisted of two parts. The first part clarified the general level of students' motivation for learning and satisfaction

with the learning process, as well as the possibility of applying the acquired knowledge at the university in the chosen professional career. In the second part, the students assessed the quality of the electronic educational resource by means of which they were mastering a course in a pandemic situation, as well as the popularity and attendance of various types of classes and forms of control. In the third part, we assessed the emotional state of students and the impact of isolation on this state and, as a result, on the motivation of students to learn.

Further, a descriptive analysis was used, which revealed the degree of students' active participation in various forms of distance and face-to-face classes and their preferred forms of classes, which, according to an expert survey, allow maintaining interest in the subject area and student motivation in the process of distance learning.

Purposeful sampling was used in the expert survey, which means that the researcher relied on their judgment in selecting participants for participation in the study. The participants of this study were permanent teachers of the humanities at the Faculty of Basic Competencies of Moscow Polytechnic University. Each of the interviewed experts has extensive teaching experience and has been working in higher education for at least 5 years. The survey was conducted face-to-face. The questions were open-ended and served the purpose of collecting key information for the subsequent compilation of a questionnaire for students.

An online survey method was used to survey the students. The students' accessed survey questions in Google Forms. Although the participation rate in the survey and the enrollment of students was 30% of the number of all students of the faculty, we believe that wide student participation in the survey was achieved. Thus the data are reliable. Each question was marked as required on the Google Forms questionnaire. Some of the questions were answered on the Likert scale, and the rest on the author's scale. Each student answered the questions in full.

Data Collection

The study was conducted for a year and a half, from 2019 to 2021. In the first stage of the study,

an expert survey was conducted, which made it possible to formulate research questions and identify criteria for evaluating the effectiveness of various forms of classes. In the second stage, a questionnaire was developed, and the size of the sample sufficient to represent the data was calculated. In the third stage, the survey was conducted within a week in compliance with all ethical standards of sociological surveys (objectivity of information collection, confidentiality, anonymity). In the fourth stage, the obtained data were processed and analyzed using SPSS (IBM). The responses received during the survey were analyzed using the SPSS program (IBM). The survey responses were loaded into the program, and the students' names were coded. The possibilities of the program allowed us to analyze each issue.

Data Analysis

The reliability of the study is based on the representativeness of the sample size, the variety of sources of information, the combination of quantitative and qualitative analysis, and the statistical significance of experimental data. SPSS was used to perform the descriptive analysis, and Excel was used to present the charts.

Findings

The tendencies that have significantly influenced the effectiveness of higher education in recent decades and have manifested themselves even more clearly in the context of the coronavirus pandemic, which spread widely throughout the world in early 2020 and affected all areas, especially education, have been described. The trends that were discussed and predicted by the scientific community require a deeper understanding from the standpoint of real pedagogical practice in order to resolve the consequences of the global educational crisis. The COVID-19 pandemic has shaken the very foundations of education: its ability to be. The authors are convinced that today it is important to rethink the problems of the new digital, online and pedagogical potential of modern education.

The analysis of modern scientific research literature resulted in the author's firm conviction that now we are at the point of no return, and ed-

education, the way it had been before the pandemic, will no longer exist. We should evaluate the forms of online education and investigate the motivation for learning since the education of the future depends on the search for new forms.

The article presents an analysis and generalization of the main trends in the field of education thanks to the work of leading Russian and foreign scientists and educational theorists and the results of our own research on students' motivation and the effectiveness of various forms of

distance learning.

Long before the coronavirus pandemic, digital technologies had affected the education system and the higher education system in particular. Obviously, higher education has radically changed in terms of content, forms of study and efficiency.

As for the first question, we should compare the pre-pandemic and post-pandemic students' preferences in terms of forms of study (Fig. 1 and Fig. 2).

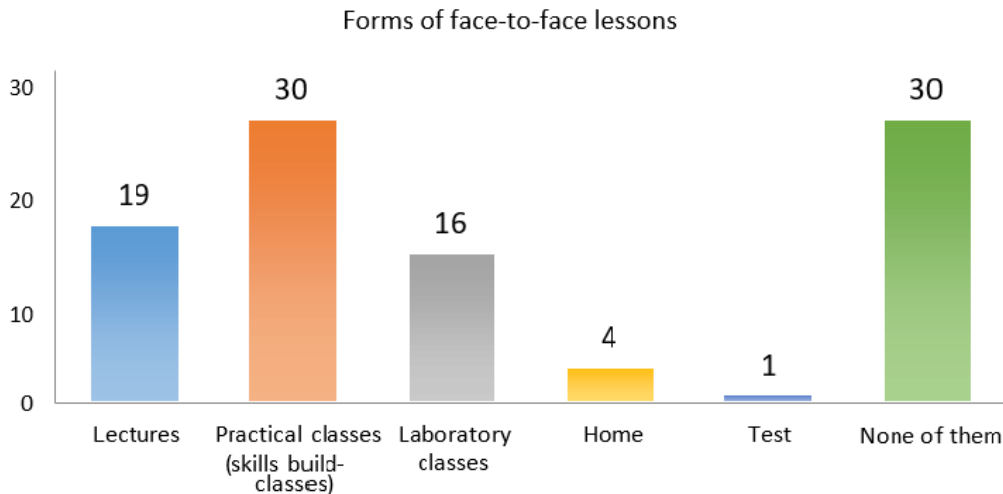


Figure 1. Student Preferences of Face-to-Face Learning.

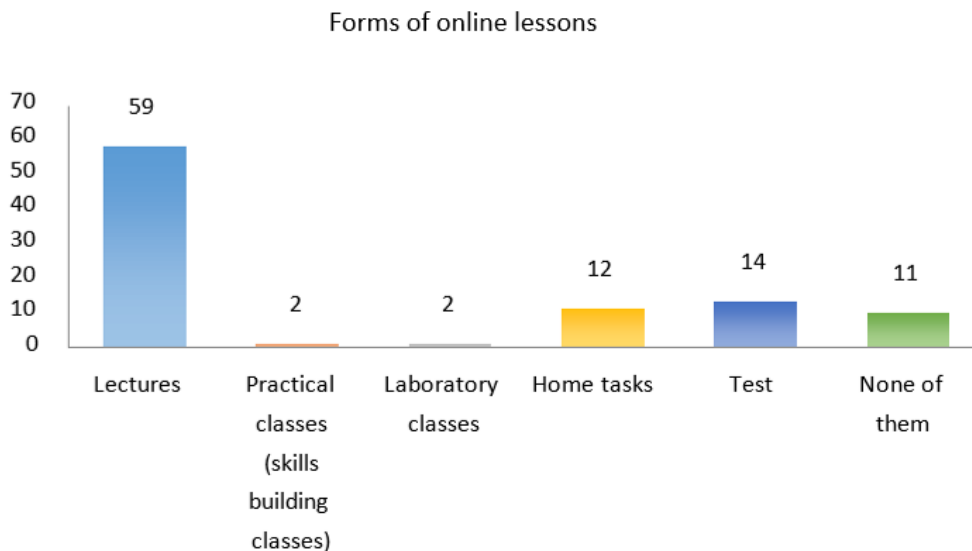


Figure 2. Student Preferences of Online Learning.

We discovered a significant difference in preferences in forms of activity. Firstly, before the introduction of distance learning, about a third of all students surveyed indicated that all forms of teaching had not met their expectations.

After the introduction of quarantine and the transition to distance learning, the situation of dissatisfaction with the forms of education changed significantly. Only 11% of the respondents indicated that all forms of learning did not meet their expectations.

In terms of the second question, we are going to note that the level of interest in theoretical knowledge in the format of lectures changed significantly. We noted an increased interest in these particular forms of distance learning. More than half (59%) of the respondents identified lectures as a priority form of training.

Since the forms of conducting lectures were quite diverse, *dealing with the third question, we decided to identify the most effective format in*

terms of popularity among the audience.

The most effective format of lectures turned out to be the format of webinars involving instant feedback and oral dialogue forms of communication (Fig. 3).

The student's choice of lectures with written chat was due to the time of the lesson; this form was chosen by employed students or students attending evening classes. Speaking about the reasons for their choice, they noted that such lectures on humanities can be compared to podcasts and are convenient to listen to on the road.

As for the written word, the relevance to the final examinations should be noted; this format is convenient for the revision of oral lectures and was in demand when taking tests and preparing for oral exams.

Video recording of lectures is the most unpopular form of classes; they were only demanded by employed students who did not have time for lectures in real-time.

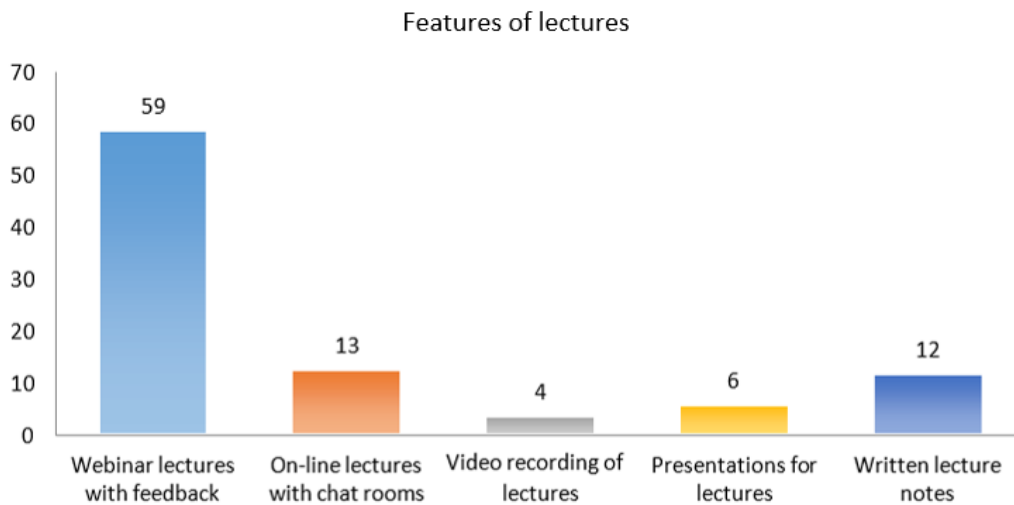


Figure 3. Assessment of Special Conditions for Conducting Lectures.

The question of the form of lectures has not yet been fully analyzed by us; in the future, we plan to expand the range of criteria for the effectiveness and popularity of lectures for a deeper analysis. For example, it is of interest to analyze the video sequence in lectures, composition, and time. It will be important to analyze the content and preferences in terms of the humanities and the exact sciences.

During the study, students noted that in a number of exact science lectures, they lacked the

functionality of the available programs for feedback. Since it was impossible and inconvenient to make calculations orally, they needed not only the format of their screen demonstration but also the format of an instant written response on the general screen.

In addition to lectures, we analyzed practical skills-building classes. The analysis of the effectiveness of practical training gave us the following results.

First, in the structure of the distance learning

course, practical training was the least preferred form of class.

We observe a rapid drop in students' interest, namely, from 51% to 30%, and if we exclude the final assessment in the form of tests, then the drop is from 50% to 16%. Undoubtedly, such a

loss of "popularity" in practical classes when transferring to a distance format requires a deeper and broader understanding (Fig. 4).

Let us consider the popularity ratings of on-line classes in terms of specific types of classes among students.

Students' preferences in terms of practical training

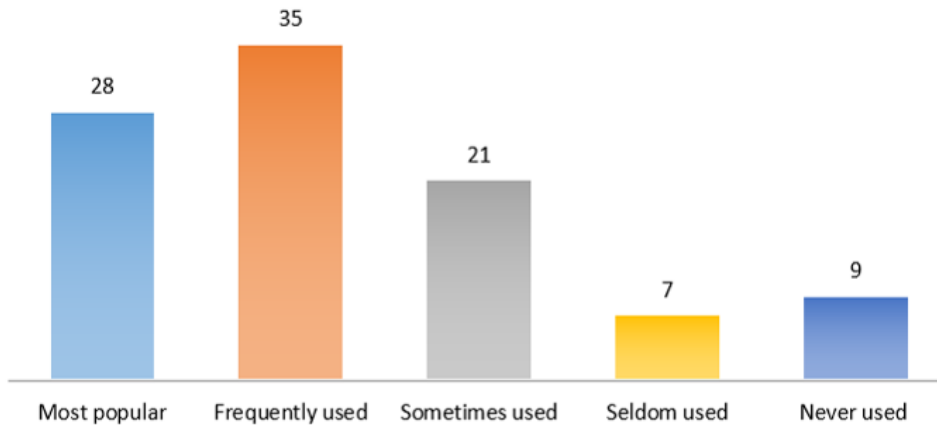


Figure 4. Students' Preferences in Terms of Practical Training and Forms of Webinars.

Practical classes in the format of webinars (video conferences) were used most often and

were quite popular with students (Fig. 5).

Student preferences of home tasks

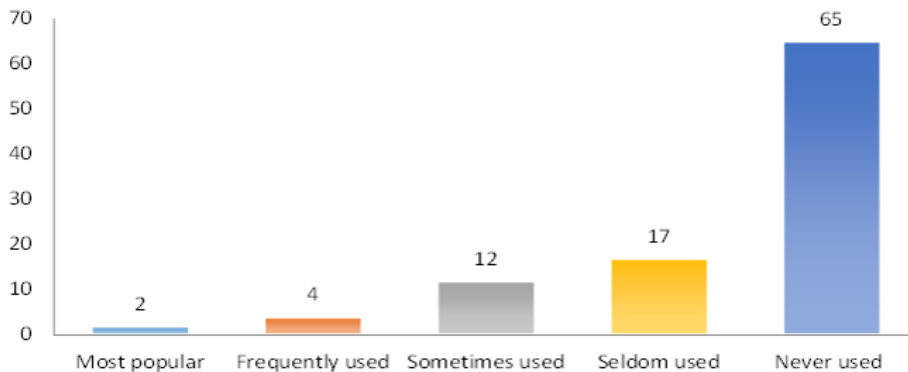


Figure 5. Student Preferences of Home Tasks.

Practical exercises in the form of homework were the most unpopular. According to the survey, there is a direct relationship between the use of this form of teaching and the requirements of

the teacher. But the result of the free choice of students is shown in the diagram. We should add that homework has never been popular (Fig. 6).

Student preferences of tests

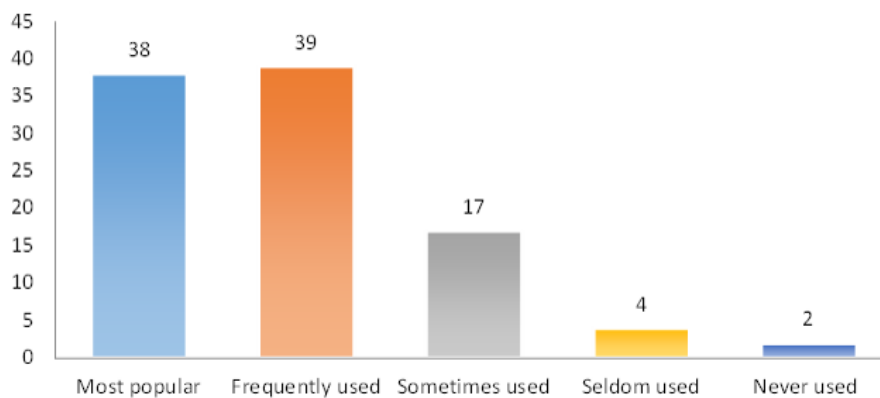


Figure 6. Student Preferences of Practical Training in the form of Test.

Practical classes in the form of tests gained particular popularity during the period of distance learning and proved to be one of the most frequently used forms of testing students' knowledge and skills. At the same time, it is considered the biggest disappointment from the point of view of teachers.

The problem is that the keys to the tests instantly appear on the Internet, and the teachers do not have a real picture of students' residual knowledge. It is not possible and reasonable to resolve the issue by constantly changing the bank of questions.

In our opinion, the effectiveness of training can be increased by combining tests with project activity. We are planning a particular study on the forms of control for a more detailed study of this problem because it is the unconventional and creative approach to practical classes and forms of control that are the key to building and maintaining the educational hierarchy of relationships and to establishing a reputation of the teacher and university.

Furthermore, we also want to note that the analysis of the impact of the teacher's personality on the effectiveness of distance learning was of particular interest to us. Over the past decades, there has been a heated debate in the academic community on this very topic.

The transition to distance learning is even called "tendencies of dehumanization of the educational system". In this article, we would also like to present the results of the analysis regarding the influence of the personality of a teacher on the effectiveness of training, which relates to Question 4.

To successfully work in a digital environment, a teacher needs to develop the concept of a course, write a script, create a visualization model, knowledge management and communication model, select control tools, etc. Is it possible for one person to perform all these functions? And should all the mentioned skills be characteristic of a modern teacher?

It is no coincidence that in online universities, where the production of online courses is on stream, the roles of a producer, director, account manager, methodologist, graphic designer, quality control specialist, and expert are distributed among different people. But in a real ("traditional") university, should one person, a teacher, fulfil all these roles? (Alekseeva & Alekseev, 2021).

As for the positive emotions from distance learning, they correlate with students' full-time employment, being far from the place of study and with work in a different sphere not related to the course taken at University (Fig. 7).

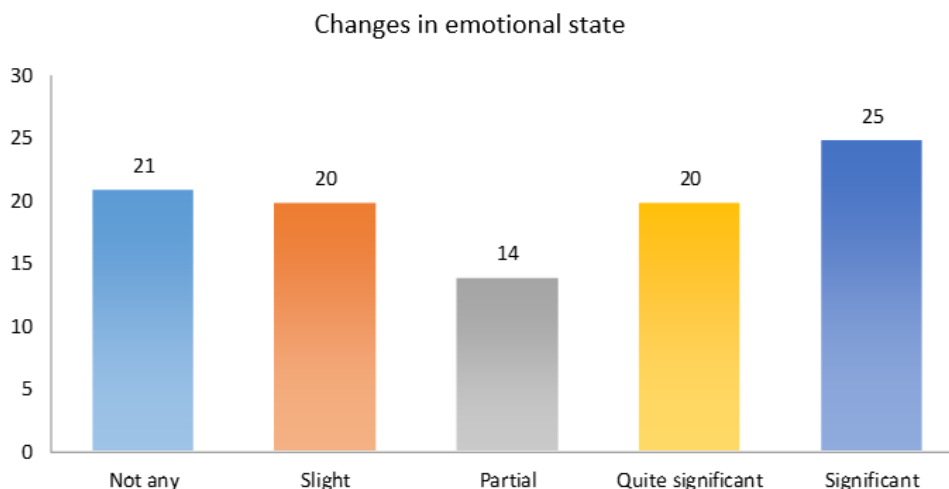


Figure 7. Changes in the Emotional Sphere of Students During the Year of Isolation.

What are the students' expectations from distance learning in terms of introducing some elements of distance learning on a continuing basis? (Fig. 8)

Regardless of students' employment in full-time jobs regardless of the form of education, we received a reliable and clear answer in terms of students' expectations regarding the forms of classes that they would like to introduce into the educational process on an ongoing basis. They are as follows: 30% of the respondents would like to have lectures which are convenient to listen to in a car, on public transport, or at home at

any time. 63% of the students surveyed wished to retain the forms of control and academic performance assessment in a distance format, but 100% of the teachers interviewed are against such an element in distance learning. As practice has shown, answers to tests are instantly becoming available to students due to the Internet, which is a significant problem for international students with a low level of language proficiency. The distance learning statistics of these students are excellent, but their speaking skills have deteriorated significantly over the year.

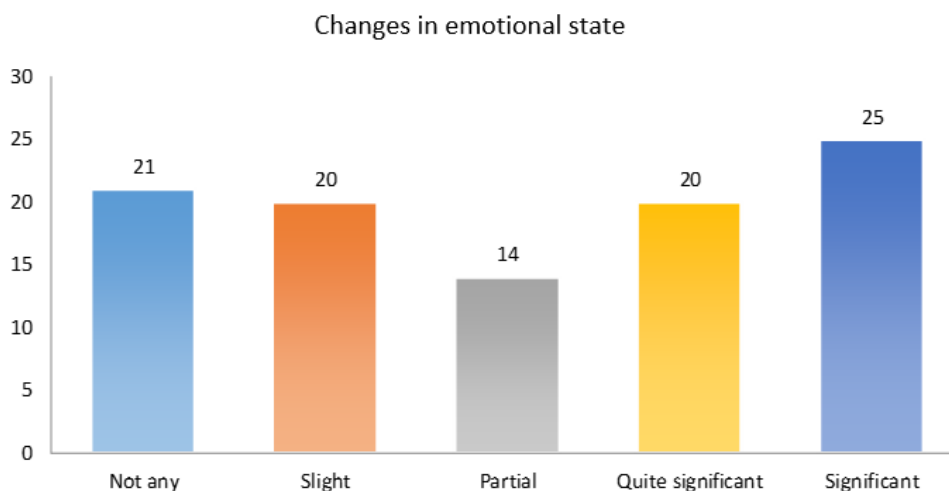


Figure 8. Students' Expectations Regarding Distance Learning Elements.

There is an interesting assessment by students of the personality of a teacher and expectations

from a teacher before the isolation (Fig. 9, Fig. 10).

The influence of the teacher's personality on motivation to study

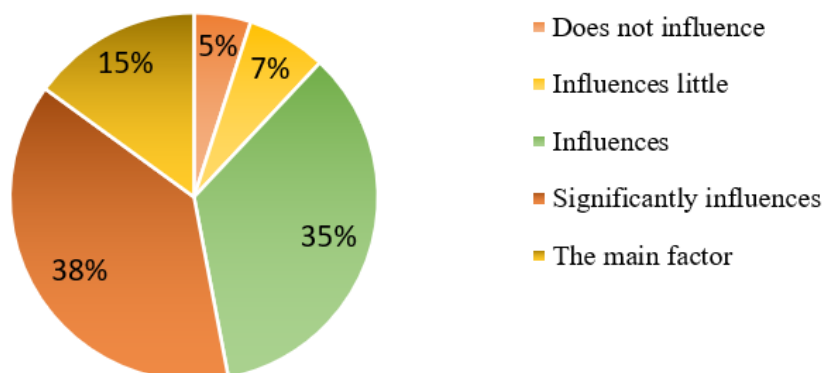


Figure 9. Human Factors and Motivation to Involve in Educational Process before Isolation.

According to the results of the study, before the lockdown, a teacher was able to act as a learning motivator very successfully. 88% of the respondents pointed out the influence of the

teacher's personality on the educational process. It should be noted that this can be both positive and negative motivation.

The influence of teacher's personality on the learning motivation

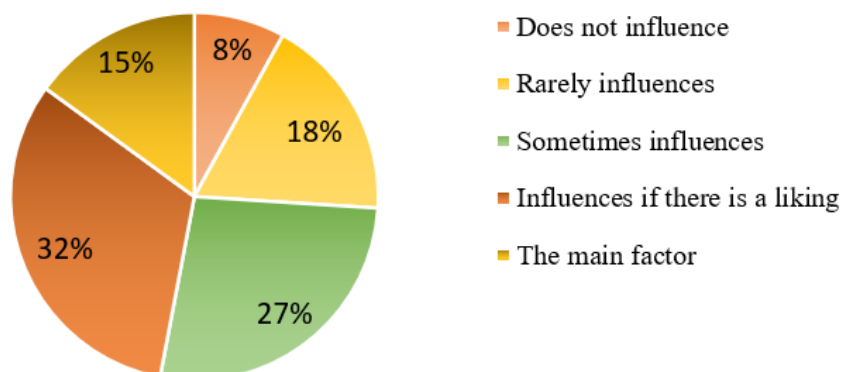


Figure 10. Human Factors and Motivation to Involve in Distance Educational Process During Isolation.

An expert survey of teachers showed that in the process of distance learning, the problem of maintaining extrinsic motivation was the primary and most obvious one. Experience shows that it is not always possible to increase motivation through the use of gaming technologies. Obviously, these methods are extremely standardized and formalized. Effective cognitive motivation is always personalized and contextual (Ableev & Kuzminskaya, 2021).

The findings obtained from data analyses should be presented in line with the aims of the study. Tables and figures can be used to display the results of the analyses. The findings section should deal only with presenting the results and should not include a discussion of the findings. Subheadings in line with the sub-goals of the study can be used. Sub-headings should be flush left, in italics and with each word capitalized.

Discussion

Online learning practices are our reality and undoubtedly a long-term educational trend. The communicative component of teaching and learning is being transformed, which makes it necessary to include in the structure of all courses a liberal arts curriculum, which forms knowledge about the peculiarities of thinking of a modern person, develops skills for constant change, fosters the ability to learn and resist stress.

Accordingly, this study will help to draw conclusions about what is new and interesting for us regarding the possibility of distance learning and what new horizons are opening up for humanity in the future, but at the same time, the article analyzes the problems faced by both students and teachers in the learning process. These problems reduce the quality of education, make it less effective, and thereby contribute to the formation of poor specialists in the labor market. In order to avoid similar situations in the future, it is necessary today to learn how to work qualitatively in this direction, to find the most competent and effective methods and techniques that will help in the distance format not to worsen the level of training, which is directly related to both good communication and the ability to maintain the level of motivation, as well as good quality Internet connections, and, at least, to keep it in a certain direction.

Conclusion

The features of the study are that, for the first time, an attempt is being made to comprehend the unique experience of distance learning that humanity has received in self-isolation. For the first time in the learning process, I had to abandon live communication with the teacher and abandon communication in the usual format within the audience. Some new methods and techniques that were hastily developed and introduced into the new education system were successful, found their audience and helped to continue the educational process in new conditions, contributing to the further education of students. Some methods and techniques in digital format were not successful, rather negatively affected the organization of the educational process, did not contribute to the effectiveness of the acquisi-

tion of knowledge by students, but rather, on the contrary, destroyed the process of understanding by students, reduced the level of motivation.

After analyzing the trends and carrying out our own study of the effectiveness of different forms of training, we have come to the following conclusions:

- Of all forms of distance learning, students' preferences are on the side of the fastest forms or the most emotionally coloured ones, such as webinars with feedback (videoconferences).
 - Distance learning has seriously affected the psychological state of students and significantly reduced their motivation to learn. The important factor of motivation in the process of traditional learning was the personality of the teacher. The transition to online practices has significantly transformed the role of a teacher, which, undoubtedly, has caused a decrease in students' enthusiasm concerning education. The reduction of control on the part of a teacher also has resulted in the fact that students are more difficult to concentrate and more difficult to immerse themselves in the learning process.
 - The researchers have come to the conclusion that the activity of students can only be motivated by changing the teaching methods when dealing with the digital format by completely reconsidering the approaches to the learning process. It is necessary to develop creative tasks, cases, projects and guidelines for teachers on their implementation in the educational process since it is such tasks that can breathe life into distance learning;
 - Further digitalization is a long-term trend that requires the use of different communicative technologies and communicative skills. Accordingly, additional research on the forms of distance learning, especially practical ones, and expansion of their forms are necessary.
- What is new in the article is undoubtedly an attempt to comprehend such a unique phenomenon as distance learning to analyze the success/failure of any methodological findings. The authors of the study understand that within the framework of this article, it was possible to cover not all the problems but only a small part. Accordingly, further studies are planned, which are aimed at analyzing the problems associated with the analysis of the level of motivation of stu-

dents, assessing the quality of control in distance learning and, related to this, analyzing the level of student performance during the study period during the pandemic.


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PHILOSOPHY AND EDUCATION AS CULTURAL PHENOMENA

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Abstract: The article analyzes the existential, gnoseological, and axiological dimensions of philosophy and education in the socio-cultural space. Cultural phenomena are positioned in several key manifestations: cognitive (as a result of sense experience), value (as a unique phenomenon), and being (as an element of civilization existence). The tasks of the article are to highlight the key philosophical and educational constants in modern humanitarian-scientific discourse. To achieve the objectives of scientific exploration was used general scientific (analysis, induction, deduction, systematization) and philosophical (synergetics, dialectics, phenomenology) methodologies, through which the essence of the phenomenon of philosophy and education in the system of culture are revealed, and the development of these areas of social activity is analyzed. The study was conducted based on an analysis of modern philosophical, educational and cultural ideas and theories. The scientific novelty of the study lies in the attempt to reconcile philosophical and educational theoretical-methodological and practically oriented precepts in a unified socio-cultural space. Consequently, the most effective format of coexistence of philosophy and education in the system of culture is considered to be a synergetic model, which provides interaction of these fundamental spheres of social activity.

Keywords: modern philosophy, philosophy of education, socio-cultural phenomenon, XXI century education, culture, philosophy of culture.

Introduction

Philosophy and education occupy a crucial place in the system of sociocultural development. Education and the ability to think (both linear and

non-standard) have always been the engines of progress. It is the continuous focus on development that defines education and philosophy as cultural phenomena.

The main problematic issue of scientific ex-

ploration is not to state the peculiarities of development separately in philosophy or education since this is rather the task of philosophical and educational-scientific discourses. The main focus is on the theoretical and practically oriented constants through which philosophy and education are positioned as phenomena. There are two ways to characterize a phenomenon in culture:

- philosophical, interpreting sensory experience as the first priority in defining particularity and exclusivity;
- scientific, which explores exclusivity through the use of rational-cognitive potential.

The study aims to analyze the constants (principles) through which we position philosophy and education as cultural phenomena. The tasks of the article are to systematize and structure the ideas of the philosophical and educational segment of culture in the context of the synergetic model.

Methods

The methodology used in scientific exploration has both a general scientific and a philosophical dimension. Since the philosophical interpretation of the very concept of “phenomenon” is based on sensual experience, in addition to the traditional rationalistic methods (analysis, systematization, induction, and deduction) for this type of research, the empirical methodology (observation, generalization, classification) is actualized. Contemplation is an integral part of the experience and contributes to the inner transformation of the individual, allowing us to comprehend the uniqueness of philosophical and educational principles (Ildefonso-Sanchez, 2019). Through comparative analysis, we can compare the features of the development of education and philosophy in the cultural field.

A separate tool is the classical methodological dichotomy: dialectics vs synergetics. Since the subject of our study is the constants and principles of education and philosophy, which position these cultural clusters as phenomena, the need for:

- Consideration of common elements of these segments of culture, interacting in a synergetic paradigm;
- Identifying the differences between the components of education, philosophy, and other

clusters of culture, characterized by dialectical confrontation.

Synergetic methodological principles are quite relevant in the modern worldview system. They manifest themselves in the fact that modern education primarily focuses on providing self-control and self-direction for the individual in his own life and process of experience (Koenig, 2019).

Although both education and philosophy focus primarily on the theoretical component of scientific discourse, the practice-oriented aspects also occupy a separate niche in their paradigms. Methodological tools become an important factor in characterizing the phenomena of philosophy and education. Instrumentalism, in general, seems to be the key methodologically worldview idea of Western society (Sosnowska, 2020).

Literature Review

Philosophy and education have been rather thoroughly considered in contemporary humanities and science discourses. However, these spheres of social activity are mostly viewed through the prism of sociocultural phenomena or in the context of general civilizational development. The positioning of philosophy and education as a phenomenon is illuminated in a different context, focusing on existential, gnoseological, and axiological manifestations in the socio-cultural space.

An important aspect of the interpretation of cultural phenomena of the twentieth century is the analysis of the latest philosophical trends that determine the priorities for the development of certain spheres of social activity. One of these is metamodernism, a continuation of modernist trends associated with scientific and technological progress. Forming a response to cultural regimes is an important mission of both education and philosophy (Kilicoglu & Kilicoglu, 2020).

Advances in scientific and technological progress cannot answer all of the questions facing humanity. At the same time, the scientific achievements of the present contribute to daily understanding and human confidence in the ability of civilizational development. Progressive scientific ideas include “cybernetics, complexity theory, quantum computing, artificial intelligence, and algorithmic capitalism” (Peters & Besley, 2019). In all contexts, society is aware of

the potential risks that can arise when the information-technology dimension dominates the cultural space. The rapid decline of the humanistic-oriented component in the picture of the world conditions the danger of the self-destruction of civilization.

Another principle that reveals the essence of the phenomenon of philosophy and education is openness and accessibility to the socio-cultural environment. This format is achieved through the currently demanded transdisciplinary approach (Rostoka et al., 2021).

The question of what kind of education and philosophy modern culture needs is still debatable in modern scientific discourse (Oliverio, 2020). The vast majority of researchers of the cultural phenomenon of philosophy and education see their future in interaction. The tool that will ensure this interaction will be the philosophy of education, which will form the theoretical-methodological and practical-oriented potential of these phenomena (Tesar et al., 2022).

Results

The driving force of the modern world is scientific and technological progress. The key feature of science is dynamism. Such realities need the coordination of permanent changes associated with the rapid development of all spheres of social activity. Education and philosophy traditionally become the sources of stabilization of the socio-cultural environment by developing axiological constants that perform regulatory and normative functions. In the modern world, science has become a direct productive force and is one of the urgent tasks of philosophical reflection (Atamanyuk, 2019).

Philosophical ideas become elements of the worldview picture of the world. Unlike science, also considered a phenomenon of culture, philosophy is focused on providing theoretical and methodological principles of social development and individual existence. Philosophy does not form practice-oriented, material values, focusing on the sensual-ideal component.

Education in the context of material-spiritual positioning in the system of culture is divided into matters of its influence. On the one hand, education acts as a spiritual cluster of culture, as the educational process itself has a spiritual-

mental priority. At the same time, the educational process as a whole is inseparable from the rational and, with it, the material component of culture.

Cultural phenomena are considered in modern humanitarian-scientific discourse through the prism of many culturological principles. One of these is the concept of “balanced culture,” a feature of which is the pragmatism of solving strategic and urgent problems by combining theoretical and practical experience (Park, 2021). The educational tool used to implement such a methodology, PBL (problem-based learning), focuses on the synergy of the stakeholders of a particular socio-cultural environment.

Philosophy, too, is designed to form balances in cultural development. But while education implements these intentions through the educational process, practically oriented formats are not available to philosophy. Philosophy confirms its phenomenality in the system of culture by appealing to such notions as a worldview, mentality, ideology, etc.

A common trend that unites philosophy with other clusters in contemporary civilizational advancement is the multi-dimensional interpretation of sociocultural realities (Zidny, Sjöström, & Eilks, 2020). Usually, the cultural-historical epoch offered a single worldview paradigm (mythological, religious, humanistic, scientific, etc.). The current foundations of the worldview do not assume a unified ideological framework or diversifying ideas and principles. Under such conditions, qualitatively new perspectives in the cultural space open up for philosophy and education.

On the one hand, the unification of philosophical, scientific, educational, and other components of the worldview paradigm is levelled. In addition, philosophy and education are given full freedom in shaping their own attitudes. It should be understood that the worldview principles based on the identification of philosophical ideas and educational strategies determine the originality and specificity of the system of culture.

Moral and moral component acts as important factor in sociocultural development. Ethics, as a section of philosophy, acts as a theoretical and methodological regulator of relationships in society (Buchanan et al., 2022). At the same time, the educational space offers practice-oriented algorithms for the formation of moral and ethical

principles as one of the elements of soft skills. Without taking into account the moral component at all, it would be difficult to position the philosophical-educational segment in the cultural-ethical dimension.

Ethics is an important element that defines the exclusivity of cultural activity. Axiological spiritual priorities are guided by both the official legal framework and unwritten rules. It is the element associated with traditions, stereotypes, and beliefs that shape the public understanding of the phenomenon. In education and philosophy, this combination of value components is actualized to the fullest extent. Consequently, we can assert that, in the axiological dimension, these spheres have clear characteristics of uniqueness. Moral constants are especially actualized in periods of instability (on global, cultural, and national scales). Kononchuk T. (2019) focuses on the importance of axiological principles in the context of existential crisis (in particular, Holodomor in Ukraine 1932-33), highlighting the fundamentality of normative function in the socio-cultural dimension.

We consider philosophy and education as purely cultural phenomena, but there is no need to completely eliminate the natural aspect of these segments. The ecological trends of the modern world do return scholars to the consideration of natural factors in the development of civilization (Bonnett, 2021).

Moreover, the phenomenon of philosophy and culture would not be complete with the exclusion of the natural factor. The reason for this is human nature in the humanistic manifestation, the environment in the scientific definition, and the nature of being in the philosophical dimension. All these components influence the individual qualities of man, due to which a person is educated at different levels or has the opportunity to reflect on a philosophical-ideological basis.

An interesting approach to the natural-biological interpretation of the phenomenon of philosophy and education in contemporary scientific discourse. Cultural awareness training (Shepherd, 2019) is a relevant element of the scientific picture of the world. The philosophical-anthropological segment explores humanness in all its manifestations. Consequently, philosophy is not limited to axiological content but also illuminates existential (being of nature), gnoseological (being of the human mind), and anthropological (be-

ing of man as a natural subject) aspects. Philosophy in the cultural sense alone remains limited to a public worldview. When philosophical ideas are considered in the synergy of nature and culture, we can talk about the uniqueness of this type of worldview.

Another factor determining the prospects for education and philosophy is the social sphere. Society is the dimension in which education is realized in a practical dimension, and philosophy produces its conceptual paradigms (Kaushik & Walsh, 2019).

If we consider the concept of the phenomenon in different variations, it has, in addition to its existential dimension, a sustained sociocultural definition. The phenomenon of philosophy and education acts as a certain crowning recognition of their relevance, generating the uniqueness of these spheres of culture for society.

The modern pragmatic approach to the practical implementation of educational strategies defines effectiveness as a key principle (Frank & McDonough, 2020). Consequently, the question arises about the ability of philosophy to provide the educational segment with relevant worldview principles.

A practical step in realizing the synergy of philosophy and education is the introduction of an appropriate educational course, Philosophy of Education. Such an educational course is designed to respond to the historical and institutional debates that arise in the cultural space (Vlieghe, 2020). The formation of critical perspectives provides an opportunity to theoretically understand the particularities of the phenomenon in culture. Adding to such a practically oriented model of theoretical-methodological and worldview attitudes, we get the possibility to investigate and study education and philosophy as cultural phenomena.

Discussion

At present, there is a tendency for philosophy to decline in the worldview picture of the world (Colgan, 2018). This can be traced in the context of all basic spheres of human activity. We can state that such processes have already taken place in the history of civilization. At the same time, philosophy has always demonstrated exceptional vitality in the existential-worldview dimension.

Therefore, we should not worry about the future of philosophy even now since the actualization of philosophical discourse is only a matter of time.

Another cultural phenomenon - the educational cluster - is also a basic element of civilizational development. Having a more axiological orientation, education has not experienced critical crisis shocks, always being in demand in the socio-cultural dimension. The modern state of education should be characterized as a period of correlation of education with rapid information and technology and globalization development.

Cultural phenomena have their own nature of formation and affirmation in the worldview system. Philosophy has formed elements of exclusivity due to the demand for it in society. Philosophical ideas become components of different actions of public development: from ideas helping to overcome crisis phenomena to ideas adapting the public worldview to new progressive views or innovations. Providing the worldview and ideological support of scientific achievements, socio-economic clusters, and moral and ethical norms, philosophy forms the principles of its phenomenality.

The positioning of philosophy in the picture of the world remains a debatable issue. It is safe to state that philosophy does not fulfil critical or vital functions. At the same time, philosophy retains the status of a fundamental component of social development.

The answer to this phenomenon can be partially provided by the educational sphere. Carrying out a comparative analysis of the functional characteristics of philosophy and education in socio-cultural development, we see that man and society need to be structured and organized in matters of political, economic, cultural, and worldview life. Education has become a kind of tool to differentiate society into clusters (intellectuals, workers, clergy, etc.), which further perform their functions in society depending on the skills they acquire during the educational process. However, society needs not only the conditions that ensure its full functioning but also the reasoning behind these conditions. The scientific or political segments characterize socio-cultural development from their side, but neither of these sides can characterize the social structure in terms of existential dimensions. For a long time, such an interpretation was provided by religion,

but with the development of science, the discrepancies between these paradigms became critical and did not provide the necessary ideological balance in the social worldview. Philosophy, on the other hand, thanks to its diversity, makes it possible to explain to people the existential, value, and cognitive contexts of socio-cultural realities. In addition, philosophy can guide a person or a society in the question of the prospects of further cultural development. Such interpretations of the role of philosophy give it the status of a cultural phenomenon without any alternative.

However, we should not forget the role of education in such realities. Throughout several cultural and historical eras, philosophy has demonstrated its effectiveness in constructing worldview paradigms. However, philosophy can realize these possibilities only by using the practical formats that the educational sphere possesses. Paradoxically, philosophy, while possessing important theoretical ideas, has virtually no platform of its own for its translation.

The educational cluster has been a powerful and effective translator of philosophical, scientific, and worldview ideas and concepts for centuries. Education has all the necessary methodological capabilities to shape its applicants' worldview beliefs, which either align with professional skills or correlate with educational elements. A vivid example of harmonization of the concepts inherent in different spheres of humanitarian-scientific discourse is the solution of "linguistic issues" (Kononchuk, 2020) - problems associated with the functioning of linguistic components in the sociocultural space (national, cultural, and religious). In this case, it is the coordination between science, education, philosophy, and religion in the cultural dimension that confirms the uniqueness of these spheres of social activity.

In this way, education shapes the principles of its uniqueness through the practice-oriented dimension of its purpose. The dual role: of education (shaping the total level of education in society) and enlightening (broadcasting relevant worldview principles) allows the sphere of education to hold the status of a cultural phenomenon deservedly.

Another debatable issue concerning philosophy and education is the environment in which these cultural phenomena exist. The nature-culture dichotomy is one of the fundamental philo-

sophical issues reflected in virtually all areas of social activity (Murriss, 2020). If we add to this the actual technologization, we get a format of the modern scientific picture in which philosophy tries to hold the leading positions in terms of

the theoretical-methodological and ideological segment. Education is a source of knowledge and ideas about the natural, cultural, and technological peculiarities of civilization's development (see Fig. 1).

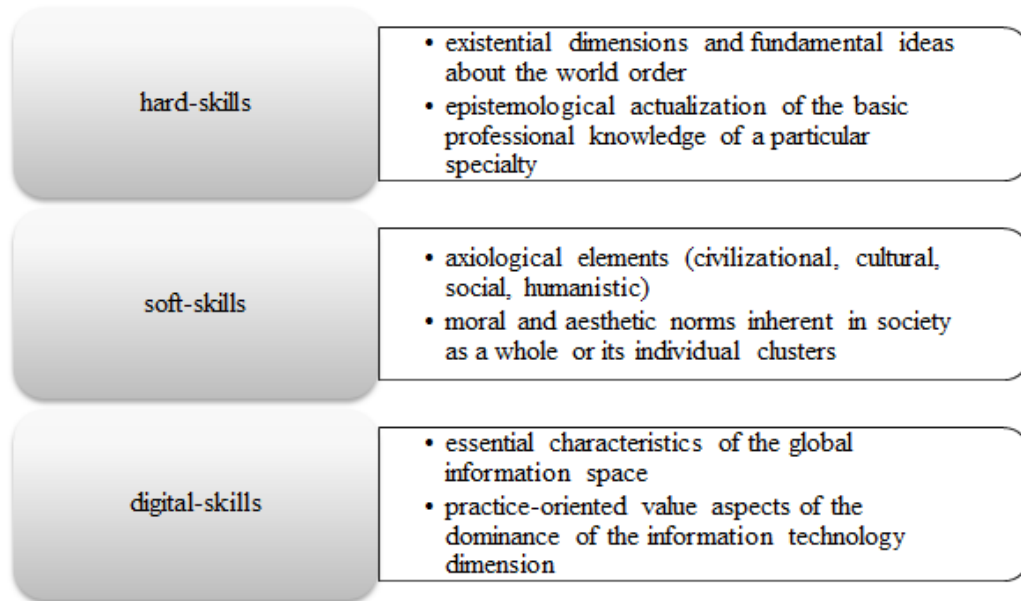


Figure 1. Philosophical Interpretation of Educational Skills in Contemporary Socio-Cultural Space (Authors' Development)

One of the characteristics inherent in both philosophy and education is their regulatory and normative function. The history of civilization shows that society is constantly tempted to radicalize social relations (Sardoč et al., 2022). Such processes lead, in part, to social upheavals on a planetary scale (wars, revolutions). The phenomenon of philosophy and education is based on the effective regulation of relationships in society. Of course, wars and revolutions occasionally occur, upsetting existing balances. However, these occurrences are not of a massive and permanent nature, which would threaten the existence of humanity as such. Ensuring balance, order, and the rule of law is the result of the effective work of a society nurtured by educational and philosophical ideas.

The phenomenon, in general, is very difficult to characterize the conceptual apparatus to give it a clear definition or formulation. Also problematic is the characterization of the features or principles that interpret the phenomenon. There is an opinion among the scientific community that a phenomenon cannot be investigated - it can only

be comprehended by sensual or rational experience. Under such conditions, the scientific field is irrelevant to the characterization of the phenomenon.

At the same time, philosophy and education, having all the necessary tools, can provide the process of understanding the phenomenon. This process is interesting from the position that defines philosophy and education as a phenomenon. That is, we are under conditions that meet the principles of the synergetic methodological paradigm, which provides for self-organization and self-identification.

Conclusion

Synergetic attitudes allow for forming constants, due to which the features, positioning education and philosophy as cultural phenomena, are defined. The principles of exclusivity and exclusivity of an educational and philosophical cluster of culture have existential, cognitive, and value dimensions. Among the constants that form the

uniqueness of philosophy and education, we note worldview, socio-cultural, and moral and ethical.

The status of phenomena is not a crowning recognition of the importance of education and philosophy in the cultural space. The uniqueness of these spheres of sociocultural activity has a dynamic nature, focused on constant development. Civilizational advancement is difficult to imagine without philosophical ideas and educational strategies, which are the real drivers of progress.

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MORAL AND JUSTICE AS THE PHILOSOPHICAL BASIS OF LEGAL EDUCATION: A CRITICISM OF THE INDONESIAN MINISTRY OF EDUCATION'S "MERDEKA BELAJAR" AND "KAMPUS MERDEKA" CONCEPTS

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Abstract: The Indonesian Ministry of Education and Culture has applied the 'Merdeka Belajar' (Freedom to Learn) and 'Kampus Merdeka' (The Freedom Campus) (abbreviated MBKM) learning concepts. In legal education, these concepts aim to form legal students who master the knowledge, skills, and competence demanded by the job market. Unfortunately, these programs lack the fundamental vision to create honest individuals of law that have integrity. This paper analyzed the MBKM program that only envisions catering students to the needs of the job market and how that policy neglects the essence of legal education, namely morals and justice. This research employs the philosophical approach. Without morality, the legal sector will become a facility for destruction through moral hazards such as corruption, collusion, and manipulation. A legal expert should ideally strive to demand and uphold justice, truth, goodness, and virtue, as well as the integrated and personal moral ideals that are non-existent in the MBKM concept. The MBKM policy in legal education needs to be revised as legal education should emphasize its philosophical essence; namely the perspective of justice can only be achieved through moral integrity. Contribution of completed study to modern education to remind, the philosophical essence is still needed.

Keywords: Merdeka Belajar, Kampus Merdeka, law, education, philosophy, morality, justice.

Introduction

The Indonesian Ministry of Education and Cul-

ture has issued and applied the 'Merdeka Belajar' (Freedom to Learn) and 'Kampus Merdeka' (The Freedom Campus) learning concepts, in-

cluding to the realm of legal studies in this country. 'Merdeka Belajar' and 'Kampus Merdeka' (abbreviated MBKM or Merdeka Belajar Kampus Merdeka) are education concepts from the Ministry of Education and Culture (Siregar, 2021, pp. 142-151). In the context of legal education, these concepts aim to form legal students that master various knowledge, skills, and competence that are useful for entering the job market after graduating from the faculty of law (Ningsih, 2021).

Indonesia experiences an acute issue, namely the lack of law enforcement. Lawmakers and law enforcers have individual and group interests that can lead them to become involved in illegal cases. Law enforcement has turned into an arena of tug of war between various interests that aim to extract profits immorally and uphold interests other than truth and justice. Law enforcement that is not enlightened by philosophy, morals, and justice will become unclear. It will not be able to handle the arising legal issues. On the contrary, it will result in negative excess.

Many legal paradoxes have happened. They can visibly be seen in the various phenomena reported in electronic or mass media. For instance, police officers "made peace" with traffic law violators by accepting bribery (or what is locally called "money for peace", i.e. giving money to police officers, so traffic law violators do not need to attend a trial for their wrongdoing). Apart from that, there have been many cases where judges, prosecutors, and lawyers were red-handedly caught by the Commission for Corruption Education for their crimes of corruption.

There were events where judges' decisions upon cases hurt the sense of justice, such as convicting corruptors or perpetrators of serious crimes such as drug smuggling with light sanctions. Meanwhile, a prosecutor sued a poor old lady with severe sanctions for stealing fruits due to hunger. Then, the police force captured and imprisoned a person who tried to defend himself from robbery. There were legal issues that truly and philosophically contradicted morals and justice. Indonesia is a legal state, but unfortunately, it does not reflect it (Ediwarman, 2010, p. 2). Law enforcement is in chaos. Worse yet, Indonesia has a high rate of corruption, and it has terrible integrity (Shidarta, 2000).

Indonesians await law enforcers with morality and integrity that understand philosophical jus-

tice. Such law enforcers will create a just law that will civilize and develop the nation (Soejadi, 2003). But unfortunately, Indonesian law and its enforcement are almost always coloured with unobstructed deviations. The legal realm shows a messy reality. This saddening situation in the legal realm is filled with widespread legal deviations and the misuse of law committed by the law enforcement apparatus (Hastuti & Soehartono, 2018, pp. 34-41). This was proven by the many uncovered illegal cases that involved law enforcers. In the end, the legal realm is constrained by unconstructive individuals, thus failing to reach substantial justice (Darmodiharjo & Shidarta, 2006).

Messy law enforcement is not solely the responsibility of the government and the law enforcement apparatus. But rather, it is also the responsibility of all social components, especially during the legal education stage. In Indonesia, there are mentality patterns where people like to find shortcuts. They prefer the easy way rather than the correct way. They violate laws, or on the contrary, some blindly follow the laws without understanding the moral or justice philosophies. It cannot be denied that the essential issues that happen in the above examples illustrate terrible moralities and widespread injustice (Reihanhart, 1985, p. 1).

When the Ministry of Education and Culture launched the MBKM program, in the second paragraph of his speech, the General Directory of High Education stated that the MBKM concept was applied to create an autonomous and flexible learning process in high education, to create an innovative and unrestricted learning culture that caters to the needs of the college students. This policy also aims to increase the link and match between education and the business and industrial climates. This aims to prepare university students for the working climate from an early stage (*Empat Amanah Kebijakan Merdeka Belajar Kampus Merdeka*, 2020).

The expectation that there will be a substantial improvement in legal education is extinguished, as the MBKM program lacks a fundamental vision in legal education, namely how to create honest individuals of law that have integrity. This program only aims to increase the link and match between work opportunities and the legal students' needs. In other words, so far, legal education only tends to educate legal crafters to

become skilled in *a sich* applying procedural regulations without understanding the substance of the law, which is justice (Budiono, 2018, p. 241).

The philosophy of morals and justice are crucial values to be internalized in legal education. All individuals in the legal realm must necessarily behave and act morally and justly in their daily activities and in enforcing or upholding the law.

Learning legal studies without understanding the philosophical perspective of the law will trap and make the learner feel lost. This is because she only learns the law from the narrow legal rationality perspective. This narrow legal rationality is learning the law for the sake of law rather than learning it for the sake of humanity or justice. Moral and justice philosophies in legal studies can bring people to a better civilization and achieve an enlightening legal dimension (Shobroh, 2013, p. 17). The paper will analyze and criticize the MBKM program that only envisions creating educated and skilled individuals in the legal realm and how that policy neglects the essence of legal education, namely morals and justice, which are philosophically the soul of legal studies.

Method

This research method was normative juridical research with a philosophical approach. Judicial empiric methods mean this research is based on data, curriculum and the concept of MBKM and seeks comparison with previous legal education concepts. The philosophical approach or method perceives the philosophical factor as a core item in legal education. It must be acknowledged that law without justice will lead to arbitrariness (Kusumohamidjojo, 2011). Moral and justice are the most fundamental virtual values of law. Thus, these philosophical values cannot be exchanged with anything. The relationship between philosophy as the mother of science and the law, as well as justice, is to seek a rational exit from the restraints of life by using the applicable laws to reach justice. The role of philosophy will never end because it does not only examine one side. Rather, philosophy examines an unlimited number of sides (Kuswardani, Kurnianingsih, & Prakoso, 2018, pp. 18-27).

A philosophical approach is used to see the essence and value of the MBKM program, starting from the ontological, epistemological, and axiological sides. By dissecting the MBKM program from a philosophical perspective, the values and essences in the program will show their compatibility or incompatibility with a legal education that contains morality and justice as essential values in law. So it was found that there was a discrepancy in values with the essence of legal education that already existed at this time, so criticism or reconstruction became an offer to show the weaknesses of the current MBKM program.

The philosophical approach is an approach that finds, examines, and arranges data using theories or philosophy. The philosophical approach is employed because philosophy concentrates on values and essence. This approach is necessary because it results in critical and logical answers. The philosophical approach contains metaphysics, ontology, epistemology, and axiology as the departing point in answering the contexts of legal education (Budiono & Izziyana, 2018, p. 94).

Discussion

The Merdeka Belajar-Kampus Merdeka Policy: An Idealism

The formulators of the MBKM policy forgot the essence of the Republic of Indonesia's Law No. 20 of 2003, which stipulated that the National Education System is the entire of the educational components that are integratively related to achieving a national education aim which is responsible, and skilful (Khairunissa, Baiquni, & Pratama, 2021). Law No. 20 of 2003 on the National Education System has, as such, illustrated the ideal Indonesian citizen (Sugiarta, Mardana, Adiarta, & Artanayasa, 2019, pp. 124-136). It means that having good morals and being responsible are the main philosophies of education. This is then followed by skills and knowledge in legal education.

The '*Merdeka Belajar*' educational paradigm is currently directed to the efforts to (Yamin & Syahrir, 2020, pp. 126-136):

1. Equalizing the opportunity for all Indonesians to obtain a quality education so that it can also be accessed by isolated, underdeveloped, and

- bordering areas as opposed to only being available in the cities.
2. Forming professional and accountable educational institutions as the culturing centre of knowledge and skills.
 3. Optimizing society's roles in establishing education based on the participative principle in the context of the Republic of Indonesia Unified State.
 4. The learning in the *Kampus Merdeka* provides challenges and opportunities to develop the creativity, capacity, personality, and needs of university students, as well as developing independence in seeking and finding knowledge through the reality and dynamics in the field, such as skill requirements, real issues, social interactions, collaboration, self-management, performance demands, targets and its achievements (The Republic of Indonesia's Ministry of Education and Culture, 2020, p. 2).

The MBKM formulation only emphasizes the aspects of skill and knowledge so that law students are educated in legal education. It is dangerous if legal education does not have the vision to increase the process quality of the legal education system to optimize the creation of a personality that does not only have morale but also knowledge. Without morality, skills, management, and knowledge in the legal sector, it will become a facility for destruction through moral hazards such as corruption, collusion, and manipulation (Ahmad, Fadilah, Ningtyas, & Putri, 2021, pp. 66-85).

The MBKM Policy's Negative Excess in the Legal Education Aspect in Influencing the Nation and the State

Critiques were also expressed by the Secretary of the Assembly of High Education, Research, and Development, the Central Leadership of Muhammadiyah (a large Muslim organization in Indonesia), and Muhammad Sayuti. Sayuti perceived that the Minister of Education and Culture, Nadiem Makarim, did not conduct an in-depth analysis of the MBKM policy. "It is unfortunate that the Minister created a policy without an in-depth political analysis. Even though an academic script is not required for a Ministerial Decree, without a better understanding of the

campus life, the changes he made were so drastic," he said (Radianto, 2020).

Apart from thinking capabilities and skills, the learning process in the MBKM program for legal education should not only involve the philosophical aspects of morality and justice. Studying for legal education also requires two other skills, namely mental attitude and activities. According to Benjamin S. Bloom, as quoted by Djamarah (2001), this domain is named the philosophical essence in education, including legal education, that has become the educational essence up to now. Because of that, the aim of learning should not only be oriented towards material mastery, but it must also provide long-term experiences in the form of philosophical internalization. In this case, the values are honesty, integrity, and justice (Djamarah, 2013).

It seems that the Minister of Education and Culture was in a hurry to socialize the MBKM policy without comprehensive analysis. This Ministry should have a comprehensive preparation before applying to the MBKM program. Comprehensive examinations and pilot projects should be conducted by involving some universities in undergoing research. The evaluation results of the comprehensive examinations must then be observed together. The improvement on the application model should emerge from university academicians that understand the legal education that should not *an sich* legal capabilities in the skill aspect. Through this pattern, if the MBKM is effectively applied, its participants will have a sense of belonging, namely, a sense of morality and justice.

Legal Education in Indonesia with the moral and justice philosophies will overlap with the doctrinal-empiric and the profanity-realist. The philosophies of justice and morality are the main and fundamental ideas in clear and inclusive legal education. They will become the rational consideration that eradicates the normativism constraint that often contradicts justice. In legal education, the students must be able to think critically rather than merely becoming funnels of laws with mentalities that are free from dogmatism and fanaticism (Sidharta, 2006).

A person who undergoes legal education needs common sense and morals to reject the negative influences that will mislead her from reaching justice. She must be able to read contextual and psychological interpretations. She must

also understand the law and its philosophies. This is so that she may understand the law and justice beyond what is merely written in the legal codes (Philosophy Lecturer Team Universitas Gadjah Mada, 2006).

The aim of legal education in MBKM that was proclaimed by the Ministry of Education and Culture cannot be separated from what is happening in Indonesia and what the government wills. The aim of legal education is “not an autonomous process” but “it is a process that functionally demands the following of political developments, especially politics that concern governmental policies and efforts to make use of the law to reach objectives that are not always in the realm of law and/or justice” (Cholisin, 2010).

With this research, the authors proposed the revision of the MBKM legal education concept. The law that is in the hands of a legal expert that is a funnel of the law will fail to understand the context behind legal actions or issues. Thus, he will maximally prosecute a hungry old lady who took a piece of bread due to hunger, or he became an obstruction of justice, as the authors indicate in several cases. This is because the legal expert fails to understand beyond the script.

A legal expert must understand the *juridisch denken*, which is a special inter-logic used by legal scholars with the foundation of legal philosophy, values, principles, concepts, and systems with the essence of morality and justice. Without these essences, the law will be completely meaningless. With this research, the authors proposed to give the MBKM the philosophical essence of legal education, which is justice and moral integrity.

From the background of the study above, it is indicated that the MBKM program in Indonesian legal education is contrary to the essential values of Indonesian law, where the basic essence and value is morality and justice. If the MBKM program is not in accordance with these values, it will affect the progress of learning also its learners. Hence by doing philosophical research, it hopes that the program made by the government can use the essential values to show its epistemological, ontological, and axiology to construct new legal education based on morality and justice.

Those who do not study legal studies (graduates of law) will be confused and fail to understand due to a different logical thinking frame-

work. Logic is thinking straightly and correctly, but it is not the truth itself. To understand the *juridisch denken* logic, the way to go is to study the philosophy of morality and justice. Why should law students understand the philosophy of morality and justice? Because that is the essence of the law.

Legal studies is a rational science. But the rationality perspective in legal studies does not only emphasize legal dogmatics. Many opinions have views in a narrow perspective that the law is dogmatic. Textually, the law is dogmatic as it is created from authoritative texts, i.e., the products of the authorities that are applied to the people under their rule (Ibrahim, 2019, pp. 170-180).

But beyond the sheath of legal dogmatics, some values are deemed to contain moral messages. The philosophical messages from the law are values of justice, benefit, and moral integrity (Busro, 1989).

These values emerge from a high legal education that works to create legal graduates that are able to apply the *juridisch denken* logics, thus later becoming the foundation of the law graduates' mindset. This must be considered in the MBKM concept.

If one wishes to achieve *juridisch denken*, there is no other way but to study the philosophy of justice and morality. Its understanding is closely linked to learning various perspectives on the essence of the law. Thus, by studying and strongly upholding justice and morality, a thought paradigm will resolve various legal issues critically, scientifically, and philosophically. When a legal issue is resolved using morality and justice, it means that the law has achieved the ideal expected by jurists and legal experts from time to time (Shidarta, 2000).

As a legal state (*Rechtsstaat*), Indonesia principally aims to uphold legal justice (*justitie protectiva*). The law and legal ideals (*Rechtidee*) as a manifestation of justice for all Indonesians are one of the five Indonesian national principles. The manifestation of legal justice and human civilization stands due to the legal system, legal objective, and legal ideals (*Rechtidee*) that are upheld in justice that presents morality, integrity, and virtue (Dimiyati et al., 2021, pp. 1-8).

A legal expert should ideally strive to demand and uphold justice, truth, goodness, and virtue, as well as the integrated and personal moral ideals that are non-existent in the MBKM concept. This

concept forms and educates legal experts to merely become law enforcers that are absorbed in the job market (Prasetyo & Barkatullah, 2017).

The MBKM concept does not understand justice and moralities that are essentially and philosophically the heart and soul of the law. It has no understanding of the legal education that emphasizes that justice (*justitie*) comes hand in hand with morals and integrity. The philosophies of morality and justice refer to the values and objectives of what and how commutative, distributive, and protective justice are to achieve the physical and mental welfare of all Indonesians. In essence, this is the first and most fundamental objective of the law.

The MBKM program may actually produce graduates that lack attention towards the sense of justice in society. There have been many cases where the judges' decisions hurt the people's sense of justice as they only orient towards procedures and regulations or they lack good morale. When graduates of law lack morality and integrity, what commonly happens is that law apparatus are red-handedly caught protecting criminal perpetrators, are involved in bribery, or committed corruption by 'selling' the law, i.e., catering the law to orient towards the interests of those who grant them money (Wignjosoebroto, 2002).

This condition happens due to the legal education in Indonesia. Legal education produces graduates that deviate from the objectives and essences that must ideally be reached. Legal education in Indonesia should be able to create law graduates that manifest a law that protects the people's interests. To be able to protect the people, the law must be applied strictly and justly.

A violated law must be upheld through law enforcement. Law enforcement desires legal justice to be achieved through morality and integrity. The law is justiciable protection against arbitrary actions. Society understands that philosophically and essentially, the law is the existence of justice. This is because, with legal justice and its moral and integrated application, there will be order, peace, and security in society (Khambali, 2014, pp. 1-18).

Society expects benefits from the enforcement of the law. The law is for humans. Thus, its application must benefit society. On the contrary, its application should not cause concerns. A so-

ciety that obtains good, just, and correct treatment will manifest an orderly and peaceful condition. The law will be able to protect the rights and obligations of each individual in true reality. The legal objectives will be achieved through strong legal protection.

Currently, the application of the MBKM concept in legal education emphasizes the education for legal skills as opposed to producing law graduates that understand the essence and philosophy of law, namely justice. Such a legal education results in law apparatuses that are restrained by procedures or artificial boundaries in the form of regulations. They are also trapped in conditions that lack morality and integrity. Such prevents the achievement of true justice (Dwisvi-miar, 2011, pp. 522-531).

The legal education concept that merely orients towards legal skills has so far created graduates that lack a holistic understanding of the essence of legal studies. The legal studies become dry and rigid. It fails to achieve justice in the realm of reality as the graduates do not understand the essence and philosophy of law. Justice that is produced from this type of legal education will only create no more than procedural justice. This condition brings concerns that require change so that there is no gap between *das sein* and *das sollen* (Absori, 2017).

These legal problems in Indonesia stem from the legal education that misses its essence. At the start of its establishment, the opportunity to obtain legal education in Indonesia (formerly called the Dutch East Indies during the Dutch colonial era) was only granted to Javanese royals as legal education was perceived as a way to prepare officials (*ambtenaar*) for the Dutch East Indies government. Even though it was coloured with rejections from Dutch experts, the Rechtschool was still opened to prepare professional workers or legal practitioners (Winarta, 2009, p. 67).

The application of the deterministic legal education that merely emphasizes legal skills was marked by the establishment of the first law school in Batavia (currently Jakarta, Indonesia's capital city) in 1922. This law school kept on developing until now. Its methods are taught to candidate advocates, prosecutors, and judges. Thus, it is no wonder that legal education's objectives strongly influence the law enforcement aspect (Kusumohamidjojo, 2011).

The MBKM policy should not emphasize the

vision of learning to only create graduates that are only absorbable in the job market (Hendri, 2020, p. 3), but they must also have a sense of justice and morality. The MBKM policy must not repeat the bitter history of legal education that turns the legal condition into a forest of formality with procedures and bureaucracy of legal establishment. The legal education materials in the MBKM policy do not orient towards growing the integrity and honesty of graduates. But it only aims to create an understanding of the new and old concepts as well as special constructions. The side effect of this type of legal education is that it only creates graduates that work as legal operators. As a result, the law only becomes an artificial institution that is far from society (Anwar & Adang, 2008, p. 108).

People will not be able to freely strive for justice unless it is channelled through legal mediators such as judges and advocates to reach procedural justice through the available legal lanes as they doubt integrity and honesty (Budiono et al., 2022, pp. 223-233). An ideal legal education cannot be separated from the application of the principle of *tut wuri handayani*. It is the Indonesian education's slogan, a short form of the full slogan, *ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani* meaning 'giving a good example from the front, igniting the spirit from the centre, and giving encouragement from the back'. It is a real manifestation that has meaning for the learners in education as the educators provide encouragement, guidance, and training from real examples (Hendri, 2020, p. 3). By applying the principle of *tut wuri handayani*, honesty and integrity will be formed.

The result of the survey showed that there is some deficiency in the MBKM program, especially for legal education, hence the government need to some review relate to the program does it will give good affection to the students or not because legal education does not only aim to create educated and smart people in law so that they are absorbed in the job market, but it also aims to create people with morale and a vision for justice. Legal education should be a comprehensive process to prepare law graduates that philosophically understand substantial justice with good moral philosophy, apart from having skills in the legal studies subject. Skills in legal studies without good philosophy of justice and morality will create a terrible disaster for humanity.

Conclusion

The Indonesian Ministry of Education and Culture needs to revise the MBKM policy, especially in legal education. Legal education should emphasize the philosophical essence of legal studies, namely the perspective that justice can only be achieved through integrity. Philosophically, the law's first and most basic foundation is to create a just condition. This can only be achieved through good morals, as the law has the job of achieving legal values and objectives according to the legal ideals. It also aims to create order in society.

On the contrary, legal education does not only aim to create educated and smart people in law so that they are absorbed in the job market, but it also aims to create people with morale and a vision for justice. Legal education should be a comprehensive process to prepare law graduates that philosophically understand substantial justice with good moral philosophy, apart from having skills in the legal studies subject. Skills in legal studies without good philosophy of justice and morality will create a terrible disaster for humanity.

Apart from skills, the great vision of the MBKM policy should emphasize the philosophies of justice and morality. The formulation of the MBKM policy that only emphasizes the aspect of skills and knowledge for the legal graduates will endanger Indonesia's future, as the skills and knowledge in the legal aspect will become a facility to destruct through moral hazards such as corruption, collusion, manipulation, and misappropriation.

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DIGITAL TRANSFORMATION OF EDUCATION AND HUMANIZATION OF RELATIONSHIPS IN THE EDUCATIONAL ENVIRONMENT: SOME ASPECTS OF RELATIONSHIP AND MUTUAL INFLUENCE

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Abstract: The modern educational space is permeated with elements of digitalization. Innovation has always been a challenge for the education system, a traditionally conservative cluster of socio-cultural activity. The peculiarity of the digital transformation of modern education is the totality of this process, covering educational and methodological, organizational, and scientific components. Under such conditions, the formation of contradictions in education between scientific and technological and humanities-science dimensions is obvious. Therefore, the purpose of the article is to identify current educational strategies with a clear prediction of trends in the relationship between digitalization and humanization. Two models for the further development of the educational space are proposed - confrontation and interaction at the level: of human-technology. In this context, it is methodologically acceptable to use two scientific-philosophical methodologies: dialectics and synergetic. Consequently, modern education is at a kind of bifurcation point since the coexistence of innovative technologies with traditional humanistic principles is no longer possible in the existing worldview paradigm. It is only a matter of time before a new system of the reciprocal influence of digital technologies on humanistic principles emerges.

Keywords: digitalization of education, human dimensionality, educational innovation, humanism, educational space.

Introduction

Digitalization and humanization are now trends

that are defining in the educational sphere. These processes are simultaneously complementary, forming a balance that ensures the sustainable

progress of education as a whole. At the same time, most of the components of these trends are in opposition to each other. Under such conditions, there is a formation of counterbalances, which form the stability and progressiveness of the educational space.

For a long time, the conservatism of education has been dialectically opposed to revolutionary cardinal transformations in this sphere. Humanistic principles have become a kind of stabilizer, which provided the educational space with efficiency while not allowing cardinal transformations to penetrate the educational environment. The history of human civilization has many examples of revolutionary transformations in one of the clusters of socio-cultural space, in particular, scientific and technological revolutions. In such circumstances, the lightning transfer of these principles to the educational system potentially threatened its existence. It should be realized that educational strategies develop according to a specific nature that differs from other spheres. Education is characterized by: traditionality, didacticism, inertia, and consistency. These constants allow us to build a process that ensures the results of the educational process.

The effectiveness of the educational environment is designed to provide long-term strategies and short-term tactical components. Considering the problems of digitalization of education, it should be noted the transition of information and communication technologies from the tactical to the strategic cohort. For a long time, information resources, communication means, and technological innovations served as auxiliary elements providing the learning process or organizational moments of educational structures. Recently, however, digitalization has gradually taken over the niche as an educational strategy. The COVID-19 pandemic was a kind of catalyst that revealed a profound shift in the educational space towards digitalization. The distance learning format, the use of online platforms of both organizational and educational nature, and virtual communication between the subjects of the educational process at different levels - all these factors formed the basis for the new positioning of digitalization in education.

Currently, two key principles at the level of human technology in the educational environment have been actualized: mutual influence is a process that has become inevitable in the educa-

tional space and involves the clash of human dimensionality and technologization; interrelation - individual elements indicative of a potential and, in some cases, practically oriented combination of humanistic and technological principles in the educational system.

The issues of the mutual influence of information and communication technologies on human beings in all spheres of social activity are dealt with by scientists and scholars from various fields. There are obvious tendencies to increase the share of technology in the life of modern man in all possible manifestations. The educational sphere is not an exception in this process. More and more often, we observe information oversaturation and technological pressure, which are becoming habitual phenomena. If, in everyday practical life, such manifestations are of different nature and do not form a critical dependence on the latest technologies, then education is quite sensitive in terms of human-measurable risks.

Methods

The problem of digital transformation of education is clearly structured in the rationalistic and empirical methodological arsenals of modern science. The digitalization of education is investigated by the methodological basis inherent in the scientific and technological paradigm. The humanistic-scientific methodology provides the interpretation of the humanistic orientation of the educational system. At the same time, scientific-philosophical methods, in particular dialectical and synergetic ones, are relevant for investigating the relationship between digitalization and humanization.

Literature Review

The question of the mutual influence of digital transformations and humanistic principles in the educational environment began to be raised when information and communication technologies were first introduced in the educational process. In recent years, the number of scientific studies studying the problems of digitalization of education has increased significantly in proportion to the massive integration of ICT into the education system.

The problem of the interaction between humanization and digitalization officially emerged after the publication of the Vienna Manifesto on Digital Humanism (2019). In fact, this declarative document marked the beginning of a new era of interaction between technocentric and human-centric dimensions. The dialectical paradigm was replaced by a synergetic model of the relationship at the level: of human technology. In education, these elements are reflected in the works of Werthner, Prem, Lee and Ghezzi (2022), Messner (2020), and Rašan (2021).

The realities of the implementation of digital technologies in the educational process in modern sociocultural conditions were covered by Sharma (2022), Milan (2020), and Araq (2021).

The social aspects of the interaction between humanization and digitalization in the educational environment are found in Gleason (2021), Herbrechter (2018), Malott (2019), H. Teräs, M. Teräs and J. Suoranta (2022), Xiao (2019).

Concretized the use of digital transformation in the educational space and identified the potential risks of this process Pei and Nie (2018); Harteis (2018); Fisher and Baird (2020), Golz, Graumann and Whybra (2019).

Results

Since the Vienna Manifesto on Digital Humanism (2019), human civilization has legally affirmed the potential of information technology and recognized the role of digitalization in all spheres of social activity. It is noted that digital humanism is characterized by a rather complex and ambiguous relationship between humans and machines. In their research, scholars highlight the social threats that are actualized in the digital age: breach of confidentiality, ethical concerns about artificial intelligence; automation and loss of jobs; current monopolization of the information environment by the INTERNET network.

According to the ideologists of digital humanism, constructive thinking should be an effective tool in the fight against these threats. It is seen in two manifestations: humanistic thinking and digitalized thinking. The main goal of digital humanism is not just to analyze but to have a practical impact on the interaction between technology and human beings. The priority of digitaliza-

tion should be the introduction of technology in accordance with human needs and values (Werthner et al., 2022).

Currently, education, along with other spheres of social activity, is in actual preparation for the Industrial Revolution 4.0, which will be based on the use of cyber-physical systems for industrial production and social objects (Harteis, 2018). Education, being in a close relationship with science, in a certain way, appears at the forefront of these processes.

Humanness in education is determined by the influence of individual elements on all subjects of this environment. Digital transformation has a direct impact on applicants for education, mentors, and representatives of the administrative-organizational level of educational institutions. Consequently, the new contradiction between the processes of humanization and digitalization becomes an obvious problem that needs to be solved. Some researchers define the new realities of the educational process in the context of technological revolutions as a personal tragedy for teachers (Teräs et al., 2022).

First of all, it is necessary to investigate the nature of the impact of digitalization processes on students, teachers, and administrators of the educational system. At the same time, it is necessary to clearly understand the difference between the use of information and communication technologies in everyday life and the application of the achievements of digitalization directly in the educational space. Recent research raises quite a large layer of problems related to the digital transformation of education. According to the available narrative research (Rašan, 2021), the teaching staff is the most vulnerable link in the processes of digitalization. This is due to my traditional mission of the mentor in the educational process and a certain devaluation of it.

The process of engaging digital technology in a practically oriented plane has demonstrated effectiveness and has gained considerable popularity among faculty. Digitalization really optimizes the work in many ways, making it easier for the teacher. At the same time, in a strategic sense, information and communication technologies are gradually becoming a competitor rather than an assistant to the traditional teaching model. The administration of an educational institution, thanks to new technologies, can use them as an alternative to teaching. The student can use

both the experience of the teacher and the functionality of technology to acquire the necessary knowledge and skills with equal success.

This condition states the formation of a competitive environment in the educational system. This would seem to be a positive thing since this environment demonstrates efficiency in economics, business, or political life. Here, however, humanistic principles act as a stabilizing element.

When considering education as a sociocultural phenomenon, it should be noted that the goal of the educational process is not the traditional acquisition of knowledge and appropriate qualifications. It is through humanistic ideals that education allows one to integrate into social institutions. Therefore, humanism is a fundamental feature of the educational environment, and issues of educational work are assigned a certain part of the educational process along with the educational and scientific clusters.

Thus, humanization from an abstract, not quite understandable aspect acts as a concrete-acting factor ensuring compliance with moral, ethical, legal, and sociocultural components of human dimensionality.

The peculiarity of the digital transformation of education is the point that all the latest technologies should be synchronized with the educational and methodological arsenal or, at the very least, become an ordinary element of this arsenal. In this context, there is an obvious inconsistency since information and communication technologies are essentially programmed to play a dominant role, effectively squeezing out all other sources of information or generators of ideas. Of course, an educational system aimed at fostering critical thinking, one's own position, and other humanistic principles cannot allow ICTs to dominate. Because, in this way, because of the improvement in the format of the educational process, the target component of education as a whole is lost.

Although we identified educational strategies in the introductory part of our exploration as a more appropriate environment for the interplay of humanization and digitalization, it would not be right to bypass the issues of practice-oriented educational environments in which information

and communication technologies collide with humanistic principles. The concept of "critical humanizing pedagogy" (Gleason, 2021) has emerged in contemporary scholarly opinion. It is about interaction in the educational space in all its manifestations. The traditional dimension of interaction is communication between mentor and student, which acts as a humanistic constant. With the introduction of the latest technologies, an innovative information and communication aspect is added to the traditional model. In practical terms, communication is a basic component of the organization of the learning process. And in practice, it is provided in the course of interpersonal communication at the teacher-student level. The traditional model implies the introduction to the communicative function of the elements of "live communication", which in addition to the working educational moments, is characterized by the emotional factor, moral aspects, etc. Communication with the help of technology actually levels these elements, leaving the basis of the result of communication - the provision and receipt of educational services. Under such conditions, the human dimension loses its overarching status, as the educational system concentrates solely on achieving its immediate objectives, ignoring the human factor.

Returning to the practice-oriented application of digital resources, we note that their effectiveness is repeatedly confirmed (Fisher & Baird, 2020). Among the innovative learning technologies that demonstrate the highest rates among students, we note the following: augmented reality (AR), virtual reality (VR), mixed reality (MR); artificial intelligence (AI).

The proportion of the use of the latest technology in the learning process is projected to grow. This will create new risks arising from the lack of direct live communication at the teacher-student level. This format potentially threatens the penetration of anti-human ideas and the inability of administrative and curricular filtering of harmful content. Consequently, two clusters of educational activities necessary for the full functioning of the educational space are actualized (see Fig. 1).

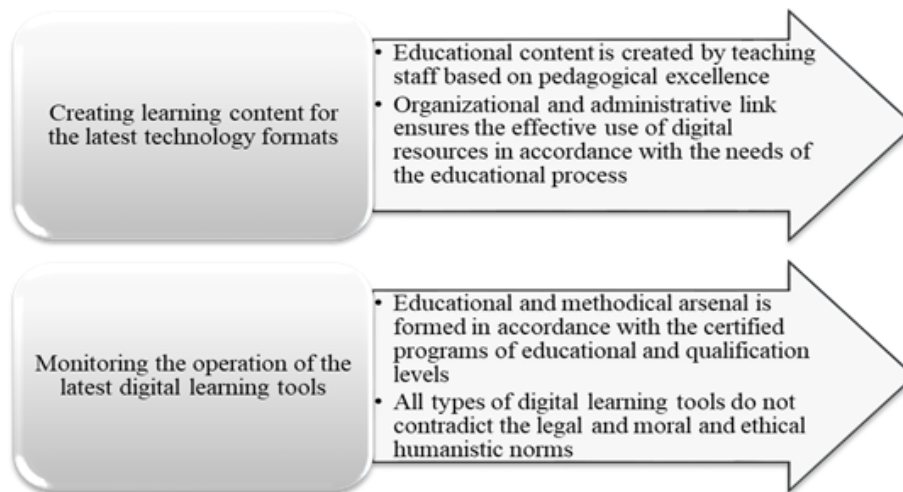


Figure 1. Humanizing the Concepts of Emerging Technologies in Education

Technologization of education leads not only to the use of teaching and learning materials but directly replaces the figure of the teacher in the literal sense. We are talking about the use of artificial intelligence and robotic resources.

Educational robots are the product of the development of advanced technologies in education, the research of which is promising and epochal. According to their forms and main functions, educational robots can be divided into intelligent robotic assistants, virtual simulation robots, multifunctional robots, and conventional educational robots. Educational robots have the characteristics of flexibility, digitization, repeatability, humanization, and natural interactivity. The application of educational robots is concentrated mainly in the areas of STEM education, language learning, special education, etc. (Pei & Nie, 2018).

Note that the use of artificial intelligence and robots in the educational environment is one of the most controversial issues. This state of affairs leads to a conflict not only on the theoretical and methodological plane but also aggravates the problem of the direct physical replacement of the teacher. However, the key threat, in this case, is not the problem of identifying the subject but the potential dangers that are actualized due to the removal of the person from direct participation in the educational process. The point of controlling the interaction of education applicants with robotic systems is important to avoid potential situations of anti-humanistic nature.

Calls to respond to the transition from conventional to distance learning are growing louder (Araq, 2021). The reason for this is the refocusing on the potential of digitalization and, with it, the crisis of a humanistic nature. It is not a question of considering the balance of positive and negative elements of the digital transformation of education. This is due to the peculiarities of the modern sociocultural space in a period of pandemic realities when digital resources have totally replaced human resources in the educational environment. Consequently, the relevant question concerns the problem of containing the comprehensive pressure of digitalization on the educational process.

The notion of “posthumanist education”, which is part of the modern worldview, is being actively discussed (Herbrechter, 2018). The classical interpretation of anthropocentrism assumes an old civilizational model in which digital innovations are created by humans and serve humans. In the post-anthropocentric worldview, the subject-object relation shifts toward technology, depriving humans of exclusivity, exclusivity, and a dominant position in general. Education in this dimension leaves critical and analytical thinking relevant, making it impossible to shift irresponsibly from humanistic principles to anti-humanistic ones.

Discussion

Some contemporary scholars ask the specific question: Is digitalization the dehumanization of

education? Regardless of all the useful, necessary, and irreplaceable technical innovations; regardless of historical, current, and future social upheavals - the basic ideas of the humanization of education remain a constant interdisciplinary tool to confront new challenges, especially individualized and socially responsible, inclusive and integrative elements of learning (Golz, Graumann, & Whybra, 2019).

Let us note the concept of interdisciplinarity, which is quite popular in modern scientific and educational discourse. The processes of interdisciplinarity have developed due to the active introduction of information and communication technologies. Quantitative and qualitative information has made it possible to obtain the necessary knowledge regardless of scientific affiliation. Natural, technical, or humanities sciences became available for comprehensive study and research. Consequently, digitalization has become an essential argument in the formation of modern scientific interdisciplinary discourse, the main feature of which is the possibility to consider any issue simultaneously from the perspectives of humanities, natural sciences, or technology.

The reaction of the educational community to the processes of digitalization has several vectors of practical implementation in organizational and teaching-methodological manifestations creation of a new type of learning content; creative transformation of digital potential; full use of digital resources (Malott, 2019).

All of them have both advantages and disadvantages. Among the advantages are mobility, informativeness, and communication. Disadvantages are associated primarily with the lack of full-fledged control over resources and the lack of an effective system of filters to identify and neutralize harmful or inhumane resources.

Digitalization in the practically oriented dimension has instrumental capabilities (creation of a multifunctional e-campus at the macro level - in the system of global, regional, or national education; or at the micro-level - within an educational institution); modernization (support and encouragement of effective innovations in teaching and learning).

The result of such initiatives could be the construction of a digitalized online ethos with the development of a separate political and ideological education. Such practices have recently been

actively implemented in educational institutions in China and other Asian countries (Xiao, 2019).

In this context, another potential threat to the use of digitalization in an educational environment, aggravated on a national or regional dimension, emerges. Under unfavourable sociopolitical circumstances (dictatorships, restrictions on human rights and freedoms), digital resources become a tool for spreading anti-humanistic principles.

Messner (2020) argues that humanity is now at a fork in the truest sense of the word. Artificial intelligence, data goal processing, recognition and identification technologies, predictive algorithms, sensor networks, monitoring of various kinds, and bot activity are all realities that are finding their way into the educational environment as well. However, when all these digital technologies become tools in the hands of authoritarian governments, humanistic principles: human rights, democracy, privacy, freedom, and dignity are threatened. Information technology and communication infrastructure become effective tools in the architecture of manipulation of public consciousness.

At first glance - these problems are general civilizational and relate more to social transformations caused by the introduction of digital technology. However, the role of education in these processes should be noted. The uniqueness of the educational environment is that through education, there is an opportunity to prevent potential threats rather than deal with their destructive consequences. Consequently, in this context, we see the key role of the relationship between humanization and digitalization in the educational space.

The use of digital innovations in the learning process has one positive feature that can outweigh all the negative manifestations of digitalization put together. Information and communication technologies in ordinary perception are practically-consumptive in nature. A person who uses digital technology in everyday life does not think about its content, completely immersed in the format of such a model. A completely different thing is the implementation of digital resources in the educational process. During the learning process, all parties do not just use this or that digital resource but analyze and understand the principles of its functioning (not the technical characteristics, but the ways

of creating and broadcasting the available content). This is how the theoretical and methodological human-centred dimension of digitalization is formed.

Thus, digitalization, being essentially the antagonist of humanization, is one of the key theoretical-methodological and practical-usual regulators of the preservation of humanistic principles. Consequently, the relationship is formed not at the level of direct interaction between these tendencies but by combining them in a purposive context.

Educational technology (EdTech) has become relevant in the context of the current global crisis resulting from the pandemic. Digital transformation is now becoming a global phenomenon and fundamentally changing the educational system. On the theoretical and attitudinal levels, there is a shift from deterministic thinking to solution-based thinking. The transformation of higher education focuses on the creation of a humanistic paradigm built on the principles of human capital theory (Sharma, 2022).

We must realize the need to develop a way out of the crisis phenomena of today's world (the COVID-19 pandemic, which has added full-scale military aggression by a nuclear state). There is now an urgent need to recognize multiple ways of thinking in terms of social relations, diversity, and interdependence (Milan, 2020). The educational space is the most favourable arena for the realization of this multidimensional human dimension.

Conclusion

So, modern education is faced with an axiological crisis that may escalate into an existential one. We are talking about the fact that now the educational space is simply torn by value contradictions. Traditional principles of humanization and innovative processes of digitalization appear as the basis of these contradictions. The study reveals that synergetic models are a promising direction for the further coexistence of these two key trends in the development of educational space. The dialectical format assumes, as a result - the victory of one of the components of the education system, which may pose a threat to this sphere of public activity. The depreciation of humanistic aspects will lead to the moral and legal decline of education. Incomplete use of information and communication technologies in the educational space will lead to its degradation and inability to be an effective cluster in a competitive sociocultural environment.

Consequently, humanization and digitalization are further defined as two fundamental systemic trends in the development of education. The interaction between these components is unquestionable and is taken for granted by the educational community. As for the relationship - there are different points of view, which should be brought to a single denominator in the target dimension. The common goal of digitalization and the humanization of education should be human-measuring principles (see Fig. 2).

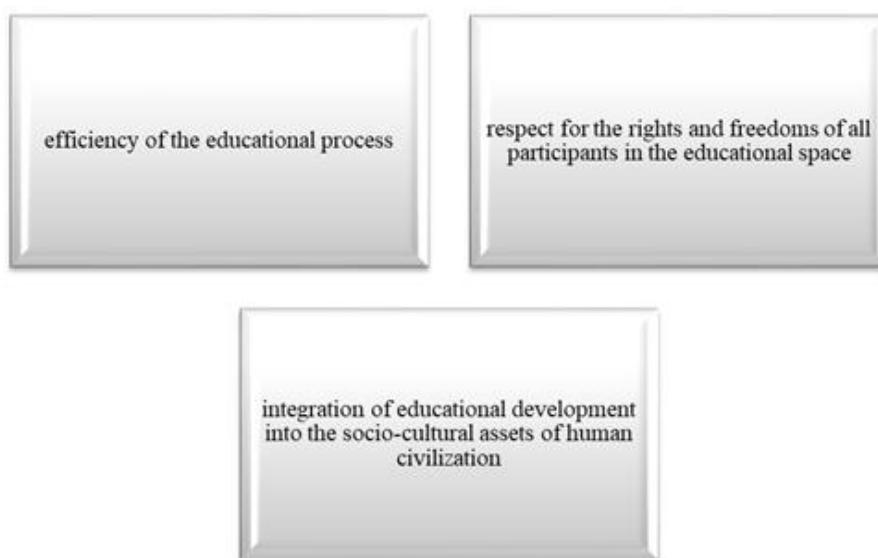


Figure 2. Humanization of education (in the context of the synergy of humanization and digitalization).

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PERSONAL DEVELOPMENT AS A KEY CRITERION FOR HIGHER EDUCATION QUALITY

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Abstract: Purpose. The study focuses on revealing the significance of personal development as a criterion of higher education quality in order to improve higher education quality and individual self-realization and social development. Theoretical basis. The theoretical and conceptual basis of the study is a set of works in a number of interrelated thematic areas by A. Gehlen, M. Scheler, E. Spranger, V. Kremen, V. Luhovyi, Y. X. Ye, J. Chen, E. Bajramovic, B. Islamović, G. Saglamer, L. Bhandari, S. Kale, S. Cadena, I. Garcia-Serrano, T. Gualli, J. Ortiz, P. Pradeep, M. Taylor, K. Bintan, D. Annamali, M. Muftahu, A. Naji and others. Originality. The authors substantiate the priority of importance of personal development to improve higher education quality. The inconsistency of modern stratagems for the development of higher education and its quality improvement with the needs and requirements of personal development has been revealed, and the significance of personal development as a criterion of higher education quality for improving higher education quality and individual self-realization and social development has been determined. Conclusions. Personal development is imperative to improve higher education quality. The competency paradigm reflects needs for personal development only in part, so it needs to be either supplemented or replaced by an adequate criterion tool.

Keywords: higher education quality, personal development, quality criterion, competence.

Introduction

In the last decade, a significant number of publications in the field of educational sciences have been devoted to quality education in general and

higher education quality in particular. For the most part, various thematic features and methodological priorities on education quality have been highlighted, but problematic aspects of cause and effect dependence and logic of conceptual ap-

proaches to education quality have not been given research attention.

This is not due to a lack of problematic gaps in education quality, and not even due to misunderstanding or ignoring the significance of these issues by research environment, but because subject operation by quality parameters of education by using scientometric tools is extremely complicated because quality and content are usually not amenable to measurement by only quantitative markers. Therefore, one can realistically count on a posteriori measurement of educational process outcomes by scientometric tools, which in this case, are subject to correct ranking according to the scale of measuring higher education quality.

A set of works in a number of interdependent thematic directions serves as the theoretical and conceptual basis of the study. First of all, it is a wide range of literature on educational sciences philosophy of education dedicated to various aspects and issues of personal development and higher education quality. In the chronological range, it goes back to Greek antiquity through neoclassicism (O. Bollnow, A. Gehlen, I. Kasavin, J. Ortega y Gasset, H. Plessner, M. Scheler, E. Spranger) and to the works of modern Ukrainian scientists (V. Andrushchenko, M. Boryshevskiy, L. Huberskiy, S. Kalashnikova, V. Kremen, A. Kryvokon, S. Krylov, V. Luhoviy, T. Lukina, M. Mykhalchenko).

The education quality issues are being actively studied by foreign scientists, namely: Y. X. Ye, J. Chen (2021) illustrate the definition of quality in higher education by using literature research on four different aspects, including quality learner, quality environment, quality content, and academic quality. B. Islamović and E. Vajramovic (2021) indicate possible improvements in order to achieve continuous quality enhancement and a path to excellence; G. Saglamer (2013) traces the development of the quality system and quality culture in Turkish higher education; L. Bhandari and S. Kale (2019) provide indicators to measure the quality of higher education in India; S. Cadena, I. Garcia-Serrano, T. Gualli, and J. Ortiz (2020) present aspects to be considered within a system of quality management in Ecuador higher education, in order to create an environment of quality culture.

The strategic flaws of the “market model” as a reference point for the modernization of educa-

tion and society are clearly outlined in the works of D. Acemoglu, D. Wootton, D. Landis, G. Lukianoff, and N. Chomsky. Studying key challenges of modernity, namely, that the information age does not guarantee the development and expansion of worldview, makes up an important theoretical starting point (Machlup, 1966), and globalism often turns an individual into “the man without properties” (R. Musil).

The issues of interaction between personal development and higher education are considered in the works by P. Pradeep (2011); K. Bintani (2020), M. Taylor (2000); D. Annamali and M. Muftahu (2022).

The thematic poly aspect additionally highlights the relevance of the issue concerning higher education quality, in particular connection of quality with personal development.

Purpose

To reveal the significance of personal development as a criterion of higher education quality in order to improve higher education quality and individual self-realization and social development.

Major Findings

The majority of scientists and practitioners studying education consider ongoing quality enhancement to be the main problem and, accordingly, to be a task for higher education modernization. In this context, developing consensus approaches to comprehend higher education quality, how it is determined and what it depends on, how it can be improved, and why this process progresses with significant difficulties becomes of key importance (Luhoviy & Talanova, 2020).

It should be noted that a correct understanding of higher education quality is significantly determined by ideas on the content of education, which includes a complex of competencies and learning outcomes, in particular knowledge, practical skills and psychological readiness for certain types and roles in professional activity. The content of higher education significantly affects personality development and determines professional effectiveness in future; therefore, the content of education affects the quality of higher

education outcomes. One of the problems regarding education quality is caused by inconsistency of education content with the present and future needs and timely updating of education content (Lukina, 2008, pp. 1017-1018). As A. Naji (2019) notes, the “overall aim of any education and training system is to prepare an individual for active integration into life by satisfying a certain number of cultural, socioeconomic, psychological, religious, etc. needs” (p. 1).

The content relief of education in general and higher education, in particular, remains a subject of debate. Not only individual researchers, analysts and experts, but educational paradigms as well interpret the essentiality of content elements of the educational system in different ways, and sometimes exactly the opposite. This state of affairs leads to the fact that “lack of consensus on the issue of the hierarchy of substantive priorities in the educational sphere according to the principle of symmetry almost a priori becomes an obstacle (or makes it impossible) to reach consensus on conceptual certainty in the issue of education quality. This position takes on obvious signs when we take into account that some researchers interpret education as, first and foremost, a management tool related to mechanisms and conditions of effective (optimal) functioning of higher education institutions; others suggest focusing on the quality of specialist training; the third – on quality of educational standards, curricula and textbooks for higher education institutions; the fourth – on problem of organizing educational process and quality of its scientific-methodical, material-technical, personnel, informational, etc. provision” (Samchuk, 2015, p. 5).

Higher education quality is closely related to fundamental tasks of the educational process. The list of these tasks and their structuring according to hierarchical principle is also subject to different interpretations in the expert-analytical environment. Such a circumstance cannot help but have a negative impact on the prospects of consensus regarding meaningful features and necessary prerequisites for higher education quality.

For example, Professor of Sociology at the Colorado State University-Pueblo T. McGettigan states that “in recent years, colleges and universities have encountered increasing pressure to operate like businesses”, and only the fittest businesses (for example, those that deliver the high-

est quality products at fair market value) will survive. At the same time, he continues, “while higher education can and must establish synergies with business in many ways, business and higher education are distinct pursuits. Business is a for-profit activity whereas higher education is a not”. Higher education must change to meet the needs of its 21st-century students, and it has undertaken a variety of initiatives to achieve that: flexible degree programmes to permit students with limited time and extensive non-academic responsibilities to progress toward college degrees at a pace that suits their lifestyles; the latest technologies can procure college degrees via online or virtual higher education opportunities (McGettigan, 2009).

Higher education in general, and high-quality higher education in particular and first of all, is not just a certain amount of knowledge and skills guaranteed to be acquired by everyone who wants it in case of compliance with a certain procedural and methodical sequence, it is peak to conquer which a seeker must possess a certain intellectual, self-organizing, moral and volitional level, and not all school graduates possess such educational options and virtues.

One more demonstrative aspect is worth drawing attention to despite the fact that in the absolute majority of cases, factors of globalization and information society are accompanied by comments about the importance of higher education and the need for permanent improvement of its quality, demonstrative facts about the most successful people on the planet contradict such stereotyped ideas, as a significant number of the most successful people made their fortunes without a college degree. In particular, most of them are in the IT industry. The youngest billionaire in the history of the planet, Mark Zuckerberg, attended Harvard University but never graduated. He dropped out after launching the original form of Facebook and seeing its success (The top 7 “undereducated” millionaires of the planet, 2011). As for such an iconic figure as Bill Gates, the most famous billionaire received his university diploma only 34 years after entering Harvard University. His fortune convincingly proves that money and a university degree are not as closely related as they might seem at first glance (The top 7 “undereducated” millionaires of the planet, 2011). Such facts indicate that focusing on one’s own self-development, and not only on a univer-

sity degree, is the key to professional success in conditions of globalization and information society.

Obviously, the common conceptual construct of “key competencies” also needs clarification. It is applied to define competencies that enable an individual to effectively participate in many social spheres and contribute to developing the quality of society and personal success, which can be applied to many spheres of life. Key competencies constitute a basic set of the most general concepts, which must be detailed in a complex of knowledge, abilities, skills, values, and relationships by educational fields and life spheres of an individual.

Each competence is a complex phenomenon, a set of several structural and functional components, which are mostly identified with skills – “a combination of knowledge and skills acquired throughout life. That is, components of skills are knowledge (a set of information from any field, acquired in the process of learning, research, etc.) and skill (the ability to do something properly, acquired on the basis of experience and knowledge). The analysis of youth skills of the 21st century made it possible to form a matrix of skills, carry out their clustering and identify four main categories of skills that are necessary for young people in the 21st century: learning skills that help adapt to a working environment and improve one’s knowledge, skills and competences; literacy skills that help distinguish facts, publish information, create technology, determine the reliability of sources and information; social skills – ability to successfully and effectively interact with specific people or different groups, achieving set goals; personal skills are human qualities that characterize a personality in a certain way” (Tilikina, 2020).

In the report “The Future of Jobs” published by the World Economic Forum, the Top 10 competencies which employers see as rising in prominence in the lead in 2020 were tracked. In particular, the ability to solve complex problems (Complex Problem Solving) stays at the top. The second most important competence is Critical Thinking, which is also among the key ones that will be in great demand within 10-15 years. There is a growing need for the ability to select and correctly rethink a large amount of information. Creativity moved from the tenth position in 2015 to the third in 2020. The fourth most

prominent competence is People Management. The fifth competence is Coordinating with Others. The sixth place was taken by Emotional Intelligence, which is newly emerged (*Critical thinking is the second most in-demand competency in 2020*, 2016).

It should be mentioned these competencies are in the greatest demand among employers (Casner-Lotto & Barrington, 2006). The question arises: to what extent this hierarchy of competencies correlates with needs for personal development? Undoubtedly, hierarchies of competencies for personal development and for the labour market are essentially compatible, but they are not identical since the needs and potential of an individual are not exhausted by his actual or probable status in the labour market and in society.

In addition, society and employers can constantly update the list of top competencies, and personal development cannot review target guidelines so often because, in this case, two fundamental conditions for personal development will be violated – the principle of continuity and the principle of cultivation, as it takes some time to implement each of these principles in practice.

It should also be taken into account that this list of top competencies, which employers see as rising in prominence in the lead, is formed in accordance with the demands of the labour market, since in different functional and production spheres, the set of top competences may not have anything in common. Under these circumstances, published hierarchies of top competencies relevant to the labour market are not correct in some cases.

Another factor of unconvincing exemplarity of the hierarchies of competencies given by the World Economic Forum is related to significant defects of the current global financial and economic system. If the economy operates in conditions of stock market manipulation and corporate conspiracies, which with regularity every 8-12 years cause unprecedented damage to the global economy (Acemoglu & Robinson, 2013; Chomsky, 1999; Landes, 1999; Lukianoff & Haidt, 2019; Shapiro, 2020; Wootton, 2018) and principles of crisis management, revision of top competences are expected.

In the World Economic Forum list of top competencies in 2020, Active Listening and Quality Control completely disappeared, Emo-

tional Intelligence and Cognitive Flexibility newly emerged, and Creativity moved from the tenth position in 2015 to the third position in 2020. This is a significant revision of the hierarchy in five years, which indicates a certain uncertainty in the labour market of the world's leading economies. Therefore, personal development cannot orient exclusively on such lists of competencies.

The World Economic Forum 2020 also presented a list of top competencies that will be in great demand in 2025 (Whiting, 2020) in the following order:

1. Analytical thinking and innovation.
2. Active learning and learning strategies.
3. Complex problem-solving.
4. Critical thinking and analysis.
5. Creativity, originality and initiative.
6. Leadership and social influence.
7. Technology use, monitoring and control.
8. Technology design and programming.
9. Resilience, stress tolerance and flexibility.
10. Reasoning, problem-solving and ideation.

Having analyzed a list of top competencies, one can assume at least two observations: first, the ability to resilience, stress tolerance and flexibility is placed on a higher level than the ability to reasoning, problem-solving and ideation; secondly, the capacity for analytical thinking and innovation and ability to reasoning, problem-solving and ideation are at different poles of hierarchy, although ontologically and instrumentally they are very related and sometimes identical.

The fact that modernization of modern higher education is dominated by orientation towards the "market model" is indirectly evidenced by the fact that decision-making in the educational sphere regarding strategies for higher education development is primarily based on labour market needs and demands and not on fundamental developments in the field of personal development, the work of the classics of humanism and anthropology, conceptualism of human capital, because there, in addition to the economic component, considerable attention is paid to holistic interaction of many personal options, which for the labour market in its concrete-historical format are not of significant importance, and therefore are perceived as certain ballast.

One can agree with conceptual emphasis, according to which the transition from the paradigm of *Homo economicus*, based on primitive consumer choice, to the model of a creative per-

son – *Homo creativus* – "presupposes the creation of knowledge economy, innovation and science-intensive technologies. A regular feature of a new model of a creative person is creativity, the essential basis of which is an interaction of the following structural components: competence as a sum of knowledge and experience; ability to think creatively, flexibility and resourcefulness in solving problems; motivation as a complex process of formation of the subject's internal motivational forces under the influence of external stimuli and internal characteristics of consciousness. Today's categorical requirement is that society and state are called upon to create appropriate conditions and equal opportunities for self-realization of all and everyone by means of education" (Samchuk, 2015, p. 55).

What does it mean to be a sovereign individual in an environment of total dominance of convenient but harmful stereotypes? It is difficult not to agree with the statement that the universalism of an individual is not in the amount of knowledge that memory can hold, nor in the mass of information from various disciplinary fields, but in mastering the general system of orientation in the ocean of information, in the creation of rigid personal filters – clear methods of selecting valuable information, as well as in the formation of the ability to constantly replenish and complete one's personal knowledge system. The main thing is not to know but to know how to effectively find and apply knowledge (Machlup, 1966, pp. 370-371).

In general, "non-linear thinking is the semantic core of modern worldview. First and foremost, it presupposes refusal to think about everything that exists according to the logic of a certain predetermined cause and effect sequence" (Nesterenko, 1995, p. 322). On this path, one cannot do without the toolkit of critical thinking, comparative analysis and philosophical reflection able to build a correct model of worldview scaling to identify the significance of competing alternatives.

One of the modern megatrends is that globalism and postmodernism may not reveal the essential potential of an individual but, on the contrary, turn him into an obedient agent of external manipulations, into the man without features, without individual qualities perceived as something trivial. Instead, the fundamental vocation of each individual is the comprehensive develop-

ment of his abilities and implementation of his personal potential at the level of life practices. This is a prior sense of each individual's life, which is realized in the context of essential realities of society. The sense of society's existence basically coincides with such a target orientation because unrealized, unactualized individual potential significantly reduces the supra-individual social effect, narrows and sequesters development prospects, not only becomes an obstacle but also makes it impossible to achieve social optimum.

In Ukraine, attention has been focused on evaluating and ranking the quality of higher education outcomes according to a certain set of criteria indicators and not on factors, prerequisites and cause and effect relationships that underlie the quality of higher education, considering that these are, if not identical, then, at least, in very similar qualities. However, in the absolute majority of cases, modern educational realities do not correspond to the classical concept of a university with its clear mission and distinct priority in the form of maximum personal development of students in higher education (Ortega y Gasset, 2002).

As a target guide, the personal development of students is not among modern Ukrainian priorities of higher education in Ukraine; namely, the competence factor and competence paradigm are defined as those that fully reflect the level of personal development. But competence is not completely identical to personal development because ideas about it and norms related to it are formed not by an individual himself but by the external environment (stakeholders, social institutions and public consciousness in general), which approaches this aspect for pragmatic reasons of obtaining certain profit.

The competence paradigm associates the category of "competence" with readiness for professional and social activities and possession of key professional qualities that determine the effectiveness and productivity of activities, as well as ensure the achievement of certain educational and professional standards in a certain field.

In the Law of Ukraine "On Higher Education", competence is defined as a dynamic combination of knowledge, abilities and practical skills, thinking patterns, professional, world-conceptualizing and civic qualities, and moral and ethical values that define an individual's ca-

pability to successfully engage in professional activity and further learning and is a result of learning at a particular level of higher education. According to Art. 1 of this Law, higher education is a set of systematized knowledge, abilities and practical skills, thinking patterns, professional, worldview and civic qualities, moral and ethical values, and other competencies acquired in a higher education institution (scientific institution) in the relevant field of knowledge within a particular qualification at the levels of higher education; and point 1 of Art. 47 reads that the educational process is intellectual, creative activity in the area of higher education and science that takes place at a higher education institution (research institution) through a system of scientific-methodical and pedagogical measures and is aimed at the transference, assimilation, multiplication and use of knowledge, skills and other competences of learners, as well as for the development of harmonious individuals (Law of Ukraine on Higher Education, 2014). Therefore, the Law gives instructions on personal development in higher education as an important characteristic of higher education, but the definition of the term "higher education quality" does not include the personal development of a learner as one of the quality criteria and is limited to compliance of learning outcomes with requirements of legislation and standards of higher education, professional and /or international standards, needs of stakeholders and society.

The needs of stakeholders and society regarding higher education outcomes are reflected in the Strategy for Development of Higher Education in Ukraine for 2022-2032, approved on February 23, 2022, on the eve of a full-scale war, coordinated with a number of national strategic documents 2019-2021, in particular with the Sustainable Development Goals of Ukraine for the period until 2030, the Human Development Strategy, the National Economic Strategy for the period until 2030, Priority areas and tasks (projects) of digital transformation for the period until 2023. The strategy defines the mission and vision of higher education and priorities for the development of the national higher education system. The purpose of higher education involves not only the professional but also the intellectual and cultural development of an individual. At the same time, the vision of higher education in Ukraine is focused, in particular, on

the formation of professional and scientific and educational potential of the country, and not of an individual, through the implementation of high-quality educational programs, research and social projects, so it is not about the personal development of a person as a result of high-quality higher education. The same approach is demonstrated by other mentioned strategic documents (*Strategy for the development of higher education of Ukraine for 2022-2032, 2022*).

Thus, in Ukraine, a trend towards greater presenting stakeholders and society's requirements as a whole as significant criteria for higher education quality in the context of social development is being tracked; personal development is declared as a strategic goal of higher education and educational process in higher education, rather than a criterion for measuring its quality. Therefore, strategic ways for improving higher education quality do not foresee a personal development of a student as a criterion of higher education quality, but individual self-realization as one of the results of higher education quality.

Originality

The inconsistency of the modern stratagem for the development of higher education and its quality improvement with the needs and requirements of personal development has been revealed, and the significance of personal development as a criterion of higher education quality for improving higher education quality and individual self-realization and social development has been determined.

Conclusion

Personal development is not just a theoretical construct reflecting ideals of humanism, it is a practical need for vital activity of each society striving to reach the top of functional efficiency and social harmony. Obstacles on the path of personal development or ignoring the needs of such goal-setting by social institutions and power-management vertical automatically mean a narrowing of the range of realized potential not only of an individual but also of society as a whole, as a holistic combination of individual potentials.

Modern stratagems for higher education advancement and its quality improvement do not meet the needs and requirements for personal development and do not recognize personal development as a significant criterion for higher education quality in order to improve higher education quality and individual self-realization and social development. Therefore, society's unwillingness to implement a policy for personal potential maximum realization leads to the leveling of the holistic principle of society's functioning, and instead, a simplified, reductionist version of society and state development is being implemented, which directs efforts primarily to meet the needs of the labour market.

Personal development is an important criterion of higher education quality as an integral element of the social system. Difficulties with awareness of this cause and effect dependence, with its consensus recognition and implementation at the level of social practices of various profiles, are due to at least two factors: first, the problematic of a correct and well-argued convincing definition of the level of personal development – in particular, by means of measurement, in most cases unsuitable for testing the essential status quo of personal development; secondly, the incoherence of perspectives of personal development and temporal goal-setting of higher education of modern format. On average, strategic development of higher education is designed for several years, and needs of personal development require the cultivation of certain priorities and their continuity over a much longer period of time.

The prerequisites and environment for personal development in higher education approaches to ensuring higher education quality, taking into account personal development as a quality criterion, measuring higher education outcomes in the context of personal development, synergistic processes in the development of professional competencies and personal development are important areas to be studied.

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PEDAGOGICAL ASPECTS OF THE PROTECTION OF HUMAN RIGHTS IN THE CONTEXT OF THE PHILOSOPHY OF EDUCATION AND LAW

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Abstract: The main goal of the study is to determine the main pedagogical aspects of the protection of human rights in the context of the philosophy of education and law. The philosophy of human rights, in the context of the philosophy of education and the philosophy of law, is an integral part of philosophical anthropology, the most important task of which is to study the nature of humans, which serves as the source of his inalienable rights and freedoms. The main aspects of the study are the issues of phenomenology and ontology, revealing human rights as its attributive property, which is formed in the context of social life. An important aspect of this issue is the study of the pedagogical aspects of the human rights protection system in the context of the philosophy of education and law. A detailed study of the foundations of the protection of human rights and their philosophical essence serves as a powerful basis for the formation of a modern democratic society. As a result of the study, the main aspects of the essence of human rights in the context of the philosophy of education and law were identified.

Keywords: philosophy of law, philosophy of education, human rights, human nature, philosophical anthropology, democratic society.

Introduction

Human rights and freedoms occupy a special place in the hierarchy of social values. Among the numerous principles of the rule of law, scientists, both philosophers, and lawyers, in the system of the philosophy of education and the philosophy of law, single out the idea of freedom

and human rights as the highest values of society. In the world, the problem of human rights is a key one, the solution of which largely determines the image of the modern world, as well as the fate of human civilization (Kryshtanovych, Golub, Kozakov, Pakhomova, & Polovtsev, 2021). Since ancient times, scientists have thought about the essence of the state and law,

their origin and development, and, consequently, human rights. These studies continue to this day. In this context, the question is important and interesting: how will ideas about human rights change in the future against the backdrop of global transformations taking place in our social, political, economic, and cultural life?

It is generally accepted, in the context of the philosophy of law and the philosophy of education, to define human rights as principles and norms of relations between people and the state, which provide a person with the opportunity to act at his own discretion or receive certain benefits. Undoubtedly, human rights are dialectically related to biological and social needs, which are the vital needs of self-expression of the individual. And, precisely, the possession of them makes a person a subject of the historical process, a unique personality. Some scientists believe that the rights due to human nature are persistent and unchanging human traits that are inherent in *Homo sapiens* (reasonableness and the ability to communicate to joint expedient activities). From the point of view of other scientists, "human rights are a social phenomenon that reflects important features, properties, qualities of the human personality, due to a given stage of the historical development of society" (Forghani, Kesh-tiaray, & Yousefy, 2015, p. 98).

Philosophical primary sources of human rights and freedoms go back to the depths of centuries. In the era of early Antiquity, in the sayings of the sages, the right was correlated with a "certain equal measure": "Nothing beyond measure" (Solon), "The middle road is the best". From the point of view of the sages and the first philosophers, the law in general, as well as the rights of individuals, are impossible without a general norm of behaviour as a measure of what is permitted and prohibited. Protagoras, the head of the ancient Greek sophists, formulated the well-known basic principle: "man is the measure of all things". This means that the existing state-polis assumes the equal participation of all its members in human virtue, to which he attributed, first of all, justice, prudence, and piety (Overton et al., 2020). Protagoras wrote the laws of a democratic form of government and justified the equality of free people. Socrates also emphasized that freedom is achievable only on the path of the need to comply with all reasonable and fair laws of the policy, and his student Plato emphasized that

justice also consists in the fact that no one seizes someone else's and does not lose his own. For Epicurus, justice is a natural law with changing content. His contractual conception of state and law presupposes equality, freedom, and independence of people and is, in essence, historically the first philosophical and legal theory. It is known that Aristotle, in his ethics, theoretically substantiated the problems of justice, freedom, and welfare, which for him, are directly related to law (Plato, 2002; Datsii, et. al., 2021).

However, he did not perceive personality as an independent value; it was considered through the interests of the policy. If you are a citizen of the policy, then you have a whole range of rights; if you are not a citizen, then you have no rights. It is quite obvious that the philosophers of Antiquity did not separate law from justice. According to the first definition of the Roman jurist Celsus, "law is the science of the good and the just", and justice is the core of the law. The natural-legal ideas of the thinkers of Antiquity about the freedom and equality of all people were further developed in Ancient Rome. For example, the position of the Greek Stoics about the world's natural law was used by the Roman Stoics, who argued that slavery has no justification since it contradicts the general law and the world community of people.

In a modern interpretation, human rights were first voiced in England at the end of the Middle Ages. During the period of domination of feudalism, attempts were made to limit the rights of the monarchy, to combine it with estate representation, and to determine for the monarch the rules that he must follow. In 1215, the Magna Carta was adopted. It contains articles aimed at limiting the arbitrariness of royal officials, for example, in the form of a requirement not to appoint sheriffs and constables who do not know the laws or do not want to comply with them. Article 39 of the Magna Carta is interesting, which provides for the possibility of applying punishment to the free, only according to a legal sentence and according to the law of the country. The Magna Carta is still recognized as "the cornerstone of English liberty" (Müller, 2019).

Education is one of the main indicators of the quality of life of a society; it affects its economic and cultural development. It is thanks to the education system that a person first encounters social norms and comprehends his own rights and obli-

gations. It is a kind of social institution without which the nation is not able to self-identify and develop. Education should be associated with spiritual culture, aimed at national revival and return to humanization. Modern education makes it possible to improve the abilities of pupils and students, to independently analyze and express their opinion and defend their position. All this in the future, after completing the training, will allow you to navigate social processes, allow you to realize and protect your own rights and obligations, as well as influence the adoption of public decisions, and adapt to the social environment. Therefore, education becomes one of the main determinants in the spiritual culture of youth.

Of course, an educated person can also be a person who does not have a formal education, primarily a higher one but is engaged in self-education. However, in modern conditions, education is acquired primarily in higher education. Higher education itself plays a significant role in social transformation. Many researchers emphasize that today the viability of any country depends on its orientation towards the development of the social institution of education, in particular higher education, on the acquisition by this institution of the qualities of social subjectivity. Thus, we can say that the reform of higher education is determined not only by the intellectualization of most areas of public life but by the need to form a personality whose qualities would meet the challenges of the time. Therefore, today the focus of modern educational practices is not the transmission of knowledge (although this is important) but the development of the individual - intellectual, spiritual, moral, etc. The latter is the main idea of the new educational human-centric paradigm.

The most important distinguishing feature of human rights as a phenomenon of world culture and civilization is that they embody in a certain form the high ideals of human freedom and equality, such universally recognized moral principles as justice, mercy, and humanity. That is, they are ethical in nature and represent a spiritual and moral ideal. Human rights are the humanism of the modern age. They, as an important part of the philosophy of law and the philosophy of education, stem, as the Universal Declaration of Human Rights emphasizes, from the recognition of the inherent dignity of all members of the human family. If for the theory of the rights of a

citizen, the basic concepts are legality and illegality, then for the theory of human rights - humanity and inhumanity. During the Renaissance, humanism was elitist and concerned only a small part of society. At present, it has acquired a massive, universal character and is based on the principle of All rights for all.

Methodology

When writing a research paper, in order to obtain the most accurate results, a system of methods of philosophical, general scientific, and especially scientific levels was used. The basis of the study is philosophical methods: dialectical (the main principles of which are objectivity, comprehensiveness, concreteness, and completeness of knowledge, bifurcation of the single and knowledge of its contradictory sides, etc.), logical (the main methods of which are analysis and synthesis, induction and deduction, analogy ascent from the concrete to the abstract and from the abstract to the concrete). Among the general scientific methods of cognition, methods of system analysis (structural, functional, factorial, genetic), target, and typological were used.

Of the especially legal ones, it was applied: historical and legal - to reveal the genesis and development trends of personal human rights; formal legal - in determining the basic concepts, as well as signs of personal human rights; comparative legal - to identify similar and different features when comparing scientists' understanding of the concept of human rights, securing the right to life, defining its boundaries.

Research Results and Discussions

The formation and development of the modern worldview and methodological paradigm is impossible without philosophy as the theoretical basis of the human worldview of its rights and freedoms, without understanding philosophy as a vital task. Therefore, in our time, there is a growing demand for the mastery of philosophy as a suitable type and way of thinking.

In critical periods of history, when old ideological and psychological stereotypes are replaced by a new system of views and values, a real opportunity opens up for the humanization

of the social sphere, the realization of the personal potential of every citizen of our state, his rights and freedoms. Activities in the field of education, especially direct pedagogical activity, are closely intertwined with the foundations of the worldview of human rights and freedoms, even if she is not aware of it. The pedagogical process, for the most part, reveals and forms new value orientations of the individual, therefore in pedagogical activity, it is very important to be guided by such worldview principles that orient people towards creative self-realization and awareness of their own planetary-cosmic essence (Maciejewski, 2017).

A modern teacher should teach his students to be open, ready to overcome difficulties, navigate the new information society, constantly improve themselves and strive for self-realization, as well as protect their own rights and freedoms. Philosophy, which has always been a herald and a catalyst for reforms that are actively implemented in various areas of modern social life around the world, the philosophy based on which a new "philosophy of education" arose, provides answers to the question of how the pedagogical process should be organized in modern conditions. Information society; what should be the teacher of the third millennium (Forghani, Keshtiaray, & Yousefy, 2015).

The philosophy of education ensures the mastery of knowledge and technologies of modern educational activities in the context of the transformation of society. Also, its functioning includes the substantiation of the axiological and pedagogical prerequisites for the formation of a personality, the essence of its rights and freedoms, which will determine its place in a new, dynamic, modern society for the purpose of self-realization.

The philosophy of law is one of the areas of general theoretical legal knowledge. It appears as a scientific discipline, which is called upon to give an ideological explanation of the law, its meaning, and purpose for people, to substantiate it from the angle of human existence, and the value system existing in it. Past and modern philosophies about law include one or another version of the difference between law and law. We are talking about the difference between law by nature and law by the human establishment, natural law and volitional law, justice and law, philosophical law and positive law (the term "posi-

tive law" arose in medieval jurisprudence and meant the denial of the necessity and possibility of the philosophy of law), etc. (Ghanem, 2022).

Both the philosophical teachings themselves and the corresponding philosophical interpretations of the law have had and continue to have a significant impact on the entire legal science and the philosophical and legal approaches and concepts developed within its framework. At the same time, jurisprudence, theoretical provisions of law, and the problems of its formation, improvement, and development have a great influence on philosophical research on legal topics.

History and modernity show that human rights are a vital necessity, a potential, and not just a real opportunity. Human rights are actively studied in educational institutions in the system of the philosophy of education and the philosophy of law (Kazanchian, 2020).

Violations of human rights, especially on legal grounds, have a detrimental effect on the social psychology and consciousness of people. They interfere with the education of a person's self-esteem, and self-confidence, in their abilities and give rise to the psychology of conformism, and irresponsibility, developing a sense of fear, powerlessness, inferiority, uncertainty about their future, and the ability to influence the course of events in society.

Philosophical and pedagogical understanding of the phenomenon of human rights thus gives the basis for the conclusion that they express the vital need of the individual for self-expression, all-around development, and the manifestation of creative forces and abilities. However, this is not a process of passive waiting but active action. It can be said that human rights exist as long as they are fought for. It is thanks to this that human rights turn from a possibility into a reality and are realized in his life, image, quality, and standard of living. This means that in order to move from revealing social inequality to effectively overcoming injustice, it is necessary to widely, widely affirm the idea of human rights in individual and public consciousness and an uncompromising desire for their recognition and implementation (Kryshtanovych, Zyazyun, Vykrushch, Huzii, & Kalinska, 2022). This can happen if this desire is embodied in need of a person to become an original creative person, to get rid of constant pressure from the state or other forces that limit his freedom of thought and action. In this regard,

one should recognize the correctness of the English saying Human rights are taken, not given; that is, human rights are required, and not as a gift from the state, as the rights of a citizen. Needs are varied and vary greatly from person to person. This is reflected in the fact that the value of certain rights and freedoms - political, civil, economic, social, and others - is not the same for different people. Therefore, the orientation of the interests and aspirations of people differs. But this discrepancy is the source of development of both societies and the individual himself (Vashkevych, Krokmal, Qi, Mordous, & Ratushna, 2021).

The system of protection of human rights in its philosophical and legal aspects is an important issue in the system of today's education. This problem is leading in such sciences as the philosophy of law and the philosophy of education.

To date, two basic ideas about the status of the philosophy of law have been formed in the education system:

According to the first, the philosophy of law is understood as an integral part of general philosophy and is located among such disciplines as the philosophy of religion, the philosophy of politics, and the philosophy of morality. Here, the philosophy of law refers to that part of the general philosophy that imposes on the individual the way of behaviour necessary for the social being, that is, the doctrine of the proper practical philosophy. Philosophical and legal questions are wider than cognitive, methodological, and other possibilities of legal science. Moreover, the philosophy of law cannot be limited to epistemology or cultural studies. It is an independent theory of philosophy, an element of general philosophy (Nickel, 2019).

The second approach classifies the philosophy of law as a branch of legal science. From this position, it becomes the theoretical foundation for the creation of positive law and the science of positive law. The philosophy of law here is understood as a science that explains in the "ultimate instance" the meaning of legal principles and legal norms.

The most important difference between human rights as a phenomenon of world culture and civilization is that they embody in a certain form the high ideals of human freedom and equality, such universally recognized moral principles as justice, mercy, and humanity. That is,

they are ethical in nature and are spiritual and moral ideal. Human rights in the system of the philosophy of education and philosophy of law are the humanism of the modern era. They arise, as emphasized in the Universal Declaration of Human Rights, from the recognition of the dignity inherent in all members of the human family. If the basic concepts of the theory of citizen's rights are legality and illegality, then the theories of human rights are humanity and inhumanity. During the Renaissance, humanism had an elitist character and concerned only a small part of society. Currently, it has acquired a mass, universal character and is based on the principle of All rights for all (Zbigniew, 2019).

From the beginning of their awareness of human rights, people protested against oppression and social injustice. This was embodied in the first anti-slavery laws and in the pursuit of freedom of thought and religious tolerance.

Understanding the essence and methods of ensuring human rights largely depends on the inner world of a person, his spiritual and moral development, and the level of his education. In this regard, the concepts of freedom, respect for human dignity, justice, charity, and compassion for others should be the most important guidelines and values.

From the point of view of the philosophy of education, human rights are the most important factor in the harmonization and humanization of relations between people, individuals, society, and the state. Consequently, it is completely unfair, unnatural, and immoral to demand special rights and freedoms for oneself because, in this case, they are not secured by the fulfilment of one's obligations to others and claim to be secured at the expense of one's human needs and interests (Kryshchanovych, Chubinska, Gavrysh, Khltobina, & Shevchenko, 2021).

The question of whether the inalienable rights of a person are an external possibility or an internal need of an individual is of great philosophical importance both in the system of the philosophy of law and in the system of the philosophy of education. There is, for example, a point of view according to which human rights are a set of opportunities available to him to meet vital needs, self-realization, and development. Thus, human rights should be understood as certain social opportunities established by law and which are an integral part of the legal status of a person, pro-

vided with appropriate legal guarantees and procedures for their implementation.

We can agree with the statement that a person is formed and exists as a kind of personality, a personality only insofar as he has the conditions for his development. Conditions are a means, a prerequisite for their fulfilment. Ways to ensure and guarantee human rights may be different depending on a number of socio-economic, political, and cultural factors, but the meaning and value of human rights are universal and absolute (Castro, 2005).

Reasonable needs, vital interests, and ways to satisfy them thus act as the main prerequisite for the formation and functioning of human rights as an integral property of a person and a phenomenon of world culture and civilization. However, in order for these needs to become an effective incentive for the realization of human rights and freedoms, they must be realized. In this regard, a situation may arise when a person has an external opportunity to ensure certain rights, but this is not necessary; the person will not strive to ensure them. But without active, purposeful actions on the part of a person, no rights and freedoms can be realized on their own. When a conscious need and understanding of the vital importance of these rights and freedoms for the existence and development of a person has formed, he will inevitably use all opportunities to ensure them.

Philosophical understanding of the phenomenon of human rights thus gives grounds for the conclusion that they express the vital need of the individual for self-expression, all-around development, and manifestation of creative forces and abilities (Shevchenko, Kudin, & Kalhanova, 2020). However, this is not a process of passive waiting but active action. It can be said that human rights exist as long as they are fought for. It is thanks to this that human rights turn from a possibility into a reality and are realized in his life, image, quality, and standard of living. This means that to move from revealing social inequality to effectively overcoming injustice, it is necessary to widely affirm the idea of human rights in individual and public consciousness and an uncompromising desire for their recognition and implementation. This can happen if this desire is embodied in need of a person to become an original creative person, to get rid of constant pressure from the state or other forces that limit his freedom of thought and action.

Conclusion

Human rights are diverse, as they reflect the abundance of the human personality, which embodies natural, social, and spiritual principles. The study of human rights in the context of the philosophy of education and the philosophy of law is the most important element in understanding the essence of the paradigm of observance of human rights in society. A human is a thinker who experiences, creates, and destroys a being. He is a hardworking citizen, public figure, and family man. In a particular person, these features are combined in a peculiar way, which gives the personality uniqueness and uniqueness.

Human rights are vital to self-expression. Only careful study and subsequent possession of rights and fundamental freedoms make a person a subject of historical creativity, a unique personality capable of self-development and self-government.

An integral perception of this problem is impossible without a philosophical understanding of the essence of human rights as an integral property of the individual and a phenomenon of world culture and civilization in the context of the philosophy of law and the philosophy of education. In modern understanding, philosophy is primarily a reflection (reflection, self-knowledge) of the universals of culture, that is, the second nature created by the mind and hands of man.

The philosophy of education and the philosophy of law is aimed at revealing the essence of human rights as the fundamental paradigm of any civilized society. Education aims to educate students about their rights in a way that makes it clear that the legal system works and effectively solves existing problems in society. The philosophy of law also, in a way, gives knowledge about the philosophical essence of human rights and tries to teach that there is nothing more important than one's own rights. This determines the relevance of the chosen topic.

The philosophy of human rights, in the context of the philosophy of education and the philosophy of law, is an integral part of philosophical anthropology, the most important task of which is to study the nature of humans, which serves as the source of his inalienable rights and freedoms. The main aspects of the study are the issues of phenomenology and ontology, reveal-

ing human rights as its attributive property, which is formed in the context of social life. An important aspect of this issue is the study of the pedagogical aspects of the human rights protection system in the context of the philosophy of education and law. A detailed study of the foundations of the protection of human rights and their philosophical essence serves as a powerful basis for the formation of a modern democratic society.

As a result of the work done, the main pedagogical aspects of the protection of human rights were identified in the context of the philosophy of education and the philosophy of law. In the course of the study, it was found that the philosophical aspects of the protection of human rights have significant historical experience, as a result of which they have been modified and supplemented. It is also determined that the issue of studying the philosophical aspects of human rights and the relevance of their provision is an important element of the modern education system.

The constitutive influence, according to the majority of scientists, on the development of human rights was exerted by the natural-legal concept, which determined the primacy of human rights, outlining new possibilities for the relationship between the individual and power. The key property of natural law is that its quintessence is universal human values. Natural legal concepts characterize human rights as a manifestation of the values of human existence and a manifestation of objective needs. However, one should not disregard the fact that understanding the genesis and essence of human rights was assessed by taking into account two antithetical positions; a certain antipode of naturalism was the positivist approach to understanding human rights. Under the conditions of legalist legal understanding, the concepts of state and law dominate over the concept of human rights, and in the second understanding, the dominants are the individual and their natural rights.

In conclusion, taking into account the considered options for understanding human rights, critical generalization of the above conclusions and taking their leading ideas as a basis, we can say that human rights in the context of the philosophy of law and the philosophy of education are a common and equal measure (norm) of freedom (possible behaviour) necessary to meet

the basic needs of its existence, development and self-realization, which in certain specific historical conditions is determined by the mutual recognition of freedom by the subjects of legal communication.

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DIGITALIZATION OF RUSSIAN HIGHER EDUCATION: DIFFICULTIES OF THE TRANSITION PERIOD

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Abstract: The active process of digitalization, which accelerated in 2020 due to the COVID-19 pandemic, has created new requirements for the system of education. The relevance of this study lies in the use of data on students' academic performance and their attitude with the data of the sociological survey of teachers and students on the organization of distance learning and the difficulties that both sides used in this format. The study was conducted in 2020 and 2021. The analysis of the research data covers the following areas: organizational problems of the transition to distance learning; organizational resources used and technical capabilities for conducting classes, assessment of positive and negative aspects of distance learning; level of acquired knowledge; satisfaction with the learning process among students, as well as the issues related to the study of teachers' social well-being and the assessment of possible changes in teaching activities. As a result of the study, the authors came to the conclusion that a comparative analysis of the progress of students and the data of the survey of students and teachers allows us to draw conclusions about the low level of self-organization of students in the learning process.

Keywords: digital technologies, higher education, international students, academic performance, self-organization.

Introduction

In the modern world, digitalization is becoming one of the main ways to transform the economy and the social sphere (Tarman & Kilinc, 2022; Dudukalov, Terenina, Perova, & Ushakov, 2021; Pogosyan, 2021; Öztürk, 2020). The process of digitalization, actively taking root and penetrating into all areas and levels of education, forces teachers to reconsider the established teaching

methods, mastering new ones, and integrate into a different, digital format of the education system. At the same time, the expert teaching community notes that this must be done thoughtfully without losing the established successful traditions of the national and global education system (Olawale, Mutongoza, Adu, & Omodan, 2021; Omodan & Diko, 2021; Krylova, Zhundibayeva, Kadyrov, Talaspaóeva, Fatkiyeva & Sabiyeva, 2020).

The challenges associated with the COVID-19 pandemic required a new structural analysis and sociocultural understanding, which has and will continue to have a multidimensional and systemic character (Mutongoza, Olawale, & Mzilikazi, 2021; Evans-Amalu & Claravall, 2021; Akhmetshin, Vasilev, Zekiy, & Zakieva, 2021; Martirosyan, Ilyushin, & Afanaseva, 2022).

Forced restrictions, uncertainty, as well as the absence of any ready-made scenarios for resolving the emerging crisis forced the adoption of non-standard and previously unused measures to organize training using distance learning systems built on the basis of computer learning.

Thus, educational institutions faced a number of fundamentally new problems of a functional, content and social nature.

The main task for higher education is still to maintain the quality of education, which is especially important in the competitive environment of international education.

Moreover, the number of international students has decreased significantly in recent years: “All internationalization strategies involve student mobility. Over the past 40 years, the number of international students in the world has increased from 800 000 people up to 4500000. The most intensive growth was observed at the turn of the XX-XXI centuries. In recent years, the growth rate has slowed down significantly. This is due to a number of objective reasons. Thus, traditional student exporting countries (China, Vietnam, South Korea and others) are making serious efforts to improve the quality of their own national education systems. As a result, a network of world-class national universities has emerged in these countries, which have become attractive to their own students” (Godenko, Boyko, Gadgiev, & Filimonova, 2021, p. 132). Distance learning and the pandemic have exacerbated this process: the number of students has decreased even more over the past two years, so these studies will help to give an analysis of the two years of distance learning, reveal emerging problems and outline ways to overcome them (Rodrigues, Cerdeira, Machado-Taylor, & Alves, 2021).

In light of the foregoing, the relevance of this study lies in the fact that an analysis of the academic performance of international students in the pre-pandemic and pandemic period, a com-

parison of the obtained results will help to identify the effectiveness/ineffectiveness of university education achieved with digital technologies in the pandemic period of time. Accordingly, there is a need to understand such a phenomenon as earning a college degree in a remote format in present conditions (pandemic, widespread digitalization of education).

The purpose of the article is to analyze the effectiveness of teaching international students pursuing a bachelor’s degree in the conditions of e-learning (EL) using distance learning technologies (DLT).

To achieve this goal, a number of objectives need to be solved.

The main objectives of this study are:

- The observation of the opinions of students and teachers of Russian universities in terms of the problems and difficulties in learning and in organizing the learning process using e-learning (EL) and distance learning technologies (DLT). This will allow, in its turn, to identify of “weak points” and requests from the teaching and student community in order to determine (develop) an effective strategy for the development of digital higher education;
- the analysis of objective academic performance data based on the results of the following academic years: 2018/2019, 2019/2020, and 2020/2021 (performance analytics: scores, the number of students who successfully passed their exams and the number of those who failed). The choice of these academic periods will allow us to analyze in the most objective way the outcomes and to compare the effectiveness of teaching in traditional and distance formats.

The study was conducted using theoretical methods of scientific knowledge, as well as a number of empirical methods for collecting and processing data. A questionnaire survey was chosen as the main empirical method. Quantitative data processing was carried out by standard mathematical methods of data analysis.

The Hypothesis

The hypothesis of the study was the assumption that full-time and distance learning has a number of significant differences, as a result of which a

sharp, unprepared transition to a distance electronic learning format entails the following problems:

- a low level of self-organizing for the most part of students (up to 60 %) the weak level of self-organization of students and the lack of direct contact with a teacher have a negative effect on the efficiency of teaching and students' progress;
- teachers and students experience certain social difficulties in communicating with each other because Russian education, to a greater extent, involves direct personal interaction between the teacher and the student;
- the transition to a distance learning format requires a revision of teaching methodology, as well as test system updating and criteria for evaluating the knowledge gained in a distance format;
- the organization of the educational process in a distance format should take into account a significant increase in the workload and the number of working hours of a teacher.

Research Questions

The main objective of this study was to consider the opinions of Russian and international students of Russian universities on the problems and difficulties they encountered, namely:

- Has students' performance changed during the pandemic season compared to before the pandemic period?
- How did distance learning affect the level of educational efficiency?
- How important is the interaction between a teacher and a student in the process of distance learning, and how does this affect the quality of education?

Besides, the opinions of teachers of Russian universities about working remotely during the period of forced restrictions have been observed.

Literature Review

Many studies exploring the role of a teacher and his or her interaction with students in the field of digital technologies have appeared (Shmalko & Rudakova, 2021; Otts et al., 2021; Balganova,

2021; Kalimullina, Tarman & Stepanova, 2021; Strugar, 2022). Korotaeva, I.E., reflects on the role of interactive education conducted by means of digital technologies when teaching Russian as a foreign language. The author has performed a study to assess the impact of computer training on the quality of language acquisition among students of engineering programs at the Moscow Aviation Institute, trying to determine the most promising technologies for use in the classroom (Korotaeva, 2020).

The observations of J. G. Semikina and, D. V. Semikin, E. P. Panova in the field of project activities are interesting (Semikina & Semikin, 2019; Panova, Tjumentseva, Koroleva, Ibragimova, & Samusenkov, 2021).

The role of distance learning in the humanities is described in the investigation carried out by Kivi et al. (2021) and others (Shurygin, Saenko, Zekiy, Klochko, & Kulapov, 2021; Demichev, 2021).

Abramova and Korotaeva reflect on how the participation of students in a scientific conference affects the level of efficiency in mastering Russian as a foreign language and how digitalization affects the research activities of students. The article describes the results of the study of the experience of organizing student conferences by departments of the Institute of Foreign Languages of the Moscow Aviation Institute (Abramova & Korotaeva, 2019).

Some research in this area has already been conducted among international students at the Preparatory Faculty of Russian as a Foreign Language (pre-university stage of study) at Volgograd State Technical University (Tyumentseva, Kharlamova, & Godenko, 2021). The statistics have led the researchers to the following conclusion: "A few consequences (according to the results of performance analytics) ought to be noted: firstly, there is a decrease in progress of students when toughed with DLT and EL tools, due to the low level of self-organization of students and the unpreparedness of educational material for presentation in a digital format; secondly, a decline in the quality of teaching, which demonstrates the unpreparedness of teachers to use the facilities of this form of education is undeniable; and, thirdly, a statement concerning the impossibility of a complete transfer of teaching at the university to the digital environment is obvious. In addition, the authors describe the prob-

lems that regional universities face during the process of digitalization of education and the implementation of the Russian education export program” (Tyumentseva & Kharlamova, 2021, p. 149). This article presents data from the research that has been conducted for the first time among undergraduates pursuing bachelor’s degrees.

Methods

An online survey of Russian and international students from three Russian universities was chosen as the main empirical method. These universities are Moscow Polytechnic University, M. V. Lomonosov Moscow State University, and Volgograd State Technical University. The respondents were offered questions with an option of choosing an answer (multiple or limited). A number of questions had an open form and assumed an original answer with its subsequent coding. In addition to the online survey of students, indirect semi-structured interviews with professors from these universities were conducted. All teachers who agreed to take part in the survey were interviewed via online video conferencing.

For the comparative analysis of academic achievements, a content analysis of various analytics, including students’ academic reports provided by universities, was applied.

The analyzed periods of the study were chosen not by chance:

2018/2019 was a “pre-pandemic” academic year, during which the educational process was organized in the traditional full-time form;

2019/2020 was an academic year marked by the introduction of project-based methods in the conditions of EL and DLT;

in 2020-2021 the educational process was organized in a mixed format.

We assume that a comparative analysis of learning outcomes will clearly demonstrate the

readiness (preparedness) of both universities and students for the proposed learning formats, and it will also allow us to draw a conclusion about the effectiveness of the learning formats and methods used.

For the analysis, we used the following data:

- the number of students who achieved successful results during the examination period and the number of those who failed their exams;
- the effectiveness of training – the ratio (in %) of students who received “excellent”, “good”, and “satisfying” marks.

Participants

In the survey, 700 people, including professors and international and Russian undergraduates educating at Russian universities, took part. The inquiry encompassed 500 respondents from Moscow Polytechnic University, 70 international students from M. V. Lomonosov Moscow State University, 100 international students from Volgograd State Technical University, and 30 representatives of these universities’ teaching staff. The students are the representatives of both far abroad countries: Tanzania, Afghanistan, Vietnam, China, Iraq, Iran, Algeria, Palestine, Bangladesh, Syria, Pakistan, Egypt, etc., and near abroad countries: Belarus, Tajikistan, Uzbekistan, Kazakhstan, etc.

The students were divided into some groups according to the following criteria:

- full-time / extra-mural learning,
- employed / unemployed,
- students of Humanities, Arts, and Social Science courses/students taking mathematics and engineering courses.

The teachers who took part in the study represented various enlarged areas of training implemented in higher education in Russia. In regard to the courses taught, the teachers represented the humanitarian area, technical and natural sciences (mathematical) (table 1).

Table 1.

Participants of the Study.

Respondents	Number of respondents	Percentage ratio (%)
Students	670	100%
Moscow Polytechnic University	500	74,6%
Academic groups:		
Course 1	175	26,1%
Course 2	145	21,6 %
Course 3	100	14,9%
Course 4	80	10,4%
Lomonosov Moscow State University	70	10,4 %
Academic groups:		
Course 1	30	4,5%
Course 2	20	2,5%
Course 3	10	1,5%
Course 4	10	1,5%
Volgograd State Technical University	100	15 %
Academic groups:		
Course 1	47	7%
Course 2	33	5%
Course 3	12	1,8%
Course 4	8	1,2%
Professor-teaching staff. (Russian as foreign)	30	100%
Moscow Polytechnic University, Professor-teaching staff. (Russian as foreign)	6	20 %
Lomonosov Moscow State University, Professor-teaching staff. (Russian as foreign)	9	30%
Volgograd State Technical University, Professor-teaching staff. (Russian as foreign).	15	50%

Data Collection Tools

Data collection was carried out according to the designed questionnaire consisting of 20 questions.

When compiling questions, the authors determined the following parameters (criteria) of analysis: the way of organizing classes, the methods used by a teacher, the technical means and software used in classes, the subjective attitude of the respondent to the organization of the lesson, expectations from the classes, the convenience of time of the lesson, the value of the lesson (practical and theoretical), the data of performance analytics (according to the results of the academic period: number of students who passed exams/ number of students who failed exams; absolute progress). These criteria, according to the authors, are the main variables necessary for the study undertaken.

When applying the analysis of analytics, in-

cluding the student's academic reports provided by universities, the following criteria were used:

- the number of students who successfully passed their exams / the number of students who failed their exams by the end of the exam period;
- the effectiveness of education - the ratio (in %) of students who received first-class, second class and third-class honours.

Organizing semi-structured interviews with university teachers, the authors of the study considered it important to find out the attitude of teachers to the distance learning format, the degree of preparedness and technical equipment of both universities, and the technical capabilities of the teachers themselves.

The interview also focused on how teachers assess their state of health in connection with the transition to a distance learning format and what positive aspects of distance learning, especially using project-based methods, they could point

out what practices should be applied in further teaching activity.

Data Collection

The article was prepared based on the materials from two stages of a sociological study, before the introduction of distance learning (the academic year 2018/2019, before the pandemic) without using distance techniques and a year after the introduction of distance learning (the academic year 2020/2021 during the pandemic).

The tools of the first stage of the study were retained as the basis for the second stage and supplemented with a number of questions that made it possible to concretize the experience of the forced transition of universities to distance learning and evaluate its implementation during a more prepared transition in the academic year 2020/2021.

Data collection was carried out in the variant of the correspondence Internet survey by means of the Google forms platform using a standardized questionnaire form. The respondents were mainly offered questions with the option of choosing an answer (multiple or limited); a number of questions had an open form and assumed an original answer with subsequent coding. The questionnaire was anonymous, and the personal data of the respondents were not recorded anywhere.

In the first and second stages, all teachers who agreed to participate were interviewed. The semi-structured interviews were conducted via an online video link. The respondents were informed in advance about the objectives of this study and some pre-planned questions. During the conversation, the participants of the online interview were asked to express their personal opinion on how exactly the educational process is changing during the period of the transition to distance learning.

The academic performance analytics was provided by the universities that participated in this study. Moscow Polytechnic University, Volgograd State Technical University and M.V. Lomonosov Moscow State University provided information on the student's progress in the academic years 2017/2018, 2018/2019 and 2019/2020. The analysis of the reports made it

possible to track the average students' performance rating in dynamics.

Data Analysis

The analysis of the results of the study was carried out in the context of the bibliographic base and thematic blocks, compiled to solve the tasks of the study and aimed at realizing the main goal of the project. For the analysis, standard general scientific methods were used in order to obtain a qualitative assessment of the effectiveness and ineffectiveness, prospects and limitations of the available empirical data, and methods of collecting and processing them.

Quantitative data processing was carried out by standard mathematical and statistical methods of analysis. Primary information was processed using Microsoft Excel.

The statistical significance of the experimental data was verified using the Wilcoxon T-test¹, which is used to compare indicators measured under two different conditions but using the same respondents.

To assess the effectiveness of teaching and level of academic performance, a description of the correlations between the following criteria was made:

- The general level of student's motivation to study
- Satisfaction with the learning process
- Attendance of various types of classes.

The article reveals the problems of modern higher education in light of today's current situation under the circumstances of transferring the education system to the distance format. In this article, by comparing the data of exam periods in different academic years, a number of statistical regularities have been identified: an increase in students' performance in 2021 compared to 2018/2019, while deterioration of health, a drop in motivation, a change in mood for the worse (depression, despondency, disappointment in education), a drop in the quality of education. The authors of this article make an attempt to identify the reasons for the increase in academic performance, which occurs against the backdrop of a growing.

¹ <https://math.semestr.ru/group/wilcoxon.php>.

Results

We noted above that the methods of project activity were used by teachers in their work not only with foreign students but also with Russian students following the national curriculum of higher education. The effectiveness of the use of these methods, in our opinion, is confirmed by the analytical data.

The analyzed periods of the study were chosen not by chance:

- 2018/2019 was a “pre-pandemic” academic year, during which the educational process was organized in the traditional full-time form;
- 2019/2020 was an academic year marked by the introduction of project-based methods in

the conditions of EL and DLT;

- in 2020-2021 the educational process was organized in a mixed format.

We assume that a comparative analysis of learning outcomes will clearly demonstrate the readiness (preparedness) of both universities and students for the proposed learning formats and will also allow us to draw a conclusion about the effectiveness of the learning formats and methods used.

For the analysis, we used the following data:

- the number of students who achieved successful results during the examination period and the number of those who failed their exams;
- the effectiveness of training – the ratio (in %) of students who received “excellent”, “good”, and “satisfying” marks (Fig.1).

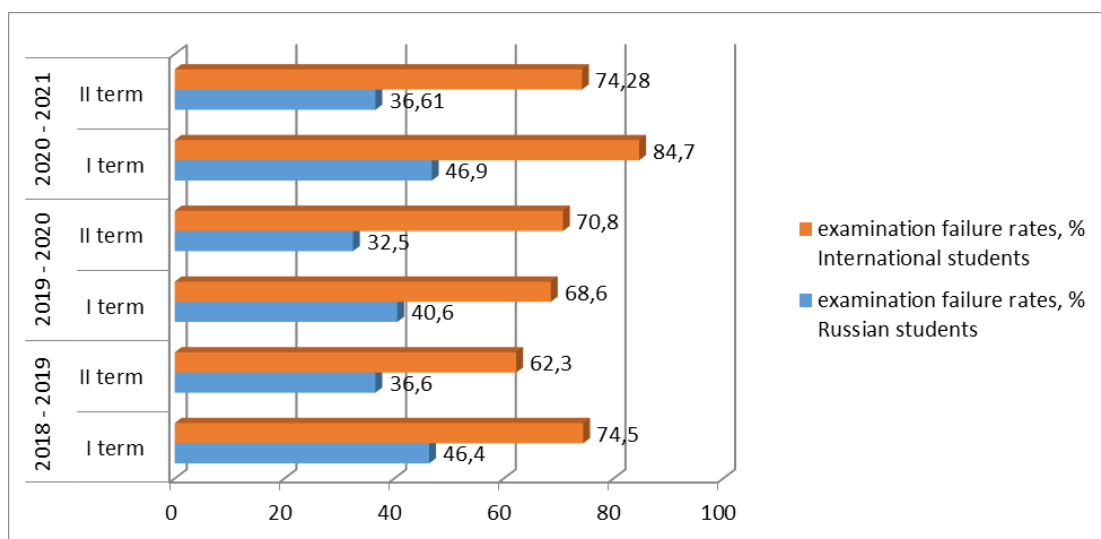


Figure 1. Dynamics of Change in the Number of International and Russian Students of VolgSTU Studying Full-Time Who Passed and Failed Their Exams During the Examination Period.

The histogram presented in Fig. 1 illustrates the dynamics of changes in the number of International and Russian students who passed and failed their exams in the pre-pandemic period (the academic year 2018/2019) and in the academic years 2019/2020 and 2020/2021.

The results of the II term of the academic year 2019/2020 (the first period of the introduction of distance learning) show an increase in the number of students, who did not achieve satisfying grades in both groups compared to the results of the first term of the academic year 2019/2020, but at the same time, they correlate with the results of the second term of the academic year

2018/2019 with the only difference that a significantly smaller number of international students had summer test and examinations in the summer of 2020.

The next histogram (Fig. 2) demonstrates the quality of mastering the educational material by foreign students – absolute academic performance data. The presented educational analytics data illustrate a 2% decrease in absolute academic performance in the group of international students in the 2nd term of the academic year 2019/2020 compared with the indicators of the first term of the same academic year, while Russian students showed an increase of 8.1%.

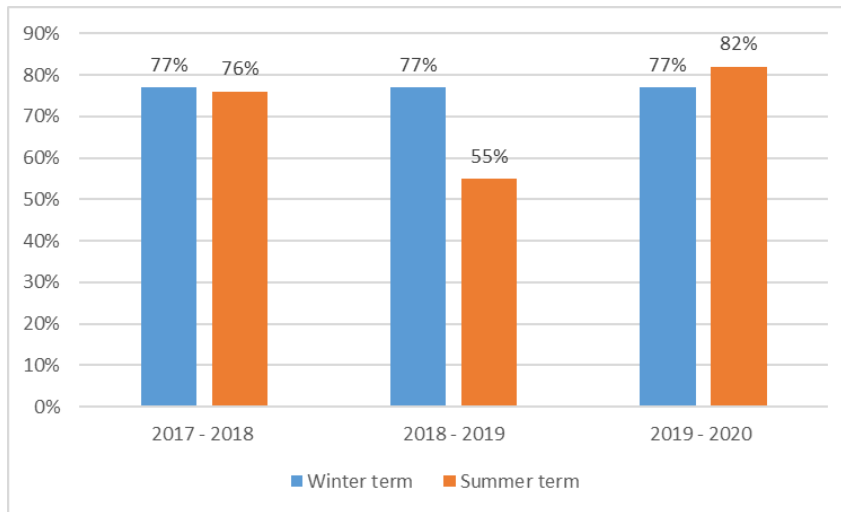


Figure 2. Progress of the Average Rating Score Among the International Students at the Preparatory Faculty of VolgSTU

In the first term of 2020/2021, the absolute academic performance of international students is sharply reduced to 15.3% (by 13.9% compared to the first term of the academic year 2019/2020), and in the group of Russian students – to 53.1% (by 14.4% compared to with the 1st term of the academic year 2019/2020), which is due to the lack of adaptation of first-year Russian students, and poor technical conditions (lack of a stable Internet connection, time difference) for teaching international first-year students. A significant part of international students (up to 75%) began

the academic year outside the Russian Federation.

Educational analytics of the preparatory faculty for international students (Fig. 3) for 2017/2018, 2018/2019 and 2019/2020 also demonstrate that the average student performance rating in the pandemic academic year 2019/2020 did not decrease and varies within limits: 77% and 76% (I and II terms of the academic year 2017/2018), 77% and 55% (I and II terms of the academic year 2018/2019) and 77% and 82 % (I and II terms of the academic year 2019/2020).

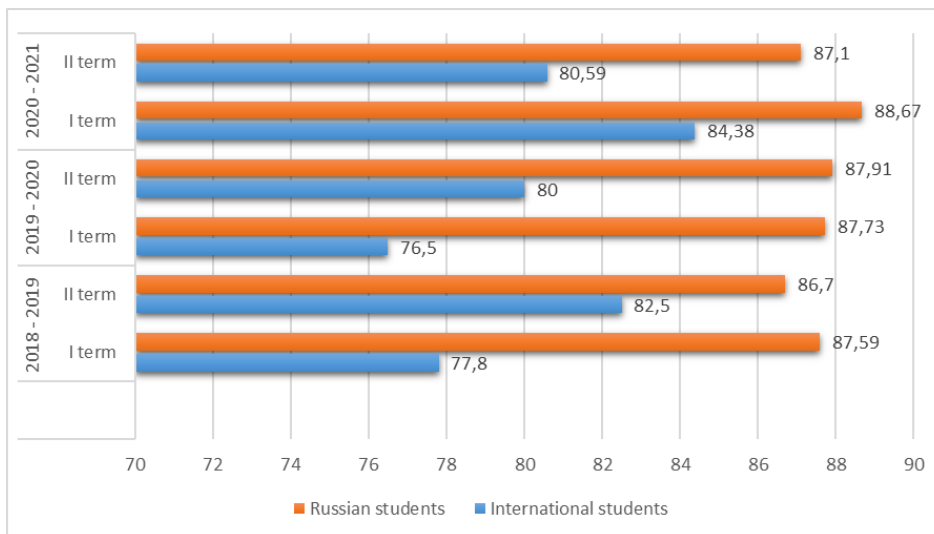


Figure 3. Indicators of the Average Rating Score Among Russian and International Students of VolgSTU.

A comparative analysis of the indicators of the average score the rating of Russian and inter-

national students shows a gradual increase in both groups under consideration (Fig. 4).

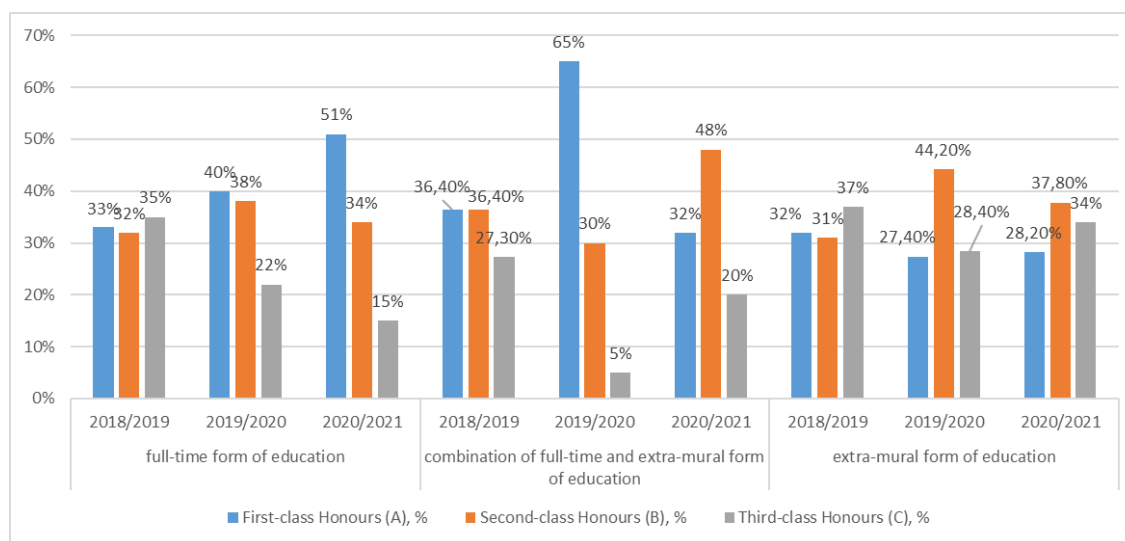


Figure 4. Academic Performance of International Students (Different Forms of Study) of Moscow Polytechnic University.

The presented data allow us to conclude that the academic performance of Russian and international students during the period of distance and combined formats of education using the methods of project activity demonstrates stability.

For greater objectivity, we compared the academic performance of Russian and international students enrolled in higher education programs following the national curriculum.

Histograms allow visualizing the qualitative performance indicators of Russian and international students.

In particular, the percentage of foreign students who achieve 90–100 scores (according to the results of the 1st and 2nd terms) is traditionally lower (compared to Russian students): 32.1% and 23.5% in the academic year 2018/2019; 17.9% and 23.7% in 2019/2020; 29.6% and 18.82% in 2020/2021.

The percentage of students who achieve 76–89 scores in both groups is quite consistent: 50.4% / 48.6% and 50.02% / 41.2% in the academic year 2018/2019; 51.5% / 48.9% and 48.4% / 38.5% in 2019/2020; 51.3% / 51.02% and 48.77% / 51.76% in 2020/2021 and, accordingly, the number of international students who achieve 61–75 points is more than Russian students in this category.

Let us turn to the analysis of the work of the teaching staff and to the comparative data of the education analytics of the Moscow Polytechnic University (MPU) during the organization of teaching students using distance learning technologies (DLT) and e-learning (EL). The teaching staff of the university revised the training courses in a short time and adapted them for being used in the distance learning format.

An analysis of the academic performance of international students of Moscow Polytechnic University over the past three academic years (2018/2019, 2019/2020 and 2020/2021) allows us to note the following: an increase in the number of international students (of all forms of education) who achieved “excellent” and “good” grades and, accordingly, a decrease in the number of students who achieved “satisfying” grades (see Fig. 4).

According to the results of the exam period, 33% of international students in the academic year 2018/2019, 40% in the academic year 2019/2020 and 51% in 2020/2021 had “A” marks.

As for the grade “B”, 32% got it in the academic year 2018/2019, 38% in the academic year 2019/2020 and 34% in the academic year 2020/2021.

There is a steady decrease in the number of

full-time international students whose knowledge and skills are evaluated with a “C” grade: from 35% in 2018/2019 to 22% in 2019/2020 and up to 15% in 2020/2021.

There is no mistaking a sharp increase in the number of international students of a combined form of education (full-time and extra-mural form) and of an extra-mural form of education who had excellent and good results in the 2019/2020 academic year.

There have been the following changes in the performance of international students following a combined form of education (full-time and extra-mural form):

in the academic year 2018/2019, 36.4% of students received “excellent” and “good” grades; in the academic year 2019/2020, 65% of students got “excellent”, 30% of students took a mark “good”;

in the 2020/2021 academic year, 32% of students got “excellent”, and 48% of students had a “good” mark.

There is a change in the number of students whose achievements were graded as “satisfy-

ing”: 27.3% – in 2018/2019, 5% – in 2019/2020 and 20% – in 2020/2021.

Let us consider the change in the progress of international students following an extra-mural form of education:

The number of those who achieved “excellent” in 2018/2019 is 32%, 27.4% – in 2019/2020 and 28.2% – in 2020/2021;

the number of those who performed with “good” grades is 31% in the academic year 2018/2019, 44.2% in 2019/2020, 37.8% in 2020/2021;

the number of third-class degree students or students with “satisfying” results was 37% in the academic year 2018/2019, 28.4% in 2019/2020 and 34% in 2020/2021.

For the representativeness of the data of our study, we carried out a comparative analysis of the absolute academic performance of international students of two universities – Moscow Polytechnic University (MPU) and Volgograd State Technical University (VolgSTU), which is summarized and presented in the histogram in Fig. 5.

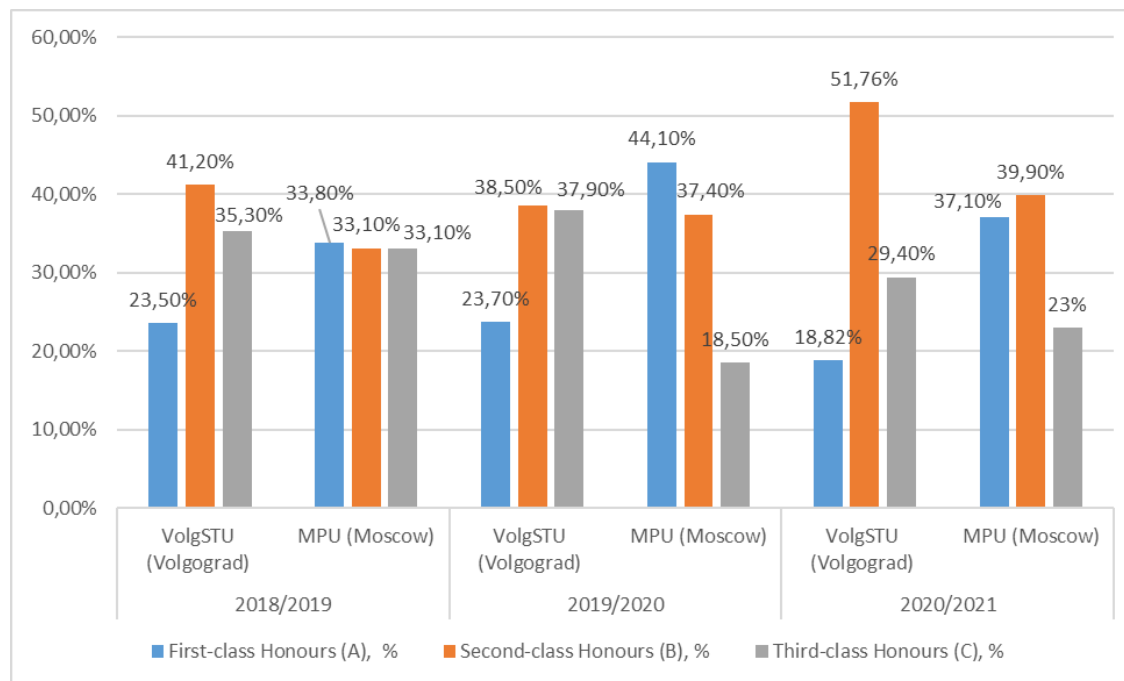


Figure 5. Absolute Performance of International Students at the End of the Academic Year (All Forms of Education) MPU and VolgSTU (Academic Years 2018/2019, 2019/2020, 2020/2021).

Thus, the presented data of educational analytics allow us to draw the following conclusion: despite the shocking state of the educational sys-

tem caused by a sharp transition to a distance format, the learning process in most educational organizations was organized and carried out at an

adequate level. The level of mastering the educational material practically did not suffer. At the same time, a comparative analysis of data on the level of academic performance of students (both Russian and international) of two universities (MPU and VolgGTU) and the number of students who passed and failed their exams in the “pre-pandemic” year and in the first period of the introduction of the distance format education (2019/2020) characterizes, in our opinion, to a greater extent the level of self-organization of students in the learning process: students with a low level of self-organization either missed the exam period or failed.

But, at the same time, the transfer of the learning process to a distance format did not take into account the technical readiness of international students for such an organization of learning: up to 30% of international students did not have the technical ability to actively participate in the learning process (problems with a stable Internet connection not only abroad, but and in Russia). However, considering the fact that there was less live communication between students and teachers, or it was often completely excluded, the following question arises: did this affect the way the students perceived the educational material?

The respondents, in the absolute majority, pointed to the following problems that became apparent in the process of distance learning: a drop in the level of motivation due to the lack of communication with the teacher and, as a result, the difficulty of mastering the material, a decrease in class attendance, and a decrease in teacher control.

So, the attitude of students towards distance learning in 2020 (the answers of the respondents were divided: 53% expressed a negative disposition, whereas 52% expressed a positive attitude towards the distance learning format). In addition, 70% of students answered that it was impossible to learn Russian remotely; however, 30% answered this question positively.

It is necessary to clarify that up to 90% of those who gave a positive answer to this question were students from Near-Abroad countries who studied Russian in schools in their homeland. The students' answers to the question, “Is it difficult to study remotely?” It was divided as follows: 43% answered that it was not difficult, and 57% noted difficulties.

Students' responses to the question “Was it

interesting for you to study distantly?” were included in the survey in 2021. In 2021, students' assessments of distance learning and attitudes towards this form of organization of learning are less harsh and categorical: 45.8% answered positively (“Yes”), 21.7% - “rather YES than NO”, 23.3% of respondents answered that it was “partially” interesting, 5.8% - “Rather NO than YES” and only 3.4 % of respondents answered negatively (“No”).

For a more detailed understanding of the difficulty of distance learning for students, we included several questions in the 2020 questionnaire, for example: “Preferred conditions for a good understanding of educational material”. Here, the vast majority of students (83%) noted that in the classroom, when communicating with a teacher in person, the understanding of the material is faster and better, and only 17% preferred the distance format. A more detailed analysis of students' answers allows us to conclude that up to 100% of those who prefer the distance format are senior students who speak the language at a sufficient level and already have a high level of academic and sociocultural adaptation.

The distribution of students' answers, in what way, in their opinion, the distance learning format affects the understanding of the educational material. Almost half of the students (49%) did not note a “strong” influence of e-learning (EL) on their understanding of the required material, 34% did not note changes in the understanding and assimilation of the material under study when it was performed using EL and distance learning technologies (DLT); 6% even characterize the improvement of knowledge in the subject, i.e. noted a positive impact, and 11% noted a negative impact of EL and DLT on the understanding of the educational material.

The answers presented, in our opinion, cannot serve as objective data since they do not take into account many factors that can have a strong influence; in particular, not every academic discipline or course can be mastered in a distance format (it concerns, for example, laboratory / practical classes in chemistry or physics).

The student's answers to a similar question: “How did studying disciplines in the distance LMS format affect your education?”, included in the questionnaire in 2021, were distributed as follows: 30.8% of respondents noted the same level (“did not influence, the same level”), 30%

described the level as “fairly good influence, learned new things” and 15.8% mentioned a positive impact (“positively influenced, the level increased noticeably”); 17.5% of the students surveyed noted a rather negative impact (“I will have to catch up”), and 5.9% emphasized a negative impact (“failure in learning”). Thus, by 2021 (compared to the survey data of 2020), the number of students who negatively assessed their education in the distance learning format had increased from 11% to 23.4% (5.9% + 17.5%).

The technical capabilities of international students in the period March – June 2020: 28% used a phone when studying in a distance format, 26% used a laptop, 24% used a computer, and 22% used a smartphone. Such a rather shocking transition of the Russian education system to a distance learning format in March 2020 caused a sharp “collapse” of Internet connections – the quality of the Internet connection dropped sharply; information resources turned out to be unprepared for such a sharply increased load.

In 2020, when studying using distance learning technologies, students and teachers used the

following software and instant messengers or services: WhatsApp – 34%, Skype – 31%, Zoom – 26%, and Viber – 9%.

Each university has developed its own distance learning organization system, or LMS – Learning Management System. LMS is a kind of database of electronic resources and educational materials. VolgSTU has an electronic information learning environment (EILE), and Moscow State University, named after M.V. Lomonosov, has a Center for Distance Education (CDE). How well is this system organized? Is it in students’ demand, and is it convenient to use? What improvements are required, and why is special attention from the university administration needed?

To find out the opinion of students about the level of organization of specific types of training sessions in the distance learning system, the 2021 questionnaire included the following questions: “What types of distance learning did you like the most?” (see Fig. 7) and “For what reason did you use this or that element (resource) of the LMS? (Multiple answers possible)” (Fig. 6).

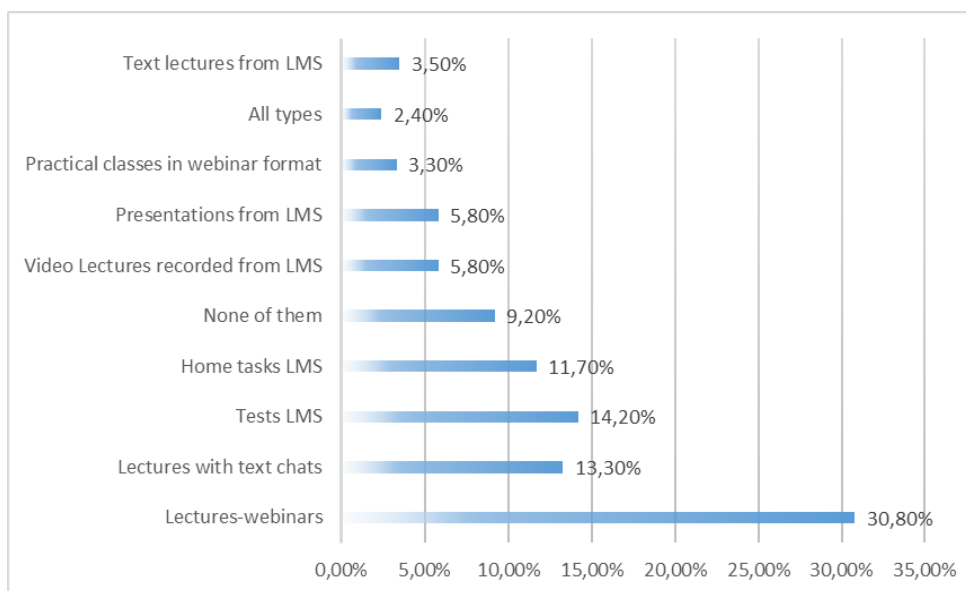


Figure 6. The Most Preferred by Students Having Distance Learning Format Types of Classes, 2021.

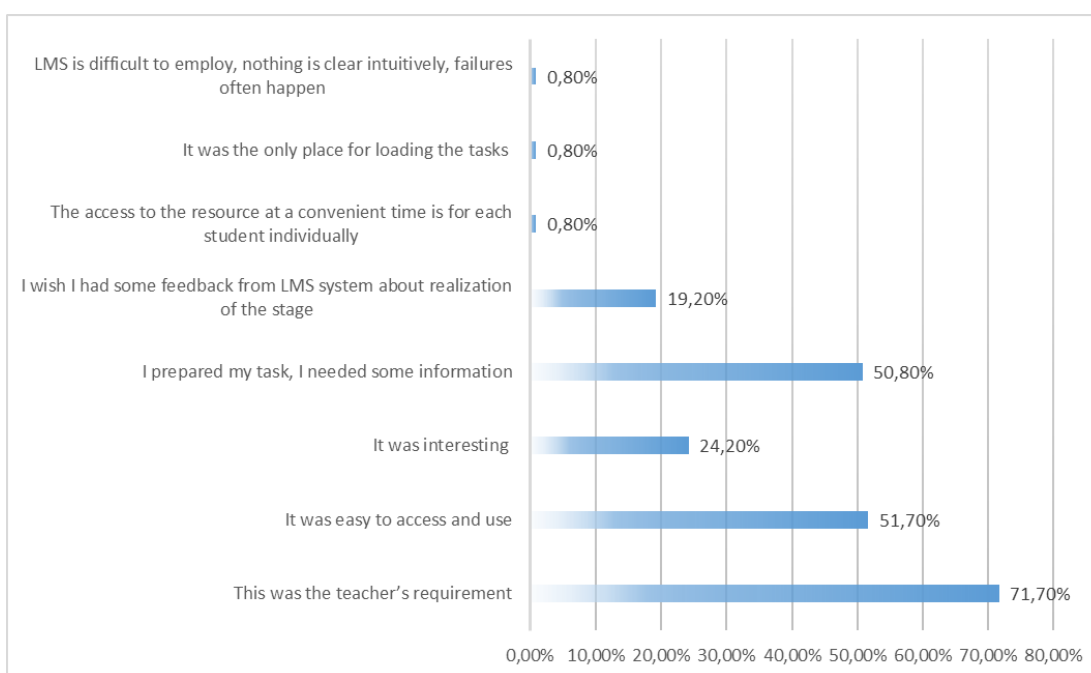


Figure 7. Reasons for Students to Use LMS Elements (Resources) in Distance Learning Format, 2021.

Based on the results of the first period of introducing digitalization in the Russian education system (March – June 2020), the authors conducted a survey of some teachers, the purpose of which was to find out the attitude of these teachers to the distance learning format, the degree of readiness/preparedness and technical equipment of both universities and the technical capabilities of teachers. The teaching community repeatedly noted that most universities and, accordingly, the teaching staff were not ready for the distance format. Since it is impossible to create a distance learning course in any discipline by simply converting a traditional learning course into an electronic digital format, in this regard, in March-June 2020, teachers (45%) noted a significant increase in their workload when preparing for classes, 33% of the teaching staff noted a slight increase in workload, and 22% did not note an increase in workload.

The diagram illustrates the distribution of teachers' answers to the question: "How convenient is it for you to conduct classes in a remote format?" – 67% answered that it was "not con-

venient", 22% – did not note any difference, and 11% – noted the convenience of conducting classes in a remote format. The readiness of teachers and the readiness of the courses they teach for the introduction of digital technologies in the Russian education system.

The distance learning format cannot be characterized unambiguously, either only in a positive or only in a negative way. Teachers' assessment of their health status: 44% noted a deterioration in their health (visual impairment, overweight; besides, 45% of the teaching staff noted a significant increase in workload when preparing for classes in a remote format), and 56% of teachers did not notice a negative impact on their health.

In a special group of teachers, the authors included teachers of Russian as a foreign language (RFL), who were asked to evaluate the impact of distance learning on the acquisition of Russian by foreign students (regarding the types of communicative skills) in the first year of study at the preparatory faculty. These data are presented in the histogram in Fig. 8.

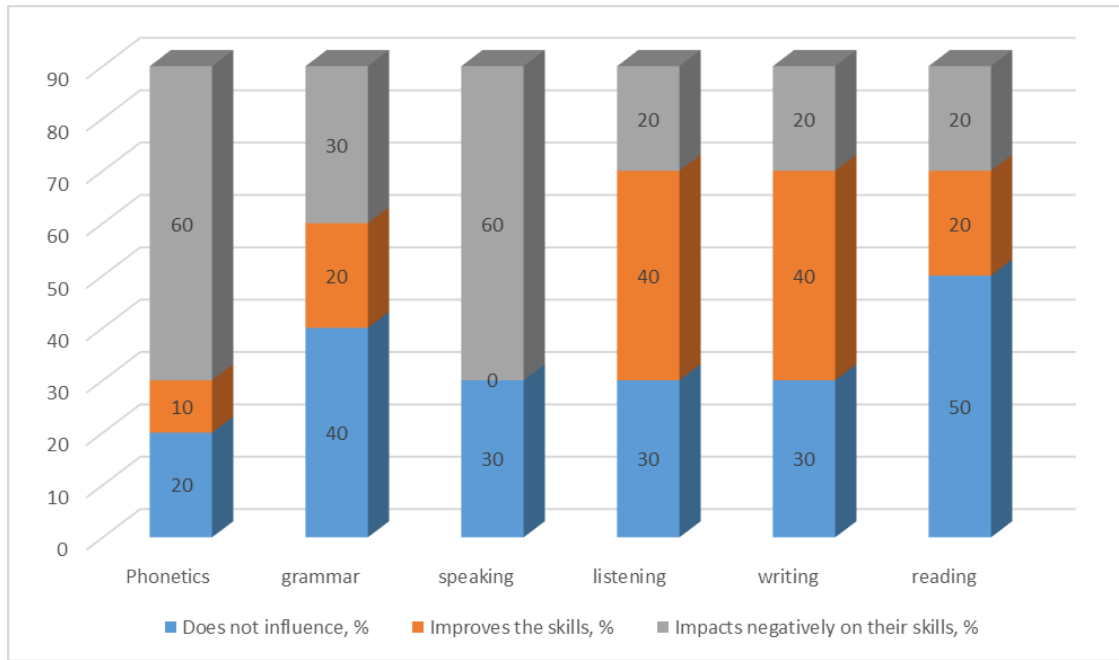


Figure 8. The Influence of Distance Learning on the Development of RFL Course Students' Skills (Considering Types of Communication), in %.

Nevertheless, teachers note some positive aspects of the conditions of distance learning, es-

pecially when using project-based methods (see Fig. 9).

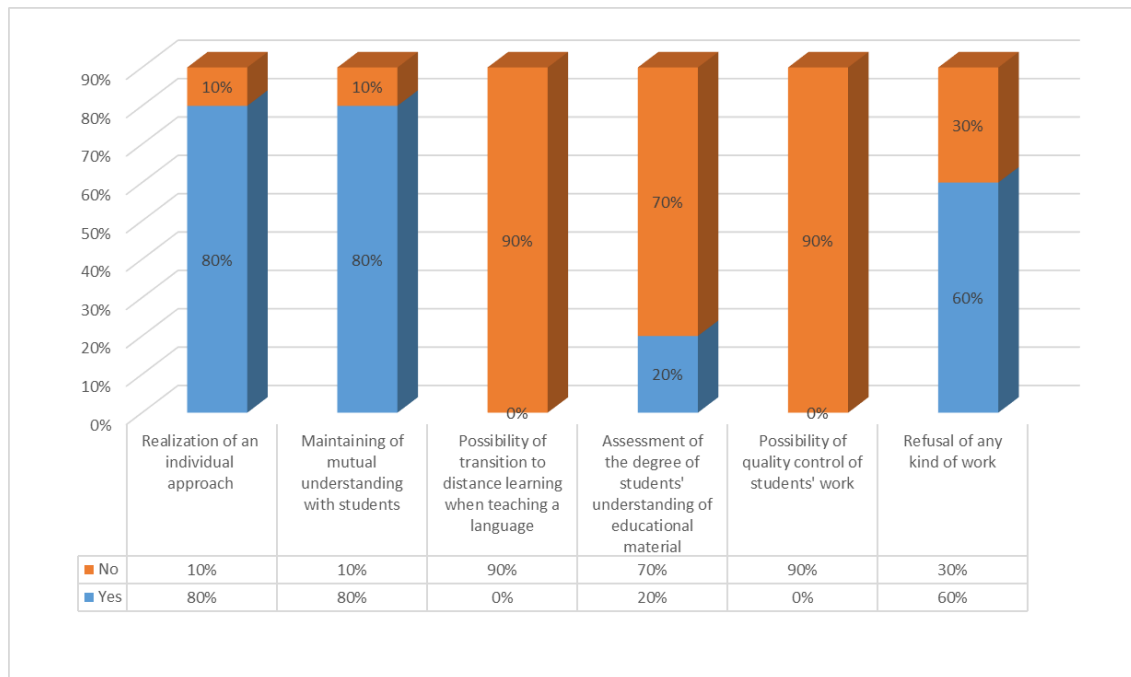


Figure 9. Teaching Staff Evaluation of the Possibilities of Online Learning and Using Distance Learning Tools When Teaching Russian as a Foreign Language at the Preparatory Faculty.

Next, we will find out whether the quality of perception of educational material by students

was affected, taking into consideration the fact that the percentage of live communication be-

tween students and teachers has become less or absent altogether.

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The results of the survey showed that due to the lack of live communication with teachers, it became more difficult for students to master the material and, as a result, 69% of students had a decrease in motivation to study.

The spontaneous transition to a distance learning format also revealed that the efforts of teachers to fill educational content were not always justified. Thus, 28.6% of students admitted that they experienced difficulties in perceiving the lecture material that the teachers tried to lay out, and they were not always able to understand it on their own without a teacher's consultation.

It turned out that this situation forced students to turn to various Internet resources for a better understanding of the material; 43% of students reported this.

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For the humanities, where it is necessary to develop the skills of rhetoric and communication, the unwillingness of students to prepare for seminar discussions turned out to be alarming. While during face-to-face seminars, most students tried to answer the teacher's questions orally, sometimes using lecture notes or textbooks, on the contrary, as surveys showed, in online classes, most students read out the text found on the Internet during the seminar itself.

The number of those who spoke in their own words also decreased from 27.6% to 16.2%. It can be concluded that after the introduction of the distance learning format, students began to prepare worse for classes, and the teacher did not

always have the opportunity to control this.

If I had a chance – I cited a prepared beforehand answer. If a question is unexpected, I tried to think it over and answer it.

Discussion

The presented data of educational analytics correlate with the teaching community's opinion about the first results of the process of digitalization of Russian higher education, which allows us to draw certain conclusions and note the reasons for the "explosive" growth in academic achievements:

- in 2019/2020, all educational materials for each course were in general and permanent access in the electronic educational environment of each university, and teachers, stayed almost constantly in contact. There was no need (and it was impossible!) for students of combined ad extra-mural forms of education to seek a personal meeting with teachers for consultations;
- the examinations of 2019/2020 were carried out remotely, using DET and EL tools; by this time, the control system had not yet been created (and tested!) Therefore, it was impossible to conduct a qualitative test of students' knowledge;
- there is a feature of the modern education system (not only Russian!): at present, the education system is dominated by a test system of controlling knowledge, which is far from perfect (in particular, students often have the effect of "recognition" of the answer; one cannot exclude the effect of "random" choice of the correct answer when doing a test);
- we consider it necessary to underline the fact that, at present, there is no knowledge test system using distance learning technologies and electronic means. Each university and each teacher decide on the issue of conducting knowledge control in a remote format independently. And for the teaching community, this methodological problem is one of the most important.

Conclusion

The analysis of the data received during research

allows us to draw the following conclusions:

- comparison of the data on progress, and also - quantities of the students who successfully passed examinations, and those who did not pass them, with the data of interrogation of students on the organization of remote training confirms our hypothesis (= the assumption), about a low level of self-organizing of students during training and at the absence of direct contact to the teacher reduce the efficiency of the process of training and negatively influence an average level of progress;
- the comparative analysis of interrogation of teachers and students has revealed a problem of social dissatisfaction for the lack of opportunities for personal interaction in systems “the teacher - the student” and “the student - the student” that also has had a negative effect on the productivity of process of training, that also is the confirmation of second our hypothesis on social difficulties in dialogue with each other (the teacher - the teacher, the teacher - the student, the student - the student) in connection with that the Russian education in the greater degree is personally focused.
- the analysis of interrogation of teachers and students about the suggested organizational forms of educational employment and comparison of technical opportunities of universities regarding the organization of the process of training and the organization of the monitoring system of knowledge in a remote format has designated a problem of revision (or creations new) methodical forms of teaching and creation of essentially new monitoring system of knowledge of students at training in an online format. The existing monitoring system of knowledge is imperfect and difficultly applied in use for a distance format of training. The absence of opportunities for qualitative examination of students in a remote format leads to divergences in the data on the progress of students and words of students about the reduction in the quality of education and loss of motivation at remote training. It has been marked by authors in the third hypothesis.
- in connection with enough short periods of time of preparation of high schools to introduction of an online format of training and the revealed “conditional” readiness of high schools regarding educational - methodical

maintenance of the process of training in such format, authors mark (at the analysis of the data of interrogation of teachers) substantial growth of loading of teachers by preparation for each educational employment. It corresponds with the fourth hypothesis of the given research.

- The analysis of the experience of the organization of the process of training in the high schools submitted in the given research during the period from 2020 till 2021 and generalizing the data received during research allows authors to draw the following conclusions on prospects of development of an education system:
- transfer of an education system completely in a distance format is impossible without irreversible losses in the quality of training,
- the organization of training in the mixed format in view of features of separate subject matters has been approved by all respondents and has recommended itself positively.

Authors consider that process of introduction of digital technologies in the educational process will allow for increasing quality of Russian education has made it more competitive, mobile and flexible.

The analysis of the data obtained during the study allows us to draw the following conclusions:

- the transition of the university education process to a distance format has not affected students’ performance (changes in students’ performance indicators are within the statistical error);
- the comparison of academic performance data, the number of students who passed exams successfully and those who failed them and a survey of students in terms of the organization of distance learning allows us to conclude that students’ self-organization when preparing for classes is low.

At the same time, the transfer of the learning process to a distance format in a short time has affected the quality of the knowledge gained, which is confirmed by the data from a survey of students and teachers. The respondents of all groups of respondents noted a decrease in motivation and interest on the part of students.

An imperfect control system and the lack of opportunities for qualitative testing of students’ knowledge in remote mode cause discrepancies

in the data on students' performance and the students' words about the decrease in the quality of education and the loss of motivation when learning distantly.

Analyzing the experience of organizing education in the period from 2020 to 2021 and summarizing the data obtained during the study, we can conclude that:

- the transition of education completely to a distance format is impossible,
- the organization of education in a mixed format, taking into account individual academic disciplines, was approved by all respondents and has proven itself positively.

The authors believe that the process of introducing digital technologies into the educational process is going to improve the quality of Russian education, making it more competitive, mobile and flexible.

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THE EDUCATION PHILOSOPHY OF CONFUCIUS AND ITS IMPLICATIONS FOR THE PHILOSOPHICAL INNOVATION OF EDUCATION IN VIETNAM NOWADAYS

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Abstract: In the history of human thought, Confucius' thought is prominent in Chinese philosophy. The value of Confucius' philosophical thought has transcended space and time and influenced the social life of China, Vietnam, and the world. In general, Confucius thought in particular and Confucian ideas became the ideology of the feudal class during its development through feudal dynasties in China and many other Asian countries, including Vietnam. The report describes the educational philosophy of Confucius. The article clarifies the limitations and existing values in the educational innovation of Vietnam today. The paper uses dialectical materialism methodology and synthesis, analysis, and comparison methods to explain the system of views on education, educational objects, educational program content, and educational plans to educate people in socio-political and moral ways to stabilize society. The article also clarifies Confucius's thoughts as the man who laid the foundation for the development of Confucianism in Chinese history.

Keywords: Confucius, education, philosophy, innovation, Vietnam.

Introduction

Today, in the country's sustainable development, Vietnam focuses on the quality of education and training. Vietnam is implementing new education, but it does not mean a phase-out of the old teaching; on the contrary, education still absorbs and promotes the positive elements of the previous instruction. The Confucian educational ideology influenced Vietnam's education. Confucius is the founder of his philosophical thought with many views on social management, includ-

ing education. Today, the philosophy of Confucius has certain limitations, but the educational thought of Confucius has the positive values to continue studying and applying in the new context effectively. The article with the methodology of dialectical materialism with broad principles and specific historical directions to clarify the thesis on the purpose of education, the object of education, the content of the educational program, and the teaching method of Confucius. From there, evaluate the educational philosophy of Confucius to clarify the values of this doc-

trine. Today, the educational philosophy of Confucius still has outstanding contributions to humanity in general and Vietnam in particular. At the same time, the article uses the synthesis and analysis method to evaluate the entire philosophical thought of Confucius, thereby analyzing to clarify the educational thinking of Confucius. The paper uses comparative methods to point out limitations and outline values to absorb, apply and develop the values of Confucius' educational thought for the fundamental and comprehensive renovation of education in Vietnam today. Vietnamese education educates Vietnamese people to master the state and create and build the country. Therefore, Vietnam must educate Vietnamese people in knowledge, ethics, and skills so that learners themselves can develop comprehensively. Currently, Vietnam is implementing a comprehensive renovation; education must also undergo a comprehensive reform to have people suitable for society. In the process of a primary and complete renovation of Vietnamese education, Vietnamese people's morality focused. It is necessary to educate the Vietnamese traditional but modern students to be proactive and creative in learning. Teachers must be standard and ethical to educate future land citizens in a prosperous and happy country.

Research Problem and Research Problems

The main research paper in the study is to connect to the philosophical content of Confucius. It identifies the meaningful role and value of Confucius's philosophy for education reform in Vietnam today.

Research Question

The following initial locations and research problem formulas are questions identified for further analysis of the stated problem:

1. What is Confucius's educational philosophy?
2. Why does Confucius's educational philosophy affect education in China and the world?
3. What does Confucius's educational philosophy mean for Vietnam's education reforms today?

Conceptual and Theoretical Framework

The philosophy of education must answer questions such as: what is education, what is the purpose of education, what should learners learn, and how should teachers teach?... The core prin-

ciples govern the overall educational program and the specific differences in their academic programs. Philosophical theories of education point out the value of their educational programs. From there, the requirements of their educational objects and methods are suitable to the political, social, and historical context and the resource conditions implemented at a specific. That is, interpret educational ideas and practices from the perspective of philosophers. Philosophical questions about education:

1. What is education?
2. What is the purpose of education?
3. What should learners learn and how to learn?
4. How should teachers teach?

The point of education is to create people in society. According to this approach, what is the purpose of education? And education wants to train what kind of people in a community?

Education is building a human model with knowledge and personality according to the orientation of society to effectively meet the requirements of socio-economic development in specific historical periods. Based on this conceptual framework, the educational philosophy is a generalization of core views and ideas, expressing education's purpose to meet society's requirements and students who meet the needs of developing a prosperous and peaceful country. With this approach, education trains people to live together peacefully, harmoniously, and lovingly in society. The educational philosophy of Vietnam is to build people with high professional knowledge and qualifications with ethical and cultural values to create Vietnamese values. Education is for the sake of a prosperous people, a powerful country, democracy, justice, and civilization. That is the purpose of building a socialist Vietnam.

The authors researched the philosophy of education to clarify the educational thought stemming from the practical needs of social management, which should have academic rules, contents, programs, and methods. Therefore, the educational philosophy of Confucius applied to social life must ensure the following requirements:

Globalization of education with educational models developed in the world has affected the educational innovation model in Vietnam. But the educational model of Confucius is still valid and meaningful for Vietnam's education today in

terms of awareness, quality of knowledge, and methods to gain understanding. Individuals who rank highly in the interpersonal field feel comfortable working with people of different social norms. It's easy for them to think about the question, What does the philosophy of education do to me? Highly ranked individuals in the internal sector have a solid educational identity. These research directions:

1. Clarify the difference between Confucius's philosophy and current educational philosophy.
2. Educational objectives of Confucius's educational philosophy.
3. Educational content and methods mentioned in Confucius' Educational Philosophy.
4. The educational role and function of Confucius' educational philosophy.

The influence of Confucius' philosophy on education in the world, Characteristics related to the question, what is the philosophy of education? It is cooperation in analyzing the problems of educational philosophy. These frameworks define educational objectives for those involved in educational management, using the fruits of education as recipients of educational products related to economic change, politics, and society.

These frameworks provide a conceptual framework for this educational philosophy that explains Confucius's educational philosophy to determine the value and meaning of Vietnam's educational innovation today.

Literature Review

Confucius' philosophical thought refers to the philosophy of education from many different angles. There are many research philosophical analyses of Confucius' educational thought. The article clarifies the educational philosophy of Confucius by explaining the following essential contents:

First, a general analysis of the socio-economic conditions, the premise of Confucius's educational thought formation

Confucius (551-479 BC), Kong is his family name, then Fuzi, close in meaning to the owner, is a respectful way of addressing a man. He was smart, learned widely, and knew a lot. Confucius also served as an official, but he was the most prominent educator (Tu, 1998). When he opened

a teaching school, many students applied to study. Although the period in which Confucius was born was tumultuous, it was the golden age of Chinese philosophy. The founders of the Zhou Dynasty, King Wen and his son Duke Zhou laid the foundations for a humane government by emulating the ancient sage kings and perfecting the system of feudal rituals. However, by the Spring and Autumn Annals (Chunqiu) (770-476 BC), the social order of the Zhou dynasty had collapsed. The glory of the early Zhou Dynasty has waned but is still fresh in the people's minds (Dubs, 1951).

In the Spring and Autumn Annals (Chunqiu), when society turned to a feudal state, wars and power struggles made society corrupt. That tumultuous socio-historical condition has set rulers and thinkers to find ways to rule the country and keep the people safe. The Spring and Autumn Annals (Chunqiu) was the peak development of Chinese philosophy because philosophers always sought to answer how to avoid chaos in society. Among the philosophers of this period, Confucius was interested in preserving and transmitting traditional culture, especially the culture, ethics, and rituals created by Zhou Gong (Von Falkenhausen, 2006). He considers education a prerequisite for implementation and pays special attention to moral education for students to spread his ideas, the virtue rule. So education of philosophy Confucius is the purpose, object, educational content, and teaching method with the first virtue rule (Hall & Ames, 1987). Confucius advocated stabilizing social order with love and educating people about their place in society. Confucius's creations are moral training for people who wish to bring people back to the righteous way to restore social order and discipline and build proper social stability and development (Tan, 2017). Confucius used education to touch and win people's hearts toward building a peaceful society, a community that respects and respects teachers (Tan, 2020). Thereby, the educational philosophy of Confucius changed Chinese culture.

His philosophical teachings, Confucianism, emphasized personal and governmental morality, the correctness of social relationships, justice, kindness, and sincerity (Chen, 1990). Confucianism was part of the Chinese social fabric and way of life; to Confucians, everyday life was the arena of religion. His followers competed suc-

cessfully with many other schools during the Hundred Schools of Thought era, only to be suppressed by the Legalists during the Qin dynasty. Following the victory of the Han over the Chu after the collapse of Qin, Confucius's thoughts were to use officials in the new government. During the Han and Tang dynasties, Confucianism developed into a Western system known as Neo-Confucianism, later New Confucianism (Oldstone-Moore, 2012).

Confucius's development of educational philosophy is associated with the development of Confucianism. According to Chinese history, educational philosophy has evolved and transformed (Bahtilla & Xu, 2021). By the Tang Dynasty (979-1279), a new form of Confucianism, neo-Confucianism, had been developed, which was a creative re-enactment of the core of traditional Confucianism to solve the current socio-economic problems (Yao & Yao, 2000). Confucianism is another version of Confucian philosophy conceived through the creative interpretation of the legacy of the past with the help of Western and non-Confucian ideas as a response to Western modernity (Bol, 2008).

Second, Confucius's views on educational philosophy

Purpose of Education: Confucius' philosophy considers human education essential to promote social development and make human identity. Confucianism emphasizes personal morality and government through social relationships and must ensure that relationships achieve fairness, compassion, and sincerity when each person educates in their place. Thus, he thought education was part of the social institutions in feudal China. (Zha, 2022). Confucius believes that a gentleman is well-nourished, and has wisdom, so his heart is peaceful, he works diligently, is careful with his words, and finds a virtuous person to correct himself. An educated person must have both wisdom and morality to be a gentleman in society. According to Confucius, learning to become a gentleman is the spirit of righteousness - the model of people in feudal society. A gentleman must cultivate morality to do great things (to keep the family, rule the country, and soothe the world). Confucius was interested in raising and educating people to become a gentleman serving the King, demonstrating the loyalty of his servants to the King. In order for the people to have peace of mind, the King must manage the society

so that everyone can take care of the people's material and spiritual lives. For this purpose, Confucius expressed a thought beyond his time. It is necessary to educate society to have many soldiers to develop the country (Tan, 2017). Therefore, the Party and State of Vietnam advocate education as the leading national policy contributing to the successful construction of socialism (Hangzhou, 1981). Education contributes to the creation of people with the social nature of that state. Therefore, the state needs to train and foster people according to its development orientation. Confucius' educational thought aimed at regulating conflicts in society with different classes. The new community will develop by educating on etiquette so that everyone automatically knows their position and role to properly implement the rules in society that the law has issued (Bol, 2008).

However, Confucius's educational purpose was to fulfil the Confucian political purpose, which was to express the pro-government ideology of the authorities. Because an educated official will understand his ministry without harming the people, the educated man will understand his obligations and rights to perform.

Regarding the object of education: Confucius said that in society, there are five fundamental moral relationships called the five wheels, including the relationship between king - servant, father-child, wife - husband, brother - friend raft. Each relationship has its standards for each object, such as a servant to submit to the king; children must be respectful to their father; good friends together; the wife must obey her husband. Relationships arrange in the order that they are superior to filial piety, below with respect. According to Confucius, to perform well in ethical relationships in society, people should take the moral standards of courtesy, righteousness, courtesy, wisdom, faith, loyalty, courage, and respect to regulate their behaviour. These ethical standards govern all social relationships (Shim, 2008).

About the purpose of education: Confucius believes that teaching and learning are not about making a living or following someone's orders. Learning should not be a random, arbitrary act. Learning is not to be famous, to let people know you. Learning is not about following the crowd. According to Confucius, learning is for family management, ruling the country, and alleviating

the world. Learning is the process of self-improvement to be a wise person. Studying is to devote one's energy to society. Therefore, learners need to have the ideals, ambitions and will to contribute their efforts to the cause of social development. So those who go to school must take their studies as a glorious career. Learners must consider learning as acquiring knowledge to serve the country and bring peace to the people (Kim, 2003).

The content of the educational program aims to concretize educational goals. The content of the educational program is to provide students with the knowledge, ethics, and skills to live, work and participate in life. It helps students effectively apply the knowledge and skills they have learned to life and lifelong self-study with appropriate career orientation. From there, students know how to build and develop harmonious social relationships (Yuan, Chia, & Gosling, 2022). The content of the educational program is to focus on moral education so that students can have a personality, have a rich spiritual life, find life meaningful, actively study, work for the community, and develop the country and the progress of humanity (Yu, 2013). The content of Confucius's educational program is to provide a model for academic education for students to develop knowledge, qualities, and abilities and self-regulate according to the expected standards of society. Confucius's educational philosophy is that education must make people good, and then society will be stable. Therefore, education needs to focus on teaching ethical standards. Education and morality are closely linked in the educational program because: First, Confucius's moral thought shows the unity between ethics and politics. Second, Confucius' ethical thought represents the unity of the individual, family, and community consciousness. Third, Confucius' moral thought contradicts progressive and backward conservative views (Zhao & Huang, 2010).

Educational methods: Confucius offers positive and progressive moral education methods, such as setting an example for students to follow the teacher; theoretical approaches associated with education practice; The technique depends on the circumstances and the object of education. That made Confucius an outstanding thinker, a great educator, and a teacher of all ages.

Third, Confucius' educational ideas and their implications for Vietnam's fundamental and

comprehensive education innovation cause today.

Confucius applied inclusive and positive education. In the context of the turmoil of contemporary society, these ideas of Confucius are challenging to implement; Valuable, inherited and developed by the next generation and are still respectable in terms of content, guidelines, content, and educational methods (Lai, 2018). Confucius' educational philosophical ideas are the basis for Vietnam to focus on improving education quality to meet society's development requirements (Tho, 2016).

Vietnam's education currently limits about quality of highly qualified human resources; education and training have not moved sharply according to social needs (Trung & Swierczek, 2009). The relationship between increasing the size and improving the education quality has synchronous execution in Vietnam. The education system is backward in terms of curriculum and educational practices. The trend of commercializing and moralizing education exists in society. Therefore, education needs to overcome these limitations. In the comprehensive educational reform of Vietnam, it is necessary to identify the critical tasks of training good quality human resources, meeting the country's industrialization and modernization requirements, and building and firmly defending the Fatherland (Hamano, 2008).

Appreciating the content and philosophical characteristics of Confucius still has certain limitations, expressing an idealistic, one-sided view of history and bearing the mark of class and status. However, if these limitations ignore, the educational philosophy of Confucius also has values such as: contributing to building an orderly and disciplined society, from top to bottom, from the individual himself. To family and community, at the same time, it contains pretty deep humanistic values (An Le & Hockey, 2022).

Research Methodology

The report uses comprehensive principles, specific historical principles, and developmental principles of dialectical materialism to study the entire philosophy of Confucius (Zhang, Lihuan, Huashu, Meyers, & Saunders, 2021). On that basis, the educational philosophy of Confucius is

the object of education, the purpose of education, the content of education, and the method of education (Li, Song, Wong, & Cui, 2020). The article also evaluates the values and significance of Confucius' educational philosophy for the fundamental and comprehensive renovation of Vietnamese education today. The paper examines the requirements posed to Vietnam's educational philosophy on the current cause of Vietnam's innovation. Since then, the report has pointed out the backwardness and the excellent and valuable values of Confucian education philosophy for the educational reform of Vietnam today.

The article uses the following research methods: Logical and historical methods, analytical and synthesis methods, and comparison and comparison methods.

First, what is the logical and historical method for clarifying the logical system of Confucius' educational philosophy regarding education? (Chen & Jin, 2022). On that basis, discuss the relevance of the current era when Vietnam studied the educational philosophy of Confucius.

Second, the article uses analytical methods to see the difference in thinking of the Confucius era from today (Lai, 2022). The paper also analyzes education in Vietnam on target reform, content, educational practices, and fundamental and comprehensive reform of Vietnamese education.

Third, the article uses Confucius' synthesis method views to draw on the educational philosophy of Confucius (Zhu, Yang, Cai, & Sun, 2022). The paper uses a synthesis method to clarify the general issues of Confucius' educational philosophy with the educational philosophy that Vietnam is implementing.

Fourth, the article uses a comparison method to see the appropriate points and non-conformity points of Confucius' educational philosophy in the past (Nagl, 2021). The paper uses a historical approach to know the differences in Vietnam's time, culture, and politics. Today, this aligns with Confucius' educational philosophy to promote the positives in Vietnam's educational innovation.

The article has shown the dialectical unity to clarify the purpose, program, and educational content of Confucius. So Vietnam is necessary to bring new content to match the current social life of the educational philosophy with the current academic practice of the country to build the ed-

ucational philosophy of the Vietnamese nation today.

Results

First, Confucius's concept of educational purposes

The goal of Confucianism is to create a peaceful and peaceful society by regulating the behaviour of each individual in the community. The educational goal of Confucius is to train and foster people who are "benevolent" and "gentleman" to serve as mandarins, reconcile class conflicts, and "restore civility" in a troubled society. Though Confucius politically is conservative and less progressive, in terms of education, it is developed and timeless (Ip, 2022). According to Confucius, to create a peaceful and prosperous society according to ethical management, it is necessary to emphasize moral education for learners - the community's honourable man. Education must cultivate the king and the king's descendants to keep his position, manage society well, correct class conflicts and restore etiquette in a troubled community. For the king and his royal family, it is necessary to teach the spirit of scepticism - because the king is the son of heaven, and heaven is the highest and widest religion.

Honourable men must cultivate morality to do great things such as managing their families, ruling the country, and appeasing the world. Confucius believes that People must know how to continuously develop themselves, think about what happens in real life, take care of their work, and be careful with their words. That is not natural in a gentleman. Therefore, educating the gentleman to train and cultivate him to correct himself is necessary (Zhang, 2022). Confucius was concerned with nurturing and educating kings and officials in the feudal court and educating citizens in society. Raising people and promoting people is taking care of material life. Functionaries take care of people in their spiritual life. With this view, education contributes to the social nature of the human person. For this purpose, Confucius expressed the idea of transcending the times; a society that wants to thrive must have virtuous enough and talented enough (Ip, 2022). The educational purpose of Confucius was to demonstrate the ruling class's power. The King learns to manage society to be peaceful and not

chaotic. Therefore, social and civic education is to submit to the King.

Second, Confucius's thoughts on the object of education.

The object of Confucius's education is to distinguish between the ruling class and the ruled class in society. There are two classes of people: the gentleman is the good man, and the petty people are gone, not counted. A gentleman is a person with noble, honourable, talented, and curious qualities who dominate society, and insignificant people are ignorant and cowardly, so they are not counted in society. He also distinguishes between men and women. He believes that men are people who forged to become a gentleman, so they should be respected and respected. And the petty man is despicable. He also distinguishes between Men and Women in educational content and programs. Men follow the theory of three relationships and five moral standards. Therefore, men must learn about benevolence, righteousness, ceremony, wisdom, and faith. And women learn about three relationships and four good virtues. Women must know about the main housewife. The face must be beautiful, the speech must be good, and the virtues must be benevolent, gentle, and faithful. However, he differentiated the audience between the protection of the ruling class and the protection of men's rights. But, to have an orderly social environment, it is necessary to educate different subjects with different educational methods. So Confucius also said that culture is divided into two behaviours. Rulers and black people. Therefore, Confucius' educational thought is to distinguish between social classes and influence gender by dividing men and women.

Third, Confucius's concept of the content of the education program.

The content of Confucian moral education for people focuses on basic categories such as three social relationships, five standards in each human being, and each person has a certain position in social relations. For women, the content of Confucian moral education is to reflect the doctrine of three social relationships and four necessary virtues. He compiled the *Wujing* (The Five Classics) as a specific expression of Confucianism. The inclusion of both pre-Confucian, *Shu Jing* (Classic of History) and *Shijing* (Literary) texts and contemporary Qin-Han documents, such as specific sections of the *Liji* (Re-

cordings) on rituals), suggests that the spirit behind establishing the core curriculum for Confucian education is ecumenical. The teacher's teaching consists of four contents: The subject of virtue, language subjects, political science, and literature. Here Confucius divided discipline to teach. And teaching content must be associated with methods. Depending on the object, circumstances, and goals, that is a significant step forward in the history of education that is still valid today. Therefore, the content of his educational program has had an extremely positive influence on the history of feudal society in China and countries in Asia (Yuan et al., 2022).

Confucius wants to rule society by virtue, so he especially values the content of moral education for learners. The most important thing he mentions is the word Human. The cause is the primary category of Confucius' ethical teaching, the highest value steps on the human moral ladder. Other qualities such as benevolence, loyalty, courage, and filial piety. Confucius also noticed, but he considered them only in the dominant part of society (Hung, 2022).

The ceremony has inextricable links to Confucius' thoughts. The ceremony in Confucius's conception is not a completely independent moral standard but is always associated with the Human. According to him, people need a Ceremony to make rules and norms to de-define the limits of sexual restraint and self-discipline for each individual, thanks to the new body ceremony based on the tradition to correct themselves. Therefore, besides Human Beings, Confucius often paid attention to teaching the content of the ceremony and how to practice ceremony learning. To keep the Ceremony, Confucius built the doctrine of legitimacy. Stemming from the social turmoil, chaos, and order of ceremony turned upside down, Confucius proposed the principle of legality to restore the social order of discipline: top and bottom; King gives out King, I give me (Yuan et al., 2022).

In the content of moral education for students, filial piety appreciates Confucius within his family, who considered pious the primary human root. Confucius advocated linking The Human Tong with other moral categories to form a coherent philosophical system.

In general, Confucius's moral ethics reflected in Discourse, Thesis advocates the training of goodness for the people by reminding good peo-

ple, teaching bad people, and advising each other to do good. Education must show people not to do evil or commit crimes. This decision is first to teach the people good and evil to do (Yu & Fang, 2022).

Education about knowledge, Confucius teaches learners, although limited, is reasonably practical, in line with social practice at that time. In addition to instruction on ethics and political expertise, Confucius also focuses on art education. In addition to ceremony music, there is also radiation (archery practice), chest (horse riding, carting), Letter (writing), and Number (calculation). Confucius's educational content does not balance teaching words and teaching people between social knowledge and natural knowledge, reason, and practice. However, he lacked an interest in educating about nature, science and technology, and manufacturing labour (Angle, 2022).

Confucius's policies, which are education content that serves political views, aim to reform. He has to teach literature. Confucius attaches great importance to the studies for the King Exam, and without checking the Exam, he knows nothing to say. Confucius makes us excited about the Suoi Shi. It can make us unite. It can make us love, worship our parents, and honour the King (Chong, 1998).

In addition, Confucius's educational content shows practical skills training for the people. Confucius said the excellent man could use the people in the fight, bringing the uneducated people to fight the enemy, i.e., abandoning the people. This concept is expressed in Confucius's conception of being more or less appreciative of human life, even if it is the life of ordinary people. After education, he was ready to go to war and risk his life against the enemy to defend the country. However, in practical skills training for the people, Confucius is not immune from social limitations. China was an agricultural society at the time, and Confucius did not teach gardening (Chen & Chung, 1994). The particular need to learn ceremonies, meanings, and beliefs the people of the four directions will bring to serve themselves. It is necessary to understand the craft of ploughing. Confucius regarded farming as the little man's, and the all-time had to learn to farm. That is the thought of belittling Confucius's limbs. Not only does Confucius despise the hard worker, but he also doesn't believe in their cog-

nitive abilities. Confucius wrote: People are capable of chi. Inanimate Confucius's stupidity policy, however, advocated unscrupulous Christianity, which was a contradiction between his pro-people thoughts and his aristocratic stance. Later, this idea was overcome by the strong (Chu, 2022).

Confucius' conception of the method of education: Confucius focuses on teaching students to associate learning with practice. According to him, knowledge has no meaning if you do not bring what you know and practice in life. Through training education, learners form habits, experiences, and a deeper understanding of what has to be understood.

The method of education is a mirror for learners to look at and learn. According to Confucius, learners must require awareness, curiosity, and discovery of the new; You have to be independent and creative in the cognitive process. The teacher imparts knowledge, and the essential thing is to teach creative capacity and learning methods for learners to find knowledge on their own (Shim, 2008). He said, Whoever doesn't try to find me doesn't just paint. Whomever we teach without knowing, we don't teach. When we don't express our thoughts, we don't enlighten ourselves. During his study, Confucius forced students to think. It is useless to learn not to think. If you believe without learning, the result will be zero (Marginson, 2011). In addition, Confucius also emphasizes the application to the life of those who have learned.

Confucius outlines the following educational methods: educational methods to study theory in parallel with practical learning. He often used the example of the ancients as overseers, taking the personality of the saints of the kings and fairies such as Tang Yi, Ngu Thuan, Van Vuong, and Zhou Cong ... To educate students. The use of this method makes his teachings grounded and highly persuasive. Confucius is a shining example for students to follow (Tan, 2017).

Confucius paid much attention to moral education for students whose method of setting an example was a requirement, a proper way of moral education. However, when you set an example, you will lack creativity if you follow. With the method of example, the teacher seems to occupy the central position, and the active and creative role of the learner becomes blurred. Due to the excessive attention to this method, Confu-

cius has not focused on the learner as the centre, not promoting the learner's capacity (Fengyan, 2004).

Method of preaching, Almost every heavenly sees Confucius preach to students throughout the discourse. A lot of sentences begin with: Confucius says... Confucius's students were very respectful and listened to his teacher, always convinced by his teaching and academic knowledge. Whenever you have difficulty or do not understand, you often see the teacher ask and listen to the teacher (Louie, 1984).

The question method – answer: In terms of frequency of use, the Q&A method is possible. Confucius is the most used, almost the entire book. Thesis Recorded the response between you and Confucius. He often asked questions or raised a problem for his students to answer, or, conversely, his disciples asked for queries to hear his opinion. Although there are many positive points, the teacher's role is still prominent in the teaching process, while the active part of students is still lacklustre (Tan, 2015).

Open conversation methods: With the Q&A method, Confucius is often available to lead the learner to the truth. Constantly teaching his students, he often conjures up a relationship and lets people think for themselves and understand. Confucius Always encourages students to think deeply and explore for clarity. If the student does not desire to know, he is not ashamed because he does not know. His teaching is not restrictive but instruction suggestions for learners (Sung, Hwang, Lin, & Hong, 2017).

Method of exchange, debate, and studying the discourse, we come across many cases of Confucius and his students exchanging and arguing with each other. He often raises the issue for students to exchange and find answers. In the educational process, teachers and students debate together, the teacher asks, guides, and students think for themselves to find the answer. Method of citing: This method is used in Confucius's lectures through short, concise sentences handed down with educational significance (Fengyan, 2004).

The teaching method through real situations, the situation that Confucius teaches to the learner is often actual from reality, which has made the richness, authenticity, and value of his teachings. About the learning method, Confucius mentioned the following techniques: Learning must

combine thought: Confucius always asks students to know how to think, for one corner to know how to infer the other three corners, only that will make the learner develop thinking, learn one know ten (Sun, 2008).

Learn the old to know the new; Confucius is very focused on the importance of learning and reviewing. According to him, checking is not just to strengthen knowledge but to know more about the new. Therefore, he often advises students to review the new children, i.e., review the old to know the unknown (Shi, 2006).

Learning in people, anytime, anywhere, throughout life, learning tirelessly, and always being ready to study with everyone is the outstanding virtue of Confucius. Even when travelling to other countries, Confucius everywhere takes what their eyes see with actual events to educate students. His students not only studied under the porch, in the house but anywhere, including along the way (Yen, 2015).

Discussion

His thoughts have influenced the feudal education of our country for a long time. Due to the social history conditions of the Spring and Autumn period, there are no conditions to educate everyone. Confucius aimed at the object of ruling people, rulers. He has not yet surpassed the vision of a man who is still highly classy and defends the maintenance of that class (Sigurðsson, 2017).

The class of Confucius's educational thoughts and practices dominated Vietnam's feudal education and entailed consequences that still affect the renovation of our education: discriminatory belief in education, organizing the construction of specialized schools, selected classes, regular, in-office, school running, and class run. Learning more and teaching more, these manifestations have hindered many of our country's education innovations that need to come soon.

From Confucius' limitations on discrimination in education and lack of interest in education for women, today we can learn practical lessons: Vietnamese education needs to be geared towards education for all those regardless of youth and age, men and women, rich and poor... Everyone has to educate.

First, based on the purpose and object of

Confucius' education, it is necessary to develop Vietnamese human capacity today.

Confucius with the policy of governing the country with virtue, so Confucius was interested in moral education for the learner. Today, Confucius' educational thought remains valid and well worth noting. And moral education is necessary to form qualities and competencies for learners, but ethics should not be overly respected but overlooked in other areas of education. The imbalance between knowledge and morality will shape disproportionately developed human beings. Therefore, the content of teaching for study builds learners' capacity and qualities by following society's requirements following each stage of the development of society (Chu, 2022).

First, the purpose of education is to transform society. Because of the Spring and Autumn Warring States period, Confucius advocated a peaceful political path for development, and he thought it necessary to educate to change the culture. He focuses on teaching ethical learners a spirit of solidarity and discipline (Revisit, 2022).

In fact, in the current period, the moral and lifestyle alienation of a small part of society is becoming pressing, requiring education to foster moral qualities, lifestyles, and cultural traditions ... for the students. Education aims to influence people to reform society and build a developed community.

Education is the basis for social transformation, which makes up the nation, the people's security, and development. That has a lot of implications for Vietnam in the transition to socialism but especially in the current conditions of socialist-oriented market economy development in our country. To renovate society and establish a social management order, Confucius should set up educational goals, educational program content, educational objects, and educational methods.

Second, education aims to improve the human condition, which determines human development not in nature but mainly by education. Confucius said that in the Spring and Autumn Annals (Chunqiu), Confucius's educational purposes were to reform humanity, discipline themselves, and build a perfect person. That still has a lot of implications for education in our country today, especially when the negative impact of the market economy has corrupted traditional moral values and pragmatic lifestyles, penetrating many

social and ethical relationships. America cannot fail to talk about education to keep human nature from being polluted by the temptation of social evils and to reform human nature toward true goodness.

Thirdly, education towards integral human development Confucius has always focused on training people who play a crucial role in the social regime, talented and complete. Although the form and content of Confucius' education compared to our education today are different, the purpose of comprehensively educating the human person in Confucius's thoughts still has a particular meaning.

Fourth, educating religious people to help life: One of Confucius's educational purposes is to learn to practice religion; that contribution is the essence of the educational process. Confucius focuses on training the type of martyr to attain, practice faith, and save lives. To be religious without practising it will not help life. It says that every society needs talented people who know how to use their talents to serve humanity. Practising means bringing the knowledge of religion, bringing what you learn and apply to life, and helping life. That is an essential lesson in Vietnam's educational practice today.

Fifth, education aims to engage in socio-political activity: One of Confucius's primary educational purposes is to train participants in social management. Confucius aims to teach his students to be an official and learn politics. Therefore, countries affected by Confucian education, such as China, Korea, Japan, and Vietnam, have long identified education as human and then as official. Currently, in the modern educational space, the purpose of education is expanded and full of humanity: learning to know, learning to do, learning to survive, learning to live together, and learning to be human... We need to overcome the old way of thinking: learning to get a degree, learning to promote officials, learning to be an official with the problems of buying degrees, chasing authority, inequality in education, the execution of orders, etc. Today, these consequences remain and hinder educational innovation in our country (Yuan et al., 2022).

Sixth, education aims to achieve political goals: Confucius has seen education as a means to realize political goals. Today, education still contributes to the implementation of political

tasks. Education will change awareness and create unity throughout the Party and people, contributing to realizing political goals (Chik, 2022).

From understanding the purpose and object of Confucius' education, the role of active education is critical. According to Confucius, we learn anytime, anywhere, learning from teachers, learning from books, and learning from people around us. Confucius said: When three people are together, one of them will be our teacher. We can learn anywhere, with people in any situation. And we need to understand the good things of others and their bad things; we have to look to correct ourselves. In particular, Confucius attaches great importance to the principle of example. These views inherited our Party and State in the current period of educational socialization. The Document of the 10th National Congress affirmed: Gradually shifting the current educational model to an open education model – a model of lifelong learning chemistry, continuous training, inter-disciplined communication; build and develop learning systems for everyone and forms of regular learning. In the current era of integration, science and technology are constantly changing. Therefore, if we are passive and do not absorb knowledge, we will be backward and not keep up with the development trend of the times. Consequently, we must always learn to cultivate understanding in all circumstances (Angle, 2022).

Second, the educational program must ensure both teaching words and teaching people.

Selectively and subset to apply some of the educational content of ethics in Confucius' educational thought. The ethical standards in the education of Confucius need to be assessed and understood in a new way in the current Vietnamese education. That means it is suitable to uphold morality when taught how to behave and fulfil obligations to family and society according to current Vietnamese ethical standards.

Educate students to become full-blown human beings. Confucius' educational content is still limited, heavy on ethics and behaviour, natural issues, science and technology, and production labour. The inevitable consequence of this educational content will create people with little knowledge. Education innovation in our country now needs to focus on the range of programs and textbooks to ensure practicality and help learners improve their production, work, and quality of

life. To educate people comprehensively, the content of education must be comprehensive (Yao, 2022).

Confucius's concept is that to rule the nation, the world must first gather. Respecting men in the family creates masculine and feminine consequences in society. Therefore, it is necessary to change this backward concept in Vietnamese culture today in social life.

In order to manage society, the ideal community that Confucius built was during the Yu and Shun dynasties - when clans and tribes were transitioning to feudalism. The content of Confucius' educational program had a far-reaching influence on Vietnam's feudal education. Confucius compiled the content of the curriculum in the book series of Classics, Spring and Autumn period. Educational materials of this period are still mainly based on Confucian classics such as the Four Letters and the Five Scriptures. That has caused dogmatic diseases, flutes, impractical, hindering the initiative and creativity of learners that still affect today. In the case of educational innovation in our country, the development of educational programs needs to overcome outdated, classic, and unrealistic content. Educational content must ensure basic, comprehensive, practical, modern, and systematic... (Angle, 2022).

Confucius attaches great importance to traditional education. It is suitable to value the teachings of the ancients, but to the point that children and grandchildren can do nothing but carefully review and learn, for belonging is imposing and lacking in creativity. Learners are bound to an old knowledge that they dare not express their opinions, limit their invention, and dare change. It leads to a state of dependence, only submissive but not critical. That is one of the reasons that significantly affects the quality of education today. Education today needs to stimulate the passion for creativity, the desire for the new, the initiative's importance, and the learners' positivity. We must respect the past, but it is essential to look to the future, to change the old with the new to improve (Zha, 2022).

Third, it is necessary to renew the active and proactive method of education for both learners and teachers.

Confucius mentioned a series of teaching and learning methods that are profoundly valuable to his time and have an evocative effect on education today. However, besides the progressive

teaching methods, Confucius is still heavy on teaching; almost the role of the teacher is still dominant in the teaching process, and the active part of students is still lacklustre. Between the teacher and the learner is a direct impact, so the use of practical and experimental means is almost nonexistent; not focusing on vocational training; Educational methods are not associated with production practices, leading to economic, conservative, and stagnant conditions. Lessons learned when implementing educational innovation in Vietnam are not to teach students by providing one-way, passive, and imposed knowledge. Teachers cannot force students to memorize the knowledge provided by the teacher. Innovative education in Vietnam promotes learners' positivity, self-discipline, and initiative in the educational process. Teachers must teach students to think creatively, study, and practice what happens in life. According to Confucius, learning without boredom and teaching people tirelessly - that teaching attitude is always progressive. In addition, Confucius set out many strict requirements that required the effort of the learner to go in the direction outlined by the teacher. In terms of this requirement, usually while teaching, Confucius explains step by step, answering questions step by step, from general to specific, depending on the learner's understanding. That has developed their reasoning ability as the comment in the Signing Ceremony wrote: The teacher only pushes, only opens the way of scrutiny but the non-pressing, not leading to the end makes the student relaxed and thinking. That is not a learner-centric view of Vietnamese education today. In addition, Confucius requires the ability of learners to analyze and synthesize to grasp essential parts of the problems posed. The teaching: Hey, Four, my thoroughness is not in learning a lot but in the fact that I have to find a clue, not exclusively for The Prince but for all those who want to go through all his needs. In addition, he demanded a combination of study and practice, knowledge and departure as required in the application of three hundred heavens in the Psalms, with the primary goods and the work of the land fairer (Nye & Williams, 2022).

Learning methods, The way Confucius is oriented for students today can still use learning to think; learning to go hand in hand with practice; learning old to know new; learning everywhere at all times; learning by asking; learning to per-

severe, fun learning, etc. However, some of his teaching methods are still limited, such as reviewing children with the principle of inactive children's art that will inevitably lead to rote learning, passive, and lack of creativity. Currently, Vietnam is innovating education. Vietnam needs to focus on the role of learners. Learners must play a central role in the teaching process. Learning theory must be parallel with practice, with real life. Learning must have creative thinking methods and learn anytime, anywhere, not just at school. In the learning process, we must exchange, cooperate and share. Teaching aims to have the knowledge, work, and live well in society (Kim, 2022).

From clarifying the educational perspective of Confucius, Vietnam's education in the process of educational innovation has advocated: To innovate methods and forms of educational organization to promote the positivity and active and creative capacity of learners, implementing the balance, proper teaching knowledge - vocational training - teaching people based on teaching people as the basis, to train people with personality and bravery, having enough necessary knowledge, having professional capacity. All of Confucius' educational methods are still valid in teaching and learning in our country today.

Conclusion

Confucius's education thought was on china's socio-economic conditions during the Spring and Autumn period, which was a great upheaval in many areas of social life, especially the fluctuations and reversals of morality, morality, and social order discipline. Living in such a situation, being intelligent, learning a lot, and understanding broadly, Confucius soon realized the role of education. His educational thought is incomplete but can be combined into a unified system from purpose and object to content and teaching method. He was the first to open a private school to teach, expanding education to all walks of life. With the complete Christianity policy, Confucius desired to educate all religious people to build a religious society. In particular, he focused on education to train a class of talented military people to shoulder the responsibility of social renaissance towards building a peaceful and prosperous society. Confucius conceived that society is

dysfunctional and immoral because people have no morality. He advocated the rule of water with humanity by virtue, so morality is the leading educational content of Confucius. In addition, he also teaches students many other fields of knowledge such as ceremony, music, radiation, chest, letters, and numbers, especially the areas of knowledge about politics, how to treat water, and peace of people. To communicate educational content to students, Confucius used various teaching methods today.

The different time recedes, the more clearly we see the values and limitations of Confucius' educational thought. Many of his study's educational contents and methods are still valid for education today. Today, the study of his educational thought is not only because of its historical significance but mainly because of its practical value. Compared with current Vietnamese educational practice, many elements of Confucius' educational ideology are still valuable to inherit and apply. We can inherit Confucius's policy of expanding education and popularizing education to build a learning society, creating conditions for all people to have the opportunity to study and study for life. Through education, people know how to correct themselves and cultivate themselves to build an orderly and ritualized society. Teaching knowledge, moral values, personality, and ethics has become more necessary than ever. We need to continue transforming the nucleus of education on human ethics and some moral qualities in Confucius's educational thoughts that teach new human ethics in our country. In addition, the limitations that the times have imprinted on Confucius's educational thought. What is the division of the rank of a person in the conception? The people for the society are kings who are not working people. Education is nostalgia – people's historical process patterns attach importance to the past, and the desire to build culture back to the past is contrary. Educational content is lacking in natural sciences and production labour practices. Confucius attached importance to ancient review with the principle of simplicity in the method of education, etc. These are content that is no longer suitable and even hinders the current educational innovation in our country. Although there are certain limitations due to historical conditions and class positions, if we know the inheritance selectively, we can acquire the positive values in Confucius's

educational thought that contribute to education's renewal in our country today. The teaching of the nation, selectively absorbing the educational experience of humanity, will be a valuable basis and have many meanings for the cause of education innovation in Vietnam today.

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NOTES TO CONTRIBUTORS

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- should outline the general scope of the article,
- uppercase,
- font size – 16.

SUBTITLES:

- capitalize important words,
- align from left,
- font size - 13,
- first-line - none.

AUTHORS' DATA:

- first name(s), last name(s), and authors' information according to the [sample](#) (must be submitted in a separate file),
- full name and postal address of each author's workplace, organization,
- position, rank, academic degree,
- ORCID iD, e-mail and phone number,
- the surnames and the first letter in the names of authors should be full and in uppercase.

ABSTRACT:

- should not exceed 200 words,
- should be informative and not contain general words and phrases,
- should describe the research and the results,
- should reflect the main content of the article, taking into consideration the following viewpoints: subject, purpose, research results and conclusions,
- information contained in the title should not be duplicated in the abstract,
- should provide a good perspective on the final message of the article.

KEYWORDS:

- should be up to ten,
- should be separated by a comma and end by a full stop.

INTRODUCTION:

- should reflect the article's contribution to the scopes of philosophy and methodology of science,
- should reflect the current concerns in the area,
- should specify the research objectives.

CONCLUSION:

It should be unambiguously formulated and presented.

REFERENCES & IN-TEXT CITATIONS

APA citation system must be used for the in-text citations and references.

IN-TEXT CITATIONS

When the author is mentioned in the running text, place the year of publication in parentheses.

Wainwright (2012) found that the more time students spent on Facebook, the less happy they felt over time.

When the author is not mentioned in the running text, include the author's name in the parenthetical citation - along with the year. Separate author and year by a comma.

The more time students spent on Facebook, the less happy they felt over time (Wainwright, 2012).

One or two authors

(Davison, 2003)

(Fallon & van der Linden, 2014)

In a recent study by Fallon and van der Linden (2014), 161 adults diagnosed with ADHD were compared...

Three, four or five authors

Grier, Johnson, Green, Smith, and Hyde (2013) analyzed 65 studies of mindfulness-based therapy (MBT). ...

An analysis of 65 studies of mindfulness-based therapy (Grier, Johnson, Green, Smith, & Hyde, 2013).

In second and subsequent citations, give only the first author's name followed by 'et al.'

(Grier et al., 2013).

Six or more authors

Cite only the first author for the first and subsequent citations, followed by 'et al.'

(Huizinga et al., 2014).

Two or more works with different authors

(Bradfield & Lewis, 2014; Pearson, 2010; Smeets, 2011)

Two or more researches, papers and/or sources by the same author

(McDaniel, 2012, 2014)

Citations with the same author(s) and with the same publication year

Identify citations with the same author(s) and with the same publication year by the suffixes a, b, c, and so forth. Assign the suffixes alphabetically by title (consistent with the order in the reference list).

Stress can adversely affect our health (James & Singh, 2012a, 2012b, 2012c).

Authors with the same surname

If a reference list contains works by two leading authors with the same surname, provide the initials of both authors in all text citations.

Among studies, we review M. A. Smith (2010) and J. Smith (2007).

Works with an unknown publication year

When the publication year of a work is unknown, use the abbreviation 'n.d.' (no date).

(Walker, n.d.).

Specific parts of a source

(Spencer & Buchanan, 2011, p. 332)

(Nguyen, 2009, pp. 13-14)

(Atkinson, 2007, Chapter 8)

(Jones & van der Meijden, 2013, Appendix)

(Gallo, Chen, Wiseman, Schacter, & Budson, 2007, Figure 1, p. 560)

(Dexter & Attenborough, 2013, Table 3, row 5, p. 34)

Secondary sources

However, results from another study suggested that significant differences... (Smith, as cited in Jones, 2012).

Direct quotations

Lindgren (2001) defines stereotypes as “generalized and usually value-laden impressions that one’s social group uses in characterizing members of another group” (p. 1617).

(Mitchell & de Groot, 2013, p. 51).

REFERENCES

References must be arranged in alphabetical order by the last name of the (first) author, followed by the initials. (Hanging - 1.5).

The Latin transliteration of all non-Latin references should be included together with the English translation. There is no need to transliterate the author(s) surname(s).

Брутян, Г. А. (1992). *Очерк теории аргументации*. Ереван: Изд-во АН Армении.

Brutian, G. A. (1992). *Ocherk teorii argumentatsii* (Outline of Argumentation Theory, in Russian). Yerevan: NAS RA Publication.

Абрамова, М. А., Балганова, Е. В. (2018). Качество высшего образования как детерминанта общественного развития. *Философия образования*, 4(77), 3-12.

Abramova, M. A., & Balganova, E. V. (2018). *Kachestvo vysshego obrazovaniya kak determinant obshchestvennogo razvitiya* (Quality of higher education as a determinant of social development, in Russian). *Filosofiya obrazovaniya* (Philosophy of Education), 4(77), 3-12.

*Works by the same author (or by the same two or more authors in the same order) with the same publication date are arranged alphabetically by title (excluding **A** and **The**). Add lowercase letters - a, b, c, etc. - immediately after the year.*

Hayward, K. H., & Green (2012a). ...

Hayward, K. H., & Green (2012b). ...

Print book

Brown, S. D., & Stenner, P. (2009). *Psychology without foundations: History, philosophy and psychosocial theory*. London, England: Sage.

Digital version of a print book

- Aquilar, F., & Galluccio, M. (2008). *Psychological processes in international negotiations: Theoretical and practical perspectives*. doi:10.1007/978-0-387-71380-9
- Sugden, R. (2004). *Economics of rights, cooperation and welfare*. Retrieved from <http://site.ebrary.com/>

Book, second/subsequent or revised edition

- Jenkins, R., & Cohen, G. M. (2002). *Emotional intelligence* (Rev. ed.). London, England: Routledge.
- Sutton, K. (2013). *Social science research* (3rd ed.). doi:10.1017/S1474746402103051

Edited book

- Fineman, S. (Ed.). (2007). *The emotional organization: Passions and power*. Malden, MA: Blackwell.
- Selig, N., & Sandberg, R. (Eds.). (2001). *Economic sociology*. Retrieved from <http://press.princeton.edu/>

Chapter in an edited book

- Becker-Schmidt, R. (1999). Critical theory as a critique of society. In M. O'Neill (Ed.), *Adorno, culture and feminism* (pp. 104-117). London, England: Sage.

Journal article

- Kieruj, N. D., & Moors, G. B. (2010). Variations in response style behavior by response scale format in attitude research. *International Journal of Public Opinion Research*, 22, 320-342. doi:10.1093/ijpor/edq001
- Djidjian, R. Z. (2016). Paradoxes of human cognition. *Wisdom*, 2(7), 49-58.

Magazine article

- Chamberlin, J., Novotney, A., Packard, E., & Price, M. (2008, May). Enhancing worker well-being: Occupational health psychologists convene to share their research on work, stress and health. *Monitor on Psychology*, 39(5), 26-29.
- Weir, K. (2014, June). The lasting effect of neglect. *Monitor on Psychology*, 45(6). Retrieved from <http://www.apa.org/monitor/>

Newspaper article

- Hilts, P. J. (1999, February 16). In forecasting their emotions, most people flunk out. *The New York Times*. Retrieved from <http://www.nytimes.com>

Entry in an online reference work (including Wikipedia)***Encyclopedia, author and editor known***

- Steup, M. (2005). Epistemology. In E. N. Zalta (Ed.), *The Stanford encyclopedia of philosophy* (Fall 2007 ed.). Retrieved from <http://plato.stanford.edu/archives/fall2007/entries/epistemology/>

Wikipedia

- Prisoner's dilemma. (n.d.). In *Wikipedia*. Retrieved October 24, 2013, from http://en.wikipedia.org/wiki/Prisoners_dilemma

Dictionary

- Paradox. (n.d.). In *Merriam-Webster's online dictionary* (11th ed.). Retrieved from <http://www.merriam-webster.com/dictionary/paradox>

Proceedings, published in book form

- Hughes, H. (2002). Information literacy with an international focus. In K. Appleton, C. R.

- Macpherson, & D. Orr. (Eds.), *International Lifelong Learning Conference: Refereed papers from the 2nd International Lifelong Learning Conference* (pp. 208-213). Rockhampton, Australia: Central Queensland University Press.
- van der Linden, C. (2007). Gilles de la Tourette's syndrome: A movement disorder. In B. van Hilten, & B. Nuttin (Eds.), *Proceedings of the Medtronic Forum for Neuroscience and Neuro-Technology 2005* (pp. 70-74). doi:10.1007/978-3-540-32746-2_18

Proceedings, published regularly online

- Tattersall, I. (2009). Human origins: Out of Africa. *Proceedings of the National Academy of Sciences of the United States of America*, 106, 16018-16021. doi:10.1073/pnas.0903207106

Conference paper, from the web

- Wentworth, D. (2012, November). E-learning at a glance. Paper presented at the *Distance Education Conference*. Retrieved from http://www.umuc.au/conference/distance_education.html

Doctoral dissertation / Master's thesis

- Bartel, T. M. C. (2005). *Factors associated with attachment in international adoption* (Doctoral dissertation). Retrieved from <http://hdl.handle.net/2097/131>
- Patterson, G. W. (2003). *A comparison of multi-year instructional programs (looping) and regular education program utilizing scale scores in reading* (Master's thesis, University of Florida). Retrieved from <http://www.uf.edu/~asb/theses/2003/>

For degrees from institutions outside of the U.S., add the name of the country:
(Master's thesis, Humboldt University, Berlin, Germany).

GRAPHS AND DIAGRAMS

If the manuscript contains non-alphabetic characters (e.g. logical formulae, diagrams), then:

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ՀԱՏՈՒԿ ՀԱՄԱՐ 3(4), 2022
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