

ISCKMC 2022**International Scientific Congress «KNOWLEDGE, MAN AND CIVILIZATION»****PEDAGOGICAL PARADIGMS OF MODERN EDUCATION
SYSTEM**

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Abstract

The methodological grounds for studying education as an element of social and cultural reproduction are revealed. Theoretically, the tools for managing the paradigmatic specifics of the development of education are substantiated. Over the past decades, the pedagogical component in managing education has been completely replaced by the managerial one. That led to the emergence of the following contradictions: contradictions between the needs of the world community in elaborating programs for the development of national education systems adequate to the social and cultural processes of reproduction of social relations and the applied limitations of the educational policies of states; contradictions between the need to develop a new methodology for studying education and underestimating its importance as a factor of social and cultural reproduction; contradictions between the need to manage the paradigmatic specifics of the development of education and the lack of theoretically grounded tools. Globalization has failed to understand the idea of spiritual and cultural unity (which is clearly demonstrated by the problems of refugees in modern Europe) and has not proposed any principles, grounds, or ideology of "universal" values, which would be based not on a humanitarian, but on a natural scientific justification of humanism (unity of species survival). Humanitarian knowledge today is interesting and, perhaps, necessary only for the development of specific personality at the level of its self-fulfilment. No other structures and social institutions are interested in it anymore. However, such picture of reality contradicts the goals facing the future.

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1. Introduction

The 21st century is often referred to as the century of education. In this regard, the works of the Russian researcher N.N. Moiseev, where education is considered as the main mechanism for mastering fundamentally new forms of life and overcoming the modern civilizational crisis, which implies the development of qualitatively new model of education. Its necessity is substantiated by the works of Alekseeva, Akhiezer, Bibler, Buzgalin, Bueva, Valitskaya, Gershunsky, Inozemtsev, Kumarin, Lektorsky, Mikhailov, Ogurtsov, Pinsky, Sadovsky, Selevko, Smirnov, Sulima, Torosyan, Tkhagapsoev, Shchedrovitsky, Shchedrovitsky and many others (Parsons, 1951; Pareto, 1920; Zhukova, 2004).

The essence of the modern civilizational crisis is connected, first of all, with the so-called "fatigue" of civilization from culture. Civilization as a technological superstructure of culture constantly requires its development. However, today this development is confronted with the opposition of the value foundations of culture, which cannot but care about the preservation of its carrier and agent - a person. In this case, in order to overcome this crisis, new education models have to be excluded from the technological circle of functional training (Mills & Gerth, 1953).

The adoption of the Federal Law "On Education in the Russian Federation" and a series of legislative acts developing it as well as the approval of the "Strategy for the Development of Education in the Russian Federation until 2025" is aimed at a more complete system based and functional regulation of social relations arising in education ensuring the stability and continuity of its development, improvement of domestic education system ensuring its effective functioning in modern conditions. The result of updating the legislative framework was the activation of research interest in the problems of modernizing domestic education, its quality, and the integration of the Russian education system into the world educational space. But as both theoretical knowledge and educational practice have become more profound, it became more obvious that the process of forming a global educational space is in sharp conflict with the attempts to preserve the uniqueness of the national education system.

2. Problem Statement

Over the past decades, the pedagogical component in the management of education has been completely replaced by the managerial one. This resulted in the emergence of a number of contradictions: between the needs of the world community in the development of programs for the development of national education systems adequate to the social and cultural processes of reproduction of social relations and the applied limitations of the implemented educational policies of states; between the need to develop a new methodology for studying education and the underestimation of its importance as a factor in social and cultural reproduction; between the need to manage the paradigm specifics of the development of education and the lack of theoretically substantiated tools.

The desire to identify ways to resolve these contradictions has determined the research problem, which is to develop the theoretical foundations and methodology for studying the pedagogical paradigms of modern education.

3. Research Questions

One of the leading pedagogical paradigms of the near future is the idea of preserving and supporting the development of humanitarian knowledge. The justification for the preservation of liberal education and, accordingly, the development of humanitarian knowledge in the course of globalization is possible only through the reaction of the unequal dynamics of the development of national cultures. Globalization has not been able to realize the idea of spiritual and cultural unity (which is clearly demonstrated by the problems of refugees in modern Europe) and has not offered any principles, foundations, ideology of "universal" values, which would be based not on a humanitarian, but on a natural science justification of humanism as such (unity of species survival). Even the understanding of biological community of mankind in the face of the threats of global environmental disasters could not help.

The fate of humanitarian knowledge, mainly based on national and cultural as well as mental and religious ideas, with the globalization of the human resource base is very deplorable. Its necessity and demand is discovered only at the level of regional self-identification, where both regional and ethnic as well as social and mental levels of human existence are possible. In other words, humanitarian knowledge today is interesting and, perhaps, necessary only for the development of a specific personality at the level of its self-fulfilment. No other structures and social institutions are interested in it anymore. The fate of humanitarian knowledge depends on the will of the regions, and in the regions - on the will of individual functionaries who are personally interested or not interested in its development. But such a picture of reality is contrary to the future goals.

Russia, whose development of education has been and continues to be of an inverse-reverse nature (Dneprova, 2010), most likely will not give up the humanitarian component. This is due to the special contemplative and philosophical basis of Russian spirituality, and to the presence of hedonistic aspirations that are present in a certain part of consumers of educational services. However, pursuing both economic and political goals, the Russian state is quite capable of making a rollback towards technocracy in the education system, which, in fact, is observed at the moment. In the future, it seems appropriate to change the structure of the education system, which will break up into two clusters that do not replace, but harmoniously complement each other.

The first cluster will determine the need to provide for the constantly changing demands of reality on the activity functions of a person. In this cluster, the humanitarian component of education will be of an applied nature to ensure the relaxing components of life. "If language departments survive," Terry Eagleton jokes grimly, "it's probably only to teach business students how to use semicolons" (Eagleton). Accordingly, the content of the pedagogical paradigm that provides this cluster will be determined by the labor market.

The second cluster will be aimed at preserving and increasing fundamental knowledge, without which the development of culture as a set of processes of increasing technologies is impossible. In this cluster, the creative component of personality will come to the fore.

The financing of the main education programs aimed at achieving this goal can be carried out only by the State as the main customer. They should be saturated with a large share of humanitarian

knowledge aimed at the development of personally significant qualities. This is due to the fact, according to Kogan (2009), that in science, as in art, the humanities often put problems that are still unknown to natural science knowledge. Before the works of Tsiolkovsky, the novels of Verne saw the light, awakening the thought of the former. It is known that the idea of the calculus of variations came to the mathematician Lagrange at the moment when he was listening to the organ in the Church of San Francesco di Paola in Turin (Luk, 1978).

It is necessary to pay attention to several features of the development of modern education. It changes its social meaning. Having ceased to be a vertical social lift, education is more actively capturing the horizontal systems of social mobility of the individual.

Another vector for the development of education, which will determine new paradigms for the development of the system and its content, will be the scientific substantiation of a new understanding of features of perception of a modern person and their relationship with the education processes. We are talking about the clipping perception, thinking, and worldview of a contemporary. And if twenty years ago pedagogy started talking about the generation of a new consciousness, now we can say that the first such generation has already grown and the next one, which has such a consciousness, is growing, and by virtue of the natural change of generations it displaces consciousness built on cause-and-effect connections. Its development is the result, first of all, of the formation and development of new information technologies. The development of mankind is characterized by an initial misunderstanding of the consequences of using new discoveries. No one could have foreseen that the development of road transport would lead to the fact that mortality as a result of road accidents would come to the forefront of modern society, ahead of even local military conflicts. The realization that the Internet technologies can not replace and completely eliminate the traditional interaction between a teacher and a student today is increasingly attracting the attention of teachers.

The problems of an interethnic and interfaith nature cannot be discounted either. In the near future, these problems will be solved through education. The strengthening of the tendencies of turning to religious values, especially those of the Eastern persuasion, is largely due to the processes of the same axiological crisis of civilization oriented towards Western European ideas (as mentioned above), especially in terms of family values. The process of expanding religious educational institutions and the development of joint programs that carry out the educational process of both a religious and secular nature will continue.

The economic and political processes of the 20th century, which resulted in the establishment of world production, economic and financial corporations, contributed to the displacement of science from the sphere of influence on the ideological (mental) reproduction of society. Elements of mass culture acted as a tool for this, since even science is now being popularized in the form of a show. Today, science is primarily of an industrial and applied nature and is valued as a source of new technologies. Even humanitarian knowledge finally loses its deep ties with humanism and is included into the field of technology (psychological methods of manipulating consciousness; social technologies, political technologies, etc.). The gradual defundamentalization of science creates the prerequisites for the loss of the basic subjects of science and its methodological foundations.

In such conditions of methodological "waddling", a sharp increase in the growth of knowledge during the 20th century led to the erosion of the methodologies of scientific research. Under the onslaught of ideology, this process manifested itself clearly in the humanitarian field. In addition, the level of development of modern technologies and service maintenance of a technological tool has ceased to require from their consumer a deep knowledge of how this tool works. It is enough to finally get the desired result.

Global economic instability, coupled with political disdain for humanitarianism, has created another feature of the modern development of education systems. It's a limited resource. The limited financial resources also give rise to the limited technical resources, life support, and personnel. In this regard, it is very difficult to build any assumptions, since we go beyond the scope of a strictly theoretical order. However, it seems to us that some changes in support for the development of educational systems will begin to occur on the part of States. The focus on strengthening the national-state system of values, which we observe today in the social and political processes, will inevitably require strengthening the economic base of the entire education sector.

In addition to the traditional circle, in the process of developing the education system, new problems will also become acute. The most important of these problems will be the differentiation of education along territorial and regional lines. The point is that no Internet resources can make up for the lack of developed social and cultural as well as educational infrastructures, a certain kind of intellectual and mental atmosphere and social environment in one or another territory. In addition, even in developed countries there is a large number of territories where, for various reasons, there is no access to the global network itself. At the same time, the need for basic education will continue to grow.

The reforms of the education system in Russia have been in place for more than a quarter of a century. They were and are contradictory. The problem is that the same declared determinants, sometimes connecting completely incompatible directions, have become a common place in reflections on the reform of Russian education. These are fundamentalization, and informatization, and universalization, and humanitarization... But all of them remain unaddressed attributes that are assigned to the general concept of "education". For example, what is the informatization of education? If we are talking about the system, this is one thing, if it is about the educational process, it is something different. The higher the degree of specificity, the more efficient the transformation process. But this specificity is not there. Fundamentalization corresponds to one or another content of knowledge, and informatization is mainly understood as a certain way of organizing the educational process. This necessitates a clearer definition of the subject in the structure of the concepts of education, with which, first of all, the corresponding directions of its reform interact.

4. Purpose of the Study

The purpose of the work is to reveal the methodological grounds for studying education as an element of social and cultural reproduction; to develop and theoretically substantiate the tools for managing the paradigmatic specifics of the development of education.

5. Research Methods

Research methods: the theoretical and methodological basis of the research was formed taking into account modern ideas about the need for an interdisciplinary, metasytem, and transdisciplinary understanding of modern humanitarian problems. It is based on philosophical propositions about the universal connection, mutual conditionality and integrity of the phenomena and processes of objective reality, about the social determinism of activity and the creative essence of the individual, who is the subject of the cultural and historical process. At the level of specific scientific methodology, we relied on the traditions of the Ufa scientific school Pedagogical Cultural Studies.

The leading methodological basis is the culturological approach, which considers the human world in the context of its cultural existence, in the unity of the axiological, personal-activity, personal-creative, dialogue and other aspects of culture.

As regards the tools used in the study, structural-functional and structural-typological methods were used.

Also, the following methods of formal logic were used in the work: analysis and synthesis, induction and deduction, hypothesis formation, generalization, comparison, abstraction, modeling, and forecasting. A system of theoretical methods of working with literary sources was involved, including the study of regulatory and policy documents in the field of education.

6. Findings

From the standpoint of the study, it can be argued that liberal education will eventually occupy an elite position, but it will be built on the principle of two levels - regional and international (or global). In terms of anthropological and biological areas of knowledge, there will be a shift towards humanitarian content, associated with the search for answers to the question of the essence of man as a phenomenon (Dolnik, 2004).

The near future will ramp up the processes of developing a socio-conforming and culturally-conforming education. These changes will affect both the standards, the content of education, and pedagogical technologies. Pedagogical technologies of vocational education, higher education and the system of additional education, which are aimed at developing the personal qualities of students, will be in demand, priorities in them will be given to socio-conformity. As for the structure of education, in the near future it will develop within the framework of global trends. Clusters associated with the preservation of regional education will only be able to find support in the next decade, when there will be an almost complete change of specialists formed on the basis of old standards, and the new generation will demonstrate incomplete consistency and competence. As a result, education standards will receive a new impetus for development.

Nowadays it is impossible to cover the entire list of scientific problems, especially those of a humanitarian nature. In order to be "in the swim" of the changing state of scientific thought, it is necessary to monitor the flow of new materials daily through all channels, which is impossible. This provokes a gradual loss of the fundamental and methodological foundations of knowledge. It can be assumed that the fundamental forms of both knowledge and its accumulation will not only stand out in a

special elite-educational zone, but will also take the place of some kind of educational superstructure. Such a superstructure will inevitably lose its mass character, and its elitism will be not social, but intellectual.

7. Conclusion

It is believed that in the future it will be expedient and important for pedagogical practice to develop measuring materials to determine the level of mastering the existing competencies of individuals, formed due to spontaneous forms of acquiring social experience. It is likely that pedagogical paradigms will be formed including vectors for such spontaneous education.

Education is increasingly acquiring the character of one of those spheres of life of the society that provide qualitative changes and predetermine its future structure. From this point of view, the leading qualitative characteristic of modern education is its "leading" nature, which allows to form a social and cultural potential and the ability to model the processes of development of society as a whole, laying the foundations of an appropriate culture of the individual. All this adjusts the role of education as a specific social and cultural system; the role that it has been losing throughout the last century.

The foregoing fully applies to the educational situation in modern Russia. First, even taking into account the tendencies of its reform, it does not resolve the emerging contradictions associated with the new social and economic and cultural and educational conditions as well as the needs of the development of society and the individual. Secondly, the reform processes clearly do not affect the essential aspects of Russian education, gliding over its institutional surface. Therefore, the ongoing crisis of education in Russia is expressed not so much in material and financial impoverishment as in the uncertainty of the goals, content and nature of education itself. If in the near future the theory and practice of Russian education are not defined with conceptuality and structure, and the state does not show the will to interact with the entire education system as a social and cultural process, modern pedagogical theories for the reform of Russian education will remain only theories.

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