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TO THE QUESTION ABOUT EASTERN AND WESTERN PHILOSOPHY OF EDUCATION: SIMILARITIES AND SPECIFICS

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***Abstracts.** Consideration of the Eastern and Western concepts of education in the aspects of similarities and specifics is connected with the search for holistic knowledge about education that provides people with cultural, educational, spiritual and moral potential, diverse socialization and dignified, non-conflict existence in society of the XXIst century. Methodological basis for understanding the integration process is a thesis about the dialectical unity of education and society. Education has a little chance for successful development without social*

conditions as well as society cannot progress without educated people that were brought up by integrated system of education that takes into account the best achievements of the Eastern and Western educational experience. Information technologies now bring methodology, training experience, teaching people in schools as a common heritage of all the countries of the world, thereby causing the formation of a unified educational space and the need for philosophical rethinking of educational processes.

Key words: Eastern and Western philosophy of education, educational strategy, tradition and innovation in the education system, adaptive capacities.

К ВОПРОСУ О ФИЛОСОФИИ ОБРАЗОВАНИЯ ВОСТОКА И ЗАПАДА: ОБЩЕЕ И ОСОБЕННОЕ

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***Аннотации.** Рассмотрение концепций образования Востока и Запада в общих и особенных аспектах связано с целью поиска целостных знаний об образовании, обеспечивающих людям культурно-образовательный, духовно-нравственный потенциал, разностороннюю социализацию и достойное неконфликтное существование в обществе XXI века. Методологической основой осмысления интеграционных процессов является положение о диалектическом единстве образования и общества. Образование имеет мало шансов на успешное развитие без благоприятных социальных условий, также как и общество, без образованных людей, воспитанных интегрированной системой образования, учитывающее лучшие достижения Восточного и Западного образовательного опыта. Информационные технологии сегодня делают общим достоянием большинства стран мира методики, опыт обучения и воспитания людей в учебных заведениях, современных обуславливая становление единого образовательного пространства,*

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диктующая, тем самым, необходимость философского переосмысления образовательных процессов.

Ключевые слова: Философия образования Востока и Запада, образовательная стратегия, традиции и новации в системе образования, адаптационные возможности.

Philosophy can successfully produce the creation of new directions in scientific research only in the case when it will consider the development of education in the context of community development along with the study and deep comprehension of the Eastern and Western educational systems' experience in their mutual and reciprocal movement towards each other. This will allow deeper rethinking of the status, organization and content of training and education to identify educational strategy that will respond to the needs, capabilities, and human resources. However, the convergence of Eastern and Western educational traditions is a complicated and a controversial process. Firstly, the educational traditions significantly differ from each other. While the Western tradition announces the formation of the active person as the goal of education, the Eastern culture emphasizes the spiritual development of the personality, the idea of self-improvement. While the collective responsibility, respect for elders, patriotism are primary values for the Eastern cultures, for the Western cultures they are secondary or insignificant. From the Western culture's point of view, human activity is directed outward to transform objects rather than the individual.

It is well known that the basis of Western philosophy of education is the idea that knowledge, especially science, reason and rationality are the panacea for all problems; in addition, it is normal to idealize the possibilities of the person as active creator. As a result, an aggressive civilization has been developed which is based on the ideas of technological intervention into nature. Informal-formal transformation of educational technologies plays a crucial role in the education development; education is primarily focused on innovation. In other words, we see a purely utilitarian, pragmatic and rational education where peace and nature are considered as the scope of person's power application. Western civilization is becoming more and more technological, and at the same time the teacher is increasingly playing the role of a tutor (a coach).

In the Eastern tradition the vector of human activity is directed to the personality him/herself and to the self-education. The purpose of the Eastern person's education is his/her introduction, inclusion into the traditional lifestyle and to the adequate system of values. In other words, the Eastern society is oriented to the traditions in education; changes in the Eastern educational practices are associated with the individualization of knowledge systems but with the obligatory saving the basic social and ethical principles and traditions. The status of knowledge is very high there. Knowledge is the insight into being; the purpose of knowledge is liberation from suffering. The internal knowledge has a higher status than the external one;

it helps intuition in human cognition. The teacher, the “sage” is the source of knowledge [1, pp. 61–75].

While comparing the Eastern and Western educational systems, it is appropriate to raise the question about the specifics of their succession, civilization and socio-cultural changes. “Comparative analysis of the inheritance mechanisms in Eastern and Western educational systems indicates the presence of significant differences between them. In the West content-formal transformation of educational technology plays a decisive role. The quality of knowledge has a subordinate position and it has a function of additional means for changing technological component of educational practice. Succession is provided mainly through the formal consolidation of broadcast values. Each historical type of the Western society meets the mandatory minimum of knowledge which has a strict formal order. In the Eastern educational systems specifics of education lies in the fact that succession is primarily achieved through the preservation and reproduction of the basic civilizational principles, knowledge and values that are at the same time the basic principles of training and upbringing. The main method of these principles’ reproduction is individualization of the basic knowledge systems’ condition” [2, p. 49]. In other words, education is a reflection of the underlying foundations of the society and its entire culture. In present time it is important that in the context of global financial crisis and many social institutions’ self-destruction the educational system did not only survive but also showed its high adaptive capacities; instead of a unified education a variety of organizational and substantial forms emerged.

Russia has a special place in the interaction between East and West: Russian traditions and mentality have Eurasian specificity. Russian mentality includes, at the same time, Western rationalism, empiricism, scientism and the main characteristics of oriental learning. We can probably say that nowadays there are two opposite directions in the philosophy of education: the direction of scientism and the direction of anti-scientism. The first (scientific) direction focuses on the rational nature of education based on the achievements and inventions of modern science. The second direction (anti-scientific) criticizes scientific and technical progress for the global problems that it produces. The second direction followers believe that modern pedagogy reflects the structure of Western society including the governmental force for getting education, the suppression of personality in students, severe struggle for a high position in the social hierarchy. “If you compare the whole Western and Eastern styles of learning and educating from the position of their applicability to the Russian educational system it should be noted that Russian traditions and mentality have Eurasian specificity. Russian mentality naturally incorporates Western rationalism, empiricism, technologism, scientism, and <...> as the main characteristics of oriental learning and knowledge. <...> It is important to use the cultural and historical traditions of the Eastern and Western civilizations for the Russian educational system. Such a creative synthesis is

completely adequate to the Russian mentality traditions <...> On the ground of the Russian educational tradition, Eastern and Western knowledge systems can be consistently integrated preserving their specificity and increasing the potential for their interaction with other experimental systems [2, p. 53].

Modernists considered education from their own specific point of view and were quite skeptical about the current system of teaching and they thought that all elements of upbringing should be removed from education (Foucault). Such point of view that is connected with the statement about didactical system's development in education and about necessity of this system exchange to the "language games" plurality was suggested in the XXth century and it is still topical (Gadamer, Wittgenstein). In the epistemological context this approach implies abandonment of the concept of "truth"; knowledge is considered not as the reflection of the objective reality but as a sign of the replacement by which the pedagogy is transformed into an "operator's art" [3, pp. 51–52]. According to the logics of postmodernism, student and teacher (in the absence of any obligatory norms) establish sovereign relations as equal partners in the educational activity (the language games, visual perception). According to postmodernists, it is necessary to form the "emancipated" personality who is freely oriented to the contemporary culture and is adapted to the mass consumption society.

One should remember that since the XVI century new principles of economic activity were developed in Europe; they have become universals of Western culture; and they serve currently as the planetary guidelines in the relationship between person and nature. Expansion of these universals has led to a philosophy of consumerism which is deeply entrenched in the mass public consciousness. Due to colonial policies and successful industrial revolution, Europe offered a certain standard and an example of comfortable living arrangement to the world. As a result of mass media development, this stereotype has been replicated all over the world. The Western system of education (as a part of the stereotype) has become dominant in the educational concepts. It seemed that this system of education led to success in all spheres of public life. But it is a myth. The Rome club's experts' calculations showed that there is a little possibility of achieving the "Western life quality" across the globe. It is difficult to reach the level of welfare for even two dozen of the most developed countries (the "golden billion") for the following reasons: firstly, because of the limited global natural resources, and secondly, because of continuing anthropogenic destruction of biosphere which is increasingly irreversible. If the developing countries start using raw materials in the same proportions as the developed nations there will be an environmental collapse. Thirdly, all countries that have reached a high level of life quality do not want to reduce or at least limit their needs [3, pp. 57–58]. Consumer society based on private ownership and market economy encourages the education development according to its own image and likeness. But the constant growth of needs gradually overloads the planet and limits the number of people that can satisfy them. In the developed countries education is increasingly transforming from the act of gratuitous transfer of

the accumulated cultural experience into a cost-recovery consumer service. Thereby, the role of education is diminished to the role of a service provider and in reality its principle of universal accessibility is eliminated. This process is now happening in Russia. It is unlikely that such a society will be able to create the education system that can undermine its liberal selfish basis. Philosophical community has a mission to develop such a concept of social development and education that will not support the adverse consumer education standards. This concept should be based on universal values affirming a type of a monopolar and conflict-free society. We emphasize again that the analysis of these issues must become an integral part of contemporary philosophy of education.

It should be noted that modern tendencies in the general and special aspects of the philosophy of education research include the issues of educational institutions standardization and quality assessment. The openness of the educational environment which is forming now in the globalizing world and the apparent tendency toward standardization lead to the increased competition between educational and research centers for the preferred location in this space. In this regard there is a need for objective possibility in the assessing universities' capacities in quality education.

By the beginning of the XXI century "ranking industry" with its research institutes and independent experts had been formed. In 2003 the Institute of Higher Education of Shanghai University for the first time published an academic rating of five hundred leading universities around the world, and now it is updated annually. In 2004 the project *Webometrics* was launched that determines the score of rating on a large number of parameters of four thousand high education systems of the planet. According to *Webometrics*, now Russia has fallen down from the 25th score to the 75th score. Russia is behind such recognized in the field of science and education Western countries as the U.S. and Canada. But Russia is also inferior to China, Singapore, Hong Kong, Taiwan etc. Russian universities are particularly untenable in the field of research [3, pp. 62]. It is obvious that quality education is possible only if curricula and research practices are analyzed.

Thus education in Russia faces a choice; we should note that by education we do not only mean a social institution, but it is also the sphere of spiritual production. Mainstream technogenic civilization with its worsening environmental and social problems naturally dictates the requirements for the systems of education. Computer equipment frees the human mind from the elementary operations and opens new opportunities for the human intelligence development, but the educational process is increasingly influenced by pragmatism. Creation of the new post-non-classical picture of the world with the humanitarian comprehension of basic life concepts and consciousness will help to develop a common and acceptable to the East and the West assessment criteria.

It should be emphasized that there are fundamental contradictions in the goal-setting of the contemporary sphere of education. So, in the theory of education the goal of education is declared and proclaimed as the formation of the creative,

tolerant, adaptive person that is capable to find its place in the modern rapidly changing world. In practice, it is not a process of forming the personality but it is a process of the person's adaptation to the current educational system and to the market, it is the transformation of education into the "educational services market". "Adapting education to the market" is now the system of the people's reproduction for the labor market. Both these goals (the formation of adaptive personality and educational system's adjustment to the market) are included in different educational paradigms, and reflect different cultural epochs [4, pp. 31].

The idea of the educational systems adaptation to the market and transformation of education into the educational services' market represent the tendency of the previous era [3]. If the current goal of educational development is to modernize the educational system, then we notice the lag of this system. Modernist logics of the modern educational system includes the objective for preparing the workforce that is necessary for the use of modern technology in the modern material production which is not compatible with the idea of identity formation, focused on the cultural content of the era. The person who is trained on the foundation of cognitivism by means of programmed instruction must be substituted by the socio-moral, self-developing personality. Such a personality can only be formed by Humanities education which is built on the principles of universal values priority, human life and health, and respect for others rights. The logic of this argument makes you think that modern announcements in favor of "innovation" and "innovational education" are actually a modern paradigm of the yesterday paradigm [5].

We cannot destroy culture for the sake of the developing market in Russia, the main task of the national education policy today is not modernization of the educational system. The main goal of our educational system is not the improvement of training, educational methods and techniques, because such improvement is permanent and it is a permanent process. The main goal of the Russian educational system is addressing to the solution of the issue about content and general orientation of education to the national culture [6]; it is necessary to create decent conditions for scientific and teaching staff, but special attention should be paid to the formation of the cultural level of our youth. It is a specificity which is attributive to the new philosophy of education that analyzes modern global and regional tendencies of the Russian educational system.

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RUSSIAN ORGANIZATIONAL CULTURE BETWEEN EAST AND WEST: ETHNOGRAPHIC APPROACH

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***Abstract.** In the article the comparative analysis of Japanese, Chinese, American, German and Russian organizational cultures is carried out. The role of Russian organizational culture on the global scale is revealed. The author assumes and proves that Russian organizational culture should be developed according to the Eastern model because of their orientation to traditions and similarity of their values.*

***Key words:** Organizational culture, organization, education, globalization, values, ethnographic approach.*

РОССИЙСКАЯ ОРГАНИЗАЦИОННАЯ КУЛЬТУРА МЕЖДУ ВОСТОКОМ И ЗАПАДОМ: ЭТНОГРАФИЧЕСКИЙ ПОДХОД

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***Резюме.** В статье проводится сравнительный анализ японской, китайской, американской, немецкой и российской организационных культур. Выявляется роль российской организационной культуры на международном уровне. Автор предполагает и доказывает, что наиболее близкой для российской организационной культуры является восточная, так как обе культуры ориентированы на сохранение традиций и имеют общие ценностные ориентиры.*

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