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## THE WORLDVIEW FOUNDATIONS OF MODERN UPBRINGING

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**Abstract.** In modern conditions of social development, a philosophical analysis of the worldview foundations of modern upbringing is extremely topical; the nature and the purpose of education in the context of formation of the person's worldview are substantiated. The author shows that the change of values ("money is the only true value") leads to a number of threats for the society, educational system and the state as a whole. Therefore, it is necessary to reconsider the axiological aspect of the worldview foundations of upbringing. It is necessary to restructure the system of upbringing to return the main cultural function to it.

**Key words:** Upbringing, education, society, worldview.

## МИРОВОЗРЕНЧЕСКИЕ ОСНОВЫ СОВРЕМЕННОГО ВОСПИТАНИЯ

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**Аннотация.** В статье анализируется вопрос о том, что в современных условиях развития общества исключительно актуален философский анализ мировоззренческих основ современного воспитания; обосновывается сущность и цели воспитания в контексте проблем специфики формирования мировоззрения личности. Автор показывает, что смена ценностей («деньги – единственная подлинная ценность») ведет к ряду угроз, как для общества, так и для системы образования и государства в целом. Поэтому необходимо переосмыслить аксиологический аспект мировоззренческих основ воспитания, обеспечения перестройки системы воспитания с точки зрения возврата ему главной культурной функции.

**Ключевые слова:** Воспитание, образование, общество, мировоззрение.

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The current social situation requires a new approach to the analysis and solution of the problems of formation of the upbringing conception, because the ontology and axiology of the transition to market relations with the priority of financial capital in all spheres of life have formed a new social reality. The younger generation's upbringing and transmission of the fundamental contemporary social values require a focused non-standard solution to the problem of preserving the cultural and spiritual imperatives.

An explanation of the philosophical foundations in the upbringing concept is necessary due to dynamic development of the educational system where along with some positive tendencies there exist also a number of problematic aspects. These aspects include the following: the growth of hypertrophied rationalism, development of antisocial behavior among young people, the priority of financial and mercantile values in education, etc. All these factors in whole indicate the fact that in the philosophical analysis of the worldview foundations of modern education the substantiation of the nature and purpose of education are central problems in present time [1].

The philosophical problems of education in modern conditions are complex and interdisciplinary in nature and can be adequately analyzed only with the use of methodological apparatus of modern philosophy in general and of the philosophy of education (as a section of social philosophy), in particular; because they are the most adequate, effective theoretical and methodological basis for researching the problems of upbringing and formation of the person's worldview in the present conditions in Russia. However, the problems of philosophical foundations of upbringing are more often studied not separately but in the context of the general problem of the whole education. Such approach is both an advantage and disadvantage of the upbringing problems research.

It is an advantage because it is possible to analyze the ideological perspective in the context of general education adding breadth of material to it and connecting it with the axiological aspects of the educational sphere. Such approach to the analysis of the worldview foundations of upbringing in the context of the overall perspective in the whole system of education often leads to a substantial lack of analysis – “missing” the proper perspective to the formation of the human worldview among other problems and issues of educational sphere. This is especially true for the current state of research where due to the existing realities and social imperatives the priority is often given to the study of “technical” issues of education.

In present time, there is a necessity and possibility of a socio-philosophical analysis of the philosophical foundations of upbringing as an integral part of the philosophy of education because it is a theoretical platform for understanding the educational concepts. It should be noted that by education in the context of the human worldview formation we understand the purposeful creation of social conditions (material, spiritual, institutional) for human development (one's abilities and potentialities); purposeful training of the person for living in the

present and future society that is carried out through a specially created state and social structures, controlled and corrected by the society.

An analysis of education through the “development” category allows to explore the most important issues of formation of the worldview educational foundations; particularly, the role of social environment in the upbringing of people and in the processes of socialization [see: 2]. The specificities of philosophical analysis of the worldview educational foundations can be found in the approach to the study of general social subsystem which provides reproduction of humans’ sociality that allows to reveal general philosophical regularities of the students’ world outlook development, to establish the meaning and content of ideological upbringing in the context of a certain historical period of social development.

History confirms that the nature of the worldview component in education in different periods of the Russian society’s development has been mixed [see: 5]. For example, the state power in the post-revolutionary period in Russia paid considerable attention to education. Since 1917, the young Soviet government’s attitude towards education as a value had a contradictory character: on one hand, in the conditions of cold and hunger, destruction and war the party and government (according to the documents) focused their attention on education and upbringing because the young country needed specialists and simply the literate people. On the other hand, there was a strong politicization of education: political and ideological orientation to the formation of the person’s worldview was clearly shaped. Deformation of education and upbringing as values happened according to political and ideological order.

The tendency of politicization in the field of the worldview education prevailed approximately since 1930-s until 1960-s. The 1960-s “otpepel” (“thaw”) period held to the slogan of the totalitarian system dismantling. However, the ideological “liberation” of the person in this period happened neither in political spheres nor in economic and social spheres. The basis of the ideological concept was the principle of priority of the social over the personal (it was not focused on revealing the humanity in the person, but merely served a social order for the preparation of the productive forces). Consequently, the person whose ideological basis is the function of an executor cannot become a basis of the society transition. It is necessary to point out that the economic, social, political, spiritual and cultural progress can be achieved only by active, independent and enterprising individuals (bright personalities) that have extraordinary way of thinking, can make decisions independently and realize them creatively.

It should be noted that, for instance, in Russia in 1990 the basis of the ideological foundation was the principle of market orientation as a universally accepted fact, and that was proved by the practical measures of new government: liberalization, privatization, the replacement of free social services by commercial services, etc. in all areas (including the educational system). Therefore, to form the young people’s worldview we need a clear understanding of the value priorities

in Russian education, the perception of the person's ideological orientation to support the construction of free, democratic, civil society in Russia and the legal state. The axiological aspect of ideological foundations in upbringing requires reconsideration of the upbringing system's state and restructuring of the upbringing system in terms of returning the main cultural function to it.

We believe that the worldview foundations of modern upbringing as a system of qualitative characteristics of the personality are formed under the influence of geographical and climatic conditions, socio-historical and ethnic situations, and philosophical, religious and educational ideas. In the holistic unity, the ideal national representation of the person's qualities is concentrated where the "eternal" and historically conditioned values are mixed. These qualities have been supported by the national traditions during thousands of years, and they are the core components of the human personality. The values change, the norms change, the educational goals are corrected but during modernization of the national educational ideals the worldview that is focused on the personality remains the same. The personality's worldview is determined by spiritual and moral values of upbringing which are directed to the implementation of the spiritual and moral aspirations of young people, it includes understanding of the spiritual potential of Russia, its culture, morality and ideals. Without development of innovations in the cultural, spiritual and moral education, the creative, spiritual and moral personality's upbringing that is adequate to the current society's requirements is impossible. The threats such as socio-economic instability, criminalization of drug addiction, the fall of moral values and decline of patriotism can be overcome by forming ideological and moral values when the ideas of culture and humanism run through the entire educational process. The ideological basis of education must be the perception of social morality by the youth, overcoming the manifestations of spiritual impoverishment.

Let us consider the positive and negative influence of market relations on the structure, function, and content of modern upbringing system and the formation of personality's worldview in Russia. Firstly, as we have emphasized above, liberalization, the transfer to the market economy and deregulation of economic and social spheres change the status of the educational system as a public institution. Education today is actively evolving into a sphere of service, and its final product becomes a commodity. The tendency of education's transformation into commercial education is growing, being accompanied by the "withdrawal" of the state from the sphere of education. However, further differentiation of the population in terms of availability of the quality education is observed, and it influences the ideological settings of the youth and leads to serious social consequences.

Secondly, a lot of new types of institutions (along with traditional schools and universities) have appeared: private institutions, elite and elitist schools, gymnasiums, lyceums, distance learning centers, open universities, etc. On

one side, they create new opportunities for satisfying the growing educational demands from the population; but, on the other, there is a rapid loss of quality in education (lack of quality training programs, inadequate training of teachers, etc.) and, consequently, the lack of order in education and in educational work with young people, which certainly affects the formation of the youth's worldview.

Thirdly, there is observed now the transition to a system of continuous learning (learning throughout life). However, due to the dependence of this transition on market economy, the gap between those who succeed in the labor market constantly improving their skills and those who are hopelessly behind it having no time to keep up with the rapidly growing professional demands constantly increases.

Fourth, the process of the education system's unification actively continues as well as the process of the international qualifications recognition. But it should be noted that this unification conceals the danger of losing the national cultural and historical identity and collapsing the Russian educational traditions. This may negatively affect the mental characteristics of the modern person's worldview formation.

Fifthly, being caught into the orbit of total consumption, education has to practice one-sided, single, non-systemic, non-integrative forms of subjectivity reproduction limited by the individual's professional skills that is claimed in the labor market. There is a request for the partial individual: the qualified employee-executive (specialist).

To form the worldview of the modern youth, it is important to take into consideration the fact that the main consumers of education are business, society, and state that pursue different objectives as consumers. For business, the structures of education are a means of consumption that provides circulation of capital that is in the minimum collection of the employee's competencies. The general cultural and ideological preparation from the business point of view is considered as optional additions to the professional educational program.

Therefore, the discrepancy between the low level of education, non-formed worldview on one hand, and the subtle mastery of the specialty on the other is a reality of the present social system, where most professionals perform their routine local functions as the cogs of a giant socio-technical machine without even realizing the role of these functions in the performance of the whole. On the contrary, the cultural ideological role of education as a mechanism for the formation of the integral personality is lost. The most significant component, general education (as a holistic process of upbringing and training) which forms the philosophical value orientation is disappearing from the content of education [see: 3]. Notably, the general education develops human capacities that are in demand in any activity that relays basic life values, helps to speed up the person's socialization.

The general education has an everlasting nature; its meaning and value that appear once and become timeless construct the basis of culture in any society.

If the efforts of the educational system focus on raising the ideological culture of high morals, healthy life-style, introduction to positive values of national culture then it will help to solve important problems of our society such as deviational problems of the modern younger generation [see: 4]. The deviation that is generated by the material stratification, outrage of television and Internet, laxity of parents, poverty and hunger, social intolerance and aggressiveness of teenagers cannot be overcome only by the law enforcement structures. We need the united efforts of all civil society institutions, especially families and schools. In other words, without educated and well-conducted people with the formed positive worldview for the society, society loses opportunities for its development.

We emphasize once more that pervasive change in the system of norms and values of the society where “money is the only real value” is happening now. Such ideology for any country may become the most severe loss. The contemporary loss of connection and communication between generations is a danger, when in the eyes of the younger generation the older generations’ life is devaluated. The society once again will have to pay for forgetting the old truth: nothing is broken so easily and does not recover as hard as a spiritual and moral worldview value.

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