
TEACHING PHILOSOPHY: THE PROBLEM OF COMPLIANCE OF THE SPECIFICITY OF THE EDUCATIONAL DISCIPLINE WITH THE REQUIREMENTS OF THE STATE STANDARD

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Abstract.

In the work, the authors rely on the assertion that the main and most important function of philosophy in society is the worldview function. However, the latest edition of the state standard of higher education has replaced the requirements for the formation of an ideological and civic position with the development of the ability for systematic and critical thinking. According to the authors, this significantly narrows the potential of philosophy as an academic discipline, since thinking is an integral element of the existing personality, and not vice versa.

The paper shows that the target setting in the teaching of philosophy, focused on the development of students' personal qualities, corresponds to the main problem of philosophical knowledge. At the same time, the anthropological aspect, supplemented by onto-epistemological topics, contributes to the formation of the methodological culture of the future specialist. The authors note that such features of philosophical knowledge as rationalism, logical evidence based on the empirical data of the natural sciences, critical interaction between philosophical concepts in the spatio-temporal continuum, will solve the problem of developing the student's thinking, which does not seem to be the primary goal of teaching philosophy at a university, but a task subordinate to it.

Key words.

philosophy, worldview function, competence, the goal of teaching philosophy, the content of the philosophy course, the methodology of teaching philosophy.

Introduction

The writing of this article is caused, according to the authors, by the urgent need for discussion by the philosophical and pedagogical communities of the problem of the formation of a humanitarian culture through the study and teaching of philosophy. The humanistic values that philosophy developed throughout its

existence influenced the development of the spiritual culture of society, contributed to its moral improvement, concentrating the attention of society not on momentary, but on eternal values. Based on the principles of rationality, evidence, generating universal categories, philosophy contributed to the development of scientific knowledge, without which we cannot imagine the modern world. This is of particular importance for university youth, since it is the universities that create the culture of the nation, lay the foundation for the future of the regions and the country. After all, that system of values, ideas, behavioral attitudes, formed within the framework of higher education, will work as a picture of the world, in accordance with which this generation will live, work and govern the country tomorrow.

The study of philosophy at a university is an object of reflection for many philosophers who are faced with the new realities of transforming universities, when everything is aimed at the pragmatic results of the university. As our analysis of works on this problem showed, most of these works are of a particular nature and are devoted to certain aspects of teaching philosophy. They consider the methodology of working with the text and the categorical apparatus of philosophy [19; 25], the characteristics of individual methods that contribute to better teaching of philosophy are presented [3; 7; 5]. A number of scientists explore the problem based on the principles of pedagogical didactics [5; 9], which allows them to consider the issues of teaching philosophy more comprehensively and systematically. The problem of the content of the university course of philosophy is also the subject of understanding of teachers [2; 8; 16]. Recently, considerable attention has been paid to the problem of a competency-based approach in teaching philosophy [9; eleven; 15; 25]. At the same time, almost every author cannot ignore the issue of the need to teach philosophy in a non-core university; individual teachers devote their articles to this ([1; 12; 14; 23] and others). However, philosophers (as well as teachers of philosophy) would not be such if they did not consider the problem of teaching philosophy from a broader conceptual position. The work of V.Yu. Kuznetsova "Philosophy of Teaching Philosophy", in which the author, depending on the goals of teaching and understanding the essence of philosophy, offers a non-classical model of teaching based on the subject-subject model of the relationship between the teacher and the student, where the teacher must "provoke, induce and stimulate the philosophical thought of students" with based on their personal experience and education [10. P. 79] and where knowledge is a tool, not a self-sufficient goal. This approach seems to be a certain ideal,

requiring great efforts from the teacher of the philosopher, turning the learning process into a creative workshop, in which there is a place for homework and fundamental knowledge. But to a greater extent, it requires the teacher's ability in the course of a dialogue with students "to draw an elusive line between intelligence and stupidity, meaning and nonsense, error and delusion" [10. P. 79]. However, it cannot be otherwise, because, in its essence, philosophy is an understanding not only of what is, but also of what should be.

Main part

The reality of modern education forces teachers of philosophy to introduce a competency-based approach into the learning process, which is enshrined in educational standards in all areas of training and has approved philosophy and the competencies corresponding to it as mandatory.

Among the works devoted to this issue, the study of Professor A.I. Subetto, where the ontological foundations of the competence-based approach are revealed in the whole mainstream of Western and national educational traditions. The author shows that competence and competence should be considered in conjunction with such concepts as quality, property, skill and quality of a person. According to A.I. Subetto, "competence" and "competence" are secondary categories in relation to the categories "quality" and "property" [22. P. 104], since the competence possessed by this or that person carries "the meaning of the "measure of quality" and the "degree" with which he is able to realize his knowledge and skills" [22. S. 104]. Mastery is interpreted simultaneously as "a form of manifestation of competence" and "a form of formation of competence" [22. S. 107]. The quality of a person is determined by the quality of education. Secondly, the author notes that in the connection between competence and competence, competence is "a set of potential properties ... of a graduate", and competence "is not just a set of competencies, but a set of competencies updated in certain types of activity" [22. S. 114]. Finally, A.I. Subetto points out that the ontology of the competency-based approach is secondary to "the economic ontology of education in Europe and the United States based on the principles of market fundamentalism and the global system of free movement of capital", which is actually focused on "the destruction of the diversity of mankind and historically built them ... the diversity of cultures, ethnic groups, civilizations, education systems, i.e., the unification of mankind" [22. S. 116]. This is a false path. If, within the framework of teaching natural sciences and technical disciplines, one can agree to a certain extent with the need to apply a competency-based approach, then humanitarian

knowledge cannot be limited by the framework of competencies. Constant changes made to the structure and content of competencies also do not contribute to the quality of teaching, since any change requires a new emphasis in terms of content and especially the methodological aspect. A different formulation of competence dictates other forms of tasks, and types of interaction between the teacher and the student. The formation of new ways of presenting the material, the development of methodological techniques, the change of assignments require considerable effort and time from the teacher and cannot be carried out in a year or two. However, being within the framework of the higher education system, a teacher of philosophy must and is forced to take into account the existing situation to one extent or another and respond to it, minimizing the shortcomings of the competence-based approach with his professional preparedness, the ability to separate in reforms in general, and in education in particular, opportunistic aspects. from unshakable, time-tested foundations.

In scientific publications that consider the formation of competencies in philosophy in technical universities, the authors pose a number of consistent questions: "What to teach? How to teach? Why teach? [5. S. 66; 21. S. 126]. In other words, the question of content is affirmed in the foreground, then the problem of methodology is investigated, and last of all, the goal of teaching philosophy is set.

From the point of view of the essence of philosophical knowledge, the primacy of the question of the content of the taught subject is undeniable. But it is precisely the specific features of philosophical knowledge, such as high theoreticalness, generality, ambiguity of answers, that cause a negative attitude towards philosophy on the part of students. Therefore, the primary task that must be addressed in each lesson is to overcome the negative attitude towards philosophy through the disclosure of its significance for each person. That is, we should first of all talk about the goals of teaching and studying philosophy. Awareness of the goal makes a person neglect the circumstances, the amount of effort and time spent to achieve it. It is the end that determines the content and the means.

The goals of teaching, defined administratively, must coincide with the goals set by the student receiving higher education. It is at this crossroads that the aims of teaching philosophy and the aims of studying philosophy coincide.

If the concept of competence can be formulated quite formally as a list of what a university graduate should do in the professional sphere, then competence "is an integral indicator of the status of a person, formed at the intersection of its special professional characteristics and social (including moral) features" [11. S. 62].

Philosophy as an academic discipline and as a form of culture in the preparation of a future engineer works precisely in the context of competence.

Philosophy has the ability to manifest itself where natural scientific knowledge is still impossible, but there is a cognitive interest. N.A. Berdyaev pointed out that only mastering the cultural achievements of the past enables a person to become a creator. But the assimilation of the culture of previous eras can fetter the creative impulse of a person, as it loads his consciousness with ready-made samples and ideas, making it difficult to create a fundamentally new one. However, it is philosophy that plays a heuristic role in the development of the natural sciences and makes it possible to overcome the crises of scientific knowledge that periodically arise in the history of science. Lee Smolin argues that the reason for the sharp slowdown in the growth of physical knowledge is the ideology of pragmatism and instrumentalism that is currently dominant in physics. "This style is pragmatic and realistic, it encourages virtuosity in calculations. ... But this is extremely different from the way A. Einstein, N. Bohr, W. Heisenberg, E. Schrödinger and other revolutionaries of the 20th century did science. Their work arose from a deep reflection on the most basic issues of the environment - space, time, matter, and they saw that they were part of the broad philosophical tradition in which they were at home. 132].

Relying on doubt as the most important tool in the process of cognition, philosophy contributes to the consideration of any issue in a broader context, accustoms to non-standard thinking, a pluralistic and systematic approach in the study of scientific problems. In other words, the philosophical foundations of science are the most important factor in the formation and development of science.

Modern requirements for the training of specialists require involvement in scientific activities already at the level of bachelor's and master's programs. This makes it possible to single out students capable of scientific work, further orienting them to enter graduate school, where science will become their professional activity. Before that part of the students who will be involved in production, scientific problems of an applied nature will inevitably arise. But without fundamental science, which is the basis of modern technologies, it is impossible to successfully and promisingly solve applied problems.

Already at the dawn of its formation, philosophy became "a superscience ... having transformed a huge amount of knowledge on the basis of rationality, evidence, and general accessibility and raising cognitive activity to a qualitatively new level", developed "for all future sciences not only the general foundations of

theorization, but also made it the norm obtaining new knowledge ... as a value" [11. S. 63]. Understanding knowledge as a value will prevent the future specialist from dividing knowledge into necessary and unnecessary. Moreover, a specialist standing at the beginning of his professional development cannot fully realize the need for the whole complex of knowledge that is included in the curriculum. Professional activity contributes to the development and realization of human abilities. At the same time, a specialist involuntarily begins to look at the world through the prism of his profession, which leads to a one-dimensional view of the world. Adding to this the stereotypes imposed by modern advertising and the media does not contribute to the development of a harmonious, internally free personality.

Without working with original philosophical texts, the teaching of philosophy is also not possible. Firstly, philosophical texts represent a "concentration of meaning", since philosophers "strive to think at the limit of the possible" [19. S. 211]. Such texts immerse the student in the direct world of the author's thoughts, free from interpretations and layers.

This allows the student to form his own opinion about the author's concept, independently reflect on what he has read, give a personal assessment, see something of his own in the text, and express his own opinion about what he has read. Secondly, philosophical texts demonstrate the author's ways of thinking, show how thought and its branches are built and developed, how argumentation (logical and empirical) is built. In philosophical texts, the authors pose problems and ask questions to them, allowing them to delve into the understanding of the phenomenon under study, to consider it from different angles.

When working with text, logical and hermeneutical methods are applicable [13; 19]. This technique is aimed at forming the worldview position of the student and, according to formal features, may mistakenly seem not to fully meet the new requirements of the state standard. However, the features of philosophical knowledge, contained in its rationalism, logical evidence, reliance on the achievements of science through the involvement of empirical material, critical interaction between philosophical concepts in the space-time continuum, will solve the problem of developing the student's thinking, which seems to be secondary (namely, the task, not the goal) in relation to the process of formation of the student's civic and ideological position.

Conclusion

Thus, without breaking away from its essence, philosophy as an academic discipline will be able to successfully fulfill the tasks assigned to it by the state standard and perform the functions corresponding to its purpose in society and which it has retained throughout its history, despite all attempts to limit its influence. The target setting, associated with the unique ability to form the ability of its cognizing subject to create his own personality through self-reflection, genuine "care" about his Self, needs to be preserved. It does not exclude, but immanently contains the development of systemic and critical thinking. As a result, the philosophy course will be taught on the basis of the classical didactic principle, which has proven its effectiveness: the teaching methodology of any academic subject must correspond to its essence and content.

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