

MENTALITY, CULTURAL PARADIGM, HISTORICAL ERA AS SOCIO-CULTURAL FOUNDATIONS OF NATIONAL EDUCATION

Ksenia Nazarenko¹, Ekaterina Gurina²

¹Candidate of Philosophical Sciences, Associate Professor of the Department of Philosophy, Sociology and History, Voronezh State Technical University, 84, 20 let Oktyabrya, Voronezh, Russia, E-mail: petrenkoksenia@vgasu.vrn.ru

²Assistant of the Department of Philosophy, Sociology and History, Voronezh State Technical University, 84, 20 let Oktyabrya, Voronezh, Russia, E-mail: petrenkoksenia@vgasu.vrn.ru

Abstract

The article substantiates the idea that for successful functioning and development of a particular community, it should fall back on the system of specific national education. Creating its original educational system, society, firstly, reproduces its "social type" in new generations, thereby preserving itself as a unique society; secondly, with changing living conditions, it increases the resource of its survival due to the development of the individual abilities of its members. Mentality, cultural paradigm, and historical era act as the basic foundations of national education in public life.

Keywords: mentality, cultural paradigm, historical era, sociocultural foundations, national education.

I. INTRODUCTION

The country's development opportunities are largely determined by the level of educational culture of society. The educational culture of society determines the motivational sphere of human activity, social orientation of all social transformations. At all times, the educational system in the inseparable unity of its two functions - conservation and development - has been the main repository and translator of cultural traditions from generation to generation. With that, it should be recognized that in reality there exists not education in general, but a specific type that is formed under certain historical conditions of development. This historical type emerges through the concept of national education. National education represents the type of education which corresponds to a historically determined stage in the development of an ethnic community, namely, the stage of nations, and therefore, by its content and organization, is intended to reflect the historical certainty of the national whole, characterized both by the presence of general trends in the development of social systems and by its singularity, the uniqueness of the historical evolution of a particular social whole.

The purpose of the article is to substantiate the idea that the national mentality, cultural paradigm, historical era are social and cultural foundations of national education, which allow reproducing the social type of the society and its development.

II. METHODOLOGY

A socio-philosophical analysis of the development of national education should be based on the interaction of methodologies of formational and civilizational approaches. These approaches allow you to holistically fix the object in relation to a specific cultural and historical space and time and consider it in the dynamics of development. As part of the interaction of formational and civilizational methodologies, a socio-philosophical study of this issue involves the use of sociocultural and systemic methods. The sociocultural method, based

on understanding of the historical and cultural era as an integrated system of values and norms, allows us to include an axiological dimension in the study. The systematic approach makes it possible to explain the development and functioning of any system. The use of such a method becomes possible when the task is to explain the integrative properties of an object, which is not the result of a simple summation of the parts, and whose properties cannot be identified from the features of its constituent elements. In the framework of our study, a systematic method focused on the application of the principle of integrity and intersystem interaction allows us to understand the laws of formation of a national education.

III. DISCUSSION

The problems of higher education, studied from the standpoint of the philosophy of education, have received wide exposure in the literature. From the methodological point of view, of interest are studies characterizing conditions and factors, contradictions and trends in the development of higher vocational education in the modern world, revealing the state and urgent problems of the institution of higher education.

The works summarizing the experience of the functioning and improvement of national educational systems are of great interest. Knowledge of the achievements of foreign educational systems is aimed at ensuring the synthesis of the achievements of the educational policy of other countries with the best traditions of the national higher education, at understanding the ways and means of preserving and enhancing the high intellectual and spiritual components of the Russian national education.

An important role in comprehending the features of national education is played by the study of mentality, cultural paradigm, and historical era carried out in the works of the philosophers A.Ya. Gurevich, N.B. Bakach, J. Ortega y Gasset. The analysis of the literature related to the study of this topic showed that a number of methodological and substantive problems were posed and found a definite solution, however, the problem of mentality, cultural paradigm, historical era, as the basic foundations of national education, requires special development.

IV. RESULTS

In the modern period, the leading public sphere through which the formation of a personality with this focus is/becomes possible is education. But it is also characterized by a crisis state at present. The main reason for this is a discrepancy with the life of a particular society, with its needs. To no small degree, this is due to the fact that in an effort to follow the general trends of historical development, the educational system has largely lost touch with a specific national culture, with its inherent national traditions, which act as an integrating basis of the social whole. National education represents a type of education that corresponds to a historically determined stage in the development of an ethnic community, namely, the stage of nations, and therefore, by its content and organization, is intended to reflect the historical certainty of the national whole, characterized both by the presence of general trends in the development of social systems and by its singularity, the uniqueness of the historical evolution of a particular social whole.

In reality, there is no education in general, but its particular historical type, which is formed under certain historical conditions of development, which in modern conditions, when the national culture acts as an integrating principle in the social whole, gives every reason to define it through the concept of national education. The researcher has to identify such fundamental structures that have a decisive influence on the educational culture of the specified society. In our opinion, such structures are national mentality, cultural paradigm, historical era.

In modern cultural and philosophical literature, the concept of «mentality» is used in multi-hyphenate senses and meanings. First of all, mentality means the deep level of mass consciousness, which representatives of historical-psychological and cultural-anthropological thought called a kind of «psychological rigging» of any social community, which allowed it to perceive both the environment and themselves in their own way. This «psychological rigging» is manifested in the attitude and world perception that is characteristic of a given community and has an emotional, axiological, and behavioral expression. One of the important features of the mentality is that it is sustainable, and this stability is maintained for a long time. A famous specialist in the field of social philosophy V.S. Barulin called the mentality the spiritual-stationary basis of the human being, which allows him/her to change his/her behavior infinitely, while remaining the same. «The content of the mentality, according to A. Ya. Gurevich, is a certain established image, an internal picture of the world, reflecting the culture of society. It is the picture of the world, inherited from previous generations and continuously changing in the process of social practice that underlies human behavior».

The mentality is manifested in positions, value orientations, ideological and behavioral stereotypes, historical traditions, the pattern and way of life of people, and in language. Being formed in the course of the historical

process, the mentality constitutes the spiritual and behavioral specificity that makes representatives of one nation differ from representatives of other peoples, and in view of this, it becomes an important factor in the self-identification of one or another community.

When considering the educational culture of society, the subject of analysis is, first of all, the ethnic mentality. Ethnic mentality is the primary form of mentality of any sociocultural entities. From the standpoint of the sociocultural approach, ethnic mentality is a kind of people's memory of the past, a psychological determinant of the behavior of millions of people who are faithful to their historically established «code» in any circumstances, without excluding catastrophic ones. A.P. Butenko and Yu.V. Kolesnichenko characterized the ethnic mentality as «an expression of the country's historical destinies at the cultural level of the people, a kind of unity of character, historical tasks and ways to solve them, entrenched in the public consciousness, and in cultural stereotypes».

In our opinion, two vertical levels can be distinguished in the structure of ethnic mentality: a stable value-semantic core and variable periphery. The value-semantic core is spiritual values and their priority order (hierarchy), which determines the uniqueness of worldview, world perception and world outlook, as well as the identity of the lifestyle, life practices and everyday ideologies of the bearer of this mentality. It follows that the central, nuclear part of the ethnic mentality is formed by certain primary «meanings» and «images» - the basic elements of culture that form constant models of spiritual life, as well as (which is specific to mentality in its active subjective hypostasis) experiences of these meanings, their actualization and mobilization. Each ethnic culture is dominated by its own ethnocultural archetypes, which substantially determine the peculiarity of the worldview, character, customs, traditions, behavioral stereotypes, etc. On the basis of ethnocultural archetypes, national-cultural «constructs» are formed - stable figurative-semantic, conceptual and value systems or models with which individuals try to organize in their minds and interpret events that occur in life.

Based on the foregoing, we can give the following definition of ethnic mentality: ethnic mentality is the historically established stable organic integrity of the socio-psychological qualities and traits inherent to this ethnic community (people, nation), its constituent groups and citizens, existing at the conscious and unconscious levels, which determines a uniform, specific for each community type of world perception, axiological assessment, behavior and self-identification.

The concept of «mentality» describes the stable socio-psychological foundations of culture, which perform a programming function, serve as a matrix, an example of the cultural activity of people within a long time period. The matrix, an example of this activity for small time intervals are cultural paradigms. By the concept of "cultural paradigm" there have been recorded a real phenomenon of the integrity of sociocultural units in their style synchronism; a setting model and a general approach to solving life-meaning problems of people in different fields of activity, objectified in the type of semiotic relations, which ensures the unity of culture at the empirical level in a specific period of time. The cultural paradigm is based on the methods of objectification of meanings that determine the existence of people in sociocultural reality, which find expression in specific words, ideas, things, ways to solve life problems, and in actions. The cultural paradigm is a language or text of the era as a way of symbolic consolidation of sociocultural representations, which finds expression in words and things, in the meanings that each cultural era creates.

At each particular historical stage of the existence and functioning of society, a specific cultural paradigm operates and develops. To reflect the differences of historical stages in social science, the concepts of «historical era» and «cultural era» have long existed. The historical era is a holistic sociocultural entity. Noting this integrity of the historical era, J. Ortega y Gasset wrote: «truly, there is something surprising and mysterious in how integral the historical era is in its various manifestations - the same mindset, general ideas, one and the same biological rhythm». The cultural era is realization of the cultural paradigm in a particular historical time, representing this time as it is.

In other words, the cultural paradigm of the era is a factor of integrity, community of sociocultural forms and phenomena, «cementing» the era into a unified sociocultural whole. The cultural paradigm is a general style unity of the era in material culture, thinking, science, etc., in other words, the cultural paradigm is a set of sociocultural forms of one era, taken in their synchronous integrity. The cultural paradigm is a «text» of a specific cultural and historical era, which is a class of sociocultural units united by a common cultural time, common sense, and the ability to solve specific life tasks of people as subjects of sociocultural activity. Thus, the cultural paradigm does not include the things themselves, words or people, but a specially structured relationship between them in a particular cultural era. The basis of the cultural paradigm that determines the semantic integrity of culture in a certain era should be sought in the human dimension of cultural reality, in what really unites living people within their time, their era, which makes them «like-minders» in their circle and «strangers» for others.

Based on our analysis of the phenomena of the cultural paradigm and historical era, we came to a conclusion that changes in cultural paradigms must be considered in the microdynamic time scale, that is, in the time periodization of sociocultural processes comparable with the life of 1-2 generations. Thus, the Spanish philosopher J. Ortega y Gasset, believed that the changes in life outlook that are decisive in history appear in the form of generations, each of which represents a certain height in life with which its existence is perceived in a certain way. Generation, a dynamic compromise between the mass and the individual, is the most important historical concept and is the trajectory along which history moves. It is important to note the objectivity of the cohesion of people in one generation. Belonging to one generation does not depend on subjective desire or conscious desire to unite in a group. This is one of the types of informal involvement of some human lives with others. «A generation is not a handful of loners, and not just mass: it's like a new integral social body with both its chosen majority and its own crowd, launched into the orbit of existence with a certain life trajectory. Its members come into the world with some typical features that provide them with a general physiognomy, distinguishing them from the previous generation. Within the limits of this identity, individuals who adhere to the most diverse attitudes may be present».

V. CONCLUSION

Thus, in the course of the analysis, we found that for successful functioning and development of a particular community, it should be based on a system of specific national education. Creating its original education system, a society, firstly, reproduces its «social type» in new generations, thereby preserving itself as a unique society; secondly, with changing living conditions, it increases the resource of its survival due to the development of the individual abilities of its members. The sociocultural foundations of national education in public life are mentality, cultural paradigm, and historical era.

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