TRANSFORMING THE VALUE BASES OF EDUCATION IN POST-SECLARISM

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Abstract

Based on the analysis of discourse in the sociohumanitary literature about the modern state of processes in the spiritual and worldview sphere, the authors qualify this state as post-secularism, functioning in the form of an ideological construct and social reality. The recognition of the objective nature of post-secularism set the authors the task of understanding the issue of the influence of post-secularism on such an important sphere of public life as the institution of education. The article justifies the idea that the dominant request of post-secularism in the field of education is the desire to transform its value grounds towards the priority of spirituality over pragmatism. The postsecular paradigm of education proposed to society, with its emphasis on the priority of spirituality, focuses educational activities not only on the interests of economics, business, the state, but, above all, on the interests of a person and personality.

Keywords: transformation, post-secularism, ideological construct, social reality, education, spirituality.

I. INTRODUCTION

In the modern world, under the influence of multidirectional processes, significant transformations are taking place in various spheres of public life, including in the spiritual and worldview sphere. In terms of its internal content, the spiritual and worldview sphere is the interaction of the components of the sacred and profane (secular, worldly). This interaction is carried out throughout the history of society and is implemented in the form of sacralization and secularization processes. In our opinion, the interaction of sacralization and secularization processes can be assessed as the main content of the functioning of the spiritual and worldview sphere in culture and public life. At the same time, in every historical era in the spiritual and worldview sphere there is a dominance of either sacralization or secularization processes. In particular, the sacralization process dominated the Premodern era. The domination of the secularization process was carried out in the era of Modern. Modern social science is faced with the task of assessing what processes in the spiritual and worldview are dominant in the modern era, which in sociohumanitary literature has been called "Postmodern."

The purpose of our message: based on the analysis of discourse in sociohumanitary literature, try to answer questions: is it legitimate to qualify the current state of processes in the spiritual and worldview sphere as

post-secularism? Is postsecularism an ideological construct and/or social reality? And if you recognize postsecularism as a social reality, what is its impact on the institution of education?

II. METHODOLOGY

Analysis of the dynamics of the spiritual and worldview sphere and education as a socio-cultural institution requires the use of a comprehensive methodology. This methodology is formed on the basis of the application, firstly, of a civilizational approach, which allows us to interpret the spiritual and worldview sphere as an important element of the culture of sociums, which is at a certain stage of its development, secondly, a dialectical methodology, which allows us to explain developing phenomena and processes, thirdly, a cultural and historical approach to clarify the relationship between the socio-cultural context and the situation in the spiritual and worldview sphere, fourthly, the theory of secC

III. DISCUSSION

For our research, it is fundamentally important to understand the question whether it is legitimate to qualify the current state of processes in the spiritual and worldview sphere as post-secularism? Is post-secularism an ideological construct and/or social reality?

The spiritual and worldview sphere contains two main forms: religiosity and secularity. The substance of religiosity is sacral, the substance of secularity is profane. Sociohumanitary literature is dominated by the view that, at its core, the spiritual and worldview process is characterized by the development of binary oppositions of the sacred and profane. The first to comprehend this problem most deeply was the founder of the Western phenomenology of religion, Rudolf Otto, in the monograph "The Sacred," in which he calls the sacred phenomenon "numinous" [1.]. The ideas of R. Otto were supported by the Dutch religious scholar Van der Leu. A close interpretation of this phenomenon by R. Otto was also made by the American religious scholar Johim Wach, a negative assessment of the concept of R. Otto, was given by the religious scholar Rudolf Flache. The process of secularization plays an important role in the transformation of the spiritual and worldview sphere. The study of this process is devoted to the work of classics of the sociology of religion T. Lukman, O. Tshannen. In domestic social science, the problem of secularization was investigated by Bubnov Yu.A, Sinelina Yu. Yu., Yablokov I.N. and others.

To understand the processes in the spiritual and worldview sphere, it is also necessary to understand the essence of ideology and its ontological status. In the broadest approach, ideology is presented as a universal artificial mechanism for managing human consciousness. The artificiality of ideology is interpreted as a person's inclusion of this phenomenon in social processes at a certain point in historical time. From these positions, ideology is presented as "a means of manipulating human consciousness for certain purposes" [2.]. Very common is the interpretation of ideology as a mechanism for ensuring domination "[3.] or as" a system that legitimizes existing relations of domination. " [4.]. The most developed concept of ideology was developed by German thinkers K. Marx, F. Engels, K. Mannheim. K. Marx and F. Engels in the work "German Ideology" characterize its ideology as "false consciousness" [5.]. However, they are not limited to interpreting ideology as a kind of "false consciousness," but focus on its functioning in social reality as a functional characteristic of social consciousness, reflecting social being from the point of view of the interests of certain social groups, classes and other communities and serving these interests.

In the theoretical and methodological aspect, ideology can be considered as an attribute of social being, a specific feature of sociality. The concept of ideology, as a necessary attribute of social being, was formulated in the work "Ideology and ideological apparatus of the state..." (notes for research) "(Andersen 1991) French structuralist L. Altusser. In his opinion, ideology is" an organic component of any social totality. " In this work, the ideology is compared by Altusser with the natural environment, which at a certain stage is formed by society and which is necessary for its further functioning and development. A characteristic point of L. Altusser's concept is the distinction between ideology and science as unrelated phenomena of social life. The distinction between the ideology of science, L. Altusser needs to focus on the unconscious foundations of ideology. He writes: "In fact, she is deeply unconscious, and even when she takes (as, for example, in Domarck philosophy) reflexive forms." A close interpretation of the phenomenon of "ideology" by the modern Slovenian philosopher, political scientist and culturologist Slava Zizek, who speaks from the perspective of psychoanalysis, Slovo Zizek, focuses on the behavioral component of ideology. Explaining his position on the essence of ideology, he says: "For me, ideology is not just a system of ideas. Ideology for me, at the most elementary level, is something intimate, spontaneous, it is in how you feel the world around you, how you organize your life, in what you see its meaning. "[5.] In his opinion, the roots of ideology lie in the very specifics of social reality and the psychology of a subject who cannot do without "ideological hoax" in its perception. [6.] Contrary to the Marxist interpretation of ideology, the Slovenian philosopher believes that

ideology is not always a "false consciousness." He argues that "ideology is not just" false consciousness, "an illusory representation of reality, rather, ideology is this reality itself, which should already be understood as" ideological. " [6.] Zizek insists on the objective nature of ideological constructs. To the correspondent's question, "is ideology a package for some political, religious or philosophical message, such as bait, or is it this message itself?" Zizek replies, "I think it is a message." I mean, basic statement. When we engage in political, religious, etc., ideology is always in the background. This is a set of beliefs in the existence of which we may not even be aware. Because, as you may know, I am simply obsessed with how ideas can operate in the social field, even if no one really believes in them. "[6.]

In the scientific literature, the problems of education, as one of the leading forms of socialization, received wide coverage. Researchers note that the main content of education, as an aspect of socialization, is the inclusion of the subject in that part of human culture, the elements of which are actualized in the life of a particular society as positive socially significant values. Therefore, education at its core is the reproduction, translation and development in the life of new generations of especially stable constructs of culture - values, norms, rules and behaviors. Considerable attention is paid by researchers to the development of axiological problems of education. Among the axiological problems of education, a prominent place belongs to the problem of the value basis of education. According to L.S. Perevozchikova, "the value basis of education is not a simple set of ordered values, but a worldview foundation, a system of specific forms of human value attitude to the world. The value base is concretized in the form of a conceptual core of a value system with an ideal orientation. " [8.] Researchers note the particular susceptibility of the education process to sociocultural factors, including processes in the spiritual and worldview sphere. All the above shows that in the sociohumanitary literature considerable material has been accumulated on various aspects of this problem. However, in scientific research, a number of fundamentally important questions were not received.

IV. RESULTS

In modern sociohumanitary literature, various estimates of the dominant vector of transformations of the spiritual and worldview sphere in the Postmodern era are expressed. One of the most loud-sounding assessments is the statement of the idea that with the transition of the civilizational process to the Postmodern stage, postsecularism is approved in the spiritual sphere. At the same time, a different assessment of the nature and essential content of postsecularism is given. Thus, based on the concept of the cyclical nature of spiritual processes, the Russian sociologist of religion Yu. Yu. Sinelina defines post-secularism as a revival of spirituality based on the experienced and rejected experience of secular spirituality [8, p. 87]. According to her, "today there is a transition from the third to the fourth phase of the secularization cycle - there is a return of part of Russian society to Orthodox culture through the phase of religious syncretism" [8, p. 64]. The concept of postsecularity, as the return of religion to public life, is actively supported by thinkers A. Kirlezhev, A. Shishkov, A. Shmeman, Archimandrite Kirill (Govorun) affiliated with the Russian Orthodox Church. So, according to the employee of the secretariat of the Synod bible and theological commission of ROC A.I. Kyrlezhev, the term "post-secular society" indicates that now there is a process of return of religion to the public, public, media sphere. And then he clarifies, "post-secularity does not necessarily lead to a revival of religiosity? It is about the exit of religion from the ghetto of privacy and its return to the life of society. " The process of postsecularity, from these positions, can be interpreted as the expression, manifestation and strengthening of the positive image of religion and religious organizations in the public consciousness. [9,]

The question arises: what are the reasons for post-secularization? From the point of view of the Orthodox thinker, non-obvious, unconvincing, secular (anti-religious and religious) attitude to the "world" and human values created the conditions for the return of religion and religiosity to areas of common interest: intellectual, sociocultural, political. The end of secularization is the "secularization" of not only communism or National Socialism as implemented political ideologies, but also of scientism as a "scientific worldview" that performed quasi-religious functions during the struggle against religion [10,]. The German philosopher Yu. Habermas repeatedly spoke about post-secularism as a process of returning religion to public life. From the point of view of Yu. Habermas, the common features of post-secularism are the following: 1) post-secularism is developing in societies that have undergone the stage of secularization as a stage in the implementation of modernist ideology (Europe, USA, Australia); 2) the post-secular society itself is not a denial of secularization processes, but serves as their natural continuation, since the return of religion consists in the recognition by the state of its right to full existence within a democratic society; 3) Post-secularization is a process of mutually beneficial rapprochement between the state and religious denominations, as a result of which denominations get the opportunity to expand their activities, and the state acquires a mechanism of additional control over the consciousness of citizens [11].

From our point of view, such an assessment of processes taking place in the spiritual and worldview sphere in the Postmodern era has serious grounds, but is not entirely correct. And this incorrectly, first of all, is associated with the interpretation of the reason for the secularization process. According to A.I. Kryzhelev, the process of secularization is a project launched into the historical process by ideologists of the Enlightenment era in order to expel religion and the church from public life, placing it in the "private ghetto." This project was supported in the USSR and implemented in the form of a policy of state atheism. But this project has failed and now there is a process of post-secularization in the world, like desecularization and recacralization. A. Kryzhelev recognizes that desecularization and recacralization does not mean the restoration of the status of religion and church from the Middle Ages, the experience of secularization has imprinted social life, and the pathos of the idea of returning religion to public life in the modern era, propagated by affiliates with the Russian Orthodox Church, thinkers, consists of: to introduce into the public consciousness the idea of eternity of religion as a transcendental education, which is beyond the control of human projects.

In our view, secularization is, at its core, an objective process that undoubtedly develops under the influence of anti-religious ideologies, but to a decisive extent as a result of social, scientific, technological and cultural progress. As a result of this process, the social impact of religion is narrowing. Science, law, politics, art, morality are increasingly freed from the control of the institution of religion, the emancipation of public life and the life of people, their consciousness and behavior from religion is increasing. However, desacralization is only one aspect of the secularization process. Based only on this aspect of the development of the spiritual worldview, secularization cannot become complete. Parallel to the process of displacement is the process of replacing the functions of religion with profane structures of the spiritual and worldview sphere, what the American sociologist L. Scheiner called the transfer (transposition) of the functions of religion to other social institutions.

In our opinion, religion as a social institution and its organizational structure in the form of a church, denomination and religious worship, has never left, and by definition, as social institutions, could not leave public life. Therefore, the question of the "return of religion to public life" of modern society is an ideological message, an ideological construct put forward in the interests of interested actors in the social process. From a scientific rather than an ideological point of view, it was more correct to qualify the processes taking place in the modern era in the spiritual and worldview sphere as a transformation of secularism. We believe that it is not religion that is eternal, but the spiritual and worldview sphere of culture (sociality).

Only the content and form of religious participation in public life, including the cooperation of the state with various religious organizations, are changed. Religious researchers note that even in the era of the so-called "state atheism" there was close cooperation between the Russian Orthodox Church and the Soviet state. In particular, this cooperation appeared most vividly during the Great Patriotic War. And in the post-war period, the Soviet state actively used the potential of the Russian Orthodox Church in the international arena [12.]. Although it should be recognized that after the collapse of the communist system in post-Soviet Russia, the participation of religious organizations in public life increased significantly. One of the striking examples of such participation is participation in the Russian Orthodox Church in the geopolitical project of the presidential administration V.V. Putin "Russian World," designed to unite the entire Russian-speaking population of the world under the patronage of Russia. This project was launched in the mid- 90-X years of the twentieth century and the Patriarch of the Russian Orthodox Church Alexy II (Ridiger) acted as co-chairman of the organizing committee, and now Patriarch Kirill (Gundyaev) performs this function.

Therefore, it should be recognized that postsecularism is not only an ideological construct, but an affirming social reality and can be called a number of objective reasons for the development of postsecularism. Thus, the crisis of classical scientific rationality at the stage of post-classical science, the negative results of the use of scientific achievements, which led to the formation and development of global problems of mankind: ecological, demographic, military, significantly undermined the authority of science as a social institution and changed the vector of social sentiment in the spiritual and worldview sphere towards recacralization. In addition to the crisis of scientificity, objective factors contributing to the aggravation of worldview issues should also be attributed to what happens, due to the increase in the pace of social changes, pressure on the consciousness and subconscious personality of information flows, the increase in the state of uncertainty, the individual's ability to understand the events and develop adequate attitudes and positions.

As an indicator of postsecularity, one can consider the strengthening of missionary activities of non-traditional religious institutions. One of the developed directions of the so-called "resacralization" of the Postmodern society is the phenomenon of "new religiosity": a mixture of various - often exotic - religions far from the time or geographical location of the environment whose members practice it.

In some aspects, postsecularism can be seen as the reaction of society to the problems that arose in public life caused by deepening secularization. The new stages of secularity, unacceptable to society, playing a destructive role in public life, and the desire on the basis of an alleged return to the old, to overcome these negative, destructive elements of public life serve as impulses to supplement the secularized culture with supposedly traditional elements. However, we do not observe a serious process of resacralization in modern society. Religion in modern Western society is supplanted to the periphery of social life and has the status of a marginal phenomenon. The main social functions of religion, and, above all, the functions of illusory-compensatory, semantic and integrating, in modern society are performed by mass culture. From our point of view, in the era of Postmodern, it would be more correct to claim a more tolerant attitude to various forms of religiosity and, perhaps, about a worldview that has formed, for a number of objective reasons, which is filled with various phenomena simulating religiosity. Under the guise of a "revival of Christianity," Christian attitudes are replaced by surrogates, extravagant fakes.

To sum up, answering the question whether the process of secularization continues to develop in public life or desecularization and sacralization processes take place, we believe that in Western society in the Postmodern era there are certain processes of recacularization. However, these processes cannot be unequivocally qualified as a revival of religiosity. Religion in Western society in the Postmodern era does not gain the status of a leading form of worldview, but to a greater extent becomes the object of consumer fashion, a way of symbolic self-identification. In it, both at the conceptual and socio-psychological level, the phenomenon of simulation is largely manifested. And this means that in Postmodern society, religion is increasingly functioning according to the laws of the simulacra. Therefore, the qualification of the modern state of processes in the spiritual and worldview sphere as post-secularism is largely ideological in nature. And this conclusion allows us to recognize post-secularism as an ideological construct. And as an ideological construct, postsecularism is the social reality of Postmodern society. And, like any ideological construct, post-secularism, has ontological foundations in certain processes of modern social reality.

The recognition of the objective nature of post-secularism sets us the task of understanding the impact of post-secularism on such an important sphere of public life as the institution of education. According to researchers, the dominant request of post-secularism in the field of education is the desire to transform its value bases towards the priority of spirituality over pragmatism. The implementation of this request involves a shift in the emphasis in the educational process from the priority of forming the professional competence of a graduate of a university to his social competence, since the formation of the social competence of a person involves the mastery of spiritual values. Without a spiritual and moral foundation, higher education is reduced to the accumulation of knowledge and a set of technologies for their application. In fact, it becomes, by virtue of its basis on the spiritual and moral foundation, when it gives the human person certain images, symbols of spirituality, when it forms a person according to these symbols in accordance with these vectors.

Clearly, we mean "spirituality." Spirituality is a complex multidimensional phenomenon. Spirituality can be described as a level of consciousness that expresses the organic connection of the person with the universal of culture, the socio-historical experience of mankind. Spirituality with this approach includes all the content of the intellectual-mental, sensory-emotional activity of a person, the entire complex complex of his psyche, moral, ethical and religious thoughts and experiences, science and art. However, such an approach must be complemented by an understanding of spirituality as the quality of the inner world of the individual, which is characterized by the experience of the connection of man with the self-valuable infinity of the integrity of Genesis. Spiritual maturity means the ability of a person not only to navigate the world of values, but also to self-determine in the world of values, to choose objectively the best content in himself, in other people, to unite with people on the basis of such content and live with them. It means the ability to look at yourself, others and external circumstances not from a narrowly subjective position of personal interest, but also in the aspect of the interests of the whole, homeland, people, morals, law, culture. Thus, spirituality should be considered as an integral value position of a person, based on the recognition of the priority importance of the values of the Spirit: Good, Truth and Beauty, which is set by its organic connection with the transcendent and serves as the semantic basis for its existence, predetermining the direction and motivation of all life activity. It follows that the essence of the postsecular paradigm of education proposed to society is that the focus of the educational strategy of the state should not be profit, but the person, her development, her interests, her needs, her goals and desires, dreams and the meaning of life.

V. CONCLUSION

Answering the question whether the process of secularization continues to develop in public life or whether there are processes of desecularization and sacralization. we believe that in Western society in the Postmodern era, certain processes of resacralization are taking place. However, these processes cannot be

unequivocally qualified as a revival of religiosity. Religion in the Postmodern era does not gain the status of a leading form of worldview, but, to a greater extent, becomes a way of symbolic self-identification. In its functioning, to a large extent, the phenomenon of simulation manifests itself. And this means that in the Postmodern era, religion, to an increasing extent, functions according to the laws of the simulacra. Therefore, the qualification of the modern state of processes in the spiritual and worldview sphere as post-secularism is largely ideological in nature. And this conclusion allows us to recognize post-secularism as an ideological construct. And as an ideological construct, postsecularism is the social reality of Postmodern society. And, like any ideological construct, post-secularism, has ontological foundations in certain processes of modern social reality. Recognition of the objective nature of post-secularism also implies recognition of its influence on the institution of education. The dominant request of post-secularism in the field of education is the desire to transform its value grounds towards the priority of spirituality over pragmatism. The implementation of this request involves a change in the educational paradigm. The essence of the postsecular paradigm of education proposed to society is that the focus of the educational strategy of the state should be not profit, but the interests of the individual.

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