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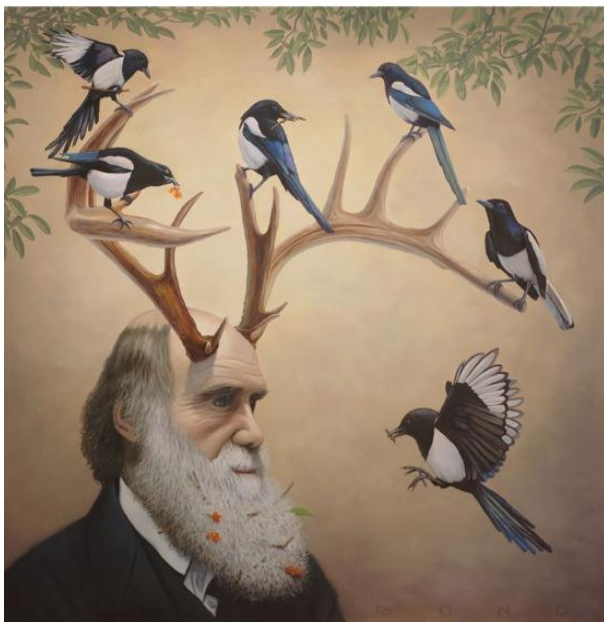
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Memories of the future: Educational technologies and goals of the enlightenment

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Abstract

The study aims to investigate educational technologies and goals of the enlightenment via hermeneutical methodology. As a result, the spoken word of persuasion and communication is more important than a book, and practical enlightenment implemented in actions is more valuable than formal education. In conclusion, the search for Russian philosophical and pedagogical thought and the reasoning of religious dissidents as for the enlightenment are correlated with the challenges of the information society.

Keywords: Educational, Technologies, Enlightenment, Religion, Personality.

Memorias del futuro: tecnologías educativas y objetivos de la ilustración

Resumen

El estudio tiene como objetivo investigar las tecnologías educativas y los objetivos de la iluminación a través de la metodología hermenéutica. Como resultado, la palabra hablada de persuasión y comunicación es más importante que un libro, y la iluminación práctica implementada en las acciones es más valiosa que la educación formal. En conclusión, la búsqueda del pensamiento filosófico y pedagógico ruso y el razonamiento de los disidentes religiosos en cuanto a la iluminación están correlacionados con los desafíos de la sociedad de la información.

Palabras clave: Educativo, Tecnologías, Ilustración, Religión, Personalidad.

1. INTRODUCTION

Being a part of a changing world, a man is simultaneously considered to be its subject and object. He has been modifying the world and developing himself, mastering new competencies. Personal development has been claimed by industrial society. The man of the post-industrial society has been trying to be compatible with modern times, while not losing his individuality, and has to master independent thinking, working with a huge amount of information, making responsible decisions and presenting productive communication. In this context, the main role is presented by education. The information revolution introduces new technological possibilities for education and enlightenment (VOLCHIK & MASLYUKOVA, 2019). The discussion of its effective implementation is correlated with its introduction into

the sphere of practice. Alongside with tuning up new instruments and users' training, we should point out the main objective, which is a man living in globalization, openness, and uncertainty (BAYRAM, 2018).

The questions that arise are the following: Does the digital revolution lead to the problems in education and enlightenment that differ from the previous ones? Does literacy training with the help of a stylus and wax tablet or 21st-century devices have the same result or not? Do modern technologies help in solving new problems, or are they just an addition to the previous means of maintaining the main goal of education, namely, to provide human adaptation to social and cultural sphere changes? The problem of the concept and goal of education is not new. In Russia, it has been in focus due to the reform of 1861. It has not just abolished serfdom but introduced economic and social issues. The research is devoted to the analysis of solutions, including intermediate ones, which were theoretically and practically unclaimed in the last century but are now considered to be modern.

2. MATERIALS AND METHODS

The authors regard hermeneutical methodology as the most productive in the context of studying educational and pedagogical problems, as it has repeatedly demonstrated its effectiveness in analyzing this material over the past two centuries. It was within the framework of this methodology that the concepts of the philosophy of education were formalized, turned into academic disciplines and the

main problems of education and enlightenment were interpreted. In this connection, it is worthy to note the concepts of F. Schleiermacher, Dilthey, Gadamer, and others.

The principles of understanding and contextual interpretation of the philosophical educational material demonstrate their significant productivity. The upbringing and education were considered by the theorists of hermeneutics as the form of the impact on the younger generation in for achieving individual perfection and improvement of the society. Philosophical-hermeneutic concepts emphasized the importance of the responsible self-activity, which should be implemented within the framework of social order. Analyzing the Russian philosophical tradition, it is necessary to keep in mind the turning point of the hermeneutic tradition that was carried out by Shpet and Bakhtin. Finally, among the authors presented in the article, ROZANOV (2008) was the closest to the tradition of the hermeneutics. These ideas were revealed in his work *On Understanding (Experience in the Study of Nature, Frontiers and the Internal Structure of Science as Whole Knowledge)* and in a collection of articles *Twilight of Enlightenment*.

The problem with the correlation between education and upbringing was discussed. The teacher's educational influence is unnecessary in teaching the students in accordance with their nature and inclinations since there is no absolute truth that could be imposed. If the bearer of absolute knowledge is God, then this is the knowledge that must be taught, which means the teacher is, first of all, an educator

and second is a teacher. We should point out that Tolstoy during the Yasnaya Polyana period gave priority to the first issue, declaring the freedom of education; two decades later (in the 1880s) he accepted the second concept, introducing the upbringing based on the religious principles.

3. RESULTS AND DISCUSSION

The well-known religious philosopher ROZANOV (2009), who had thorough teaching experience, compared the culture of the upper and lower classes and came to the conclusion that it was not limited by the scientific knowledge, literature wealth possession, etc. In the article *twilight of enlightenment*, which gave the title to the famous collection, he noted that our rude people work almost like an animal, but think, feel and die as a Christian, that is, as a person of the highest accessible rank of enlightenment. The author declares that public culture is almost not expressed with the word, but with a number of certain readiness, skills, and needs and in this sense ordinary people are highly and strictly cultural in the most essential issue (ROZANOV, 2009). It should be noted that ROZANOV (2009) was the creator of a comprehensive philosophical educational concept, one of the most significant in the context of his time.

Within this concept, the philosopher criticized the existing education system. In the analysis of the positive aspects of the philosophical and educational concept of ROZANOV (2008), the

personal aspects of educational activities become significant (KOZHURIN, 2008). The very emergence of proposals to reform the education sector defined the confrontation to the existing system, which according to the theorists and practitioners of the Russian education could not provide the formation of citizens useful for the state. The school should be state run not only in the context of management, but also spiritually: “it should develop civil feelings” (ROZANOV, 2008: 652). The education system is designed in such a way that the state which aims to educate its citizens, is limited by “the amount of the material that is absorbed through it” (ROZANOV, 2009: 637). ROZANOV (2009) and a number of other authors, emphasizing the significance of education, implied its connection with religion and family.

ILYIN (1842) was the first of the Russian heresiarchs who transmitted his ideas in writing. Preparing for military service, Ilyin graduated from the Mikhailovsky Artillery School and in 1834 he was promoted to lieutenant. Until 1843, he served in the southwestern provinces of the Empire, later on in Orenburg and Yekaterinburg (in 1845). In 1847 Ilyin retired and moved to the nearby settlement of Barancha, Perm Province, where he began to preach his Zion message. After twenty years in imprisonment (1859–1873 in Solovetsky Monastery, 1873- 1879 in Suzdal Spaso-Evfimiev Monastery), he was ordered for the settlement and died in 1890 in Mitauva (present-day Jelgava). For our research, both of his texts are important. The work *General ABC in human nature* was published in monthly magazine *Mayak*. Like his contemporaries, Ilyin analyzed the possibility of the

implementation of his idea of a universal supranational unity, relying on the human nature.

The beneficent nature has endowed a man with a voice organ, and anyone who speaks any language can make a certain number of simple initial sounds; that will contribute to the unification of humanity. So, a person is able to express the Divine gift of his mind given to him by the Creator to study of himself, the Truth and the Almighty of God. Introduction to the topic of enlightenment and its sources is preceded by the proposals of the creator of the general ABC. Ilyin declared that the God-man Redeemer was brought to our gloomy planet, into the soul of the fallen humanity by the Divine Enlightenment. The rays of Divine light spilled over our dear fatherland that laid the cornerstone of a firm foundation for its strengthening. Lately, Russia has assimilated western human enlightenment. The combination of the light of the Revelation and the light of science is the pinnacle of human enlightenment and the welfare of nations. Their separation is the cause of all the sufferings (ILYIN, 1842).

He highly appreciates the activity of the mother-loving toilers of enlightenment who, with the saving force of truth, struggle with the dark spirit of the century, preventing its rapid fall into the disastrous chaos of animal madness. And this is the most important enlightened peacemaking work. ILYIN (1842) dreamed of peoples' well-being, which can be realized through enlightenment and knowledge of the truth. The ideas about enlightenment were stated much more

thoroughly in the texts of Zion Message, the full heading of which indicates the addressees as the following: for philosophers and theologians, educators, speakers and poets, and generally for the educated, but realistic people (MOLOSTVOVA, 1914: 40).

ILYIN (1842) admits the conclusive proof that enlightenment and universal scholarship caused the dissolution of morals and terrible bloodshed. If people become terrible beasts without the enlightenment and elegant daemons possessing it, then it is necessary to find the answer to the still unsolved question whether the enlightenment is useful? He studied spiritual and worldly ways of the enlightenment of people, who as the author points out are composed of the spirit of eternity and flesh. For those who are eager for the spiritual enlightenment, it is introduced from the Father of Lights (or from the beginnings of enlightenment). The word enlightenment of the mind is made over humans. Natural truths are discovered with the help of the mental machine of thought existing in a man and by means of the sciences. But there are numerous truths of the word enlightenment.

ILYIN (1842) has his own explanation of that phenomenon. People obtain truth with intelligence, feeling and will. For the word enlightenment to be complete, people have to study four worlds of beings: God, nature, man, and the human world (mankind). Depending on the ability or organization, either a person's mind, or feeling, or will has precedence. Each of these forces chooses either God, or nature, or man, or the human world as a sphere of its work. In the end, you will lose count of all private systems... And you will understand ... that

wonderful mixture of philosophical and theological interpretations, strives, quarrels and disagreements that causes the human relentless warfare and all the chaotic rebellion. Those, who understand that, must with sincere devotion to the God-man try to check any enlightenment (or religion), whether it is consistent with the enlightenment from above; if it is consistent, then take it, and leave the dissent for the adherents of education from the bottom (MOLOSTVOVA, 1914)

In the enlightenment from the bottom, there is not and cannot be a universally reconciling truth, but since it is carried out by a soul machine given to people, there is no any deviation from human nature in longing for it. Awareness of the inferiority of worldly enlightenment should lead to the understanding of its uselessness and inevitably turn the seeking person to the enlightenment from above and to its source. Thus, the worldly enlightenment (from man) is not enough, the heavenly one is also necessary; these both kinds of enlightenment comprise one essence and cannot exist without each other. Heavenly enlightenment has nothing to do with the subject of the worldly enlightenment, but it reveals such a secret that makes all the strives and disagreements ineffective: “The God-man will divide all people with all their Christian and non-Christian faiths into only two groups - Desna and Oshuyny, in other words, those of the right hand and those of the left hand” (MOLOSTVOVA, 1914: 39).

An enlightened person cannot but join the like-minded people - Desna, who is on the side of the Light in the last battle between “the Light and Darkness, or Heavenly enlightenment and worldly one”

(MOLOSTVOVA, 1914: 44). And this is their free conscious choice, caused by the experience of the meaninglessness of purely worldly enlightenment, irrespective of whether it is about nature, man or God. In modern terms, ILYIN (1842) outlined the most up-to-date problem of orientation in an endless and contradictory flow of information. Peter Verigin was Christian thinker from the public, authoritative figure of the late Dukhobor movement. Verigin learned reading and writing in adult age, being in a long-term exile. It is known that at this time Verigin received books published for the people, including the works of Tolstoy and the adapted teachings of the ancient philosophers, which he often referred to.

In the second half of the twentieth century, Verigin's correspondence with co-religionists was considered, as a rule, in the context of social politics. Verigin was assessed as the ideological inspirer of the movement, whose letters were regarded by the co-religionists as a guideline for action. Thus, the authoritative researcher of the history of Russian sectarianism KLIBANOV (1965) considered them as the preaching of savagery, return to the primitive state of the nature and people, and emphasized that the preaching of abstinence is the capital virtue that the capitalist inspired to the worker, while appropriating his labor (KLIBANOV, 1965). Inikova being one of the few contemporary researchers studying the Dukhobor movement focuses on the influence on the late Dukhobor movement and its leader Tolstoy and the Tolstoy movement (INIKOVA, 2000).

Gromova-Opulskaya, the compiler of the volume of his correspondence with Tolstoy, writes about Verigin's personality, emphasizing not only his respectful interest towards the correspondent but also the persistent holding of his views, being not timid of the authority (TOLSTOY & VERIGIN, 1995). Verigin's views on the significance of literacy and education are closely related to moral principles, which are based on a Dukhobor understanding of the main soteriological problem of Christianity. No one is born as the genuine son of God but becomes it. Saving the soul depends only on the person himself:

A free person chooses how to live and is responsible for the result. If you live in accordance with the will of God, then He lives in us and enlightens our mind. The understood truth liberates the man. It is necessary to do your best not only with prayer but with a peaceful and loving life (TOLSTOY & VERIGIN, 1995: 21).

Verigin did not consider the asceticism and suffering to be the right way for salvation. A person sins and lives badly (materially and spiritually) due to ignorance. The main evils are vodka, tobacco, and cards, that damage the soul as well as body, and they must be abandoned. This refusal is available to any person; it does not require any feat and superhuman efforts (TOLSTOY & VERIGIN, 1995). Verigin's ideas of physical labor in the context of the problem of education and upbringing are of great interest. Wishing to become a master but not a guest, people accepted excessive work and had to earn a living through hard work, being enslaved by physical unnatural work. The result is senseless self-enslavement. But God proclaimed

that man does not live by bread alone, and freed him from physical labor as an ox from the yoke. But it depends on the people either to be free or enslaved.

Labor as a necessary means of obtaining food does not contribute to moral improvement, but also becomes a moral problem when other people are forced to meet the needs of a particular person. Since literacy and education are associated with forced physical labor (for example, someone has to produce pencils and paper) and injustice, they cause Verigin's negative attitude: it turns out that education is assimilated for exploitation and despotism. He agreed with Tolstoy that people's disasters are caused by the imperfection of their spirit; but since God, nature and life cannot be so unfair to keep people in imperfection, they cannot be helped by the external interference. It is necessary to put away all the artificial educational chimeras ... and allow the people to breathe freely, thus they would get stronger and well-developed under the influence of the global evolution of future life. That is, natural education does not promote spiritual development, but is harmful to it.

Like the representatives of academic pedagogy, Verigin argued that literacy and education cannot be considered as a lever of mental development, regarded as the basic spiritual progress (TOLSTOY & VERIGIN, 1995). Moreover, the books are lagging behind the constant changes in people's life. Thoughts transmission in writing is admissible at present, but this would hardly be useful to anyone after centuries. Therefore, it is useless for modern people to study the

experience of the distant past, as people change, knowledge and truth are also influenced by time changes. As long as literacy provides the information necessary for the life process, so it would be applicative. Verigin, who read a lot, preferred simple short books with useful life examples of Christian moral character. "To be a literate person means to have elegant clothes ... but the illiterate man can be a human in the broad sense of the word" (TOLSTOY & VERIGIN, 1995: 16).

It is not necessary to write and read about the righteous in life but to live as the inner voice tells us. If the life experience teaches us how to live, then books are already unnecessary, as a man, being a life book, comprehends the truth by himself and from himself. Life is important, the living word is significant; a man is better than the book in the bookcase. There is another argument against education: well-read person considers that he knows everything and does not need communication, but without it, there is no love that comprises the base of the Christian life. The very idea of love, personified in the Lord Christ, communicated with the outside world. Hence, Verigin understands education as the primacy of natural human life value, as opposed to the artificiality of literary works. In this sense, the spoken word of persuasion and communication is more important than a book, and practical enlightenment implemented in actions is more valuable than formal education.

4. CONCLUSION

The significance of the existing problem of education is determined by the qualitatively changed cultural environment, which

requires an individual willing to change. The use of educational technological tools, including multimedia technologies, usually has a manipulative character. The most effective ways of influencing the individual and group consciousness to improve the effectiveness of intellectual activity and ensuring a high coefficient of residual knowledge are determined on the basis of the latest scientific data in various spheres of psychology. Maybe Verigin is right that yesterday's experience is useless not only for tomorrow but for today either? And speaking about contemporary problems, should we rely on the texts of the beginning of the millennium? The issues caused by the emergence of the information society for Russia are comparable with the humanitarian problems of the post-reform period.

The search for Russian philosophical and pedagogical thought and the reasoning of religious dissidents as for the enlightenment are correlated with the challenges of the information society. Professionals discussed how to improve the educational process, making it as accessible as possible and, if not overcome, then alleviate social inequality; what and how much to teach to prepare a citizen for life and work for the state benefit. They discussed the approach that later was called the individual-personal one. It means that we pay attention to the individual qualities of the learner for more effective implementation of the educational standard or for disclosing and implementing individual talents and needs. If the state is interested in a good citizen, the implementation of the necessary value system (religious and moral feeling) may seem to be a priority and the level of education is not important.

Non-professional ideas of religious thinkers who did not regard religion as a tool, but as an environment, did not correlate education with upbringing a loyal citizen (ILYIN, 1842), but emphasized the importance of conscious free choice. And the statement that life (including the educational opportunities of the Internet) teaches better than universities with all its digital technologies is probably not outdated. Religious dissidents, not state people, analyzing the goal of education in the context of the reason did not have great hopes for it. Some of them developed effective knowledge translation techniques and thought about the combination of education and upbringing.

The others did not think about the state benefit, but preferred the enlightenment of the soul living in harmony with God, and denied artificial measures. All of them regarded education as a tool. Today, the idea of education for future life is conceptually transformed into education until the end of life. It is justified by the necessity to get used to the rapidly changing situation in the labor market. In this context, the absence of the idea of the inherent value of education as one of the highest needs of the individual is quite indicative

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