



*Asesorías y Tutorías para la Investigación Científica en la Educación Puig-Salabarría S.C.
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RFC: ATI120618V12

Revista Dilemas Contemporáneos: Educación, Política y Valores.

<http://www.dilemascontemporaneoseduccionpoliticayvalores.com/>

Año: VII Número: 2 Artículo no.:80 Período: 1ro de enero al 30 de abril del 2020.

TÍTULO: La naturaleza humana de una persona moderna y en educación: las opiniones de Jürgen Habermas.

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RESUMEN: Se considera la esencia de las visiones del mundo de Jürgen Habermas sobre los temas de los conceptos personales modernos para comprender la naturaleza humana, las relaciones entre un ser humano y la sociedad, los procesos de democratización de la vida social y la actividad de una persona en los procesos descritos. Los conceptos de investigación de Jürgen Habermas se comparan con la perspectiva nacional ucraniana sobre los problemas humanos, la sociedad y el desarrollo de la democracia. Se consideran el componente de contenido de las ideas y el componente práctico de aplicación en el espacio nacional de Ucrania. Se modela la comunicación interpersonal, la profundidad de la comunicación y la articulación equilibrada, un modelo de diálogo de la actividad de un individuo con otros actores. Se describen los riesgos de la sociedad nacional moderna y se identifican las posibles formas de contrarrestarlos y desactivar los conflictos en el entorno social en diferentes ámbitos de actividad.

PALABRAS CLAVES: naturaleza humana, sociedad humana, autoridad pública, actividad de una persona, procesos de comunicación.

TITLE: Human nature of a modern person and education: Jürgen Habermas's views.

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ABSTRACT: The essence of Jürgen Habermas's worldviews on the issues of modern personal concepts in understanding human nature, relations between a human and society, democratization processes of the social life and activity of a person in the outlined processes is considered. Jürgen Habermas's research concepts will be compared with Ukrainian national outlook on human problems, society and the development of democracy. The content component of ideas and the practical component of application in the national space of Ukraine are considered. Interpersonal communication, depth of communication and balanced articulation, a dialogue model of an individual's activity with other actors are modeled. The risks of the modern national society are outlined and the possible ways of counteracting them and defusing conflicts in the social environment in different spheres of activity are identified.

KEY WORDS: human nature, human society, public authority, activity of a person, communication processes.

INTRODUCTION.

Setting of the problem.

Modern human civilization has faced anticipation of a new perspective on the prospects of personal development and his/her place in the living space. After all, the active development of digital world and its promoting in the fields of human life has already covered all spheres of human activity. The system of modern education, which is the generator of progress of countries and nations, should be transformed in the outlined vector.

The new modern world trend has defined the priorities of society for the modernization of young person's education, which are aimed at forming competences according to the methods of self-education throughout life. The outline is aimed at a person's life development and self-realization at the generally accessible levels: personal, professional, social, cultural and public.

In this context, a number of problematic scientific, managerial and social issues, both at global and national levels occur. There are the following ones: insufficient level of innovative systems development; lack of balance between scientific and economic factors; risks in the humanitarian security of society and the world; problems with budgeting procedures for social systems and personality; establishing a "knowledge society"; risks in an individual's accessibility to education; imperfect intellectual property protection mechanisms and systems; trends in the development of democratic processes in society and education; establishing new educational integration processes; growing of information and communication models of development in the educational space; formation of self-organization processes of the educational system, etc.

The relevance of the outlined aspects of a modern human development is determined in the studies by the modern German philosopher Jürgen Habermas. His ideas on the post-national constellation, the future of democracy, the mission of a man in the new democratic environment and so on are quite interesting.

DEVELOPMENT.

Purpose statement.

The purpose of the research is to study Jürgen Habermas's current scientific ideas on a human, his/her mission and human nature, to compare them with the Ukrainian national ideas about a human of the modern age.

Statement of basic materials.

The modern, highly civilized world outlines new concepts about a human, his/her nature, the world around him/her, and defining his/her purpose in the digital environment and conditions of democracy. After all, we have always been interested in people's ideas about the society, a person's place in this environment, justice and equal freedom, a human's self-knowing and individual development, the realization of individual life projects and the creation of a democratic state in the outlined direction, etc.

Following these aspects, we see the contemporary German scientist Jürgen Habermas's worldviews and reflections are relevant. He actively researches and estimates civilizational changes in the view of developing a modern young person. After all, he thinks that "moral worldviews effectively limit freedom ... when they are rooted in ethical self-understanding, fostering concern for one's well-being with an interest in justice" (Habermas, 2002, p. 4). In today's civilized world, there is an increasing individual need to expand freedom of activity and to obtain positive results of life-creativity through understanding own life mission. Accordingly, the world and society define particular limits to individual freedom, but the questions arise: when and how a person understands certain requirements, boundaries, responsibilities and determines his or her own attitude to the outlined rules, their perception, or "resistance to reality that is unreasonable" (Habermas, 2005, p. 105).

In the problems outlined, the educational environment takes a particular place. It fulfills the public and individual request for forming value bases and vital competences. Therefore, improving teaching aids and pedagogical technologies accordingly may be ahead of the individual awareness of the complex values hierarchy, social and individual goals of school education. In this context, the situation is far from perfect when developing pedagogical technology is actually done for the sake of the technology, when the pedagogical process is carried out for the sake of the process, but a

rather sophisticated and technologically rich educational process makes sense only when learning outcomes are known in advance both for the teacher and the individual.

These questions should be facilitated by the development of appropriate philosophical and educational tools, because grounded on a personal worldview a human declares his / her desire to take responsibility for his / her conscious activity and decision of own life destiny. In this sense, philosophy acts as an intellectual clarification of own life situation, understanding of the strategy and tactics of self-realization.

From the perspective of these aspects, we see the urgent need for the individual to internally assemble and break free of dependence on the environment that suppresses him/her and to realize own personality and the value of freedom. After all, only under life conditions a person disconnects from himself/herself and form an individual inner ability to take responsibility for his/her own behavior and to establish communicative connections with other individuals in order to achieve life goals. Outlined problems determine the particular importance of the relationship between a human and the society, a personality and the state.

Jürgen Habermas notes that “multicultural citizenship” gains its particular importance in a modern democratic society. It is aimed at shaping society and “politics of recognition”, since individuals depend on division according to “inter-subjectively” defined traditions and communities, which in turn include the identity and understanding of “equality of cultural rights” (Habermas, 2006, p. 119).

Ukraine has defined the strategy for promoting democratic values in the society and for a modern Ukrainian who, using real-life democratic practices, takes his/her own steps in developing his/her democratic identity and transformational processes in democratization and decentralization of public authority, local self-government and development of local communities. Therefore, there is an urgent need for the formation of a new generation of Ukrainians, who will develop civic

competences and skills in relationships with other individuals in social activities while studying at school.

The society and the educational environment, the subjects of social and educational activity, and the personality in the defined contexts tend to form flexible common civilizational and national systems, which could be changeable and relevant regarding contemporary social priorities. Scientists from around the world, including Jürgen Habermas and our national researchers, are examining what processes are happening nowadays and how they are operating. They are trying to understand and outline the perspectives of certain social and personal activity. After all, they have both positive and negative tendencies and appropriate human behavior.

The researcher suggested that citizens “united in a democratic” community were “able to form their social group” and would be able to develop “capacity for action” in order to intervene and overcome conflicts (Habermas, 2005, p.107). We should also take into consideration the prevention of conflicts, which are always a challenge for society and educational environment, as they lead to tragic consequences not only of society, but also of individuals, and push them to a dead end. The events of recent years in our national environment determine the great importance of the outlined social and personal problem - conflict and its prevention.

Jürgen Habermas, having conducted a scientific research of social, educational tendencies of development and comprehended the causes of antihuman communication of subjects of educational activity, made the conclusion that “interpersonal communication is under the pressure of Scientific consciousness”, which in the future a person would direct and build according to the intrinsic human scheme of “monologic model of instrumental action”. Therefore, the educational environment, excluding personal discourse from communicative pedagogical practice, and “distorted interpersonal communication” result that education becomes a process of mutual understanding built on trust and interaction between the subjects of activity.

The outlined process is replaced by scientific-pedagogical-instrumental discourse, which can and should take a priority educational role in the formation of personality for the future life. The dominant, in this educational and pedagogical environment, remains the holistic and rational actions of all subjects of activity - teacher, child, community, parents. However, according to the researcher, “communicative actions and discourse humanize education” in the outlined school processes (Habermas, 2005, p. 38).

In our opinion, the essence of educational humanization is precisely that human communicative actions constitute regularity or a pattern for developing an individual and should be subordinated to individual whole-rational human actions. Unfortunately, national education today is specialized and narrow-focus, which claims priority status and requires regulatory power to influence educational processes.

Its correlate in education is instrumental communication, the core of which, according to Jürgen Habermas, is “monologic models of instrumental action”. The instrumental nature of educational communication determines the purposeful actions of its subjects. In his opinion, efficient activity has a clear meaning, given with purpose or motive, so it is “monologic” and does not require any hermeneutical effort (Habermas, 2006, p.31, 35). But, at the same time, an individual appears in life activity only as a result of communicative practices and their activity contexts, and the key dominant in the educational process were and remain the person’s goal-directed actions. At the same time, it should be noted that the communicative actions of the person and his/her free discourse humanize the content of the school educational process.

Does education take responsibility for those extremely unfavorable tendencies in the moral, spiritual sphere of human civilization that occurred at the beginning of the 21st century? What consequences can they lead to, if not corrected?

Based on impressive achievements of science and technology of previous centuries, the education sector in almost all countries of the world has been mainly engaged in transferring purely pragmatic information in various fields from generation to generation, aimed at rapid return of rather narrow, essentially fragmentary, technocratic-oriented knowledge, skills and abilities.

Firstly, it is precisely that focused the main efforts of teachers, the pedagogical process, the development of various methodological materials, which are not always thought out from a psychological and pedagogical standpoint, the newest means of computer technology, etc. mainly focused on the outlined aspects.

Secondly, to form a personality and his/her holistic picture of the material and spiritual world, which contributes to the awareness of each person's identity to a single human community, and to transfer spiritual, cultural, and moral values from their national and universal perspective, educational and humanistic purposes of the society are only declared and rejected in human perception.

In our point of view, the most effective ways of using "human capital" include models of society and personal development based on "knowledge, mutual assistance and universal participation". However, the world has different opportunities for society and personality.

Due to irregular receiving or transferring information, complete monitoring of its contents and controlling for its "consumption", there is a threat of information gap between countries as well as within one of individual society. Thus, there is a real threat to deepening the inequality in the possession of this knowledge. In this context, we see the need for a sustainable strategic social mission of the state to create equal conditions for the "access to educational information" of any of the subjects of educational activity and satisfying "social justice" (Habermas, 2006, p. 121). A democratic society must create the preconditions for counteracting the negative traits of disseminating information technology and limiting human rights in the educational environment.

Jürgen Habermas, outlining new views on the issue of transformation in the public authority, formulates the theory of communicative action, non-violent (non-vertical) ways of social being, as “universal reconciliation” and defines the reorientation to modeling interpersonal communication on the “inter-action” aimed at deep and meaningful communication in a personally significant articulation (Habermas, 2005, p.140). The outlined concepts are quite relevant for the Ukrainian national environment and public authorities, which is confirmed by constant conflicts (economic raiding, political confrontations, war in the east of the country, etc.), crisis of the political and social spheres and constraining the processes of reform, removal of the people from the right to influence decision making.

Based on the delineated situation, scientists note a significant need for the development and formation of a person who will be active, tolerant and humane in real life. The Ukrainian pedagogical community and scholars have supported a new philosophical, pedagogical and educational concept that guides the educational community on the relevance of the idea of humanizing education on the principles formulated by the United Nations Educational, Scientific and Cultural Organization or UNESCO. Its importance in the development of education is evidenced by the fact that UNESCO has declared the new century as the century of education and the UN – as the century of a human (UNESCO, 2000).

Taking into account the humanistic ideals of the new century, the world community connects the knowledge society with human education, competence, freedom of a person’s self-development and realization of his/her talent.

The results of our research confirm a positive trend in the education of our country, which can be characterized as the formation of a new concept in philosophy and pedagogy, which focuses on the humanization of school education; its purpose is to form a responsible and moral personality, capable to create a real Dasein.

After all, the modern school is becoming a plane for the achievement of two significant goals for an individual: “Hard skills” and “Soft skills”, which outline human competence in communication in native and foreign languages, basic qualities for life, individual intelligence, motivation, empathy, critical thinking, responsibilities, etc. (What, 2019).

The improvement of teaching aids and pedagogical technologies clearly outstrips the awareness of the complex hierarchy of education values and goals. There is a far from perfect situation when the development of pedagogical technology is actually done for the sake of the technology, when the pedagogical process is carried out for the sake of the process, but even a rather sophisticated and technically rich process only makes sense when the final result and learning outcomes are known in advance.

CONCLUSIONS.

Thus, summarizing the worldviews of Jürgen Habermas, we note their relevance for the national development of political and social spheres.

Examining the questions of humanistic philosophy and pedagogy as a methodological basis for studying the problem of self-realization of a student’s personality in the context of transformation of educational contents and quality, elaborating the problem of philosophical and educational paradigm in national science, we should state the following: understanding the problem of self-realization of a student’s personality as a complex cross-disciplinary philosophic and educational issue, substantiation of its role in the process of cognitive institutionalization of the fields of knowledge, methodology of the outlined research should be of main importance.

The ideas outlined by Jürgen Habermas's regarding communicative action, “inter-action”, social interaction of an individual, “universal reconciliation”, civil society and his/her cooperation with the public authorities of the state etc. are gaining a particular importance.

The modern school is already becoming a plane for the achievement of two significant goals specific to an individual; these are “Hard skills” and “Soft skills”, which will determine the quality and success of a young man's future life.

The educational environment of the country should focus on these issues, namely: development of innovative systems, establishment of balance between scientific and economic factors, overcoming risks in the humanitarian security of society and the world, formation of budgets of social systems and personality, formation of “knowledge society”, development of democratic processes in society and education, etc.

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RECIBIDO: 6 de diciembre del 2019.

APROBADO: 14 de diciembre del 2019.