SS. CYRIL AND METHODIUS UNIVERSITY IN SKOPJE
FACULTY OF PHILOSOPHY

SCIENCE AND SOCIETY: CONTRIBUTION OF HUMANITIES AND SOCIAL SCIENCES

Proceedings of the International Conference on the occasion of the centennial anniversary of the Faculty of Philosophy 2-5 September Struga 2020

Skopje 2021

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on the occasion of the centennial anniversary
of the Faculty of Philosophy
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Education as a Universal Human Value

Abstract: *The subject of this study is education analyzed as a universal human value. The relevance of the topic is determined by the special place and the role of education in society and the equally important role of values as social regulators.*

Education is necessary for the social and personal development ofthestudents. It enables education of the individual in his personal interest, but also in the interest of society and the state.

Nowadays, the recognition of education as a universal value is confirmed by the constitution in most countries in the world as a human right to education. Its implementation is ensured by the educational systems that exist in a particular country, but they differ in the principles of the organization. However, the initial conceptual positions of education are not always formulated taking into account axiological characteristics.

Key words: education, universal value, structure of education, content and goals of education, humanistic function of education, axiological characteristics, social and personal development.

***

Education in modern society is understood as a socially organized process of transferring knowledge and socially significant experiences at a time when personality formation of a student is taking place. The formation of a human's personality cannot be viewed in isolation from the society in which that person lives and the system of relationships in which he/she is involved. Hence, education is the process and result of the formation of a complete "image" of one person (Астафьев, Шубкин, 1996, p. 37). It is the most important mechanism for conveying the values, norms, ideals and meanings of life that distinguishes this cultural system from all others. Through education, the student not only adapts to the conditions of constantly changing society, but also becomes able to develop and increase the potential of world civilization (Афанасьева, 2000).

Education can also be considered as a special way in which a person enters science and culture. Culture, on the other hand, is a precondition, but also a

result of people's education (Давыдов, Зинченко, 1992). In the process of education, the student masters cultural values - historical, artistic, architectural, etc. Because the content of education is derived and supplemented by the heritage of science and culture, as well as by the life and practice, education is a socio-cultural phenomenon and performs the following socio-cultural functions:

- Entry of the individual in the world of science and culture;
- Socialization of individuals;
- Ensuring continuity of generations;
- Transmission of cultural values;
- Preservation and development of national traditions;
- Contributing to the active acceleration of cultural changes in public life;
- Formation of intellectual, moral and resource potential of the society and the state;
- Promotion of the political, economic, cultural and technological development of the society;
- Development, training and education of the individual in his personal interest, but also in the interest of the society and the state and
- Preparation of the individual for successful activity and functioning in the modern society (Козлова, 2002, p. 216).

Education also performs personal functions. The most important criterion for performing the personal functions of education is to ensure the priority of development over learning (Аллак, 1993, p. 38). Thus, education can be considered both culturally and personally. It is a very complex and multidimensional phenomenon, and it undoubtedly reflects the diversity and complexity of the concept of universal values.[1] The basic vision of modern education should be a world in which everyone has the opportunity to enrich themselves through education and to learn the values, behavior and way of life necessary for a sustainable future and a positive transformation of society.

Education emerges as the most important means of preserving and transmitting social experience and culture. With such capacity, it sustains humanity throughout history. The most important trend in the development

[1] Universal human value is a theoretically existing moral value, a system of axiological maxims, the content of which is not directly related to a specific historical period in the development of society or a particular ethnic tradition. This means that it is present in every socio-cultural tradition, it is reproduced with its specific meaning as a value in any kind of culture. (Авалиани, 2009, p. 24).

of the modern world due to the transition to the information society is the significant increase in the role of education, set as one of the main priorities (Валицкая, 2007, p. 5). In our country, the priority of education is determined at the state-legal level in the Law on Education. The special status of education at the macro level is determined by the fact that today it acts as a foundation without which a modern civilized society cannot be built.

The importance of macro-level education also lies in the fact that it plays a huge role in overcoming the global crisis that has gripped the modern world. To overcome the crisis (both globally and within a country that is particularly important for the Republic of North Macedonia), an entity that can handle this difficult task is necessary. Therefore, in the modern era, professionals and professionalism are especially important, whose absence is mostly associated with dissatisfaction with the ongoing social reforms in a country. The formation and training of professionals (not only in qualification, but also in socio-cultural terms) is one of the most important tasks of modern education.

At the micro level, the importance of education is determined by changing its place and role in the value system of individual social groups and individuals, as well as by a new emphasis on its semantic content. Education as a value acts as the most important motivator and regulator of the activity of the social entity in the educational and professional sphere.

The level of effectiveness of education is largely determined by the economic development of society. But because education has a social nature and historical character, it is conditioned by the historical type of society that implements this social function. It reflects the tasks of social development, the level of economy and culture in society, the nature of political and ideological attitudes, because both teachers and students appear as subjects of social relations.

However, it is not enough to look at education only in terms of its economic and social functions in all their unconditional importance. Modern society is characterized not only by economic indicators, but also by the constant conditions for human development and opportunities for self-realization.

At both the micro and macro levels, education, seen as the greatest human value, should unite goals from different areas, such as: development education, human rights education, sustainability education, conflict prevention education, intercultural and interfaith education. education and the like - all in order to define the common ground of global education. This will have a

huge impact on individuals' awareness of how important their contribution to shaping the future is.

However, education is not just about global issues, world problems and finding common solutions. It is also a vision for a common future in which we will all live better, connecting local and global perspectives on how to realize and enable that vision.

Education can contribute to the vision realization process, but it can also play a role in developing new methods in which social movements and non-formal learning processes are extremely important because they create places for values, questions and approaches that are not central to the formal learning of each individual, including those on the margins of society.

By shifting the focus from transformation from a culture of reproduction and domination to a culture of partnership based on dialogue and cooperation, education has the role of restoring human dignity to the top of the list of values.

Education should be recognized as a process by which human beings and societies are fulfilling their potential. By linking learning, training, information, and action, the intellectual and emotional development of individuals should be appropriately encouraged. Education is also crucial for promoting sustainable development and strengthening human capacity to solve environmental and development problems. Hence, students should develop a sense of social responsibility and solidarity with disadvantaged groups and strive to apply the principles of equality in everyday life.

Upbringing and education must develop a sense of respect for the freedom and skills needed to meet these challenges. This means preparing citizens for overcoming difficulties and uncertain circumstances and strengthening their independence and responsibility. Awareness of personal responsibility must be linked to the acceptance of civic commitment and unity in problem solving and the pursuit of creating a just, peaceful and democratic community.

Therefore, it is extremely important that education provides students with access to the various opportunities available to them, but also to develop competencies in students so that they can reflect and exchange their views and roles in a global, closely connected society. Education should also develop competencies in students to understand and discuss the complex

relationships of common social, environmental, political and economic issues aimed at implementing a new way of thinking and acting.

In the process of cultural and historical development of society, ideas about the social functions of a person are changeable. Under the influence of this factor, two most important components of the educational process are formed - the structure and content of education.

The structure of education is characterized by such components as individual assimilation of the experience gained in the process of cultural-historical development of the society, education of socially acceptable and approved forms of behavior, intellectual and physical development.Thus, education is determined by certain ideas about the social functions of man that are accepted in society at a certain time. These structural elements determine the content of education, I.e, the complex of socially important experience depends on them, the adoption of which is necessary for the effective inclusion of the younger generation in society.

The second component for the development of the personality and the formation of its basic culture is the content of education. The content of education includes general development and social experience accumulated by humanity. It is a combination of systematized knowledge, skills, attitudes and beliefs, as well as a certain level of development of cognitive powers and practical training achieved as a result of pedagogical activity. The content of education is historical in nature, because it is determined by the goals and tasks of education that are present at a certain stage of development of society. This means that educational content changes under the influence of the demands of life, production and level of development of scientific knowledge.

If the content of education includes general development and social experience accumulated throughout history, then what should the younger generations learn? What needs to be developed and educated? The history of pedagogy shows that many mistakes were made in solving these problems that negatively affected the quality of teaching, upbringing and development. Thus, most modern schools direct their efforts to provide students with as many subjects as possible, and this increases the amount of information. This way overloads the students and does not contribute to their full development.

Many modern schools introduce content of education of a propaedeutic nature, reflecting the specifics of the school, but at the same time do not meet the interests of some pupils or students. It is often suggested to prepare an encyclopedic research by deepening the study of various topics. (Димов, Лесная, 2002, p. 169). Therefore, the content of education either lags behind the current state of science, or is overloaded, or distorts the nature of student development. All this requires a thorough elaboration of the scientific and pedagogical foundations of the contents of education.

Leading benchmarks for determining the content of education are the goals of education, in which the interests of society and the interests of the individual find expression. The purpose of modern education is the development of those personality traits through which a person will be involved in socially valuable activities. (Зинченко, 1997, p. 15). This goal of education affirms the attitude towards knowledge, skills and abilities as a means to achieve full, harmonious development of the emotional, mental, value, volitional and physical aspects of the person.

Today, the world community inevitably moves towards the realization of the humanistic ideals in education by increasing the social, pedagogical and economic efficiency of its functioning. Social efficiency is expressed in various forms of affirmation of humanism, both in society and in the content and technologies of education as a pedagogical process.So, education as a social phenomenon is, above all, an objective social value. The moral, intellectual, scientific, technical, spiritual, cultural and economic potential of any society directly depends on the level of development of the educational sphere.

In the pedagogical literature it is often claimed that education is based on the basic needs of a person. Man needs to be educated, because his nature is transforming through education. By nature, the value of education is mostly instrumental, because acting as the most important means of satisfying various needs and goals. However, at the individual level, it can also act as a terminal value (Гершунский, Шейерман, 1992, p. 14).

Education provides the transmission and reproduction of the cultural experience of generations, not only of knowledge, but also of the way of thinking and perspective, communication, spiritual values of a nation, its

historical and moral identity, traditions and beliefs (Анисимов, 2008). In this sense, education is broader than the institutional system (school, university); this is a sphere in which the formation of personality takes place throughout human life, in the global and domestic information space, in the diversity of social, political, economic and legal life of the country.

The cultural-humanistic function of education is of particular importance in modern conditions due to the fact that in the process of its implementation education acts not only as a means of satisfying and achieving any external needs and goals that lie outside its borders, but also as a goal only in itself, because it proves to be self-worth and meaningful in itself. This aspect of the value of education has not yet been fully emphasized in the scientific literature.

According to researchers, developed countries today face a reorientation from materialistic values that express preferences for physical and psychological safety and well-being to post-materialist values that emphasize the importance of quality of life, group affiliation, and self-expression. (Андреенкова, 1994, p. 73). Education "works" on all the mentioned parameters of post-materialist values.

The implementation of different values leads to the functioning of different types of education. The first type is characterized by the presence of an adaptive practical orientation, ie an aspiration to attach the contents of the general education with a minimum of information that will enable the person for life. The second type is based on a broad cultural and historical orientation. This type of education is intended to provide information that will not be needed in the immediate practical activity (Levine, Levine, 1996, p. 47). Both types of axiological orientations inadequately correlate the real possibilities and abilities of a person, the needs of production and the tasks of the educational systems.

To overcome the shortcomings of the first and second type of education, educational projects have been created that solve the problems of preparing a competent person. The student must understand the complex dynamics of the processes of social and natural development, to influence them and to be adequately directed in all spheres of social life. At the same time, the student should be able to assess his own abilities, choose a critical position

and anticipate his achievements, as well as take responsibility for everything that happens to him (Саймон, 1989, p. 54).

Summarizing the above, we can distinguish the following cultural-humanistic functions of education:

- development of spiritual forces, abilities and skills that enable a person to overcome life obstacles;
- formation of character and moral responsibility in situations of adaptation to the social and natural sphere;
- providing opportunities for personal and professional development, as well as for self-realization;
- mastering the means necessary to achieve intellectual and moral freedom, personal autonomy and happiness, and
- creating conditions for self-development of the creative individuality of the person and discovering his spiritual potential (Девѐтова, Купцов, 2001, p. 128).

The cultural-humanistic functions of education confirm the idea that education acts as a means of transmitting culture, whereby the student not only adapts to the conditions of constantly changing society, but also becomes capable of an activity that allows him to cross borders, to develop his own subjectivity and increase the potential of world civilization.

One of the most important conclusions arising from the understanding of the cultural-humanistic functions of education is its general focus on the harmonious development of the personality, which is in fact the goal, recognition and task of every person. Subjectively, this task acts as an internal need for the development of the essential (physical and spiritual) forces of the student. This idea is directly related to predicting the goals of education. The true prognostic ideal of a person is not an arbitrary speculative construction. In fact, the strength of the ideal lies in the fact that it reflects the specific needs of social development, which today requires the development of a harmonious personality, its intellectual and moral freedom and the desire for creative self-development.

The humanistic role of education is expressed and consists in introducing the person to social values. Humanistic ideas, of which the most important is the recognition of man as the greatest value, will become the real property of individuals (and thus of society), if they are present in their consciousness from the early years of life (Гершунский, 1998, p. 67). To ensure such a process is undoubtedly the task of education.

In such a formulation, the determination of the goals of education does not exclude, but, on the contrary, includes the concretization of the pedagogical goals depending on the level of education. Each component of the education system contributes to addressing the humanistic goals of education. Humanistic education is characterized by a dialectical unity of the social and the personal. Therefore, in its goals, the requests addressed to the individual by the society should be presented, and on the other hand, it should include the conditions that provide satisfaction of the self-development needs of the individuals.

The humanistic goal of education requires an overview of its resources - teaching content and teaching technology. As for the contents of modern education, it should include not only the latest scientific and technical information, but also equally should be included the humanistic personal-development knowledge and skills, experience in the creative activity, emotional-value attitude towards the world, as well as a system of moral and ethical principles that determine the behavior of individuals in different life situations (Леднев, 1989, p. 19).

Hence, the choice of educational content is due to the need to develop the basic culture of the person, including the culture of self-determination in life, labor culture, political, economic, spiritual and physical culture, as well as the culture of interethnic and interpersonal communication (Бим-Бад, Петровский, 1996, p. 5). Without a system of knowledge and skills that make up the content of basic culture it is not possible to understand the trends of the modern civilization process. The implementation of such an approach, which can be called cultural, on the one hand is a condition for preservation and development of culture, and on the other hand creates favorable opportunities for creative mastering of one or another area of knowledge.

It is known that every special kind of creativity is a manifestation of the person not only in science, art and social life, but also in the formation of the personal position that defines the line of moral behavior that is inherent in this particular person. The transfer of impersonal, purely objective knowledge or methods of work, leads to the fact that the student can not show himself in the relevant areas of culture and does not develop as a creative person. If the student, while mastering culture, makes a discovery in himself and experiences the awakening of new mental and spiritual forces, the corresponding field of culture will become "his world", a space of possible self-realization. Such an experience encourages a great deal of motivation that cannot be provided by the traditional contents of education (Гершунский, 1998).

According to Devytova and Kuptsov, the realization of the cultural-humanistic functions of education is also a problem of developing and introducing new technologies for training and education that would help overcome the impersonality of education, its alienation from real life, dogmatism and conservatism (Девятова и Купцов, 2001). For the development of such technologies, a partial update of the teaching methods and techniques is not enough. The essential specificity of the humanistic technology of education is not so much in the transfer of a certain content of knowledge and the formation of appropriate skills. It is much more in the development of creative individuality and intellectual and moral freedom of the individual, as well as in mutual personal growth and development of the teacher and students.

The humanistic technology of education makes it possible to overcome the alienation between teachers and students, as well as the alienation of teachers and students from teaching activities. Such technology includes focusing on the individual, respect and trust, dignity, acceptance of personal goals, demands and interests. It is also related to creating conditions for discovering and developing the abilities of students and teachers, with an orientation towards providing full value to their lives. The humanistic technology of education takes into account the psychophysiological parameters, the characteristics of the social and cultural context and the complexity of the inner world. Finally, the humanistic technology of education enables the organic integration of social and personal principles.

Therefore, the realization of the humanistic and cultural principles places the unlimited democratically organized and intensive educational process in the center of the socio-cultural space where the student's personality is located (anthropological principle). The main task of this process is the harmonious development of the personality. The quality and the measure of this development are indicators for humanization of the society and the individual. However, the process of transition from the traditional type of education to the humanistic is conducted in an ambiguous way. There is a contradiction between the basic humanistic ideas and the degree of their implementation regarding the lack of a sufficiently trained pedagogical corpus. The revealed antinomy of the humanistic nature of education and the dominance of the technocratic approach in pedagogical theory and practice shows the need to build a modern pedagogy based on the ideas of humanism. Only in this way will education be able to fully fulfill its purpose as a universal human value.

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