

Historical Educational Cognition and Intellectual Consciousness of Students in the Context of the Modern Information War

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Abstract: The paper considers the problem of the spiritual education of the younger generation in the conditions of social transformations. The necessity of taking into account the characteristics of society and its historical traditions is noted. The authors show how important it is to combine modern approaches to improving the effectiveness of humanitarian education with established pedagogical approaches. Particular attention is paid to the need to use the best ideas of domestic thinkers. The author also demonstrates the influence of spirituality on the entire system of humanitarian education in Russia.

1. Introduction

The formation of students' intellectual consciousness largely depends on the level of historical knowledge, which is of particular importance in the context of a worsening information war. Powerful information pressure is an integral sign of this process. Citizenship is a socially-oriented morality, which is the basis for the formation of the personality to serve the common good, which is hardly possible outside of history. Studies show that doubts in understanding the national history formed the inferiority complex of the Russian people, becoming both the cause and the consequence of the collapse of the USSR, as well as all subsequent social transformations.

2. Materials and Methods

Dangerous trends in modern teaching of history are largely due to the pluralism of opinions, which leads to a not always justified variety of assessments of historical events, as well as the lack of clear basic foundations. The problems that have arisen are associated with neglect of methodological approaches to the selection of the content of educational material that has been worked out for decades by historical science. This led to disunity among teachers of historical disciplines, because some teachers pay maximum attention to historical figures, while others focus on local history material. In addition, there appeared supporters of the socio-economic vector in history, while the basis of the study of history for other teachers in the life of rulers. The problem was aggravated by the fact that some historians suggested studying the past with a religious bias, focusing on the relationship of the church with the state.

A significant part of teachers of historical disciplines insists on the study of culture, life, and customs as the fundamental principles of society [10]. In such a wide variety of scientific approaches, the leading goal of not only historical education but also the entire educational system was often violated, which consists not in transmitting a certain amount of new knowledge about the past, but it is in the formation of historical thinking. And the last one necessarily includes a spiritual component. At the same time, any holistic image should cover the entire path in its historical and informational plan without distinguishing its temporal constructs from the past, present, and future [1].

An important task, which is solved at the level of historical knowledge, is connected with the demythologization of history, which can be achieved by identifying the mechanisms of mythological generation. It is at the point of collision of myths that the truth appears that "... lives until it is clothed in a coherent text, where it is safe dying" [Troitsky]. The great English scientist A. Toynbee rightly states, "... History is capable of influencing the human imagination and through centuries, exciting the memory of the past. History affects susceptible souls with its monuments and memorials, names of streets and squares, architecture, changes in fashion, political events ..." [13].

The basis for the formation of identity has always been tradition because the source of a person's value orientation is the transmission and reproduction system, which in public life is a certain form of a social being. Such social communications carry an objective component, which includes the transfer of sociocultural content. This is the core of culture, which is reproduced by subsequent generations, where the subjective factor is the reflection of the individual over the ancestral heritage transferred to him [2].

The complexity of the study of the features of historical knowledge in the era of information wars is due to the differentiation of historical science itself, which does not allow the formation of integral philosophical attitudes of students. An example in this regard can be imagology, acting as a new interdisciplinary field, which is gradually turning into an independent scientific discipline. Using a national image as a basic concept, this science explores the country's national image, its national stereotypes.

3. Results

The vertical connections manifested in the relations between the individual and society retain their strength if the society is constantly turned to the needs and interests of the individual. Also, there should be a reverse movement of the individual towards state and national interests. The problem of preserving sociocultural identity is not only to publicize the most tragic pages of it, because it is equally important to resist the deliberate destruction of spirituality at the level of historical knowledge as the main component of the formation of a sense of national dignity. The situation is aggravated by the fact that in the 90s, many history textbooks preached an alien point of view on the events of domestic and world history. Such an approach called into question the merits of the Russian people in world history, casting doubt on even the victorious role of the USSR in World War II. Unfortunately, the basis for writing pro-Western textbooks that do not reflect the interests of Russian citizens and preaching an alien spiritual culture has been preserved, in my opinion. Moreover, they have been strengthened in connection with the advent of the latest information technologies.

The deliberate falsification of the domestic historical past is accompanied by a deliberate policy of reducing the importance of historical disciplines in programs, which is manifested in a significant reduction in the academic load on the disciplines of the humanitarian cycle. They were simply replaced by intermediate courses in the 90s. The heroic pages of Russia's victories in its thousand-year history were supplanted by such subjects as valueology, a market economy, etc., which was presented as a new word for pedagogy. Moreover, there has been a dangerous penetration of sectarianism, agni yoga, scientology, and varieties of fashionable youth destructive movements in the West. Such pluralism in the field of publishing various textbooks leads to a distortion of the culture and history of Russia, which is manifested, in particular, in equating patriotism with chauvinism, causing severe damage to the worldviews of students.

In this regard, of particular importance is the special creativity in the field of creating "new myths." It takes place in the context of the intellectualization processes of everyday historical consciousness. The problem is that the history teacher is faced not only with the task of adequately transferring existing historical experiences, but also they have to form a stable worldview basis. It is important here not to invent traditions, but to demonstrate to students how and why they are created. In my opinion, Russian society is faced with the task of formulating certain historical anthropology of our society.

The legitimization of the historical past is caused not only by theoretical but also by practical attempts to enter the legal path of development, becoming a noticeable factor in the social life of Russia. It is these repeated efforts of the generations preceding us, despite their failures, that today allow us to talk about the accumulation in Russian history of a kind of basis for regulating communications within a particular society. The objects of the information war are many historical facts of Russian history since many of them do not fit into Westernist ideas about the meaning of the historical process. For current American historiography, freedom is the criterion

for progress, but within the framework of the Russian tradition, such a criterion is the improvement of social relations. This approach allows nationalist-minded historians to develop a Westernist vision of the human past, since freedom, understood in the context of political institutions, is a priority in the West. Moreover, this idea is automatically transferred to the rest of the non-European world. However, it has not always been true. Global history could be easily constructed along these lines [11].

4. Discussion

The use of historical knowledge as an object of information war led to the differentiation of scholars in several areas [8].

The situation in humanitarian knowledge is exacerbated by the fact that the historical past in the domestic media is mainly presented as a kind of pop music, designed for poorly educated youth representatives. Such a parody of history, which is constantly and aggressively thrown into the sphere of mass culture, operating on its laws, inflicts a serious blow on the worldview of students. The mass consumer is presented with transformed historical material processed in a certain way since the moral principle and meaning are removed from objective sources [12].

The result of such an information attack on historical knowledge is the loss of the rules by which society is governed. The society is gradually moving towards isolation, not only due to the historical development of society and its differentiation but also because of the desire of society to get rid of some pages of its history. However, renunciation of their past causes irreparable damage to the younger generation, whose representatives, without having a specific social status and purpose of their own life, drop out of an integrated society. Often young people try to fight with the authority that creates problems, "... or plunge into the very depths of their inner world to achieve an understanding of their own identity" [3].

Historical knowledge in Russia, being the object of an information war, often loses, because teachers do not always have such information resources as biased media. This situation is ascertained by the son of the former USSR ambassador to the USA, "They snatch out atrocities from our history (and they were) and say with deep satisfaction that here it is, your history" [7]. At the same time, over the past decade, the situation in this area has not changed dramatically.

Another dangerous blow to educational historical knowledge is pseudoscientific historical works that can attract the attention of the younger generation with their unpretentious plot. Textbooks are increasingly crowding out such works; they are publicly accessible through the Internet. Gradually, the main source of ideas about the past becomes not the works of historians, but works of fiction and art, which are often presented to the public as scientific. An authoritative scientist rightly notes that "interest, especially trust in the constructions of the authors of the "new chronology," is a difficult but alas, fair sentence for teaching history to schoolchildren. And the methodology – history is perceived by the young as an object not of reflection but of memory ... And the content – those who took exams in history have absolutely no idea about the lifestyle of different eras. Moreover, "it was established that almost none of the citizens of Russia knows anything about their relatives in the generations preceding the generation of grandparents" [6].

It is important to emphasize that historical knowledge largely depends on the historical policy, which means the use of the historical past as a resource for achieving political goals. With this approach, the historical past is constructed in accordance with current goals and objectives, although this situation is criticized by the scientific and professional community. Nevertheless, it must be recognized that history has always been used by elites as an important component of ideology. This component, in the presence of an electronic communication system in the modern information society, creates unique opportunities for such political and ideological activities.

That's why we have to admit that the formation of specific views on the historical past is not only a matter of professional historians but also the prerogative of state institutions. The fact is that any state system always has a certain ideology, even if this fact is officially denied, which is based on historical concepts. "Russia cannot take place as a state without relying on historical traditions. History is the same state-forming principle as the economy or language" [5]. It is difficult to disagree with this thesis, although some history teachers do not fully realize the importance of their mission and are themselves victims of an information war.

The first decades of the twenty-first century showed the complete inconsistency of the concept of F. Fukuyama about the “end of history,” since an unconditional and final victory of capitalism is expected in the near future. It follows that the thesis on the recognition of the infallibility of the educational ideals of the West on a world-historical scale also requires revision. The phenomenon of the “last man” is associated with the “end of history” [15]. The features of the educational traditions of various societies are also discarded since the inevitable establishment of the complete domination of liberalism is accompanied by the replacement of the most critical factors in the determination of human existence. F. Fukuyama claims that it is ideas and concepts (and not material factors) that determine and create sociocultural reality. The thesis of F. Fukuyama, according to which art and philosophy are absent in the post-historical period, is particularly detrimental to historical knowledge. We are talking about the real embodiment of the neoliberal anthropological and educational ideal in the form of a kingdom that flourishes within the framework of Western democracies of the joy of serene consumption and happiness of absolute social harmony. Upon reaching the “end of history,” the corresponding transformations must undergo the traditions of education and upbringing.

On the basis of such dubious concepts, not only on ordinary consciousness but also in the scientific community, the opinion that history does not teach anything is firmly rooted, and this position is confirmed by certain realities of life in practice. However, with a deeper understanding of the historical past, the inconsistency of such reflections is visible, because people have always sought to live better and tried to avoid known mistakes. This behavior of people is confirmed by periods of social transformations, because any understanding of the changes taking place in society without taking into account their consequences in a historical context will be initially flawed. Excluding the lessons of the past means to doom the younger generation to a grim future, where there are no opportunities for the implementation of viable development options.

It is important already at the level of historical knowledge to bring students an important idea, according to which the nations left the historical arena not only as a result of military defeats because such tragedies often lead to a new self-affirmation. More important is the fact that “... the nations were dissolved, went into oblivion if they lost their culture, their roots. The specificity of our time is that the loss of national culture is becoming global. This has not happened in history. Its antipode is a tribal nationalist supplant the culture of nations. We are obliged to think about the right and duty of nations to preserve and develop their national cultures in order to avoid the most primitive forms of nationalism” [9].

In the process of studying historical disciplines, students should be aware that history is a process of practical idealization of a person, understood as the consistent weakening of his negative traits and the strengthening of positive. From this thesis, it follows that the universal features inherent in different historical generations should be exclusively positive, which dictates the absolute ideal of man. In turn, the corresponding model should be consistent with this ideal, concentrating the same positive universal human features. However, they are presented not in an abstract but a visual form [4].

5. Conclusion

The current crisis of rationalism is caused by an attempt to defend social theory from the rapid changes in social reality. The problem is that when they talk about the enormous groundwork for fundamental science, as a rule, they forget about the contribution of social sciences [16]. These trends are fully manifested in historical knowledge, which often becomes the object of modern information wars.

Thus, educational knowledge acts as a basis for the students' intellectual consciousness, which acquires special significance in the conditions of an aggravating information war. The continuity of historical time in the framework of modern historical knowledge often turns out to be only a historiographic fiction. It replaces the discontinuity and heterogeneity of the past in historical reality itself, where social memory, as a representation of the past in the present, plays an intermediate role.

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