

# Higher School Problems in Russia and Abroad: Philosophical Approach

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**Abstract**—The article gives a brief overview of the main problems facing the higher school in Russia and abroad and suggests a philosophical approach to possible solutions to these problems. It is connected, above all, with the assertion of the need to strengthen the role of humanitarian disciplines and with a person-oriented education.

**Keywords**—*continuous education; personality; humanitarian disciplines; science*

## I. INTRODUCTION

A philosophical approach to the problems of education in general can be characterized as a rational balanced approach that is based on a philosophical tradition of comprehension of the educational process. For it is unacceptable to pursue novelty for its sake. It rejects conceptions that are oriented towards fashion trends only or on a topic of the day without understanding the consequences of the realization of this kind of conceptions. However, the philosophical approach does not avoid a discussion of vital problems that the higher-school faces today both in our country and abroad.

## II. THE MAIN PROBLEMS OF THE HIGHER SCHOOL

Several key problems of the modern higher school should be highlighted. But, of course, there are much more:

- Problems connect to the working conditions of teachers. They are generally determined by the ratio of teachers and students what sets the teaching workload. In Russia and abroad it is almost the same – 1:12, but in Russia it is planned to raise to 1:14. Strange that with the ratio like that the workload of teachers significantly exceeds of the workload of their foreign colleagues. In Russia – not less than 900 hours, abroad is usually – three pairs per week, not more than 180 of lectures per year. The leadership of the thesis reduces the load of a teacher in one course, it's about a third. In Russia practice like that is absent. Any scientific works in the majority is not even counted as a load; abroad considerable time is given for a scientific work. The worth working conditions.
- Decent working conditions are associated with confidence of the future, with the availability of a

permanent job. Abroad contests for teaching positions are held every 5-7 years, but there is the practice of signing after 5-6 years of successful work indefinite contracts with teachers - to make people feel secure. In the Russian universities in recent years have increased the practice of annual contests, and it becomes a way of putting pressure on teachers, settling of accounts with undesirable, means of manipulation with the reductions, the mechanism of underpayments.

- The problems what caused by so-called optimization of education. In Russia between 2012 and 2018 from the higher education sector needs to be fired about 140 thousand people. In Russia reduce teachers often take implicit forms - reducing the share of rates and contract renewal, so it is difficult to confront legally. Abroad, however, the reduction is always explicit, and they are actively fighting unions. The salary in Russia is much less than in the most part of other countries.
- The salary is much lower in Russia than in most countries.
- The most important difference between Russian and foreign educational community is that abroad, there are powerful trade unions and the practice of protest actions. Any deterioration in the working conditions of teachers, increased workload, reduced funding have led to an organized protest, as happens in all countries and usually brings positive results. The most powerful protest movement in Europe was in the 70-80 years, and then was achieved decent conditions of teachers ' work. But today's unions are their activities constantly maintain the achieved level, and protests occur as needed. Frequent and student protests, as a rule, a radical and politically charged. If we talk about quality of education the most important condition of it is the dignity of the teacher. Exactly dignity allows us not to tolerate disrespect of administration, unsatisfactory work conditions, low salary, lack of freedom of teaching and as a result it makes teaching work quality and effective.
- As for the quality of education, its most important condition is the dignity of the teacher. It allows you

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dignity not to put up with the disrespect of the administration, poor working conditions, low wages, lack of freedom of teaching and makes teaching work quality and effective.

- Another important basis of the quality of education is a University self-government, which gives liberty; impede the transformation of the education business; allowing the education to perform their main functions. It is the self-government of universities allows them around the world to be centers of enlightenment and freedom. An important problem is also the irrelevance of the Humanities, the lowering of its status; reduce the funding of the philosophical, historical, sociological programs.
- The most important common problems of the Russian and foreign higher schools is the bureaucratization and commercialization of education. But in Russia they take particularly ugly - so they make strict state control and the constant pursuit of short-term profit. Commercialization of education is directly related to neoliberal trends, strong worldwide, with social stratification, turning teachers into proletarian intellectuals. Their effect commercialization has a deteriorating quality of education; reducing the number of educated people; the decline in the prestige of education.
- Important common problem is the uselessness of the Humanities, the lowering of its status, reduce the funding of the philosophical, historical, sociological programs.
- Transfer to a distant, virtual forms of education leads to the reduction in teaching staff, and ultimately it should lead to the rejection of the teacher as such. It will replace the recorded one lecture.

### III. PHILOSOPHICAL UNDERSTANDING OF THE PROBLEM OF EDUCATION

Philosophical approach is opposed to all the negative trends in higher education and by nature of the problem of education, and on the proposed solutions to this problem.

- First, the philosophy opposes the demotion of the Humanities in the educational process. No one would dare to deny that the process of education is the process of formation of the human person. In particular in touching on this issue, the leading representatives of the classical philosophical tradition (Plato, Aristotle, Descartes, Spinoza, Leibniz, Kant, Fichte, Schelling and Hegel), unanimously recognize that the main thing in the human difference from nature, it is spiritual and he's the only person owes all that he does and creates as a person. Therefore, the philosophical answer to the question, what is education and why the process is not only continuous, but discrete as well, i.e., is different in itself for a definite number of steps, each of which corresponds to a known range of cultural phenomena, suggests the

answer to the question about the essence and concept of spirit.

- From the point of view of classical philosophy education of the spirit is raised in the conception "myself as myself", knowing the truth in the movement of the spirit in the middle of their formation, the extreme points which are the in-itself being, the ability of the spirit and the reality of its concept, its for-itself-existence. What are the necessary steps of the process of human culture and the role it plays in the philosophy of science? We can say that these levels are different ways of working of the spirit, that is, different ways of achieving the unity of its form and content, thought and being, subjectivity and objectivity.

The next block of problems of higher schools and their solutions from philosophical approach is connected with the nature of the process of education and training.

Outlining the essence of education – Paideia – in his 'parable of the cave', Plato writes: "Enlightenment is not what you are saying about it some of those who claim that in the soul the person has no knowledge and they put him there, like that would be invested in the blind eye sight". In fact, Plato says, "every soul has this ability; there are the soul and the instrument of helping everyone to learn. But as the eye cannot turn from darkness to light otherwise than together with the whole body, just need to turn the whole soul from becoming: then the human capacity for knowledge will be able to endure the contemplation of being and the fact that it is just brighter, and this, we argue, is good". Right here, continues Plato, must be the teaching art, art education, or as he calls it Plato, "art of treatment", allowing the most easy and effective way to 'reverse' person. Yet, "this does not mean to give him the ability to see is already available, but misdirected, and he's looking in the wrong direction. Here it is necessary to make efforts" [1].

The modern teacher, of course, understands that his activities should help the student to move out of the circle of the closest things he encounters in daily life, to another area where, in the words of Heidegger, "is existence itself"; where even the fact that it was first revealed to man is now represented in another way- 'otherwise neoteny'" [2]. This is entirely consistent with modern personality-oriented approaches in education, based on the understanding that to teach the truth it is impossible, it should be opened to person in his life and activities, and its needed to be understood, to be experienced himself, based on personal goals and meanings. The main thing is not knowledge of phenomena, and the phenomenon of knowledge – as nanocryst as the experience, as the basis of our existence and creation in the educational space conditions for this "phenomenon of knowledge".

Thus, we are faced with two educational approaches: the first one helps the person to move in "the place of his creatures", and to be changed at the same time so that is the best way to perceive his desired drop-down his own 'not-mystery'. Such a transition each will have its fit with his inner world, filled with only his inherent sense. Second –

when the rest are invited to believe in the existence of another world, more true and just to repeat someone else's way of understanding his is not filled, as a rule, the personal-semantic content, and consists in copying other people's experience (the knowledge of cognition), in the constant orientation of its path to a 'sample'. This way not only poorly motivated, but can also cause resistance in humans, which forces to go on it.

Today scientific knowledge admits only a special case of human knowledge, including in the general case, and also artistic, and mythological, religious, and domestic, etc. The main categories of cognition and knowledge, along with the concept, the emotions, experiences, feelings, perceptions, images (artistic, mythological, religious, everyday) and many other abilities and behavior of human beings, allowing him to discover the world. Modern philosophy sees the process of knowledge as the most important event of being, as a unity of reason and intuition, rational and irrational, of monism and pluralism, objective and subjective, general and specific - no matter how it goes: the principle of heterology, a dialectic complementarity or syncretic. These same trends are evident in the culture with which education is inextricably linked.

It is also important to understand that in modern conditions the huge volume of knowledge in the culture (not the «information boom» but the information of chaos and collapse), the armed man the most powerful technical tools that extend some of his cognitive capabilities - is more crucial than knowledge in itself, similar to stay with "listed forward foot" and falling thus, in the "bad infinity of repetitions". More important is the ability not only to determine the line between knowledge and ignorance, but - the area of significant and insignificant on it. And here is the particular importance is the ability to handle different types of thinking (concepts, knowledge-information, knowledge, thoughts, mental images, etc.), developed intuition, emotion, the ability to feel and experience, ability to navigate in different types of culture and to understand the other.

#### IV. CONCLUSION

As rightly noted national philosopher S. I. Hessen "the education by its very nature can never be completed" [3]. Education is intended to provide a person of such a living state of mind, when the result of your own efforts it comes to understanding and generates new meanings. Then education becomes education of self-consciousness personality, and thanks to it, at any stage of knowledge man always remains responsible for thought, action, word.

That is why it is not surprising that the problems of education reform in modern Russia are coming to the fore, becoming flush with the problems of economic policy, because of the spiritual identity of the nation depends not only the welfare of citizens, but also the very existence of a sovereign state.

To meet the needs of the spirit, what will climb to the summit of world culture, Russian education should be reformed and not by the external, random, dictated by demographic and/or socio-political features of the moment,

but according to the logic of the educational process, which is well represented in the thinking of philosophers such as Plato, Natorp, Hesse, and others.

It is obvious that the transformation in today's Russian schools, which in some respects must return it in the condition of incipient flowering of his school and University education interrupted by the tumultuous events of the late 19th - early 20th century, in order not to turn into another destructive coup cannot be accomplished in a short time. Training and creation of material conditions for the development of the education system is, of course, more than a decade. But to start this work today, because the story has left Russia no other way to become a truly great, world power, and to exist as something else in modern conditions it seems, not ever.

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