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Modern Education in the Framework of Affirmative and Non-affirmative Approaches

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Abstract

The article deals with the qualitative uniqueness of the affirmative and non-affirmative approaches to understanding the role of education in human life and society in general. The study of the content of publications in scientometric database "Scopus" and publications on issues of affirmative approach in the Russian State Library shows that ambiguous interpretation of the concept "affirmative" was the reason for developing various theme-lines in the field of education, both at the organizational and the subjective-personal level. It is noted that the approach of the German authors is quite different, as guided by the idea of "socially positive", which is achieved through both affirmative and non-affirmative approach to education and upbringing. The problem of "affirmativeness" in education holds promise for being developed as a theme-line that supports the idea of forming person's positive attitude and zest for life.

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1. Introduction

The article describes the features of affirmative approach that develops in modern pedagogy. Search for fundamental concepts of the theory of education acquires new aspects of relevance in the present context. The "scale" of pedagogical science, interpreting the phenomenon of education, can never match the "scale" of the

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educational experience, which necessitates constant search for new foundations and paradigmatic approaches to problematization of pedagogy theory, its involvement into the new fields of thematic fronting of the phenomenon of education as such [1]. Attempts to approach the phenomenon of education that have been undertaken by various schools and contemporary scholars, face a number of problems, which are based on such characteristics of education as its ambiguity and multidimensionality. They are related to consecutive stages of clarification of different existential dimensions education stems from: considering the role of educational institution as external organizations, state institutions as intrinsic spiritual entities, role of an individual in education as a subjective spirit in the teaching field, the problem of ideal ideals and others.

Significant contribution to the theory of education has been made by German pedagogical scholars, who addressed the problem of hermeneutic interpretation of the facts of education. German science of education as a life practice theory considers self-understanding of human existence as the phenomenal core of education. It has gained certain experience of self-analysis, shown on pre-scientific level of pedagogical knowledge. Not it strives for further self-understanding in science theming.

2. Historical-philosophical background

Developing his idea that education is a self-clarifying spiritual practice, J. G. Herder (1744-1803) pointed out that language is the most important link between an individual and the society [2], as well as the basic cognitive instrument with the ability to "expand the horizons" of one's life and enter spiritual world of another person. The thinker laid the groundwork for educational hermeneutics, being the first to distinguish the term interpretation within the context of personality development as a separate area of study. Herder related acts of "empathy" in other texts of life with the development of gnostic skills; he also treated the process of conscientious study of living and written practices as an act of innermost self-education able to provide a person with spiritual strength.

The Herder's idea of studying linguistic representation of pedagogical concepts as a prerequisite necessary to find out their true meaning could be traced through the concept of national education by J. G. Fichte [3]. He believed the Germans' mentality is so peculiar that it cannot be expressed in Latin-derived terms, such as "humanity", "popularity", "liberality", as they are not able to reflect the features of purely German objectifications of these concepts' content. German language itself is a means of life-asserting affirmativeness and positive factor in the nation's development. J.G. Fichte consistently argued that study of the German language history can affect favorably the process of cultivating "Germanness" in the younger generation.

According to H. Marcuse, culture is affirmative as a framework for a person's perception of the world which prevents him from finding his true being. He advocated the ideal of a man, able to find its identity and authenticity by escaping from inauthentic bourgeois society [4]. T. Adorno believed that affirmativeness, life-asserting principle of culture militates against barbarism [5]. Man asserts himself through culture, which gives him hope for the best, correct and decent life.

O. Fink [6] follows Herder to interpret education as a spiritual practice, self-clarified individually. What is most important for the young generation education is practical involvement itself, as it leads to self-understanding of human existence. Reality of the actual reveals itself through language, which is a barometer of things existent. Each child "finds itself" in a language that has already interpreted the world, named it and made certain manifestations of it known through naming. Positive attitude to the world is formed in the process of a child's familiarizing with the names of the existing things and grasping their inbeing.

The problem of affirmativeness in the history of philosophy has ideological and cultural edifying aspects, when issues of the human educational ideal are addressed. The multifacetedness of interpretations and approaches to the concept of "affirmativeness" allows theorists to make a logical and / or content-related emphasis on consideration of its facets.

3. Methodology

Methods of research are statistical methods, interpretation, the content analysis, generalization.

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