

Draft model philosophy of education in the spirit of the European community

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Abstract: Eurasian model of education philosophy cannot aspire to the organization of educational process, to Slavophil's, romanticizing nomadism or any other features of the historical unity of the peoples of the Eurasian component. However, the historical background, geographical, cultural and ethnographic peculiarity of the peoples should be the basis for the creation, in a new, modern level, the image of the Eurasian met culture as a unique set of regional cultures.

Key words: *Philosophy of education; The Eurasian community; The model; The identity of Eurasian; Eurasian model of education philosophy; Identity*

1. Introduction

We believe it is important to point out that the model of the philosophy of education in the spirit of the Eurasian community is based on the generalization of the world experience in the context of a consistent association of ideals, principles and algorithms of the educational work of the West and the East. Already the first Eurasians determined Eurasianism as a middle way between the Western-patriotism of imperial Russia and materialistic communism of the Soviet state, between conservative and revolutionary way.

The first step to the creation of the Eurasian model of education philosophy is to determine the training goals. As mentioned above, the most important goal of education we see the formation of a supranational Eurasian identity, consistently combining hierarchically under a national and smaller group identities.

It is important to note that the goal of forming a supranational identity (identity Eurasian) can serve, and lower in the hierarchy of objectives: the establishment of family identity (as inextricably linked with the small country in history), the identity of a resident's own village, region (indicated above as "the identity of a resident of a small homeland"), national and state identity. Moreover, these goals should be built into the analytical value hierarchy (from highest to lowest) and in the educational process - synthetically (from a smaller, intimate, familiar to a larger, distant, incomprehensible).

Tasks provide educational formation of national and supranational identities staged and performed in the pre-revolutionary and Soviet Russia (if we talk about the Russian education), respectively, to the ideological direction of the country's existence.

For example, in the textbooks of public schools, high schools and colleges with the pre-revolutionary Russia of the 1840s, along with the usual allocation of the importance of the native language, history and literature, a special place is given to the national geography, which was seen as a way of knowledge of the motherland. And existed since the 1850s otechestvovedeniya subject was a general course of Geography of the Russian Empire (while otchiznovedenie or rodinovedenie students familiar with the features of a small country). In the framework of this subject the special role occupied methodology of geographical determinism, in which the character and lifestyle of the people in touch with the environment and landscape, habitat, giving the natural foundation for understanding the natural differences in the way of life of different peoples and tribes.

In textbooks on otechestvovedeniyu state reasons originality state system of Russia from the standpoint of geographical determinism; For example, in the textbook E.Lesgrafa argued that Russia is different from European countries by the index that this empire has no colonies and is "okraynye land", "alien to the state-core"; as it differs from the great powers a variety of nationalities.

At lessons otchizno- (or rodino-) doing, solving the problem of education in the first place unaccustomed to study and abstract knowledge of

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peasant children, teacher-practitioners came from the familiar to the unfamiliar, to help poorly educated children gradually acquire not only a narrow group, but also the state identity, "bring the idea of the state, the existence of which runs on a scale much larger than it was possible to imagine a resident of the village or provincial town, and other than the well-known Russian".

So, based on the experience of German teachers, first valid ideas otchiznovedeniya, Russian teachers began to inculcate in children the notion of a great motherland under law; otchiznovedenie was an introduction to the geography, history and natural science. From the image of the homeland-area

teachers passed to the image of a spiritual homeland, as the fact that the "forms and largely shapes the personality of its inhabitants," that is, it determines the identity of citizens; it is important to note that the introduction of courses and otchestvovedeniya otchiznovedeniya understood at the level of state ideology as one of the educational measures to ensure the cultural policy aimed at the integration of loose imperial unification into a single state organism, the dominance of supranational beginning; to summarize the main aspects of identity, belonging to a hierarchy of identities Eurasian educational model (see Fig. 1).

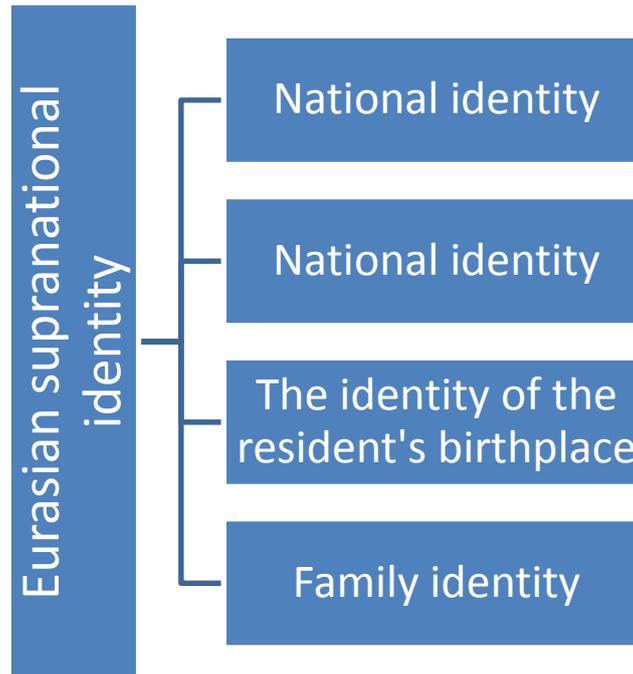


Fig. 1: The purpose of education - the formation of European identity

A crucial aspect is the formation of a positive identity, which requires non-formal, in-depth, philosophically deterministic study and presentation in an accessible at various levels of the educational values of the form of the Eurasian community (understood and taught on the basis of the values of national, state).

Education model must be based on the concept that includes orientation on fundamental values. The bright feature of the philosophy of the Eurasian model of education - teaching and the Sorcerer's "idealism": reliance on traditional spiritual values, with an emphasis on cultural cooperation, the careful selection of these values on the basis of national and cultural identity of peoples.

Values of the Eurasian philosophy of education have a deeper relationship and hierarchy; they are based on a synthesis of valuable worlds of East and West. Just as levels of identity formation is moving in the educational process on a small, narrow social self-determination, to a large - as the world and the formation of values of the individual must move, concentration, with the minimum level to the most large-scale.

The first level, accessible child - I: This level is so important that in the vast majority of educational systems of our time, he put to the forefront, leading the hierarchy of the educational process, goals and values. In particular this applies to the Western model of education, with its primacy of the legal system based on the individual's independence. Oriental education model, marked by the strong influence of collectivism, however, in the last century and are focused on the education of the individual - an independent, harmonious, conceptualize collective values and therefore socially active. Eurasian model of education, taking into account the most important for the mental image of a Eurasian-archetype Cossack, taking into account the concepts of liberty and nomadism, also cannot aim at the formation of a creative and free personality, which is free in its self-expression; although over time, gaining over the socialization of new landmarks, the ideal is to understand the individual freedom as the perceived need, that is freedom, which is endowed with a certain share of responsibility.

Being the most important goal of the process of education, the formation of a creative free personality at the same time is at the bottom (not the

top) axiological hierarchy Eurasian philosophy of education model, just as society is composed of individuals - the family, the nation, the state - in the aggregate is more than the sum of individuals. You cannot blame the proposed model of excessive collectivization axiological system: it is not that as the value of the state or a religious ideal of much higher human person - such a rectification in the value system has been and remains a cause of multiple tragedies in Eurasian history and in the history of all over the world. On the contrary, we are not talking about an abstract ierarhizirovani, but on the system of values in relation specifically to the educational model and educational process: perception and teaching here goes from smaller to larger, and at all levels. So, in the understanding of the religious ideal, we are moving from the children's image of a "little god" through representation invisible powerful force to the concept of the divine that is going up on the personal level through the social to the spiritual.

It is important to note another difference: The postulation of the individual and his freedom as the highest value in the Atlantic system of world vision autarchic, self-sufficient. This is not only a political but also religious history of the European and American West: the victory of Protestantism marked a personal approach to God, the rejection of a collective "church body" - and at the same time the rejection of hierarchy, church tradition, and partly directing to abandon cultural traditions. The postulation of himself as a supreme value, under the humanist project of the Atlantic civilization, due not least to the social evolutionism; and finally, as a rule, such selfishness leads to the predominance of useful for itself, that is selfish, capital values of the era.

If we have in mind has set for Eurasian mentality priority order of the spiritual values, intangible, the identity of such a hierarchy, though is always the carrier and conductor of the highest values, this value will not be itself without snaps in narcissism. Here we see significant parallels the Atlantic type of culture with a modern author art - while the Eurasian culture, to a certain extent, can be compared with the canonical art, in which authorship (and the author's opinion) is not as important as the values / samples that copy and recreate the creators *vneavtorskoj* literature. We are here, in a global sense, it is about the same opposition of collective and personal, which is marked by confrontation between traditional and modern culture. The world is changing, and with it changing social reality and art, and educational principles; At the same time, in particular, Russian literature XIX - XX shows examples of continued relevance in a changing world of high and constant values - as well as the unchanged despite technological improvement remain the principles of the existence of nations, provided their geographical location (illustrative example here geography as *otchiznovedeniya* dominant in pre-revolutionary Russia).

Thus, we move to the next level of the Eurasian civilization values presented in educational model the concept of collectivism. This concept can have synonyms such as collegiality, community; each of these concepts, as well as collectivism, has a lot of additional cultural connotations (collegiality - faith-based, community - ethnographic, collectivism - socialist). However, they expressed, with the various parties, the notion of unbroken and indestructible positively valued community of people, it is essential in the system of values, embodied in the education model.

Vo-pervyh this level of values naturally reflected in the principles of organization of the educational process: the collective education is one of the traditional model of pedagogy, and it manifests its strengths in these different systems of education as a system Makarenko and British private colleges, where there is strict discipline and the same for all order.

Secondly, teamwork is an important part of the mentality of the majority of the peoples of Eurasia: this also applies to residents of the habitations that have been forced, in the absence of natural boundaries, together to defend their villages and nomads who could not exist outside the social regime hordes. Be aware that collectivism is a historical distinction and historical merit of the Eurasian community, in the way of joint lives, which is not only an ethnographic feature, but also a guarantee of psychological stability. Formation of positive collective identity directly interconnected with the multi-level comprehension and appreciation of the ability to live and interact in a team. In this context, it is important to understanding the differences that face Eurasian identity of the Atlantic image integrity and independence of the individual: while the US, such as education model aimed at the formation leader (partly inheriting the British), the Eurasian model has its own advantages, provided the serial incarnations the value of teamwork, along with an understanding of the need for freedom of the individual, in the educational process. The negative aspect peculiar to Eurasian identity combination of collectivism and individualism (rebellion), expressed in particular drawn to the anarchy in the contradictory desire for the overthrow of the highest power per se, it is not the only expression of this peculiar relation of the individual and the masses. Unlike purely collectivist Eastern cultures, cultures of Eurasia, in the XIX and XX century, gave rise to a lot of vivid creative individuals, the flourishing culture of the world not only new products, but also new trends and tendencies in art, literature, ballet, etc. This experience suggests that the Eurasian mentality can generate bright personality, expressing in his work and activities, as a rule, collective values, to comprehend and embody people's axiology at higher levels (Pushkin, Dostoevsky).

Third, collectivism as the value of a multi-level concept: The educational model, it can be presented

at the family level (a traditional large family, retaining strong links between the generations), training group (kindergarten class, a circle), social groups of various kinds (fellow team) and the people in general. Each of the levels of the individual team gives new kinds of identity, a new socio-psychological "anchor" to which he can rely on in difficult situations. Not casually acknowledges that collective action, taking the nature of the rituals (such as the rituals of life is governed by groups of any level), have a global psychotherapeutic value.

Finally, the fourth most important aspect of collectivism as a value in the framework of the Eurasian model of education is associated with a powerful psychological effect of the concept of collectivism, which is related to the historical anthropology. Man Eurasian identity does not feel lonely, facing the unknowable and frightening world. Although times change social identity (of various kinds of initiation) initiated a fundamentally lonely stage *doliminarnogo* and *postliminarnogo* cycle associated with the inclusion of an individual in a social community that is perceived in the traditional consciousness as indisputable benefit: "To be a man to be alone" - the tragedy of the traditional consciousness, and this perception is fully characteristic of Eurasian thinking. Millennium collective being, co-residence, co-existence, tested a model of the team as the best way of human existence, and introduced it in the mentality.

A higher level of association is indicated by us in the scheme property of the Eurasian model of education as a brotherhood of nations. This axiological level can also be embodied in the earliest stages of education in the international dialogue of children. However, he already regards combining distinctive properties of Eurasianism as a phenomenon *supraethnic*. The "brotherhood of nations" (the term compromised Soviet practice, nevertheless remains topical!); is directly related to axiology collectivism: while in the collective combine individuality, the brotherhood of nations united by ethnic "identity." Note the fundamental difference between the concepts of "brotherhood of nations" and "tolerance": brotherhood actualizes concepts of family, kinship, which implies a deep responsibility and emotional attachment; Tolerance comes from a root meaning to endure, that is updated by one way or another, the value of cohabitation without natural affection, coexistence without emotional attachment and responsibility. Brotherhood of peoples is impossible without a strong link, or close historical relationship; Tolerance does not involve the interaction of sympathetic and meaningful dialogue of cultures, tolerance as a concept born in the framework of the Atlantic civilization, which receives as archetypal a path of international communication, such as colonization. It is important to note that Atlantic civilization shaped the image of the international law, which now allows you to "legal", with the responsibility to protect concept intervene individual states of the world community name in the sovereignty of other States, as was the case with

Libya, Syria and other countries. Not, accidentally, Russia and China - the country's different cultures, but not belonging to the Atlantic bloc - are allies in the Security Council to the spread of this trend in international law.

It seems that it was the brotherhood concept of peoples to the extent of any archaic sound that formulation can be the basis for the formula of peaceful coexistence with scattered Eurasian nations and the basis for their unity in the face of the danger of leveling cultural identity and the spread of repressive trends in international law, treated as an extension of the rule rights. The introduction of the ideal of brotherhood of peoples, as one of the highest spiritual values is the most important task of axiological field of the Eurasian educational model.

Patriotism is a value deeply connected with all the previous levels - with the freedom of the individual, teamwork and brotherhood of peoples. The same mentality manifests itself at different levels, ideally, as a creative person, full of liberty, not alone as a member of various social groups and as a representative of the people, living in peace and fraternal relations with neighboring ethnic communities.

Within Eurasia virtually no mono-ethnic country: Therefore, the brotherhood of nations is a necessary step to patriotism: love for small and large homeland is born largely through the love of the people inhabiting it, and only then is formed as a sense of belonging historical-geographical, cultural, spiritual education. Formation of patriotism is closely connected with the formation of a positive collective identity takes place as all educational stages and can be produced as a synthetic (going from love to the native land) and analytically (by way of the federation, a huge comprehensive country).

Talk about patriotism Eurasian level, we do not find it necessary to: patriotism towards their own government, along with the understanding and the embodiment of the social reality of axiology national fraternity, provides a reasonable basis for the creation of the Eurasian identity as a supranational concept.

The highest level of education axiology Eurasian model, in our opinion, is religious or spiritual values. Questions of spiritual (religious) identity always remained relevant to the educational process. Thus, the Christian identity issues are very interested in the Czech pedagogue JA Comenius, who developed the concept of a Universalist Pansophia, which, in his opinion, was capable on the basis of the most important Christian commandments - love of neighbor - to unite all the nations. Thus the teacher had hoped to eventually combine common human identity with the Christian (just as in Russian history and language was the identification of the concepts of "Christian" and "farmer" in the word of the farmer). Modern Eurasians offer to see in this area "constructive dialogue solidarity of traditional Russian confessions - Orthodoxy, Islam, Judaism and Buddhism."

The question of principled religious component in the value system of the Eurasian community is important, but should not have a clear hasty decision. Undoubtedly, Christianity, and, in particular, orthodoxy is one of the world's religions, different global spiritual content, representing a continuous line. Development of the most humane religions of the world; At the same time, and the experience of the Soviet development of the country, and the experience of neighboring Eurasian non-Christian countries suggests that higher spiritual values do not necessarily have a Christian form: similar moral principles and led by a Muslim and an atheist, if these intangible assets exceed the gain.

Thus, we do not tend to quickly decide on a unifying idea, or value, of Eurasia, based on the most popular ideas of "Moscow - the Third Rome" or the Christian opposition to "bacillus of globalism." Undoubtedly, Eurasian identity needs a unifying idea, which includes at least in part the idea of national states, attaches itself to the Eurasian project. However, the formation of a unifying idea should go slowly, evenly, along with the explanation of latent ideological currents that unite the peoples of the former Soviet Union today.

Closest to the idea, to the value that would have to lead the axiological hierarchy of Eurasianism, in

our opinion, is the idea of recreating a powerful inter-state formation, empire, equal and superior to North America and the European Union, supporting its own ideology and playing their own role in ensuring the existence multicultural, neglobalizirovannogo world. This empire would be able to conduct a dialogue on equal terms about the nature of democracy, about the boundaries of the concept of human rights, about the essence and values of different types of identity. However, at the moment such an idea, the value of political and civil nature, is not formed as the supreme value of the Eurasian hierarchy, and its formulation and development is not part of our research objectives. It is obvious that the absence of this idea is the main ideological gap that prevents the construction of the Eurasian idea of education and translates this idea into political reality. It is possible that the internal law of the Eurasian hierarchy of values presupposes the existence of generalizing the idea of a different order (a "higher truth"), but due to differences in spiritual and philosophical traditions of the peoples united under the concept of the Eurasian, the formation of such an idea seems to us to be difficult.

We generalize the considered hierarchy of values of the Eurasian model of education in the schematic image (see Fig. 2).

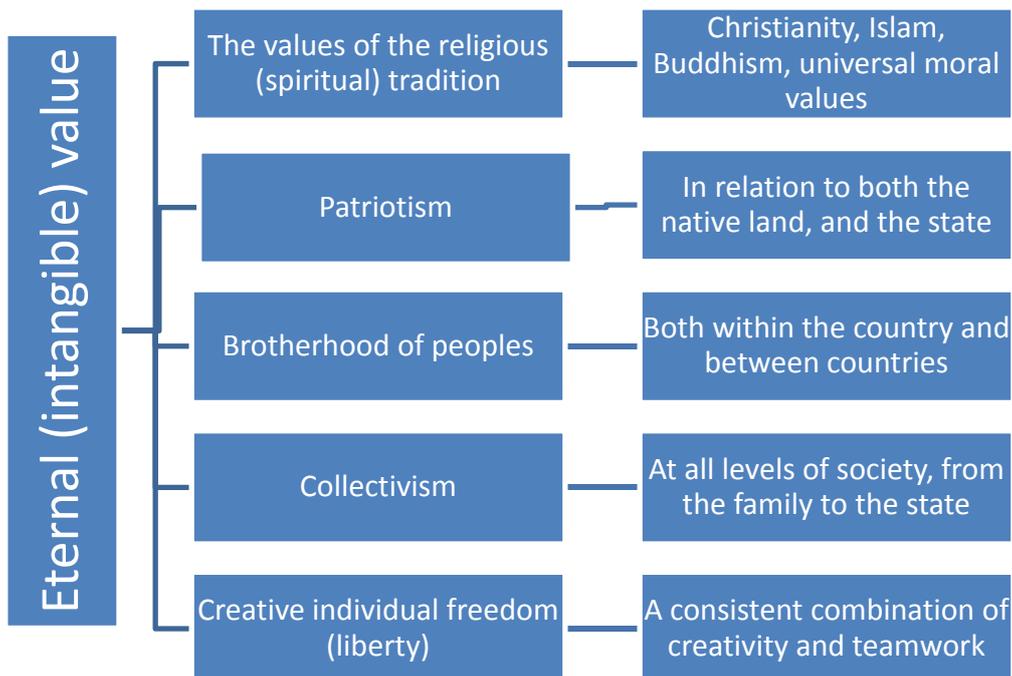


Fig. 2: Axiology Eurasian education

Education model involves partitioning of educational work in the levels according to age and social status of the audience. The scheme of educational work is closely linked to levels of identity systems, which are formed within the Eurasian identity.

The first level of training, the first dive into a cultural continuum occurs within the family education. Here, identity formation occurs at the level to learn from the model of the traditional family, in which respects principles such as ensuring

freedom of the individual in conjunction with the authority of a collective decision in which there is a hierarchy, including those related to the authority of the older generations. The unpopularity in Eurasia forms of early separation from parents of young people, as it happens in the West, due to including the deep foundations of the family as a great understanding of community, mnogopokolencheskoy, hierarchical collective experience, which is stored and transmitted. Living history, revealed in the stories of elders, it is the first

and most beckoning by the history of his native land, country. No wonder still image of a single mother or an adult son, rarely communicate with parents, has negative connotations in the social assessment. The traditional way of family is strong enough, is rooted not only in social practice (for example, the majority of the Orthodox population of the Soviet Union, the civil wedding the procedure replaced fairly painless), but to a greater extent in the mentality, the psychology of the people. Family identity is at this stage the most important type of identity, however, occurs at the primary level, and more global identity (as a resident of the city, village, country).

The second level of educational work is necessary to pre-school institutions, the purpose of which, despite the name of the type of institutions is not primarily education (in its znanievom understanding), and education: the formation of habits, skills, characteristics of socially significant values, continuing the process of socialization, which began in family. It is at the level of pre-school formed a clearer understanding of their own supplies - linguistic, ethnic, rural or urban; child gets an idea of the image of the country in which he lives. We emphasize the importance of this level: in addition to the fact that the activities of kindergartens can be flexibly adjusted positions of state educational policy, which makes them a valuable tool for national scale - preschool age is the time of the initial formation of the most important identities; first emotional images of the city / village, nation, country affect the entire subsequent process of becoming a multi-level identities. At this level, these techniques are needed to help emotionally identify themselves as national and local holidays, educational activities of local lore and regional geography nature; a very important opportunity for dialogue of cultures, to deepen the representation of the child, not only on the difference of the peoples inhabiting its territory, but also about their own culture.

The third and most important level refers to the period of study in high school. Since, in contrast to the pre-school and higher education, secondary education is in most countries of the Eurasian region universal, designed and built a system of educational work in high school (similar to the way it was organized in the Soviet school) may be the most effective education level. School period covers the years when there is a comprehensive formation of the person, and it is very important at this time to continue building a meaningful identity types: civil, ethnic, ideological. In addition to class work most efficiently use of history, geography, local history, organized to achieve not only informative but also educational purposes. As a rule, leaving the school, the future student or professional is a set of identities formed, among which occupy a certain place and the types of identity that are important for the formation of Eurasian identity.

However, the school period is not the last: it is followed by higher vocational education or employment; and the other kind of activity has educational potential and the various means of education. It was during this period completed the formation of values of personality, perceived level of patriotic orientation of the individual, the possibility of cultural dialogue, determined by the individual relationship to the higher spiritual values. Here, education is closely intertwined with the ideology as broadcasting values of a pattern in the noosphere of the adult population cannot be fully named education: with the end of the educational institution the student is already largely independent person, with formed ideals and ideas; ideological influence on a person, organization or inept at confronting axiological systems, can cause resistance and ridicule (examples are evident in the Soviet past and today); putting it in the scheme of levels of educational work in the framework of the Eurasian model of education (see Fig. 3.)

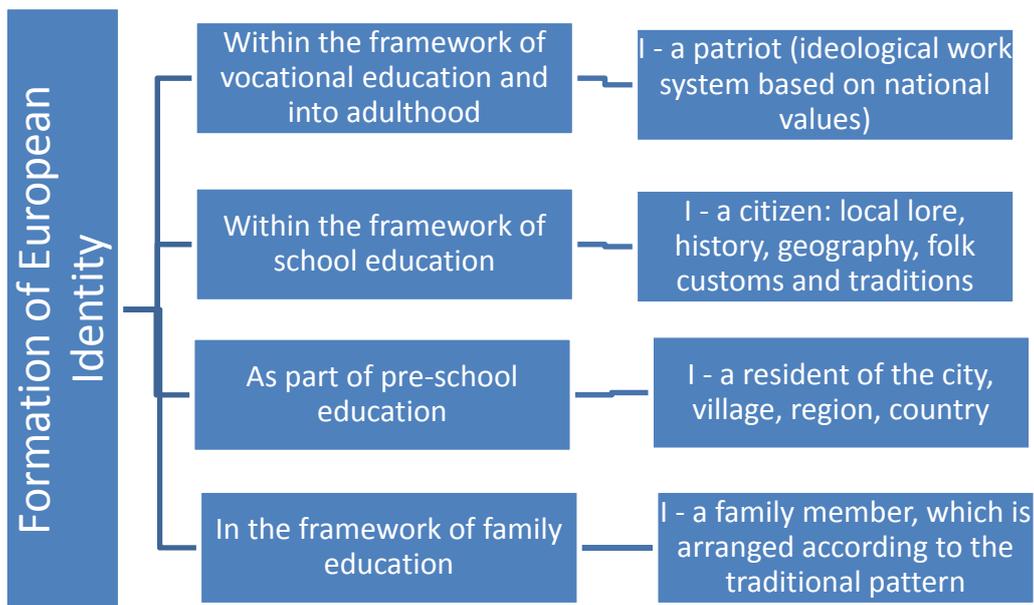


Fig. 3: Levels of educational work

Thus, European education model can be represented as the intersection of three measurements:

- The sequence of formation of identities;
- The hierarchy of values;
- Tier structure of educational work.

A key part of the model, obviously, is the values that are due to the peculiarities of mentality of the people included in the Eurasian area. This value system is compliance in many national models of education, but at the same time there are also significant differences: for example, the creative personality of freestyle Eurasian ideal is not entirely corresponds to the English mentality independent personality; the concept of the brotherhood of peoples largely opposed to the notion of tolerance. Key values, which reflect both the identity system and other elements of the axiological hierarchy is collectivism as a fundamental property of the Eurasian model of education.

Speaking of national education models, we considered not only the history and organization of educational work, but also set them the task to evaluate the merits and demerits of a particular educational system. Let us consider from this point of view and presented a model of the Eurasian education.

Probably one of the downsides of the presented model can be considered her frankly traditionalist character. Reliance on collectivism, the traditional model of the family, and patriotism in relation to small and large country, the notion of the brotherhood of peoples may seem archaic and inadequate to meet the "challenges of the time", and thus the model of education Eurasian sample may be suspected in the restoration of archaic models of pre-Soviet or Soviet-style. However, the cause of the restoration of rights of some forgotten or rejected concept is not their tradition, and that these concepts are most responsible mentality of the Eurasian community.

In the second chapter of our work, and partly in the current chapter, we stayed on the features of the current state of society, associated with the loss of familiar identities. Due to the global processes of Westernization of the world in the process of globalization, as well as through global processes changes in the political, social, informational state of man and the world, modern man is facing the threat of loss of identity. And despite the fact that some Western theorists believe that modern man can and does get rid of the "social shield" identity, the statistics of mental disorders and suicide, has been steadily growing during the XX and beginning of XXI century, the diagnosis of anxiety disorders society show that the loss of identity there is a severe blow to human psychology, which for millennia understood themselves through correlation with any group, social community. Psychology is socialization, which is natural for a person to "be someone", identified by the designation group (sex, nationality and so forth.), and not to be unidentified.

Since the crisis of identification is, in our opinion, one of the most difficult and intractable social ills the last time, we believe it necessary to create a self-identification system that could help the peoples of the Eurasian area without losing cultural identity in today's process is far from gentle immersion in the "melting pot" globalization. Moreover, finding a positive identity is necessary as a guarantee of individual psychological stability and security. The supranational identity as a goal of educational work meets the historical path of Eurasia, which brings together under different names in a single state entity, which is not a rhetorical unity of the brotherhood of nations provided *raznoetnichnoy* state, where cultural differences are not leveled, and served as the object of study.

However, the proposed values are not uniquely marked Eurasian model of education as a "closed" or archaic. The modern world cannot tolerate closed cultures. Formed Eurasian identity (through positive national and other identities) will serve as the basis for dialogical communication with other types of civilizations: the absence of such dialogue became one of the major reasons for the fall of the Soviet state and the destruction of the Soviet identity.

One of the downsides of the proposed model of education may find it nepragmaticnost (as it is based on the stable, not short-term, "eternal" values). But the modern world also requires information transparency and active personality: this aspect (which, in particular, is leveled in the ideology and education of modern China) is provided in the proposed hierarchy of values, which allows the person not to be completely alien to the pragmatic and technological civilization of globalization. While the Eurasian model of education offers its own system of values, it is obvious that young people and society as a whole cannot and should not be isolated from the values of the Atlantic civilization; but the postulation of their value system may allow, for the first time in many decades, to look at the West's values critically and analytically assessing their systematic positions of the traditional values of the Eurasian mentality.

Undoubtedly, the Eurasian model of education based on the traditionalist model. But also, in our opinion, it is clear that it offers a real opportunity to create a sustainable support for the challenges of the time, for the realization of man's own inviolability - as part of his family, the country and the nation.

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