

## THE IDEAS OF IMMANENT PUBLIC EDUCATION: SOCIO-PHILOSOPHICAL ANALYSIS

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Modern situation of the society and the person development specifies new characteristics of education. It should become immanent and public in opposition to transcendency and discreteness. Immanent and public character of education is initiated by individual educational trajectory.

The aim of this article is socio-philosophical analysis of the ideas of immanent public education.

Keywords: education-in-life, everyday life, social situation, emotional experience, co-being, formation

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The development of the concept of the immanent public education was initiated by the following factors of society and education development as its social institute: 1) necessity of person maintenance in his triune entity: body – soul – individual spirit; 2) rupture between education and practice of a person vital activity; 3) dynamics of society development that arouses the change in educational standards during the life of one generation; 4) uniqueness of a trainee's personality that cannot be limited by the standard; 5) absence of taking into account motives and person needs; 6) absence of conditions in educational process for planning an individual educational trajectory; 7) necessity of formation the pluralistic consciousness of a person.

The concept of the immanent public education is presented by the system of ideas that are correlated with the above mentioned factors and can be considered principles. Let us name these principles: Not to have learned, but to experience. To know means to exist. The outside world and me as its part is the University of Life. Every social situation is educational. The high quality

education is "The high quality" person. A word is a manner of a business. Everyone has as much as he can take. Everybody works for everybody. Let us consider the contents of these principles in detail.

**1. "Not to have learned, but to experience".** Globalization and informatization tendencies open the world to a person and a person to the world. As a result speed relations are provided ("+") and boundaries of personality space are effaced ("-"). Here sets the task – to keep a person as a spiritual creature that can see and realize all fullness of being. We consider "emotional experience" as a mechanism of keeping human in a person.

Firstly, emotional experience – is a display of a person being as it means "emotionally colored *state* and *reality*, a person feels, that is directly represented in his consciousness and acts for him as *an event* of his life" [selected by us, 2, p. 203]. Secondly, it is a kind of social mechanism that includes an individual in being as it fills his life with co-beings. (M. Heidegger, *das Ereignis*). Thirdly, emotional experience in certain extent provides person vital activity as it has

need-and-notional and operational character. Need-and-notional character of emotional experience is contained in its connection with motives, goal-setting and reflection. Operational character of emotional experience is contained in a function of orientation and choice. The choice is carried out by a person on basis of his importance awareness of what is going on. Thus emotional experience is connected with reflection (the process of a person's self-knowledge of inner mental actions and states) as well as with value analysis (the process of dismemberment whole to the parts from a position of significance of the phenomenon, fact, event for a person).

In the context of our research we distinguish two types of activity according to knowledge mastering – “to learn” and “to experience”. The one and the other allow a person to appropriate knowledge, to include it in his experience. However they differ in mechanisms of knowledge appropriation. First of all “to learn” appeals to memory (cognitive process) and is concentrated on content of a thing studied. Thereby the studying process to education is carried out. The emotional experience is more abundant than memorizing. It puts into operation a person self-consciousness. The self-consciousness activity is provided by all processes concerning person Self-concept: cognitive, emotional, and volitional.

Thus emotional experience shows immanent character of education. On the basis of importance of emotional experience we can consider it a mechanism of a person “humanization” in opposition to his “materialization”. However the presence of emotional experience in educational process

only, from our point of view, will not solve all problems. There is a rupture between education and practice of a person vital activity.

**2. “To know means to exist”. (A.F. Losev).** This statement means overcoming rupture between education and other spheres of a person social being. The overcoming of rupture is possible, from our point of view, at the expense of restoration of person integrity, his realization of *his* individual educational trajectory. Under individual educational trajectory one can understand the unique, appropriate only to the given person line of self-development in educational space that is realized on basis of *realized choice* of main components of education.

What allows knowledge to provide social being of a person?

1- Person exposure his educational needs and requirements.

2- The formation of educational aims.

3- Receiving education then and so much, when and how much a person needs.

4- Finding sense in educational activity for support of realized needs and revealed requirements. Thus filling the deficit in knowledge and abilities, values, aims, a person appears on the other level of self-development. And with it social being of a separate person of education is a subsystem in systems. There are certain cases when a person “studies” not in social institutes. His own life is teaching him.

**3. “The outside world and me as its part is the University of Life”.** This idea is initiated by dynamics of society development that arouses the change of educational standards during life of one generation.

Therefore not to drop behind the life, one should interweave it in acts of education. It defines immanence of education. "Education-in-life" means that content of education is in life itself. Hence everyday life can be considered educational space. Firstly, everyday life as a display of being is pierced with information (phenomena, events, facts et al.). Secondly, everyday life as a social phenomenon presupposes description of intersubjective reality (A. Schutz and his followers). For people this reality is important with its quality of *integral* world and is interpreted with them subjectively. Thus multiplicity of worlds arises; hence every person is a world. "How many people, so many worlds" – affirms Atisha, the reformer of Tibetan Buddhism. Thirdly, everyday life as a process of life-habitation is always contextual. In everyday life, as a rule, context is taken into account: what was "before", what will be "after". It follows thence, that every person of education is in *his (educational) context*.

Thus, everyday life – is a kind of "field of senses" where a person defines himself, his place in the world, in the society, in the activity. Realizing processes of self-knowledge, self-identification, self-determination a person writes his story, creates his world. Crossing of worlds and discovery for oneself a world of another defines sociability of education.

The idea of education-in-life involves the idea of accounting social situation where a person of education is situated.

**4. "Every social situation is educational".** Individual educational context of a person is a display of uniqueness of its social being. Thus it is impossible and inadmissible

to limit education in standard. Standard is a base for development, not the Procrustean bed where it is necessary to cram a trainee. Whereas education is situated in life, every social situation as a totality of circumstances may be educational, ecological, and test.

The social situation is educational under a person's involvement into being with his actions that have reformatory character int.al. As S.L. Rubinstein notes, these actions "are caused by the situation itself, as well as the correlation with a person's needs" [1, p. 357]. A man creates a situation, situation creates a man, whereas any situation "in its essence is problem. Hence – a person's constant going out the scope of situation, and the situation itself is formation" (ib.). Solving the situation a person studies, gains experience.

The social situation is ecological because a person is always situated in a system of relations (to the world, to people, to business, to himself etc). It follows thence, that it is necessary to consider every social situation ecological where the main commandment – "do no harm" is realized (should be realized). This approach to the social situation may become particularly one of the bases of a person tolerance development and of a society as a whole as conditions of keeping human in a person.

The social situation can be called test according to the following reasons. 1) As it was mentioned above, a person of education is considered a wholistic integrity (subsystem in systems). Therefore, it, as any integrity, is inherent in certain features, characteristics, and qualities. 2) In that case it is possible to consider the concrete activity that is set by social situation, a "test". 3) The

presence of necessary qualities allows a person to be successful in the activity process. 4) Their absence sets the trajectory of a person development. Thus, social situation as educational, ecological, and test provides the development of individual educational trajectory and initiates the process of a person integrity restoration. A person forms new qualities during the process of his integrity restoration. Hence the forth idea follows.

**5. “The high quality education is “The high quality” person”.** The appearance of this idea is provoked by transcendency in relation to a person of education. From our point of view the main purpose of education is provision of person positive changes of his qualities, his self-formation. In the context of the open immanent education the source of education content, except standards, is everyday life as “a field of possible senses”. In that case individual educational trajectory of the education person (accounting of needs and requirements) is “a navigator”. “Navigator” provides a person with replenishment of his individual educational experience with senses and values - a sort of “educational GPS”.

On the one hand, the interests of the society and the state are provided in an educated person that is adequate to modern conditions. On the other hand, the accounting of motives and education person requirements is provided. Realization of his individual educational trajectory, in turn, assists the development of an integral person at the expense of the constant going out of integrity on a new level. The formation of a different oneself is provided by one of the most important mechanisms – self-planning.

**6. “A word is a manner of a business”.** (Solon from Athens). This idea is provoked by the absence of conditions in educational process for planning the individual educational trajectory. It supposes planning and realization a different oneself in the process of a person development as a condition of integrity restoration.

Philosophers affirm that a man is the only living creature that is characterized by a constant necessity of self-development that is set by the very human entity. Thus, V.S. Solovyev emphasizes in his paper “The Ideas of Superhumanity” that “only a man from all living creatures... is capable of self-development, that he always wishes to be greater than himself” [6, p. 348].

In this very context we consider self-planning a process of formation I-ideal (I-possible) from the cognition of his requirements, potential, goal-setting on a choice and decision-making. Self-planning trajectory requires instrument of its realization. Thus it is logical to present the following idea.

**7. “Everyone has as much as he can take”.** At present acts of education are realized, as a rule, without accounting of trainee person motives and needs. The principle of natureconformity is put in the base of this very idea as “compliance in the track of the very nature” in education (Ya.A. Komenskiy). As every person is situated in his educational context he possesses a set of instruments for cognition that *are peculiar only to him*. And this is realized in his individual activity style. This idea initiates the development of a person subjectness, forms such qualities of a person as self-confidence (a self-confident will attain the aim), self-dependence (a man creates his world himself), activity of his so-

cial position. Besides things above mentioned, the development of cognitive motivation is initiated (is a man wants knowledge, he will acquire it). After all, it provides the success of his activity.

But by virtue of what the abilities develop, skills form, ways determine?

#### **8. "Everybody works for everybody".**

Globalization tendencies set the process of a person consciousness expansion, the necessity of a person pluralistic consciousness formation that is able to let the world of the Other in his own world. Communication, solidarity, co-authorship, collaboration, and empathy are conditions of it. They can act as means with the help of which individual educational trajectory forms.

If everyone implements his educational trajectory (everyone works for himself), the situation of collaboration, where everybody work together, creates a new type of relations – partnership. As a principle of modern management this idea has certain advantages, among which we can mention: 1) the exchange of experience is more effective while working in a group; 2) it is possible to learn not only from one's mistakes, but from other's either; 3) there is a possibility of supervision because "the onlooker sees most of the game"; 4) personal interest, work spirit; 5) the common aim - one cannot stand aside and be disinterested while working in a team; 6) the status of a trainee is affirmed (improved) because collaboration presupposes delegation of authorities and responsibility; 7) the intellectual background of a group rises, etc.

Everyone individual educational experience is demonstrated in this process. It is unique. Its demonstration enriches every-

body. Pluralistic consciousness that differs with internal consistency is formed. (M.M. Bahtin).

One can define the aim of the immanent public education on the basis of the given system of ideas:

As a sphere of a person sociocultural practice: formation of an integral (self-conscious) personality in the process of his socialization.

As a social institute: the creation of conditions for formation of an integral (self-conscious) personality in the process of his socialization.

3) Formation of an integral (self-conscious) personality in the process of his socialization.

Formation is connected with self-planning and self-development of a person as an "enrichment of active abilities and other personality qualities of a man" [4, p. 250]. The truth to this opinion is attached by the following meaning of the definition "formation"– "acquisition of new signs and forms in the development process, approach to the certain condition" [ib., p. 295].

One can draw the following conclusion on the basis of above-stated:

1) The given ideas are a system, as far as they are interdependent and interrelated.

2) In this system each of the ideas plays its own peculiar role; there is a level hierarchy: methodological and technological.

3) A man, considered a system, is a backbone element in the context of his education.

4) The ideas may play the role of the immanent public education principles, as far as they are the base for its character: immanent because it is inherently appropriate to

the being; public because education considers everyday life as a field of senses, "education-in-life".

5) The ideas are a concept of innovative education, because they contain necessary and sufficient elements in their system integrity: aim, sense, goals, content, and technology (ways, means, and mechanism) of its realization and, thus, cardinal change the content and the structure of the educational process.

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