

LIFELONG LEARNING AND PHILOSOPHICAL DIALOGUE

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Lifelong learning is determined by the worldview development of a person which lasts during the entire of their adult life. The transformation of problems which can occur on this path leads to the worldview dialogue, and a search for the argumentative view coordination of interacting entities.

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So much has been written and said about lifelong education that it seems useful to ask a simple and baseline question: "Who is actually being educated?" The answer will also be simple: a human personality is being educated; it may be a student or a worker, may refer to a certain age group and other groups, and may have a certain social status. Education covers language learning, and the development of vital competencies. However, it is primarily acquisition and development of the worldview by the personality guiding its thoughts and actions. Critical stages and growth crises occur, ups and downs in the personality education. All stages, facets and forms of the process of education have a worldview dimension and an interpretation, and being theoretically expressed and interpreted is one of the interests and concerns of philosophy.

Education means the formation of a substantial form, some certainty and, hence, respective limitation akin either to a natural stone cut turning it into a diamond, or to a lock-in of the established ideas and professional skills into a definite volume. Familiarization with philosophy expands the possibilities of man's reasoned determination of his own life position. Habermas noted that our knowledge is focused not on an exact object, but on communication, and socialization with other subjects which is related with a claim to the significance of the views being asserted. Communicative practices do not just state the diversity of positions and outlooks, but reveal their argumentativeness or sanity. The philosophical-worldview synthesis as a form of a personality's education is a major condition for achieving social consensus on key life issues. Through dissemination of philosophical ideas and their assimilation by people in the process of education, these ideas turn into more or less significant facts and cultural values. There are only a few absolutely original philosophical concepts markedly different from all the others, and at the same time undisputable in their significance. To some extent they may be compared to the basic colors into which white light is dispersed by an optic prism or the basic paints used by an artist. One paint is generally not enough to depict his idea convincingly; therefore, he uses different paints, even mixing them, striving to find their optimal combination adequate to the problem being solved. Don't we act the same way in thinking over the worldview problems facing us, and learning different scientific, philosophical, religious-worldview and other positions, which leave a noticeable imprint in culture in the search for a solution? Furthermore, as such integrative approaches are getting increasingly popular in modern philosophy; this may mean a stagewise convergence of the theoretically-based philosophical idea and the life-practical quests of the people surrounding us.

As a theory in its different manifestations or varieties, philosophy is connected with science, or is at least quite similar to it. However, an aggregate of specific objects of specialized developing knowledge is hard to observe, as is science, as it fails to form any holistic worldview. Every area of scientific research, as well as the theories developed in it, has its special tasks, and comprehension of the world as a whole in its relation to man, which is a distinguishing feature of the worldview and is not one of these tasks directly. Certain scientists can take an active interest in the philosophical problems of their science or even in their wider circle, and put forward original worldview ideas. However, all this is beyond their basic professional scientific activities. The scientist's calling is to obtain objective knowledge about the subjects studied, while in the worldview man expresses not just the knowledge about what he has learnt, but his values, convictions, and ideals.

It should be noted here that not all the papers published as philosophical ones cover the entire range of theoretical worldview problems. Moreover, there are hardly any papers of this kind now. The creation of original and comprehensive philosophical systems has practically stopped, even if such claims are generally perceived as an oddity or unjustified intellectual audacity. At the same time, different philosophical concepts introduced in the process of education are perceived by learners as parts of a broad and developing whole, called philosophy. These parts are different, but complement one another, compensating for the inevitable one-sidedness of each of them taken separately. Any established system of philosophy expresses the worldview position of its creator as well as his adherers and followers. If it is deemed appropriate to speak about a philosophical worldview as a whole, it is a unity of diverse and manifold content which is hard to observe.

Educational editions in a relevant course may only claim a relatively complete representation of the problematic field of philosophy, but one cannot avoid the influence of the special theoretical leanings of their authors, and their socio-cultural position in the society. Nevertheless, editors of philosophy journals easily distinguish and select the texts corresponding to the profile of their editions. They are guided by the traditional idea established in the philosophical community about the problems specific for this particular area of study, which cannot be reduced either to the purely scientific, technical, political, and other problems.

At the same time account is taken of the relatively high commonality and certain initial indefiniteness of philosophical notions and ideas enabling them to fertilize different areas of science, as well as other spheres or levels of human life activities. It is often noted that these notions and ideas lack the exactness and unambiguousness which are expected and required of the elements of established scientific knowledge. For the sake of fairness, it should be noted that it is by no means always that exactness and unambiguousness exist in science and are an indisputable value. They are important when this refers to instrumental knowledge because the instruments are to be properly sharpened, but the requirement to ensure perfect exactness and preciseness of the notions used is out of place when people face new problems of yet unclear meaning and conditions, or solution methods. Applying some former notions in such cases, one has to adjust their meaning, adding new shades and attributes (connotations) formerly alien to them.

The new thing quite often lacks full clarity, logic and indisputability. New logic is still to be discovered; a new order generally crystallizes out of chaos, its distinguishing features including the indefiniteness of many parameters.

Due to the potential ultimate breadth and certain vagueness of the content, and the incomplete definiteness of philosophical notions and ideas, they can be applied both in scientific or technical creative work, and in the spheres of life where conceptual exactness and perfect logical ordering of thoughts are of no substantial significance - for example, in art, or in the sphere of everyday life. However, it must be the question of not just the pragmatically interpreted application of these notions and ideas, but of their genesis, mutual influence, functioning in the sphere of a theoretical worldview, and beyond it as a whole. In its development, philosophy is powered not only by its ties with science and its derivative forms of human activities but also its basis and field of manifestation is an entire culture.

Through its special means and methods of solving worldview problems, philosophy expresses the internal differentiation and, simultaneously, the contradictory unity of the culture of a particular era. The diversity of philosophical systems and ideas relevant to a particular culture reveal the diversity of the latter to a certain extent. In its turn, the unity of philosophical thought, in so far as it is attainable and productive, has the unity of culture as its correlation: the unity which has already revealed itself or, which probably happens more often, is sought for and desirable. Philosophical education is directly related to the processes of differentiation and integration in culture, as well as to the formation of the worldview prerequisites of human creativity.

The linking and intrinsically integrative philosophical ideas are not something external and casual for people's creative activities. Wherever new ideas (artistic, scientific, moral, political, economic, etc) are created by our imagination, they link the previously known to something unknown and, thus, possibly strange and unusual, contributing to the expansion and development of people's worldview. These linking ideas allow us to see unity and commonality, where just dissimilarity and disunity used to be seen. M. Polanyi stressed that a genuine discovery is not strictly a logical act; "the obstacles which one has to overcome in solving the problems can be called "logical gaps" and one can judge their size only by the degree of inventiveness required to solve the problem. The width of the logical gap to be overcome by the inventor is the subject of legal assessment." [1, p.180] But if there were no idea of world unity and a more or less clear understanding of the cognitive and life-practical significance of this unity in the culture content, there would be no attempts to overcome the limitations of the established, internally locked schemes of knowledge, patterns of practical activities.

A divergence of interests or views does not mean the necessary conflict exacerbation of relations of the parties. By contrast to the logic of a conflict, there is the logic of a compromise and communicative interaction aimed at the achievement of mutual understanding between parties. According to Habermas, the achievement of mutual understanding is based on respect for the position of the other party, and on confidence in the partners' reasonableness, and their ability to understand rational arguments and to move towards rapprochement. The partner in the dialogue is to get evidence of the trueness of your position, which is the sincerity of the maintained views and availability of serious, clearly presented

arguments in their favor. The objective of the dialogue is to find common points on the positions, and agreement of the underlying interests, based on the understanding that obstinate and uncompromising confrontation is mutually harmful. In the course of the dialogue the comprehension of the core of the subject may be substantially adjusted if the arguments are admitted to be convincing. Persuasion is probably incompatible with violence and compulsion to agreement.

When we speak about worldview convictions, we mean not just and maybe not so much the ultimately general and abstract philosophical ideas. We primarily face joint discussion of the rules of our action in the field of the moral pervading of everyday practice of communication. Our feelings and thoughts related to particular life circumstances acquire their moral character when we correlate these circumstances with our fundamental expectations and ideas of how people should generally act as reasonable and responsible humans. The universality of the moral rules and norms accepted in society is related to their impersonal character and claim to good reason. "If we *must* do something, it means that we *have the grounds* to do it" [2, p.76]. While discussing moral rules and norms, the participants in the discussion agree upon and coordinate their attitudes and claims to the significance of the motives and reasons offered by them. Habermas supposes that any ideology established in the society is to get a moral sanction; otherwise its justifiability looks doubtful. One must be able to carry on a meaningful dialogue about everything recognized as being significant in our life, and be able to look for ways to come to a reasoned agreement.

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