# On philosophical and other issues in foreign language education

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**Abstract**
Learning a foreign language has become a necessity in modern society's development.
The knowledge of foreign languages contributes to the adaptation of a person to rapid
changes in world society. In modern conditions, there is an urgent need for highly
educated people with critical thinking skills who would be able to analyze a large
flow of information and make informed decisions. To achieve this, it is necessary to
pay great importance to the quality of education.
The methodology of foreign language education is closely interrelated with didactics
as both sciences study the educational process. As it is known, didactics considers the
educational process as a whole, and the methodology of foreign language education
deals with studying a specific subject and identifying the features of foreign language
education. The main function of a foreign language in school is the formation of
communicative competence, that is, to teach students to communicate to transmit the
information received in a foreign language. In foreign language lessons, educational
goals are realized while students solve communicative tasks, and patriotic feelings
and feelings of tolerance for their own and foreign cultures are formed and developed
among students. When learning a foreign language, harmonious personality
development occurs, and her horizons expand. The purpose of foreign language
education is to develop the student's potential, which determines the humanistic
direction of modern education (Borisenkov, 2004).
**Key words:** philosophical, problem, foreign language, education, language

## Introduction

The foreign language educational process in a specialized school involves
the development of personality qualities that characterize the learner as a subject of
activity in the field of their future profession. "Foreign language" as a discipline
impacts personality development's intellectual, emotional and motivational spheres.

As is known from theory, the methodology of foreign language education is
closely related to pedagogy and psychology. These sciences are the basis for the
methodology. The methodology is one of the sections of pedagogy. Just as in
pedagogy, the main categories of methodology are teaching, upbringing and education
(Busel, 2018).

The connection between the methodology of foreign language education and
psychology is inseparable. Psychology considers issues related to the patterns of
personality development, the psychological features of teaching foreign languages, the
processes of perception, thinking and formation of speech acts and students'
individual and psychological characteristics. The methodology of foreign language
education applies the methodology of general psychology and its particular sections.
Modern methodological provisions are based on the theory of speech mechanisms,
which outstanding psychologists developed.

Modern scientists recognize the close connection of the methodology of
foreign language education with cognitive psychology (studies cognitive processes).
The founders of cognitive psychology were Wolfgang Koehler and Jean Piaget. At the
end of the 50s of the last century, cognitive psychology was formed as an independent
branch of psychology. Cognitive psychology studies cognitive processes – thinking,
perception, speech, imagination, pattern recognition, etc. Thus, by relying on

cognitive psychology in the methodology of foreign language education, it is possible to determine strategies for mastering a foreign language by students in the learning process and find appropriate methods to support them in mastering these strategies (Berns, 2014).

Every person acquires cognitive abilities from birth, and developing these abilities from infancy is necessary. To form cognitive abilities means to develop cognitive interest. That is, the human consciousness processes the information received from the outside, mentally transforms it into knowledge, stores it and uses the acquired experience every day of life. Cognitive psychology promotes the study of human cognitive activity, issues of the impact of language and culture on the worldview, issues of the conscious and unconscious and their connection with mental activity; it reveals a person's innate and acquired cognitive abilities at various age periods.

**A longtime and complex process**

Learning a foreign language is a complex and long process.

The challenge of the XXI century directly addressed education to awaken the natural functions of education as the most important sphere of cognition, formation, correction, and, if necessary, a transformation of the individual's and society's mentality. The essence of another major component of the challenge of the coming XXI century is the need to realize the deep foundations of the driving forces of civilization's development and actively influence these foundations in the direction of humankind's moral and spiritual progress (Zhinkin, 2012).

The most serious education problem is connected with the lack of a clear and well-thought-out policy in this area, with inattention to the predictive, philosophical justification. But for this, the problems of developing the entire complex of issues related to forming a new branch of scientific knowledge – the philosophy of education – should receive priority development.

The grandiose problems facing the education of the future require fundamental transformations in the very understanding of the essence of education, in the very approach to determining the priorities of educational activities. But fundamental transformations in this area are possible only if the most common educational problems are solved first, which determines the role and place of education in solving global civilizational problems (Bespalko, 2008).

Reflection on education is one of the distinctive features of modern philosophy. This is because society in the XXI century, under the influence of the scientific and technological revolution, acquires an informational character, and this determines its state and prospects. Thus, the philosophy of education in modern conditions becomes a branch of philosophical science. Interacting with pedagogy, psychology, sociology and other humanities, it examines the content, goals and prospects of education and explores its social meaning and role in the development of human society as a whole and the fate of individual countries and peoples (Berns, 2014).

The possibility of the existence of the philosophy of education is determined by the fact that the sphere of education itself is a source of universal philosophical problems. And the main task of the philosophy of education is to clarify what education is and justify it (if possible) from the point of view of a person and his needs.

The philosophy of education is a form of philosophical activity concerning education. The very understanding of education needs to be clarified. The purpose of such philosophical activity is to mentally identify the most essential in the very understanding of education, what determines its development, interpretation at all social levels interested in its practice, moreover, generating it.

The essence of the philosophy of education today is to identify the key role of knowledge in the development of modern civilization – these are not only the correct and deep thoughts of specialists of a certain profile, neither the key attitude of the organizers of education. This is an imperative of an effective system of social management, effective management, and self-preservation of society. The philosophy of education is a response to the crisis of education, the crisis of traditional scientific forms of its understanding and intellectual support, and the exhaustion of the basic pedagogical paradigm. Despite the importance of the problems of the philosophy of education, the issues of its scientific status, tasks, methodological basis, formation as a special subject area, and, concerning domestic realities, the issues of periodization of the development of the philosophy of education and the content of the stages of its formation are not fully resolved (Kovalenko, 2015).

There are several approaches to the analysis of the development of education. The first approach was based on the goal of education, which was formulated as the normative ideal of an educated person in society. This industry penetrates all spheres of life but is always embedded in the corresponding historical epoch. Karl Mannheim (Mannheim, 1940) said that the purpose of education is reflected not only by the epoch but also by the country. Thus, the stages of education development should be considered following the normative ideal.

Another approach assumes that the type of culture is at the heart of education development. They (Radchenko, 2016) argue that the development of civilization was marked by a change of dominant types, under which education is changing as a translator of culture. (Radchenko, 2016) There are three types of culture: a) post-figurative (the culture of traditions, customs, and everyday practice dominates when the natural social environment is the subject of education. A person learns in the course of everyday work. Knowledge is not separated from the carrier) b) figurative type (the culture of traditions gives way to the culture of rational knowledge, norms, values, and laws. Education is becoming widespread and disconnected from the source of knowledge. The main task is to form a knowledgeable person. Our society is at this stage), c) prefigurative culture is post-industrial.

The technology of knowledge production has become the leading one. This culture is still only assumed. A normative ideal is a person who generates knowledge and can navigate independently in the flow of information created in education and by means of education. We call it "anthropological-pedagogical" view in the philosophy of education. The anthropological and pedagogical idea is already visible in the reflections of teachers of the ancient world. The teacher in those days meant more than now. They were not only teachers of the subject, but also "wise", and "knowledgeable" persons (Kryuchkov, 2012).

The relationship between philosophy and education concerns many problems, but two important theoretical aspects can be clearly distinguished among them. The first aspect is presented primarily by the philosophers themselves and can be formulated as a problem about the attitude of philosophy to the educational process.

It is obvious that the problem presented in the title of this section turns into a "multi-layered pie," and in this regard, it seems very conditional to assume which aspect of these multi-layered relationships explains its most important facets. This is just a section of one of the theoretical aspects of the relationship between philosophy and education beyond this multi-layered relationship. There remains the question of in what terms education is explained: as a system, as an organization and structure, as a social institution, as a socio-cultural phenomenon, and as a social process.

The second aspect is the involvement of some points of view, arguments and concepts that can be called "philosophical" and which, by their functional purpose, are designed to justify (legitimize) certain elements of educational strategies or the structure of such as a whole. This function of philosophical statements is usually explained by the fact that it is the philosophy that forms several limiting concepts (such as, for example, "man", "society", and "education").

Based on these concepts, an idea of the essence and goals of education is built, allowing pedagogy, psychology of education, and others to develop ways and methods to achieve these goals. At the same time, this idea does not necessarily have to be explicitly expressed by a philosopher, but any educational system or transformation of such is explicitly or implicitly based on certain kinds of "philosophical" assumptions. The applied and organizational side of the first of these two aspects is the nature and degree of philosophy within educational institutions and programs. Certain substantive aspects of theoretical aspects influence these applied problems, but the latter are determined by several other factors (Leontiev, 2019).

These factors include, in particular, cultural self-identification and the role that philosophy plays in the list of values we consider cultural property. In the latter case, we can talk about both "national" self-identification (for example, philosophy occupies a different position in German or French culture than in American culture), and about involvement, for example, in "European culture" as such, where philosophy, by the way, is a more fundamental element than, say, the Christian religion (insofar as European culture perceives itself as the heiress of ancient culture) (Kunanbaeva, 2010).

The history of the relationship between philosophy and educational institutions in European culture, originating from the Pythagoreans, Sophists, Plato's Academy and Aristotle's Lyceum, is not homogeneous. It is known as the heyday, when philosophy managed to harmoniously integrate into educational institutions (such as, for example, the XIII century, when medieval "intellectuals", such as Thomas Aquinas, acted in universities formed throughout Europe, as well as the period of German classical philosophy), and the era of decline, when living philosophical thinking They left the institutions of education frozen in scholastic forms and social privileges, concentrating in narrow elite circles, the secluded silence of offices and even military tents.

The philosophical type of rationality is also in a rather complex and historically changeable relationship with other forms of human cognition and action, such as religion, science and socio-political practice. In this section of the dissertation, we will touch only on several points related to the philosophical aspects of education in the context of the modern domestic situation, and also (in the second part of the article) we will try to illustrate the very general ideas and motivations that de facto inspire reform activity at present.

By the "modern-situation," we will understand a democratic rule-of-law state oriented towards European liberal values, where political power is separated from the church, and social engineering and management decisions have a rational type of legitimization (Maassen et al, 2010).

Now philosophy is represented by coexisting heterogeneous trends, some of which (according to their systematic principles) have little in common— including the traditional universalist claims of philosophy. These trends have their own rather definite national-state and institutional area, and despite the point of view that these boundaries tend to be erased for some time, only a very small number of philosophers in the world really have a deep knowledge of the problems of several directions, and such eclecticism does not cause sympathy among their more conservative colleagues.

In the research work, both general scientific methods (the method of analysis and synthesis) and special research methods of linguistic and humanity

disciplines were used: the method of comparative analysis, the system method, the method of categorization and functional-stylistic analysis of media texts, the method of content analysis.

The research is based on an interdisciplinary approach synthesizing knowledge of journalism, communication theory, psycholinguistics, cognitive linguistics, linguoculturology, and social philosophy (Hollands et al, 2020).

**Discussion**

The relevance and, simultaneously, the objective complexity of the study of educational problems are caused by many philosophical schools, trends and directions. There are many different and often opposite ideas about education, its theory and philosophy. However, despite the current state, characterized by an almost boundless pluralism of opinions on the philosophy of education and its subject, the possibility of achieving some certainty of views based on an appeal to paradigms that have developed in the history of Western and domestic culture seems quite real. We are talking about the desire for maximum variability, an assortment of opinions and judgments, and the ultimate individualization of education. Disillusionment with the technocracy of education has intensified, and the problem of returning to the understanding of education as an introduction of the individual to national and world spiritual culture has become more acute (Zuber, Altrichter, 2018).

The analysis of the spiritual and moral foundations of the historical and cultural tradition of the country and their transfer to the modern reality of the modern educational system in the context of globalization becomes a source of knowledge about the path that education in whatever country should choose when integrating into the world community.

Describing the issue of philosophy in education in the context of globalization, it should be noted that a large number of works are devoted to the study of the phenomenon of globalization, but only a few works present issues related to the impact of globalization on the philosophy of education in general or on the educational system in particular. Practitioners rely on the methodological aspect of studying new civilizational characteristics of modern society. The philosophical literature began to distinguish globalization as an objective phenomenon caused primarily by the technological revolution in computer science and telecommunications, resulting in a global information culture.

The dialectical method allows us to reveal the objective laws to reveal the internal dynamics of the development of the philosophy of education and to determine the nature of the influence and changes in the socio-cultural environment. The solution to the theoretical problems of modernization of education has become possible based on a culturological approach, according to which the rethinking of the conceptual foundations of education is associated with the allocation of rational principles of the past and present, the mental development of new realities in the context of the crisis of culture, globalization of the modern world; the peculiarity of the socio-cultural situation in the country and the crisis of education causes it. The most important heuristic component of the system-activity approach is that it focuses on the interaction of the environment and the person. It shows the importance of the formation of the internal activity of the subject, setting and changing goals, and developing an educational ideal (Khutorskoi, 2013).

**Going further**

The rapid development and widespread dissemination of new educational technologies expanded the market of educational services. It also increased the efficiency, diversity and complexity of the knowledge obtained and gave other benefits. On the other hand, il also generated several problems. One of them in the

modern educational space is the formation of a worldview. What should it be or not be like, by what means we make its formation, and is the purposefulness of this process possible in modern conditions? The full preservation of philosophy and humanities in general in the content of curricula of educational institutions at all levels is seen as one of the conditions for ensuring spiritual health and, therefore, social activity of the most energetic part of the population – youth (Nikonova, 2019).

The modern development of information technologies and their use in the educational space gives exceptional urgency to problems with ontological status. So objectively true, generative, substantial principles were considered before the formation of postclassical science. The whole world of artificial things is constructed and, at the same time, is considered to be inauthentic and, therefore, it is untrue, even unreal. Meanwhile, thanks to computer networks, involvement in communication is not just real. Today, anyone can use unlimited storage of practically uncontrolled information and create their own world where the number of "restrictions in principle continues to steadily decrease" (Radchenko, 2016). Thus, the subject of the educational space in a growing information freedom is involved in semantic and ethical responsibility for the truth. Ontological responsibility is stated insofar as the subject does not passively comprehend the truth, "not just constructs it, but also supports it". For example, the structure and completeness of a selection of thematic sites determine their quality. But the diverse scope and subject matter depend on the motives that guided their creators. In interactive culture, as the number of users increases, the canons of classical culture are significantly eroded, and the level and nature of information become unpredictable. One can fear the results of its impact if the range of motives of the authors is limited to the egoistic, base, etc. All the more concerns are caused by situations when a worldview choice is needed by such social groups as school students, vocational schools, and students since the failed, not well-established approach to the analysis of existential situations does not remove responsibility for the choice made.

Rationalization of cognition, initiated by R. Descartes, today leads to eliminating the subject in cognition, the statement of "the general desire of cognition to displace the vital". So the Internet seems to be an alternative to the lecturer's world. Moreover, the question of whether a specialist needs humanities disciplines, particularly philosophy, is being revived with persistent constancy, reflected in the reduction of the classroom load of university curricula. Should we accept such a reality of being?

Does mastering a specialty make a person a citizen? Without a doubt, no. Citizenship education is possible only through the field of disciplines of humanitarian culture, through live communication. For example, philosophy gives an idea of the meaning of human existence, duty, freedom and responsibility. There is no need to explain that "education" and "training" are not identical categories. Therefore, the "Image" of an enlightened person, although vaguely, is present in the minds of young people entering educational institutions. Precisely because "special disciplines make a student a specialist," and "... philosophy and humanities disciplines form a personality in him - a thinking and responsible creator of his own life... A person who has not joined the humanitarian culture turns out to be nothing more than a robot acting according to a program embedded in it by someone" - live communication, like humanitarian disciplines, should still "sanctify" the educational space.

**Conclusion**

Moreover, pessimism regarding the solution to the indicated problem seems premature. First of all, because the multidimensionality of the educational space, consisting of the high intensity of differentiation and specialization of knowledge, the emergence of alternative forms of learning and so on, ultimately generates competition between them, that is, the main driving force of the evolution of

education. But separation is only one side of the organizational problems of the educational environment. Integral to its existence is the desire "to unite, and the greater the desire for separation", which "generates the integration of knowledge, with the action of the dyad as a whole produces network structuring. The motive is the desire to preserve the integrity", and ultimately - to cognition.

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