Hermeneutisation of education in the digital age

M D Kuparashvili and A B Nikolaeva
Department of Philosophy, Omsk State University, Omsk, Russia
E-mail: ms.lettres@mail.ru

Abstract. This article aims to consider the possible inclusion of hermeneutic tools in modern educational models. Such techniques and methods of hermeneutics as understanding, reflection, interpretation can increase the degree of effectiveness of dialogue learning and the value of an educational workshop. In this situation, in our opinion, the educational space will acquire the necessary dynamism and mobility, which is especially important in the digital age. The hypothesis of a new hermeneutic model of education can become the basis for further reasoning in this vector.

1. The hermeneutic concept of modern education

The conceptual-categorical system that is relevant for analyzing the position of a person in the world does not have the explanatory perspective that would allow us to see the true state of our ideas about the surrounding reality. The absence of high ideals negates the importance of the goal, which, in turn, introduces a careless and promiscuous attitude to the means into the daily life of a person. All this destroys the Foundation of the moral system of values, thanks to which the General development of mankind is carried out. That is why the issue of education is particularly relevant, since society lives and develops in accordance with mutual learning systems [1].

Nowadays, the sphere and the education system is in a paradoxical state: on the one hand, one can observe significant positive changes (the development of distance formats, the use of digital technologies), on the other, on the contrary, the problem of alienation from the learning process [2] and the problem of the subject's non-use of existing knowledge in the profession and life. In this situation, one should correctly use the available technical and pedagogical methods and means - not for the next search for information, but for organizing a cognitive-philosophical dialogue between representatives of different social structures, strata, and communities. Taking into account the various kinds of problems that form alienation in education, one should turn to the characteristics of a potentially new educational model that can be implemented at the levels of both school and university education. In our opinion, hermeneutics, as a well-known, but special, method of understanding and analysis, today significantly expands its subject-research and methodological base. Therefore, it would be reasonable to actively use hermeneutic tools in modern pedagogy with its latest technologies, methods and techniques of teaching. The hermeneutic basis of the new educational model may consist in the creation of a special conceptual, cognitive and reflective space at each school or university lesson. Interestingly, some recent studies suggest options for developing a new educational model with a hermeneutic character. So, Prokhovnik O.A. offers a description of a pragmatic model of education, adapted to the peculiarities of culture and science of the post-modern world. Education receives certain tasks related to the goal of the "anthropological turn", in which education is guided by the values of society, the needs of the individual
and the specifics of the new mentality. The “anthropological turn” is, in fact, balanced with the onto-linguistic turn that took place in the second half of the last century and determined a new stage in the development of hermeneutics as an interpretive strategy. In this regard, new semantic, worldview guidelines are being developed that go beyond the framework of primitive utilitarianism. Therefore, the new educational model is based on a new philosophy of this area, i.e. on the idea of "dialogical education", according to which education is viewed as a unity of four aspects:

1. dialogue of the personality with "others", which implies a focus on the development of the ability to build adequate communication, valuable communication, which is necessary in a situation of decreasing the importance of social interaction;
2. a dialogue of the personality with itself, which implies a focus on self-realization and an increase in the level of self-awareness, the development of predictive thinking and a free worldview, which will entail cultural growth and a full understanding of one's own responsibility for decisions and choices;
3. dialogue with the natural world, which implies an orientation towards science, the formation of a correct understanding of its specifics and capabilities, the development of ecological thinking and the leveling of the contradiction between man and nature;
4. dialogue of cultures, which presupposes a focus on understanding the significance of the diversity of cultures, the development of interaction between them with the preservation of national and territorial differences, but also with an understanding of the unity of universal humanistic attitudes) [3].

As you can see, in this study, there is a successful solution to the formulation of a new potential philosophical concept of education, dialogical in its essence and corresponding to modern innovations and the requirements of the world. In addition, the dialogical nature of this concept presupposes the construction of a conceptual atmosphere with mandatory elements of analysis and interpretation of any questions, problems and tasks that are asked and solved in the educational process. In other words, this process is based not on the classical presentation of standard information and facts by the teacher, but on a special version of the communicative interaction of the audience, which assumes a variety of hermeneutic principles in understanding the material.

In this context, without doubting the importance of these forms of dialogue practices in teaching, we consider it necessary to consider another very important and specific type of communication. This is human-machine communication, i.e. with information available in it. Without this type of "dialogue" much loses its meaning in the very concept of "dialogic education". A person's dialogue with impersonal information is an essential point, both in the cognitive and conceptual abilities of a person. We consider this form of "dialogue" extremely important, since it requires a special handling of information that needs to be translated into the status of knowledge. The acquisition of knowledge has never been a spontaneous process, but today it takes on an emphatically isolated form and becomes a separate subject of reflection.

If we want to reinforce the basic proposition of the dialogic nature of teaching and demonstrate the absolute inadequacy of learning by presenting standard connections and facts, then in a world with an extreme overabundance of information, the student must be equipped with a technique for working with information and a methodology for communicating with artificial intelligence. This is due to two reasons: firstly, an overabundance of information should not become a statement of a lack of knowledge, and, secondly, the dialogue between teacher and student can be productive, which will increase the motivational level and acquire the skill of finding the necessary information. The information found requires skill in working with context. The trainer must have the ability and skill to develop and effectively present his own interpretation of the result. Only a consistent passage of these three stages guarantees the transformation of information into knowledge.

In addressing the problem of alienation in education, I. Illich reveals four myths: the myth of agreed values (only learning generates learning); the myth of measurable values (subject learning); the myth of packaged values (curricula and work programs); the myth of constant progress (educational pyramid as a stage of progress) [4]. Instead of attending school, the researcher presents a new educational system consisting of four networks: a referral service for educational objects, a skills exchange service, a service for matching partners (who create computer programs on the Internet), and a referral service for Senior
Teachers. The new system aims to separate schools from the state as much as possible, which will give education a chance for independent reforms. On this basis, the hermeneutization of education as a new round in the process of its reform can take its place, since all networks disclosed by Illich are based on the procedures of pre-understanding, understanding and disclosing the meaning of the information provided.

2. About the methodology of thinking
In the dissertation of P.N. Afanasyev [5] also substantiates a new educational model - among the identified social practices, the researcher in a special way notes the workshop, understood as a dynamically developing educational space, constructed by the teacher. The work of the workshop involves going beyond the limits of study at a university and forms a connection with science and culture, but is aimed at any research - in order to strengthen the achieved connection. Here Afanasyev discusses the development of the student's worldview and worldview, although this version of social practice is implemented precisely in a group, the period of existence of which can last for several years.

From our side, a hypothetical discussion arises about adding a hermeneutic line to the space of a workshop. The workshop, which serves as a modern educational model, has a high degree of necessity, as evidenced by the following facts. This model is structurally similar to the master-apprentice relationship, which involves interaction and learning through hands-on work. The dynamism of the modern world affects the decline in the value of old knowledge, and a person should be ready for constant self-education. The reason for this situation was the transition to the world of information and the Internet [6], the world of speed and practical application of any knowledge. The ongoing processes transform reality, adding new skills and abilities, new smart gadgets, and a new worldview to it.

The second confirmation of the importance of the workshop is its functionality - joint work in small groups, which has a positive effect on the process of overcoming alienation: microgroup dynamics allows the individual experiences of this problem to go over, and the general employment of teachers and students organizes a situation of equivalent action. Collaboration further develops deep communication skills and fosters the incorporation of creativity into research. The result of the workshop is the emergence of a new specialist with practical experience in the chosen profession. In other words, he is not only theoretically informed about the specifics of his future work, but above all has real ideas about specific and basic responsibilities. In addition, the role of a small group in any professional field cannot be artificially reduced, especially taking into account individualism and an excessive level of independence in life [7] - these aspects provoke a person's lack of confidence in their abilities.

Since it is fundamentally impossible to provide a student with an absolute body of knowledge that would be enough for a lifetime, the methodology of correct thinking becomes a valuable product of training. Its key element becomes moral, i.e. reflective and understanding, attitude towards the results of personal reflections, which confirms a person's readiness to live in a constantly changing world, in conditions of instability. Hermeneutical learning models must be more self-thinking than ever before in educational history. Despite this, it is in our time that the least attention is paid to the formation of the methodology of thinking - its importance and value is demonstratively leveled. Meanwhile, we are constantly encouraged to foster independence in the younger generation: many courses are organized to develop innovation, initiative and creativity; countless seminars and trainings are offered to unleash talent and teach the principles of personal growth, which can lead to the blurring of moral boundaries and an indifferent attitude towards real talent and innovation.

Mercilessly expelling the methodology of thinking and philosophical-reflexive principles from educational structures, full-fledged self-realization of personal potential becomes categorically impossible and is part of the conscientious wars [8] with the aim of managing a person. The hermeneutic space of training workshops ideally suits the new learning conditions in the form of dialogue and can provide real assistance in the formation of a viable, full-fledged person with the prospect of continuous self-development of the individual.

The third proof is axiological in nature, since consists in working with the values of the subject, which again reflects the hermeneutic nature of this model. Collaboration leads to certain experiences
that push a person to develop their skills of help and responsibility, the desire to provide support and the manifestation of tolerance, especially in relation to someone who is involved in a common cause. Therefore, group work affects the awareness of the value of the Other, the perception of the importance of this figure in the process of interaction and mutual understanding. As a result, communicative rationality is formed, and learning acquires a freer (in a positive sense) character. Also, each student gradually takes responsibility for their own learning outcomes in front of the entire group, since the results of each student's work affect the overall performance.

The fourth proof has the same degree of significance as the previous ones, and is that the workshop becomes a consequence of self-development and self-realization, since it involves participation in it exclusively on a voluntary basis. At the same time, the modern world puts in the first place the ability to self-education and cultural growth, which again makes the new model necessary and capable of implementation. Let us add that the spread of such social practice as a workshop is a special "learning web", the importance of the development of which was mentioned by I. Illich, which is a connection between people who are ready to teach and those who want to learn. The inclusion of the principles and strategies of hermeneutic analysis into this "web" becomes a valuable idea, the implementation of which can significantly change the usual educational system.

It is obvious that an anthropological transition can easily become an anthropological catastrophe if the task of changing the concept of personality in the era of numbers is not based on a priori recognition of the moral and reflexive foundations of a person. The transcendental essence of a person is a guarantee of his endless development and improvement, but here it is necessary to have conceptual and interpretive tools, the use of which in the digital era will avoid the threat of electronic slavery and asocial experiments. Thus, it is impossible to talk about a full-fledged person in the absence of interpreting abilities, moral law and the ability to construct their own reasoned opinion about the subject. The pronounced absence of the hermeneutic method in modern education can cause a painful overestimation of a person's own capabilities. The new educational model seeks to reinforce areas of responsibility and sense of duty in the human being. This suggests that it is necessary to return the school and university to their reflexive and socializing functions, which are aimed at unlocking the potential of understanding and interaction, with the obligatory consideration of the new position of a person in the information and technological space.

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