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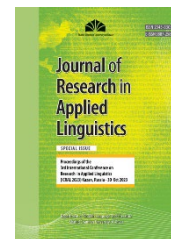
The Spiritual and Practical Growth of the World in the Shadow of Modern Language and Educational Programs

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Abstract

A man's conception of the ideal world is embodied in the world he creates. As such, the world's advancement, both spiritually and practically, is always correlated with the individual. According to the oldest artifacts, humans have understood the place and role of man as an active participant in social changes since the beginning of time. Protagoras's famous statement that "man is the measure of all things" most likely represents only an unusual understanding by the ancient culture of the importance of the subjective factor in the daily lives of ancient society. The truth of this statement was proven in later eras by the philosophers' (and not only) ever-growing focus on the role of man in public practice. The work examines philosophical issues in education in an effort to shape people in a way that is most in line with this creature's nature.

Keywords: Education; English Language; Modern Language Program.

1. Introduction

In all socio-philosophical depictions, the active role of the subjective factor in the formation, operation, and evolution of society is acknowledged in a variety of ways, essentially beginning with the philosophical tradition's founding as a means of humankind's spiritual and practical advancement throughout the world. Here, we look at instances that are sufficient to illustrate opposing philosophical stances such as materialism and idealism, as well as classical and non-classical philosophy. In "The State," Plato presents a thorough and in-depth argument for the thesis that a person's soul quality directly affects the state's present and future. This concept will continue to sound reasonable in the writings of various philosophers in the future, including Khaziev (2005) and Marx & Engels (1969). To comprehend the present and future of civilization, the authors of this study attempted a philosophical analysis of the "I" of man in contemporary society.

As a result, education is now of lower quality. A member of an ostentatious society whose primary goal in life has been the acquisition of material possessions at the expense of spiritual development is also the personification of Pyrrhic victory. Postmodern culture, on the other hand, advocates for the complete revelation of human nature. But in the end, postmodernists' noble intentions result in a social disaster because, when someone speaks in terms of religion, their atheistic desires become more apparent. Because of this, everyone is attempting to become the master of everyone else in addition to themselves, and the moral horizon has been replaced by the clamor of conflicting value systems. However, our critique of the postmodern conception of man does not entail a complete rejection of it. We believe that the postmodernist worldview as a whole, along with its philosophical anthropology, should be understood not so much as an attempt to ultimately solve human problems, but rather as a means of drawing public attention to these issues. To view this as a weakness would be incorrect. The questions themselves contain a moment of truth: the person who asks them is unsure, which implies he is thinking. Humanity was thus faced with a decision once more: to identify an educational paradigm that would address the issue of how to balance the interests of society and individuals.

2. Literature Review

In scholarly discourse, the idea of Higher Education for Sustainable Development is gaining traction. Globally, there is growing discussion about higher education institutions' roles in addressing the complexities of human and environmental interactions in policy and literature. Universities had adopted a number of strategies to reconsider sustainable development by the time the UNESCO Decade of Education for Sustainable Development (2005–2014) began. The Brundtland Declaration from 1987, which states that "meeting present needs without compromising the ability of future generations to meet their own needs," became the foundation for many sustainable development strategies used today. This laid the groundwork for the Triple Bottom Line, which was subsequently introduced into the sustainability field and Education for Sustainable Development to inspire the current generation to meet their needs by maintaining a permanent balance between the social, economic, and environmental spheres (Arima, 2009). Subsequent to these principles, the Halifax Declaration later required higher education to make a genuine commitment to sustainability through the teaching and application of sustainable development concepts.

In order to promote behavioral changes in the direction of a more sustainable society, the decade's overarching goal was to integrate sustainability values and policy into all facets of learning (Yarime et al., 2012). The average annual number of scholarly articles analyzing Higher Education for Sustainable Development grew over the preceding forty years, rising from 1 in 1970–1989 to 5.1 in 1990–2004 and 13.2 in 2005–2013. There appear to be three distinct output peaks within these corresponding time periods: the first occurred in the mid-1970s; the second occurred in the late 1990s; and the third occurred from 2005 to the present. This pattern indicates that the policy of Higher Education for Sustainable Development is receiving a lot of attention, and in the years to come, the number of publications pertaining to this area of study is probably going to keep rising. However, Miller's (2003) curriculum and Higher Education for Sustainable Development practice have received little attention, and it is still unclear how stakeholders can support Higher Education for Sustainable Development policy, curriculum, and practice that are in line with the Global Agenda for Sustainable Development (Comm and Mathaisel, 2008).

Comparable research has been done at the policy and scholarly levels to examine the global context of higher education for sustainable development. For example, Lozano-Garcia and Huisingh (2006) compiled transdisciplinary research from various regions into five categories: faculty-specific approaches to education for sustainable development, implementation of sustainable development and reporting within academic institutions, teaching sustainable development and environmental education, higher education and regional applications of sustainability, and approaches to and tools for education for sustainable development. However, according to Franco et al. (2018), this compilation falls short of fully aligning empirical research findings with any global sustainability mandates.

3. Methodology

The authors first employed the methods of logical and historical unity and ascent from the general through the special to the unitary to support their well-reasoned stance. According to the authors, using them enables one to see the boundaries of its potential in the reflection of contemporary realities and, on the other hand, to break free from the schematization and dogmatization of socio-philosophical concepts regarding the meaning of "I" in social transformations.

4. Results

One of the main trends in contemporary philosophical anthropology is the emphasis on the inherent worth and independence of humanity. Furthermore, such a claim is acknowledged as a fact of contemporary culture rather than something that has to be fulfilled in the future. The authors' research is restricted to an analysis of the issue within the framework of postmodernism, as this philosophy is the one that holds and defends this position the most fully and consistently. Because postmodern philosophy is inherently contradictory, it can be challenging to "cling" to any one place. Rationalism is not highly esteemed within its framework, despite its claim to be a philosophy. It rejects binary oppositions and its own self-manifestation validates their debunking. Because it apologizes for randomness, the postmodern worldview, for instance, rejects narrative while also centering on the idea of the "rhizome," which is by definition a narrative.

Taking everything into consideration, it appears that contemporary language and educational initiatives that try to elevate the orientation principle in the direction of developing an all-conquering intellect are unclaimed. But then, how would one survive in such a world? Is it even worthwhile to teach and learn what needs to be learned? Postmodernists,

on the other hand, strategically propose to worship nothing as a deity, not in public relations, science, art, or anything else. Man is the measure of all things, and everything is in his hands. Man builds himself and the world from the meanings he gives to himself as well as from the ones that are available to him. This method places severe requirements on an individual: all must be put aside in order for him to develop a creative personality that will enable him to always be prepared to face life's challenges head-on. He is humanistic despite this since it enables him to create life even in the most dire circumstances. Furthermore, nothing could be more precious than life (Liotar, 1996).

Simultaneously, it's evident that these values follow and contradict other values. In the end, the postmodern understanding of man and his place in the universe does not negate the idea that "everything is allowed," rather it increases its likelihood. If "every man is the architect of his own fortune," then everyone else is just a tool; morality and universally acknowledged truths do not apply to an individual. Everyone is the universe's creator since, in theory, they cannot be. Thus, it is not impossible that oracles could occur. Furthermore, the number of people who want to see humanity happy is infinite. Furthermore, happiness is somewhat monochromatic gray, even if it can be observed in the globalization of history. We go back to the beginning once more: how do we live? What should one learn and study? What principles ought to be followed in order to maintain humanity and one's humanity (Fukujama, 2019)?

When we discuss education as a means of shaping the human condition, it is evident that educational opportunities are shaped by conceptions of society's past, present, and future as well as, in an increasingly interconnected world, by the prospects of all people. Even so, there are a number of potential future scenarios that should be taken into consideration when developing educational paradigms. The generalizing picture of the world has nothing to do with perspective, according to postmodern philosophy, which apologizes for randomness. The Khaziev et al. (2015) report, which was produced by him on the Council of Universities of the Government of Quebec's order in the late 1970s of the previous century, is highly instructive in this regard regarding the state of knowledge in the most developed societies. The author of this report determines that the crisis in scientific knowledge is mainly due to the internal breakdown of the determinism principle, which had previously legitimized nearly all discourse, including scientific discourse. Furthermore, Lenin (1920) challenges the traditional boundaries between scientific disciplines, the validity of well-known university faculties, and, in essence, believes that higher education should shift from researcher training to teacher training. Consequently, the aim of education is to create a person who has totally rejected his upbringing and believes that he is God. More accurately, the clamor of conflicting value systems has replaced the once-familiar moral horizon, and this is not the goal but the reality of today. Furthermore, individuals cannot be satisfied by this, as F. Fukuyama correctly points out, since they "...feel insecurity and alienation, because they don't know who they really are" (Zizek, 2009). In theory, the origins of the issue can be found in earlier times, when it was already observed that society's extreme individualization resulted in the opposition of each to each.

This concept informed an educational model that required a person to possess only traits symbolic of the "king of beasts," or "mortal God," in order to see a winner in him at all costs. And without him realizing it (though is it really that invisible?), the man was reborn as a beast that behaved rationally. After that, people started to see each other as mere means. As Vinnikova et al. (2017) pointed out, the only way to resolve the issue is through discourse and the creation of a metalanguage that can help to clarify history's singular meaning. Postmodernism, on the other hand, takes the exact opposite stance and calls for enlarging the educational space in order to draw in as many diverse viewpoints as possible. Postmodernists contend that the other leads to submission to any given or established norm, such as the authority of modern languages, educational programs, and teachers over their students. You can accept this position to some extent and comprehend it. Postmodernism, which rejects the idea of a metalanguage, is prone to exaggerate the bad effects of globalization since, typically, the meeting of cultures results in conflict or the desire of one side to dominate the other. The key, in our opinion, is not the hierarchy per se, but rather the degree to which "domination – submission" relations are maintained or, in the end, are they able to foster the development of an autonomous and creative personality? As a result, both a metalanguage and its necessity exist. But which metalanguage? Who is qualified to carry a metalanguage? In response to these queries, Ainoutdinova et al. (2019) chose philosophy and philosophers as their side. As much as we would like to deny it, the truth is that only "... in philosophy we are the functionaries of mankind."

Among the various visions of the future, those that ultimately derive from the post-classical general scientific understanding of the world as a fundamental component of the new philosophical worldview hold a particular position. It combines the concepts of systemic and evolutionary approaches into a single whole, based on the core tenet of global evolutionism. The well-known oriental proverb that states that when you tear a blade of grass, the entire universe trembles is once again actualized by this principle. The premise of co-evolution, or the conjugate change of systems or parts within

the whole, lies at the heart of universal evolutionism. This idea has several important ramifications for developing the perception of education's prospects and viewpoints. Initially, the ideas that acknowledge the linear nature of all modifications are dismissed, which renders clear-cut predictions about the anticipated outcomes of actions taking place within the systems unfeasible. The need that a person be able to comprehend and accept the broad and even global context of the problem under study through modern language and educational programs is a crucial component of the recognition of the co-evolutionary development of systems (Sigal et al. 2017). An individual can find closure in their own world, where they feel limited, if they are unable to contextualize any problem (in our case, creating future images and educational prospects). Simultaneously, the perception of another person is undoubtedly seen as that of the enemy, which has resulted in and continues to result in the ongoing eradication of humanity by humans and a growing conflict between humans and the natural world. All of this can only lead to one possible perspective: humanity's lack of prospects.

5. Discussion

As predicted, our analysis enables us to contend that a man truly creates a world that is proportionate to him. The outlook on the future and the opportunities for education are complementary to one another and incorporate certain aspects that transcend time periods. The necessity of balancing the interests of the individual and society is one of the latter. We believe that we have discovered the basic solution to this issue, which goes like this: everyone's free development is a prerequisite for everyone else's free development! The ratio of objective knowledge about an individual, society, the world, and moral standards—by which one should be guided when applying knowledge—represents another issue. Humanity has suffered greatly as a result of the desire to reject "bare" knowledge about the global order and morality (including elevating the study of natural sciences disciplines above socio-humanitarian disciplines). The development of a tolerant mindset toward the image of another person is a significant ongoing project of education's prospects and future. In light of globalization, this issue is much more pressing.

6. Conclusion

The authors of the suggested work started with the idea that human actions produce outcomes that represent and embody human will. Education is a tried-and-true method of molding a person's will and perception, forming their worldview, by enabling deliberate control over the flow of information. The human factor's maturity (moral, theoretical, political, and cultural) determines not only the quality of the social project but also its implementation's success. Just as in the past, the person who is winning the battle for people's minds will prevail in this regard, even in the present day. But if the objective and the method of reaching it are unworthy of man, then a victory could prove to be pyrrhic. Because market relations demand narrow specialization, modern Western educational programs and language emphasize it. The duration for hiring new specialists should be kept to a minimum. However, as technical and technological advancements occur, they too must constantly retrain themselves. Furthermore, even for wealthy nations, this is rather pricey. Over the past three centuries, our approach has been to train generalists who can adapt to changing work environments with sufficient flexibility. We mechanically transferred a paid specialized training system to soil after going back to the "pillar road of human civilization" (i.e., following the path of Western civilization) and implementing a two-stage education system.

Acknowledgement

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