

КАНТИАНСКАЯ ФИЛОСОФИЯ И МОДЕРНИЗАЦИЯ ОБРАЗОВАНИЯ

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Аннотация. Идентификация Канта как философа и педагога возможна потому, что сама кантовская философская система представляет собой его критический дискурс об образовании. Кант инициировал модернизацию образования в философском ключе, позволив превратить изучение практической мудрости в научное исследование. Он придавал огромное значение образованию, которое считал величайшей проблемой человечества, и полагал, что образование – это и искусство, и наука, продолжая мнение Руссо о том, что «будущее ребенка – это неопределенное будущее». Он выступал за превращение образования в науку, полагая, что образование требует рефлексивного «опыта». Кант положил начало новой эре научных исследований в области образования.

Ключевые слова: Кант; философия; образование; модернизация образования

KANTIAN PHILOSOPHY AND THE MODERNISATION OF EDUCATION

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Abstract. Kant's identity as a philosopher and pedagogue is possible because the Kantian philosophical system itself constitutes his critical discourse on education. Kant initiated the modernisation of education in a philosophical way, allowing this study of practical wisdom to turn into scientific research. He attached great importance to education, which he regarded as the greatest problem of mankind, and he suggested that education was both an art and a science, and continued Rousseau's view that "the future of the child is an uncertain future". He advocated the transformation of education into a science, suggesting that education requires a reflective "experience". Kant ushered in a new era of scientific research in education.

Keywords: Kant; philosophy; education; modernisation of education

Education was for a long time a practical wisdom. However, education itself is also a reflective science, and it is only in recent times and modern times that this reflective science has been recognised. In this respect, Kant inaugurated the modernisation of education, which led to a shift from the study of this practical

wisdom to scientific research. Through rational criticism, Kant laid the roots for the theoretical foundations of scientific pedagogy as well as for the development of plans for educational practice and the conduct of educational experiments [1, P. 12–17]. The educational philosophy of the period of Confucius and the three ancient Greek masters was seldom concerned with children, but mostly with the upbringing and interaction between adults. In Kant's view, education could no longer be confined to the hierarchical class education of his predecessors; "man is a creature who must be educated". Moreover, "human beings" are supposed to "gradually bring out from themselves all the natural endowments of human nature" "through their own endeavours" and through the mode of "educating one generation to another". by "educating one generation to another", "gradually bringing out of itself all the natural endowments of human nature". In Kant's view, human beings wish to promote the development of their "offspring" in a way that will enable them to "advance farther" than they themselves can

This is the root of Kant's statement that "education is the greatest problem of mankind". In his view, this is a problem that the ancient philosophers did not realise, because the ancient sages did not think beyond their time. Both Aristotle and Plato thought about education from the level of "saving the city-state". Specifically, the orientation of education based on "saving the city-state" is only to plan education from the standpoint of "the city-state", while each city-state has its own way of life, and city-states cannot "design a universal, universal, universal education" on the basis of common interests[2, P. 25–26]. In different city-states, "parents are generally concerned only with how well their children are doing in the city-state", while "rulers" are "concerned only with how well their children are doing in the city-state", and "rulers" are "concerned only with how well their children are doing in the city-state", "care only for the state" and simply "regard their subjects as instruments for the fulfilment of their own intentions". In Aristotle, education consists of education for the cultivation of habits and education for instruction, and "the reason why the adaptation of the next generation to the morality and law of the city-state precedes the teaching of the theoretical and practical disciplines is that teaching is only likely to be useful to those who have already cultivated good habits in real life". In contrast, Kant was thinking carefully about this issue in the context of the French Revolution. In Kant's view, the "civil society" into which modern society was about to enter had changed in many ways; it would have ideas and ideals of liberty, the barriers of social status would be broken down, and social hierarchy would no longer be a process of reproduction brought about by birth. The social hierarchy would no

longer be a process of reproduction through birth. With Rousseau, Kant, and Bazedo's exploration and practice of new educational ideas, the goals of eighteenth-century education were no longer determined by the class of birth and the society in which the person was born, nor by the preconceptions of adults in their pre-existing habits or by virtue of the dictatorships they had developed, but rather, the goals and implementation of education for the new generation of learners could only be determined by the educational process in which they were involved, and which became a constitutive principle of eighteenth-century education. constitutive principle of eighteenth-century education [3, P. 145–147].

In this sense, Kant says that "education is the activity of one generation to educate the next", and that it is only through the transmission of the "experience and knowledge" created by each generation to the new generation, and the new generation's "addition of some new content" to the knowledge and experience of the previous generation, that the new generation can "add something new" to the knowledge and experience of the previous generation and then "pass it on to the next generation", thus freeing the learner from "the present state of mankind", and thus helping the new generation to "adapt to a better future state of humanity". Since each generation of mankind was educated in the old order in which it lived, the education received by the previous generation was a "problematic" education. The greatest problem is that the educators of the previous generation have not been able to recognise the flux and uncertainty of the society in which the new generation lives. Therefore, the practice of education is not to bring the next generation into an already familiar era, but to bring them into an unknown era. Therefore, the intergenerational relationship between them is centred on the uncertain future, on intergenerational "problems".

For Kant, the future of the new generation of learners is uncertain, and they may encounter a variety of purposes. Thus, the plasticity of the new generation is an indeterminate plasticity, a plasticity open to the future, unprescribed. Where educators cannot be sure of the kind of being that underage learners will become in the future, neither parents nor professional educators can ignore the undefined, future-orientated, open-ended and pluralistic 'plasticity' of learners. In the "intergenerational" model of education, the educators of the previous generation do not represent the future of the new generation of learners who are in the process of development, but can only understand and face the contingent, open and pluralistic future of the learner together with the learner [4, P. 74–88]. This requires an educational turn. Education is about guiding the new generation towards a "self-acquired order" in which they are free to live, think and develop without a necessary causal relationship.

Kant suggested that education is not only "an art" but also "a science". First of all, since human natural endowments do not develop naturally, but require "education" in order to grow into "human beings", education as an "art" is needed. It requires "education" as an "art". Education must be carefully "designed" to promote the gradual development of the natural endowments of human beings in a balanced manner. Secondly, education is an art because it is an "intergenerational relationship" in which "one generation educates another". The art of education needs to further demonstrate how learners, as a new generation, interpret or explain their own experiences, and it needs to motivate learners to interpret their own experiences as their own experience of the world, and the successes and failures of their own endeavours, so as to mobilise learners' initiative and autonomy in their own development.

Kant continues Rousseau's view that 'the future of the child is an uncertain future'. Education is an activity that deals with the uncertain future of the learner. In Kant's view, children have access to free housing and food in the home, and it is totally wrong for children themselves to take for granted that they will receive free basic living conditions from their families and parents. They have to create their future themselves, have to step out of their own familiar family environment, into school, into choosing a profession, into an uncertain society. The speech system, the way of thinking, the ability to think and make judgements that human beings possess are not something that can be passed on genetically, but must be reacquired with the help of learning by a new generation of learners. It is this "natural endowment" of human beings to evolve and improve that links all new human beings to one another. The core task of schooling is to enable each new generation of learners to transcend the ecological environment of their family of origin, so that they can interact as free, independent, rational subjects with every other equally endowed subject, and through this, integrate into society and lead a communicative public life.

Kant argued for the transformation of the previous doctrine of education as mere practical wisdom into a science, suggesting that education requires a reflective 'experience'. Kant further argues that experimentation is necessary to develop education as a science. The art of education as a science does not depend on uncritical, unstructured experience, but must be implemented on the basis of scientific principles and plans. In Kant's view, because human beings "can already judge" from their own reason what "will be good or bad", they always seem to think that "experimentation" is the best thing for "education". "education" is not "necessary" [5, P. 909–920]. But "experience" has shown that the results of human endeavour are "often the opposite of what human beings expect"; moreover, in the

"intergenerational" model of education. "No generation has ever been able to devise a perfect educational programme". This is the application of Kant's "way of thinking" in the field of education, in which "one hand is devoted to knowledge and the other to experiment". Kant wanted to further develop the scientific nature of pedagogy and establish a scientific pedagogy, so that the art of educational practice, which is merely "mechanical", would be transformed into the art of educational practice, which is led by rational propositions, guided by experiments, and judged on the basis of procedural practical experience. "judgemental" art of educational practice.

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