

COMMUNICATIVE RATIONALITY AS A PROBLEM FIELDS AND SEMANTIC EMPHASIS OF EDUCATIONAL PARADIGM

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Abstract: *The paper reveals a problem of the technological progress and information technologies are changing the modern reality too rapidly, offering all the new tasks, the solution of which was required yesterday. The aim of the work is the substantiation of the need for the communication composition of ontology of educational reality. The attention is concentrated on the education system does not have time to realize and correctly analyze the new experience, which is called to separate the wheat from the chaff, to give students certain guidelines and skills that will allow them not to sink in the stream of new knowledge. The authors stressed that the transformation includes components of modernization, post-modernization, traditional retreat. According to the authors, the changes taking place in the modern world, the modern socio-cultural situation, require a modern man's mobility and an adequate response to modern requirements of society, put it before the need to revise traditional goals and landmarks. In the work, the authors show that in the pedagogical sense, this means that the main result of education should not be a system of knowledge, skills and skills by itself, but a set of modern key competences in the intellectual, social, legal, communicative, informational spheres. The authors proceed from the fact that the paradigm of intersubjective understanding and communication comes to replace the old paradigm today. The focus of today's research has shifted from cognitive-instrumental to communicative rationality. The authors note that the feature of modern social knowledge, which sets the new paradigm, is that it is carried out through an analysis of what representations indirectly the most cognitive attitude to social phenomena, accompanied by a profound rethinking of the communicative nature of social reality, changes in the social and communicative sphere.*

Keywords: social communication, communicative rationalite, social reality, infosociety, virtual, globalization.

The need to move to a new social ontology linked not only with dissemination of post-non-classical ideas. Precondition for such a transition were developed at previous periods of science and social knowledge development. Multifactority and multivariateness of modern science, when every investigated system has many development options, one of which is realized, forces researchers to abandon representations of absolute truth and build probabilistic models. Recently, the concepts of

virtual reality and, at the same time, the idea of virtualization of society are being developed intensively. Comprehension of many cultural phenomena related to the philosophy of the process, since reality, including the natural world, and the human sphere, has a dynamic character, appearing from the past (and preserving it) and moving into a new future^{1,2,3}.

One of the phenomena that cannot be removed from deterministic laws is the concept of “event”. The event allows you to deal with meaningful fragments of human life. It may be or may not be. Finding ways to build a new ontology of social reality, going beyond the existing stereotypes, reveals the problem of linking the process of improving the quality of education with its substantive forms of implementation. An analysis of the role of communicative rationality in “social design” offers a new way of understanding existing educational practices and opens up new ranges of opportunities⁴.

Formation of the 21st century person's personal culture includes the communicative competence as the most important component⁵. Not coincidentally that researchers' attention is increasingly drawn to the problems of communication (A.A. Bondalev, A.A. Leontiev, M.K. Mamardashvili, and many others). The research of education as a socio-cultural phenomenon is devoted to the works of I.P. Andrushchenko, E.N. Gusinsky and J.M. Turchaninova, I.A. Zyazyuna, G.L. Ilyina, L.A. Mikeshin, J.A. Ogorodnikova, A.P. Ogurtsova, O.P. Punchchenko, V.M. Rosina, N.R. Sidorova, V.D. Shadrikova, P.P. Shchedrovitsky, N.V. Shchigoleva and many others. In Western philosophy, you can see the works of J. Bruner, M. Weber, B.L. Wulfson, G.G. Gadamer, G.G.

¹ V. Biletskiy, “Socio-philosophical views of Jonathan Swift (for example, "A Tale of a Tub)”, in *Sekhid*, 2014, vol. 3, no. 129, p. 78-81. doi: [http://dx.doi.org/10.21847/1728-9343.2014.3\(129\).25757](http://dx.doi.org/10.21847/1728-9343.2014.3(129).25757)

² E.M. Akhmetshin, A.V. Pavlyuk, V.V. Ling, M.V. Mikhailova, R.A. Shichiyakh, A.V. Kozachek, “The use of private start-ups in higher education”, in *Journal of Entrepreneurship Education*, 2019, vol. 22, no. 1, 1528-2651-22-S1-345.

³ E.M. Akhmetshin, J.E. Mueller, A.V. Yumashev, A.V. Kozachek, A.N. Prikhodko, E.E. Safonova, “Acquisition of entrepreneurial skills and competences: Curriculum development and evaluation for higher education”, in *Journal of Entrepreneurship Education*, 2019, vol. 22, no. 1, 1528-2651-22-1-291.

⁴ V. Burlachuk, M. Molchanov, V. Stepanenko, *At the origins of sociological thought in Ukraine*, Libid', Kiev, 1996.

⁵ N.N. Aleksandrova, L. Sluchayna, “Formation of research competence of future economists in the process of mastering foreign languages”, in *Journal of Advanced Research in Law and Economics*, vol. 9, no. 8, p. 2517-2529. Gulnaz I. Mardanova, Guzel N. Karimullina, Rezeda N. Karimullina, Tatyana E. Karpenko, „Complex corpus of turkisms of the Russian language”, in *Astra Salvensis*, V (2017), no. 12, p. 147.

Hoffmann, E. Durkheim, G. E. Zborivsky, G. Simmel, F. G. Columbus, Cornel Poppy, P.P. Singh, P. Sorokin, V. Frankl, M. Fouco, M. Schiller and others⁶.

Communication composition of ontology of educational reality

In today's philosophy, ontology began to be understood and interpreted in so many ways and to apply the name of “ontology” to various fields (various “disciplinary” ontologies, for example, social ontology, ontology of consciousness, language, and mathematics) that the meaning of this concept was blurred. It is this “blurriness” that makes sense to this philosophical problem. Educational reality, as a specific component of social reflection, contained and contains in its structure and progressive and regressive paradigms of its development. To reveal the internal nature of education is possible only through the prism of a communicative act, in which there is a translation of the latest for the subject of learning theoretical ideas about the nature and patterns of development of natural and social reality, as well as the assimilation of the last of these knowledge. Education also appears as a process of forming the outlook of the subject, and as a specific type of spiritual activity of society, and as a level of knowledge, skills, abilities and certain skills based on them. Education manifests itself as a social value independent of its utilitarian utility, which suggests the universal significance of education as a social process in the system of spiritual production⁷.

Education, possessing rich content, is valuable in nature, out of time in the spiritual manifestation of human potential of its potential⁸ and at the same time unfolding in a concrete cultural-historical context⁹. In the concept of “education” expressed boundary orientation knowledge of a certain era that Education, possessing rich content, is valuable in nature, out of time in the spiritual manifestation of human potential of its

⁶ I.O. Bushman, *The system of education as a means of modernizing Ukrainian culture*, Institute of Higher Education, Kyiv, 2005.

⁷ T.V. Portnova, “Principles and opportunities of the study of pictorial heritage in the practice of choreographic education”, in *Journal of Siberian Federal University – Humanities and Social Sciences*, 2018, vol. 11, no. 12, p. 2043-2055.

⁸ S.A. Makushkin, “Improving the efficiency of the corporation’s human potential reproduction”, in *International Journal of Interdisciplinary Organizational Studies*, 2019, vol. 14, no. 1, p. 19-35.

⁹ A. Afanasev, R. Mukhametshina, D. Tolbayeva, K. Nurgali, “Leo Tolstoy’s sphere of concepts in the development of women’s education”, in *Opcion*, 2019, vol. 35, no. 22, p. 906-920.

potential and at the same time unfolding in a concrete cultural-historical context. In the notion of “education” the boundary orientation of knowledge of a certain age is expressed, which makes it possible to characterize it as the ultimate and at the same time a unique type of theorizing¹⁰.

A.A. Guseinov links the establishment of education, first of all, with the establishment in the system of social relations of a verbal relations new form – writing¹¹. Its establishment was related to the development of human intellectual activity, an increase in the role of logical thinking. Analysis of creation at different levels of education development allows us to allocate general and special in its content. First of all, general here is the fact that all civilizations of the past and modern world have acted and act as an information process, that is, they produce information about both natural reality and the various spheres of society being in the course of cognition and public practice. Special is the methodology of knowledge transfer and assessment of their understanding and learning. About the dialectic of general and special in the content of education reflect the facts of the paradigmatic settings changes in its content. The logical grounds for their change are the constant process of knowledge increasing and developing; and ways to improve human practice during the objective reality knowledge process, and the methodology of the new knowledge transmission in the system of subjects-subjective relations in the educational process and so on.

The quality of education, as its internal certainty, definitely reflected the changes in content and purpose in different historical paradigms. In philosophy, quality reflects the persistent relationship between the components of an object, which characterizes its specificity that makes it possible to distinguish one object from another. It is thanks to the quality each object exists and conceived as something separated from other objects. Today, in the context of the information and telecommunication paradigm, the quality of education is expressed by the fundamental learning of the student-subject the content of information and communication technologies as a determining system of knowledge, and, of course, the use of telecommunication means of knowledge updating.

¹⁰ S.S. Isakova, Z.A. Kusainova, S.K. Kenzhemuratova, A.B. Zhuminova, O.Z. Utegulov, A.R. Mukhtarullina, “Worldview within the terms of concepts, sphere of concepts and conceptualization”, in *Analele Universitatii din Craiova – Seria Stiinte Filologice, Lingvistica*, 2018, vol. 40, no. 1-2, p. 298-317.

¹¹ A.A. Guseinov, “The expression of the crisis and the symptoms of renewal”, in *Voprosy filosofii*, 1993, no. 3, p. 78-85.

The establishment of information and communication technologies transforms the face of the entire education system. This is due to the fact that today the new ways of information reporting to the subject of education are being widely introduced in education. This has not only expanded the area of distance education as a complex of educational services¹². Information technologies acted as the basis for the formation of a common educational space¹³.

To answer the challenge of information technologies, the education philosophy should take care of its ontological support. In the new information and telecommunication paradigm the relationship of information and communication became the foundation for explaining the essence of communicative rationality. The epistemological value of postneo-classical rationality was the concept of communicative rationality. And all the main epistemological values of the process reveal their meaning precisely in the prism of their rational comprehension. In education, the content of communicative rationality is most clearly revealed. The presence and substantiation of the support of subject-subjective relations in the educational process give the right to claim that through this system of relations the essence of this type of communication is revealed. An example of ontological work in pedagogical practice is “social design”, which offers a new way of existing educational practices understanding and opens up new ranges of possibilities. Rationalization of knowledge by its nature is intentional, since it is always the concentration of the subject over “something”, with the help of a certain methodology. This is a creative search for truth. In the educational process, the solution of this problem is the communicative connection of its subjects, but this connection is the deepest reflection of communicative rationality.

According to Yu. Habermas, “the paradigm is not the attitude of the private subject to something in the objective world that can be represented and what can be manipulated, but the interpersonal attitude, in which subjects ready to communicate and to action are entering if they turn in the environment of a natural language, use cultural-devoted interpretations and at the same time turn to something objective, common

¹² B.M. Aitbayeva, A.M. Maulenova, Z.B. Akhmetzhanova, Z.A. Kenzhebekova, B.O. Rakhimbayeva, “Sustainable development of educational institutions in the context of the introduction of elements of distance education in the learning process”, in *Periodico Tebe Quimica*, 2019, vol. 16, no. 33, p. 404-422.

¹³ V. Kulikova, K. Iklassova, A. Kazanbayeva, “Development of a decisionmaking method to form the indicators for a university development plan”, in *Eastern-European Journal of Enterprise Technologies*, 2019, vol. 3, no. 3, p. 12-21.

for them social and in accordance with the subjective world”¹⁴. The content of education is realized in communication in the form of discussion, polemics, dispute and, most importantly, dialogue. Outside their education cannot function because they act as universal forms of transfer and acquisition of knowledge¹⁵. If the discussion does not always have a pronounced militant during the discussion, then the etymology of the word “controversy” comes from the Greek “polemus” – the war.

The dispute in the broadest sense is a controversy that arose after an interestingly formulated problem. The main concept in this triad is the discussion, as one of the forms of knowledge in the process of finding the truth. She teaches the subject of learning to think deeply, freely, creatively. Dialogue in education is not just a form of acquiring knowledge through broadcast information, it is not a process of passive knowledge accumulation, and it is an interactive form of finding the truth. “Knowledge – as M.K. Mamardashvili pointed out – is transplanted from head to head by virtue of a single simple ontological circumstance: nobody can understand anything instead of another, he has to understand it himself... And this act of understanding ... has to do or not to do, that is, knowledge is not pumped into another's head, as a liquid would be pumped into such a vacuum”¹⁶.

Thus, in the educational process, as in the form of communication of the subjects of this process, in the course of the truth development, the priority belongs to dialogue as value form in which the epistemological aspect of education is the most clearly revealed. The referring and the establishment to communication as to communicative factors – this is the condition of communicative rationality being, it expresses the holistic nature of the subjectsubjective relations in education¹⁷.

Dialogical character of communicative rationality in the structural education field

Any educational paradigm had its own problem field and semantic emphasis. This is confirmed by the educational practice of society. Focus

¹⁴ Yu. Khabermas, *Moral consciousness and communicative action*, Nauka, St. Petersburg, 2000.

¹⁵ T. Portnova, “Genre and style interaction in solutions staged ballets of the nineteenth, twentieth centuries”, in *Astra Salvensis*, 2018, vol. 6, no. 12, p. 689-694.

¹⁶ M.K. Mamardashvili, *Klassical and non-classical ideals of rationality*, Metsniereba, Tbilisi, 1984.

¹⁷ K.R. Nurgali, J.K. Kishkenbaeva, “Nomadism as a way of life in the Kazakh literature and culture by the example of the modern Kazakh novels”, in *Life Science Journal*, 2013, vol. 10, no. 12, p. 738-741.

on the achievement of the spiritual and moral effect in the process of education, when immersion in the tradition is done, first of all, in order to identify the compensatory opportunities, that affect the emotional-sensory sphere of the student's consciousness, is gaining popularity, as a rule, during the era of society crisis, doubts in the correctness of its ideals and values. But as soon as the crisis overcomes and society clearly formulates the goals and objectives of further development, the social order for creation and constructive and creative attitude to reality demonstrated itself in education. In these conditions, the answers to the question, of how and with the help of which means and methods the dominant tasks of society have to be solved, become valuable.

In the general context of the educational process, the functions of objective and normative knowledge are not always clearly delineated, since the representation of objective knowledge is associated with a regulatory function, which task includes not only the software of objective knowledge, but also the rationale for the problem field, not only the specific subject and its semantic emphasis, but in a more global sense, the entire educational reality. Of course, the structure of the education problem field includes such components, as the deployment of its methodological toolkit for the analysis of the content; comprehension and disclosure of such epistemological values, the essence and form of communicative rationality in education, beyond which this socio-cultural phenomenon is inconceivable; the support of the content of education functions, the discovery of language as a value-semiotic channel of the educational system.

Of course, education, synthesizing in its categorical structures the spiritual and moral experience of many generations and paradigms of its development, is intended to the basis of the integration and coherence of all branches of knowledge to provide a breakthrough from the crisis formed in the society development¹⁸. In the orbit of an education problem field includes the problem of its quality analyzing. In determining the education quality, we have to proceed from the philosophical quality understanding. Philosophical approach to understanding the quality reveals it as an explicit expression of what is implicitly inherent in education. And because in the information and telecommunication education paradigm a new structure-content and organizational systems of training of specialists are laid down (and this is the highest goal of the

¹⁸ B. Sagynbayeva, N.K. Sartbekova, E.T. Tolokova, Z.P. Akzholova, "The Kyrgyz worldview in the story by Ch. Aitmatov's "The white steamship" (1988)", in *Asia Life Sciences*, 2019, vol. 21, no. 1, p. 359-367.

educational system), the quality of education is expressed by the fundamental knowledge of information and communication technologies content by the student-subject as a determinant of knowledge systems, as a methodological rod of the education convergence, as well as the ability to widely use telecommunication systems to continually update their knowledge capacity^{19,20}.

Communication in education is the core of subjective-subject relations, in which the functions and the methodology of education are implemented, as well as takes place the main task of education – information and practical training of a specialist. Information, which has a special functional value and self-sufficient value in this process, acts, in essence, as the basis of the communication process, by which the interpersonal world of personality is formed. The world of education is the world in which the subject of learning lives. In it, he acquires the knowledge that the trainees subject translate after selection and analyzing the necessary information about recognizable problem. But the world of the education subject is interdisubject since it is revealed as “the world of culture, because from the very beginning, everyday life as a learning process appears to us as a semantic universe, a set of meanings that we must interpret in order to find resistance in this world, come to an agreement with it”²¹.

Undoubtedly, the uniqueness of education is connected with the fact that through it we not only learn the world, but transform it to find support in it, and to correlate our relations with it, which today are extremely necessary to overcome a number of negative global problems of modern times. The special status of social communication manifests itself in science and education, where it appears as a purposeful process of production and transmission of information. Information (from the Latin “awareness, explanation, exposition”) “is often understood as a set of information collected by the subject of knowledge, somehow presented, sometimes already processed systematized information about the

¹⁹ N.K. Sartbekova, N.A. Radzhapova, A.Zh. Azhibayeva, A.A. Umarbekova, A.N. Dzhuzbayeva, “History and development of arts and crafts of Kyrgyzstan”, *Astra Salvensis*, VI (2019), no. 13, p. 25-31.

²⁰ A.S. Kazanbayeva, K.E. Iklassova, V.P. Kulikov, “Development of a method for assessing learning outcomes through automated testing management”, in *Periodico Tebe Quimica*, 2019, vol. 16, no. 33, p. 784-800.

²¹ V. Burlachuk, M. Molchanov, V. Stepanenko, *At the origins of sociological thought in Ukraine*, Libid', Kiev, 1996.

phenomena and processes of the surrounding reality”²².

Such interpretation of information takes into account the specifics of communication interaction in education. Here the information is considered as the content side of the communication, which leads from the external social world to the person. In this hypostasis it is both a mean and a measure of the ordering of processes that make up the content of education, the extent of its organization, it meets their certainty. The preconditions of communication are laid in the problem field of education, semantic accents, in modernizing its value-purpose facilities. In the educational act reveals the meaning and purpose of communicative intention, without which any forms of communication – no dispute, no dialogue, no discussion – in principle, impossible. In unity, communication and information serve as the initial methodological foundations for searching and engaging in the truth, but they have already found meaning.

In social sciences, and especially in philosophy and pedagogy, there are opportunities for the development of new forms of learning, based on the ideas of rationality (here rationality is understood as improving the quality of learning at the expense of best practices increase), informatization, democratization, humanizing and humanization. Information and telecommunication technologies allow to converge the educational process as a school of material and spiritual cultures dialogue, put their central idea the forming a specialist of high culture. Implementation of information and telecommunications accelerates the creation of a single information space, provides access of different specialties representatives to information resources of civilization. Success in the development of education is associated with fundamentally new principles of interaction in its infrastructure, which are developed on the basis of information and telecommunication technologies²³ and act as a methodological basis for the introduction of these technologies into education. The rationality expresses the substantive and substantive-structural characteristic of its educational process, fixing simultaneously not only the fact of its occurrence, but also the concrete way of its existence. Rationalization of knowledge by its nature is intentional, since it is always the concentration of the subject over “something”, with the

²² I.O. Bushman, *The system of education as a means of modernizing Ukrainian culture*, Institute of Higher Education, Kyiv, 2005.

²³ T.V. Portnova, “Historical aspects of project technologies development and opportunities for their use in scenic arts”, in *Space and Culture, India*, 2018, vol. 6, no. 4, p. 48-56.

help of a certain methodology²⁴. This is a creative search for truth. In the educational process, the solution of this problem is the communicative connection of its subjects, but this connection is a profound reflection of communicative rationality. Instead of the old paradigm today comes the paradigm of intersubjective understanding and communication.

Today, “the focus of research has shifted, – says Yu. Khabermas, – from cognitive-instrumental to communicative rationality”. Yu. Khabermas substantiates the essence of communicative rationality, notes that it has its own structure. Yu. Khabermas described it as follows: “When a speaker speaks of something in the everyday context, he relates not only to something that exists in the objective world, ... but also to something in the social world and to something in its own subjective world”²⁵. Communicative rationality is purposefully focused on finding the truth through a system of mutual understanding. The content of education is realized in communication in the form of discussion, polemics, controversy and, most importantly, dialogue. Outside their formation cannot function because they act as universal forms of transfer and learning. The main concept in this triad is the discussion, as one of the forms of learning in the process of finding the truth. She teaches the subject of learning to think deeply, freely, creatively. The specificity of the dialogue in education is connected, first of all, with the search for the truth learning by the subject.

Informativeness is the core of a dialogue that reveals the intersubjective world of personality, the system of his personal knowledge and abilities to use them in finding the truth. Dialogue as a form of finding the truth is the moments of enlightenment of its participants, aimed at the line of the formulated problem, and in dialogue work both our rationality and our intuition. Dialogue is a form of expression and a way of realizing of our needs. It manifests itself in a communicative worldview, it embodies the aspiration for integrity, creation and understanding.

Thus, in the educational process as forms of subjects communication of this process in the course of the truth comprehension, the dialogue belongs as a value form, in which the epistemological aspect of education is most clearly revealed. Direction and setting on communication as communicative factors – are a conditions of being communicative rationality, it expresses the coherent nature of subjective-

²⁴ S.S. Isakova, “Semantic descriptions of proverbs and sayings with the component numbers (on the material of the Kazakh and French languages)”, in *Voprosy Kognitivnoy Lingvistiki*, 2015, no. 2, p. 96-99.

²⁵ Yu. Khabermas, *Moral consciousness and communicative action*, Nauka, St. Petersburg, 2000.

subjective relations in education, literature, acquisition of knowledge. If the discussion does not always have a pronounced militant character during the discussion, the etymology of the word “polemics” comes from the Greek “polemus” – the war. The controversy in the broad sense – is a polemic that arose after an interestingly formulated problem, and a discussion in connection with one or another new task. The controversy is a characteristic feature of communication in everyday life.