

EDUCATION IN A DEMOCRATIC SOCIETY

What is education and what are its aims? The pedagogical science tries to answer these questions at all times and during each historical period the answer is different. Especially sharply these questions sound during the period of the so-called «paradigm shift»; for example, the transition of Russia to a postindustrial society, democratic transformations, education modernization, acceptance of numerous programs of development, public discussions.

In our opinion, answers to these questions are better presented in the book of an American philosopher John Dewey «Democracy and Education». The book published in America in 1916, almost a century has been forbidden in our country. In the present situation characterized by slow turning to democracy, the book is more than actual.

John Dewey considers education as «a necessity of life», «a social function», «direction», or «growth».

J. Dewey writes: «It is the very nature of life to strive to continue in being. Since this continuance can be secured only by constant renewals, life is a self-renewing process».

Society life exists thanks to process transfer of knowledge. This transmission occurs by means of communication of habits of doing, thinking, and feeling from the older to the younger. Without this communication of ideals, hopes, expectations, standards, opinions, from those members of society who are passing out of the group life to those who are coming into it, social life could not survive. Now it is a work of necessity.

Society not only continues to exist by transmission, by communication, but it may fairly be said to exist in transmission, in communication. Men live in a community in virtue of the things which they have in common; and communication is the way in which they come to possess things in common.

Education consists primarily in transmission through communication. Communication is a process of sharing experience till it becomes a common possession».

The development within the young of the attitudes and dispositions necessary to the continuous and progressive life of a society cannot take place by direct conveyance of beliefs, emotions, and knowledge. It takes place through the intermediary of the environment.

It is truly educative in its effect in the degree in which an individual shares or participates in some conjoint activity. By doing his share in the associated activity,

the individual appropriates the purpose which actuates it, becomes familiar with its methods and subject matters, acquires needed skill, and is saturated with its emotional spirit.

The deeper and more intimate educative formation of disposition comes, without conscious intent, as the young gradually partake of the activities of the various groups to which they may belong. As a society becomes more complex, however, it is found necessary to provide a special social environment which shall especially look after nurturing the capacities of the immature.

This environment has three specific functions. The first function is to provide a simplified environment. In the second place, it is the business of the school environment to eliminate, so far as possible, the unworthy features of the existing environment from influence upon mental habitudes. It establishes a purified medium of action. Selection aims not only at simplifying but at weeding out what is undesirable. In the third place, it is the office of the school environment to balance the various elements in the social environment, and to see to it that each individual gets an opportunity to escape from the limitations of the social group in which he was born, and to come into living contact with a broader environment.

The natural or native impulses of the young do not agree with the life-customs of the group into which they are born. Consequently they have to be directed.

The fundamental means of control is not personal but intellectual. It is not "moral" in the sense that a person is moved by direct personal appeal from others, important as is this method at critical junctures. It consists in the habits of understanding, which are set up in using objects in correspondence with others.

Life is development, and that developing, growing, is life. Translated into its educational equivalents, that means that the educational process has no end beyond itself; it is its own end; and that the educational process is one of continual reorganizing, reconstructing, transforming.

Purpose of education is to insure the continuance of education by organizing the powers that insure growth. The inclination to learn from life itself and to make the conditions of life such that all will learn in the process of living is the finest product education.

The criterion of the value education is the extent in which it creates a desire for continued growth and supplies means for making the desire effective in fact.

On the basis of the above-stated, J. Dewey does a conclusion, that education is continuous reconstruction or reorganization of experience, which on the one hand, the increment of meaning, that is forces the person to realize some connections which

were not perceived before, on the other hand, increases ability to choose a direction for search of new experience and possibility to operate it.

A genuinely educative experience, then, one in which instruction is conveyed and ability increased.

So what is the aim of education?

J. Dewey writes: «The aim of education is to enable individuals to continue their education - or that the object and reward of learning is continued capacity for growth. Now this idea cannot be applied to all the members of a society except where intercourse of man with man is mutual, and except where there is adequate provision for the reconstruction of social habits and institutions by means of wide stimulation arising from equitably distributed interests. And this means a democratic society».

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THE ROLE OF SOCIAL INSTITUTES IN MODERN ART

The most important problem of modern art is the problem of definition of its subject. There are a lot of discussions, about D. Hirst, O. Kulik, I. Kabakov, P. Manzoni, J. Koon, M. Duchamp, A. Warhol and others artists, whose non-classic masterpieces are so popular. The author of ready-made subject was M. Duchamp, who exposed «Fountain» in 1917. It was simply man's toilet and now there are a lot of subjects, which art's value is so discussed.

But this interpretation of modern art subject can be applied because they have philosophical base. Modern American philosophers A. Danto and J. Dickie supposed a new theory of art and new method of art's definition: «It is the theory which takes an object up into the world of art, and keeps it from collapsing into the real object which it is (in a sense of is other than that of artistic identification)» [1, c. 224].

Dickie's first attempt to construct an institutional (social-contextual-relational) definition of art «A work of art in the classificatory sense is:

- an original artifact;
- (a set of the aspects of which has had conferred upon it;
- the status of candidate for appreciation;
- by some person or persons acting on behalf of a certain social institution (the artworld)» [2, c. 464].

In this definition «artifact» – means that human intentionality is present, including the case choosing a found object or «readymade». Conferring of status by an artworld agent or context (analogy to conferring of knighthood, legal indictment). And «candidate for appreciation» – also means a candidate for consideration as an