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On the Issue of Demand to Fichte's Philosophical and Pedagogical Ideas in the Crisis of the University as a Matrix Holistic Education (for example, in Germany in the XVIII-XIX centuries and modern Russia)

**Key words:** *university reform, philosophy as a science of knowledge, general education through philosophy, the appointment of a scientist, the fate of the nation and humanity, "scientific intuition" (systemic thinking).*

**Annotation:** *the relevance of understanding the place of philosophy as a "science of knowledge" in the education system in the framework of the teachings of Fichte in modern Russia is not in doubt because the obvious analogy between the domestic "university crisis" early XXI century and the fact that in Europe and in particular in Germany, began to XVII and reached its peak in the XIX century. In this context, it is difficult to overestimate the significance of the thesis Fichte that the fate of humanity depends on the philosophy of conservation and preservation of philosophy itself, in turn, depends on the preservation of the university itself.*

Among the factors that make an appeal to the ideas of Fichte university education is particularly relevant in the context of thinking about the development prospects of Russia, first of all let's call that modern permanent reform of the Russian higher school devalue the very value of the university itself. This is especially clearly seen in relation to those traditions of teaching philosophy, which are specific to the university (1); referring to their origins, it is impossible to ignore the legacy of JG Fichte. In its relation to agree with the words of the famous Russian philosopher PP Gaidenko and AF Filippova, who in the comments on the work of Max Weber, "Science as a Vocation" indicate that in Germany "the problem of the university has always stood as a problem of education ... in the broadest sense and is closely interconnects not only the fate of the German nation and its history, but also with the fate of human culture in general."(2) Among the German philosophers, who especially brightly wrote about "the vocation of the scientist and the social role of science, usually identified with the philosophy,"(2) "the great educational role of the university, which is to serve as a counterweight to the limited understanding of the educational and professional characteristic of modernity"(2), PP Gaidenko and AF Filippova first call Fichte and G Hegel (relevance developed last dialectical approach to the interaction of philosophy and science, as well as his ideas about the stemming from the status of philosophy specific to the organization of its teaching, we considered in the relevant chapter of the monograph «Innovations in education») (3). The relevance of a consideration of the problems of university education through the prism of contemporary Russian philosophy of Johann Gottlieb Fichte heritage caused similar - with the modern Russian - a crisis situation in Germany, as well as the rest of Europe at the turn of XVIII-XIX centuries. Then, as the NV Gromyko, the university as a social institution and certain educational matrix was close to the abolition, but instead proposed to develop narrow professional schools. Moreover, this "crisis of universities in Germany began in 1700 - after the church lost its monopoly on the production of culture. Universities at the time were considered obsolete phenomenon, there is even a movement for the abolition of the university system." (4) As pointed out by an authoritative contemporary philosopher and sociologist, a

prominent representative of the "historical macrosociology" R. Collins, in the period under review "ideologically de rigueur, especially among progressive intellectuals conscious, considered to regard universities as outdated and intellectually retrograde" (5, p. 830) because "what's the point in preserving ... organization, the main feature of which was its traditional subordination of church control?" (5, p. 830) Competitor of the "anachronism" was the so-called "Average" school, whose "very sekularized programs" were better "adapted to the cultural aspirations of special clientele" (5, p. 831) that "made them much more popular than universities whose curricula and consistent manner were formed during the Middle Ages in strait connection with theology." (5, p. 831)

One of the most respected social thinkers of modern Russia, SG Kara-Murza reveals the socio-economic causes of the crisis of modern European universities: if the "pre-bourgeois school, founded on the Christian tradition, coming from the monastery and university proposes" education of the individual "- personality, turning to God (wider - to the ideals)," (6) and so it "at every level of its aims to provide a holistic set of principles being. Here we can see the connection with the University of antique school" (6), then "for a new society (it is the emerging capitalist society - MP) required a person manipulated mass formed in the mosaic culture." (6) (It is obvious analogy with modern Russia, where so-called "universities" education in the transition to undergraduate as well as permanent changes in educational standards is happening in the first place, reducing the number of training hours, mainly due to the reduction in volume of the so-called teaching "non-core" disciplines, including philosophy and, secondly, same opinion becomes a benchmark for future employers, in accordance with the requests that education is corrected and that, of course, are not interested in "philosophizing, multiple personality," and in "Employment functions").

This university crisis originated - as shown - from the beginning of modern times due to the crisis of the church as a social institution, reached its "peak" by the end of the XVIII century. Under these conditions, JG Fichte, according to the laconic and deep characterization R. Collins, joined "humanitarian political reform with universal spiritual enlightenment" (5, p. 820), and therefore "fiercely campaigned in favor of the university reform," (5, p. 840) whose purpose was "general education through philosophy, that would lead to an understanding of internal relationships within the whole of scientific knowledge." (5, p. 840) Among the ideas of Fichte, confirming such a characterization, we present primarily those relating to the need to maintain - or rather, rebirth - a university education as a means of development in the community the ability to "scientific intuition" or "systematic thinking." After all - as he points to work with revealing the name "clear as the sun, the message to the public about the true nature of modern philosophy" - "no one person can completely deny this ability to rise to the consciousness of scientific contemplation, just as well as the ability to mentally rebirth or become a poet" (7) (which is especially important in the context of access to education for young people, because "in the youth, when people still plastic, it is most easily stands up to science, as well as to poetry" (7, p. 578)). On the grounds that "systematic thinking as such needed freedom of the spirit, that it is absolutely arbitrarily gave direction to his thinking, stopped him on this subject, and held him up on it ... it was distracting from everything else." [7, p. 578] And "this freedom is not innate in man, but must be using the exercise diligence and wrested from nature, prone to just willy-evolve" (7, p. 579) JG Fichte argues that only a university education will give this "free spirit", exalting man to "scientific contemplation".

It is logical that the instigators of the Prussian education reform (1788-1812) to raise the status of the university as a social institution and made it the highest levels of education, it was JG Fichte and other German classical philosophers (FV. Schelling, G Hegel). The ruler of reform was also considered minister of Religion and Education, philologist and philosopher, one of the listeners of lectures Fichte in 1808, Wilhelm von Humboldt. In today's Russian educational reform is crucial not to forget that, in the so-called "Humboldt's model" of

University studying particular disciplines preceded the study of philosophy. We consider the theoretical basis of this ratio, developed by JG Fichte along with other German thinkers. In one of his early works "On the concept of science of knowledge, or the so-called philosophy" science of knowledge (ie, the system of philosophical ideas of Fichte, which he also called "knowledge of knowledge" or "science of consciousness") as follows can be reconciled with the specific sciences. On the one hand, the science of knowledge gives them their fundamental basic principle, which are basically not able to comprehend their own, but, on the other hand, leaves the special sciences freedom to build on this foundation "in the fundamental principle of private science must be determined by an action that sciences studding left blank: sciences studding would give a necessary and fundamental principle of freedom in general, private as science would have given this freedom, its definition.(8) "In this regard, it is necessary to point out the influence of I Kant, followed by JG Fichte tried to understand on what basis is it possible scientific knowledge as itself? Since they both understand the science in the true sense of the word as a knowledge system and true thanks to the absolutely true first principles, which cannot be formulated only on the basis of experience (in the pages of «Eastern European Scientific Journal» we have already seen the solution Kant this issue (9)), both define a philosophy not just as a science, and as the highest form of theoretical knowledge, as an example of science.

The search for answers to the questions "what is the purpose of the scientist, or which is the same ... appointing senior, very true man," (10) what is "his attitude as for all mankind"[10] by what means it can most surely achieve its lofty purpose," (10) leads to JG Fichte's work "On the appointment of a scientist". He starts with understanding the destination of man in general, which leads him to conclude that "the real purpose of the scientist class" represents "the supreme supervision over the real development of the human race in general and continuing support to this development."(10, p.508) Of all the above-considered and yields the following thesis JG Fichte, whose importance can hardly be overestimated as for the world of education in general, and for the modern Russian in particular: the fate of humanity depends on the philosophy of conservation and preservation of philosophy itself, in turn, depends on the save the university itself.

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