

FROM THE EDITOR

While observing what is currently happening in Russian society, it is necessary, in particular, to realize the value and role of humanitarian knowledge. We are facing a very serious problem, because since the Soviet era this knowledge has been so intertwined with ideology that it is almost impossible to draw any dividing line. It became absolutely natural to consider it in an ideological way. This applies primarily to history, but the same can be said about other humanitarian disciplines. This is the basis for the problems that have recently been experienced by the system of education, especially if we take into account the attitude towards the relevant disciplines. From the school level, education is aimed at a professional career with an appropriate choice (or, more precisely, a non-choice of certain subjects). There is almost no understanding that there are the humanities that form a personality, natural sciences that provide the understanding of the world around, and mathematics that «give order to the mind» (in the words of M.V. Lomonosov). And therefore, it is not by chance that the set of disciplines of the secondary school, which has been forming since the time of Jan Amos Komensky, is changing under the fairly poor ideas of the current elite. These changes are quite consistent with an image of the society where everyone is initially prepared for a certain place in the social structure. Therefore, any knowledge that goes beyond professional competence (a word that has acquired a sharply negative connotation thanks to the efforts of our pedagogical theorists) is not only unnecessary, but also harmful. The ideal is functionality and, as a result, a society divided into workers and a ruling minority of large owners, and this is quite consistent with the new ideological doctrine, where everything is determined by the economy, but not in the Marxist sense. It is no accident that the situation in education as a litmus test shows secondary, if not third-rate, humanitarian knowledge in the spiritual world of a modern Russian citizen.

If we speak of the ideal of a cultured educated person, it is obvious that it cannot be achieved without reproducing and increasing scientific knowledge concerning the culture of the people: their language, history, art, and literature. For example, it is necessary to realize not only the great value of a developed literary language, but also the national language of science, the formation of which, in our country, took almost two centuries, starting with the formation of the Academy of Sciences in 1725 (the similar time span was needed for formation of scientific languages in other countries). Therefore, the policy aimed at ensuring that the most important research is published in English-language journals, with only second-rate research being delegated to domestic ones, can in no way be considered correct. (Of course, our wonderful scientists in the XIX century were published in European journals in different languages, and this is correct, but there was no such division, of course). The truthful correlation of the humanities and other disciplines, in particular natural science, is also necessary in order to realize the limitations of a person who does not have at least a general idea of the modern world order.

In a situation where economic functionalism becomes an ideal, and humanitarian knowledge is moved to the periphery of spiritual life, a layer of managers is formed who are convinced that knowledge of general management principles is enough to manage any organization with the same efficiency; from a bathhouse to a scientific institute. But this layer, in principle, cannot be self-sufficient: it serves the upper classes to control the lower classes.

