

THE ROLE OF SOCIETY AND PHILOSOPHY IN THE FORMATION OF SOCIAL AND PERSONAL COMPETENCIES

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A B S T R A C T	K E Y W O R D S
The purpose of the work is to show a variant of how humanitarian knowledge, in particular philosophy, can be realized and bring tangible benefits, first of all to the student. Therefore, stating the practical orientation of humanitarian knowledge, we mean its orientation to the needs of the student from the point of view of its implementation in society.	education, philosophy, society, social and personal (universal) competences, quality of education, «self-concern».

Philosophy is positioned as a resource that satisfies the fundamental human need for self-determination, developing key competencies that are in demand in all societies at all times. Examples of creative tasks that allow implementing philosophy as a certain life strategy are given.

In such a social institution as education, the question of a model is always raised in one way or another, that is, what is the ideal of a person who, having received certain knowledge and methods of activity (samples), will realize himself in a certain type of sociality and reproduce certain values. Higher education has always been focused on some fundamental ideal of an "educated" person. "Education" is understood both as conformity to a model (knowledge of certain "exemplary" social practices in the field of theory and practice), and as a certain degree of self-sufficiency, rooted in the ability not only to apply the acquired knowledge, but also to produce new knowledge, to independently assess social reality.

We understand philosophy as a form of social consciousness, which carries out two processes in the form of a worldview theory: firstly, it concentrates the normativity of certain values, patterns, patterns, and secondly, it outlines ways to overcome, develop, and build a new worldview theory and affirm new values. The history of science with its paradigmality and constant overcoming of scientific and ideological paradigms is realized in the same logic.

The issue of the implementation of humanitarian disciplines in technical universities or for students of engineering and technical areas of training is constantly being discussed in connection with the transition of higher education to a competency-based model of the educational process. This model assumes a certain clarity in assessing the formation of socio-personal (universal) competencies. There are examples of Western educational programs of technical areas of study in which there are no humanitarian courses at all or the method of constructing integrative humanitarian courses of extremely general content, resembling "social studies", is used.

Philosophy in our understanding is not just a subject along with physics, chemistry, mathematics and other disciplines. There is an element of philosophy in every such subject. This is the kind of knowledge that relates to the very essence of human existence, to its deepest elements. "After all, philosophy is not a system of knowledge that could be passed on to others and thereby teach them. The formation of philosophical knowledge is always an internal act that flares up, mediating other actions, as a result of which, for example, a picture appears, a well-crafted table or a successful machine design is created, which, by the way, requires honed intellectual courage. At this moment, there may be some philosophical pause, a pause of involvement in some primary act. It is impossible to convey both this pause and the new possible pulsation of thought simply through compulsory learning. It is absurd to set such a task. This is possible only if what is called philosophy is perceived as an institutionalized part of the state ideological apparatus, some means of spreading like-mindedness on certain ideological problems."

Philosophical knowledge is theoretical knowledge. Philosophical theories act as possible worlds, certain limiting points of view. Philosophy is a social generation of certain socially demanded qualities (competencies) and at the same time, as a certain subject, there is a generation of these same qualities in those who study it. What kind of social and personal competencies does philosophy form? We believe that it is these competencies that indicate that a person is "educated". But even at the same time, the formation of these competencies is a matter of constant development and does not end with the development of a philosophy course. Freedom, theoretical (abstract) thinking, strategic vision, criticism and reflection - it is necessary to subordinate all humanitarian knowledge to the formation of these competencies.

By the word "theory" we will understand a system of concepts and judgments, which is based on a certain point of view on the world as a whole (worldview). In this respect, "practice" is a continuation of theory, that is, the behavioral realization of a certain picture of the world. Significant, well-known philosophical theories, when they appeared, often generating rejection, then became a worldview reference point for huge social communities for centuries. Moreover, elements of the theories of Plato, Aristotle, I. Kant, A. Schopenhauer, O. Comte, F. Nietzsche and many others are contained in a concentrated form in the worldview of a modern person, a modern student in the form of certain evidences, stable stereotypes.

Initially, having arisen in antiquity, philosophical theory was a speculation that turns a person to his own foundation, to his own essence. Such insight changes a person, makes qualitative changes in his life, brings law and order into public life. Therefore, the ultimate philosophical thinking acted as a basic element of spiritual culture, "self-care". "This type of philosophical thinking is embodied in the teachings of Socrates, who talks to people on the streets, addresses young people in gymnasiums with one question: do you take care of yourself? (Which implies giving up some more lucrative activities, such as waging war or performing government duties.) One should take care of oneself not only because this is a condition for access to philosophical life in the full and exact meaning of the word." Thus, philosophical thinking (theory) is essentially the highest kind of practice, since it turns a person to what really exists in him, is a source of a certain need (self-knowledge, self-determination) and urgently requires implementation. "Taking care of yourself means switching your gaze, transferring it from the outside, the surrounding world, from others, etc. to yourself. Taking care of yourself involves a kind of observation of what you are thinking and what is happening inside your thought; thirdly, it also always means a certain course of action carried out by the subject in relation to himself, namely,

the action by which he takes care of himself, changes, cleanses, transforms and transforms himself. To achieve this result, a set of practical skills is needed, acquired through a large number of exercises that will have a long-term perspective in the history of Western culture, philosophy, morality and spiritual life. These include: the technique of meditation, the technique of remembering the past, the technique of studying consciousness, the technique of controlling any ideas as they appear in consciousness."

So, the ultimate, abstract worldview concepts, addressed to what is in a person, require implementation, represent in a rational form that deep foundation, which in a person is the most stable, reproducible, to the realization of which many people come at a fairly serious age. Therefore, "theoretical philosophical discourse is born from the primary existential preference and leads to it again, because by the power of its logical persuasiveness, by the power of its influence on the listener, it encourages teachers and students to live according to their original choice, - we can say that he embodies a certain life ideal." All philosophical concepts originate in life and are aimed at being embodied in a certain way of life.

What elements of what a person necessarily has can philosophical knowledge be directed at, what personal competencies can it reveal, formalize as a skill, change? We would single out such competencies as reflection (awareness), problematization of mass stereotypes, the need to form one's own reasoned point of view as guidelines.

As mentioned above, the practice-oriented philosophy is understood by us as a certain planned effect, which is diagnosed in the form of:

- 1) changes in attitude to philosophy;
- 2) changes in attitudes towards humanitarian knowledge in general;
- 3) self-determination of the student.

In order to obtain this result, the philosophy course is designed as a method of influencing the worldview of students through the ultimate level of philosophical theory. At the same time, the emphasis is not so much on different philosophical points of view, as on a certain philosophical form, which through various teachings has a certain effect on the individual's attitudes. This effect does not contradict the usual chronology of the presentation of philosophical knowledge, but at the same time, in its essence, is not historical and philosophical.

Since philosophical reflection by its very form calls into question habitual ways of thinking and stereotypes, then as a preliminary work it is necessary to understand what initial stereotypes students have in relation to philosophy and theoretical knowledge. It is with this component that our course begins. We identify those evidences that exist in the worldview of students and that block the possibility of new knowledge and new experience. Such stereotypes include:

- 1) uselessness and inapplicability of philosophy (theoretical knowledge);
- 2) the search for truth exclusively in experience;
- 3) egoism and pragmatism of human nature.

Another example of a practice-oriented approach to philosophical knowledge is a task that relates to ethics as a branch of philosophy, in particular to the ethics of I. Kant. The Kantian categorical imperative in this task is used as a formula according to which human actions should be comprehended and constructed, practical decisions should be made, choices should be made: "Act so that the rules of your behavior could become the rules of behavior for everyone else from the point of view of reason."

Students need to formulate a project of their life philosophy, highlight principles, ideals, values in it, correlate elements of their worldview position with the studied philosophical concepts, give examples of how life philosophy is applied and what results its application gives.

The implementation of the course of the above-mentioned methodological orientation gave certain results and at least demonstrated a keen interest in the philosophy course, as evidenced by feedback questionnaires. In the works devoted to the philosophy of life, the planned ideological effect was manifested, which was discussed at the very beginning of the article.

Thus, the expected effect of the practice-oriented philosophy course was achieved, certain results were obtained, which were expressed in the quality of the work performed, high attendance and interested reaction of the trainees during the application of the exercises. Thus, the hypothesis that philosophy is a theory that simultaneously acts as a practice, since it turns a person to his own essence, launching the process of self-knowledge, problematization of stereotypes, expansion of the ideological horizon of consciousness, is proved. "The need to use active forms of teaching in philosophy classes is due to an attempt to provoke the student not only to mentally master the text, topic, concept, but also to the effect that is inherent in the essence of philosophy - the opportunity to know oneself, to reveal one's abilities, to answer the request that his existence always presents to a person."

As a result of mastering philosophy, the student must realize the need for creative self-development and create his own life theory as a model of self-determination, strategic goal, or, in classical language, understand the meaning of his own activity. This was the original purpose of philosophy as a product of thinking, reasoning, namely "caring for the soul", that is, self-development, self-determination, shaping oneself according to a certain pattern ("education").

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