healing. From this point of view, the sandtherapy can provide a better emotional catharsis for overseas students and realize self-healing function.

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Siniavskii D.O.

Education and upbringing as the most important process of improvement of moral and ethical skills of a person

*Saint – Petersburg University of the Humanities and Social Sciences
(Russia, Saint – Petersburg)*

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Abstract

The article presents continuous education as a vital process of improving the moral and ethical qualities of man in the modern world. The article may be of interest to social pedagogues and teachers of higher education, as well as to a wide range of readers.

Key words: continuing education, human-centred paradigm, ethical standards.

Defining a methodological problem as a social-cultural Institute of human development and society is the way of representation of the idea of Man in andragogy and the education and, consequently, the way of representation of his Being. Enough cognitive capabilities and, in particular, to creativity, to continue learning and participation in formal education". In all likelihood, research in developmental psychology regarding the adult population exposed to the strong indoctrination. Anyone who had computer literacy or driving in adulthood, knows what incredible difficulties. All the optimistic conclusions in the ongoing psychophysiological research based on the fact that experiments conducted in the framework of the skills of professional activities, and conclusions are drawn about the cognitive abilities and creativity in General, that is, outside professional activities.

What was the reason?

First, the intelligentsia of the early XX century in Russia was essentially in internal exile and was deprived of the active positioning and the cultivation of their own intellectual and spiritual position in life.

Second, human-centred, humanitarian-anthropological project required for the implementation of other institutional forms, rather than existing institutions of education.

Thirdly, the situation of the development of anthropological knowledge not prepare the public for the perception of human-centred project, not ontologically, neither regulatory nor institutional, nor, especially, socially, psychologically.

It should be noted that today the fate of practical anthropology in Russia depends on the solution to the above problems.

The idea of continuous education, providing an ideological influence on the psychophysiological study of adults is based on the intersection of the interests of society, state, personality and the education system itself. It is clear that these interests are not all the same. The education system is a conservative social institution with his employment, his educational services in the labour market, their budget. So the idea of continuing education, existing at the intersection of interests with the continuously changing balance of power, actually does not have its own conceptual content, its content exclusively casual (casus - case). In practice, this means that the use of the idea of lifelong education requires a regular examination of the ontological, which aims, first, to determine what, in fact, reality is subject

to public understanding of the idea of lifelong learning (leisure, vocational education, professional education, politics, religion, art, culture, family, etc.), and I. secondly, it is necessary to invest in the idea of continuous education, to the idea of PE has turned into a worthless slogan, "talk and writings" (M. Heidegger). Ontological newcontent ideas continuing education it requires regular maintenance in the form of concept development, designed either for the moment or for the future. This task should be decided by the qualified scientific community. Meanwhile, the scientific community both in the West and in Russia (represented mainly teachers) are very slow in understanding the contemporary nature of "lifelong education".

Of course, many researchers are well aware of the fact that the real content of "lifelong education" has never remained the same. If in 60-ies of the 20th century the meaning of continuity of education was reduced to the continuity of technical progress and, consequently, to improve professional training within pre-retirement age, already in the 80-ies in the West, in the center of attention gets "further education". As correctly noted by A. M. Mitina, "additional education of adults, especially in industrialized countries with a high educational level of the population is an essential element of lifelong education, it is, in its modern sense gives continuing education the true meaning and content" (A. M. Mitina). However, the supplementary education A. M. Mitina understands "functional literacy" that can be interpreted as the ability to live in a civilized metropolis. That is the "functional literacy" is actually a "bonus" to the profession in the labour market, such as the possession of a personal computer and a foreign language, have experience of driving a car, legal knowledge, etc.

By the end of the 20th century the meaning of "further education" was clearly to go beyond "functional literacy". In particular, on the basis of a developed economy and high standard of living began to be a problem of the educated leisure: family, friendly, corporate, individual. Leisure communication in itself, outside of professional interests, requested education: education not only as a scientific knowledge, but also as a culture (cinema, sports, music, history, cooking, tourism, dance, religion). The process of globalization has given an impetus to the development of education: this, and the problem of international convertibility of the educational certificates and the problem of development of uniform public utilities, transport, communications, financial system, visa system, and the problem of etiquette in foreign travel, - and all this against the backdrop of national cultures. On the other hand, existential problems of the individual gave rise to the need for self-realization, that is, the in-depth development of the aesthetical faculties, moral feelings, religious search of physical perfection. In fact, at the turn of XX and XXI centuries was followed by an inversion of values about a civilized society: no rest for the labor, and labor for rest. The twenty-first century begins to get used to the idea that leisure pastime then you might also need the education, not small.

Currently, under the idea of lifelong education there are three different orientation:

- professional education;
- functional literacy of a global civilization;
- cultural leisure.

Note that the vector of development of the content of lifelong education is not a vocational education, but, on the contrary, it is in the direction of cultural and leisure activities. Is this fact a simple incident of our time, or we are dealing with a fundamental phenomenon of modern civilization?

To answer this question, you need to pay attention to the following points:

First, one should not exaggerate the ability of adults and older people to training, education and, especially, to education. So we should not exaggerate the susceptibility of adults and the elderly to stimulate and motivation. No need to exaggerate the need for adults to change their education, especially professional. And this is understandable from an

anthropological point of view: with age, the ability to education are falling, and the efforts and costs of adult education, respectively, increase. Today in the developed countries expenses for the education of adults exceed the cost of education of children and youth combined.

Adult education is an extremely costly policy, not only financially but also in time, and organizational. The experience of history shows that any society that prefers to invest money, time and effort mainly in young people.

Secondly, one should not naively to suggest that the labor for income and education for a living are compatible. An adult at eight-hour working day is very poorly prepared for the beginning of educational activities in poslerabochee time, primarily because of fatigue. Even traffic regulations forbid driving under the onset of fatigue. If to be guided by humanitarian considerations, the education plan for income, it is necessary to prohibit the trading day. Or to implement it within the work time with pay. This once again confirms the extraordinary costs of adult education, especially in the observance of morality. Not accidentally, all the education of the adult working population so often based on mutual deception learner and the teacher, producing bribery and corruption.

Thirdly, adult education is not conducive to the fact that any excessively stratified society by all means prevents the vertical (upward) social mobility. That is, increasing education, even the best training does not guarantee career advancement, and the more you advance in the higher strata of society. In terms of matchmaking and nepotism continuing and professional education loses its meaning, turning into a romance one and a waste of time in others. Young scions of noble families are able to occupy all the prestigious positions with minimal effort on obtaining of the diploma of undergraduate or postgraduate education. In a better position than vertical social mobility is horizontal social mobility.

In the second half of the twentieth century it was customary to believe that technological progress will make to the formation of sharply increased requirements. However, in reality this did not happen. Rather, the opposite occurred thanks to the emergence of "interface", a special way of communication between man and machine in human language, not machine.

European civilization, city by way of development, focus on comfort, available to any full member of society. Comfort - as a principle of organization of activity of the Western companies - does not imply a high education. Considering that getting an education is hard work, and comfort is for the purpose of relief work, it is clear that the focus is on comfort at the same time means a reduction of efforts to education. In any case, it is obvious that in conditions of technical progress adult education in principle, should not rely on labor-intensive activities. Education as the labor necessary in children and adolescence, and it is not appropriate in a Mature age or even older. Ideally, adult education is education for leisure, as leisure time and its as if no student's work. In this political culture and education of an adult, University graduate, is much below the minimum of civic responsibility. Extra knowledge is necessary, as a result, the civilization loses the "Civitas" - citizen.

Thus, durable unrealized potential of adult human continuously connected with the unawareness adragogical anthropology and human-centred paradigm in adult education.

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