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Implementation of Subject-Oriented Methods in the Educational Process of University (Quantitative Results of the Investigation): Case Study

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Abstract

The authors place the problem of a subject-oriented model in educational process of higher education. The transition to subject-oriented methods is due to the transformations of modernity. Objective changes in reality, informatization and technological changes, require from students fundamentally new knowledge and skills, which the classical educational model cannot provide. This research presents the quantitative results of an educational investigation that was conducted with the aim of finding and testing the optimal forms in teaching humanities in university.

The investigation was attended with students who studied the course of philosophy in the Academic Year 2018–2019; we used different forms and methods of working with philosophical material: from classical to non-classical (philosophical practice).

In the investigation, we used philosophical practice as an alternative method of teaching philosophy. The non-classical nature of philosophical practice is manifested in the fact that attention is switched from the studied material to the subject of study. In those student groups where methods and techniques from philosophical practice were used, we fixed the students' attention not on the abstract philosophical concepts, but on the specifics of the perception of these concepts by the students themselves. In this way, we narrowed the distance between the theoretical level of philosophical knowledge and the real existential experience of modern students. In the process of the investigation, we paid attention to the independent work of students in the educational process.

The materials of the investigation can be used as recommendations for the organization of extracurricular work, focused on the formation of soft skills among students (including discussion and philosophical clubs for the development of critical thinking, logic and other open intellectual creative platforms).

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1. Introduction

In the modern system of higher education, transformations that concern the learning process itself and affect the subjects of this process are taking place. Today's educational trends include e-education (distance, mixed formats) (Lu et al., 2015), personal learning paths (Schilling, 2005; Soboleva et al., 2020), competency-based approach (Lozano et al., 2012; Prosekov et al., 2020). The aforementioned tendencies are the basis of the transformations; they adjust the form and content of courses taught at university.

Technological progress sets new trends in social development, primarily associated with computer technology, the automation of most professions and the introduction of robotics (Barth et al., 2007). In such circumstances, a new approach to humanitarian knowledge is needed, in which the central role is assigned to a person and his activities (Asadullin, 2019; Mohamed Nazeer et al., 2019; Kulikova et al., 2019). This applies to the working not only with humanities specialists, but also with students of technical specialties (Howlett et al., 2016). In this regard, humanities undergo significant transformations, General Philosophy Course is also involved.

Metamorphoses of the educational process require considerable flexibility of its subjects. Constant changes are difficult for university professors; it is more difficult for students. On the one hand, a course has been taken towards the professionalization and commercialization of knowledge and competencies – a model of tactical behavior when the effort spent on obtaining knowledge and competencies should pay off in the near future (Lyotard, 1984: 123); on the other hand, educational programs are structured in such a way that humanities do not provide students with the required professional knowledge and competencies. Moreover, philosophy is aimed at the formation of extremely abstract thinking, working with strategies, not tactics.

In our opinion, in an era of constant transformation, a modern student must initially form an idea of the self and his place in this world, and only after it he will be able to engage in the development of practical skills. The problem here is that students do not see philosophy as something that they really can use in life; they do not understand the importance of comprehension for themselves. Therefore, in the Academic Year 2018–2019, we conducted an educational investigation with students attending General Philosophy Course. The investigation was carried out in three stages. At the first stage, we used quantitative measurements on the issue of the influence of the philosophy course on the value orientations of students, as well as on their interest in philosophy as a whole. At the second stage, subject-oriented methods were implemented in the educational process, including techniques from philosophical practice. Finally, in the third stage, we analyzed the effectiveness of the selected educational methods.

In the investigation, the process of teaching philosophy was constructed by the traditional academic forms and the methods of philosophical practice, the practice of direct philosophizing, rather than theorizing philosophical knowledge (Brenifier, 2018; Lahav, 2016). Methods of philosophical practice are not common in the educational environment and their usage is discussable (Fuller, 2017). Therefore, we decided not to change the format of the seminars. The seminars were designed under the methods of philosophical practice: slow reading, philosophical counseling and Socratic dialogue. Our goal of using these methods was to overcome the knowledge paradigm and to reach a subject-oriented educational model (philosophical diary format), within the framework of which "live" communication between students and philosophers is possible.

It should be noticed that the transforming reality requires from young specialists to have new knowledge and skills, new professions (Andrews, Higson, 2008). Specialties of the future form a request for new educational forms that work with the personality characteristics of students. Philosophical practice with a focus on the subject allows this request to be fully implemented.

2. Materials and methods

The investigation involves three stages:

1. Questioning students in groups: with a partial introduction of philosophical practice, with a full introduction of philosophical practice, without the introduction of philosophical practice (control group);

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2. Questioning the participants of the philosophical club before, during and after the completion of philosophical practice;

3. Content analysis of philosophical diaries for all interested students.

The investigation was of a pilot nature, since the study of philosophical practice is an innovation not only for pedagogy, but also for sociology. The starting point of the study was the assumption that philosophical practice, as a methodological method, is more conducive not only to the study of the subject, but also to a change in the worldview of students.

The study was carried out at the end of the semester, during which students took a philosophy course. In this case, the sample is of a special nature, the sampling is continuous. It is difficult to estimate the sampling error in non-random selection, since there are no formulas for their calculation.

The object of the research are students who took a philosophy course during a semester in different educational formats. The subject is within personal transformations. Purpose is to investigate the impact of the philosophy course on the worldview of students.

Tasks of the research: 1. to identify the attitude to the philosophy as a subject for study; 2. to assess the level of teaching the discipline; 3. to establish the effectiveness of various forms of teaching philosophy; 4. to find out if there has been a transformation of the norms and values of students as a result of mastering the discipline; 5. to study the influence of such a form of teaching as "philosophical practice" on the formation of philosophical thinking; 6. to establish whether an understanding of philosophical concepts has been formed: worldview, values, philosophizing; 7. to study whether the acquired knowledge influenced the life of students; 8. to check the toolkit for suitability for further research of philosophical practice.

In the process of analyzing the data of a sociological study, one-dimensional and two-dimensional tables of contingency of features were built (establishing the presence and strength of connection, patterns, influence) depending on the types of scales used in the designed questionnaire (calculating the Cramer, F, Eta coefficients).

Statistical processing of the questionnaires was carried out in the Vortex 7.0 data processing program.

The investigation lasted during the academic year and involved the students of South Ural State University. In order to test the main hypothesis, a sociological study was conducted by the method of survey (questionnaire). The study involved 105 respondents, most of them representatives of technical specialties (Institute of Engineering and Technology, Institute of Architecture and Construction, School of Economics and Management).

Subsequently, the questionnaire was supplemented by a qualitative study of philosophical diaries, which made it possible to understand the motives and specifics of the transformation.

The specifics of the research predetermined the distribution of the methodological aim into 3 parts: educational – the discourse of research, philosophical – the method of investigation (forms and methods of philosophical practice), sociological – the measurement method (questionnaire, content analysis).

The diary format was chosen in connection with the need to present philosophy to students in the most comfortable and subject-oriented format, as well as to fix the systematic work of the participants in the investigation with methods of philosophical self-reflection, introspection. We suggested that the diary will record not only quantitative indicators, but also qualitative ones, in particular, to reveal the existential experience of participants. The implementation of subject-oriented approaches in teaching philosophy and the disciplines of humanities in modern conditions is impossible without studying the existential experience of the student.

For the investigation, the material was prepared on the basis of the development and testing in practical exercises of the illustrated diary "Philosophical practice for every day" (idea and edition by E. Milyaeva). The Philosophical diary is a systematic collection of quotes from the works of thinkers of antiquity and modernity, united by the common theme "Philosophizing". The topic is highlighted as one of the most difficult for independent comprehension based on the analysis of the results of seminars with elements of philosophical practice.

The diary material is organized as follows:

- author's appeal to the diary reader, specifying the topic of reflection and giving reference points / landmarks;

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- a quote of the month – a fragment of a philosophical text that sets the theme for the entire cycle of work;
- four fragments from texts defining the "philosophical mood of the week";
- philosophical quote for every day.

The duration of the investigation "Philosophical Diary" was 4 weeks (28 days).

We suggested that the investigation "Philosophical Diary" participants work with a philosophical diary according to a methodology based on Erich Fromm's introspection, which involves developing a habit of self-understanding and daily philosophical work to get to know the self (Fromm, 1993: 258-302). Participants of the investigation "Philosophical Diary" were recommended to devote a small amount of time (15-30 minutes) daily to reflection on a philosophical quote and their own experience. Firstly, they were needed to use method of concentration. Then read the fragment of the month or week and after that several read the quote of the day, listen to the self, focusing on what thoughts and feelings the philosopher's words evoke, how they relate to the previous fragments and the individual experience of the participant. If possible, students were needed to write down thoughts. Optionally, the recording could be accompanied by associative photographs, pictures, quotes or references to songs and films. Professor could not give recommendations on the interpretation of fragments, help with analysis, etc., and also could not remind about the need to fill out a diary every day. Thus, the participants were given complete freedom in reflecting and writing.

The participants in the investigation "Philosophical Diary" could choose a format of making notes in the diary convenient for themselves: a traditional handwritten diary or electronic (create posts on social networks (in public access or in a closed group)). Of the 13 participants, 9 people chose the handwritten version, 4 – the electronic one.

During preparation this research, we took into account the experience of our colleagues who conducted investigations in the higher education system. In this context, our attention was drawn to the work of scientists from Kazan Federal University (Russia, Kazan) (Golovanova, Sibgatullina, 2015; Shaidullina et al., 2015; Kamalova, 2015). These studies were aimed at finding forms of students' self-development within the educational process. Among the listed the investigation by I. Golovanova and T. Sibgatullina is closest to ours because of its orientation towards the formation of the self of student with pedagogical tools. Despite the proximity of the problems, colleagues from Kazan Federal University, as a rule, test the results of work with students in Pedagogy. In turn, the target audience of our investigation was not limited to a specific specialty.

If a research team from Kazan Federal University is working with the problem of an educational investigation from a pedagogical context, scientists from University of California (USA, Los Angeles) focus on a problem from a psychological context. 3 key tasks can be distinguished in their investigations:

- search for optimal teaching tools to improve the quality of education (Little, Bjork, 2014);
- search for tools to improve student memory (Storm et al., 2010);
- focus on self-testing procedures in the educational activities of students as an option for independent practical activity (Kornell, Son, 2009).

These tasks indicate that American colleagues are focused on the analysis of the cognitive processes of students and their improvement in the learning process. However, they do not touch on the problem of preparing a student for adulthood after university.

Finally, the subject-oriented educational model proposed in the study originated in the context of knowledge economy (Karpova et al., 2016). Knowledge economy as the "crown" of the post-industrial era is focused primarily on the information and innovation components. This is the stage in the development of mankind, when the vast majority are skilled workers (Smith, 2002). In this regard, training mechanisms for skilled workers are becoming a priority. These include the transformation of existing educational models. However, the knowledge economy today can be one of the key threats to personalized education because of its attitude to a person only as a source of innovation.

3. Results

The findings represent the initial part of an investigation on the implementation of philosophical practice as an educational technology (stages 1 and 3).

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To measure the effectiveness of philosophical practice we designed a sociological questionnaire. It includes 36 questions, divided into several thematic blocks: about philosophy as an academic discipline, about the process of teaching philosophy, thematic questions about philosophical practice, about personal transformations following the course, and others.

Special stress had been placed on the following indicators: the level of teaching philosophy, applied knowledge, intrapersonal transformations, and skills of philosophical practice.

We conducted a survey on December 2018. Main tasks included the identification of the attitude towards philosophy as a scientific discipline; research of the effectiveness of various forms of teaching philosophy at the university; establishing a well-formed understanding of such philosophical concepts as "worldview", "values", "philosophizing"; scrutiny of the influence of "philosophical practice" on the formation of philosophical thinking; assessment of the level of teaching the discipline in various forms. Thus, we needed to find out whether students' norms and values were transformed based on the results of mastering the discipline and whether the gained knowledge had an effect on their understanding of their lives.

The survey involved 105 people, students of Institute of Engineering and Technology, Institute of Architecture and Construction, School of Economics and Management, Institute of Social Sciences and Humanities, mostly young men (70 %), aged 18 to 22 years.

Classes with students were held in four forms: traditional, distance, philosophical practice and partial implementation of philosophical practice. In our university, a distant form of conducting classes is actively developing, which allows students to show greater independence in the study of the subject, but at the same time it becomes more difficult to control the educational process. Philosophical practice, being an innovative form of conducting classes, makes it possible to delve deeply into the topic, and accordingly monitor the correctness and clarity of its understanding. Therefore, the question of how effective the application was of particular interest to the study. For this, a number of questions were developed that made it possible to compare various forms of teaching philosophy and their influence on the formation of knowledge in the subject and also on personal attitudes of students.

The fact that the majority of respondents (84.8 %) have not previously studied philosophy is important in these conditions.

Due to the survey respondents noticed that "philosophy" is studying the way people relate to the world (80 %); its related disciplines are psychology (86.7 %), sociology (79 %) and history (44.8 %). The data demonstrate that students see philosophy as a science of the personal plan, related, to a greater extent, to the personal perception of the world, i.e. subjective, associated with personal experiences. Person's ideas about society, or social philosophy, have become what we call sociology today. History considers the life of person and society in a temporal aspect, its transformation under the series of events. Thus, in accordance with their views, philosophy is a special view of social development, worldview.

According to the respondents, "worldview" is the basic life position, beliefs and ideals of a person (49.5 %), the system of a person's worldview (37.1 %). Values are the personal, socio-cultural significance of objects and phenomena (61.9 %), the importance and significance for a person of a certain sphere of life (21 %). Answering questions about basic philosophical concepts, students once again emphasized not only the social, but the personal significance of this science. Philosophy is understood by respondents in two main aspects: as a certain style of thinking (61 %) and reflection, reasoning (26.7 %), which indicates an understanding of the close relations between philosophy and logic.

Most students rated the contact with professor as informal (61.9 %). In our opinion, it contributes to a better immersion in the topic. A quarter of respondents noted a more stringent level, formal contact (22.9 %), which is a characterization of the traditional style of teaching. It is notably that 8.6 % were generally at a loss to evaluate the level of teaching. This category includes all students, regardless of the form of the classes. Perhaps, it is simply not important for them to master the discipline.

Basically, participants noted that it was interesting to attend classes. 53.3 % of respondents agreed with this statement, and a third more likely agreed with this. The same variation was obtained with the question of the use of multimedia equipment during classes. However, there is the fact that professors, unfortunately, do not choose the audience where the classes will be held.

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Student reviews on the use of innovative methods in conducting classes were divided. About 44 % believe that innovative methods were used during the classes, and 40 % of the respondents have chosen variant of their absence. Innovative methods of conducting classes were noted by students who had classes in the traditional form. The distance learning form was not perceived by students as innovative, also applies to the partial implementation of philosophical practice. In the first case, computer technology for the modern generation is not something new and interesting, and in the second case, philosophical practices could "dissolve" in the general stream of traditional seminars or be perceived as a game. However, those students whose classes were conducted in the form of philosophical practices noted their innovativeness (Table 1). Cramer coefficient [0..1]: 0,263, error probability: 5,00 %, it is obvious there is no relationship between variables.

Table 1. The influence of form of organization of classes with philofical practice and choice of innovative methods in education (in percent of the total)

Organization of classes	Innovative methods in education					
	completely agree	rather agree	rather disagree	disagree	difficult to answer	total:
Traditional form	2,9	8,7	7,7	4,8	5,8	29,8
Distance education	2,9	5,8	5,8	2,9	4,8	22,1
Philosophical practice	4,8	13,5	2,9	4,8	1,0	26,9
Partial implementation of philosophical practice	1,9	3,8	11,5	0,0	3,8	21,2
Total:	12,5	31,7	27,9	12,5	15,4	100,0

Regardless of the form of conducting the classes the students understood the content of the course – 35.2 % fully agreed with this, partially agreed – 39 %.

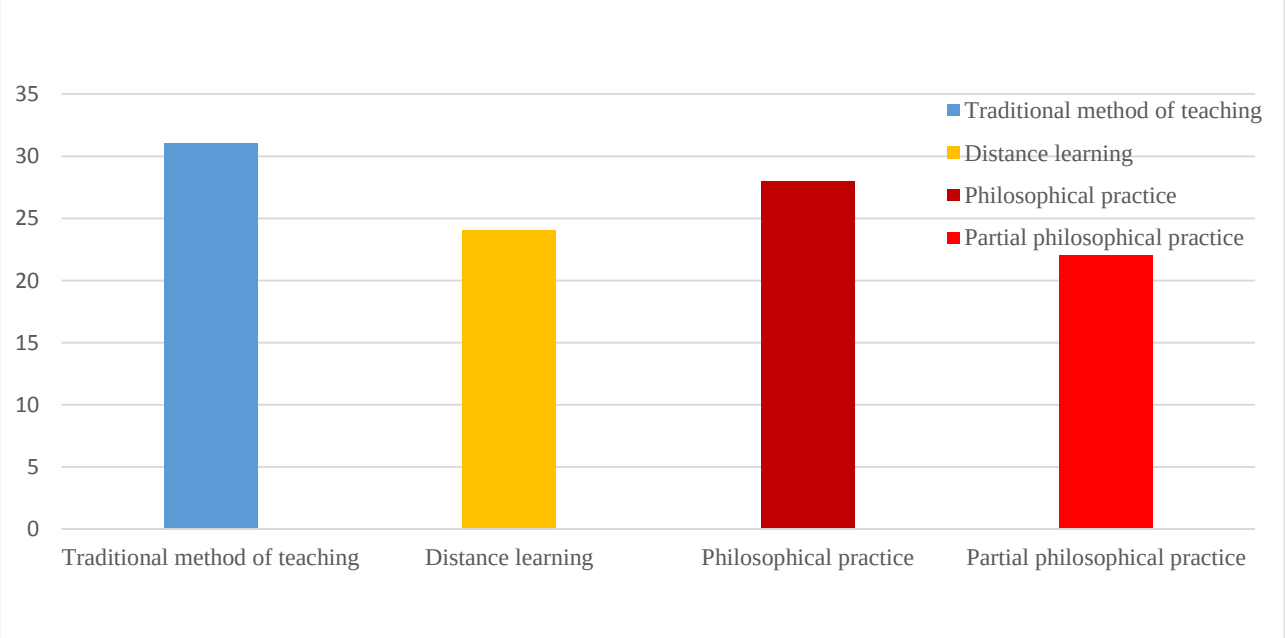

Fig. 1. Types of teaching methods

However, the study showed that the traditional form of teaching is no less interesting than other forms: the traditional form – 29.5 %, distance education – 22.9 %, philosophical practice – 26.7 %, partial implementation of philosophical practice – 21 %.

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The skills of professors to convey the content of the subject to students contribute to the interest in the subject, with which 54 % of respondents agreed. To a greater extent, professors in the traditional form – 29.8 % and philosophical practice – 26.9 %. 73.3 % of respondents noted the professor's willingness to help.

Most of all the students remembered the classes on the topics "Happiness" and "Cinema Hall", during which the screening and discussion of the A. Tarkovsky's film "Stalker" based on the story of the Strugatsky brothers "Roadside Picnic" took place. Among young people the topic of stalkers is well known by connection with the appearance of a series of computer games of the same name, as well as the development of tourism in ghost towns, which further "fuels" interest in the picture, which undoubtedly has a deeper meaning.

Students identified Socrates, Immanuel Kant, Sigmund Freud and Friedrich Nietzsche as their favorite philosophers. It seems most likely that the first two philosophers are well known to students from the time of school; therefore, these philosophers are more accessible. The last two have always been popular among young people because of their non-standard outlook on the world.

The vast majority of respondents noted that classes in philosophy, to varying degrees, influenced their worldview. Students identified "Thinking", "Being", "Human Being", "Philosophizing", "Freedom", "Happiness" and "Society" as the most important topics. Based on the results of self-reflection their understanding of such values as self-development (42 %) and self-realization (37.1 %) also changed. At the same time, 35.2 % of respondents noted that the philosophy course did not change their understanding of values. Based on the results of the survey, we formed the following hierarchy of values (in descending order): family, health, love, material well-being, self-realization, career, self-development, and social benefits.

To the question "How did the lessons of philosophy influence you?" 33.3 % answered that they became more interested in philosophical issues and 22.5 % chose the option "Did not affect in any way". Half of the respondents began to "better understand themselves". Controversial data were obtained in answers to questions about sensitivity to other people's problems and about concentration skills. When answering them, students were divided into two groups with diametrically opposite answers.

The possibility of practical application of the knowledge gained during the classes was noted by 66.7 % of respondents. In addition, 41 % of respondents would like to continue studying philosophy in the framework of a non-formal intellectual club, and 30.5 % would not want to study philosophy anymore.

Overall, the study provided only descriptive information, which is expressed in a one-dimensional distribution. The two-dimensional distributions turned out to be obvious. The lack of analyses means that design of the questionnaire must be changed for further investigation. Philosophical practice was perceived by students, for the most part, as a kind of forms of teaching philosophy and did not have a significant impact on them.

Further, these data was supplemented by a qualitative study of diaries, which helped us to understand the motives and specifics of the transformation of the worldview.

The investigation on the work of students with philosophical diaries was conducted in April – May, 2019. Students of non-humanities (mathematicians, engineers, chemists) studying the philosophy course were invited to take part in the investigation voluntarily, without interrupting the educational process and everyday activities. Of the among more than two hundred students, only 13 second-year and third-year students agreed to participate, of which 8 were males and 5 were females. This gender distribution reflects the general Russian tendencies of students in non-humanities. The age of participants was 20-21 years, which reflects the average age of full-time students in the 2nd and 3rd year of a Russian university.

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Table 2. Diary: entry and filling form

Participant	A	B	C	D	E	F	G	I	J	K	L	M	N
Gender	male	Male	male	Female	Male	Male	female	Female	male	male	male	female	female
Age	19	19	20	20	20	20	20	20	20	21	21	22	20
Diary format*	H	H	h	e	E	E	E	H	h	h	h	h	h
Diary filled out (n/28 days)	27/28	11/28	21/28	28/28	28/28	28/28	28/28	7/28	22/28	22/28	17/28	23/28	28/28

*h – handwritten diary, e – electronic version of the diary

5 participants made entries in the philosophical diary every day. It is worth noting that those who chose the option of posting on social networks ("Vkontakte" – 3; "Instagram" – 1) made notes daily (mainly in the evening) for all 28 days of the investigation.

Three participants made their diary entries about 60 % of the total duration of the investigation. One of the participants refused to participate in the investigation, justifying his refusal with workload in study and social work. The rest of the participants took notes about once in 2 days. From this we can conclude that systematic philosophical work requires serious self-discipline. Modern students, developing in conditions of informational noise, hyper-care from parents and teachers, do not have the necessary skills in time management and self-control. Also, using the example of handwritten diaries, one can note the difficulty in concentrating on a task that requires changing daily routine habits. Member N, who filled out the handwritten diary completely, said in an oral feedback that he had been keeping diaries in various forms since childhood and this was a habit. Undoubtedly, a rather complicated selection of philosophical texts played a role, requiring a deep theoretical base for independent perception.

Most participants made detailed handwritten notes (more than 500 characters per page), accompanying their own thoughts with epigraphs and quotes from Sci-Fi books, songs and films. This allows us to note the developed associative thinking of a modern student, familiarity with both mass culture and underground or art house works, and the undoubted accessibility of works of art for Russian students. Those who recorded in electronic form had the opportunity to accompany their entries with links to multimedia files (video, photos, audio, etc.).

In our opinion, for a modern student, communication with the self through a diary is equally lively in handwritten form as through a smart phone or laptop. The participants in the investigation recorded their thoughts from both, in the first person and the third person. They turned to existential experience, reflected on their own present and looked into their future, comparing their path with the existing cultural background.

We used content analysis to study philosophical diaries. The main emphasis was placed on questions that echoed the questionnaire – transformations within the personality, the skills of philosophical practice. The structure of the diary was developed taking into account the interest in these topics.

The content of the entries in most cases corresponds to the task and constitutes the participant's reflection on the submitted quote. It is worth noting that none of the participants managed to withstand reflection on the topic "Philosophy" throughout the investigation, in particular due to turning to their own existential experience, partly due to the specifics of age, when young people focus mainly on themselves, and not on abstract philosophical issues. In the content we can see not only the well-educated students, but also their own thoughts both on the "decoding" of the meaning inherent in the words of the philosopher and their own thoughts. Based on particular situations and events, the participants of the investigation pose philosophical questions: from "who am I?" and "why me?" to "what is being?" and "what is love/friendship/death/life?"

Most of the entries are imbued with existential experiences caused by the words of quotes, and related to the comprehension by participants of their place in the world or attitude to the future, in which young people, as a rule, ask their most exciting questions, trying to formulate an

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answer for themselves. For example, the participant D reflects on the future "*I am scared to look into the future, but not because it seems like an absolute danger, but because it seems to be nothing. You look ahead and you see nothing, because it is not clear what and how it will turn out, which butterfly will flap with which wing, which people will come from and what they will bring with them. It's impossible even to make plans simply because you don't understand what will happen next (it's funny how it does not fit with my answer to the question about the future earlier). And the world outside me, too, is moving inexorably forward, and we can only assume that we will end tomorrow as part of the nuclear ashes, die on the bus or live to see holographic friends. It would seem that now there is a hedonistic paradise on the planet, everything is for us, but it is amazing how often it all seems to be precarious and useless.*" Or participant E wrote "*It seems to me worthwhile to think about things that are happening to you now, have just happened or will happen soon. You can think far away, but do not slurp what happened yesterday, a week, a month, or a year ago*." Despite the melancholy mood of the entries, young people are focused on life in the future; they understand that they are built into the world around them and aware of their subjective assessment of this.

Participant F demonstrated the most creative approach to reflecting on the philosopher's words about a given topic, formulating several poetic lines about the formation of a person on the quote "The superiority of philosophers over ordinary people is that even if the basic theories collapse, their lives will continue". (Aristippus, quote from "Lives of the Eminent Philosophers" by Diogenes Laertius). The opposite, short, but very personal opinion of participant E about the importance of theory in human life: "*It's not my intention to die ... But if it suddenly starts to come in, then this is unlikely to be tied to the destruction of any theories*."

An analysis of the diary entries of the participants in the investigation demonstrates that students are reflected in philosophical texts on their everyday life. These texts give a person certain guidelines and coordinates for building a picture of the world. Quoting one of the participants in the investigation, "instead of answering one question, I got new ones," we can emphasize that young people are not satisfied with the available answers, but are ready to move on in the hope of expanding their horizons.

4. Discussion

In 1979 J.-F. Lyotard published "The Postmodern Condition". In this book, the French philosopher asked himself questions about what knowledge is and what are the models of its legitimation in the postmodern era. As a part of the study of knowledge, the author's attention is drawn to the question of the mechanism of transmission or teaching. According to J.-F. Lyotard, university education is effective; this is what society requires of it. "The result that they want to get at the same time is the optimal contribution of higher education to the best efficiency of the social system" (Lyotard, 1984: 117). This contribution is in the formation of competencies in two areas: to maintain the integrity of society itself and maintain its competitiveness on the world stage. The period of the XX century is an era of competencies, not ideals: "The transfer of knowledge does not look more like what is intended to form an elite capable of leading the nation to liberation, but it provides a system of players capable of ensuring proper performance of the role in practical posts that are required by institutions" (Lyotard, 1984: 118). This period, as required by the knowledge economy, is filled with knowledge. At the same time the era is impersonal.

The consequences of moving along the path of building competencies are as follows:

- student audience is divided into 3 types: professional intellectuals, technical intellectuals and recipients of the transmitted knowledge (humanities). In such a division, the depreciation of humanities occurs;
- university receives a new function, increasing the efficiency of the system, which it is trying to implement through retraining or continuing education;
- self-education turns into a constant and continuous process. This continuing education must respond to the direct demands of society;
- universities become dependent on political power because of their direct financial dependence on government;
- the system at university is built on the principles of functionalism. Therefore, the system is focused on the transfer of a mass of knowledge;

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- the information component of university education is replacing the communication on, a machine replaces professor;

- performance replaces knowledge at university. In the framework of the commercialization of knowledge, the question "Is this true?" is replaced by the question "Can this be sold?" (Lyotard, 1984: 124).

In the description of the modern university J.-F. Lyotard captures criticism of the educational process. This fits into the general program of postmodernism to criticize capitalist society (J. Deleuze, F. Guattari, J. Baudrillard, J. Derrida). The hierarchical structure and its centering in Logos do not suit postmodern philosophers. Moreover, they doubt the survivability of such a social model. In exchange, they offer theoretical constructs and a methodology based on the principles of pluralism and relativism.

Options for overcoming the existing problems at university were formulated in the 1980s by philosophical practitioners. Only in the 1990s, for example, the German Association of Philosophical Practices or the American Association of Philosophical Practitioners (USA) hold the first international conference on philosophical practice and legitimize its name. In philosophical practice, treasures of world philosophy were put in specific techniques and mechanisms of philosophical work with non-philosophers, people from streets. Even today philosophical practitioners keep they distance with university as a place, where "dead" philosophy is (Achenbach, 2016). This gap between practitioners and university leaves the problems of education unresolved.

In our research, we attempted to respond to those university problems that were identified by postmodern philosophers in 1970–1980. In overcoming the problem of depersonification of education, we offered students the option of personified work with philosophical texts through the philosophical diary. We created the philosophical diary on the principles of philosophical practice: slow reading, reflection with the text, orientation toward the existential experience of the student.

5. Conclusion

The aim of the investigation – overcoming the knowledge paradigm in the framework of a course in philosophy and reaching a subject-oriented educational model using the forms and methods of philosophical practice – was realized. According to the results of the investigation, it can be noted that the introduction of subject-oriented methods of working with students into the educational process of the university is possible to several principles that we have outlined:

- focus on the student, not on the textbook or educational plan;

- development in the process of teaching course conditions for dialogue between professor and student;

- openness to the existential requests and interests of the student.

Orientation to interests and needs of students allowed us to develop the so-called soft skills in the process of teaching the philosophy course among participants in the investigation, a set of non-specialized skills important for the development of the student and his future career related to personal qualities, in particular, self-reflection, goal-setting, self-management, emotional intelligence (Batsunov et al., 2018). Developed skills can make students more stable and flexible in the face of the challenges of modern life. For students, a subject-oriented approach has become a necessary basis for the formation of "flexible skills" in the academic work of the course but mainly in self-understanding of themselves and their place in the world. In our opinion, the philosophical diary "Philosophical practice for every day" serves as a convenient guide in the search for a modern student himself and his place in this world.

Without a doubt, philosophical practice pays attention to the student, his personality and thoughts while the traditional forms of education pay attention to the acquisition of knowledge. However, in modern conditions, it is much more important to acquire applied skills that can be used in everyday life. Thus, philosophical practice is philosophy in action.

Based on the results of the investigation, we collected and published the philosophical diary. It is the selection of short quotes from philosophical works in a convenient format for updating students' independent work. In our opinion, extracurricular classes with philosophical diaries can be conducted with students who have already completed the course in philosophy. In this manner we organized the work of the philosophical club, carried out at the second and third stages of the investigation.

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