



it is the language that gets in the way of the development of many ideas, it narrows and downplays them; language cannot express the idea and thus it contributes to communications gap and misunderstanding of itself: to talk to oneself means, as Ortega says, to lose oneself. Therefore, learning other languages is potentially trouble-causing matter, as in every language there is something "self" between the utterance and apoloipsis, that — a priori — makes foreign language passing one's comprehension. The presented idea suggests that the continuous interpenetration into the structure of other languages, rigid personal enrichment throughout the life, especially in adulthood, would be the path to successive misconceptions about linguistic skills, concerning the comprehension of the other nations' mental culture.

In general, the criticism of continuous language training may be reduced to two aspects: biological and ontological.

The biological context is completely and graphically represented in the project "Brain and Learning", initiated at the turn of 21th century. One of the goals of this project is in identifying cognitive human limits at different individual's lifecycles by determining such specific characteristics as super brainpower regulating the second signal system effects, inherited brain qualities, and so forth. The implementation of this project is likely to have a long-term outlook: the human brain still remains scantily explored as for human learning ability. As noted in the monograph "Tele-education": "thus far education specialists have had no way of drawing on the awareness of the cerebation mechanisms and principles. In teaching practice, one has to be content with the facts broadly stated (unaltered at best) by the popular editions"<sup>1</sup>. But at that rate two common questions arise, such as 1) is it so rewarding to update and develop the lifelong learning, even if using an extraordinary age-adjusted pedagogical approach, with having no concept of the brain potential at the very least? 2) in this regard, wouldn't it be more sensible to focus on teaching human science, as indicated by such diverse thinkers as Socrates, Teilhard de Chardin, Heidegger? Academician N. P. Bekhtereva, who was the founder of the Institute for Human Brain, shared the views: "The mechanisms of the brain should be further studied intensively. In my opinion, it's high time to settle the currently known physiological patterns, including just cited here (in the paper — L. L.), in teaching humanology, or, more simply, the subject: "know thyself"<sup>2</sup>. Therefore, the conversion and application of neurophysiology data in pedagogy are suggested by N. P. Bekhtereva, to make significant adjustments to the education system.

<sup>1</sup> Карпенко, М. П. (2008). Телеобучение [Tele-education]. М.: СГА. Retrieved: 04.06.2016 from: [http://www.muh.ru/content/doc/090120\\_teleobuch.pdf](http://www.muh.ru/content/doc/090120_teleobuch.pdf)

<sup>2</sup> Бехтерева, Н. П. (2001). Мозг человека – сверхвозможности и запреты [Human Brain – Superpotentiality and Barriers]. Retrieved: 04.06.2016 from: <http://www.nkj.ru/archive/articles/6406>

The ontological context arises from the somewhat exaggerated ideological, philosophical potential of the lifelong learning concept. The title of Fauré's report "Learning to Be: The World of Education Today and Tomorrow"<sup>1</sup> related to lifelong learning is illustrative. The spectacular, near-apophoristic, semantics of the report title can hardly conceal the artificial convergence of the concepts of "learning" and "life-affirmation — existence — being", that is, the convergence of polar concepts: if the concept of "learning" refers to pedagogy as a humanitarian discipline, then the concept of "to be" is correlated with the ontology. In view of advances in philosophy, including Wilhelm von Humboldt's philosophical linguistics<sup>2</sup>, it is hardly reasonably to align the issues of lifelong learning and the issues of being as applied to human life. According to our reckoning, there is an impassable gulf of semantic definitions and relevant knots between these issues. Otherwise speaking, the substantiation and verbal designation of the lifelong learning theory essence contains an unfitting conceptualization whereas, according to M. Heidegger's opinion, "The fittingness of the saying of being, as of the destiny of truth, is the first law of thinking — not the rules of logic, which can become rules only on the basis of the law of being"<sup>3</sup>.

Thus, the idea of lifelong learning is assumed to require more critical conceptualization and phased implementation in the practice of pedagogical supervision of man. Nowadays, it would be better to reprioritize: to prefer lifelong hobbies to lifelong learning.

### References:

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<sup>1</sup> Faure, Edgar et al. (1972). Learning to be: The world of education today and tomorrow. UNESCO Paris. Retrieved: 04.06.2016 from: <http://unesdoc.unesco.org/images/0000/000018/001801e.pdf>

<sup>2</sup> Humboldt, W. (1988). On Language: The Diversity of Human Language-Structure and Its Influence on the Mental Development of Mankind. [Translated by P. Heath]. Cambridge: Cambridge University Press. Retrieved: 04.06.2016 from: [http://assets.cambridge.org/97805216/67722/frontmatter/9780521667722\\_frontmatter.pdf](http://assets.cambridge.org/97805216/67722/frontmatter/9780521667722_frontmatter.pdf)

<sup>3</sup> Heidegger, M. Letter on Humanism. (2000). Global Religious Vision, Vol. 1/1, ISSN 0972-1169 Retrieved: 04.06.2016 from: <http://globalvisionpub.com/globaljournalmanager/pdf/1393650768.pdf>