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THE PUBLIC VOCATION OF PHILOSOPHY OF EDUCATION IN THE CONTEXT OF GLOBAL TRANSFORMATIONS

Introduction

Educational researches have obtained special acuteness at the end of the 20th century due to the worldview, theoretical and methodological difficulties, connected with the crisis of the philosophical foundations of education. Particularly clear is the need for a new philosophical concept of education that was recognized by native philosophical and pedagogical community after 1990. At this stage, the philosophy of education separated in a particular field of knowledge, made a systematic research of its methodological, theoretical and design problems.

It is correct to start the chronological countdown of the research of the pedagogical problems by philosophers and the teachers' reflections about philosophical questions with times of ancient Greece. Research on the philosophy of education as an independent scientific discipline began systematically

Status of philosophy of education

Several approaches to determining the status of philosophy of education can be distinguished. B. Wolfson substantiated four main ideological stratagems concerning the definition of the philosophy of education². The first approach is incidental to the assumption that philosophy of education is a specific applied philosophy, and the list of its subject areas includes general questions of public education studied from philosophical positions. "Philoso-

phy of education, as a scientific field of knowledge, does not exist and the research is to be done into actual philosophical problems of theoretical pedagogy and all spheres of education"³.

carried out only in the second half of the 20th century. By the way, in Russia, where Ukraine belonged to at that time, the first term "philosophy of upbringing and education" was used by V. Rozanov in his work "Twilight of Education" (1899).
Regarding the relevance, appropriateness of separatization philosophy of education from the theory of education, I. Lerner notes: "Category "philosophy of education" will receive a well-founded right to citizenship only at that time when it will be content disclosed, that is if the problems subject only to it will be outlined – unlike the problems solved by the theory of education and its methodology. It is not yet time to recognize the holistic philosophy of education; it is only the philosophical question of education"¹.

In this approach the general philosophical principles are added to justify the status of education and patterns of its development. A. Ohurtsov also conceptualizes his position within this approach. According to him, the task of philosophy of education

1. Н.Я. Лернер, *Философия образования: круглый стол*, "Педагогика" 1995, № 4, с. 17–28.
2. Б.Л. Вульфсон, *Философия образования: круглый стол*, "Педагогика" 1995, №3, с. 4–16.
3. Г.Н. Филонов, *Философия образования: круглый стол*, "Педагогика" 1995, №3, с. 15.

is the general problems of education, and its subject is “a comparison of different concepts of education, reflection on their grounds and their critical analysis, finding the ultimate foundations of the educational system and pedagogical thought, which could serve as the basis for consensus of principles that contradict each other”⁴.

The second approach to determining the status of philosophy of education refers to it as to a synonym of general pedagogy. In particular, according to V. Kumarin, scientific pedagogy was, is, and will remain a philosophy of education⁵.

What is the philosophy of education?

The intersection of philosophy of education with philosophy, pedagogy, sociology, psychology, cultural studies and other disciplines gives grounds to speak about the interdisciplinary nature of philosophy of education and at the same time it pushes it to an intensive search for its own niche in the system of knowledge. The problems and approaches to the study of certain objects of educational activities are not yet established. This leads to searching innovative ways, creates additional opportunities for scientific creativity. Integrating and clarifying the theoretical and methodological apparatus of the general philosophy, and using the knowledge accumulated by the special sciences, philosophy of education determines the attitude towards pedagogical reality, its problems and contradictions, giving this reality defined meanings and conceptual versions of its transformation.

It assimilates the knowledge of other sciences, which consider the problems of education in its logic and specific perspective. Philosophy of education formulates its own epistemological conclusions in the most generalized, conceptual form – in a scientifically well-founded and publicly recognized scientific paradigm. This approach to the philosophy of

The third approach is represented by B. Gershunsky. He considers that philosophy of education is an independent area of scientific knowledge, the subject of which can be considered the most general, fundamental basis for the functioning and development of education⁶.

The fourth approach defines the philosophy of education of the general theory of the world and man. I. Savitsky likens the term “philosophy of education” to a particular system of ideas about the world and man’s place in it that defines the content’s structure, the basic organizational principles and aims of education⁷.

education contributes to its status following aspects: recognition of the scientific nature of knowledge, synthesized in the philosophy of education; a single integrated object – education with all its values, its system, process and effective characteristics; the variety of subject areas of study object (education), which leads to a fundamental integrative character and interdisciplinary scientific knowledge of philosophy of education.

According to B. Gershunsky, the subject of philosophy of education can be considered the most common, fundamentals of the functioning and development of education that define evaluation criteria of general, interdisciplinary theories, laws, patterns, categories, concepts, terms, principles, postulates, rules, methods, hypotheses, ideas and facts relating to education and, given the nature of integrative basis, are also of integrative nature⁸.

Basically, there are three the most advanced areas of the philosophy of education: the first is the ontology of education; second is the axiology of education; the third is the epistemology of education. In the early twenty-first century the concerns of the intellectual circles of humanity are primarily connect-

4. А.П. Огурцов, *Философия образования: состояние, проблемы и перспективы (материалы заочного «круглого стола», “Вопросы философии”* 1995, №11, с. 24–31.

5. See: В.В. Кумарин, *Философия образования: круглый стол, “Педагогика”* 1995, №3, 205 с.

6. See: Б. С. Гершунский, *Философия образования для XXI века (в поисках практико-ориентированных образовательных концепций)*, Совершенство, Москва 1998.

7. See: И.П. Савицкий, *О философии глобального образования*, [в:] И.П. Савицкий, *Философия образования для XXI века*, Горизонт, Москва 1992, с. 366-407.

8. See: Б.С. Гершунский, *Философия образования для XXI века: (В поисках практико-ориентиров. образоват. концепций)*, Интер Дialect+, Москва 1997.

ed with the philosophical ability of the society, with the continuity of the development of philosophy and the broadcast system of knowledge. In fact, modern civilization is at a crossroads or, in the language of synergetics, at the bifurcation point. Paradigmatic alternatives to the branching of further development the prominent thinkers see either in the return to the primitive mechanisms of the development of culture based on the information technologies of manipulation the behavior and consciousness of people, or in the noosphere breakthrough, in the humanization and the formation of an integrated personality.

The essence of the matter is that philosophy is changing the role and status of education, social load and responsibility. Education is considered as a function of society to form a harmonious, fully developed self-sufficient person, able to use their "own mind" (I. Kant), developed senses and will, able to navigate in global information flows, to live and work in a world of constant change and transformation. At the same time education is a strategic resource in the development of civilization.

Mutually potentiating symbiosis of philosophy and education is the foundation and guarantor of organic, intensive and dynamic formation of the educational system. The inextricable interrelation of philosophy and pedagogy can be traced from ancient times to the present day. It is genetic in nature. The primacy of philosophy to pedagogy, as to other sciences, is based on the fact that it represents a broader view of the world, the place and role of man in it, focusing its knowledge on the general regularities of the world development as "the world of nature" and "the world of human existence" (culture), therefore, appears to them as theory and methodology. In other words, as L.Gubers'kij and V.Andrushchenko write, philosophy is the theoretical basis and methodology of pedagogical development of the world. Their basic methodological principles are simultaneously basic principles of pedagogy. Based on them, the pedagogy has its own principles (study, upbringing, education and the like), builds up the theory, the roots of the categorical framework of which is in the bosom of philosophy⁹.

Sometimes it is proposed to replace if not all theoretical pedagogy, then its methodological part with the philosophy of education. However, neither pedagogical science in general, nor any of its separate parts do not meet the criterial attributes of philosophy of education. This also applies to the methodology of pedagogy. The identification of philosophy and methodology, which sometimes happens, especially if one is not concerned with the specific methodology of a certain science, today is incorrect. Philosophical analysis in the field of education should not exist instead of theoretical, pedagogical, but together with it.

Paraphrasing I. Kant, if philosophical consideration without the educational and pedagogical empiricism is empty, in case of the lack of the philosophical level of understanding of their genealogical origins, essential foundations and socio-cultural vocation the education is blind. In the end, this methodological approach can be extended almost to the any subject area: philosophy of history, philosophy of law, philosophy of culture, and the like.

Undoubtedly, the philosophy of education must not displace pedagogy, but should not be pursued to the other extreme – especially because in the context of pedagogy there are many fundamental aspects, problem and alternatives, reasoned answers to which philosophy can only formulate. Let's take the problem of goal-setting: rationale of development goal refers to the classical functional attributes of philosophical activity. Moreover, it is only through philosophy that the philosophical, social and transactional essence of education, its place as a social institution get a chance to have the appropriate level of understanding. There is no doubt also about the efficiency of the philosophy of education to solve interdisciplinary problems. From this point of view the philosophy of education receives the defining, integrative and criterion value.

What, indeed, is the philosophy of education? What relationships exist (should exist) between philosophy of education and general philosophy? Obviously, this relationship should be constructive; they should encourage to ideological mutual potentiation.

9. See: L. Gubers'kij, V. Andrushchenko, *Filosofija jak teorija ta metodologija rozvitku osviti. (Philosophy as theory and methodology for the development of education)*, K., «MP Lesja», 2008, 516 p.

Now it is quite important to define clearly the actual problems of philosophy of education, in contrast, on the one hand, to these of general philosophy and, on the other hand, to the more specific issues of special sciences of education.

The function of philosophy in the system of science and culture has always been the understanding of the indigenous, “border” problems of man’s relationship to education, the place and role of man

Social context of philosophy of education

The problems of education are becoming of particular relevance in the era of information civilization. In this context, the means of extrapolation of philosophical principles to the educational process require intensive development. These include: a) the transformation of education into a complex specialized system which has its own laws of functioning and development; b) universalization of education caused by the needs of the individual in a constant updating of knowledge; c) strengthening the education crisis, reflected in the unacceptability of the results and, particularly, in the gap between the level of training the specialists and needs of modern society.

The need of the formation of the philosophy of education as a special research philosophy (because of the changing world and man in it) raises no doubts, because, firstly, education is an autonomous sphere of society; secondly, the institutions of education are diversified, that is constantly changing, diverse, and cohesive at the same time; thirdly, among other branches of knowledge of man it differs by its poliparadigmatic dimension of pedagogical views – the difference in treatment of goals and ideals of education. In addition, in connection with ever-changing world, there are constantly new demands put forward to the education system, which at the current stage of development is associated with the transition from industrial to post-industrial, information society. Gradually the main directions and trends are formed in the philosophy of education as a special knowledge which has education as its object.

The spiritual renewal of society, opening up new prospects for the development of mankind and of each individual man has always been and remains

in the world. This affected the development of the philosophical projects that outlined ways to solve problems. According to V.Kremen’, philosophy of education appears the reflection of the philosophical projects, that is certain models of the relationship of man to the world in the system of general and national culture, and this, in turn, is reflected on the original goals and objectives of training and education¹⁰.

the social vocation of philosophy of education since the days of antiquity. The orienting function of philosophy has its radius of action in its various disciplinary specific sections and subsections. In this regard, it is worth noting that philosophy produces an excess of landmarks of different varieties, qualities and value orientation. Man, unprepared for the encounter with controversial signs at a philosophical crossroads, falls in a state of confusion and depression, in the worst cases, they are wandering in the maze where the guidelines are closely intertwined with desire, myths traps and temptations of tragicomic anthropology.

One of the central themes and, accordingly, problems of the philosophy of education is the relationship between education and society. Experience of the theoretical reflection of this problem field, in turn, testifies to the fruitfulness of theoretical integration efforts of social philosophy and philosophy of education. This especially applies to the consideration of philosophical and educational issues in today’s complex socio-cultural contexts. At the supranational level, these contexts are created by social transformations of post-industrial sample, globalization processes, environmental challenges, the increasing problems of war and peace, guarantees of human rights and democratic norms of coexistence. At the national level the described above contextuality is complicated due to the need of the specific conditions and circumstances of life of modern societies with different story, but at the same time which are an integral part of the civilization process. Social, cultural and spiritual progress of mankind happens by overcoming difficulties due to the spirit of its time

10. See: В.Г. Кремень, *Філософія людиноцентризму в освітньому просторі*, Товариство “Знання” України, Київ 2010.

and framework conditions, which is facilitated by educational and upbringing practices.

Relevance of philosophy of education is determined not only by the need to generate stratagems of the development of education, but also by external civilization-globalization context. The negativity of the impact of global trends on educational processes in Ukraine is mainly associated with the violation of the principle of naturalness and continuity of implementation of changes (the desire to show quick results without a balanced modernization of the content of the system). It is expressed in borrowing Western concepts of education and models of organization of educational process, curricula and teaching methods, which inevitably pushes deep the national educational traditions, causing erosion of national identity. The content of the second negative aspect of the impact of global trends on education systems and processes includes the globalization of the labor market and the education market, which – despite the obvious advantages – eliminates the ideals of patriotism, values of service to the Motherland; in unfavorable socio-economic conditions initiating the activation of immigration. Under these conditions, the acquisition of knowledge is not a source of spiritual growth of the individual, but pragmatic foundation for the financial enrichment and career advancement. Therefore, in the plane of spiritual values, the influence of globalization on national education system is rather negative¹¹.

The renowned pedagogue of world-known name P. Freire in his works “*Pedagogy of the Oppressed*” (1970) and “*Education for critical conscious-*

Conclusion

Philosophy of education must operate the “spirit of the age”, which exists independently of our understanding, reflection, feeling, and at the same time together with them, through them and thanks to them. We hold this “spirit” in ourselves, think in its categories, put them into a cloth of culture through spiritual and material activities. Thanks to this spirit we live in the arms of an era as its representatives and agents. The one who denies it drops out of the

ness”(2005) convincingly proved the need for a new philosophy of education that will contribute to the liberation of man from social and cultural, ideological, psychological and dogmatic oppression. This goal can be achieved primarily and mainly due to the formation of critical consciousness as a special ability to perceive reality, constructed on a comprehensive analysis and comparison of the current status quo with other specific historical analogies and plausible alternatives.

Philosophy of education cannot stop searching, justifying the educational projects of the future; initiating conceptual proposals for the reorganization of the educational sphere. Moreover, such projects do not necessarily have to be adequate to available socio-cultural resources: they can and should in some way be ahead of time, set the guidelines for the future development of both the educational system and the philosophical and pedagogical thought.

Philosophy of education must arise only from human mentality, way of thinking, but also, to V.Kremen’ mind, from change of the culture of emotional experiences, values, ways of activities, behavior and ways of life both on individual and personal and social scale. Of course, the most important means of solving these problems are culture, education, philosophy, art, science. However, for this they should change, bringing together the substantive content of the scientific and educational research with axiological direction, introducing anthropological and humanistic criteria and evaluation of the results of their activity¹².

context of the era and live in the past, or becomes a prophet and anticipate the future. “The spirit of the age” inspires us to life; the preparation for it is done through education and culture, science and religion, art and other formative spirit. “Philosophy of spirit” (era) is the only “philosophy of education”, which allows to organize it (in substance and in form) in accordance with common historical traditions and challenges of the time.

11. See: Л. Губерський, В. Андрущенко, *Філософія як теорія та методологія розвитку освіти*, “МП Леся”, Київ 2008.

12. See: В.Г. Кремень, *Філософія людиноцентризму в освітньому просторі*, Товариство “Знання” України, Київ 2010.