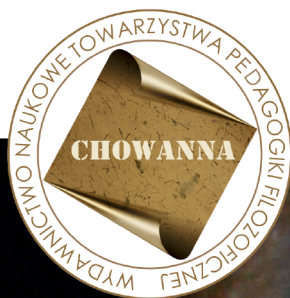


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Redaktor wydania specjalnego

Prof. dr hab. Iryna Predborska

Redaktor naczelny:

prof. nadzw. dr hab. Sławomir Sztobryn (s.sztobryn@wp.eu; ped_filozof@wp.pl)

Zastępca redaktora naczelnego:

dr Marcin Wasilewski (protagoras@poczta.onet.pl)

Sekretarz redakcji:

mgr Justyna Sztobryn-Bochomulska (ped_filozof@wp.pl)

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Adres Redakcji:

90-324 Łódź, ul. Tylna 9/11 „Willa Grohmana”

e-mail: ped_filozof@wp.pl

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INTRODUCTION

This collection is one of the first international presentations of Ukrainian philosophy of education. Its institutionalization occurs in the conditions of Ukrainian statehood formation, powerful struggle for the independence, ideological confrontation and conflicts of value orientations, strength challenging of Ukraine's civilizational choice.

Education plays a special role in the changing society, shaping the image of the world and the way of people's lives by streaming innovative and traditional social values. The becoming of the philosophy of education in Ukraine took place as a response to existing needs in the national discourse on strategies for the development of education. Education is a powerful force of social transformation and therefore requires a scientific and philosophical analysis of the specifics of the Ukrainian society and its implications for education.

In general, the development of Ukrainian philosophy of education since independence shows several trends. The first concerns the attempt to revive own traditions of philosophizing on the educational topics. However, it does not mean that the national paradigm has become dominating. On the contrary, the achievements of Ukrainian philosophy of education is comparing with Western concepts, synthesizing with methodologies that have evolved under the influence of structuralism, post-structuralism, phenomenology, existentialism, postmodern philosophy, critical pedagogy etc. The second trend is related with awareness of a crisis state of education, philosophical understanding of its essence and finding ways out. It was a special crisis, characterized by changing from the old educational practices, saturated by Soviet ideologemes, to the new ones that meet

the realities of an independent state. The third tendency is mostly connected with institutionalization of philosophy of education as an academic field. It was officially recognized in Ukraine in 2004. The origin and evolution of philosophy of education is associated with the Institute's of Higher Education of National Academy of Pedagogical Sciences of Ukraine (NAPSU) work. At present philosophy of education is not only a methodological guideline of transformation processes in Ukraine but an area of specialization in Doctorate studies. It was implemented as a field of study at the university (Master level).

Since 2005 the Institute of Higher Education of NAPSU is publishing the Journal "Philosophy of Education" (www.philosopheducation.com), which is currently one of the leading philosophical editions in Ukraine. It contains articles representing a wide variety of philosophical and educational issues (problems of education in the context of globalization, the information revolution, and the trajectories of changes in transition societies). The first Ukrainian translations of original works, addresses to readers, and interviews with famous contemporary philosophers such as M. Horkheimer, J. Habermas, W. McBride, P. McLaren, E. Laszlo, P. Sztompka, J. Bishop, P. Sloterdijk, J. Gore, J. de Groof were published. The journal creates a space of philosophical discourse and serves as a forum for the information and views exchange between academics and practitioners, NGOs and the community. Its work also includes organizing the symposiums, methodological seminars, round tables on topical issues of education, popularizing and implementing the research ideas to educational practice, which is reflected in the problem issues of the Journal.

The creation the Philosophy of Education Society of Ukraine in 2015 was the result of scholars' self-organization within the scientific discourse. One of its aims is developing the contacts with research societies/centers from other countries. An important factor in joining the world educational space is international cooperation. We can integrate only through actual cooperation with foreign research centers. Philosophy of education in Ukraine has received international support, which resulted in association foreign scholars (from Croatia, Moldova, Poland, Russia, and USA) in the editorial board of the Journal.

Our partnership with the B.F.Trentowsky Society of Philosophical Pedagogy (Towarzystwo Pedagogiki Filozoficznej im. Bronisława F. Trentowskiego) should be especially noted. Thanks to Prof. S.Sztobryn and Journal "Philosophical Pedagogy" ("Pedagogika Filozoficzna") we have an opportunity for engaging to the world of European values through regular exchange of articles, and cooperative work on Journal issues. The next step of our joint activity was the involvement to the Central European Philosophy of Education Society - CEUPES (Prague, Czech Republic). International cooperation helps to construct our identity in the orbit of European traditions and scientific challenges, assist entry into the European educational space. A prominent example of such cooperation is this collection. It is the symbol of not only fruitful collaboration between Polish and Ukrainian scholars, but also on an international scale it serves as a real help for Ukraine in difficult times by preserving its positive image.

Ukrainian scholars cover the issues related to philosophy of upbringing (Maria Kul'taeva), philosophical anthropology (Maria Kul'taeva, Olga Gomilko), critical pedagogy (Viktor Zinchenko,

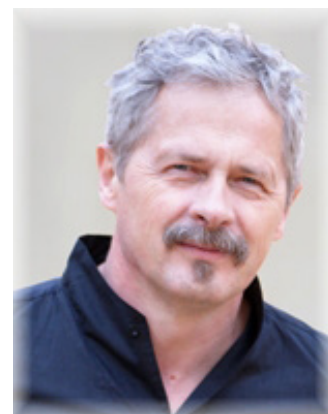
Iryna Predborska), educational policy (Viktor Andrushchenko, Dmytro Shevchuk), social role of education (Viktor Zinchenko), spirituality in education (Iryna Stepanenko), university education strategies (Lesya Panchenko, Natalia Rodionova), transformative education for adults (Lyudmyla Gorbunova), university phenomenon (Sergiy Kurbatov), gender equality in education (Tetyana Matushevych), and philosophy of didactics (Svitlana Hanaba).

Authors of the articles are members of the Philosophy of Education Society of Ukraine. Most of them are members of the editorial board of the Journal "Philosophy of Education" and members of the B.F.Trentowsky Society of Philosophical Pedagogy and Central European Philosophy of Education Society (CEUPES). It is understandable that one volume can not cover all the issues, discussed in Ukrainian philosophy of education. But at least the presented works can indicate the main research trends in Ukraine, and allow evaluating the achievements with which the Ukrainian philosophers are involved in the international scientific discourse. We hope that regional centers thanks to their uniqueness and originality will contribute to the development of Central European philosophy of education, and, possibly a new identity of Central Europe in a globalized world.

On behalf of the all contributing authors, as well as from the Philosophy of Education Society of Ukraine we would like to express our sincere gratitude to our trustworthy partner, B.F. Trentowsky Society of Philosophical Pedagogy, and, specifically, its head, Slawomir Sztobryn, for the opportunity to present the works of Ukrainian scholars to the international research community in the Journal "Pedagogika Filozoficzna".

Iryna Predborska





WSTĘP

Obecny rocznik *Pedagogiki Filozoficznej on-line 2015* został poświęcony stanowi filozofii wychowania na Ukrainie. Jako jedyni wśród czasopism pedagogicznych – jak dotąd – poświęcamy w całości łamy naszego periodyku badaniom filozofów wychowania z Ukrainy. Zaproszenie środowiska ukraińskich uczonych do współpracy pojawiło się już wcześniej i z zadowoleniem to podkreślam, że znaczna część autorów poniższych artykułów należy do międzynarodowego Towarzystwa *Pedagogiki Filozoficznej* (TPF) oraz *Central European Philosophy of Education Society* (CEUPES). Wspólne działania naukowe i wydawnicze zaowocowały związaniem się przyjaźni, które wskazują na bliskość naszych kultur i szkół naukowych.

Artykuły umieszczone w bieżącym roczniku zostały napisane przez wybitnych ukraińskich znawców tej tematyki. Wprowadzają one Czytelnika w aktualne problemy filozofii wychowania poszukującej swej historycznej i współczesnej tożsamości konstruowanej w – borykającej się z ogromnymi trudnościami wewnętrznymi i zewnętrznymi – Ukrainie. Ten rocznik jest wyrazem naszej solidarności i wsparcia dla rozwoju humanistyki w wolnej Ukrainie, jest podaniem ręki społeczności uczonych, którzy swoją pracą naukową i dydaktyczną walczą o lepszą przyszłość swojej Ojczyzny. Wspieramy i popieramy, na miarę własnych możliwości, proces kulturowego integrowania się Ukrainy z państwami UE i jej wyzwania się z okowów monizmu światopoglądowego, blokującego możliwość komunikowania się z kulturami innych krajów. Robimy to z tym większym zdecydowaniem, że instytucje mające doniosły wpływ na kształtowanie polskiej kul-

tury pedagogicznej z niewiadomych przyczyn tego nie czynią. Deklarowana przez nie solidarność, pluralizm, międzykulturowość, europejskość, otwartość itp. pozostają nadal tylko frazesami bez pokrycia w konkretnym działaniu.

Jednym z istotnych obszarów programu badań i działalności TPF są studia nad środkowoeuropejską filozofią wychowania, jej tradycjami, stanem obecnym oraz przyszłością zgodnie z wykładnią Janusza Gniteckiego, że filozofia wychowania zajmuje się tym co jest, co rozwija się oraz co potencjalnie jest możliwe. Ten rozwój oraz możliwości są uwarunkowane licznymi czynnikami – historycznymi, politycznymi, gospodarczymi, kulturowymi i w każdym z krajów mają one odmienną ekspresję. Badania takie muszą z oczywistych względów łączyć w jedną, spójną całość badania retrogresywne z progresywnymi. Wspólnym mianownikiem dla krytycznej rekonstrukcji filozofii wychowania w państwach środkowoeuropejskich jest przezwyciężenie dotychczasowego dogmatyzmu i partyjności pedagogiki jako nauki, a więc także i jej filozofii bez popadania w kolejny(e) dogmatyzm(y) i jej polityczne zniewolenie. Wspólnym problemem są także obecne „elity” realizujące partykularne interesy, blokujące cenne inicjatywy jednostek, ośrodków czy stowarzyszeń, pozostawiając poza obszarem swojego działania kształtowanie humanistyki na miarę XXI wieku.

Mając do czynienia z różnorodnymi tradycjami, odmiennymi narracjami z zainteresowaniem i uwagą wsłuchujemy się w opinie i koncepcje naszych sąsiadów. W jednoczącej się Europie nie chodzi jednak o skonstruowanie jednej uniwersalistycznie pojętej koncepcji filozofii wychowania, wręcz przeciwnie

z bogactwa tradycji i współczesnych rozwiązań chcemy wydobyć dla siebie, ale dla każdego inne, pierwiastki którymi możemy wzbogacić i pogłębić własną refleksję. Ten pluralistyczny wielogłos jest istotną wartością kształtowania humanistyki w narodowych kształtach, ale nie pozbawionych otwartości na inne narracje.

Nasza wzajemna współpraca – Towarzystwo Pedagogiki Filozoficznej podjęło ją ze środowiskiem i czasopismem ukraińskich filozofów wychowania –

„Filosofiją Oswity” w 2013 roku - owocuje wymianą poglądów na łamach obu czasopism. Zapraszam wszystkich zainteresowanych dynamicznie rozwijającą się refleksją filozoficzną w pedagogice do zapoznania się z obecnym rocznikiem „Pedagogiki Filozoficznej on-line”.

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Sławomir Sztobryn



Prof., Dr. Hab. Mariia Kul'taieva
H.S. Skovoroda Kharkiv National Pedagogical University
Head of the Department of Philosophy
mariya_kultaeva@mail.ru



PHILOSOPHY OF EDUCATION IN UKRAINE: PROFILING AND CRITICAL SELF-REFLECTION

Over the past decades the philosophy of education has becoming in Ukraine a status of the philosophical discipline, which successful competes with the most recognized thematic fields of practical philosophy, such as social and political ones. Its establishment is accompanied with its profiling and critical self-reflection in Ukrainian social and cultural contexts.

This process was started else in the Soviet-time, in the later 80-th, namely as an introduction to European philosophy of education¹. But they had been staying only on the periphery of the main stream of orthodox Marxist oriented philosophy, which had reducing the philosophy of education to the theory of the communist educations with its dogmatic principles canonized by the communist ideology. Its stereotypes, as would be shown later, are still influential in drawing the profile of the philosophy of education in Ukraine, but not so evident as it is in Russia.

The dialogue of different approaches and positions, that persuades to clear the disciplinary identity of philosophy of education, was started only after the independency of Ukraine and is continuing. The first invitation to discuss these problems was done in the early 90-th². It is deals not only with the possibilities to have different optics on the subject of philosophy of education, but else is regarded its functional potential and probably application of them. The Ukrainian national context of developing and profiling of philosophy of education depends on different cultural and ideological discourses. That is typical for transitive societies to which belongs

Ukraine. The complicated context where philosophy of education is existing in the post-soviet spaces can be described as a variety of different theoretical propositions pre-modern, modern and postmodern stamps, connected with understanding of social and educational ideals.

One of them is return to pre-modern philosophical and educational traditions. Their coming back stands under the sign of Hrygory Skovoroda (1722-1794), named the Ukrainian Socrates through his dialogical style of philosophical teaching based on Christian ethics. In the context of post-secularity his ethics with orthodox features can be regarded as a new orientation for educational theory and practice because the religion especially in the Eastern Ukraine has lost its leader position in the world-view's questions. At once it must also be mentioned, that the Platonic traditions was wide-spread in the pre-modern philosophy in Ukraine, it's reconstructions are always connected with the risk to fall down into mystic or esoteric practices. Making the cordocentrism (philosophy of heart) to the brand of the Ukrainian philosophical thought gives latent some advantage for irrational approaches to education and setting of its goals which can be far away from reality, awaking a false hope by opening an utopian perspectives for children's developments. The inspirations of the Waldorff's pedagogics that was been in Ukraine in the early 90-th and the blind spot on its shortage of social validity can be an example of consequences of this trend. On the other side, philosophy of heard

1. М.Култаева, *Философско-педагогические тенденции в современном идеализме*, изд-во "Вища школа", Харьков 1988.

2. М.Култаева, *Проблема дисциплинарной идентификации современной западной философии воспитания. Философские перипетии*, "Вестник Харьковского государственного университета", N. 380, ХГУ, Харьков 1993, с. 100-107.

is the best vaccination against the instrumental application of the reason.

The paradox of Skovoroda's philosophy unveils in demands of freedom and desire to bring it into reality but with conserving it as the essential value and might be shown in its educational implications, especially in conception of native work, which is regarded both as an internal substitution and external condition for spiritual revival. The Skovoroda's idea of the native work as a possible professional orientation is connected here with the assertion of the "inequality equality" as a principle both of social life and educational practice. Very important, especially for Ukrainian mentality and the present situation, is the critic of narcissism in all its appearances, including its educational implications. That is a significant contribution to the necessary requirement for overcoming of substandard complex which has its roots in Ukrainian historical memory, although some senses of this idea are inspired by Rousseau and Pestalozzi and are innovative only in the Ukrainian contexts as an introducing the philosophical attitudes of Enlightenment to the pre-modern thinking pattern and recognized models of repressive educational practices. Pedagogical freedom and free forms of philosophizing was initiated by Skovoroda in Ukraine. The tradition started by him might be regarded also as a potential postmodern problem-line which is able to clear the complementary connection between self-centrism and social engagement as the orientations of educational practices. But these intuitions are still seldom enquired by Ukrainian society and educational philosophers, because thinking of most of them is still moving in the frame of political romantic using terms³.

The same also can be said about reception of the Kantian tradition in Ukrainian philosophy of education which in its emphasizing of freedom is near to Skovoroda's views but without the Kantian subjectivity. There caption of this philosophical tradition in Ukraine is characterized by variety combinations of different transformations of Kant's basic conceptualizations of the relationship between anthropology,

pedagogics and philosophy of right. So the principle of the child-centered philosophy of education and pedagogics that was very popular in Europe in the years before and after the Second world war should be translated into Ukrainian reality the experience of its revival. This principle activates the existential meanings in pedagogical relations which are structured as a symmetrical communication between two or more subjects which have unequal anthropological status through relationship between generations but are equal from standpoint of moral and right.

To strengthen the argumentations of existential anthropological approach to education was commonly used the history of Ukrainian pedagogics in a new interpretations. The theoretical views and practical experience gained by such world-known pedagogues as H. Vashchenko, V. Sukhomlynsky and A. Makarenko were reconstructed and represented as paradigmatic and politically confronting positions in the last decades. The criterion of comparison is choosing not only the political position of them, but also attitude to opposition "individualism-collectivism". Else in the soviet time Suchomlinsky was a symbolic figure for a new trend in philosophy of education which opened the existential turn in pedagogical thought correspondent with cultural turn by western humanitarians. By Makarenko's case it was just the opposite. He was accusing as an educational ideologist of totalitarian regimes. But this evaluating is not completely correct because the educational theory of Makarenko also can be regarded as a Kantian transformation complementary jointed with the Marxism⁴. His methodology is based on ideas of life philosophy (A. Bergson, F. Nietzsche) and the conception of collectivism can be regarded as an important contribution to successful socialization of the young generation. Justifying of Makarenko's collectivism is connected with the inquiry of competences, necessary for the team-work. As an antipode of Makarenko is often named H. Vashchenko who has developed in emigration (Germany) a version of a national-patriotic education founded on the platform of Christian ethics⁵.

3. For example, В.Кремень, *Філософія національної ідеї. Людина. Освіта. Соціум*, вид-во "Грамота", Київ 2007.

4. М.Култаєва, А.С.Макаренко як освітній філософ, [в:] Педагогічна спадщина А.С. Макаренка і сучасність, вид-во "Цифрова друкарня№1", Харків 2013, с. 123-124.

5. В.Довбня, *Філософсько-педагогічна спадщина Григорія Ващенка в контексті української інтелектуальної традиції*, "Видавництво "Аспект-Поліграф", Ніжин 2012.

Those traditions which are now reviving both in philosophy of education as in pedagogics too were interrupted for a long time, especially in the Soviet period when the communist ideology was dominated. Though the dogmatic Marxism was declarative declined on the post-soviet space, its influence is still staying perceptibly in attempts to develop an alternative to former canonized methodology which should be applied to all possible cases. So the claim of the Marxist dialectic to be the universal method has taking-over the synergetic approach with its ambitions to explain both the educational and social processes from the postulate of the self-organization⁶. The paradigm-changing and looking for a new paradigm with the same status which former the materialist dialectic had possessed were determining for the mainstream of researches in the 90-th years of the XX century.

The other tendency was prepared through the speeding up of export western theories devoted educational problems which are using with the same goal: to find the only correctly and innovative theory to be able to change the system of education in Ukraine or to show the ways to reform it. The Marxism's shadow is still lying on philosophy of education in Ukraine. That can be seen in the interpretations and receptions of philosophical and pedagogical theories exported from abroad and in propositions of their applications without proofing the validity of them in Ukrainian contexts. The selection of these theories as source materials is often contingent and their interpretation scheme shows meta-theoretical ambitions. For example it might be mentioned a reception of educology setting in the Marxist matrix without setting boards of its methodological validity⁷. As a confirmation of this observation can be regarded the fact that the educology in Russian interpretations shows the same ambitions to be an universal methodology for all educational phenomena.

All described sample cases take place not only in philosophy of education, but also in theoretical pedagogic which remains on its old positions deco-

rated with quasi renewal achievements. The last can be observed not only in return to Humboldt's idea of the university and its educational applications, but also in Kantian turn to "pedagogic from the child's perspective". Both might be explained more detailed.

The Humboldt's idea of university is discussed in the last decades in Ukraine not only by educational philosophers, but also in the pedagogical and intellectual communities. The vision of the future of university and the whole system of education shows the discrepancies in understanding of its destiny, autonomy, cultural and social functions, status of academic community. All that problems are established in discourse of the idea and reality of the University. But they were regarded either on a very abstract level, or idealizing the western models of universities existing in completely different conditions. The deficit of critical reflection and delighting from organizational possibilities and research conditions in leading western universities makes blind their including observers from Ukraine (fellows of different grants), which sometime gave the priority for the optic of the "what" by dismissing in gone by the reflection of the "how". The future of university and vision of the necessary reforms of those institutions are clarified by grasping both global and local contexts. The leading universities in the USA, for example have successfully combine the Humboldt's ideas of unity teaching and research with development of self-sufficient educational marketing and management. The discussion of university autonomy in Ukrainian constellations is fluctuating between paternalism from the state side and independence in educational management and employment. The allocating function of universities is not at all regarded in actual philosophical and sociological researches implementing in Ukraine. Gaining theoretical and practical experience is a very important task which may be a necessary link for strategies of educational reform and practice, but the reforms cannot be based only on the fragmental knowledge foundation and the attitude of the mimetic rationality. Critical

6. For example, В.Андрущенко, В.Лутай, *Філософія освіти в Україні: стан, проблеми та перспективи розвитку*, "Наукові записки АН ВШ України" 2004, N. 6, с. 59-72.

7. For example, В.Огнев'юк, *Освітнологія як відображення міждисциплінарного підходу у наукових дослідженнях феномену сучасної освіти*, [в:] *Розвиток сучасної освіти: освітологічні наголоси: наукове видання за матеріалами першої Всеукр. Наук.-практичної конференції "Освітнологія – науковий напрям інтегрованого пізнання освіти"*, Київ ун-т ім. Б. Гринченка, Київ 2011, с. 53-62.

thinking and pragmatic considering joint with ethic of responsibility and academic honesty are that what make American universities so attractive not only for East Europe, but also for West Europe⁸.

Not all tendencies of Ukrainian philosophy of education were named and reflected here. But those which were regarded might draw the conclusions about its complicated relationship to its own history. Some meaning of the history of education give impulse to moving forwards and some others brake

it. An important step in direction to changing style and profiling of philosophy of education in Ukraine is recognition of its multi-paradigmatic structured problem field without rivaling for the leading position. The tendencies was drown here make only a segment of intercultural and subcultural communication under educational philosophers in Ukraine searching for new resources for the innovative development of education and society.



8. As an example here may be served the long term analyze of M. Roche: Roche Mark. *Was die deutschen Universitäten von den amerikanischen lernen können und was sie vermeiden können*, Meiner, Hamburg 2014.

Prof., Dr. Hab. Iryna Predborska
Institute of Higher Education
National Academy of Pedagogical Sciences of Ukraine, Kyiv
e-mail: irinapre52@yahoo.com



IN DEFENSE OF UKRAINIAN PHILOSOPHICAL AND EDUCATIONAL TRADITION: SOME REFLECTIONS

Introduction

Without tradition the people's historical fates have no inheritance and no meaning. And whatever the difficulties of historical destiny were, the eternal values of the past are not eliminated: people certainly come back to them that help to overcome misconceptions about the Ukrainian intellectual tradition, supplementing it in this way. It is about restoring the lost cultural heritage, broken connection of time. On this occasion V. Zenkovsky wrote: "In history, as well as in nature, if there are "jumping" and breaks, they do not cancel the past; and the sharper and stronger these jumps, the more clearly emerges later return to the past, renewal of coherent historical flow"¹.

This process takes place in Ukraine in the conditions of rethinking its own history by, firstly, the strong rejection of attempts of its direct appropriation by Russian imperial historians, and later by Soviet ones; secondly, the establishment of view on history from the standpoint of Ukraine. There is, as noted by Canadian historian O. Subtelny, a turn "from the Soviet to national"² understanding the history of Ukraine. If the nation does not have or does not know its own history, could it pretend to a better future?

A paradox of identity lies namely in it: not knowing the answer to the question "who were we?" you cannot answer another question: "where are we

going?" People of name in cultural, political, scientific, educational spheres play an important role in rethinking the history. Their significance in this process can be defined using the opinion of the French philosopher Ernest Renan. His analysis on the importance of historical personalities was shown in the lecture "What is a Nation?" (1882): "They constitute a "social capital" on which a national idea is based. This capital is more valuable for strategic ideas for the future than shared customs, border posts and the boundaries themselves"³.

However, when speaking today in Ukraine about European values, integration processes in education, national philosophical and educational experience and discovering its educational original ideas in terms of Ukrainian cultural values have to be addressed foremost. This step is methodologically necessary in conditions of learning and exchanging experience with other cultures and educational practices. Some well-known prominent Ukrainian philosophical and pedagogical legacy figures were undeservingly forgotten and omitted from the contemporaneity due to historical, social and cultural situation in Ukraine during previous century.

The acknowledgment of their heritage is still seen as a compelling task in the restoring the integrity of the Ukrainian philosophical and educational

1. В.В. Зенковский, *История русской философии*, Т. 2, Часть 2, МП «Эго», Ленинград 1991, с. 29.

2. Орест Субтельний, *Від советського до національного: тенденції в написанні історії України з 1991 року*, [в:] Україна. Процеси націотворення, К.І.С., Київ 2011, с.31-39.

3. As cited in Ярослав Грицак, *Історія і пам'ять: Мнєзія, Амбівалентність, Активізація*, [в:] Україна. Процеси націотворення, К.І.С., Київ 2011, с. 367.

tradition. It is impracticable to encompass all the figures that need to be reinstated. *The purpose of this article* is to analyze V. Zenkovsky's, S. Baley's and H. Vashchenko's philosophical and educational concepts and particular their ideas in the field of educational anthropology by identifying their rootedness in Ukrainian intellectual tradition and relevance to contemporary philosophical thought. Solving this research task requires synthesis of historical and philosophical, sociocultural, pedagogical approaches. However, it seems that

Ukrainian philosophical and educational tradition

As a result of Ukraine's long-lasting colonial status within the Russian and Austrian empires, its educated classes have often identified themselves with the ruling culture, and Ukrainian has rarely served as the language of learning. As Taras Zakydalsky writes, in this case "national consciousness and language are not necessary conditions for being counted as a Ukrainian scholar. Sometimes, however, they are sufficient conditions. On the other hand, place of birth, upbringing, or work are neither necessary nor sufficient conditions, for some Ukrainians have been born, educated, or employed outside Ukraine, while non-Ukrainians have worked in Ukraine and have had very little contact with Ukrainian culture. What is decisive, according to Chyzhevsky, is a thinker's relation to the Ukrainian philosophical tradition and in the last analysis to Ukrainian culture"⁴.

When talking about the above tradition, it is important to highlight especially for non-Ukrainian readers its fundamental ideas, which can be traced in the works of Hrygorii Skovoroda (1722-1794) and Pamphil Yurkevych (1826-1874) who have determined the main course of Ukrainian philosophy. As A. Bychko has pointed out, Skovoroda's works represented the main features of Ukrainian worldview mentality such as *anteyizm* (connectedness with the earth, "congeniality" of Human to the world), *existentiality* (focus on unique and singularity in human existence, pluralism and at the same time dialogic harmony of reality), *cordocentrism* (philosophy of heart: "heart is the staff of life") that have formed in the period of the Kyivan Rus. Namely these concepts

the cultural approach is the most relevant for this synthesis implementation. It permits, on the one hand, to study the philosophical and educational concepts in terms of the thinker's life and the semantic field of a particular culture, and, on the other hand, to show such ideas in these concepts, which are relevant in the context of the contemporary educational trends, that lead to overcoming existing prejudices and stereotypes towards these thinkers for Ukrainian philosophical and educational tradition.

were brought to the light more maturely and precisely in Skovoroda's philosophy⁵.

P. Yurkevych was the representative of professional (academic) philosophy in the 19th century. His philosophy is fairly called the philosophy of the human soul and the microcosm, to cognize which one can only use the human heart. He creates the original philosophical concept, the so-called "philosophy of heart". In this way he can be seen as a lineal heir of Skovoroda's philosophical legacy.

Skovoroda and Yurkevych, being Ukrainian by birth, worked at the border cultures. Their creative activity has taken place in Ukraine, which at that time was the part of the Russian Empire. Today the attempts to "appropriate" these philosophes from both sides (Russian or Ukrainian) look ridiculous. The socio-cultural situation of their activity is determined the significant impact of Skovoroda (he is considered the most influential figure in Russian and Ukrainian philosophy) and Yurkevych (his works were subsequently identified the problems of philosophical idealism in Russia, for example, we can observe this influence on V. Solovyov's, P. A. Florensky's and others) on Russian philosophy.

At the same time the scholars have managed to preserve and display the main features of the "Ukrainian's psychical structure" that gives reasons to speak about their involvement in the Ukrainian philosophical and pedagogical tradition. The first historian of Ukrainian philosophy, Dmytro Chyzhevsky, refers to such features: emotionalism and sentimentalism; sensitivity and lyricism that most clearly

4. Taras Zakydalsky, *Chyzhevsky as a Historian of Ukrainian Philosophy*, www.ditext.com/zakydalsky/chyzhevsky.html

5. А. Бичко, *Класична доба української філософії*, [в:] Філософія. Курс лекцій, Київ 1993, с. 246-254.

manifested in aestheticism; individualism and the aspiration for “freedom”; restlessness and mobility. These features are more inner than external. Actually, all of these features, to D.Chyzhevsky’s mind, are encapsulated in “philosophy of the heart”. It is based on the assumption, that “human psychical life is deeper than conscious mental experiences, and their basis is “heart”, which is the deepest in human being, a kind of “abyss” that is self-generated and self-determined, so to say, serves as a “surface” of our psyche”⁶.

H. Skovoroda’s concept of “inner human” is of particular interest for the philosophy of education. Its novelty is in the fact that the cultural ideal for him is inner experience, i.e. suffering and joy. Understanding him/herself through the heart is possible due to moral improvement and spiritual progress of the human. Skovoroda is thinking on how the teacher should teach young people or guide them through the path of truth and happiness? First of all, human must focus on his/her own vocation and make it a matter of her/his life. The educational process is aimed to assist a student in a search and finding his/her inner divine entity, or “inner human”. He understood the purpose of the educational process as cognition of truth and moral self-improvement, which should be the climax of human inner and spiritual transformation that presupposes living and working according to one’s vocation. Therefore, according to the philosopher, precisely education can be the means to overcome the spiritual servitude, violence, and so on in the society. Skovoroda’s image as a traveling philosopher is a form of “intellectual emigration” and the way of escaping any identity and taking-the-inward-turn, continuous and unknown path to truth.

Namely the path may be the key concept for understanding Skovoroda’s free minded nomadism. The path is always connected with uncertainty, unpredictability, risk, lack of comfort, but it always presupposes a hope, joy, opening to a new, that leads to transforming her/himself. In this respect, scholar’s life has turned into a permanent schooling and teaching spirituality. May be that is why Skovoroda’s

ideas are still of great interest. Some of them can be related to the ideas of transformative anthropology. The path can be interpreted from position of its universal paradigm of human constitution which called the “paradigm of anthropological unlocking”. According to it a human is understood as subject who realizes himself/herself through opening and unlocking him/herself to the *Other*, so discarding from his/her presented and as if unchanged essence. It describes how human overcomes his/her own limits and self-transforms in border manifestation of human experience. L. Gorbunova states, that thanks to transgression a human opens him/herself for the space of *Other* and is capable to communicate with others. This is so-called a *transitional* human who is constantly in situation of changes and challenges etc.⁷ A such existential situation can be qualified as a border one. It requires readiness to change the way of human thinking and way of life, reconsideration of changing living situations.

The “philosophy of heart” with its commitment to internal contemplation touches on the problem of freedom and individualism. Probably, historical factors combined with the geographical factor of steppe, have formed in Ukraine peculiar understanding of these concepts. For Ukrainians freedom is a freedom or maybe even self-will (without restrictions, close to anarchy). They understand it rather as “escape from the world” (H.Skovoroda). Comprehension a freedom as scape is close to P. Kulish’s *khutir philosophy*⁸, ideas of metempsychosis that is unconsciously present in Taras Shevchenko’s, Lesia Ukrainka’s works.

P. Yurkevych understands a human as a kind of structure, the core of which is a human heart comprising original uniqueness and consolidating the disparate specific properties of a whole creative personality in appropriate conditions. In this model, personality, on the one hand, is determined by the “depth of the heart”, fed by God, and, on the other hand, appears as a psychological quality (the need to supplement themselves by other people), allowing the author to resolve one of the pedagogical contradictions between the demands of teaching persona-

6. Д. Чижевський, *Нариси з історії філософії на Україні* [в:] Філософські твори у чотирьох томах, Т.І, Київ 2005, с.17.

7. L. Gorbunova, *Transhumanitariness as a factor in development of present science and education*, “Філософія освіти/Philosophy of Education”, Kyiv 2011, № 1-2(10), p. 135, <http://www.philosophyeducation.com>

8. Khutir (from Ukrainian) means isolated farmstead. According to Ukrainian philosopher P. Kulish, it is a center of ethnos distinctive character, guarding its traditions and spirit of Ukrainianess.

lity development and socialization. Another aspect of humanistic content of educational relationship P. Yurkevych connected with the task of combining freedom and good in the soul of the child. The novelty of his proposed solution is in comparing the interpretation of the category of freedom in the abstract humanistic and Christian outlooks.

Anthropocentric, existential and humanistic approach, based on the idea of human integrity is inherent for Ukrainian philosophical and pedagogical tradition. Thus, P. Yurkevych in his work *The Heart and its Significance in the Spiritual Life of Human, according to the Teachings of God's Word* determines a heart as "the focus of body and human spiritual life"⁹. To his mind, a heart is feeling of unity of phy-

sical and spiritual, interfusion of inner and external in human.

Unlike H. Skovoroda, P. Yurkevych's legacy was unknown to Ukrainian readers after his death nearly a century. One of the reasons was that his philosophy developed the original Christian version of Platonism, which was not approved by Soviet philosophy due to the dominated standpoint of the class approach. And therefore P. Yurkevych's numerous works, devoted to educational problems, were also "repressed" because he considered pedagogy as "after-philosophy". Philosopher underlines that it is not desirable to delimitate "philosophical" and "applied" in educational problems¹⁰.

V. Zenkovsky's, S. Baley's, H. Vashchenko's philosophical and educational concepts¹¹

The works and ideas of thinkers, which for various reasons were happen to be outside of Ukraine, help to overcome the limitations of Soviet philosophy and pedagogy that became artificial formation of the national intellectual culture. The choice of Vasylii Zenkovsky's (1881-1962), Stepan Baley's (1885-1952) and Hrygorii Vashchenko's (1878-1967) legacy for analysis was not unintentional. There are many common details in their biographies.

Firstly, they lived in the same time: it was a period of wars and revolutions.

Secondly, all of them were born in Ukraine. Zenkovsky was born in Proskuriv (now Khmelnytsky region); Baley was born in Ternopil region; Vashchenko was born in Chernihiv region). They all received higher humanities education (Zenkovsky graduated from University of St. Volodymyr in Kyiv, Ukraine; Baley was educated in University of Lviv, Ukraine; Vashchenko was alumnus of Moscow Theological Academy, Russia). And they are known: Zenkovsky as Russian and Ukrainian philosopher, theologian,

educator, and psychologist; Baley as Polish and Ukrainian philosopher, teacher, psychologist; Vashchenko as Ukrainian educator.

Thirdly, they actively participated in political and public life and in the development of education. Zenkovsky was the member of Hetman government¹², Minister of Cults. Baley taught logics at Secret Ukrainian University in Lviv (1921-1925). Vashchenko hold a position of Assistant Professor at Poltava Teachers Institute.

Fourthly, staying outside Ukraine, they continued educational and scientific activity. V. Zenkovsky was a Professor at Belgrade University, head of the Pedagogical Bureau of the Russian Foreign School in Prague, Director of the Higher Pedagogical Institute in Prague, one of the founders of the Russian Theological Sergey Radonezhsky Institute in Paris. S. Baley was a Professor of Psychology of education department at Warsaw University. H. Vashchenko was a Professor of Pedagogy and Psychology of philosophical department at Ukrainian Free

9. П. Юркевич, *Серце та його значення у духовному житті людини, згідно з ученням слова Божого*, [в:] П.Д. Юркевич, *Вибране*, Київ 1993, с.78.

10. As cited in С. Кузьміна, *Філософсько-педагогічна спадщина П.Д. Юркевича*, ПАРАПААН, Київ 2002, с.36.

11. The first fundamental researches concerning the philosophical and educational legacy of the given scholars appeared during the independent Ukraine (1991-2015). Among them there are the works of my graduate students: doctoral thesis by V. Dovbnya "Philosophical and pedagogical legacy of Hrygorii Vashchenko in the context of Ukrainian intellectual tradition", Kyiv 2013; thesis for candidate degree by O. Honcharenko "Philosophical and pedagogical concept of S. Baley in contemporary educational discourse", Kyiv 2011. Besides, one of the volume of scientific journal "Philosophy of Education" is dedicated to philosophical and pedagogical ideas of V. Zenkovsky, S. Baley, and H. Vashchenko (See: "Філософія освіти/Philosophy of Education", Kyiv 2011, № 1-2(10), <http://www.philosopheducation.com>)

12. The Hetmanate was an anti-socialist government that existed on most of territory of Ukraine (except for West Ukraine) from 29 April 1918 till December 1918.

University in Munich, Rector of the Theological and Pedagogical Academy in Munich.

Fifthly, V. Zenkovsky's, S. Baley's, H. Vashchenko's works were published in Russia, France, Great Britain, Germany, Poland and other countries. In Ukraine, despite its considerable popularity, they still remain little-known, unexplored, their place in the Ukrainian intellectual heritage is uncertain. What are the reasons for such a long understatement of these scholars? One of them is the dominance of monoideology, namely materialist philosophy in the Soviet Union in the form of so-called Marxism-Leninism. According to Soviet ideological standards, philosophers and teachers with alternative opinions and philosophical approaches automatically were enlisted to the camp of capitalist apologists and enemies of socialism. Professor M. Tkachuk regarding Zenkovsky's biography of Kyiv period (about 40 years) gives the following explanation: "The imaginations about Zenkovsky as "reactionary philosopher and theologian", "White-Russian" which "casts aspersions on Marxism-Leninism, the socialist system are insistently put in the minds of several generations"¹³.

By learning V. Zenkovsky's, S. Baley's, H. Vashchenko's works another reason for their unjust neglect becomes clear. As Russian researcher B. Gershunsky marks, "we must admit that it is person-oriented values of education, which were given an important place in religious, philosophical and pedagogical works of pre-revolutionary Russian scientists and thinkers were largely lost, absorbed by hypertrophiedly intruded collectivist concepts of educational activity. Thus the human person was reduced to the level of primitive "screw" of state and public mechanism with all resulting destroying consequences both for human and society"¹⁴. Vashchenko's national-oriented concept of education is clearly contrary to internationalist guidelines of Soviet ideology.

The next reason is related to socio-cultural and political situation, in which their creativity were unfolded, and the problem of identity. Y. Kmit said

about S. Baley: "He has foredoomed himself for perpetual exile situation and until the end of his life he belonged to those who were called "gente Ruthenus, nationale Polonus, i.e. Pole of Ukrainian origin"¹⁵. V. Zenkovsky in his autobiographical reflections explained his national identity by such way: "Although, according to my origin, 7/8 was Ukrainian, I belonged fully and completely to Russia by training and feelings, and it created personally for me permanent difficulties on both sides. Those Russians who have learned about my participation in the Ukrainian government, often began to treat me with suspicion ... and Ukrainians, knowing well that ... I do not share political ideas of separatism, ... treated me with the utmost suspicion, often lumbering me the title of 'betrayed'..."¹⁶.

Ukrainian researcher V. Horsky considers that the phenomenon of V. Zenkovsky is that he was an *intellectual on the border*: on the border of the centuries; on the border of epochs: change of social and political system; on the border of two cultures: Ukrainian and Russian, and later on the border of civilizations: Western and Eastern European. The same we can say about S. Baley and H. Vashchenko. Their political, social, scientific, and educational activity is necessary probably to evaluate and perceive precisely in such context.

Determining the educational content, its goals and objectives, an author of any pedagogical project comes from a certain philosophical and anthropological concepts that are basics for his/her pedagogical and psychological postulates. Therefore, further analysis will focus on the philosophical and anthropological foundations of educational concepts of mentioned scholars.

As already noted, the idea of integrity in the understanding of human is inherent for Ukrainian philosophical and educational traditions. The human integrity is understood by V. Zenkovsky as harmonious combination of rational and irrational. The key concept of his pedagogical anthropology is the concept of "spirituality", by which he meant, above all, enhanced attention of person who is in a state of

13. М.Ткачук, *Київський період творчості В.В. Зеньковського*, "Магістеріум. Історико-філософські студії", Київ 1998, N 1, с. 28.

14. Б.С. Гершунский, *Философия образования*, Флинта, Москва 1998, с.36.

15. As cited in О. Гончаренко, С. Іваник, В. Малецький, *Степан Балей у світлі провідних філософських напрямів ХХ століття*, "Ліра Прес", Львів 2014, с.39.

16. В.В. Зеньковский, *Русские мыслители и Европа*, Издательство "Республика", Москва 1997, с.4.

development to religious sphere. With this concept he linked the idea of “sobornist” of education, under which is understood the formation of the human integrity based on such values as moral goodness, beauty, dignity and others.

According to Zenkovsky’s pedagogical and anthropological concept, the human has a hierarchical constitution, i.e. corporeal, spiritual and soulful. The philosopher considers that spiritual component has a dominant position in this hierarchy. The spiritual principle animates both soul and body, and also leads to unique human identity, allows us to disclose the nature of educational creativity. Following Ukrainian philosophical cordocentric tradition, V. Zenkovsky argues that the path of spiritual education goes through the “heart”, that is through the sensual life of a child and his/her mentor. It is inseparable from the comprehension of the divine. “The having vision heart” is the inner world of the child. It is postulated as evaluating aspect of cognitive activity, as an instrument of spiritual knowledge. Thus, the purpose of education is human spiritual and moral education.

The above thoughts are correlated with H. Skovoroda’s doctrine of “inner human”, P. Yurkevych’s philosophy of heart. These ideas are shared by some philosophers (S. L. Frank, P. A. Florensky, I. A. Ilyin et al.) of the first half of the 20th century, who also stressed out the highest level in the human hierarchy, where human acts as a spiritual personality, which raises questions about the sense of life, destination of life and aspirations to higher values of being.

S. Baley proposed a distinctive concept of the human integrity based on his interdisciplinary approach: a unity, cooperation and interdependence of anatomical, psychological, physiological, and other characteristics. All variety of human nature and his/her manifestations are woven into a certain unity which creates and present the world of human existence. As a representative of the Lviv-Warsaw school of analytic philosophy and a follower of personalism, hermeneutics, structuralism, psychoanalysis, behaviorism, and genetic psychology he considered that psyche is the core of explaining the nature of

the human integrity. Human *I* is seemed as a human psychical integrity, which is an organic substance with a certain structure: “The human organism is certain integrity in which body and soul are connected by the most heterogeneous nodes”¹⁷. The development of human individuality is understood by Baley as gradual changes of psychical process at different age stages of its development.

This approach has helped him to consider the individual development of a psyche in perspective of age-related changes in the psychophysical ontogenesis, and show the dependence of psychical processes from physiological ones. According to Baley’s mind, the person as an organic psychic integrity is not given ready but forming throughout his/her life. It is constantly evolving and changing, affecting the environment and changing it. “Personality is perfection of human nature reached by knowing her/his exceptionality and harmonizing the basics of his/her soul, wisely developing what can provide higher value, and rejecting what is in the way”¹⁸.

Not only cultural, linguistic and genetic characteristics of the individual, but his/her nature and specific corporeal organization have an important role in the interaction of an actual person with the world of objective reality. Just the corporeality determines the parameters of perception of human by human. The personality is not devoid of mental-corporeal characteristics. Since mental processes occur in the body, they are corporeally determined. S. Baley interpreted personality as psychophysical being, inner psychical structure of which is associated with corporality by the most diverse connections that interact. Personality cannot live and develop, leveling corporeality.

This position coincides to some extent with the concept of the human integrity presented by H. Vashchenko. The key notion of his anthropological pedagogy is a “*person with a strong will and character*”, which covers various traits: morality, courage, honesty, humanity, religiosity, patriotism, discipline, love of life, optimism, firmness, assertiveness, moderateness, etc.¹⁹ So the purpose of education is the formation of such human. Another fun-

17. As cited in M. Верніков, *Життя і наукова діяльність академіка Степана Балея*, [в:] Степан Балей, *Зібрання праць у п’яти томах*, Т.1, ІФЛІС ЛФС “Cogito”, Львів-Одеса 2002, с.50.

18. S. Baley, *Zarys psychologii w związku z rozwojem psychiki*, Lwow 1935, s. 343.

damental notion in Vashchenko's understanding of human integrity is the concept of corporeality. The body is considered not only as a sensual and substantive sphere of human but as a source of his/her spiritual and emotional component. It is necessary to develop physical qualities, the sphere of corporeality to educate "person with a strong will and character". Strong-willed, emotional and sensitive human processes take place in close relationship with the development of corporeality. V.Dovbnya writes that corporeality "is understood by him [Vashchenko] as a movement of fixation of human presence in the world through perception, spatiality, agility, and temporality to comprehend the body that determines the sensitive nature of the human being"²⁰.

Thus, the body provides an individual integrity of human life experiences as well panhuman as his/her own unique personality. Vashchenko has had a guess about the possibility of influence on the human will and character by so called *corporeal education*. Based on the idea of individual autonomy and individuality of freedom, he claims the necessity of education and self-education. Vashchenko in his work *Corporeal Education as a Means of Training the Will and Character* justifies the idea of "spirit domination over the body".

His analysis of the phenomenon of corporeality as a sphere of localization of cognitive, mental and psychical states is in itself a revolutionary approach that was ahead of time in understanding its nature, cognitive activity, and peculiarities of learning. Ignoring corporeality problems in humanities has led to the vision of a human as a hostage of her/his own mind, devoid of sensuality and emotion. Appeal to the problematics of corporeality is one of the manifestations of ontological turn, characterizing the philosophical thought of the 20th century. Thanks to this turn, the overcoming the reduction of human to self-conscious subject has become possible.

Emergence of corporeality in philosophical context and culture has taken place only in the second half of the 20th century. Human and his/her inner world have become the subject of interest. In particular, M. Merleau-Ponty considers the body as a conductor of being in the world. According to E. Husserl, corporeality experience is an essential feature of human life world, as it symbolizes not the only ones certain physiological processes, but there is a manifestation of cultural practices. M. Foucault uses the phenomenon of corporeality in consideration of the nature of power relations in society and in education. Corporeality is determined by external realities, but it is reflected to some extent the cultural development of the historical era. O.Gomilko marks that it appears "as a cultural model, as one of the standards of humanity in general, and as an important factor of personal identity and self-life person"²¹. Thus, the becoming personality takes place not only in the emotional, volitional, and intellectual spheres, but in corporeal as well.

Analysis of the concepts concerning the human integrity presented by V. Zenkovsky, S. Baley, H. Vaschenko gives evidence that the integrity is understood not only as a simple arithmetic sum of characteristics, areas of human life manifestations. V. Zenkovsky argues that "spiritual beginning in human is the source of individuality in human, the source of his/her uniqueness in all of human integrity"²². H. Vaschenko speaks of "the spirit domination over the body". S. Baley calls "to worry about the personal achievement of full development, is all that is the "heart" of our soul ..."²³ Thus, scholars express indirectly their support for H.Skovoroda's idea, according to which a real human is born when he/she conceives the invisibility and becomes not only corporeal, but also a spiritual entity, when he/she is connected with his/her own "inner" entity.

Such philosophical anthropology orientations went against understanding the purpose of educa-

19. Г.Ващенко, *Виховний ідеал: підручник для педагогів, виховників, молоді і батьків*, [в:] Г.Ващенко, *Твори*, Т.1, Полтавський вісник, Полтава 1994, с. 263-268.

20. В. Довбня, *Філософсько-педагогічна спадщина Григорія Ващенка в контексті української інтелектуальної традиції*, "Видавництво "Аспект-Поліграф", Ніжин 2012, с.277.

21. О. Гомілко, *Метафізика тілесності. Дослідження, розвідки, екскурси*, Наукова думка, Київ 2001, с.52.

22. В.В. Зеньковский, *Педагогика. Введение*, Москва 1997, с.46.

23. As cited in О. Гончаренко, С. Іваник, В. Малецький, *Степан Балей у світлі провідних філософських напрямів ХХ століття*, "Ліга Прес", Львів 2014, с.162.

tion (harmonious, all-round-developed personality), proclaimed in Soviet pedagogy according to the ideal of “new human” of communist era. V. Zenkovsky considered that this goal was rather idealistic: “The ideal of harmonious personality development gives us an idyllic picture of peaceful parallel growth of various forces in child, but this idyll corresponds to reality by no means. Nowhere and never it is observed “harmonious development forces in human; on the contrary, our development is full of dissonances, unsteady growth of different functions, mutual inhibition and “fighting” the various forces in our society”²⁴. S. Baley reveals the contradiction of intention to educate all-round-developed personality because it actually presupposes “equalization” of the educational process subjects through the reduction of their natural abilities and inclinations. In this case we are dealing with absolutization of general factor and disregard of individual one in the educational process, an attempt by someone to impose standards in personal development, which is in contrast with the humanistic vocation of education.

In the light of the given philosophical and anthropological approach, the objectives of contemporary schooling require a revision. V. Zenkovsky wrote: “... protection and development of our creative forces, creative basis of soul is the first and main task of education in school”²⁵. Only inspired person is good at creative perception and development of axiologically oriented intellect. V. Zenkovsky marked: “In the most cases, the school does not keep pace with the development of intellect. A significant omission of school lies in the fact that creation of inner world goes under the radar”²⁶.

In Soviet education system the learning and upbringing were two different, although related, concepts. The same approach remained in independent Ukraine. Thus, the upbringing became “after hours” practice, i.e. a specially reserved time after mandatory classes/lessons when the teacher spent time with the students discussing moral /behavioral issues. The learning became a priority as its achievement could

have been measured statistically: grades, student success indicators etc. The delimitation of learning and upbringing has, to my mind, several explanations. The first one is ideologization and politicization of the educational process that involved the strengthening of (artificially and forcibly) ideological impact on students by establishment of additional hours in schools. The second factor is bureaucratization of educational activity.

Meanwhile knowledge can never be value-neutral, it is always axiologically loaded, and that imposes the particular responsibility on education in the context of the current global problems. Any attempts to artificially destruction of the human integrity, for example, by delimitation of learning and upbringing influence on person becoming, as B. Gershunsky emphasizes, lead to violation of a harmony of the human integrity, unacceptable distortions in person world perception and outlook²⁷.

Other philosophical and anthropological category “freedom” is connected with the concept of human integrity. Namely it determines the content of education in a pedagogical activity. For example, the content of spiritual education, according to V. Zenkovsky, is to develop good and freedom drives in a child. The difficulty in understanding and solving this pedagogical problem is that, on the one hand, “without freedom human could not be a human in the fullness and power of her/his qualities; he/she could only be the a superior animal that lives by instincts; our will is unfolded only in the freedom, the creation ideas matures only in the space of freedom...”²⁸ But on the other hand, “the gift of freedom is the great, but also a terrible one; without it a person is neither opened up nor blossomed ...; the source of all human tragedies and trials is in freedom”²⁹. A freedom creates a possibility to choice among available benefits, puts us in situation of a choice of our actions between good and evil. On this occasion, the representative of neo-Thomism E. Gilson notes that the possibility of evil deed is indispensable from free will.

24. Антология гуманной педагогики: Зеньковский, Издательский Дом Шалвы Амонашвили, Москва 2000, с.59-60.

25. Ibid., p.61.

26. Ibid., p.23-24.

27. Б.С. Гершунский, *Философия образования*, “Флинта”, Москва 1998, с.171.

28. Прот. Василий Зеньковский, *Зло в мире*, [в:] *Апологетика*, http://www.angelologia.ru/sp/224_zlo_v_mire_zenkovskiy.htm

29. Прот. Василий Зеньковский, *Основные проблемы воспитания*, www.pravoslavie.by/.../osnovnye-problemy-vospitanija

In this case, why is the freedom given for human? What is its transformation essence for the individual? From the standpoints of contemporary neo-Thomism, the true criteria of freedom is the ability to inaction, abstaining from evil, stopping evil, does not give it to spread. And this is the highest degree of freedom. On understanding a freedom, V.Zenkovsky demonstrates a similar position, arguing that “freedom is freedom only when it is unrestricted; in this way God-likeness can be seen. But according to man’s bestiality, the gift of freedom must undergo the tests to strengthen their commitment to God”³⁰. So, the true freedom has to become the highest step in human development. It is the result of individual inner transformation and means the victory over the man’s bestiality.

While Zenkovsky’s understanding of freedom is designed in the spirit of Christian anthropology, S. Baley tries to explain it in relation to pedagogical interaction and the role of the educational process and its subjects. Freedom is considered from the standpoint of outlook pluralism. He considers that there are many philosophies and interpretations of phenomena. A student has freedom of choice during education, and the teacher only helps him/her to put it into practice without imposing teacher’s point of view. In this way, according to Baley, personality autoshaping takes place, which is the content of the guided learning.

The concept of freedom in Vashchenko’s philosophy of education is presented in the context of the national idea. As an opponent of the totalitarian regime in the USSR, he advocated the independent Ukraine. In 1957 the educator wrote about the dangers emanating from the USSR and its inevitable collapse. The new era that has to replace totalitarianism will need a new education. His *Project of Education in Independent Ukraine* is built on Ukrainian national idea. Based on the primordialist approach to ethnicity definition, H. Vashchenko raises the problems of the national consciousness and the relationship between language and thinking. He expresses the idea of education as a factor in the constitution of the state nation and national state. Vashchenko de-

fines national formula and educational ideal as “service to God and Motherland”. He considers that the most important condition of national education has to be “struggle for freedom” as the main goal of the Ukrainian people: “Ukraine struggled and is struggling for its independence just because only independent state provides welfare and a high cultural development of the nation”³¹. Zenkovsky also recognizes the national character of education. He writes: “It has to involve a human to the history of her/his country, develop the understanding her/his duty to Motherland”³².

In the 20th century the concept of freedom becomes a key notion in understanding and assessing educational processes. It is widely used, for example, in radical pedagogy (P. Freire’s critical pedagogy, P. McLaren’s revolutionary pedagogy, feminist pedagogy etc.) as one of the schools of contemporary philosophy of education. Brazilian educator P. Freire in his book *Pedagogy of Freedom* explains that teaching is creating opportunities for search and birth of knowledge. In this model of education the training interaction is understood as a process of facilitation, where the teaching is unthinkable without self-learning and relearning. Freire highlights the transformative role of education, which, according to him, is a practice of freedom.

The abovementioned ideas of Ukrainian scholars on self-creation, self-becoming are in tune with the concept of transformative learning by J. Mezirow, American educator. In educational practice, it means rethinking our own experience to develop further strategies of activity; change ourselves towards searching an adequate model of existence, integrating a new experience and the scheme of functioning in society.

30. Прот. Василий Зеньковский, *Зло в мире*, [в:] *Апологетика*, http://www.angelologia.ru/sp/224_zlo_v_mire_zenkovskiy.htm

31. Г.Вашченко, *Виховання воля і характеру: підручник для педагогів*, [в:] Г.Вашченко. *Твори*, Т. 3, “Школяр”, Київ 1999, с.261.

32. *Антология гуманной педагогики: Зеньковский*, Издательский Дом Шалвы Амонашвили, Москва 2000, с.32.

Conclusion

The majority of the contemporary Ukrainian educators still follow the Soviet traditions, changing only the content, not the form and means of their researches. In particular, numerous programs, concepts of national education, published in the independent Ukraine, have one common methodological peculiarity: their authors still imagine theory of education as a sum of directives that point to achieve. There is only one difference: the directives are based on national ideals, and not communist ones. A significant drawback of contemporary Ukrainian pedagogy is its isolation from philosophical thought. Interestingly enough, that in the days of Yurkevych only a philosopher (a person with philosophy degree) was allowed to teach pedagogy at the University level. Now the gap between the philosopher and pedagogue is formed. Due to rigid adherence to ideological canons of education in Soviet times cooperation with other philosophical and pedagogical conceptions was fell behind. Isolation from non-Marxist philosophical orientation influences was negatively impacted on the further development of educational concepts.

It is clear that in the given article it is impossible to display all aspects of Zenkovsky's, Baley's, Vashchenko's philosophical and educational legacy. I simply tried to update it by showing those statements, which are in time and in tune with the problems of modern education and based on the ideas of contemporary philosophy. Above all, it concerns the understanding freedom as a condition and purpose of education. Moreover, other problems are actualized: need for spiritual reorientation of education content; understanding the knowledge not only as a source of power but as a means of internal personal transformation ("inspired" knowledge); rejection of authoritarian pedagogy and restructuring of the educational process on the basis of subject-subject relations; development a human responsibility for her/his actions; development of civic education, and others. All these problems are the subjects of contemporary educational philosophy and pedagogy studies. To my mind, it is of great importance the above ideas of Ukrainian scholars to be served as an impetus for rethinking existing educational practices.



Prof., Dr. Hab. Olga Gomilko
The National Academy of Sciences of Ukraine
H. Skovoroda Institute of Philosophy, Kyiv
e-mail: olga.gomilko@gmail.com



VISION OF MULTICULTURALISM IN UKRAINIAN PHILOSOPHY OF EDUCATION: CHALLENGES AND PROSPECTS

Multiculturalism and crisis in Ukraine

In Ukrainian society multiculturalism is a problem gaining special relevance in the light of the recent events, which they call Euromaidan or revolution of dignity and the war or Russian aggression. While Euromaidan manifests that Ukrainians are aiming for the European model of development, the war against Ukraine makes resistance to it. The definition of Euromaidan as the Revolution of Dignity indicates the main goal of the processes of Ukraine's European integration – creating conditions for decent life enabling individual's self-actualization based on social recognition and self-esteem. While the resistance to this civilizational choice revives totalitarian and colonialist life forms. Hence, the problem of multiculturalism in Ukrainian context gains its fundamental meaning – that is the ability to reconcile and harmonize differing cultural types and life styles. These days, the idea of multiculturalism in Ukrainian society loses its common place connota-

tion of overall reconciliation. It instead shows the opportunity for the country to get out of the crisis with further prospects of European development.

It is the Ukrainian conflict that makes visible the deadlocks of joint life in the global world, which not infrequently are labelled as multiculturalism concept. "The motley blanket of multiculturalism" in Ukraine burst at the seams. The threads, which it was sown together with, turned out to be weak. It happens so not only because they were weaved on the totalitarian and colonialist looms. General spirit of the contemporary era contributes to their weakness making different, unlike, alien co-exist. Not by accident, the war in Ukraine is called a hybrid one. We are talking not so much about a military term as about the logics of cultural interaction in global age; if this logic is not taken into consideration, then multiculturalism loses its cultural edifying potential.

Multiculturalism in Ukrainian philosophy of education

Philosophy of education in Ukraine does not leave out the phenomenon of multiculturalism in the cold. However, research into multiculturalism in Ukraine as a rule is limited to recourse to the experience of Western educational systems, especially, the US system. This may be attributable to the participation of Ukrainian scholars in the international programs of academic exchanges, in particular,

Fulbright, Partnership for Education, etc. Graduates of these programs develop multiculturalism in education in the most active manner implementing its main ideas in Ukrainian discourse of the philosophy of education.

Therefore, for Ukrainian reception of multiculturalism theory it is crucial that its *liberal nature* is recognized, thus legitimizing the right and signi-

ficance of cultural pluralism. This approach to the theory of multiculturalism is based on appealing to the idea of liberty as a fundamental value of education and tolerance as a prerequisite for enjoyment of freedoms of an individual.

So, Z. Hrytsenko, summarizing the experience of giving the course of lectures "Theory and Policy of Multiculturalism" in Kharkiv National University, indicates that this course presents to the students such concepts as "multiculturalism", "pluralism", "mosaic", "acculturation", theory of majority and minority groups, assimilatory intentions and ideas, multicultural lessons learned in various countries, in particular, in the USA and Russia. The author believes that this course teaches the students to compare existing theoretic concepts and political practices of multiculturalism in various countries; perform scientific analysis of multiculturalism policy, develop models of multicultural development of modern Ukraine, be tolerant, politically correct in their attitudes to cultural diversity in the society². This reception of multiculturalism in education cherishes the author's hope that "when the students discuss the policy of Ukrainian state oriented to inclusion of interests of different national and sociocultural groups, they will be able to respond correctly to the challenges of global and multicultural world"³. However, the experience proves that mere knowledge is not enough for multicultural education.

In-depth analysis into the contemporary US philosophy of education is conducted also by I. Radionova, a researcher from Kharkiv⁴. In her opinion, interpretational opportunities of US philosophy of education look different in the US, Western-European, Ukrainian and other contexts, in particular, where global outlook and methodological searches of critical pedagogics as responses to actual problems of modern multiculturalism are in question. The researcher believes that heuristic potential of critical pedagogics emerges and develops in the

conditions of complicate social life, strengthening its internal conflicts. The model solution to these conflicts as proposed by critical pedagogues, is noteworthy, since it simultaneously legitimizes the conflict and offers a constructive way to overcome it. I. Radionova also links the problem of multiculturalism to philosophical-pedagogical searches of feminism. In her opinion, the lessons learnt in the education by US feminism is a good example of complementary application of various conceptual structures in the coverage of multicultural problematics. At the same time, the author is talking about the difficulties to identify practicing teachers' world outlook with the feminist philosophy, launching of feminist ideas in school life, as well as complex relations between some multiculturally-oriented variations of feminism. For instance, the discourse of boy discrimination at schools gives rise to concern. These observations are especially important for Ukrainian education. Since both democratic and feminist traditions in Ukraine still only gather momentum.

The problems of theory and practices of multicultural education in the USA became the major subject of analysis in T. Hrytsenko's Ph.D thesis; she is also a graduate of the Fulbright academic program. She treats multiculturalism as the method to appreciate inherent value of any individual and his/her right of self-actualization. In this regard "multiculturalism as a concept and area of theory and practice oriented to the possibility of full incorporation in the society of one or another group united by specific collective interests, without losing own identity or limitation of rights, should turn into methodological basis of education in 21st century," – the author believes⁵. Therefore, she considers multicultural education today as a socio-political and educational model of interaction directing society's efforts towards establishing social justice and mutual understanding. The author believes these changes would facilitate the transformation of education into a new interactive environment, thus lending variety to par-

2. З. Гриценко, *Мультикультурний дискурс в американській філософії освіти* [в:] Американська освіта очима українських дослідників. Матеріали науково-практичної конференції. 22 грудня 2005 рік, Полтава 2005, с. 31.

3. Ibid.

4. І. Радіонова, *Сучасна американська філософія освіти та виховання: тематичні поля та парадигмально-концептуальні побудови*, ХДПУ, Харків 2000.

5. *Мультикультуралізм в освіті США: інтерпретації теоретичного а практичного досвіду. Методологічний семінар, "Філософія освіти/Philosophy of Education"*, Київ 2013, № 2, с.170, <http://www.philosophyeducation.com>

participation of young generation regardless of the sex, age, race, nationality or social standing, in various areas of life, turning knowledge into the instrument of social changes. That is why, multiculturalism is an unalienable part of common cultural, political and pedagogical philosophy environment in various countries, since equitable co-existence of numerous cultures, life styles and thinking in society is one of the indicators of a well-developed state. The author proves that the educational expertise of the US multiculturalism contains socio-cultural and communicative education potential unveiling for Ukraine the opportunities to ensure alternative ways of social perception and the actions challenging stereotypic, hierarchic social norms, and implementation of new methodological strategies in the national education.

Problematics of multiculturalism is broadly covered in the publications of scientific periodical "Philosophy of Education". This journal offers a regular column "Systems of education in multicultural environment". It is worth noting the round-table discussion dedicated to "Multiculturalism as theoretical and practical problems: landmarks for education" (2009) and methodological workshop "Multiculturalism in US education: interpretations of theoretical and practical experience" (2013) among interesting events organized by this periodical.

The round-table discussion⁶ addressed problems of multiculturalism's theoretical methodology and the implementation aspects of multicultural political projects, which shape a global context for the development of contemporary educational strategies. Special attention was paid to the analysis of the lessons learned by the US system of multicultural education, Ukrainian specifics of intercultural relations, difficulties in various European political practices as well as the search for philosophical grounds to underlie reasoning of emerging practical issues of multicultural development.

However, while the discussion at the round table held by "Philosophy of education" in 2009 focused on reasoning of the key ideas and concepts of multiculturalism, the methodological workshop in 2013⁷

gave point to the issues of critics and the challenges that multiculturalism faces. The following topics shaped contents of the workshop discussion: comparison and correlation of cultures, limits of acceptance of *Other's* culture, problem of tolerance as acceptance of the *Other*, dialogue gaining the shape of recognition policy. The participants mentioned that Ukraine has its own unique experience of multicultural society and own traditions of multicultural education. The warnings were voiced out to prevent transformation of multiculturalism into the fair of ethnic values and traditions. They accented on the need of just creative openness of Ukraine to "the *Other's* experience", in particular, experience of multicultural education. The most significant distinctive feature of multiculturalism is the mode of *sensitivity* to considerable cultural differences. The challenges of multiculturalism and its implementation require re-framing of the very theoretical model of human, primarily, in terms of anthropology of the edge oriented to shaping the borders of "human". The idea central to anthropological multiculturalism is an equitable dialogue of cultures as the basis for contemporary society and dialogueness as the general principle of co-existence of distinctions in the world of cultural diversity. The panelists emphasized that the civil society based on dialogue of deliberative democracy plasticizes not static, Goethe-like, but interactive and dynamic multiculturalism. It must be essential for multicultural education to form multidimensional responsibility for creation of global culture of peace within the limits of global cultural and institutional structures.

6. Мультикультуралізм як теоретична та практична проблема: орієнтири для освіти. Круглий стіл в редакції журналу, "Філософія освіти/Philosophy of Education", Київ 2009, № 2, с.184-225, [hppt://www.philosophyeducation.com](http://www.philosophyeducation.com)

7. Мультикультуралізм в освіті США: інтерпретації теоретичного а практичного досвіду. Методологічний семінар, "Філософія освіти/Philosophy of Education", Київ 2013, № 2, с.166-220, [hppt://www.philosophyeducation.com](http://www.philosophyeducation.com)

Deadlocks of multiculturalism and education

Criticism was expressed at the workshop with regard to the prospects of multiculturalism in education. The participants admitted that considerable expectations as to the multiculturalism efficiency has come short. The implementation of multiculturalism in practices demonstrates its utopian nature and inconsistency. For education in Ukraine the steps to implement multicultural policy efficiently are improvement of both liberal democratic regulations and mechanisms as well as diversification of modern tolerance and patience practices. Establishing various types of institutions enabling various cultural values and standards to prove efficiency of these types of society opens the door to multiculturalism. Multiculturalism in educational environment is not only the way of thinking, it is also *a behavior*. They (the patterns of behavior) become the models for society, thus assuming responsibility for the latter. Creating various types of civil society structures in education enables public dimension of this behavior. Therefore, multiculturalism in education means *critical research*, *civil institutionalization* of knowledge and *personal behavior* of teachers (academics) and students.

It is unlikely that the importance of tolerance, overcoming of cultural stereotypes and prejudice, and cultural sensitivity have ever been doubted. The concept of post-conventional person of the globalization era presents a human aspirations for mutual respect, recognition of the rights of others and justice. Multiculturalism finds its theoretical basis in the vision of humans as tolerant, fair and wise beings. However, as the history repeatedly demonstrated in the past, implementation of the concept in practices reveals its utopian nature and contradictions. Some European politicians' rhetoric of the crisis of multiculturalism are the proof of it. That is why research into practices of multiculturalism implementation becomes an important challenge facing contemporary philosophy. Multiculturalism in Europe, the USA and Ukraine demonstrates different cultural strategies. Therefore, it is baseless to see it as a unique and universal cultural practice.

It is worth recalling that the multiculturalism concept was first articulated in the context of the actions related to the inauguration of the University Centre for Human Values at the Princeton University in 1990-s. Multiculturalism is largely of the US origin. However, speaking of multiculturalism in the US universities, it is more of economic than of value nature. Ethnic diversity of the campuses is a characteristic of their rating success rather than efficiency of multiculturalism policy. However, it is the US society's extensive experience in overcoming various types of discrimination (racism, sexism, ageism, and homophobia) that enabled the success of multiculturalism there. Thanks to the vast experience, the US society has learnt to be patient and tolerant to people of different skin colors, sexes, sexual orientation, health, etc. It is characteristic that the US multiculturalism is clearly defined by the liberal democracy standards and institutions. It is, so to say, liberally oriented multiculturalism aimed at overcoming various types of intolerance.

The steps to efficient implementation of multicultural policy are both the improvement of liberal democratic standards and mechanisms and the diversification of social practices of tolerance and patience. Creation of various types of institutions, due to which various cultural values and standards may prove their efficiency in this type of society, makes multiculturalism possible. The objective of the above mentioned University Centre is to research various ethnic values in the aspect of *their capability to serve the cause of fair creation and existence of communities* in the era of global cultural interaction. Social potential of certain cultural value appears to be a criterion of multicultural legitimization.

It is worth noting that both public discussion about multiculturalism and its implementation in practices are important components of multiculturalism in a higher education. It is a university, Amy Gutmann mentioned, which aimed at promoting our individual and collective discourse of human values to its uttermost limits⁸. That's to say, to make cultural diversities not unique and special, but matching human unity as harmony.

8. Е. Гутман, *Вступ*, [в] Ч. Тейлор, *Мультикультуралізм і «політика визнання»*, Альтепрес, Київ 2004, с. 7.

Pre-modern connotations of multiculturalism

Making multiculturalism as cultivating of uniqueness and exclusiveness of national cultures along with their virtues, heroes, elite, history, etc. – the fair of ethnic values and customs– 1) aggravates the problem of cultural relativism and; 2) devaluates the notion of culture itself to *its pre-modern conception*. Since culture has been narrowed down to national dances, cuisine and costumes that is the things expressing it as personal and exclusive essence but not in a modern normative modes. The focus of

multiculturalism on ethnic distinctions as culturally exclusive ones leads it down to its dead ends as weakening of civil society, mechanisms of civil self-defense, self-control, self-analysis, self-criticism, etc. So, *multiculturalism may appear a strategy of the society's de-modernization*. It is no coincidence that the multiculturalism problems encourage reactivation of normative theories in contemporary social philosophy. Multiculturalism sometimes happens to get into debate with liberalism.

Hybridity as complement to multiculturalism

Protecting multiculturalism from de-modernization consists in its liberal bent. Recognition of personal right as unique and different is a fundamental liberal democracy foundation. Otherwise, multiculturalism becomes a tool to destroy the latter. The hybridity and cosmopolitanism concepts are offered as an alternative and complements to multiculturalism discourse. It is not by chance that the Statement of Transatlantic Council on Migration by Demetrious G. Papademetriou⁹ concerns the re-interpretation of national identity and emphasizes priority of economic factors; while focus on cultural specifics is not recommended.

This document concerns hybrid identity. Not multiculturalism, but hybridization manifests cul-

tural logic of globalization. The trends to interaction and mutual interference of various cultures are strengthened by networking, mobility, fluidity and plasticity of our time. Hybridity is a new and controversial notion in contemporary philosophy. Hybridization phenomenon reveals cultural logics of globalization. Its emergence is largely attributable to the problems of post-colonial and gender studies. Since the notion of hybridity belongs to globalization discourse, it loses its theoretic productivity beyond the limits of the same discourse. Hybridity as a complement to multiculturalism works in the context of the new paradigm changes in philosophy, in particular, strengthened its practical focus and orientation to specific context and localization of research.

Conclusions

The problem of multiculturalism is an important research area for the Ukrainian philosophy of education. Post-colonial and post-totalitarian consequences in the cultural policy contribute to the challenging nature of multiculturalism in Ukrainian context. The “classic” model of US- or European-style multiculturalism expressly demonstrates its dead locks in it. To overcome them, we need to realize pre-modern risks of multiculturalism, rethink philosophic-anthropological versions of a human, and admit hybridity as a contribution to multicul-

turalism in the era of globalization. Multiculturalism in education may become a productive practice as 1) critical reflection of cultural values with regard to defining their status as multicultural through identifying capacity of these values to maintain stability and harmony in various human communities; 2) legitimization of multicultural values via establishing civil institutions; 3) launching multicultural behavioral patterns where teachers and students serve socially important examples.

9. Demetrious G. Papademetriou. *Rethinking National Identity in the Age of Migration*, [in:] *The seventh plenary meeting of the Transatlantic Council on Migration*, Institute and MPI Europe 2012, p. 11.

Dr. Svitlana Hanaba, Associated Prof.
Kamyanets-Podilsky Ivan Ohienko National University, Ukraine
e-mail: sveta_ganaba@ukr.net



DIALOGUE WITH HISTORY: EXPERIENCE OF UKRAINIAN HISTORICAL EDUCATION RECONSIDERATION

Ukraine is at the very beginning of her way of state-building, which is difficult, full of contradictions and dangers. This process takes place in the context of global civilization shifts which cover all areas of human activity and show deep transformational changes in all spheres of public life. These changes determine the sociocultural and anthropological contours of society development. In conjunction with the achievements of scientific and technical process they make significant adjustments in living standards, possibilities of human working activity, speed of economical growth, cultural characteristics of society, causing unification of markets, cultures, political systems, etc. Generally speaking, globalization appears to be a multifaceted process that certifies the creation and development of interconnected structures and a new type of world community. However, the processes of unity, interdependence of social and cultural phenomena are accompanied by the cultural differentiation and disintegration. These trends are reflected in the spread of the regionalization and localization phenomena, accompanied by the intensification of ethnic, cultural, religious, economic regeneration and represent extraordinary contradictory development processes of a global world. At the same time on the background of unity and searching common or contiguous and interrelated processes the need to preserve unique and distinctive strongly increases.

This fact is especially significant for Ukrainian state-building processes. It should be also underlined that contradictions of global development increase in connection with the internal problems of Ukrainian society. Nowadays it is faced with political instability (which tends to escalate into state collapse), the underdevelopment of civil society institutions, social polarization (which is rapidly and steadily growing), economic deterioration, dependence on energy resources, significant ecosystem disruption, cultural degradation, etc. But the greatest danger for the Ukrainian society is the loss of its independence and territorial integrity in conditions of separatism and warfare manifestations in the East of Ukraine.

Only spiritually strong nation is able to demonstrate national pride of those who identify themselves with it and can overcome the difficulties and challenges which Ukrainian society is faced with. It can become strong fostering moral and philosophical values such as honor, dignity, ability to sacrifice, justice, patriotism, etc.

At the same time *mankurtism*¹ is one of the most important causes of misery and failure, which rich and generous Ukraine cannot overcome yet. It generates massive apathy, frustration and time-serving that ultimately threaten the integrity and statehood, the disappearance of Ukrainians as an ethnic group, the destruction of fertile Ukrainian lands, which can be saved only by nature-aligned ethnic group.

1. The notion was created by Chingiz Aitmatov, one of the most renowned Soviet and Kirghiz writers in his novel *A Day as Long as Centuries*. Mankurts were a mythical group of Kirghiz people who had been captured and turned into slaves and were forced to forget their pasts. Mankurtism is widely used as a synonym for way of russification in which non-Russian nationalities had been cut off from their historical memory as the result of conscious conspiracy by the Communist elite in the Soviet time.

It is necessary to underline, that the contemporary problems have deep historical roots. Centuries of statelessness were accompanied by a number of internal contradictions, mass repressions, genocide and famine of Ukrainian people. The result of this is not only the numerous human casualties but also destruction of national self-consciousness, destruction of the main features of Ukrainian ethnos: language, culture, historical memory, etc., everything that unites people in a single community. The number of generations learned to live and lived under the rule of other nations for many years, undermining their culture and spiritual heritage. As a result there was loss of continuity of generations, raising lack of initiative, mindlessness, stagnation, slavish idolatry and more. We are talking about the destruction of the Ukrainian people, not only physically, but also spiritually and mentally. Metastases of genocides, which Ukrainian people have undergone in 20th centuries, appear in the present. Ukrainian researcher I. Mahrytska analyzes the connection between the consequences of the famine of 1932-1933 and contemporary problems and tribulations of Ukrainian society. She points out that the famine mentally broke Ukrainian nation into separate groups, depriving a sense of national solidarity: "That's why Ukrainians will easily pay bribes for their illegal benefits and positions, not thinking about how many of their citizens, as a result, will not get them legally"².

According to Mahrytska's mind, to overcome this post-genocidal syndrome is not possible precisely obeying formulas of European States reforms. Traditional foreign grants do not play also a decisive role in this process. Struggle with the consequences of genocides that are the national tragedies is possible in conditions of learning the "common traumatic experience" by the citizens and searching exclusive ways and guidelines for further development. Searching for ways to overcome these and other hazards means to get a chance of becoming an independent country for Ukraine, that can solve problems of state and territorial unity of the country with numerous linguistic, religious, cultural differences, etc.³

Contemporary Ukrainian society is faced with the problems of its history in general. That's why their leveling predetermines that they occur again and again in various guises before society, causing all new threats and challenges in its further development. The history of mankind is a holistic formation. It is never entirely new, because obviously there are long-term conditions and structures that manage to withstand the pressure of changes, causing corresponding individual events and processes that are experienced by human at the time. German researcher Reinhart Koselleck (*Zeitschichten. Studien zur Historik*) in his concept of historical time pays attention to this fact. He confirms that "modernity can be the point of intersection in which the past becomes the future that is the point of intersection of three time dimensions, in which the present always disappears. Then this is an imaginary zero point on the imaginary axis of time. Human is always in the past, while the future exists in front of him"⁴. Thus, the present becomes an imaginary nothing, which certifies the identity of the person to the past and to the future. Therefore, the awareness of what is happening with society today and what might happen in the future is possible only with the realization of past experience. It is very important to seek for the historical experience to overcome the difficulties and dangers. It concerns the use of historical heritage in understanding the realities of the modern world, searching constructive ways, resolving contradictions, restore "sense of a single family", without all of that it is impossible to imagine a fully healthy Ukrainian nation. The experience and lessons of the past have to "treat" tormented identity (urgency to find out who we are, where we are, under the influence of what circumstances we are formed, and finally why we are who we are today), help to restore the lost system of moral coordinates, to follow and enhance democratic values and traditions, to enter as an equal member of the European community and so on. The events of the past acquire its value only in the context of modern demands. Reconstruction of the past is possible and necessary only in the interests of present and future.

2. Ирина Магрицкая, *Постгеноцидная Украина без грима и украшения*, www.pravda.com.ua/rus/inozmi/svoboda/2012/11/12/6977304/

3. Ibid.

4. Райнгард Козеллек, *Часові пласти. Дослідження з теорії історії* (пер. з нім.), Дух і Літера, Київ 2006, с. 274.

Achievements of the past should be seen as help in overcoming the destruction of the spirit. The history itself teaches the qualities that are needed for the Ukrainian society in the process of state-building. It appears to be not only a remembrance of the past, but also a rebirth and revival of the spirit in the Ukrainian community.

Understanding the sociocultural significance of past experience in solving current problems explains the increased interest in history as an academic discipline. Historical education not only provides knowledge about the experience of past generations, but also acts as “agent of the future”, because it forms the personal qualities of a person, affects the development of personal outlook, encourages the search for the meaning of our own existence. The task of historical education is to teach the youth to distinguish the essential from the inessential, to be able to identify the preconceived opinions and understand algorithms of certain important social transformations. Historical knowledge is the background and observation point, the intellectual perspective, without which individual actions are narrowed to technical skills.

The aim of article is to pay attention to the necessity of rethinking historical education depending on the needs and requests of the modern Ukrainian society. First of all, historical education needs to get rid of some stereotypes that interpret Ukrainian history as the story of the unfortunate people who constantly depend on and are influenced by someone's evil will. The stereotypes present Ukraine as a victim, which have such specific features as the absence of national dignity and ability to get up off its knees, a tendency to discord and fratricidal conflicts. According to Ukrainian famous poet Lina Kostenko, such views are fatal for the development of Ukrainian community. This approach, to her mind, teaches and develops an inferiority complex and provincialism, which creates generally not presentable image of Ukrainian history⁵. Besides the cultivation of the image of the grief-stricken Ukraine, its past does not allow solving a number of problems, but also becomes a starting point for them in future. The youth should positively

perceive their own history, growing up on the examples of heroic past and there are a lot of heroic stories in the Ukrainian history. The nation should look triumphantly and creatively, but not insignificant and disadvantaged. Only the right approach allows the youth to understand that they belong to a strong, original, talented, courageous and hardworking nation. In that case young generation finds out not only about the past, but also gets well known with the famous patriots of their homeland. We cannot join European community without reconsideration of our historical roots. We possess the rich cultural heritage that is a powerful potential for further development.

Of course, we are not talking about the refusal to explore the tragic pages of our history that caused mixed feelings in the society. On the contrary, learning them and understanding is necessary to ensure that future generations never feel victims or indifferent observers. All that tragic events that had happened in the past should warn humanity in the future. The history of genocides generates memory-sorrow. This memory finds the ability to empathize, in the case of the tragedy, to design the future through tolerant attitude to another culture, outlook and lifestyle finally. Paul Ricoeur in his work *Memory, History, Forgetting* advises to pull the instructive value out of the traumatic memories. This advice can be realized only by converting memory in the project. If traumatic syndrome refers to the past, the instructive value guides to the future. At the same time the cult of memory for the sake of memory eliminates not only vision of the future, but also the question of the moral sense⁶.

All those kind, valiant, heroic, evil, tragic or shameful events that had happened in Ukrainian history remained in the past. It should be different in the future. This approach opens perspectives for the future. Thus, the historical education plays preventive role eliminating the risks and threats for the development of society in the future. The lessons of the tragic past filled with suffering and loss should be a warning for the modern world in which, from time to time, intercultural, interethnic and interreligious relations are tangled. They are intended to prevent

5. Ліна Костенко, *Україна як жертва і чинник глобалізації катастроф*, [в:] Дві Русі (За загал. ред. Лариси Івшиної), Факт, Київ 2000, с.457.

6. See: Поль Рикёр, *Память, история, забвение* / пер. с франц., Изд. гуманитар. литературы, Москва 2004, с. 124.

the transformation of any cultural dividing lines to the “split lines”, on the contrary to nurture balanced, tolerant, friendly attitude to individual and group differences.

The core that orients to the world of multiplicity recognizes tolerance as new mode of interaction with other world, the one that is different from mine. Cultural interaction of different types of cultures is known with that when borrowing any value from other cultures, our own culture changes it to “ours” without losing its original identity. In that way culture is constantly in interaction with others, creating “own world”, seeking and presenting her identity. “Disappearance” of *Other* is dramatic for the own usual culture because it deprives the projection of future development. Single culture is not a static system that creates “own world” and locks it. It is a dynamic system that is constantly “looking for place” for their own identity, entering into relations with other cultures. Understanding and recognizing the cultural experience of the other culture as a productive and worthy will determine empathic unity of differences, represent the identity and cultural flavor of their own life, help to overcome the inferiority complex and restore the moral and spiritual coordinates, which were deformed in the totalitarian days. The study of historical education is entrusted with the task of forming the young generation’s capacity for mutual tolerance and empathy in understanding *Other*, nurturing spiritual flexibility and ability to compromise, the orientation of students to understand the life values and priorities that differ from usual for them, the recognition of social equality because all people are equally valuable. Dialogical understanding the past presents a history as dynamic and open process, as “consonance” of unique, self-sufficient, valuable cultural worlds and life practices.

In this sense history appears to be a factor of society consolidation but not as a tool of ideological confrontation in hands of politicians. Dialogue between past and present is multicultural by character; it discovers the ability to prevent those negative trends and consequences that many countries had faced with in cultural policy of co-action, national and ethnic relations. This dialogue is productive in

formation of pluralistic mentality in Ukrainian community, in searching and supporting its own identity. Historical education rethinks acquired experience in accordance with today’s reality and defines the contours of the future, with the aim to teach the youth how to navigate in the modern multicultural society. Its mission is to make young people vaccinated against a possible “clash of foreheads” between different cultural, ethnic and territorial communities, prevent military confrontation in the future.

Does contemporary national historical education use the intellectual and cultural resources that were offered in the experience of previous generations? Is it multicultural oriented in elucidation of events of the past and in understanding the contemporary realities? Content analysis of textbooks on Ukrainian history does not permit us to give the positive answer.

Content analysis was based on Dr. James A. Banks’ concept of multicultural dimensions in education which were structured on the following levels by Ukrainian researchers N. Goncharenko and N. Kushnariova:

1) “Individual contributions”: the material introduces stories of the contributions of minorities, the cultural events or achievements related to national minorities.

2) Additive approach: adding programs which introduce specific topics, sections, and concepts related to multiculturalism without changing the general structure.

3) Transformation approach: the structure of the course is modified so that pupils (students) can review all themes and concepts of the course under different cultural (ethnic) points of view and come to their own conclusions⁷.

Analysis of the teaching materials content presented in textbooks demonstrates the absence of multicultural, tolerant and unprejudiced review of past events. The structure of the learning materials does not represent any attempts to explain events and phenomena from the point of view of their alternativeness and multiperspectiveness that would allow the student to think independently and critically about historical events and phenomena, to

7. Надія Гончаренко, Марія Кушнарйова, *Школа іншування* [в:] “Критика” 2001, №4, с.23.

make their own, uninfluenced conclusions. Transformational approach, which aims to illustrate the dialogue of cultures in horizontal dimension of historical existence and dialogue of cultural epochs in vertical section, is missing in learning materials. A double standard remains typical: the same actions of “our” and “foreign” historical figures are estimated differently. In particular, in the textbook of R. Lyaha, N. Temirova nomadic people such as Cumans, Pechenegs, and hordes of Tatar Mongols were portrayed as cruel and irreconcilable enemies, conquerors. But the foreign policy of Prince Sviatoslav I of Kyiv⁸ is presented without “rapacious marking” although he had also seized the lands of other peoples. According to the authors of textbook, Prince “became famous primarily for his campaigns, in which he spent almost all his life”⁹. They write: “All of these had a great impact in strengthening of the Kievan Rus’ state and the development of economic relations because it has opened Volga trade route to the Eastern countries for merchants, contributed to the development of the Don region, Azov, Kuban. In particular, at the Taman Peninsula a Rus’ colony was appeared”¹⁰.

The textbook of H. Shvydko demonstrates the similar examples of non-critical, unified attitude to his own history, the formation of a stable image of the “evil enemy neighbor”. Describing the historical fate of the Transcarpathian Ukraine, the author places emphasis only on the aggressive plans of Hungary, without noticing the presence of Princes’ aggressive intentions of Galicia–Volhynia Principality: “Hungarian feudal lords seized the land of Carpathian Ukraine gradually...the aim of the Hungarian kings was Galicia, but the Galician Princes successfully resisted this desire, moreover, they attempted to rescue Transcarpathia. Prince Lev Danylovych¹¹ during his reign has managed to attach a part of

Transcarpathian Rus’ to the Principality of Galicia–Volhynia – from Wyshkove to Shariska zhupa with cities Mukacheve and Beregove”¹². The foreign craftsmen are also negatively characterized as dangerous competitors of Ukrainians and co-creators of urban culture at that time. H.Shvydko marks: “Ukrainian citizenship was experiencing hard times. Polish and German craftsmen of different specialties have appeared at Ukrainian cities; having a high level of professional training in major industrial centers of Germany and not finding jobs there they created new shops of various craft specialties here”¹³.

Special attention should be paid to the theme “Ukraine XV - XVI centuries in descriptions of foreigners”, the materials of which give interesting evidences and detailed descriptions of life and manners of Ukrainians, featured only as a hospitable, highly cultured, noble people¹⁴. The history of Ukraine tends to be presented only as the history of the Ukrainian people, but not as multinational and multicultural country. The textbooks made only short mentions about life and cultural achievements of ethnic communities and national minorities that had lived or continue to reside in the territory of Ukraine.

In the textbook of V. Vlasov the people which inhabited the Southern region of Ukraine (Serbs, Bulgarians and others) are quite briefly mentioned¹⁵. G. Lyakh and N. Temirova in their textbook write: “Volodymyr¹⁶ has completed the unification of the Eastern lands into a single state. Kievan Rus’ has become the largest state in Europe... It was inhabited mainly by Slavs. Non-Slavic people (Chud, Merya) and all who settled in the North-East were a small part of the population”¹⁷. Materials that are dedicated to the cultural development of Ukrainian lands in all textbooks of Ukrainian history is accompanied just by an illustration of the achievements of

8. Grand Prince of Kyiv (942-972). His decade-long reign over the Kievan Rus’ was marked by rapid expansion into the Volga River valley, the Pontic steppe, and the Balkans. By the end of his short life, Sviatoslav carved out for himself the largest state in Europe.

9. Роман Лях, Надія Темірова, *Історія України. З найдавніших часів до XV ст.*: Підруч. для 7 кл. серед. шк., Генеза, Київ 2000, с. 120.

10. Ibid, p. 121.

11. He was son of King Danylo of Galicia and reigned from 1264 to 1270. Prince made a lot for the cultural and economical development of the state, tried to expand its territories.

12. Ганна Швидько, *Історія України. XVI – XVIII століття*. Підруч. для 8 класу серед. шк., Генеза, Київ 1997, с.94.

13. Ibid, p.18.

14. Ibid, p.74.

15. Віталій Власов, *Історія України: Підручник для 8-го кл. загальноосвіт. навч. закл.* (За ред. Юрія Мицика), Генеза, Київ 2002, с. 78

16. Grand Prince of Kyiv, and ruler of Kyivan Rus’ from 980 to 1015. His reforms contributed largely to development of Kyivan Rus’.

17. Роман Лях, Надія Темірова, *Історія України. З найдавніших часів до XVст.*: Підруч. для 7 кл. серед. шк., Генеза, Київ 2000. с. 126.

Ukrainian nation, representatives of other cultures who lived and worked on the territory of Ukraine remained undiscovered by authors. Rather as an exception H. Shvydko in his textbook observes that “to Ukraine came to work well-educated foreigners who were Ukrainianized and made a great contribution to the development of Ukrainian culture. For example, Germans Benedict Herbest and Metropolitan Innokenty Gizel, Moldavian Petro Mohyla (founder of Kyiv and Mohyla Academy) and others”¹⁸.

The authors of the Ukrainian history textbook for the 7th grade V. Smolii, V. Stepankov emphasize: “Ukrainian culture developed on the bases of the previous traditions, acquiring achievements of Western civilizations, its openness and ability to borrow have become the foundation of internal dynamism, the key to progress in terms of stateless life”¹⁹. This textbook differs from other ones. Historians illustrate the multicultural heritage of past generations, using an additive approach. Materials that present political, social and economical life, cultural achievements, life practices of people which lived on Ukrainian territory, and made a lot for the creation of its historical and cultural heritage were included to the textbook. In particular, this is reflected in the topics “The formation of the Crimean Khanate and its relations with Ukraine”; “Ukrainian lands in the Grand Duchy of Moscow, Hungary and Moldavia”²⁰.

Content analysis of Ukrainian history textbooks has also demonstrated preservation of Soviet conceptual approaches in describing the past. Despite the fact that our textbooks are issued almost every year, they still have unreasoned wordings, factual errors and misinterpretations. Distortions of facts, false interpretations of events in order to fit into a certain ideological clichés are found on the pages of academic publications. A political component is still foreground, and determines a formation of the content and the selection of the factual material. However, consideration of the historical past mainly in the ideological and political categories does not allow to comprehend historical events holistically, and to free the historical past of its fake image. The reduction of truth to a particular modus, firstly, dis-

torts the content of historical knowledge because it “cuts off” everything that is outside of programmed reality; secondly, generates linearity and one-dimensionality in comprehension of historical events. Therefore, rethinking historical education can be implemented on the basis of the humanization of the content and methods of historical knowledge, harmonization of epistemological and axiological components of historical education. This approach will facilitate the understanding a “spirit of the era”, the need to take into account the priorities and values of everyone (individuals, groups, nations). Individuals should feel themselves as another person in another time. Therefore, the historical process is discovered not from outside, through the application of scientific categories and schemes, but from inside, through human, through the penetration of the sensual world of historic epoch and everyday life. The history of the individual families, family lore and traditions plays an important role in discovering the historical past. Honoring family memory allows more fully and objectively illuminates the sociocultural image of Ukrainian society, and determines the guiding points for overcoming its problems.

The ability to think critically about historical facts and to give them own assessment is relevant in overcoming the false image of historical education. The ability of critical rethinking the past will transform the students from consumers of information resources who are conformable to manipulation to personalities who can knowingly defend their own positions. Rethinking the past critically is the ability to perceive a certain historical situation from different points of view. The formation of critical thinking habits by means of historical education is of great importance. The relevance of historical knowledge is in the human perpetuation in his national and cultural traditions that should become the spiritual source of the present and future development. Past has a strong potential to perform in both constructive and destructive roles. History can be a subject of disputes, and the subject of philosophical and cultural reflections about the mutual influences of cultural heritage. Overall, the experience of the past

18. Ганна Швидько, *Історія України. XVI – XVIII століття*: Підруч. для 8 кл. серед. шк., Генеза, Київ 1997, с.109.

19. Валерій Смолій, Валерій Степанков, *Історія України*: Підруч. для 7 кл. загальноосвіт. навч. закл., Генеза, Київ 2007, с. 193 – 194.

20. Ibid., p. 224.

is the most important source of moral atmosphere restoration, nation spiritual uplift, the key to the formation of a new psychological climate in society, solving a number of internal problems, etc. Historical past will also facilitate the development of planetary dialogue construction. In these conditions, the integration processes are understood not only as the

mechanism of civilization functioning, but also as a principle of culture. Self-sufficiency and openness of productive, equal dialogue with other cultures, a dynamic synthesis of all its components in a multi-dimensional internal hierarchy will be able to ensure the viability of every national culture.



Dr. Lesya Panchenko, Associated Prof.
Institute of Higher Education
National Academy of Pedagogical Sciences of Ukraine, Kyiv
e-mail: Lepan@ukr.net



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

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.

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.

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 poliparadigmal 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-*

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.

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

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.

Dr. Dmytro Shevchuk, Associated Prof.
National University of Ostroh Academy, Ostroh
e-mail: dmytro.shevchuk@oa.edu.ua



THE MAIN ASPECTS OF CONTEMPORARY EDUCATIONAL POLICY: A PHILOSOPHICAL APPROACH

Introduction

The educational policy is an important problem of social philosophy that refers to many other problems with methodology of analysis, organizational principles and functioning of educational systems. Methodological problems focus our attention to the definition of “educational policy” and possibilities of philosophical analysis of education, results of which could be realized in practice. The problems of organization and functioning of educational systems are staying actual in the context of modern condition and changes of educational practice.

The philosophical reflections on the educational policy are particularly relevant for post-communist countries that are experiencing a kind of crisis of education. This crisis is manifested by a number of contradictions. On the one hand, we are witnessing awareness of the need for openness, pluralism, and transformation the education into an important social component of statehood, increasing the state role in the world, and development of social capital. On the other hand, there is a kind of “hang” of innovations and implementations of educational reforms through the use of inefficient and formal approaches to the formation of educational policies. As a result, education focuses on the reproduction of the social system with all its social and political pathologies, and not for its transformation and change. The deeper causes of the political importance of education are necessary to add. If we want to explain these problems, it should be mentioned Hannah Arendt’s reflection on the crisis of education in America. She

states that education acquires political significance when a society establishes the idea of a new order. In European countries with established political traditions that are recognized and respected, especially by the older generation, to realize the political potential of education is not so easy. Often those who have such an intention will have to establish a version of tyranny, displacing the carriers of old value systems from the political order. There is a political paradox. On the one hand, those who are trying to establish political order through education, avoid coercion and violence. But, from the other hand, sooner or later they will come to, as Hannah Arendt writes, “Platonic terrible conclusion” about the need for removal of old people¹. In the United States, which, according to Hannah Arendt, is a country of immigrants, education is not only the education of children but also their parents. This situation generates the feeling, according to which the new order applies to all and you must forget about the old order. However, in reality, we are dealing only with a illusory pathos of new. Such illusion can be found in post-communist societies, manifested in the discourse of “democratization”, “modernization” etc. Illusory opportunities to transform education into a political tool are complemented by the establishment of a new uncritical perception of modern theories and methods in the field of pedagogy. Therefore, one of the objectives of social and philosophical analysis of the problems of education is a reflection of the situation in the education sector that is evident in the conditions of the

1. Х. Арендт, *Між минулим і майбутнім*, Дух і літера, Київ 2002, с. 185.

social and political transformation. We also need to explain the possibilities of using foreign experience of educational policy formation and implementation. Philosophical analysis of education policy focuses primarily on three major issues, namely: the essence of educational policy (education and politics are defined as important functional subsystems of society, because educational policy trying to determine through their interaction, which is designed to further the common good and effective functioning

of the social system); methodological principles of educational policy (attempt to demonstrate the interdisciplinary analysis); practical aspects (definition of tools to develop and implement educational policy). We also need to add the attempts to conceive of educational policy in terms of its emancipative ability. It is connected to the problem of humanization of political world. Educational policy can become effective emancipative project that is able to specify ways to achieve this.

The main approaches to the study of educational policy

The most developed approaches to the study of educational policy, represented in contemporary Ukrainian social philosophy, are as follows:

Approach, based on discourse analysis. It includes discourse analysis and policy discourse analysis. This approach was developed and applied to educational policy in the work of V. Andrushchenko and V. Saveliev *Education Policy (review agenda)*. Educational institutions are regarded as “complex platforms” that were formed through discourse. Accordingly, critical discourse analysis, based on the experience of post-structuralism, realizes the deconstruction of discourses, analysis of language and rhetorical structures, in order to track the educational practices that occur in different policy areas². This approach also has special importance for the formation of interdisciplinary direction, which the authors outline as education policy study and education policy analysis.

Sociocultural and socio-historical approach to understanding educational policy. It is presented in works of V. Galpieri³. The essence of this approach is defined by the unity of three components: the individual, society and culture. Education policy in this study is defined as “... the field of relations between different social groups, individuals over the use of government institutions to implement their interests and needs in one of the most important areas of public life – education”⁴. This definition refers to government institutions that are not quite appropriate for modernity. Obviously, it is associated with

the author’s focusing on state educational policy, the analysis of which is devoted a significant part of the study. In my opinion,

educational policy in a modern (or even post-modern) societies should be based on the understanding of power as a strategy that permeates all social relations. It is the concept of microphysics of power as it presented in the writings of Michel Foucault. This concept, in particular, rejects the premise of power localization, according to which it belongs only to state authorities. The term “power institutions” refers to the understanding of power as an entity of institutions. Although the current state of the political world shows that power appears rather as strategy (or technology) which determines the order of system to which all social and political institutions (including the state) involved. Besides these two approaches of educational policy analysis it could make sense using **interpretive analysis of the political world**. The primary importance of this analysis is related to the consolidation of the concepts for research and educational activity. I assume that educational policy is an important tool for strengthening the system senses that motivate political practices and promote the formation of effective political institutions. Moreover, thanks to an educational setting the educational policy is a precondition for relations in the political world, which included rational motives and interests. Traditional dimensions of education related to the reproduction of social and cultural systems, provide a neces-

2. В. П. Андрущенко, В. Л. Савельєв, *Освітня політика (огляд порядку денного)*, “МП Леся”, Київ 2010, с. 9-10.

3. See: В. О. Гальперіна, *Освітня політика в трансформаційному суспільстві: соціально-філософський аналіз*. Автореф. дис. на здобуття наукового ступеня канд. філософ. наук, Київ 2003, 19 с.

4. Ibid., p. 10.

sary part of education to attract individuals to the common good. Naturally, we come to the problem of political “neutrality” of educational policy: is it possible to form such an educational practice that

The politics of education

For the study of educational policy it is important the distinction between “polity”, “politics” and “policy”. A lot of publications are dedicated to emphasizing this problem. For example, relying on already existing achievements of social philosophy, philosophy of education and political theory and studying the principles of educational policy, V. Galpieri defines “politics” as a form (*polity*), activities (*politics*) and content (*policy*)⁵. Recognizing the feasibility of such distinction and seeking the way to understand the educational policy essence, I should like to present it as a series of politics. Actualization and features of these politics are connected to the principles corresponding to the present. Among them I highlight and analyze the following politics.

The first one is *politics of subjection*. Perhaps, it is the most important aspect of education policy, because “to be subject” can be considered as a kind of meta-narrative of pedagogy and education. Referring to the politics of subjection, there is reason to give a definition of educational policy, educational policy – a policy of distribution of knowledge, values and meanings, which aims to adaptation, enculturation, or the emancipation of the subject. Accordingly, the educational process is an event the dominant possibility of which is formation and manifestation of subject. Education is seen as “modern” project each time. However, the question arises: what subject? Or even rather “subject” in what sense? These issues are particularly important in times of “death of the subject”, “fluid”, “mosaic” or even “modular” identities. The end of the twentieth century is characterized by proclamation of the need to replace the prospects of subjectivity by the intersubjectivity perspective. It is also evident the “blurring” of subjectivity by statements of anonymous social and political structures. We can even state that at this time there is move away from anthropocentrism,

would be ideologically neutral, which seemingly corresponds to the ideal of secular, postnational (or multicultural in some sense of the term) state?

which presents the kind of post-anthropological decentralized subject.

In the context of an educational policy of subjection the human arises as person who understands the meaning of his actions and can act rationally. In other words, we can state that subject has willingness and ability to participate in politics as creation, recognition and promotion of common meanings to support the public good. This subject is generated in a special way. V. Gerasimov writes: “The subject is not what is given from the beginning. We can say that the subject appears as a result of certain events (Badiou), including his own actions (Tou-raine, Foucault): self-discovery, break with social order, gathering himself”⁶. However, the creation of the subject can be made in two ways: 1) by the police practice of subjection (it integrates the human into political system of status quo and forms the non-genuine manifestation of subject that allows to control his actions); 2) educational politics of subjection (formation of human capabilities and broadcasting of knowledge, which will allow for people to realize their importance and opportunities in the context of individual self-fulfillment and the common aspirations of the good). The police practice of subjection forms the total disciplinarity which is opposite to free manifestation of political senses. Therefore, the term “politics” should be taken with a particular specification and an indication of the convention refers to the phenomenon. I write about the police in the sense as it was understood by Jacques Rancière⁷, when he says that police is structuring space and time. Police is opposed to the political structuring and not focused on the search for alternatives and new opportunities. In the extreme expression the police practice of subjection degenerates into a totalitarian practices of de-subjection.

5. Ibid.

6. *Политики субъективации в университете: образовательное событие*, Изд. центр БГУ, Минск 2008, с. 17.

7. J. Rancière, *On the Shores of Politics*, Verso, New York 1995, 107 p.

Educational policy, focused on the formation of the subject and its essential potential and opportunity, is lead to becoming the emancipated person. Of course, if education focuses only on enculturation, the socialization of the individual and broadcast knowledge, it can take the form of establishing disciplinarity. In this case, the person has to learn specific set of qualifications and knowledge in order to become a good specialist and effectively perform its function. But education can be also the human interaction with others, which leads to creation himself as subject. From the position of subject education becomes “care of the Self”. I use this concept of Foucault’s philosophy, because thanks to it is possible to formulate an act of subject formation through pedagogical impact. In the course of lectures *Hermeneutics of the subject* Foucault refers to antiquity and notes that “care of the Self” can only be with teacher. He writes that teacher is a person who cares about how his student cares of himself, and who loves his student in a way to take care of his care of himself. Teacher has selfless love for students and he gives them an example of care about the self as a subject⁸. Educational interaction between student and his teacher starts the process of enlightenment and transformation that reaches subjectivity and thus forms the subject.

The second politics is *politics of sense*. The world of “post-” (postmodern, post-ideology, post-science, post-politics...) is characterized by nihilism that leads to the end of sense. Therefore, an important principle of educational policy must be searching and transfer of sense. To explain what was going on, I want to draw attention to the definition of education as a transmission of value. In society the social values (which can more broadly be seen as social significance of ideas and things) are transmitted and spread through education. They provide continuity and stability of sociocultural system. This definition actualizes the reflection on the changes required by contemporary education. These changes point to an-

other essence of education, instead of transmission importance they are targeting to sense. The value that is often derived from the instrumental value, is only one aspect of sense. Focusing only on the value is associated with instrumental rationality, and education outcomes are defined as “competency”, which are suitable for a particular activity.

The third is *politics of knowledge*. It caused by the change of mode of existence of knowledge in modern culture. J.-F. Lyotard paid attention to this change in his famous report, which was published under the title *The Postmodern Condition*⁹. The “end of metanarratives”, which is analyzed in Lyotard’s report, causes the phenomenon of technological production of knowledge. Also in this situation the knowledge receives technological meaning. We live in society, which encourages overproduction of knowledge. As a result, we get the selection of immaterial values as fundamental values in culture. For example, Polish scholar B. Gofron writes that cognitive society based on the division of knowledge and cognitive phenomena caused by interpersonal relationships without boundaries. It became possible thanks to globalization and spreading the immaterial values¹⁰. Also we can see establishing a kind of ideology of “knowledge society”, in which the attempts to describe the nature of modern society are visible. As it is stated in the UNESCO report, the knowledge society gives the opportunity to discover, develop, convert, distribute information to obtain and use the knowledge needed for human development¹¹. Acquiring a global nature, this new dimension of community is directed to perform functions of humanizing globalization, which betrays its ideological aspect. Based on the last statement we have reason to talk about policy, which is focused on ensuring “human development”, “empowerment”, “ensure the effective fight against poverty”: “Political, economic and social dynamics that supports the flourishing knowledge society, demonstrates the inextricable link that unites the struggle against poverty and

8. М. Фуко, *Герменевтика субъекта. Курс лекций, прочитанных в Коллеж де Франсе 1981-1982 учебном году*, Наука, Санкт-Петербург 2007, с. 75.

9. See: J.-F. Lyotard, *The Postmodern Condition: A Report on Knowledge*, University of Minnesota Press, Minneapolis 1984, 110 p.

10. Б. Гофрон, *Головні пріоритети освітньої політики XXI ст.*, “Філософія освіти/Philosophy of Education”, Київ 2006, № 1(3), с. 174, <http://www.philosophyeducation.com>

11. *К обществу знания. Всемирный доклад ЮНЕСКО*, Изд. ЮНЕСКО, Париж 2005, с. 29.

the protection and promotion of civil and political freedoms”¹². Since education is directly related to knowledge institutions that are able to form and maintain modes of knowledge, it must find a place in the policy aimed at the development of “society of knowledge”. However, educational policy should avoid excessive indoctrination and technologizing. It should provide a reflexive and critical dimension of politics of knowledge.

The forth is *politics of institutions*. It is associated with ensuring transparency of educational institutions, openness of educational policy that allows access to its formation and implementation of all participants in the educational process. In addition, the current sociocultural situation requires to take into account the dynamics of institutions and readiness to respond adequately to the challenges. Of course, the previous observation should not be treated as an final in itself. Educational institutions must find harmony between its traditional identity, which is built on the basis of constant values formed for many generations and recognized in this society, and the extraordinary intensity of social, economic and cultural processes that caused liquid modern.

Thus, politics of institutions, as part of educational politics, have to pay attention to the functional capacity of the institutions related to education. This issue refers, for example, to discussions about the quality of education. It appears particularly acute for today’s Ukraine. The Ukrainian education shows a kind of “vicious circle” which is concerns the inefficiency functioning of educational institutions: “The rulers and teachers every year complain of lack of funds for education, but

at the same time they continue to implement costly educational programs that are not safe reliable mechanisms for compensation money allocated to education”¹³.

Educational policy in higher education should be focused on the formation of academic culture. Educational institutions are public spaces. That is why they rely hope associated with finding a new spirit of community.

The fifth is *politics of equality*. It is associated with the problem of understanding the experience of marginalization and exploitation of certain groups of individuals in contemporary societies. Contemporary educational institution should be the space where manifestations of diversity that reveals different ways of living are possible. Politics of equality is aimed at finding ways of ensuring equality and justice for obtaining access to education. Models of politics of equality include: a) paying attention to social differences, their nature and origin (eg, neoliberalism provides that social differences are natural, and equality of access to education should be primarily provided through access to educational institutions and services); b) define the equal “starting position” for all members of society; c) outlining the principles of equitable distribution of educational benefits; d) identification of opportunities for targeted actions aimed at reducing inequalities and injustice in access to knowledge and education. Depending on the characteristics of understanding of these issues in contemporary social and political philosophy and the development of programs of educational policy we can produce different strategies for realization of politics of equality.

Educational policy and reformatting of public space

Educational policy, focused on a special kind of activity (according to H. Giroux, it’s called “educational activity”), should be directed to reformatting the public space. Actually it is perceived as a way of political change and emancipation. This may be even the creation of alternative public sphere that acts as an ideal of social life and the basis of the democratic project. Finally, we can see that the resistance move-

ments to authoritarian regimes that have recently occurred (eg, “Occupy Wall Street”, “Occupy Gezi”, “Euromaidan”), naturally gave rise to educational projects (for “Open University Maidan” in Kyiv in early 2014). The idea of alternatives is the result of everyday experience of sociality, arising from new cultural communications and interactions. Of course, this raises the question of how this idea can be real-

12. Ibid., p. 30

13. З. Самчук, *Світоглядні аспекти освітньої навігації в умовах сучасного суспільного простору*, “Філософія освіти/Philosophy of Education”, Київ 2005, № 2, с. 105, <http://www.philosophyeducation.com>

ized and become the stable social and political institutions. Z. Bauman said that “people admired streets hoping to find an alternative society. And still only found ways to get rid of the existing society; or more precisely, eliminate one of the features of the society in which scattered instantly directed their resentment - resentment, irritation, anger and rage”¹⁴. However, analyzing the generation of alternative ideas, I note that due to it emerging relationship between private and public, which causes sensitivity to the political problems of society, manifested in the horizon of everyday practice. H. Giroux, defining the purpose of radical pedagogy in the similar way, emphasizes that its achievement involves a combination of what is personal and what is political, so as to understand how does the power reproduce itself and how is it implemented into everyday’s communication¹⁵. Educational activity is not only training, but also acquiring social and political experience, and the use and dissemination of scientific and expert knowledge, which contributes to competence. In general, we can talk about the creation of a network of engagement in cases that are significant in social terms.

Along with well-known projects as the pedagogy of the oppressed (P. Freire), the transformative learning (J. Mezirow), critical pedagogy (H. Giroux), antipedagogy (I. Illich), feminist critical pedagogy (C. Luke, J. Gore) it is possible to release the emancipation on the basis of Jean-Joseph Jacotot’s universal method. In contemporary philosophy of education this method is updated by French political philosopher Jacques Rancière. It is important to say that this method of learning has anthropological implications. It is based on understanding the human will, which obeys the mind. I should notice that there is no reason higher or lower. As J. Rancière writes that pedagogical myth divides the world in two ones. More precisely, it divides the reason in two ones. Pedagogical myth argues that there are two kinds of intelligence: lower and higher. The first randomly captures the feeling, assimilates, interprets and repeats empirically in a close circle of habits and needs. The second reason knowing things with reasoning, it is served

by the method ‘from simple to complex, from parts to the whole’. It allows the teacher to transfer knowledge to adapt it to the student’s intellectual abilities and verify that the student is well understood that studied¹⁶. The new method relies on training the reason and will. “Will is myself, my soul, my strength, ability. I feel this will, it is me, it is myself”, as Jean-Joseph Jacotot wrote in his works. We perceive the importance of knowledge, depending on whether the will increases force of the reason. In some sense it is a rethinking of Cartesian anthropology of *cogito*, because “... instead of thinking subject who knows himself only freed from any senses and any bodies, we are thinking of a new entity, conscious of itself through action that it performs on himself and other bodies”¹⁷.

Emancipation is the ability to create the identity by our own effort, and not passively accept the identification created by the models, which are thrown by society. The universal education has emancipative potential because it opens up huge possibilities for changing society. The universal method of learning has task to raise those who consider themselves intellectually lower, give them leave the swamp in which they are stuck: it’s a swamp of ignorance and disrespect themselves as rational being. We must emancipate people and inspire them to emancipate the others¹⁸. We need to realize this task because the social world is often a world in which the fate of individuals could be distorted. As a result, people dissolves in anonymous *das Man* (if to recall the definition of unreal existence in the philosophy of Martin Heidegger). J. Rancière gives rather sharp characteristics for society: a world of madness, fallen activities which are obsessed by passion of inequality. In the social world we meet with comparisons that create inequality. These inequalities tend to get almost natural status or social axioms. The learning through explanations can be often used as means of such natural status and social axiom of inequality. It initially establishes that the teacher is smarter than student. Drawing attention to the ubiquity compare one person to another, J. Rancière says that this is the

14. З. Бауман, Л. Донскіс, *Моральна сліпота. Втрата чутливості у плинній модерності*, Дух і літера, Київ 2014, с. 143.

15. H., Giroux, L. Witkowski, *Edukacja i sfera publiczna. Idee i doświadczenia pedagogiki radykalnej*, Impuls, Kraków 2010, s. 143.

16. Ж. Рансьєр, *Учитель-незнайко. П'ять уроків із розкриття розуму*, Ніка-центр, Київ 2013, с. 23.

17. Ibid., p. 72.

18. Ibid., p. 121.

result of irrational elements that codifying by institutions. In this situation the mission of universal education gets sense. It can be a background for creation of equal community.

Based on the given thesis about universal method, we can affirm that education is similar to freedom: it is not given, but rather acquired. J. Rancière warns that we should not expect that society will introduce a universal method in schools and universities. Perhaps one of the “progressive” educators try to do use the universal method at present public school, but as a result we get only the manipulation of the concepts of “universal method”, “intellectual emancipation” etc. Such implementation of universal method can update the principles of inequality: the new division will include those who have a diplo-

ma acquired the old method, and those, who educated through universal education.

Particular politics, shown in the present article, demonstrate the context, in which is formed and implemented the general educational politics as an integrity of form, operation and meaning. The philosophical reflection on these politics gives a possibility to understand their essence, and thus opens the possibility of conceptual “construct”. It will demonstrate education as one of the measurements implementation of cultural policy that have social (following the common good), anthropological (human approval as a free entity, capable of self-development and realization of the self) and moral (overcoming the “moral blindness”, as outlined by Z. Bauman) consequences.



Dr. Lyudmyla Gorbunova, Associated Prof.
 Institute of Higher Education
 National Academy of Pedagogical Sciences of Ukraine, Kyiv
 e-mail: lugor2048@gmail.com



TRANSCULTURAL EDUCATIONAL STRATEGIES: NETWORKS, IDENTITY, COMPETENCE

The purpose of the article is to substantiate the relevance of transculturalism concept for understanding and designing the new strategies for education in the context of the global society development and defining its tasks as arranging educational networks, the formation of identity and transcultural competences.

The current stage of the development of national societies is characterized by internationalization of relations, interconnections of cultures, the emergence of transnational networks that sprout like rhizomes over the barriers of political, national, cultural, ethnic and other localities. Global mainstream is objectively and subjectively aimed at forming a "global society" (Castells), with its transnational identities, global citizenship and cosmopolitan humanism as desirable scenario of the common future of humanity. Information and communication revolution creates conditions for widespread "border crossing", the transgression beyond the barriers of paradigms, rationalities, social and cultural integrity; a transversal thinking is taking shape, aimed at creating "bridges" and transitions between differences, connecting, but not reducing them to a common¹.

In this context, the issue of creating such a global educational space in which the interests of the individual, national needs of countries could be implemented in the most effective way, and joint search for transnational solutions to the problems of vital importance to human civilization as a whole can come

to life, is becoming more and more topical. Traditional education in Ukraine based on outdated notions of national culture and person self-identification is becoming increasingly divorced from real life. There is a need for alternative educational strategy, which would be aimed at turning it into a means of social and personal transformation in order to build a fair and free world of global society. This creates a powerful socio-cultural educational challenge and encourages finding ways to mutual understanding through a new vision of culture. On which cultural concept should we base in the process of transformation of the content and meaning of education in transitional societies, to which Ukraine belongs?

It should be emphasized that the cultural concepts are not only descriptive, but also operational ones. Our understanding of culture is an active factor in our cultural life. In this sense, the "reality" of culture to a great extent is a consequence of our cultural concepts. We should always be aware of the responsibility that we take as scholars and teachers: we have to use the concepts that are not only descriptively adequate, but regulatory acceptable, and which pragmatically form the desired horizons of the future. Relevance of certain cultural concepts in the context of globalization manifests itself in the view of the effectiveness of our experience of intercultural interaction, and its rationale is the subject of the scientific discourse, which also contains the discussions of such problems on the pages of journal "Philosophy of Education"².

1. L.Gorbunova, *Thinking in the world of plurality: project of transversal reason by W.Welsch*, "Філософія освіти /Philosophy of Education", Kyiv 2012, N.1-2 (11), p. 92-110; L. Gorbunova, *Transversality as a modern intellectual strategy*, "Moldoscopie" (Probleme de analiza politica), N.1 (LX), Chisinau 2013, p. 7-15.

2. L.Gorbunova, T.Grytsenko, O.Gomilko, et al. *Multicultural Education: American Experience and Its Interpretation in Ukrainian Context*, "Філософія освіти/Philosophy of Education", Kyiv 2013, N.2 (13), p.166-220. <http://www.philosopheducation.com>

The traditional concept of single cultures, developed during the Age of Enlightenment in the late 18th century by Herder, was established under the influence of social changes and was related rather to the national structure of society than to individual determination. Culture was interpreted as a mirror to human groups as well as a criterion for their differentiation and segregation. Culture was seen as an expression of the singularity of nations, their inner value, based on the “soul of the people,” as Herder wrote. Welsch describes this concept by three elements: (1) social homogenization, (2) ethnic consolidation, (3) intercultural delimitation. This meant that “the traditional concept of culture is the concept of internal homogenization and foreign separation at the same time”³.

This concept of culture as “popular” easily became the foundation of nationalist cultures and their mutual separation. Culture united certain people in order to separate them from the others. The definition of what should be considered as “we,” and that as “other” was sham and marginalized. The nations emerged as imaginary communities; and the act of imagination was used on the basis of tradition rethinking. This is what can be called a nationalist tradition of culture. Although the concept of a uniform culture still exists as a political tool to impose collective consciousness and social integrity in an ethnically and culturally different societies, it becomes apparent that it is not valid in the socio-philosophical analysis. Its discrepancy lies in the fact that it views culture as a tool of unilateral assimilation, which means the destruction of cultural and ethnic diversity under the motive of homogenization. In addition, the assimilation is often associated with internal and external segregation of the communities and is a constant cause of social and political confrontation.

Social and cultural isolation works only temporarily and under certain conditions. The history of contemporary society has demonstrated that every society and every culture developed only because of their constant and growing interlacement with the “others”. Unity through diversity means that any

contemporary society is able to establish useful and effective relations with other cultures. This fact is reflected in such concepts as acculturation, interculturality and multiculturalism. Yet they do not solve the problems created by the concept of a single culture.

It is well known that acculturation is a process of integration of cultural elements that are alien to any given culture. This process often occurs spontaneously and is powered by the benefit that alien cultural elements may have in their own cultural development or learning process in general. People take cultural elements from “others” because they enrich their own cultural and personal experience. But in many cases acculturation is a consequence of the imposition of culture, cultural manipulation of power relations, as can be seen in colonialism or ethnocentrism.

The concept of interculturality refers to such situations and displays such cultural actions which seek to establish institutionalized bi-national relations between different national cultures. Examples include fairs, festivals, cultural events, sports, art events, educational programs etc. Their goal is to find “the ways in which these cultures could recognize and understand each other and share with each other”⁴. However the interculturality contains latent conflict between national cultures. Its disadvantage is that it entails continued prerequisite of the traditional concept of culture. It still proceeds from a conception of cultures as islands or spheres. The classic conception of culture with its separatist character of cultures creates the secondary problem of a structural inability to communicate between these cultures. Therefore this problem can, of course, not be solved on the basis of this very conception. The recommendations of interculturality, albeit well-meant, are fruitless. The concept does not get to the root of the problem. According to Welsh, it remains cosmetic.

The concept of multiculturalism is very similar to the interculturality. This is evident in the works of J. Banks, C. Grant, S. Nieto, C. Sleeter, D. Bernal, S. May, P. McLaren, P. Bode, G. Gay and others. Mul-

3. W.Welsch, *Transculturality - the Puzzling Form of Cultures Today*, [in:] *Spaces of Culture: City, Nation, World*, ed. by Mike Featherstone and Scott Lash, Sage, London 1999, p. 195.

4. W.Welsch, *Transculturality - the Puzzling Form of Cultures Today*, [in:] *Spaces of Culture: City, Nation, World*, ed. by Mike Featherstone and Scott Lash, Sage, London 1999, p. 196.

ticulturalism aims to show the relationship with different cultures living together in a society. It contains the idea that the only homogeneous cultures are seen as micro-national units within the national system of the society, i.e. in this case, the traditional concept of culture as an isolated autonomous integrity is dominant. Multicultural societies on the basis of this construct are a combination of national / ethnic units which want to coexist, including segregation and ghettoization.

Postmodern societies tend to be multicultural due to the facts of migration, communication and education, but they maintain the germ of cultural, social and even political division as far as cultural

Transculturalism

To reach a new level of understanding of intercultural relations, it is necessary to clarify the basic concept of "culture", relevant in today's context of cultural dynamics and speed of globalization weaves and mixes. In our view, the concept of culture that was developed in the framework of "*Cultural Studies*" Birmingham Research Centre for Contemporary Culture (The Centre for Contemporary Cultural Studies) (R. Johnson, R. Hoggart, E. Thompson, R. Williams, S. Hall, T. Bennett) is promising in terms of implications in educational theory and practice. Cultural Studies are based on the notion that the modern world is a total multiplicity - class, racial, ethnic and cultural. The idea of culture as unified, coherent and homogenous changed its understanding as a set of multiple, private, historically and socially constructed cultures. These cultures are interpreted as a part of Cultural Studies not as a way of life in general, but as a variety of ways of life. In this sense culture is primarily a designed social phenomenon, not the "amount of aesthetic ideals of beauty" and not the "voice of reason", which penetrates the boundaries of time and the nation and speaks for the hypothetical universal person. These are the diversities of ways of life, value creation processes, and complexes of practices which form the identity of subject, class, race and gender.

segregation is maintained as the consequence of an essentialist interpretation of cultural differences. As we can see, interculturality and multiculturalism are only reactive concepts of cultural change within a world shaped by the idea of a separated, monolithic and isomorphic national culture. But today's global reality points less to separation than toward exchange and interaction. Today's cultural dynamics no longer expresses social and national separation; they rather indicate the necessity to rebuild our social systems in accordance to the global impact of culture as a determining element of human evolution, as Gerhard Steingress says⁵.

Culture is defined as an agency of ordinary people for the perception and production of cultural meanings that are social constructs and are historically volatile and fluid. Culture is communicative by its definition; it is a mode of its existence that involves various forms of symbolic exchange: from unions to the phenomenon of mass communication. Especially the idea of its formation, historicity, contextuality, correlation and interdependence of all institutions and processes is emphasized. That culture in the paradigm of Cultural Studies is total; it interconnects with all social practices and activities. It is the place of manifestation of social differences and the struggle for ideological priorities. It is conceived as a process, as "praxis", as something mobile, rapidly transforming, where there is a plurality of determinations. It is difficult to separate situational, short-term factors of influence («fresh determinations») from manifestations of long-term relationships and values. Thus, culture is not unified and homogeneous but differentiated and based on the principle of distinction. Even if this is unity, it is complex "unity-in-differences" and "articulated integrity."

Jeff Lewis in his article "*From Culturalism to Transculturalism*" emphasizes that culture is mainly formed by methods of meaning-making⁶. Culture is an "assemblage" of imaginings and meanings that may be consonant, disjunctive, overlapping, conten-

5. G. Steingress, *Globalizing cultures: a challenge for contemporary cultural sociology*, "Eurasian Journal of Anthropology" 2010, N.1(1), p. 1–10. <http://www.eurasianjournals.com/index.php/eja/article/view/326/484>

6. J. Lewis, *From Culturalism to Transculturalism*, "Iowa Journal of Cultural Studies" 2002 (Spring), N.1, p.14-32.

tious, continuous, or discontinuous. In other words, culture is always transitional, transformative, open, and unstable. Culture is constructed by humans in order to communicate and create community. An individual human subject may participate in many different cultures simultaneously. Each of these cultures may have its own system of meanings which articulates itself through norms and values, beliefs, political ideals, rituals, clothing styles, vocabulary, status positions, and so on. Thus meaning systems have many different dimensions that are formed through various levels of prevailing values. Meanings are fundamentally fluid, and they are absolutely impossible to control. People create meanings through their social groupings and everyday experience. New cultures and new meanings erupt through cracks and echoes of old structures that are trying to hold them back.

The concept of transculturalism is offered by the followers of Birmingham school as a further development of the original Johnson's concept. Transculturalism mobilizes the definitions of culture outlined above through the expression and deployment of new forms of cultural policy. First of all, transculturalism is distinguished by its emphasis on the problems of contemporary culture, most particularly in terms of relationships, meaning-making, and power formation. However, transculturalism is as interested in dissonance, tension, and instability as it is with the stabilizing effects on social connections, communalism and organization. It seeks to enlighten the various gradients of culture and the ways in which social groups "create" and "distribute" their meanings, how they interact and feel the tension. In other words, transculturalism emphasizes the transitory nature of culture since it gives the possibility to

transform⁷. It recognizes the illegality of solid knowledge and the possibility of the existence of any truth, except temporarily. So it has to deal with the opportunities, viewpoints and strategies. Cultural patterns which it is faced with and which it illuminates, are a manifestation of transition, so that makes sense only in a limited present time.

Thus, culturalism and transculturalism give us a new socio-anthropological vision of culture, set new paradigm boundaries of theoretical research of intercultural and transcultural dynamics in the making of global society. At the end of the twentieth century Wolfgang Welsch⁸ according to the praxis of cultural processes on the macro- and micro-social levels offered the concept of transculturality as one that is most suitable for most modern cultures. During the deployment of "culturality" a gradual move from "multi" through "inter" to "trans" can be seen, indicating that the increase in the degree of conscious handling of nuances contained in these terms. The term "multiculturalism" (usually in the European sense) corresponds to the passive tolerance, which may ultimately lead to parallel societies. Interculturality can mean very constructive dialogue between cultures. And finally, transculturality which is based on a new understanding of culture is what can lead to a real cultural interchange and cultural perspectives of global society. In this sense the concept of transculturality, describing real trends in culture and constructing a scenario of valuably acceptable future, creates new horizons for the values and concepts of multi- and interculturality opening them rich connotative prospects in the context of the global society making and forming a new, cosmopolitan universal culture.

Transculturality on social macro and micro levels

In the process of international cooperation the transformation of cultures to a post-national state takes place. Post-national cultures are cultures that are generating new cultural forms that express new

social spaces of cultural experience⁹. These spaces are the consequence of social relations that characterize social reality in postmodern society and allow transcendent cultural production and experience¹⁰.

7. J.Lewis, *From Culturalism to Transculturalism*, "Iowa Journal of Cultural Studies" 2002 (Spring), N.1, p.14-32.

8. W.Welsch, *Transculturality - the Puzzling Form of Cultures Today*, [in:] *Spaces of Culture: City, Nation, World*, ed. by Mike Featherstone and Scott Lash, Sage, London 1999.

9. R.Alexander, *Dialogic Teaching and the Analysis and Improvement of Classroom Talk: a Developmental Bibliography*, University of Cambridge 2012. <http://robinalexander.org.uk/wp-content/uploads/2012/06/Dialogic-teaching-bibliography.pdf>

10. Ibid.

Today, cultural experience depends less on the kind of national culture one belongs to, than on the social position it occupies in the international system of labour-division, professional attitudes and related life-styles. These new spaces of cultural production and experience are the consequence of a new life-style that is not limited by borders of national culture. On a macro-sociological level, transculturality is characterized mainly by three main social facts. Firstly, today's cultures are the consequence of interweaving cultural processes that lead to the inner differentiation and complexity of modern cultures.

Secondly, today's cultures develop within and due to the external cultural networking: no culture can maintain itself separated from the others. Postmodern life-styles transcend the borders of national cultures, to merge with those of other cultures. The national aspects of cultures have become secondary and now transcultural manifestations develop, reflecting the socially more significant reality of life-styles. These new social facts are mostly the consequence of three global processes: the expanding migratory processes, the worldwide impact of communication systems, and growing economic interaction.

Thirdly, today's cultures are characterized by hybridization, as every culture has to deal with all other cultures. All cultures are exposed to the impact of the other cultures and must respond by their own means. For that reason they have to synthesize cultural forms according to their own necessities. This fact requires the capacities to transcend the national definition of culture and to establish hybrid forms that express the reality of new social relations and life-styles. The "other" is no longer an external point of reference, but a dynamic aspect in the definition of one's own identity. The cultural system of any society becomes a very complex and diverse compound of possible decisions. Monolithic cultures with their necessary uniformity are reshaped in a differentiated system of elements available to individuals and social groups in order to define themselves.

Such cultural complexity influences the micro-level of individual identity. Globalization has brought the people physically and mentally closer

than ever before. Modern life-styles are a compound of experiences of different social worlds that are blended into new forms of individual identity. These "cross-cutting identities," have turned into a mass-phenomenon that influences the daily life of a great part of society. It is important to recognize that it does not fit into the concept of national identity and requires one to differentiate between a civic and a cultural status or identity of any given person: someone might possess a Ukrainian or American passport, insofar as they belong to a politically constituted collective, but their cultural identity might be more complex and express their civic right to differing cultural interests.

This means, that cultural identity is no longer an heirloom that is got through nationally defined and controlled socialization and enculturalization. It is rather the consequence of personal decisions induced by the growing opportunities of experience and integration of other cultural elements into one's own cultural identity. The cultural determinants have become transcultural. As Slimbach wrote, "a "transcultural era" is upon us"¹¹. A great advantage of existing transcultural identity type over sort of monolithic nationalist identity in old Herderian sense should be noted as well. Transcultural identities, despite their differences in some respects, in most cases also have a number of common elements. Due to the fact that there are bindings and interconnections between them, they can exchange, provide understanding and transitions between these networks. That's why transidentities of transcultural type are generally more capable to affiliate with one another, rather than old cultural identity. The essential feature of trans-identity is the dynamism of its structure, fluidity, flexibility and the ability of quick transformation in accordance with the needs and problems of existing specific situations and events, avoiding the limits of formless. We are talking about its nomadic nature.

Can education help to clarify the identity and the formation of transcultural identity of individuals? In answering this question, James Banks has developed a typology of stages of cultural development, which may serve as a navigation map to be used by teachers

11. R.Slimbach, *The Transcultural Journey*, "Frontiers: the Interdisciplinary Journal of Study Abroad" 2005, Fall, p. 205-230: <http://files.eric.ed.gov/fulltext/EJ891470.pdf>

in their quest to help students to form and develop a clear cultural, national and global identification¹². Typology is the concept of ideal types, therefore, it does not claim to real description of the specific identity of each individual. It is rather the basis for understanding and comprehension the characteristics of the processes of students' identity development in its structural dynamics.

During Stage 1 (Banks calls it "*Cultural Psychological Captivity*") individuals internalize the stereotypes and beliefs about their cultural groups that are institutionalized within the larger society, and for marginal groups they may exemplify as cultural self-rejection and low self-esteem. Cultural exclusiveness and the belief that their ethnic group is superior to others, characterize stage 2 – "*Cultural Encapsulation*". Often individuals within this stage have newly discovered their cultural consciousness and try to limit participation to their cultural group. They have ambivalent feelings about their cultural group and try to confirm, for themselves, that they are proud of it. In Stage 3 – "*Cultural Identity Clarification*" - individuals are able to clarify their personal attitudes and cultural identity and to develop clarified positive attitudes toward their cultural group. In this stage, cultural pride is genuine rather than contrived. Individual within Stage 4 – "*Biculturalism*" - have a healthy sense of cultural identity and the psychological characteristics to participate successfully in their own cultural community as well as in another cultural community. They also have a strong desire to function effectively in more than one culture. At Stage 5 individuals ("*Multiculturalism and Reflective Nationalism*") have clarified, reflective, and positive personal, cultural, regional, and national identifications and positive attitudes toward other racial, cultural, ethnic groups, and religious groups. At Stage

6 – "*Globalism and Global Competency*" - individuals have reflective and clarified national, regional, and global identifications, and internalize human rights values. They have the knowledge, skills, and attitudes needed to function effectively within their own cultural communities, within other cultures within their nation-state, in the civic culture of their nation, in their region, as well as in the global community. Individuals within Stage 6 exemplify cosmopolitanism, believe that people around the world should have human rights, and have a commitment to work to attain those rights. The primary commitment of cosmopolitan individuals is to justice, not to any particular human community, says Amy Gutmann¹³.

Thus, wherever the individual is influenced by different cultural interests, linking such transcultural components with each other is the specific task of identity formation. Work on such identity is increasingly recognized as an urgent educational strategy which is aimed to integrate the structure of the individual components that have a different cultural background. And only in the course of transformative education their ability to transcultural crossing is successfully formed and can guarantee our cultural identity and competence in the long term. Strong, positive, and clarified cultural identifications and attachments are a prerequisite to cosmopolitan beliefs and the internalization of post-conventional values. This is the main goal of transcultural education: to support and affirm the identities of students from marginalized cultural, ethnic, linguistic, and religious groups if we expect them to endorse national values, become cosmopolitans, internalize human rights values, and work to make their local communities, nation, region, and the world more just and humane.

Transcultural networks: a new type of diversity

As culture develops in diversity of different directions in its local forms and their interpenetration, its transcultural manifestations are changing, forms of diversity may vary as well. Former diversity that

has traditionally been presented in the form of individual ethnic cultures is prone to erosion trends. However, a new type of diversity takes shape: the diversity of different cultures and life-forms, each aris-

12. J.Banks, *The Stages of Cultural Identity. Diversity and Citizenship Education in Multicultural Nations*, "Multicultural Education Review" 2009, Vol. 1, N. 1, p. 1-28.

13. A.Gutmann, *Unity and diversity in democratic multicultural education: Creative and destructive tensions*, [in:] J. A. Banks (ed.), *Diversity and citizenship education: Global perspectives*, San Francisco 2004, p. 71-96.

ing from transcultural permeations. Complex transcultural networks rise and they differ in their content and structure.

Transcultural tissues appear to be woven from various threads, and in various ways. Therefore, on the level of transculturality, a high degree of cultural differentiation and manifoldness results again - it is certainly no smaller than that which was found between traditional single cultures. It's just that now the differences no longer come about through a juxtaposition of clearly delineated cultures, but result between transcultural networks, which have some things in common while differing in others, showing overlaps and distinctions at the same time. The mechanics of differentiation has become more complex, but it has also become genuinely cultural for the very first time, no longer complying with geographical or national stipulations, but following pure cultural interchange processes.

Moreover, these transcultural networks are more capable of affiliation with one another than were the old cultural identities. They include segments that are also found in other networks, and therefore are points of affiliation between different transcultural forms. So the new type of differentiation by its very structure favors coexistence rather than combat. This is the obvious advantage of the transculturality concept by Welsch over competing concepts. Because using the same formula as transcultural networks he explains the processes of standardization as well as process of a new variety emerging.

But how can we build education to promote the future development of diversity, creativity and socio-cultural innovation? This question arose in UNESCO document entitled "*Our Creative Diversity*"¹⁴, which considers the problem of social creativity. The answer is contained in the concept of transculturality. It argues such a position within multicultural and interconnected society, which envisages the dialogue character of cultural influences and expresses desire to interact as "mutual interweaving" rather than emphasizing the differences and polarization. The networks are the embodiment of this nature of cultural relationships.

Transcultural educational networks form the huge potential of social work. The Learning Network on Sustainability (LENS) can be an example to this. It was established as an informal educational network between higher education institutions in the pilot didactic and research project. LENS includes seven universities in industrialized countries and developing countries (Italy, India, Brazil, China, Turkey, and South Korea). The objective of this project is in fact that by creating a network between universities in the multilateral process of transcultural studies combine new advanced research problems of didactics through the development of specific social projects for sustainable development. Originally the concept of sustainable systems is developed in different centres, and then it is gradually exposed to critical examination, commenting, refining and processing in the exchange between university teaching and research groups from different countries. This ends-up in a set of sustainable system concepts for the various campuses. Finally, a digital exhibition of sustainable ideas is prepared and put on the web for dissemination and circulation. In 2006 it has been activated the first release a web platform to facilitate the multilateral exchange and to store all results emerged and specifically the catalogue of sustainable ideas emerged¹⁵.

The experience has shown that creating a network guarantees a multilateral transcultural learning process as a result of sharing and feedback. It allows participating students and professors to discover a different context from their own, another's culture interpretation, to detect unusual ideas, to build shared visions of possible changes with a catalogue of sustainable ideas. Analyzing the process of the project, one of its leaders Carlo Vezzoli notes that LENS mechanisms have fueled a lively debate among the participants and helped to set up joint know-how¹⁶. The results encouraged participants to consider the further development of the project. At the beginning of the experiment there has been a radial kind of network, centred at *Politecnico di Milano*. After the end of the experiment participants intended to move from the existing radial network

14. UNESCO: *Our Creative Diversity*, UNESCO Publishing, Paris 2005. http://www.unesco.org/culture_and_development/ocd/ocd.html

15. LENS (2006): <http://www.lens.polimi.it>

16. C. Vezzoli, *Educating designers to transcultural creative-thought for sustainability*, [in:] Engineering and product design education conference, 7-8 september 2006, Salzburg University of Applied Sciences, Salzburg, Austria: <http://m.designsociety.org/index.php?Menu=31&action=28263>

model towards a multi-polar one, which empowers each participant as a source of input data, as a critic and as a participant of the design phase. Moreover, the main purpose of the project was announced as continued promotion of new common framework for courses and training modules / research, under the implementation of the proposal was put forward last all universities in the world as the result of a multi-lateral and transcultural effort/approach¹⁷.

This example demonstrates the effectiveness of transcultural educational networks and gives other universities an opportunity to look at themselves

as a potential center of a multi-polar network that has enormous creative potential for research, training and simulation solutions to social problems of different levels based on the joint efforts of students and teachers from different countries. The most positive result of development and implementation of such projects are not even specific models of decision-making, but the formation in its members an especially creative, transversal thinking that can be open, to overcome cultural, disciplinary and paradigmatic barriers and find solutions in combination the different.

Transcultural education: how to learn to build bridges and transitions

The concept of transculturality is aimed on multi-network and inclusive, not on exclusive and separatist cultural understanding. It embodies the pursuit the culture and society understanding that provides the pragmatic qualities of culture that are not in the delimitation and the ability to bind to overcome differences and transitions between them. In the immediate pragmatics of our actions at a meeting with another way of life, we can always reveal not only differences but also opportunities for communication, which can lead to the formation of a new lifestyle. This is related to readjusting our inner compass: from the concept of polarity of “*Our*” and “*Others*” to accentuation of what can be common and unifying, where we encounter the alien phenomena. In this respect the experience of education in Europe is indicative¹⁸.

As known, in all European countries education was linked to national construction. It has played a positive role in creating a nation-state, national identity and national consciousness. This orientation was decisive in the XIX and XX centuries. After the World War II, education in the European Union is developing with European and cultural diversity. At present, we can say this with certainty: it is *culture in*

its diversity, including the national culture and the culture of the *Other*, seen as a central reference point for education in Europe. We should be based on a broad understanding of culture that encompasses the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage¹⁹.

This concept of culture also forms the basis of the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions²⁰, which was approved by an overwhelming majority of countries and now ratified by over 100 countries. This convention, affirming that “cultural diversity is a defining characteristic of humanity, its common heritage of humanity and should be cherished and preserved, being aware that cultural diversity creates a rich and varied world, which increases the range of choices and nurtures human capacities and values”, emphasizes the need for not only the preservation of cultural diversity in the face of the challenges of globalization, but also all kinds of assistance to it for the full enjoyment of human rights and fundamental freedoms proclaimed in the Universal Declaration

17. C.Vezzoli, L. Penin, *Campus: “lab” and “window” for sustainable design research and education. The DECOS educational network experience, conference EMSU2004*. Proceedings of Environmental Management for Sustainable Education, Monterrey, Mexico 2004: <http://m.designsociety.org/index.php?Menu=31&action=28263>; C.Vezzoli, L.Penin, *Designing Sustainable Product-Service System for all*, Milan 2005: <http://m.designsociety.org/index.php?Menu=31&action=28263>

18. Ch.Wulf, *Education as Transcultural Education*, “A Global Challenge Educational Studies in Japan: International Yearbook” December 2010, N.5, p. 33-47.

19. UNESCO: *Convention on Intangible Cultural Heritage*. Paris: UNESCO 2003.

20. UNESCO: *Convention on the Protection and Promotion of the Diversity of Cultural Expressions*, Paris 20 October 2005: <http://unesdoc.unesco.org/images/0014/001429/142919e.pdf>

of Human Rights and other universally recognized documents. It also says that culture is no longer the equivalent of national culture, but it should be understood in the above sense, which directs the focus of the convention on *cultural identity* and not on *national identity*. The rights to cultural identity are understood as human rights, the implementation of which should be protected and supported by the international community²¹.

The creation of conditions for *free interaction* of different cultures for mutual benefit, promoting *dialogue* between cultures in the interests of a *culture of peace* is proclaimed as the objectives of the *Convention*. All people should have the opportunity of cultural development in dialogue with other cultures in a spirit of mutual respect and recognition. In the article, which is the most important for education, is said that one of the goals of the convention is “to foster interculturality in order to develop cultural interaction in the spirit of building bridges among peoples”²².

Any culture is a uniquely definable ensemble of practices, values, symbolizations and imaginations. The borders between cultures are dynamic and change according to context. They allow themselves to be crossed by many cultural phenomena and prevent other phenomena from crossing. Cultural phenomena overlap, intermix and change within and between cultures. They flow back and forth between the cultures. The processes of exchange are the result of many constructive and destructive energies. Mimetic assimilations and translations of the cultural phenomena into new contexts occur in many of

these processes of exchange. Economic, political and social processes as well as electronic media play an important role. An overlapping of the global and the local occurs, leading to the creation of “glocal” phenomena whose origins are often difficult to trace. In these processes, new forms of the cultural and social imaginary as well as contradictions and conflicts are created²³.

How to avoid violence and war in these conditions; can a sustainable development as a political goal be achieved? To a large extent it will depend on how the problems associated with cultural diversity will be solved. The mission of transcultural education is the contact with others and otherness in a way that is free from violence. Sensitivity to the otherness of nature and its resources includes integration of sustainability in cultural exchange and the consequent reduction of violence against nature. From the perspective of UNESCO, to promote cultural diversity, education must be supplemented by the inclusion of peace education and education for sustainable development. That is why the recommendations of the Conference of Ministers of Education and Culture of the EU the objectives of promoting cultural diversity were supplemented by implementation of objectives of education for peace and sustainable development, which are also performed only in a separate direction²⁴. With the integrated implementation of these objectives education system is believed by representatives of scientific and educational community the EU will make an essential contribution to the response to major challenges for mankind²⁵.

Transcultural competence: attitude to otherness

In the process of globalization, which not only includes cultural diversity as its own condition, but also contributes to it, the focus is on the question of how the attitude to the “other” can be formed, representing another culture, and how to teach and inculcate the necessary skills as part of the process of

education. Cultural differences - this is exactly how to begin communicating with others. But this is not always understood by people otherness in themselves and in their own cultures. Exemption from myths about their monocultural identity and internal homogeneity would open new possibilities for

21. Ibid.

22. Ibid.

23. B.Huppauf, Ch.Wulf (ed.) *Dynamics and Performativity of Imagination. The Image between the Visible and the Invisible*, New York 2009.

24. V.Georgi, (ed.) *The Making of Citizens in Europe: New Perspectives on Citizenship Education*, Bonn 2008; N.Stevenson, *Cultural Citizenship. Cosmopolitan Questions*, Berkshire 2003.

25. Ch.Wulf, *Education as Transcultural Education*, “A Global Challenge Educational Studies in Japan: International Yearbook” December 2010, N.5, p.33-47.

understanding otherness of other people and other cultures, as well as for the development of thinking in terms of another. This problem would be solved by the transcultural education, the foundations of which were laid in the famous Delors Report (1996)²⁶ and the report on global perspectives of education for sustainable development VENRO (2009)²⁷. In order to be able to cope with cultural diversity, we need the experience of the *Other*. Both cultures and individuals are formed by sharing with each other. Some authors determine transculturality as “seeing yourself in another”²⁸.

So it is important for students to understand the knowledge that society and culture are created by contacts with otherness. People can only understand themselves as reflected by and through the reactions of other human beings and cultures. This implies that knowing ourselves means that we must be aware that there are limits to our understanding of alterity. How is it possible to accept one's experiences of other people without triggering mechanisms that reduce them to the known and trusted? One way to bear the alterity of strangers is based on *the experience of one's own foreignness*, i.e., feeling surprised by one's own feelings and actions. This experience constitutes a basis for developing the ability to think and feel from the perspective of the other, in the context of which the engagement with the non-identical becomes creative and transformative. Such experiences can be expected to increase sensitivity and the readiness to be open to what is new and unknown. In turn, this results in a better ability to bear complex situations emotionally and mentally without acting out stereotypes²⁹.

A consciousness of the non-identity of the subject constitutes an important prerequisite for openness toward the other. In the confrontation with foreign cultures, with the other in one's own culture and with the foreign in oneself, the capability is to be developed to perceive and think from the perspective of the other. This change in perspective makes

it imperative to avoid the reduction of the foreign to the own. An attempt is to be made at suspending the own and experiencing it from the perspective of the other. The objective is the development of heterological thinking. Its focus is on the relationship of the familiar and the foreign, of knowing and not knowing, and of certainty and uncertainty.

The increase in the inscrutability of the world leads to an increase in the uncertainty of the individual, who must tolerate the difference between him- or herself and the other. In this situation, uncertainty and insecurity become central characteristics of life in society. On the one hand, they have their origin in the world that is exterior to the person; on the other hand, their origin lies in the interior of the person and ultimately in the interrelationship between the interior and exterior. Often the discomfort associated with uncertainty leads to the exclusion of any alternatives.

What is subject to excluding is determined on the one hand by the psychological and social constitution of the individual and, on the other hand, by the societal power structures and processes of setting and excluding values, norms, ideologies and discourses. These processes often lead to the otherness of the other not being perceived and the closing of the mind to the possibilities of perceiving and thinking from the perspective of the other. Students' understanding of such protective mechanisms at the micro and macro levels of social opportunities to overcome them in the process of intercultural interaction can be formed by using the same transcultural learning.

The main role in understanding of the relationship with *Other*, another and otherness within transcultural education belongs to the concept of transgression. Transgression consists of overcoming the limits set by rules, norms and laws on the one hand, and overstepping historically created boundaries on the other. These acts of transgression can be non-violent, but they frequently also involve manifest struc-

26. J.Delors, (ed.) *Learning – The Treasure within*, UNESCO, Paris 1996.

27. VENRO (Verband Entwicklungspolitik deutscher Nichtregierungsorganisationen e.V.): *Global Learning, Weltwärts and Beyond. Global Perspectives on Education for Sustainable Development*. Conference Report and Collection of Essays, VENRO, Bonn 2009.

28. D.Cuccioletta, *Multiculturalism or Transculturalism: Towards a Cosmopolitan Citizenship*. “London Journal of Canadian Studies”, 2001/2002, Vol.17, Plattsburgh State University of New York, Interdisciplinary Research Group on the Americas: http://www.canadian-studies.net/lccs/LJCS/Vol_17/Cuccioletta.pdf

29. Ch.Wulf, *Education as Transcultural Education*, “A Global Challenge Educational Studies in Japan: International Yearbook” December 2010, N.5, p. 33-47.

tural or symbolic violence. At the individual level, social transgression serves as an act of overcoming its own social and cultural conditioning, kind of an act of self-transforming, accompanied by a certain psychological and emotional discomfort. This requires the education to find rational and psychological compensators.

Cultural transgression of the society consists of many individual acts of transgression. In dealing with cultural diversity, boundaries are often reconfigured, leading to the creation of something new. Transgressions change norms and rules, ways of life and practices. They change and shift borders and create new cultural relations and constellations in the process. As a result, today people live life, which connects “their” and “foreign”, local and global more than before. They are increasingly transcultural, uninfluenced by the objective process of becoming a global society. But their converting to the subjects of the process can consciously shape their future, requires appropriate education, namely transcultural competence.

In an attempt to lay a course for transcultural competence Richard Slimbach in his essay “*Transcultural Journey*”³⁰ presents a number of organizational suggestions as cognitive “map” to direct the path of the student. Each proposal is accompanied by a set of student competencies describing the changes that can be expected along the way. Based on Slimbach and other authors’ proposals, I’ll try to present my own vision of the most important transcultural competencies that individuals have to master in the transcultural education.

Critical thinking as the ability to constantly wonder about the source of ethical judgments and assumptions, which leads to the habit to consider things from the standpoint of the mind and heart of others. **Heterologous thinking** as keeping a balance between the different positions, not reducing them to one another. It is ability to transgression.

Diversity research based on **contextual approach** (context balancing of specific, universal, global). Ability to use an appropriate conceptual tools, including **relevant concepts**. This means the

ability to **think nomadic**, i.e. comprehend the multiple existence as a phenomenon in the development of diverse, in the interconnection of changing contexts, but not by old-fashioned conceptual and categorical forms that have lost the touch with reality long time ago, but with *nomadic* concepts – dynamic structures that create senses “to express the power of mobility and diversity of life” that are able to combine different contexts and thus serve as tools of “binding” fragments “of the disintegrating world”³¹

Communicative ethics as a basis for intercultural dialogue.

Global awareness: a basic awareness of transnational conditions and systems, ideologies and institutions, affecting the quality of life of human and non-human populations, along with the choices confronting individuals and nations.

World learning in direct experience with contrasting political histories, family lifestyles, social groups, arts, religions, and cultural orientations based on “**inclusion**” and **interaction** within multicultural and international environment.

Language competence - foreign language proficiency: a threshold-level facility in the spoken, non-verbal and written communication system used by members of at least one other culture.

Affective development: the capacity to demonstrate personal qualities and standards “of the heart” (e.g., empathy, inquisitiveness, initiative, flexibility, humility, sincerity, gentleness, justice, and joy) within specific intercultural contexts. This model offers quite attainable ideal of a transculturally competent individual. To acquire it the student must leave the classroom to the community by participating in a kind of field work, direct and emotional, immersed in the appropriate cultural environment. This experience opens up opportunities for the formation of complex personal positions, social sensitivity and intellectual skills which are rarely achieved in ordinary classrooms. This practice helps students to step beyond their own world and plunge into the world to study other people’s lives in a variety of conditions. Of course, the purpose of the transcultural study is not to convert students in anthropologists or inter-

30. R.Slimbach, *The Transcultural Journey*, “The Interdisciplinary Journal of Study Abroad”, (2005, Fall, p. 205-230); <http://files.eric.ed.gov/fulltext/EJ891470.pdf>

31. L.Gorbunova, *Nomadizm as a way of thinking and educational strategy. Part 3. Epistemological position*, “Філософія освіти/Philosophy of Education” Kyiv 2011, N.1-2 (10), p.17-34.

cultural experts, but it is more ambitious: to cultivate a new way of seeing the world, an understanding of themselves and their capabilities to participate in promoting a global culture of peace and sustainable development.

Based on the results of the latest educational research, documented by international organizations, we can conclude that there is a global communicative turn in educational policies and practices of different countries, leading to the rejection of the purely cognitive focus of education and the shift on the formation of transcultural communication and transversal competencies. Proof of this is UNESCO report “*Transversal Competencies In Education Policy And Practice*”, prepared by the Director of the Bangkok office Gwang-Jo Kim based on research conducted in 2013-2014 by Educational Research Institutes Network in the Asia Pacific (ERI-Net)³².

Conclusion

Currently, in the deployment of globalization and internationalization process the education can no longer be understood only as national. It is a part of different cultures and thus contributes to the development of cultural identity. In terms of diversity of cultures it is a difficult task, the solution of which is possible only on the basis of a new conceptual vision of cultural processes. The concept of transculturality, unlike the concept of “separate cultures”, “interculturality” and “multiculturalism” lets us see a very different picture of relations between cultures: not a picture of isolation and conflict, but of sharing and interaction. The concept of transculturality is descriptively relevant as well as normatively appro-

The report stresses the need to shift attention from the accumulation of academic knowledge and “cognitive” abilities to more intangible and difficult to measure “non-academic” skills and competencies. This is the formation of skills and competencies that are necessary for effective communication with others, for critical thinking and innovation, respect for diversity and the environment, conflict resolution, team work, problem solving and so on, which is important not only for adequate training of students to the world of work, but also of paramount importance to ensure that future generations have been prepared for meaningful, sustainable and responsible life in a changing and interdependent world. Transcultural education strategy in its many aspects is one of the most pressing specific and meaningful embodiments of global transversal education intentions.

priate for the mankind in the era of globalization. Thus the strategy of educational policy should be built through an appeal to the concept of transculturality and be formed as transcultural. In the focus of the requirements of the global transformation, education faces the goal of transcultural conversion to form communicative and responsible subjects of transcultural action with a high level of relevant expertise. In the most general sense, these are transversal competences, based on which the formation of a global civil society with orientations on values of peace, social justice and sustainable development is possible.



32. Kim Gwang-Jo, *Regional Study on Transversal competencies in education policy and practice (Phase I) 2013*, Asia-Pacific Education Research Institutes Network (ERI-Net), UNESCO, 2015: <http://unesdoc.unesco.org/images/0023/002319/231907E.pdf>

Dr. Hab. Viktor Zinchenko
Institute of Higher Education
National Academy of Pedagogical Sciences of Ukraine, Kyiv
e-mail: zinchenko@kiev.com.ua



INSTITUTIONAL TRANSFORMATIONS SYSTEMS OF SOCIETY AND PERSPECTIVES OF CRITICAL THEORY IN THE SOCIAL PHILOSOPHY OF EDUCATION

The modern concept of “**critical social philosophy of education**” examines the modernization of social, economic and political development and the potential of anthropological-psychological structure of human values and normative dimension of contemporary globalized society world reformation strategy in society, education and management, globalization and their institutionalization processes and perspectives humanization of education, administration, education. ***Critical Theory of Education***, which develops in recent years within the post-modern update traditionalist educational paradigm requires researchers a new view on the social structure of education, a special analysis of the context of solving educational problems. It requires a deep analysis of the relationship between teaching and administrative components of democratization. But it specifies only the general ideological and methodological framework addressing issues of democratization of education, leaving unanswered questions about the specific terms of such decision. Changes in the interpretation of the democratic social order led to the need to find mechanisms and conditions for the implementation of the idea of democracy in educational institutions, the need for new research and practical advice based on the current systemic vision of education for school allocation as a key element of the system, the contextual analysis of individual successful attempts of democratization. Thus, the research problem in a generalized sense is to theoretically determine and verify the experience of such approaches to democratization of education that would overcome the abovementioned difficulties and solve

the problem of coherent implementation of the idea of democratic education.

In current trends of social development with ever more general need arises the need solving in theoretical and practical terms, the problem of civic institutional democratization, including systems management, and education and realize the vision of a democratic public education and enlightenment. Modern philosophy and sociology of education, developmental psychology suggest that the mechanisms and conditions for the implementation of pedagogical ideas are reflected not only in the formal organizational structures and training programs. A key role in pedagogically meaningful social affairs educational institution plays a set of explicit and implicit factors – an informal organization of schools forming objective (institutional) context of democratization of education. However, the existing studies, this task is not fully resolved. Therefore it is important to answer the question of what institutional context can be given in school to become a condition of its conversion to an open democratic community? Significant severity of the theory and practice of democratic education is the fact that existing studies on democratization listed areas are considered on the basis of understanding of democracy, designed for advanced social institutions at the beginning of the century. Therefore, the implementation of the said idea requires, first, clarify ideas about democracy under contemporary socio-cultural situation and, secondly, the development trends of transformation of education as a social institution of specific rights, exposing idea of democracy can be implemented.

The solution of this problem makes appeal as a social theory that clarifies the modern idea of democracy and the theory of education. Contemporary social theory offers a new understanding of democracy (*critical or pluralist model*), different from the traditional liberal or asocinianism, the essence of which is to overcome the alienation of the individual from society and culture, diversity and globalization.

Social philosophy, philosophy of science, global studies, and management are discussed in “**critical social philosophy of education**” as the basis of institutional and ideological foundations of civil process, the educational process is presented in this context as an object of management and socio-philosophical analysis. Therefore, researchers who belong to this ideological school, analyze the main trends of research institutionalization of civil society, education and training in context of global humanistic philosophical principles, values and management models and types/levels of government. The system of quality education, effective public education at various levels have to anticipate both and effective system of social management, guarantee the existence of which is in turn developed institutionalized civil society, and the formation of which requires not only the rule of law as its premise, but a completely new concept of learning, based on the social model philosophy of education (V. V. Sintschenko, *Die ideologischen kriegler der globalisierung: feindschaft ideologische front des neoliberalismus gegen gesellschaftliche alternativen*, “Dny vědy” 2013, №. 24, s.46-51). However, only a developed and stable democratic system of education and public education enables efficient formation of civil society, the rule of law is the foundation of a stable democratic government and authoritative power (V. Sintschenko, *Sozial Wirtschaft*

und die Entwicklung der Zivilgesellschaft, Soziale Wirtschaft, 5/2010, s.161-183).

The concept dates back to the 1970’s and 1980’s in a socially-critical studies P. Freire, H. Marcuse, C. Reyck, I. Illich, R. Prebisch, K. Leech, R. Lichtman, R. Jacoby and others. It also uses some ideas of G. Deleuze, F. Guattari, M. Foucault, J. Lacan¹. Methodological and analytical principles in this area of research based on **critical theory** and **social studies** formed on the basis of the concept of “social deliberative”, “social subsidiarity”. Liberty reflexes communitarianism, according to which the subject and the object are interacting factors among the entire set of social practice at the institutional level, this stage of its historical development of interdisciplinary. Now this trend is headed philosophers, political scientists, economists, cultural D. Kellner, I. Benjamin, R. Lichtman, R. Jacoby, P. Orban, D. Cooper, A. Jappe, A. Badiou, M. Debes, G. Miaret, S. Žižek, R. Kurz, M. Bookchin, P. Cockshott, A. Cottrell, R. Danneman, R. Scholz, E. Lohoff and S. Miller, others². They seek to expand the existing understanding of the theory and practice of education and social philosophy, management of the achievements and challenges of globalization processes, the institutionalization of civil society, their role for social life and social cognition in the context of education and social analysis of the phenomena of education, upbringing and training. Social philosophy, philosophy of science, global studies, and management are discussed in «*social philosophy of education*» as the basis of institutional and ideological foundations of civil process, the educational process is presented in this context as an object of management and socio-philosophical analysis. In this concept the analysis of social, philosophical and managerial aspects of the

1. H.Marcuse, *Über den affirmativen Charakter der Kultur*; H.Marcuse, *Versuch über die Befreiung*; H.Marcuse, *Das Ende der Utopie*; H.Marcuse, *Kritik der reinen Toleranz*; P.Freire, *Pedagogy of Freedom: Ethics, Democracy, and Civic Courage (Critical Perspectives)*; I.Illich, *Une société sans école: Trad. de l'angl*; I.Illich, Geuder; K.Leech, *Youthquake: The Growth of a Counter-Culture*; J.Dewey, *Démocratie et l'éducation*; Ch.Reich, *The Greening of Society*; G.Deleuze, F.Guattari, *L'Anti-Oedipe*; M.Foucault, *Discipline and Panisch: Biath of the Prison*; J.Lacan, *Intervention sur le transfert*; J.Lacan, *Subversion du sujet et dialectique du desire dans L'inconsient freudien*.
2. I.Benjamin, *The Oedipal Riddle: Authority, Autonomy and the New Narcissism*; D.Cooper, *Psychiatry and Anti-Psychiatry*; P.Orban, *Sozialisation und Emanzipation des Volkes. Kritik der erzieherischen Erkenntnis*; R.Jacoby, *Social Amnesia: A Critic of Conformist Psychology*; R.Jacoby, *The Politics of Narcissism*; A.Badiou, *CIRCONSTANCES 4. Est-il Le Nom*; A.Jappe, *Die Abenteuer der Ware*; M.Debes, G.Miaret, *Traite des sciences pedagogues*; R.Lichtman, *The Production of Desire: The Integration of Psychoanalysis in to Marxist Theory*; M.Bookchin, *Hierarchie und Herrschaft*; D.Kellner, *Critical Theory, Marxism, and Modernity*; D.Kellner, *Marcuse's Challenge to Education*; R. Kurz, *Kollaps der Modernisierung: vom Zusammenbruch des Kasernensozialismus zur Krise der Weltökonomie*; P.W.Kockshott, A.Kotrell, *Alternativen aus dem Rechner*; R.Dannemann, *Das Prinzip Verdinglichung*; S.Žižek, *The Ticklish Subject*; S.Žižek, *Psychoanalysis and post-marxism*; D.Kellner, *Technological Revolution, Multiple Literacies, and the Restructuring of Education*; D.Kellner, *Critical Theory, Marxism, and Modernity*.

models and methodologies of modern educational philosophy and management educational process.

When using the term “*critical theory*” (eg, education) is generally understood methodological developments of the Frankfurt School of Social Research, but the understanding of critical theory is broader than the version developed “Frankfurters”. In the context of theorizing and reconstructing education for the modern era, it is necessary to include the tradition of critical pedagogy, post-structuralism and pragmatism. The last topic covered critique of reason and of liberal democracy in particular the French version of “post-theory”. But it is also necessary to consider the critical theory research on globalization, society, education, gender, race and subjectivity have developed a wide range of theoretical entities in recent years. These topics can enrich critical pedagogy and help with the project of democratization and reconstruction of education to ensure that the goals of social justice and progressive change can provide the pedagogy and practice of education. I use the term “*critical theory*” as a concept of opening this project to show the critical dimension of theoretical aspirations and political dynamics that seek to link theory and practice. The concept of “criticality” is synoptic in a wide range of themes and issues “critical” in ancient Greek verb meaning *krinein*, which means to distinguish reason and judgment, and “theory” in the sense of the Greek noun contemplation to which the way of seeing and contemplation. Of ancient Greek criticism is rooted in everyday life and is an example of Socratic practice study of social life, its institutions, values, and dominant ideas and his own thoughts and actions.

Criticism has become central to the project of the Enlightenment as a critique of power and legitimation of his intellectual and political positions. According to the Kantian sense of criticism, for example, want to question all the ideas of reason, morality, religion, aesthetics, and other dominant ideas to see *how* they can be justified and institutionalized. Kant criticism aimed at the autonomy of prejudice and unfounded ideas and demands rigorous reflection on their background and the major positions and arguments to support their position. Critical theory is also based on the Hegelian concept of criticism, criticism unilateral position (such as technophobia

against technology) and development of a complex dialectical perspectives that reject and unsubstantiated, erroneous or oppressive features of the item at the same time creating a positive and liberating aspects. Critical theory takes the Hegelian concept by developing a coherent theory to try to understand the totality of the industry, however, assuming that it is important to make associations and formulate conflict, breaking idealistic or reductive theories in general.

A critical theory of education also draws on Marxian critique, stressing the importance of critique of ideology and situating analysis of a topic like education within the dominant social relations and system of political economy. The Marxian project systematically criticized the assumptions of an established hegemonic discipline, as in Marx’s critique of political economy, and constructed an alternative theory and practice to overcome the limitations and oppressive features of established institutions and systems of production. Marxian critique involves radical examination of existing ideologies and practices of education and the need for pedagogical and social transformation to free individuals from the fetters of consumer capitalism and to help make possible a free, more democratic and human culture and society. Marxian theorists like Antonio Gramsci criticized the ways that Italian education and culture reproduced ideologies of the bourgeoisie and then fascism and called for a counterhegemonic cultural project that would encompass alternative institutions from schooling to theater to journalism to help construct a socialist and democratic society. In our time, as Charles Reitz has demonstrated, Herbert Marcuse carried out sustained criticisms of the existing system of education as a mode of reproducing the existing system of domination and oppression and called for counter-institutions and pedagogues to promote democratic social transformation and the full development of individuals (D.Kellner, *Marcuse’s Challenge to Education*, Rowman & Littlefield Publishers, Inc. 2008, p.257).

Building on this tradition in the critical spirit of Hegelian philosophy, and classical philosophy of education can help in the project of reconstruction and democratization of education and society, but some idealist, elitist and repressive elements of

classical and modern pedagogy must be rejected. Critical Theory of Education provides a normative dimension theory as practice building life and educational alternatives available. Development of this educational model applies regulatory developments classical philosophy of education from the Greeks through John Dewey and critics of classical western education such as Ivan Illich and Paulo Freire. In Greek philosophy means love of wisdom (*philosophia*) and the practice of philosophy – a *Paideia* (formation) and development of human and citizen. In the early twentieth century, John Dewey, headed direction, which has developed the most stable premise of progressive education, relationship education and democracy. Dewey argued that there can be no democratic society without a democratic education that everyone should have access to education and that education is the key to democracy, and thus social welfare. Dewey was an advocate of a strong, egalitarian and participatory democracy, where everyone takes part in social and political life. For Dewey, education is the key to working democracy, so as to reasonably participate in public and political life, to be informed and educated to be able to be of high quality and competent member of the national democratic life.

Since 1960's, the Brazilian scholar Paulo Freire in his works "Pedagogy of the Oppressed", "Education as the practice of Freedom" argued that the state of social oppression depends on unequal access to education and its achievements. And so oppressed social strata should not expect to education as a gift from the ruling classes, but must educate and develop themselves. Responding to the situation of colonization and oppression, Freire pedagogy calls for a "*decolonization of consciousness*" (*conscientizacao*), including those defending the right. learners to engage in dialogue with teachers in research and participate fully in the educational process. "Pedagogy of the oppressed" requires a learning process that will really help people develop themselves and create a better social life through social transformation and empowerment.

Paulo Freire perfectly revealed in the "pedagogy of the oppressed" leap from naive awareness to critical. That is when I plays, I'm sure that will not play, and at the same time, I do not have clarity on re me,

I was naive to think that I produce something, but usually it's not true. Because awareness makes our vital work – we just help the person understand that it is a discourse of ideological discourse, borrowed by someone else. The creative process, alienated or not flowing constantly. P.Freire introduces the concept of "*cultural misunderstanding*" – if you do not possess the tools to look at what is the resistance of the other. Designing is our experience, it is clear that you can neither naive nor resistance to limit the scope of the class. Since we are all naive, are living for the official discourse as «reality», as well as all have the potential to support structuring discourses and practices stemming from their own human experience. believe that in this sense we understand self-education: how to stay in constant building themselves, their humanity. So, the question "what to do" sets the methodological focus, which we must always remember, we repeat the question in every situation, with each group as it is born and what to do. The same research group needs (including us as part of the group), it's great listening, attention, which always takes into account the diversity of experience in the process of building and sharing. And it is relatively self-contradictions contained in group relations makes it necessary to ask each other: "What?"

Because there is no other way of building collective thinking, other than because of opposition within the collectivity. This duration, continuity of character groups can create a subjectivity "in-relation" some subjectivity based on conflict and dialogue. It is this subjectivity, we strive to develop themselves and distribute as position in the world. This simulation is a collective experience, which could be real. When people live in this simulation through metaphor, they sell a certain way possible meeting, it seemed possible outbreak, but because they are experiencing as a metaphor for the experience – because the dialogue is really happening – it's also instrumental their bodies for similar action in other aspects of their lives. And if we talk about a possible experience, it is important precisely because it helps to create environments where people can be themselves. To implement this, some aspects impossible to be transformed into joint possible. Because if all naming, systematically, there is a risk to turn a man into an object, a thing to do with it and break

their deterritorial up, to abandon a fixed position, with the invention of new fields of action and desire. This gives the organic act of *learning-for-change*.

In the book «What to do – Theory and Practice in Popular Education» by Paulo Freire said that before becoming a good policy, organized collective action is a dream. Before initiative is transformed into a program and strategy, it is a dream. You could even say that the dose of anarchy precedes and accompanies the revolutionary organization. This includes *utopias*: they give confidence that between yesterday and tomorrow is a huge gap. Our task – *to organize a utopian process, not denying the performance of utopia*. The history of our development is understood not only as ordered – it is also a story that is meant as an opportunity in an unfinished world. Freire noted in this regard that the reason to live – it's *becoming*. It has not granted and will not complete. Freire proposes that work and work organization led to a reduction in the distance between the *dream and the dream specificity*. Dreamer dreamer meets another, and together they shorten the distance between the dream and its realization. "To this end, we came up with" popular education "(Popular Education), every day" (P.Freire, *Pedagogy of Freedom: Ethics, Democracy, and Civic Courage (Critical Perspectives)*, Rowman & Littlefield Publishers, New York 2000, p.101). systematic model of education based on the fact that education in general and adult education in particular, is closely related to socio-economic development of the country. Applications of literacy and basic adult education is the primary tool for change in the socio-psychological field and closer to the ideal of modern industrial society. **Folk adult education**, *educacion popular*, Spanish is more than *popular education* in English or *education populaire* French. This term contains an element of emancipation, liberation and self-determination of the oppressed and exploited masses, recognizing that people are socially excluded from the material security, education and decision-making can share their situation, realize that it is unauthorized again, and realize that they must organize themselves in order to change the structure of society.

Freire was based, by his own admission, the views of "Sartre and Mounier, Erich Fromm and Louis Althusser, Ortega-y-Gasset and Mao, Martin

Luther King and Che Guevara, Unamuno and Marcuse" (P.Freire, *Pedagogy of the Heart*, Continuum, New York 1998, p.14), developing its own view of education, which was a response to the specific realities of Latin America. Freire Pedagogy of literacy included not only read the word, but "*reading the world*". This calls for the inclusion of **critical consciousness** (a process called in Portuguese **conscientização**). Formation of critical consciousness makes people ask questions about its historical and social situation – "*read their world*" – to act as agents in the creation of a democratic society (which was new for Brazil at the time). In terms of the educational process, Freire used the exchange of ideas in the form of a dialogue between the teacher and the students, in which both sides learn both asked both reflective and both are involved in the creation of meaning. "Liberating education consists in acts of cognition, not in the transmission of information. This – learning situation in which cognitive object ... an intermediary between the parties knowledge – the teacher on the one hand and students – the other" (P.Freire, *Pedagogy of Freedom: Ethics, Democracy, and Civic Courage (Critical Perspectives)*, Rowman & Littlefield Publishers, New York 2000, p.62). In practice this pedagogy begins with the teacher functioning in the community, asking people questions and gathering a list of words that they use in everyday life. He begins to understand the social reality of the people and to develop a list of generalizing words and those that might encourage them to debate in the classroom "*cultural circles*" (*Circulo de Cultura*) (P.Freire, *Pedagogy of the Oppressed*, Continuum, New York 1996, p.23). Creating words related to people's lives, you can initiate *the process of understanding (conscientization)*, in which will be critically checked the social construction of reality.

Paulo Freire's ideas had a tremendous impact on the teachers, who were looking for an alternative to those traditional model of education in which adult education or seen as a way of social adaptation, or as a means of social selection. During his work and travel in the third world in the search results in the field of philosophy of education, he developed a theory of education illiterate, especially adults, based on the belief that every human being, no matter whether it is «ignorant» or as deeply immersed in it "*cul-*

ture of silence”, able to look critically at Your World of dialogical contact with others, and that provided appropriate means for such a collision, it comes to a new understanding of self, a new sense of dignity, and it appears (awakening) new hope. “Now I realize that I – a man educated man”. “We were blind, now our eyes were opened”. “By the word did not mean anything to me, but now they tell me and I can get them to talk”. “I’ve been working and working, I will make the world” (P.Freire, *A Pedagogy for Liberation: Dialogues on Transforming Education*, Bergin & Garvey Paperback, New York 1986, p.59). Since this illiterate learns and is able to make such statements, his world becomes radically transformed and no longer wants to be the only element that responds to the changes taking place around him. It is more likely to decide to take over, with his companions, fighting to change the structure of society, which served to suppress it. Such a radical consciousness, however, is not the only challenge workers Third World, but also people in developed countries and around the world, including also those in the advanced technological society were (or are) programmed for obedience, submission, and thus there is a significant part of the “culture of silence”. Richard Shaull in the preface to the book, Freud notes that «there is no such thing as a neutral educational process. Education is also a tool used to facilitate integration of the younger generation into the logic of the present system and leads either to subjugate it (this system), or is “the practice of freedom” by which people get along critically and creatively with reality and discover (reveal) how to participate in the transformation of their world” (Paulo Freire: *A Critical Encounter*, “Political Science/Sociology”, Routledge, London 1993, p.4). The development of (any) educational methodology that facilitates this process inevitably leads to tension and conflict within society. But it could also make a significant contribution to the formation of the new man and mark the beginning of a new era in social history. For those who have dedicated themselves to this task and looking for concepts and tools for experimentation Paulo Freud thought can make a significant contribution in the years ahead.

In one of the sources of critical theory of education – in *post-structuralism* theory – the importance of heterogeneity and multiculturalism is empha-

sized, focusing on tradition, design and experience, which were suppressed in the dominant tradition of modernity. Post-structuralism emphasizes the importance of context and the social construction of reality, which allows it to reconstruct.

Classic social critical theory of the Frankfurt School, such as social studies before you engage in critique of ideology has always relied on the more progressive elements of the most advanced theories, development of dialectical thinking, using refinement of Nietzsche, Freud, Weber. Many other Marxist theorists or groups, in contrast, showed a scornful rejection of these manifestations of «bourgeois ideology» without considering that the critical theory of education should be based on all the radical democratic tradition, including the concept of John Dewey, post-structuralism and other modern critical theories. However critical theory of education should be based on a critical theory of society, which is conceptually analyzes the features of actually existing capitalist societies and their relations of domination and subordination (oppression), conflict and the prospects for progressive social change and transformative practices that make projects more complete, freer life and democratic society. Criticality theory means a way of seeing and understanding, building categories, making connections, reflection and participation in practice theory, theory of withdrawal of social practice. Critical Theory is interdisciplinary, involving analytic arsenal of criticism of different academic science and transdisciplinary theories of various branches of knowledge for making multicultural objective view of the present and future society. Critical theory is a boundary crossing, interaction and mediation, combining different aspects of social life in complex projects of normative historical thinking. Her metatheory so most models contain a holistic education that integrates a variety of topics that are dialectical unity, not dividing the material in to knowledge.

According to the critical theory of education in today’s society there is thus a fundamental mismatch between youth education and life experience, expectations of the older generation regarding labor and new social conditions and previous organizational forms of economy and culture, as opposed to the new digital and Multimedia ti on based culture and

fusion global economy. Indeed, in the current political environment proponents of neoliberal business models for education use, obviously, the transformation of technological revolution as a panacea and the magic cure for the problems of education today and consider selling the technology and business models to corporations as a solution to educational problems.

Postmodern theorists have accumulated theorizing about such cultural and social gaps and breaks, have some positive recommendations for the restructuring of educational institutions. This task is in the critical theory of education is seen as socially progressive, based on a radical critique of the education system and proposals for the transformation of education and training in achievements Ivan Illich, who was one of the top most radical critic of the traditional model of education in industrial society. Postindustrial education model of Ivan Illich contains a radical critique of the existing school and other theories, such as whether the concept of “*tissue training*”, “*tools of conviviality*” that radically reconstructing education should promote conscious and quality education, democracy, and social and public life, providing the same basic models of modern systems. According to Illich, the modern system of education is not suited to post-industrial conditions, and require a radical restructuring of education and rethinking of pedagogy. But unlike many of his contemporaries, Illich did not idealize the possibility of industrial and information technologies, analyzing the limits of their use in education. Illich analyzed comprehensively and in detail how modern school prepares pupils/students to modern industrial system and how its «hidden program» promote compliance bureaucracy, instrumental rationality, hierarchy, competition and other features of the existing social organization.

Ivan Illich coined the definition “*Conviviant*” in relation to the means of communication, which is usually translated as “*friendly*” or “*friendly*” . It should be recalled that Illich opposed the term primarily monopoly. For example, the phone is a “friendly” way, because anyone can use it to communicate with other people and communicate on subjects that he chooses. And TV means unfriendly because all you can do with it, it is – change channels

and choose the transfer that will show you. A similar position can be found in Henry Lobari in his analysis of *personal communication space*. Illich argued that good, perfect education system should have three purposes: to provide everything you want to know, access to education at any time in their lives, to make it possible for anyone who wants to share knowledge in order to find those want to learn from them and create opportunities for those who want to present the matter to the public to make their case known. He suggests that four (possibly even three, he says) different learning channels could contribute to this. He calls them “fabric” of education and training. In his many books critical of industrial society different directions. Saw the danger of usurpation of human values and knowledge of different specialists and experts. In place of direct human desire to satisfy their basic needs and a few came to meet the requirement set sample consumption. Controlled and imposed not only what you want, but as you get it. Illich found examples of such relationships and the distribution of power in education, medicine, energy, gender, etc. System. Illich did not call for the closure of schools, he denied them the right to a monopoly in the matter of education. He opened the discussion processes of bureaucratization and ritualization, characteristics and outcomes of these processes. His views are shared by researchers such as educational theorist Paolo Freire and criminologist Nils Christie.

Modification Illich “Learning webs” (1971) and “Tools for Conviviality” (1973) predicted the Internet and how it can provide the resources, interactivity, and relevant community, the community that could help revolutionize education. For Illich, science and technology can either serve as a tool of domination or progressive goals. Thus, while large computer systems spawn domination of modern bureaucracy and industry, customized computers available to the public and can be used to provide tools that can be used to enhance the breadth and quality of education. Thus, Illich was aware of how technology such as computers can either enhance or distort the content of education, depending on how they fit into a balanced social “ecology of learning”. “*Tools festivity*” Illich had to respond and facilitate learning, sociality, community. They are tools, which ends dictate the means and those that do not overpower con-

trolled technologies (such as large industries, conveyor, assembly lines, nuclear power plants, or giant computer systems, etc.). “Convivial tools” produce a democratic society and a holiday type in which people communicate, Discussions, is voluntary participation in public and political life which genuinely help each other to make decisions. Convivial tools exempt people from hierarchical dependencies and develop independence and sociality. They provide individuals and society with the problem of production “Holiday tools” to pedagogy that creates the best modes of learning and social life. “Festive” for Illich includes «autonomous and creative interaction between people and people communicate with their surrounding environment» (I. Illich, *Une société sans école: Trad. de l'angl.*, Seuil, Paris 1971, p.27). Illich proposes a normative aspect of criticism of the existing system and build the alternative of using the value of “survival, justice and self-determined work” as a positive norm (I. Illich, *Geuder*, Panteon books, New York 1982, p.13). These criteria could be used for the reconstruction of education and to meet the needs of diverse communities to promote democracy and social justice, to view training systems and work to promote creativity, community and ecological balance between humans and the Earth. Indeed, Illich was one of the few who worked in critical radical pedagogy that serious about environmental issues and criticized the institutions of society such as education, medicine, transportation and other key elements of industrial society in the broad social, political, economic and environmental frame. His goal was nothing less than a critique of industrial civilization and its project involves the development of a comprehensive post-industrial institutions, democracy and social justice.

At a time when many were fascinated by the development of an autonomous and liberating potential of the school, Illich insisted on the meaning of education and schools as an integral part of industrial society and one of its main tools of social reproduction. One of the important contributions of Illich is understanding the importance of relations between the interaction of modern industrial organizations as institutions of society, such as education, schools, manufacturing, medicine, transportation and other key sectors of industrial society. In order to combine

the processes of what is happening in schools, we have a much better and more critical self-assessment in understanding how specific institutions of society, such as education, in their organizational structure operating in the wider society, which is their hidden meaning of the curriculum and how they participate in social reproduction. Understanding education and training in their institutional content coverage also requires a dialectical relation to social media pedagogy and “street”, a network of public and social space on the Internet, and how schooling relates to oppression and operations in workplaces, government agencies and corporations.

The concept of Illich thus provide a concrete analysis and criticism of how education reproduces existing social order and not a free and independent from the shortcomings of the existing industrial system. Illich also recognizes that post-industrial society requires specialized knowledge and that the main task is to construct a “holiday” humanized technology that will promote the improvement of education and social life in general. Although he strongly opposed the neoliberal agenda and critical of the invasion of corporate domination of the Internet and information technology on personal and domestic social world, the notion of Illich “tissue training” and “tools of conviviality” can be very helpful for projects radical restructuring of education and training in modern office / industrial era. Education must be reconstructed to meet the challenges of the technological revolution, however, we must recognize that in a globalized world, there is a dangerous growing inequality, conflict and danger, to make education relevant to the present situation, it must investigate and solve these problems. Globalization has intensified the differences between rich and poor socio-economic inequality that exists today, creating a growing inequality in obtaining and using the information in the cultural and social capital, and the growing gap between rich and poor countries. Transformations in the democratization of education must address these issues and make education a public institution for social as most predicted founder of modern critical, radical pedagogy, including, in particular, as Illich and Freire.

The growth of political, economic and cultural conflicts, terrorism, wars requires education to re-

search issues of war and peace, the use of achievements in conflict resolution through mediation, which is an important part of the democratic program of social development. The growth of cultural conflict makes all the more important understanding of what is important in today's globalized world, the formation of empathy and understanding of others, seeing how the humanistic values of tolerance and education, the struggle for peace and justice can be established in the present situation. Critical pedagogy in this context must also deal with a difficult issue to overcome cultural differences, understanding, and develop a convincing model of democracy, which will include the development of existing and marginalized groups and conflict between different communities and culture. It's important noted that critical theory seeks to restore humanized content and meaning of education is not for the introduction of capital values of industrial and high technology, but above all, a radical democratization of education in order to achieve the goals of progressive educators, in particular, such as Dewey, Freud, Illich in education, research that will contribute to the development of personality citizenship and community, social justice and strengthening democratic participation in all kinds of life. Over the past decade there has been persistent attempts to impose neoliberal policies on education, the desire to reorganize the school under a business model implementation rigidly standardized curriculum. primitive testing methods, distorting the meaning and purpose of pedagogy. This *neoliberal program* is catastrophic for the content of education and training and the critical theory of education in this context should be seen as a critique of neoliberal restructuring of education and in this sense it is necessary to propose an alternative concept and practice of education, training and social development (B.B.Зинченко, *Институциональные трансформации мирового глобализма и альтернатива общественно-экономического развития в модели демократического делиберативного менеджмента*, [В:] Социальные проблемы общества в свете научного и религиозного знания, 3ДА, 2012, с.122-126). Globalization and the technology revolution have be used for a radical restructuring of education and support for members of a radical pedagogy training conditions

so that they can offer their models of pedagogy and reconstruction of education for its service to democracy and progressive social change. Although strictly necessary to criticize neoliberal model, it is also important at the same time offering them an alternative. Therefore, you must be accompanied by a demand for new knowledge and restructuring education program of democratization.

The call for democratic reconstruction of education should contribute to the development of the acquisition and use of knowledge and thought of as a response to emerging technologies and trends in globalization (B.B.Зінченко, *Глобалізація і глобалістика*, «Новий Світ-2000», Львів 2014, с.367). In particular, be aware that nowadays some unfair terms communities, individuals are privileged in having access to technology, a high-tech skills and cultural capital than the less privileged communities. One way to overcome this abyss of a whole complex of new classes of inequalities, gender, race, education is restructuring so that all students have access to new technologies and new knowledge in the system democratized education and training process. Hegelian dialectics can help the efficiency of the relationship between students and teachers today in a situation where there is a lack of cultural, social experience as well as the specific subjectivity between groups, nations and generations. Teachers, students, and citizens must recognize this potential conflict and consolidate work to overcome these conflicts, making these actions more productive. Overall, the democratization of education can be enhanced in part by increasing elaboration and interactive forms of education, including such as distance education, the development of collective educational websites, online discussions and a scientific online community, shared internet research projects. But the restructuring of education also requires targeted public, values education, literacy cultivation. For teaching and learning books and printed materials based on multimedia and Internet materials should be considered as an additional, rather than as the primary means of democratization of education,

In addition, the critical social and philosophical theory of education will involve merging class-based Socratic discussions of research projects that will combine oral, written, multimedia and cultural

forms of the learning process, not favoring any of them. Some educators still insist that direct dialogue in the classroom / class is the alpha and omega of quality education, but seeing for classroom dialogical extremely productive, do not need to fall into a false fetish of any training shapes. This also applies to new media models of education. Rather, the task is to build in quality development in all experimental and more all these aspects of the educational process on civil-social restructuring and democratization of education. Consequently, the reconstruction of education on the grounds that the socio-economic, cultural and material conditions of life and labor vary with the social development of the mind is the answer to the great transformation of our time. Critical Philosophy of Education is committed to providing a radical critique of existing education in so-called Western models of democracy, creating a progressive alternative models.

In this context, the proposed integrative meta-theory that is based on classical and contemporary sources, concepts, committed to a comprehensive understanding of the phenomenon and the reconstruction of education. One of the main objectives in the democratization of education today, therefore, is to engage education for the restructuring and democratization of society and reflect the changes in the conditions of life and thinking, experience and transformation of subjectivity in the context of the

technological revolution and globalization. It involves using technology to democratic reconstruction of education and the promotion of progressive social and political change without the help of the neoliberal model values and capital social order.

Based on this premise, in the long run it allows to develop the philosophy of education to develop a more inclusive vision of philosophical education to speak directly to issues of democratization and changing social relations in the direction of equality and social justice. As social circumstances are constantly changing, critical theory of education must be radically addressed to historicism, trying to reconstruct education and its institutions as social development conditions and create educational alternatives in terms of needs, problems and opportunities of specific groups of people in specific situations. However, in terms of philosophical and normative understanding and social criticism also necessary to use an active effort on the reconstruction of education and society, the social vision of what education and life can be and what their specific limitations in existing societies.

Thus, social and philosophical critical theory of education involves the study of education in a public context for understanding *how the* radicalization of democratic education can help to significantly change society and its essence.



Mykola Kuzin, Ph.D. student
 Institute of Higher Education
 National Academy of Pedagogical Sciences of Ukraine, Kyiv
 e-mail: n_kuzin@yahoo.com



NON-CULTURAL DIMENSIONS OF LIBERAL EDUCATION

An appeal to liberal education sooner or later leads to recognition of a crisis that liberal education currently faces. Aiming to preserve this social institution, its adherers state time proven arguments, which may be tentatively described as either “political” or “personal”. “Political” arguments hinge on normative ideal of autonomous individual who is apt to justified choice. Free society is conceivable when there are enough individuals capable of critical, self-reliant thinking. Therefore, liberal education opens the door for free society. We can find this point both within works of classical authors, like T. Jefferson or W. von Humboldt, and in contemporary inquiries¹. Liberal education here overlaps with civic or democratic education but is not identical to none of them.

“Personal” arguments, on the one hand, point on transformative potential of liberal education that, one can say, alters mode of human existence². On the other hand, it is specified that liberal education is a rational, pragmatic choice for an individual, as far as in the VUCA-world (a world that is described as volatile, uncertain, complex and ambiguous) fun-

damental education provides more opportunities in a long run, than specialized, vocational education³. These types of arguments enhance each other, thus forming quite an attractive image of liberal education. But why does it face the crisis despite of such a significant societal and personal benefits of liberal education?

To put it bluntly, I tend to see the problem in the established social institution of liberal education. To be more precise, liberal education that is per se culturally-grounded education today, often does not lead to or, more than that, may become a hindrance on a way to inner transformation and autonomous action. In this article, while sharing the aforementioned arguments in favor of liberal education, I would like to present some thoughts on possibility of non-cultural dimensions liberal education. To say in advance, the alternative, or rather full-fledged addition to culturally-rooted liberal education I search in the non-hermeneutics project of H. Gumbrecht, consciousness researches of F. Varela, and Buddhist philosophy of Pali canon (as F. Varela does himself).

Introduction

Now, in the article I attempt to turn away from a habitual view of liberal education as elitist education that strives for extra-utilitarian aims, referring to high classic culture, languages and basics of science. Reading of this sort does not, of course, exhaust a plenitude of interpretations of “liberal” edu-

cation. For more than twenty centuries of existence of the term, “liberal” education has had a wide range of different traditions of reading. The aforementioned one concerns, before all, the English-American tradition. Nevertheless, it can do a good job for purposes of the article. First of all, this reading lies in foundations of

1. e. g., M. Levinson, *The Demands of Liberal Education*, Oxford 1999.

2. e.g., F. Zakaria, *In Defense of a Liberal Education*, New-York 2015; Ch. Bailey, *Beyond the Present and Particular: a Theory of a Liberal Education*, London 1984.

3. *Williams College Mission and Purposes*, approved by the Board of Trustees, 2007, <http://archives.williams.edu/mission-and-purposes-2007.php>

modern discussion on the idea of a University (due to J. H. Newman), thus relating the subject of the article to the wider problem of university education. Second, there is actual pedagogical practice in colleges throughout the Western world correspondent to this reading. That means that critical examination of the chosen reading may yield to some pragmatic implications to current educational process. Last but not the least, this reading is fastened to a belief in transformative potential of culturally-rooted liberal education. Examining of that belief is crucially important and will take some part of the text below.

Using the notion of “culturally-rooted education”, I refer to an educational ideal based on belief that culture is a core and ultimate condition for unfolding “highest” potentialities of a human being. That theory has an evidence base which is not easy to challenge. It stems from observance that contact with high culture may lead to situation when something looks into human being, essentially transforming him or her. That understanding one may get from R.-M. Rilke’s description of contemplation of Apollo’s archaic torso, the feeling that I cannot escape the attention emanating from the torso. Reaching me wherever I would ran, something urges me: “You must change your life”⁴. However, despite numerous evidence of aesthetic/ existential experiences of transcendence, way out of day-to-day “medial” states and correspondent alteration of an image of a self (that grow out of contact with high culture), cultural rootedness, the belief in overriding significance of culturally-rooted education may have a reverse side.

Aiming to turn away from described understanding of liberal education, the attention is given to examination of role of culture (to be more precise, of socio-cultural mediation) in essential transformation of a human being. In other words, this means examining beliefs about methods, which lead to that transformation. With such a perspective, the established social institution of liberal education gives up its central position. Moreover, such kind of approach leads beyond mere “liberal education”, posing before all philosophical anthropology issues: what constitutes a human being and what does essential transformation means. But why then it is still possible

to talk about liberal education? Is it not essentially cultural?

As it was mentioned before, there is plenitude of readings of the notion of liberal education. Among them, there are ones that demonstrate the restrictions that culturally-rooted education imposes on individual. Ralph Waldo Emerson, among others, pointed on importance of “self-trust”, ability of direct apprehension of the world, while qualifying the contemporary ideal of cultural, retrospectively oriented liberal education as an attempt to pin a genius of the past, as if he was merely a butterfly. Liberal education for R. Emerson results to spontaneity of life, aptness and courage to “read God directly”.

Exposition of the reading that assumes possibility of non-cultural education will start with comparison of J. S. Mill’s and R. Emerson’s interpretations of liberal education. It will help us to move from traditional (university-specific one) reading of liberal education to its non-cultural dimensions. That shift will make it obvious that we are considering principally distinct educational strategies and, therefore, it may be sound to introduce just another concept (but not “liberal education”) to refer to non-cultural approach for inner transformation. However, that should not be done: the intentions of both approaches, of culturally-rooted and of non-cultural one, are covered by denotation of “liberal” education (derived from latin *liber*, freedom), and, further, within the discussion on liberal education one can find both of them. That is to say that limitation of liberal education just to one approach (either cultural or non-cultural) conceals dimensions that may be truly liberating. I would venture to argue, that integral liberal education project must cover both approaches.

A further step is made with reference to works of H. Gumbrecht and F. Varela. Hans Gumbrecht provided significant insights with his non-hermeneutics project, delineating the possibilities of attaining the sense without referring to interpretation. Francisco Varela, following Buddhist tradition, points on significance of awareness development, specific skill that leads to unfolding of non-conceptual dimensions of Being. In general, I suggest considering the aim of liberal education as self-transcendence,

4. R.-M. Rilke, *Selected poems*, with English transl. and notes by C. F. MacIntyre, Berkley 1971, p. 93.

affordable, in particular, due to awareness development practice. Such a view is not opposed to socio-cultural engagement of individual. Nonetheless, overriding concentration on culturally-rooted edu-

cation conceals a challenge: socio-cultural engagement may become a source of core identity, and, as a result, become a source for imposing limitations and self-conservation within one's own beliefs⁵.

What is liberal education: from J. S. Mill to R. W. Emerson

As it was mentioned, the question of "essential transformation" leads us to philosophical anthropology domain, to the questions like what is a human being, what is actually being transformed in human being and, of course, what that transformation for. In case of J. S. Mill we read about transformative energy of culture that rises a human being above natural state, actualizes within him or her spiritual and intellectual potentialities. That is why the purpose of education, according to J. Mill, is cultural retranslation, cherishing of culture: "... which each generation purposely gives to those who are to be its successors, in order to qualify them for at least keeping up, and if possible for raising, the level of improvement which has been attained"⁶. As for ideal of liberal education, as a specific type of educational practice, J. Mill refers to "general knowledge", knowledge of basics of all significant arts and sciences (opposing it, on the one hand, to "superficial knowledge", knowledge of separated facts from different disciplines, and, on the other hand, to vocational, specialized education). Rather exhaustive list of "significant" disciplines would include reverence to classics, basics of contemporary science, socio-political theory, aesthetics, and apprehension of religious norms.

It seems that Millian type of interpretation of liberal education is substantial – in the sense that it provides descriptive norms and material waymarks of liberal accomplishment. One can almost infallibly recognize a person of liberal education, tracing acquaintance with canonical texts and advanced language commands. In this context, one can recall how

poet Kavafis satirizes Hellenized barbarians who choose respectable silence so as not to use incorrect grammatical form. At the same time, socio-cultural rootedness has a reverse side. I refer to a vastly described in traditions of sociology of knowledge⁷, existential psychology⁸ phenomenon of identifying oneself with available socio-cultural senses. That is situation when some set of identities, so to say, exhaust an individual. In that case, questioning the elements of one's identity (tribal, cultural, social, religious) means march off against oneself. Instead of intention to step beyond one's limits, instead of transgression, one runs into a scenario of self-conservation, defending own limits and opposition to the other.

One of the reasons of self-conservation may be found in functioning of social systems, of education system in particular. The system reproduces itself, as P. Bourdieu described, via agents, produced and legitimated by the system itself, thus allocating in social fabric some basic, nuclear beliefs about self. An attempt to question these beliefs is being marked as social deviation. In this context, culturally-rooted liberal education may function not as a potential source for unfolding human capacities, but as a source for self-conservation, identification with ready-made senses.

It appears that modern culturally-rooted approach to liberal education, represented by J. Mill, was getting institutionalized during Renaissance. At that time liberal education, as a part of "re-discovered" high classic culture, attracts both humanists

5. I think that E. Mounier's dialectics of engagement and transcendence is just about finding balance between socio-cultural participation and ability to step aside from social imagery (to the extent that is actually possible for individual). In this sense, non-cultural approach I try to develop in this article is about transcendence (with any slightest intention to diminish the importance of engagement). - See E. Mounier, *Personalism*, London 2008.

6. J. Mill, *Inaugural Address Delivered to the University of St. Andrews (1867)*, [in:] J. Mill, *Essays on Equality, Law, and Education*, ed. John M. Robson, Toronto 1984, p. 218.

7. N. Elias, *Problems of Self-consciousness and the Image of Man*, [in:] N. Elias, *The Society of Individuals*, tr. by E. Jephcott, New-York 2001, p. 67-152.

8. J. Welwood, *Toward a Psychology of Awakening: Buddhism, Psychotherapy and the Path of Personal and Spiritual Transformation*, Boston 2002, p. 22-35.

and wealthy classes of prosperous cities. Liberal education becomes a component of social capital, a standardized educational practice. Transformative potential of that liberal education is believed to unfold through the access to wisdom of ancients. Since that wisdom is in texts, liberal education becomes inevitably bookish, and liberal accomplishment requires study of ancient languages. "In cultivating... the ancient languages, - states Mill, - as our best literary education, we are all the while laying an admirable foundation for ethical and philosophical culture"⁹. However, the focus on materialities of culture provokes critique on the part of R. Emerson, who says that in such case "love of the hero corrupts into worship of his statue"¹⁰. Let us give some attention to his views.

Regarding the question of how a human being unfolds his or her potentialities, R. Emerson utilizes an analogy with creation of an artwork (J. Mill, we should recall, believed in transformative power of culture). R. Emerson points that sacredness which follows the act of creation is transferred to the artwork. When a Poet writes a Poem, he gets in touch with presence of deity and thus the Poem becomes deific. Presence of deity is reflected in the artwork, but, nevertheless, it is not exhausted by the artwork (whether it is a Poem or a Book). "The sluggish and perverted mind of the multitude", once perceiving the touch of deity, fiercely protects the artwork in case someone would dare to question its authority. "Colleges are built on it", - states R. Emerson. "Meek young men grow up in libraries, believing it their duty to accept the views, which Cicero, which Locke, which Bacon, have given, forgetful that Cicero, Locke and Bacon were only young men in libraries, when they wrote these books"¹¹.

And further: "Books are for the scholar's idle times. When he can read God directly, the hour is too precious to be wasted in other men's transcripts of their readings"¹². Schools and universities are attached to geniuses of the past. But it is impossible to pin a genius like a butterfly. Instead of sinking to the

ocean of formed knowledge, it is crucial to find the source of truth within oneself: "In self-trust, all the virtues are comprehended. Free should the scholar be,—free and brave. Free even to the definition of freedom..."¹³. Somewhat edgy conclusive remark may be formulated in this manner: if the aim of education is socio-cultural reproduction, then Emerson's view on liberal education should not be considered as an educational project.

Relying on Emerson's argumentation, it follows then that contact with materialities of culture does not necessarily lead to unfolding of inner potentialities. Self-trust, instead, is important, a specific reflexive orientation due to which "all the virtues are comprehended". R. Emerson insists that this sort of orientation is open to everyone, though for the multitude it remains unborn.

Here we make a further step – to contemporary research in cognitive science and philosophy of consciousness. Actually, it would take some tremendous effort (and space) to demonstrate connection between Emersonian notion of self-trust and development of awareness, which I place in foundations of non-cultural liberal education practice. Moreover, I doubt whether firm ground between these notions may be achieved (except if one turns his attention to re-legitimated by F. Varela notion of first-person-experience and correspondent methodology: in this light, self-trust may be described as quality of living experience that unfolds and deepens with the development of awareness). Instead, I would argue that the development of awareness, if not equal to development of self-trust, may be regarded at least as a practice that helps to transgress necessity of socio-cultural mediation, to question the basics of an image of a self, the aim that Emerson seems to share in his project of liberal education.

Neurophysiologist and zen-Buddhism practitioner J. Austin in the first volume of influential three-volume edition focused on impact of meditative practice on human brain, states that awareness "... is the natural soil for positive, spontaneous per-

9. J. Mill, op. cit., p. 230.

10. R. Emerson, *The American Scholar: An Oration Delivered before the Phi Beta Kappa Society, at Cambridge, August 31, 1837*, [in:] *Essays and Poems* by Ralph Waldo Emerson, New-York 2005, p. 91.

11. Ibid., p. 92.

12. Ibid., p. 93.

13. Ibid., p. 100.

sonal growth...”¹⁴. In this article I will not address to questions on nature or origins of ability to be aware. Instead, the attention will be given to a pragmatic issues: how is awareness relates to essential transformation, why there is need in that transformation and

why those senses, which culture supplies, may not be satisfying. I will start with referring to H. Gumbrecht who points on human body as a tool to re-establish “being-in-the-world”, as a way out of constant spins of interpretations, created by cultural rootedness.

Liberal education and development of awareness

Project of non-hermeneutics of H. Gumbrecht one may describe as an attempt to loosen absolute domination of “discourse of meanings”. Author defines the concept of interpretation as identification and attribution of a meaning to some object – that is what usually considered to be the essence of literary education and fascination with culture. But efforts of constant attribution of meanings, then re-attribution and again re-attribution may be suddenly perceived in existential experience of deep weariness. H. Gumbrecht refers to J.-L. Nancy who describes his desperate experience, which author in any new book does not even pretend to anything more than just to add some new meanings.

As a way out of “loss of world”, out of endless vortex of self-reproductive and newly grown, never ending interpretations, H. Gumbrecht sees in attention to “presence”, reestablishing “being-in-the-world”. Human body is the key: an individual has to learn how to comprehend the world not only through the concepts, but through feelings as well, which, in turn, open non-conceptual dimensions of Being. “»[K]nowledge« revealed or unconcealed can be substance that appears, that presents itself to us ... without requiring interpretation as its transformation into meaning”¹⁵. Feelings exist before any meaning and despite any meaning, they just are. In this statement there is an immense potential for emancipation: pointing on region that may be refuge from tyranny of symbolic world – of course if there is a necessity for such a refuge, if for some reason fascination with meaning is not joyful anymore. Such type of world-view, by no means, steps aside from established systems of thought (as E. Cassirer’s phil-

osophical anthropology project), but still represents a distinct type of living experience.

Meanwhile, it seems that not a body as such serves for re-establishing of “being-in-the-world”, although we cannot ignore our body, in all senses of the word. As it follows from F. Varela’s researches, the main attention should be given to awareness – an ability to trace what is happening now, at this moment¹⁶. Awareness of the body, shift of attention to the feelings of the body is, actually, one of the tools for development of awareness. Starting with awareness of visual images, sounds, odors, an individual is able in some time to learn how to trace his own emotions and thoughts (instead of being in the vortex of thoughts or emotions). While being aware of something, comes dis-identification of the one who is aware with that which is one aware of. It suddenly may become obvious that “I” am not my thoughts or emotions. “I” as something substantial, something separated may vanish at all. In a living experience comes something that may not be named, though it is experienced as unconditional existence, which, at the same time, is aware of its existence.

Considering this type of experience, J. Austin insists that it should not be described as mystical, in a sense that it is not reachable for “common” people. He uses term “extraordinary states of consciousness” that are actually “... innate, existing brain functions, rearranged into new configurations”¹⁷. A human being gets an opportunity to realize his or her own limits or boundaries (mental and emotional), get in touch with non-conceptual knowledge, and reach existential experiences of love and integrity. F. Varela states, that one may and should develop awareness.

14. J. Austin, *Zen and the Brain: Toward an Understanding of Meditation and Consciousness*, Massachusetts 1999, p. 13.

15. H. Gumbrecht, *Production of Presence: What Meaning Cannot Convey*, Stanford 2003, p. 81.

16. *On Becoming Aware*, ed. by Natalie Depraz, Francisco Varela, Pierre Vermersch, “Advances in Consciousness Research”, Vol. 43, Amsterdam 2002.

17. J. Austin, op. cit., p. 23.

In one of his interviews, F. Varela says that it is obvious for everybody that while learning how to play musical instrument, a person has to bridge a long way and make a lot of effort; in the same time, it is not so obvious that attempt to know oneself requires efforts as well¹⁸.

Important for Buddhist tradition *Satipaṭṭhāna Sutta* describes in detail the ways of development of awareness¹⁹. Of course, development of awareness is not limited to practices of Buddhist tradition. The point on which I would like to focus in the end of the article is that there are such dimensions of human

being in the world, which are not covered by interpretations that culture rootedness supplies. With any slightest intention to reject fruitfulness of intellectual development or socio-cultural engagement, I would venture to state that liberal education, the one that aims for non-utilitarian ends, self-knowledge of a man, can find a new vast universe in development of awareness. That component of liberal education is by no means practical, it is based on personal effort, “inner activism”, sincere questioning the sources of the self.



18. *Three Gestures of Becoming Aware: Conversation with Francisco Varela*, by Claus Otto Schamerl, January 12, 2000, Paris, <https://www.presencing.com/dol/varela>

19. *The middle length discourses of the Buddha : a new translation of the Majjhima Nikāya*, orig. transl. by Bhikkhu Nāṇamoli; ed. and rev. by Bhikkhu Bodhi. Boston 1995, p. 145-155.

Dr. Tetiana Matusevych
National Pedagogical Dragomanov University
e-mail: sokmatus@gmail.com



“UNEQUAL EQUALITY” OF GENDER MAINSTREAMING IN EDUCATION: BASIC DIRECTIONS OF CONCEPTUALIZATION AND PRAXEOLOGICAL IMPLEMENTATION

Introduction

The development and formation of social phenomena and structural changes such as the information revolution, humanization, democratization of society, intensification of cross-cultural communication, globalization, etc., have made a colossal impact on the fundamentals of social systems everywhere and given rise to profound changes in the essence of social institutions and practices, which in turn have given rise to profound changes in the everyday life of people, their ideas, values, interpersonal com-

munications, moral norms, life goals and strategies. These developments and changes contribute to the formation of a new infrastructure of social relationships and personal communications, which requires the appropriate methodological support of educational activities to ensure consistency and continuity, namely attention to gender in all components of the educational system: educational institutions, technologies, and philosophy of education.

Gender mainstreaming in education as a catalyst for democratic changes

During the years of Ukraine's independence, the proportion of seats held by women in the national parliament has never reached more than 12% (in the Parliament of 2014 – 11.1%), although they make up 54% of Ukraine's population and the majority of voters. Ukrainian 'leaky pipeline' – the proportion of female Doctors of Sciences is twice as little as the female PhDs: in 2007 – 19.6%, 2008 – 20.5%, 2009 – 21.6%, in 2010 – 22.6%, in 2011 – 23.8%. Nowadays, there are just 4 female academics working at the National Academy of Sciences of Ukraine (NASU). There was just one in 1915. So, the amount of female members of NASU has just slightly increased for the last 100 years. At the beginning of 2012, the percentage of women who were members of the Academy

was 2.15%. 22 women (6.2%) were the corresponding members of the NASU at the beginning of 2012¹.

Engaging gender mainstreaming into Ukrainian educational theory and practice is topical nowadays. It should be mentioned that importance of the transformational role of the gender mainstreaming for transitive societies lies in the fact that gender mainstreaming in education is problematic by its nature, as it involves analysis of socio-cultural reality and its subsequent problematization and deconstruction. The distribution of gender relations through all aspects of everyday life allows teachers and students to analyze the “usual” phenomena of disparity and to look for creative ways to deconstruct them. That is to say, in the process of creative transformation of

1. *Жінки і чоловіки в Україні*, “Державна служба статистики України. Статистичний збірник”, Київ 2011: http://www.ukrstat.gov.ua/druk/katalog/poslugi/Ginky_ta_chol_2010.zip

knowledge, the teacher's and the student's personalities are experiencing a kind of "co-evolutionary" development, a prerequisite of which is dialogic educational process and free educational interaction.

Methodological frameworks that enable us to consider gender mainstreaming in education as a factor in building a democratic society are interdisciplinarity, transversality and the rejection of any "centrism", transgression, and transculturality.

Gender theory is characterized by *interdisciplinarity* because it provides a comprehensive understanding of gender relations as a specific socio-cultural reality. The rigid demarcation of the disciplines is a problem of modern education that can be solved by the interdisciplinarity of gender theory, for instead of fragmentation and rigidity, interdisciplinarity represents a holistic, comprehensive approach. Thus, in its approach to the analysis of socio-cultural reality and to the application of diverse experiences and methods used in different sciences, it can provide productive prospects for the study of syncretic interdependencies of any social phenomena.

Another methodological framework of the gender mainstreaming in education is *transversality*, conceptualized in the works of W. Welsch, F. Guattari and J. Deleuze. Transversality not only provides the recognition of plurality and the existence of heterogeneous positions and paradigms, but also it establishes communication and integration among

them. As a methodological framework for gender mainstreaming in education, transversality recognizes the plurality of personal and professional trajectories, and it rejects all «centrism», particularly the androcentrism inherent to the traditional system of education.

A third methodological framework that might be fruitfully used in gender mainstreaming is *transgression*. Transgression not only represents the ability of the individual to go beyond sociocultural stereotypes (including those of gender) but also to detect the gender stereotypes and inequalities that occur in everyday life and to adequately respond to them.

The next methodological vector of gender mainstreaming in education is *transculturality*. The concept of transculturality was suggested by W. Welsch² to characterize the state of the modern world and is aimed at underlining the interdependence and interconnection of typologically similar culture which indicate that different ways of life do not end at national borders. Unclear boundaries between cultures contribute to their constant interaction through dialogues, conflicts, exchange, and communication development. The transcultural aspects of gender mainstreaming in education are manifested in the following universal humanistic values, common to all cultures: freedom, democracy, responsibility, justice, honesty, respect for the personality and human dignity, egalitarianism, gender tolerance.

The many faces of gender mainstreaming in education

Given the current process of European integration, it is obvious that reforming the Ukrainian educational system on democratic principles requires attention to gender on all levels of the educational system if a society of equal opportunity is to emerge. So, the question arises: is it possible to use the abstract concept of "gender mainstreaming in education" for developing and implementing national programs and policies of equality?

At least two factors serve as the basis for questions of such kind. First, the conceptualization of gender occurred within a wide range of different theories such as biological determinism, social constructivism, structural functionalism, and the con-

cept of gender plurality. Undoubtedly each of the above mentioned theories or concepts can be criticized for excessive sociologization/ biologization/ diversification of gender. But their indisputable contribution to the overall progress of equality is their consideration of gender as a dynamic, multifaceted, and multidimensional phenomenon. So, of course, the educational implications of a gender approach should reflect the multidimensional nature of the concept. Second, since the early 1970s, gender studies were under the influence of different theories and concepts that sometimes contradict one another: postmodernism, empiricism, psychoanalysis, post structuralism, Marxism, critical theory, critical race

2. Wolfgang Welsch, *Transculturality - the puzzling form of cultures today*, "California Sociologist" 17 & 18 (1994/1995), pp. 19-39.

theory, postcolonial theory, queer studies, LGBT studies, critical study of sexuality, concepts of physicality, and a wide range of feminist theories. The subject area of gender studies has increased significantly, except global, regional and national scientific traditions have appeared. Therefore, the "umbrella" term of gender accommodates a wide range of different theories and concepts that accordingly affects the methodological support of educational activities.

From my point of view, it is productive to conduct analysis of gender theory and practice by the criterion of belonging to a certain concept of gender that was chosen as the main purpose of this article. When studying gender mainstreaming in educational theory or practice, it is necessary to find out what understanding of gender it involves. For, as already mentioned, the concept of gender is controversial and multidimensional because it is represented by a large number of theories. My analysis of the theory and practice of gender mainstreaming in education shows that there are three main directions in which gender mainstreaming is conceptualized: *differential*, *social constructivist*, and *radical pluralistic*. These three main directions complement, contradict, and interact with one another, creating conditions for further development of the educational system and social progress. Let us consider each of them closer.

The *differential* direction of gender mainstreaming is based on the concept of gender proposed by L. Nicholson. Nicholson provides 'the coat-rack view' of gender: "our sexed bodies are like coat racks and "provide the site upon which gender [is] constructed"³. Gender understood as masculinity and

femininity is superimposed upon the 'coat-rack' of sex. Society and/or our cultural community imposes on sexed bodies its normative cultural traditions as well as stereotypes of femininity and masculinity that describe how males and females should act.

Gender mainstreaming in education based on this approach comes from the need to study the biological, psychological, pedagogical features of sexes and their subsequent consideration in the educational process. Theorists of this direction (K. Bradley⁴; A. Caspi⁵; C. P. Karpiak, J. P. Buchanan, M. Hosey & A. Smith⁶; U. Kessels, B. Hannover⁷) consider the study of specific personal development of women and men as the basis of differentiation and individualization of education and training in order to develop egalitarian consciousness.

Researchers emphasize the need to incorporate features of both sexes in the educational process to increase the academic achievement in gender-sensitive areas of expertise. For example, pointing to the marginal position of women and the presence of vertical and horizontal segregation in the scientific and technical specialties, researchers (Bell, O'Halloran, Saw, & Zhao, 2009⁸; Jacobsen Spielman, 2012⁹; Joensen, Nielsen, 2013¹⁰) emphasize the need to find new teaching methods and techniques in order to reduce the gender gap in areas of expertise such as mathematics and science.

This approach is widely used in schools with single-sex education in Europe, the USA, and Australia. Theorists and practitioners of this approach distinguish three major benefits that students receive during their studies in separate classes: increasing of the students' academic achievement level (Carpenter and

3. L. Nicholson, *Interpreting Gender*, Signs, 20, 1994, p. 79–105.

4. See: K. Bradley, *An investigation of single-sex education and its impact on academic achievement, discipline referral frequency, and attendance for first and second grade public school students*, Ph.D. dissertation, Mercer University, United States, Georgia 2009.

5. A. Caspi, *Puberty and the gender organization of schools: How biology and social context shape the adolescent experience*, [in:] L. J. Crockett and A. C. Crouter (eds.), *Pathways through adolescence: Individual development in relation to social contexts*. The Penn State series on child & adolescent development, Hillsdale, NJ: Lawrence Erlbaum Associates, Inc., 1995, p. 57–74.

6. C.P. Karpiak, J.P. Buchanan, M. Hosey & A. Smith, *University students from single-sex and coeducational schools: Differences in majors and attitudes at a Catholic university*, "Psychology of Women Quarterly" 2007, N 31, p. 282–289

7. U. Kessels, B. Hannover, *When being a girl matters less: Accessibility of gender-related self-knowledge in single-sex and coeducational classes and its impact on students' physics-related self-concept of ability*, "British Journal of Educational Psychology" 2008, vol.78, p. 273 – 289.

8. See: S. Bell, K. O'Halloran, J. Saw, & Y. Zhao, *Women in Science in Australia: Maximizing Productivity, Diversity and Innovation*, Federation of Australian Scientific and Technological Studies (FASTS), 2009

9. Jacobsen Spielman L, *Equity in mathematics education: unions and intersections of feminist and social justice literature*, [in:] H. Forgasz & F. Rivera (Eds.), *Towards equity in mathematics education: Gender, culture and diversity*, Springer, Berlin 2012, p. 39–56

10. See: J. Joensen, H. Nielsen., *Math and gender: is math a route to a high-powered career?* [in:] IZA Discussion Paper 2013, N 7164.

Hayden, 1987¹¹; A. Caspi, 1995¹²; Spielhofer, O'Donnell, Benton, Schagen, and Schagen, 2002¹³), choosing gender atypical subjects (Lee and Bryk, 1986¹⁴; Stables, 1990¹⁵; Spielhofer et al., 2002¹⁶), and socio-emotional benefits (Cipriani-Sklar, 1996¹⁷; Cuddy, 2000¹⁸). But due to a large number of studies with mixed results,¹⁹ the issue of single-sex schooling is still controversial.

Despite this fact, experiments involving the separation of students by sex continue to take place in universities in order to create gender-comfortable educational environments. For example, in 2011 at the University of Essex (United States) an experiment on the separation students by sex in certain subjects was carried out. It showed improved academic achievement for 8% of the girls from the gender-homogeneous group. The authors of the experiment, A. Booth and P. Nolen, decided to conduct the study after several studies in schools that have also been productive (Booth & Nolen, 2009a²⁰; Booth & Nolen, 2009b²¹). The researchers emphasize the need to integrate the data of similar studies in the development and implementation of educational policy. In their view, the issue of gender equality should be solved not by quotas and subsidies but by creating a learning environment comfortable for the development of every person regardless of sex.²²

The main shortcomings of this direction should be recognized as follows: 1. Essentialism and attempts to identify an unchanging male/female essence that

necessarily leads to strengthening binarization; 2. Artificial limitation of personal development. It is necessary not only to take into account differences and on these basis to facilitate learning, but also to master other, unusual for certain personality types of activity, decision-making strategies and more. This will be a kind of liberation of the individual, "the practice of freedom".

It should also be noted that despite the shortcomings listed above, this approach has some positive features. After all, it is based on the principle of egalitarianism i.e., gender differentiation aimed at achieving gender equality.

Now let us consider *social constructivist* direction of conceptualization. Social constructivist direction of gender mainstreaming is based on the theory of social construction of gender and focuses on equality, issues of power and dominance, designing and implementing policies of equality.

This approach is well represented in educational programs of Unicef and Usaid. Gender in these programs refers to the social roles of men and women (and boys and girls) as well as the relationships among them in a given society at a specific time and place. Biological differences can create different needs and capacities for women and men, but these differences do not 'naturally' lead to or justify unequal social status or rights²³.

11. P. Carpenter and M. Hayden, *Girls' academic achievements: Single-sex versus coeducational schools in Australia*, "Sociology of Education" 1987, N 60, p. 156–167.
12. A. Caspi, *Puberty and the gender organization of schools: How biology and social context shape the adolescent experience*, [in:] L. J. Crockett and A. C. Crouter (eds.), *Pathways through adolescence: Individual development in relation to social contexts*. The Penn State series on child & adolescent development, Hillsdale, NJ: Lawrence Erlbaum Associates, Inc., 1995, p. 57–74.
13. See: T. Spielhofer, L. O'Donnell, T. Benton, S. Schagenand, I. Schagen, *The impact of school size and single-sex education on performance* (Local Government Association Report 33), Berkshire, U.K.: National Foundation for Educational Research, 2002.
14. V. E. Lee and A. S. Bryk, *Effects of single-sex secondary schools on student achievement and attitude*, "Journal of Educational Psychology" 1986, N 78, p. 381–395.
15. A. Stables, *Differences between pupils from mixed and single-sex schools in their enjoyment of school subjects and attitudes to science and to school*, "Educational Review" 1990, N 42, p. 221–230.
16. See: T. Spielhofer, L. O'Donnell, T. Benton, S. Schagenand, I. Schagen, *The impact of school size and single-sex education on performance* (Local Government Association Report 33), Berkshire, U.K.: National Foundation for Educational Research, 2002.
17. See: R. Cipriani-Sklar, *A quantitative and qualitative examination of the influence of the normative and perceived school environments of a co-educational public school vs. a single-sex Catholic school on ninth-grade girls' science self-concept and anxiety in the area of science education*, Dissertation Abstracts International, 57(10), 1996, 4312A (UMI No. 9706808).
18. A. R. Cuddy, *The development of self-concept in adolescent girls attending single-sex and coeducational schools: Exploring the influence of cognitive and social factors*, "Dissertation Abstracts International" 2000, 63(10), 4941B, (UMI No. 3067808).
19. See: U.S. Department of Education, *Single-sex versus coeducational schooling: A systematic review*, Department of Education, Washington 2005.
20. See: A. Booth, & P. Nolen, *Gender differences in risk behavior: does nature matter?* [in:] IZA Discussion Paper 2009, N 4026.
21. See: A. Booth, & P. Nolen, *Choosing to compete: how different are girls and boys?* [in:] IZA Discussion Paper 2009, N 4027.
22. See: R. Garner, *Girls 'do better' at university when classes are single sex*, "The Independent" Tuesday 27, December 2011.
23. See: Sen, Gita, Asha George and Pirooska Ostlin, *Engendering Health Equity: A review of research and policy*, "Harvard Center for Population and Development Studies Working Paper Series" February 2002, vol. 12, N. 2.

Gender equality in this direction means that males and females have equal opportunities to realize their full human rights and contribute to and benefit from economic, social, cultural, and political development. Parity and equity are the building blocks of equality in education²⁴. There are four main dimensions of gender equality outlined in the framework²⁵:

- Equality of access, which means that girls and boys are offered equitable opportunities to gain admission to formal, non-formal, or alternative approaches to basic education. Actual attendance, rather than enrollment, is a better indicator of whether access has been achieved.

- Equality in the learning process, which means that girls and boys receive equitable treatment and attention and have equal opportunities to learn. This means that girls and boys are exposed to the same curricula, although the coursework may be taught differently to accommodate the different learning styles of girls and boys. Equality in the learning process also means that all learners should be exposed to teaching methods and materials that are free of stereotypes and gender bias. In addition, it means that boys and girls should have the freedom to learn, explore, and develop skills in all academic and extra-curricular offerings.

- Equality of educational outcomes, which means that girls and boys enjoy equal opportunities to achieve and that outcomes are based on their individual talents and efforts.

- Equality of external results, which occurs when the status of men and women, their access to goods and resources, and their ability to contribute to, participate in, and benefit from economic, social, cultural, and political activities are equal. This implies that career opportunities, the time needed to secure employment after leaving full-time education, and the earnings of men and women with similar qualifications and experience are equal²⁶.

Educational programs in higher educational institutions grounded on the social constructivist di-

rection usually pay great attention to the problems of interaction of gender and global development, gender and politics, gender and multiculturalism. For example, the UCL Institute of Education (IOE), judged to be the world's leading centre for education and related areas of social science, has proposed an MA program entitled "Education, Gender and International Development". Core topics of this MA program include the following: "Gender, education and development" and "Education and international development: concepts, theories and issues" while related topics include "Development education in the era of globalization", "Education, conflict and fragility", "Gender: theory and practice in education", "Introduction to social research", "Justice: Contemporary social issues and perspectives", "Learners, learning and teaching in the context of Education for All".

I consider that figurative model of the "unequal equality" created by the famous Ukrainian philosopher G. Skovoroda serves as a philosophical background for and/or conceptual basis of the differential and social constructivist direction of gender mainstreaming in education conceptualization. He wrote: "God is like a plentiful fountain, filling all kinds of crockery according to their volume. There is an inscription above the fountain: "Unequal equality for all". Different currents are pouring out of all kinds of pipes flowing down into all kinds of crockery, located around the fountain. Smaller dishes hold less water, but still they are equal to the bigger ones and all of them are brimful". This idea is based on two main principles: accordance with nature (everyone has to follow his/her nature) and ethical pluralism (every person chooses his/her own way)²⁷.

Understanding the equality (not equity, uniformity) of boys and girls serves as an axiological basis of gender mainstreaming in education. Biologically, psychologically, pedagogically NOT EQUAL girls and boys have EQUAL educational rights: to fully develop their academic and creative potential, to gain a high level of competence in all academic

24. *Education from a gender equality perspective*, Report for USAID's Office of Women in Development by the EQUATE: Achieving Equality in Education, 2008, p.14.

25. See: R. Subrahmanian, *Gender equality in education: Definitions and measurements*, Background paper for UNESCO GMR 2003-043.

26. *Education from a gender equality perspective*, Report for USAID's Office of Women in Development by the EQUATE: Achieving Equality in Education, 2008, p.14.

27. Dmytro Chyzhevskyi, *Introduction to the Life and Thought of H.S. Skovoroda*, [in:] Hryhoriy Savych Skovoroda: Anthology of Critical Articles, edited by Richard H. Marshall, Jr., and Thomas E. Bird. Edmonton: Canadian Institute of Ukrainian Studies Press, 1994, p. 1-60.

subjects regardless of their gender typicality (or untypicality), and to be trained in gender-comfortable environment free from the pressure of stereotypes and prejudices.

The third direction of the gender mainstreaming conceptualization is *radically pluralistic*. The theoretical basis of this direction is the concept of gender plurality, which destroys the traditional dichotomy (masculinity /femininity) and considers gender as a continuum. The idea of gender plurality arose as a result of gender theory development in the 1980s and '90s. The ideas of post-structuralism and post-modernism (nomadology, deconstruction, M. Foucault's theory of sexuality) served as the philosophical basis of this theory. Nomadology (G. Deleuze, F. Guattari) provides an understanding of necessary inclusion the principles of connection and heterogeneity; the principle of multiplicity; the principle of a signifying rupture; the principle of diversity and pluralism into the educational process. The most distinguished examples of the use of deconstruction for the destruction of the traditional dichotomy (masculine/feminine) are J. Butler's concept of performativity and R. Braidotti's nomadic theory.

Representatives of this direction of gender mainstreaming in education pay considerable attention to the analysis of the role of sexuality in the educational process. Recent studies (Gowran, 2004²⁸; Epstein et al, 2003²⁹; Lynch and Lodge, 2002³⁰) show that sexuality is increasingly recognized as a gender-related

issue in teacher identity. Yet, there are high levels of regulation of sexuality in schools, both for pupils and teachers, with heterosexuality being assumed. This leaves LGBT teachers at risk, particularly where proscriptive belief systems support narrow interpretations of gender identity³¹.

The praxeological dimension of this direction is represented by academic disciplines that consider the interaction of sexuality, gender and sex, and focus attention on the multiplicity of these categories. For example, the University of Pennsylvania (USA) offers a "Gender, Sexuality and Women's Studies Program" which is an interdisciplinary program that provides opportunities to explore the role of gender in human affairs, emphasizes on the study of feminist theory, gender studies, multiple sexual orientation, and includes courses on the study of gender and sexuality and gender and health. Since 1982 the LGBT-center and the QUEER-students Alliance have been functioning at the university, and "color" journals and newspapers have been published.

The obvious drawbacks are the excessive ideologization of sexuality and sexual practices as well as the hyperbolization of their role in the development of personality and in human life. These drawbacks cause one to associate one's personal/professional defeats and victories with one's sexual identity and its perception by society, a situation that unacceptably reduces the living world of the individual.

Conclusion

Summarizing everything above mentioned I can conclude that analyzes of the theory and practice of contemporary gender mainstreaming in education showed the ambiguity of interpretations of the gender mainstreaming in education and its basic concepts. It makes impossible to use the abstract concept of "gender mainstreaming in education" for the development of national policies, implementation

strategies and praxeological implementation. This ambiguity, on the one hand, complicates the search for methodological approaches, and, on the other hand, offers alternative possibilities for adaptation of the national gender policy in education according to the requests, needs and expectations of the particular society.

28. Sandra Gowran, *See no evil, hear no evil, speak no evil: The experiences of lesbian and gay teachers in Irish schools*, [in:] Jim Deegan, Dymphna Devine and Anne Lodge (eds) *Primary Voices: Equality, Diversity and Childhood in Irish Primary Schools*, IPA, Dublin 2004, p. 37–55.

29. See: Debbie Epstein, Sarah O'Flynn and David Telford, *Silenced Sexualities in Schools and Universities*, UK, Trentham 2003.

30. See: Kathleen Lynch and Anne Lodge, *Equality and Power in Education*, Routledge, London 2002.

31. *Gender and education (and employment). Gendered imperatives and their implications for women and men lessons from research for policy makers*, An independent report submitted to the European Commission by the NESSE networks of experts, 2009, 111 p.

Dr. Sergiy Kurbatov
Head of Department of Leadership and Institutional Development
Institute of Higher Education
National Academy of Educational Sciences of Ukraine, Kyiv
affiliated researcher at UCRS, University of Uppsala, Sweden
e-mail: sergiy.kurbatov@gmail.com



THE PHILOSOPHICAL DISCOURSE OF EDUCATION IN THE WORKS OF VASYL KREMEN

The process of development of Ukrainian philosophy of education is connected with fundamental transformation of academic life after the collapse of the Soviet Union and renovation of Ukrainian independence in 1991. The dramatic changes of political, economical and social systems of our society were especially visible in humanities and social sciences, because in Soviet time these areas survived under the ideological dictatorship of communist doctrine with its numerous restrictions for the freedom of conducting research, avoidance of critical thinking and access to contemporary Western academic literature, open censorship, strict control over the content of works of Ukrainian philosophers, severe critique of “bourgeois Ukrainian nationalism” and artificial support of Soviet interpretation of internationalism (mainly in form of russification¹).

According to Viktor Andrushchenko² together with the theory of “developed socialism” Ukrainian philosophers committed a kind of “philosophical suicide” in a form of splitting into 1) official Marxist-Leninist philosophy under the leadership of Communist party and 2) research one, which tried to catch the true sense of Marxism and often investigate the philosophy outside of official doctrine. The centre of this second research dimension of Ukrainian philosophy was Institute of Philosophy of Academy of Sciences of

Ukraine³, which was established in 1946 and became especially visible in Ukrainian cultural environment in 60-80s years of the 20th century, especially in the area of logics and methodology of science, interpretation of Hegelian philosophy and conduction of sociological researches. The key representatives of these particular philosophical school were Pavlo Kopnin (1922–1971), Volodymyr Shynkaruk (1928–2001), Serhiy Krymsky (1930–2010), Myroslav Popovych (b. 1930).

After 1991 Ukrainian philosophy faced few important challenges: 1) the necessity to overcome negative consequences of total dominance of Marxism-Leninism, which was supported by official ideology and communist propaganda; 2) identification and development the particular features of Ukrainian national philosophy with the special stress on state building processes and maintaining continuation of Ukrainian intellectual tradition; 3) demand for integration into European and global philosophical context after few decades of factual isolation and representation of Ukrainian philosophical tradition in the European and global context. These challenges are also applicable to system of university education, one of main social institutions, which is responsible for providing adequate support for future development of Ukrainian society and the creation of future national elite⁴. In this situation the fact of establish-

1. For example, see the famous work of Ivan Dzuba: Іван Дзюба, *Інтернаціоналізм чи русифікація?* (1965), <http://litopys.org.ua/idzuba/dz.htm>

2. Віктор Андрущенко, “Філософське самовбивство” останніх радянських гуманітаріїв, [в:] “Філософія освіти / Philosophy of Education”, Київ 2012, № 1-2, с. 7-15, <http://www.philosophyeducation.com>

3. Інститут філософії імені Г.С. Сковороди НАН України, <http://www.filosof.com.ua/about.htm>

4. Сергій Курбатов, *Освіта як інструмент рекрутування еліти* [в:] “Людинознавчі студії”. Збірник наукових праць ДДПУ ім Івана Франка 2010, вип.22, с. 65-76.

ing of Academy of Educational Sciences (since 2010 National Academy of Educational Sciences⁵) in 1992 was a kind of response to these challenges. The main goal of this academic organization was to provide theoretical and methodological support for the development of Ukrainian system of primary, secondary and higher education.

The structural unit of NAES of Ukraine, Institute of Higher Education⁶, which was organized in 1999, became a kind of centre for creation the discourses of Ukrainian philosophy of education and their integration in contemporary European and global contexts. The problems of philosophy of education became the object of numerous dissertations and other researches, conducted at this institute. The active discussions about philosophy of education in Ukraine was fostering with the establishing in 2005 the special journal "Philosophy of Education"⁷, which became a leading Ukrainian academic resource in this area very soon. This journal provides a kind of creative platform for prominent and young researchers from different regions of Ukraine, who are interested in the problems of philosophical interpretation of the situation in university education. Through publications, workshops, round tables it provides possibilities for implementation of Western approaches in this area in Ukraine. Also, it contributes a lot in the process of translation and popularizing among Ukrainian audience prominent contemporary thinkers, for example, Jurgen Habermas, Piotr Sztompka, Wolfgang Welsch, Peter McLaren, William McBride, Ervin Laszlo.

The world history proves that personal factor sometime plays extremely important role during historical development of human being. To my mind, the research interests of one of the most important policy makers in Ukrainian education and prominent Ukrainian philosopher Vasyl Kremen (b. 1947)⁸, who is a holder of key managerial positions in Ukrainian education since 1979 (with the break

in 1986-1992)⁹ played important role in legitimization and popularization of philosophy of education as an important area among Ukrainian humanities and social sciences. After election as a president of Academy of Educational Sciences in 1997 Vasyl Kremen works predominately in the area of philosophy of education, which could be regarded as one of the main academic areas in his current researches. In 1998 Vasyl Kremen published an article about possibilities of philosophical interpretation of the scientific heritage of great theorist and practitioner of Ukrainian education Vasyl Sukhomlynsky (1918-1970)¹⁰, where he mentioned necessity of individual approach in educational practices as far as unity of moral and aesthetic dimensions of educational process and showed essential possibilities for philosophical interpretation of the classical heritage of Ukrainian pedagogy.

Being a minister of education and science of Ukraine during the period December, 30, 1999 – February, 3, 2005 Vasyl Kremen used philosophy of education as a kind of methodological background for reformation of education in our country¹¹. Such approach opened the space for observation of the situation in Ukrainian education at macro level and helped to identify the optimal ways of radical transformation in this area using European and world experience. As a result during this period twelve years system of secondary education with twelve grade evaluation scale were implemented, educational studies made shift from soviet style authoritarian approaches to the pedagogy of tolerance, computers and informational technologies became an essential part of educational process, distance education was regarded as an important dimension of educational activities.

Also impressive transformation were conducted for joining Bologna process (May, 2005) and implementation of Western educational standards in Ukrainian system of education. The number of

5. Національна академія педагогічних наук України, <http://naps.gov.ua/en/about/today/>

6. Institute of Higher Education NAES of Ukraine, <http://ihed.org.ua/en/>

7. "Філософія освіти / Philosophy of Education" ISSN 2309-1606, <http://www.philosophyeducation.com/index.php/en/>

8. Vasyl Kremen: <http://naps.gov.ua/en/structure/leadership/president/>

9. Василь Григорович Кремень – філософ, учений, освітянин, державний діяч. Біобібліографічний покажчик, Знання, Київ 2012, с. 18.

10. Vasyl Sukhomlynsky: https://en.wikipedia.org/wiki/Vasyl_Sukhomlynsky

11. See, for example, Василь Кремень, *Сучасна філософія освіти як визначальний фактор авторитету соціальної держави*, [в:] "Теорія і практика управління соціальними системами" 2004, № 2, с. 3-10.

students, who studied in Ukrainian increased from 62% in 1999 to 75% in 2005 and the foreign language became the mandatory school subject since the second form¹². A kind of theoretical summarizing of the unique experience of Vasyl Kremen at high position in the system of state management is his book “Education and Science in Ukraine – Innovative Aspects: Strategy, Realization, Results” (2005)¹³, where he analyzed the main transformations of Ukrainian education in the context of globalization, argued necessity of European and global integration of it, stressed the importance of successful internationalization and academic mobility.

Further important philosophical ideas of Vasyl Kremen regarding development of Ukrainian education we could find in paper “Education in the Context of the Present Social and Cultural Changes” (2008)¹⁴, where he identified the main challenges for Ukrainian society and Ukrainian system of education as a kind of harmonization of traditional and innovative approaches in temporal perspective and national and global approaches in spatial perspective. These challenges are transforming the role of knowledge, which become a kind of background of everyday life and behavior and provide a solid base for decision making processes. According to Vasyl Kremen innovative and global character of contemporary civilization gives us opportunities to re-open and truly implement traditional humanistic approaches to education and to help each student in his or her self understanding, self realization and professional development. The main ideas of this approach are articulated in two key principles of educational studies – human-centric and child-centric. Only following these principles we could find realistic solutions of contemporary problems and challenges. Child-centric principle is applicable to primary and

secondary education and human-centric principle has a universal character.

Vasyl Kremen expanded his vision of necessity of human-centric background of education in his book “Philosophy of Human-Centric Approach in the Strategies of Educational Space” (2009)¹⁵. Combining historical approach to the European civilization with the explanations of contemporary educational and other challenges he argued the crucial importance of humanistic values for the understanding contemporary socialization of person and providing adequate responses for his or her educational demands and expectations. Also Vasyl Kremen showed the intrinsic nature of these humanistic values for Ukrainian system of education during the long period of its historical development, which could be regarded as an evidence of European nature of our cultural and social tradition. This book is translated in Polish¹⁶ and Russian¹⁷ languages. For Vasyl Kremen human-centric philosophy is “not only a regular philosophical or anthropological teaching, but a new type of meta philosophy and understanding of human worldview”¹⁸. This approach could provide a researcher with a large-scale framework for understanding the development of education and analysis of its main challenges and social demands in the context of contemporary global civilization.

In my own researches I stressed the possibility to apply the human-centric principle in the interpretation of Vasyl Kremen for development of successful strategies for internationalization of contemporary university¹⁹. This principle helps to eliminate a kind of asymmetry in relations between Ukrainian researchers and their Western colleagues. Such asymmetry arises first of all because of inequality of the partners in their access for financial and other forms of support of the relevant activities. Also human-centric approach provides a good background for trust in

12. Президент – Національна академія педагогічних наук України: <http://naps.gov.ua/ua/structure/leadership/president/>

13. Василь Кремень, *Освіта і наука в Україні – Інноваційні аспекти: Стратегія. Реалізація. Результати*, Грамота, Київ 2005, 448 с.

14. Василь Кремень, *Освіта в контексті сучасних соціокультурних змін*, [в:] “Філософія освіти / Philosophy of Education” 2008, № 1-2, с. 15-21, <http://www.philosophyeducation.com>

15. Василь Кремень, *Філософія людиноцентризму в стратегіях освітнього простору*, Педагогічна думка, Київ 2009, 520 с.

16. Wasyl G. Kremien, *Filozofia antropocentryzmu w edukacyjnej przestrzeni*. Instytut Pedagogiki Akademii Pedagogiki Specjalnej im. Marii Grzegorzewskiej, 2011, 395 s.

17. В.Г. Кремень, *Философия человекоцентризма в стратегиях образовательного пространства*, Российская академия образования, Москва 2013, 184 с.

18. Василь Кремень, *Філософія людиноцентризму в стратегіях освітнього простору*, Педагогічна думка, Київ 2009, с. 15.

19. See, for example, Сергій Курбатов, *Людиноцентристська парадигма як інструмент ефективної інтернаціоналізації в галузі освіти*, [в:] “Філософія освіти / Philosophy of Education” 2010, № 1-2, с. 115-122, <http://www.philosophyeducation.com>

mutual communication and cooperation. The principal value of human being creates an adequate philosophy of international relations in educational area at both personal and institutional levels. It gives the possibility to find joint solutions at the fundamental and the most valuable level of humanity.

Human-centric approach needs to be based at a certain particular concept of person, which reflects current social and cultural realities. For Vasyl Kremen this is innovative type of person, whose particular feature is openness to new knowledge, ideas, approaches. He argued that “only a person with innovative thinking, who represents the innovative type of culture and is ready for innovative professional activities, could be competitive in modern world and could create mobile society and mobile nation”²⁰. He or she need to have possibility to study throughout all the life and benefits personally and professionally from such life long learning processes. In the framework of innovative civilization only this type of person could give adequate responses to numerous economical, social, cultural, existential and other challenges and problem and to maintain the incredible high level of its technical and technological development. At the same time, such person takes care of his or her cultural background with its particular national variations and is ready to contribute unique ethnical peculiarities and approaches in the huge multicultural process of globalization.

How to transform the Ukrainian system of education according to innovative demands of contemporary civilization? The investigation of these question was one of the main goal of collective monograph “Phenomenon of Innovations: Education, Society, Culture” (2008), edited by Vasyl Kremen²¹. Later he clarifies his own vision of the problem of innovative transformation in the paper “Innovative Man as the Goal of Contemporary Education”²². “Contemporary innovative education is based on transition from re-productive toward productive, creative type of think-

ing... The man of the XXI century is a learning person, whose access to new knowledge is a basic feature of the way of life. The task of education is to create such type of person, but society and state need to support the optimal conditions for life-long learning processes”- mentioned Vasyl Kremen²³. Especially important such type of person is for elite segment of Ukrainian society, for people, who are responsible for decision-making processes at national and regional levels²⁴.

Innovative education is not restricted by the knowledge from external world. It is also internal looking for inner truth and unique personal attitudes and interpretations. The cultivation of self since Ancient Greek time with their famous maxim “γνῶθι σεαυτόν”, “know thyself”, is a mainstream of philosophical reflections of reality. This principle continues to play a crucial role during the time of external expansion of human activities, domination of material values and mass culture. Human-centric approach underlines this unique openness for external and internal world in the eternal process of learning. This is a kind of philosophical background for contemporary educational practices, as far as optimal strategy of achieving success in professional and personal development.

Complexity of the system of education in contemporary world encourages the researchers to find systematic approach for its philosophical interpretation. For Vasyl Kremen such systematic interdisciplinary character could be provided by synergetics in the framework of its explanation of the formation and self-organization of different patterns in open systems. As he mentioned in the paper “Synergetic Model of Educational Development as a Response on Contemporary Challenges”: “Today synergetics is a kind of overall paradigm for understanding of numerous areas of human activities... Without any doubts, synergy model of creativity explains the paradigm of contemporary educational and pedagogical processes”²⁵.

20. Василь Кремень, *Освіта в контексті сучасних соціокультурних змін*, “Філософія освіти /Philosophy of Education” 2008, № 1-2, с. 16, <http://www.philosophyeducation.com>

21. *Феномен інновацій: освіта, суспільство, культура* / За редакцією Василя Кременя, Педагогічна думка, Київ 2008, 472 с.

22. Василь Кремень, *Інноваційна людина як мета сучасної освіти*, “Філософія освіти /Philosophy of Education” 2013, №. 1(12), с. 7-22, <http://www.philosophyeducation.com>

23. Василь Кремень, *Ibid.*, с. 19-20.

24. *Еліта: витоки, сутність, перспектива* / За редакцією Василя Кременя. Знання, Київ 2011, 527 с.

25. Василь Кремень, *Синергетична модель розвитку освіти як відповідь на виклики сьогодення* [в:] “Рідна школа” 2010, № 6, с. 4.

Orientation not only on already existing processes, but also on the situation of becoming and development; postulating of unstable, non-linear and self-organized character of open system; identification of points of bifurcation – these principles of synergetics are crucial for understanding of the development of education in the context of modern innovative and global civilization. That is why: “the principles of synergetics provide us with non-standard approach to teaching, support high quality of knowledge and the relevant professional becoming and professional adaptation of future specialist through different learning subjects in their interdisciplinary unity”²⁶.

So, we could conclude that the philosophical discourse of education in the works of Vasyl Kremen is created as a kind of unity of traditional practices of

understanding of reality and new approaches, which are affiliated with innovative character of contemporary global civilization. Following humanistic tradition, which is inherited in the human-centric principle, he elaborated the wide framework for support the development of the innovative type of person in the context of synergy of different forms of teaching and learning activities. The author’s style of thinking of Vasyl Kremen is relevant to the Ukrainian philosophical tradition and at the same time, reflects contemporary achievements of world and European philosophy. According to Google Scholar²⁷ H-Index of his works is 26 and i10-Index is 60, which is an excellent evidence of true interest to his ideas among Ukrainian and foreign colleagues and importance of philosophy of education for transformation of our system of education.



26. Василь Кремень, *Педагогічна синергетика: понятійно-категоріальний синтез*, [в:] “Теорія і практика управління соціальними системами” 2013, № 3, с. 16.

27. Кремень Василь Григорович: <https://scholar.google.com/citations?user=zrnMlfUAAAAJ&hl=uk&oi=ao>