

**M. V. Popovich**

*Full member of the NAS of Ukraine*

**L. A. Shashkova**

*Professor*

## PHILOSOPHY AND EDUCATION: LIFE AND VOCATION

***When reading the works by Leonid Hubersky, it becomes apparent that the thought of the philosopher is characterised by the combination of depth and desire to get to the bottom of things, and lucidity and accessibility: his reader and interlocutor perceive appreciate the power of his ideas. The philosopher interprets the civilizational role of the agents in socio-historical process, makes a persistent call to refer to reality and actuality while consciously avoiding creating and re-creating illusions. Transformation of practices in and theories of social and political processes in connection with the changes in the world itself, in Weltanschauung and in methodology and culture, encourage the philosopher try to dip into the future.***

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Such existential fullness of thought logically develops into awareness of the dramatic nature of history and comprehension of the prospects of humanity. Such perspective facilitates to broadly contextualize the modern civilizational *Weltanschauung* and define the role of ideology in it, while celebrating the affirmation and self-fulfilment of the individual in the vortex of civilizational development.

The research of young scientist Leonid Hubersky was focused on the then vexed problem of identity and culture, ideology and education. For that matter, these issues remain today as thorny and relevant as ever before. Leonid Vasylyovych wrote and defended his candidate thesis followed by the doctoral dissertation, published a few hundred scientific works which are used by students of philosophy and those in other branches of the humanities.

The second half of the 1960s in West Europe came into prominence due to a string of riots and protests organized by university students, representatives of the new generation of intellectuals and politicians. Such campus unrest in Paris, Prague, Poland, Germany resulted in what the culture of the then Soviet Union referred to as the phenomenon of "the Sixtiers" and "dissidents". In May 1968, Paris saw the beginning of student demonstrations against the current educational system. Not only did they acquire a nationwide support, but beyond challenging educational system they also questioned existing principles and norms of social life, economic development, and the functioning of political system. Albeit of smaller scale, similar student protests were staged in Czechoslovakia, Poland, and Germany. At first they were dismissed by the authorities as "youthful maximalism" and "mischief", a deviant behaviour of the younger generation that temporarily got out of control, which is an integral part of social life. But the backlash to the actions of the authorities that had decided to respond to students with sending out a sheer army of police on to the streets of Paris, charging it to restore public order by use of force, was that the streets of Paris and several French provincial townships virtually turned into combat zones since the students were joined by representatives of the working class and urban residents. As a result, expectations for a rapid suppression of riots had soon petered out because the police had to confront not a separate small group of students who "violated public order" but rather representatives of the new social reality, a large part of society that effectively embraced other interests and values

and sought to translate them into reality. A more meticulous look at the events that took place in the second half of the 1960s in France, Czechoslovakia, Germany, Poland will show that they were triggered by certain ideological principles and clear-cut ideological agenda. As a student of the Department of Philosophy, Leonid Hubersky took a keen interest in the ideological underpinnings of those events. In each particular instance, student protests were marked with certain ideological overtones, and the then third-year student of Philosophy Department showed scientific interest in the problems of spiritual production of society and its manifestations in youth environment. And his course papers, presentations at theoretical seminars and scientific conferences were focused on these issues.

At that time the socio-political and philosophical theories of such thinkers as H. Marcuse, E. Fromm, Z. Brzezinski had the widespread vogue among the intellectuals. In particular, Marcusean social-philosophical theory grew in popularity. Its central argument is laid out in such works as "Eros and Civilization", "One-Dimensional Man", "Reason and Revolution" that won him worldwide fame. Despite general criticism in Marcuse's theory and his denial of all (right or left) socio-political systems of development of the societies which chose the path of "unfreedom", he basically levelled his criticism against highly industrialized society with its mass production, generation of artificial values that deprived people of freedom and so on.

Marcusean ideas had a special hold upon new "leftist" political forces. The reception of socio-philosophical theory of Marcuse by the new left political parties shaped the view of modern society as being devoid of justice, humanity and morality, as it is proven by numerous violations of economic and political rights of citizens in different countries, the constant threat of nuclear war, failure to make use of scientific advances and cultural progress for personality development. According to Marcuse's political followers, modern industrial society has turned into a system of oppression of human being, standardization and primitivization of people's needs, has formed a "one-dimensional man" whose thoughts and behaviour can be easily manipulated. After all, "one-dimensional man" is effectively the individual who has been under the sway of popular culture, the individual who thinks and acts in accordance with the requirements of the system which, according to Marcuse, imposes false needs on him or her and eventually legiti-

mizes hard work, aggression, injustice, and the behaviour stereotyped in advertising images, etc.

As a response to the phenomenon of "one-dimensional man" that emerged in Western civilization, H. Marcuse put forward a new theory of the revolutionary forces of modernity which was actively used by the new left in the period from the 1960s to 1980s. This theory boils down to the assertion that working class has lost the ability to be a revolutionary force and does not play a leading role in the development of social life. According to Marcuse, under evolving conditions the impelling force of social change may be represented by young people, students, and intellectuals, with working class becoming a sustaining power.

Marcuse's proposition to portray the youth as the new revolutionary force gained wide popularity among the political forces of the Western world and it is safe to say that it turned into a consolidating concept for new left political movements uniting them into a single protest during the 1960s. It is evident that the students and young people whose youthful enthusiasm redoubled their disaffection with what they felt was the mismatch between their ideal longings and pragmatic reality, were acutely aware of the impact of the aggressive culture of mass consumption and mass production. They came under a spell of Marcuse and sought opportunities to translate his ideas into reality.

Markusean ideas prompted the new left to challenge and criticize ideals and values of the Enlightenment discourse where a prominent role was granted to rationalism, scientific and technological progress, material and spiritual production, and culture of production as a whole. One of the ideas in Marcusean thought that notably appealed to new leftist political forces was the idea that the work, the realm of industrial production that does not meet inclinations and desires of the individual, is actually the antipode of freedom. The thrust of this idea is to reject the method for evaluating human life and activity on the basis of calculating the number of products (material or intellectual) s/he has created.

As an alternative, the new political forces cultivated the idea of "free labour" that a person performs beyond the "coercion system", the drive to "create" a "new individual" with a "new sensibility" and ultimately, the formation of a "non-repressive" civilization. The rationale behind these views was what seems to be a fairly heuristic point Marcuse made on the shaping of humanistic component of social fabric: the society that is mostly focused on the material production, has effectively discredited the value of a human being as an individual and of their creative desires. Similar messages can be inferred from the social and philosophical studies by E. Fromm and Z. Brzezinski.

As a student of the Department of Philosophy, Leonid Hubersky realized that the popularity of ideological doctrines of H. Marcuse, E. Fromm and others was not accidental. It was "nourished" by and based on the ideological shortcomings of the ideological push in the then Soviet Union. These shortcomings were not so much of a technical nature (that is, the matter was not means of ideological work), but rather they reflected the fact that the socialist doctrine was out of sync with the existing state of society, its objective and subjective needs. Deeply aware of the current situation, Leonid Vasylyovych realized that to resist popular at the time critical and social concepts with prohibition, ignoring or ill-founded denial was futile. It was necessary to conduct a deep, comprehensive and systematic social and philosophical analysis of the ideological processes unfolding in the world in that period. These problems and issues were reflected in his term papers, reports at the conferences, and competitive student research project that

was awarded the first place in the National competition of student research papers on social sciences.

The results of the contest were summed up and winners awarded at the final sitting of the National competition of student research papers in the city of Ulyanovsk. The Conference was chaired by Leonid Hubersky's favourite professor Pavlo Vasilyovych Kopnin, the Correspondent Member of the USSR Academy of Sciences and Director of the Institute of Philosophy at the USSR Academy of Sciences. It is safe to say today that the meeting in April 1968 of Leonid Hubersky and P.V. Kopnin, his long conversations with the teacher greatly influenced his choice of dissertation topic. The lion's share of the thesis is devoted to analysing the subjective factor of the revolution. At the time, to come up with an objective study of this indispensable ingredient of any revolutionary process was exceptionally daring.

The 1960s saw the collapse of the colonial system, the emergence of the newly independent states in Africa, the messianic quests of Che Guevara in Latin America. Different ideological centres tried to put a diverse spin on those processes. But it was an objective analysis that was needed. And this is exactly what preoccupied Leonid Hubersky while doing the research for his dissertation.

In his Candidate of Science thesis, he examines the subjective factors of the revolutionary process. Unlike objective factors (incommensurability of productive forces to relations of production, social inequality, class oppression, etc.), subjective factors of the revolution (the spiritual needs of society, personal human needs, the conditions for creative self-fulfilment, etc.) were given little attention in the classical works of philosophers and political thinkers of the late XIX and early XX centuries (Marx, Engels, Lenin and others). That is why one of the L. Hubersky's propositions to be defended for the Candidate of Science degree was to validate the argument that the development of society *per se* is a revolutionary process. Revolution is not only a certain quantum leap in social development, but also a permanent (continuous) process of forming new ideological, personal and institutional values.

Another remarkable hypothesis in Leonid Vasylyovych dissertation was the idea of the imminent changes and transformations in means of implementing the revolutionary processes from military, violent actions and provocations to activities related to the formation of a new social consciousness, new ideological and individual values, the formation of a new spiritually developed personality. In other words, according to the then applicant for the academic degree, the principles of humanism can and must be implemented in the revolutionary process.

Another remarkable aspect of Mr. Hubersky's scientific research is analysis of ideology as "false consciousness". The researcher argues that ideology is wrongfully considered as an illusion, distorted reflection of reality deprived of any social meaning. Any explanation of the world and man's place in it, relationship of a man to the world is ideologically colored. Thus, ideological knowledge is not something disconnected from reality but, on the contrary, is rather a component of its social design and is directly applied in practice.

Ideology, however, while representing the interests of certain group of people, is typically prone to "absolutization", "absolute form", "pushing over the edge" this or the other aspects of the public life, values, ideas, beliefs and knowledge existing in public consciousness. For instance, even a scientific study of the language against the backdrop of cultural historic and social and political aspects can become a subject of interest to a group of people and, consequently, become "ideologically tinted" by being sub-

jected to any ideology. Even everyday use of a language, its grammar rules and structures can happen to be within ideological realm sway and be respectively changed.

In his scientific works Leonid Hubersky develops the idea of continuity of ideology in public life and shows that in its development the society does not see any periods of "ideological vacuum" and a new ideology normally replaces the one that is vanishing. This idea was expressed in perestroika times, when, given well-known historic developments, ideology was negatively perceived as "dogmatic and controlling" system, external to social consciousness and social practice.

At the same time, it was important then, having abandoned the previous ideology, to choose the right way of stable development for the society and this, eventually, did happen. And we believe that progressive changes in Ukrainian society were made possible through practical implementation of scientific beliefs regarding governing public processes of the generation of the scholars Mr. Hubersky belongs to.

Volodymyr Shynkaruk, dean of the department of philosophy, corresponding member of the Academy of Sciences of the USSR, director of the Institute of Philosophy of the Academy of Sciences of Ukraine was a scientific mentor for Leonid Hubersky as a first-year student and later played a decisive role in shaping Hubersky's scientific interests and his choice for doctorate thesis subject matter.

Leonid Hubersky's doctorate thesis "Ideology as social and historical phenomenon (philosophic worldview analysis)", 1992, written in the time when a young Ukrainian state was undergoing dramatic changes based on a nascent new ideology, was a deep and comprehensive study of the nature, types and functions of ideology, its philosophic and worldview fundamentals and humanistic principles.

The importance of the research can hardly be overestimated, since comprehensive study of the ideology was caused by an urgent need in attaching integrative, i.e. not just mobilization and viable but also cultural and educational, function of ideology to public and personal lives. Last decades of Soviet power undermined people's confidence and trust to official propaganda slogans, principles and programs -virtually incredible-whereby provoking, as L.Hubersky argued, estrangement from ideology.

Purposeful ideologization of public life combined with detachment from ideology resulted in social apathy of mass consciousness, instability of a man's being and "atomization" of people's life. These processes distorted the development of economic, social and political relations, had a negative impact on the development of culture in the society and resulted in economic and socio-political and humanitarian crisis in the society.

Leonid Hubersky, back then, did see a constructive way out of the situation and realized public need in the ideas able to unite people, guide them in their social activity and encourage them for further proactive acts. Moreover, these are the challenges that only ideology can stand. Apparently, new ideology, however, could no longer follow the example of the previous one and limit itself to enunciating abstract, general and imperative concepts but, instead, should be focused on fundamental meaningful worldview ideas of ontological being of a man as personality. Search of these ideologemes inspired the researcher for further studies.

An important element of comprehensive study of ideology for Leonid Hubersky was identifying the conditions for realization of the humanistic aspect of ideology considering universal humane, national, social and class values, since it is the humanistic aspect of ideology that can become the key to realization of its integrative opportunities country-wise and globally. Therefore, philosophic and

worldview analysis was identified as the methodological strategy of the research that enabled defining general structural principles of possible integration of multiaspect links of ideology with public and personal being of a man into an integral system.

Philosophic and worldview approach to analysis has significantly broadened and expanded the ideas of epistemological world view school founded by P.V.Kopnin and V.I.Shynkaryk in the 1960s that Leonid Hubersky is honored to represent. Leonid Hubersky succeeded in developing a new conceptual approach to the understanding ideology as representative phenomenon of objective-substantive attitude of a man to the world and his own activity. Ideology is interpreted by a scholar not as a "superstructure" but a specific form of spiritual-practical and theoretical mastering reality by a man through grasping all the variety of real conditions of social and individual being, needs, interests, goals, potential implications and results of social subject's activity.

According to the scholar, specificity of ideological perception of reality lies not so much in its systemic, spiritual, practical and focused form of theoretical reflection of a man's world but primarily in its reflection from the perspective of interests and means of existence of a social subject. It is a subjective element of ideology that Leonid Hubersky viewed as its very basis enrooted in the "interest" and rational of man's activity. In other words, it is the personality with its interests and needs that was proclaimed the basis of a new ideological paradigm, thus turning ideology into "reflection of the reflection" of individual in general.

The idea of interpreting ideology as "false consciousness" has also undergone changes. "False consciousness" normally characterizes ideologies with considerable "dogmatic component" supported by the ruling social groups. The researcher argues that this very fact along with the existence of social group to back it up lead to the failure of socialist ideology that turned out to be "false" consciousness. Therefore, Leonid Hubersky believes that forming "false consciousness" in a new ideological paradigm can be avoided through gradual limitation with further full elimination of its "dogmatic scholastic component" to be replaced with scientific and humanistic system of values.

Leonid Hubersky emphasizes that humanism is set to be the core, the basis of a new ideological paradigm. Humanistic aspect of ideology is primarily revealed in grounded identification of realistic goals, means and meaningful public values as a whole and a specific person in particular, defining prospects and potential negative consequences of public and individual life of a man.

Given the abovementioned ideas, the author had to revise the theoretical model and general structure of ideology. In addition to the class nature of ideology, Leonid Hubersky justifies universal and personal elements of any ideology that serves as a roadmap for social actions, public interests and performs a transformative function in the society, etc. Thus, functionally ideology acts as a meaningful and viable platform of shaping public political culture.

Ideology, therefore, is a certain way of thinking through which independent realization of reality is reflected, with its independence on specific historic situation, objective need of a man and society in a certain historic epoch. Ideology can also be viewed from epistemological, sociological and axiological angle. Respectively, ideology can be a system, a set of ideas and views that reflect people's attitude to the reality and each other in the form of a theory and strengthen or change the development of public relations.

Ideology appears to be a systemic reflection of goals, interests, aspirations, motives, social ideals of large social groups of people of one social status. Ideology can also be defined as consciousness of society, an integral part of

public consciousness that includes true and false knowledge at a certain stage of public development. Desires and possibilities form the foundation for identifying real interests of social communities, groups, specific economic, political and cultural conditions of the epoch whose ideology is subject of study. Thus, ideology is always a specific systemic historic reflection of meaningful aspects of political reality and acts as a certain form of consciousness and self-consciousness. This is a system of hypotheses, concepts, theories, ideals, slogans, programs reflecting profound political and economic interests of people of certain social formation, their practical stance in social life as well as views regarding the course of social development and its reflection in the other social subjects ideology.

Thus, Leonid Hubersky substantiates that ideology is a system of views and ideas mirroring social existence, specific group and society at large. This system of views is a theoretical program of activity mirroring attitude to reality as well as projecting understanding the priorities of further social and socio-political activity. Reflection of existence, realization of one's place in it and changes as to existential transformations to meet the needs of people and society are the main features of ideology.

At the beginning of XXI century the scientific interests of Leonid Hubersky include interpretation of the categories of world view, ideology and culture. A scholar does not focus on the issue of which one is broader. The philosopher believes that the difference between worldview and ideology lies in their realization of social functions. All types of public consciousness, including philosophy, science, art, politics, etc., maintain both their worldview and ideological aspects and their world view or ideological nature is revealed through the very way of viewing these forms of public consciousness. Philosophy, according to Leonid Hubersky, is also a special form of ideology, but the scholar takes it not as a system of dogmas but rather as an endless treasury of accumulated human public experience, school of intellectual honesty and humanism.

From the modern philosophy perspective it implies primarily rethinking the entire historic process of human thought transformation as specific and unique cognitive-theoretical unity within practical spiritual creative interaction of a man, the world and the society.

Based on that paradigm, a series of philosophical generalizations arises, giving sense to discourse of integrity of the modern philosophical tradition, consistency and continuity of creative efforts by the thinkers of the past and the present. Leonid Hubersky's Social Philosophy is among the most successful and significant efforts of philosophical generalizations and enrooting of new ideological paradigm of philosophizing.

Intensification of mankind's intellectual quest, rethinking of history, formation of the theoretical image of the future in the context of social and cultural creation in civilizational aspects at turn of the millennium are indeed the underlying themes of philosophical and scientific works by Leonid Hubersky. Humanistic bent of the philosopher's thought lies in his involvement with the 'human world', counteracting violence, seeking ways to avoid the collapse of the world, the philosophical percept of global environmental and social problems in civilization's pursuit of democracy and freedom. The distinguishing feature of the thinker's unique philosophical system is irresistible optimism, reflected in the observation on positivity existing in the natural and human world.

This socio-humanitarian dimension of philosophizing is relevant today, when technological and informational development has sidelined humanistic and cultural problems, when humanity, relying on various sciences, may forget itself, forget the foundation on which it has appeared and is developing.

One of Leonid Hubersky's fundamental themes of reflection is the theme of ideology and culture, in particular, ideological freedom of an individual, implementation of the ideology, de-ideologization of society and many more. Despite the concept of de-ideologization of society, it is impossible to eliminate people's need of ideology as a conscious, systematic, clearly defined purpose of social activity. The function of ideology will always remain politically relevant and meaningful and study of functions of ideology provides its scientific comprehension and is an essential component of social and public administration. From this perspective, ideology is a system of forms of social consciousness that simultaneously act as deliberately defined forms of spiritual life. Ideology is a system of adopted, defined operating values, which reflect the fundamental interests of various social groups.

The actual need is to form the understanding of the epoch through the revelation of its real contradictions and peculiarities, foundation of ideology and culture. Any epoch in its origin and development is subject to general historical laws, the laws and the conditions of emergence, development and strengthening of ideology; the epoch embraces the aggregate of human knowledge, which conditions concrete historical circumstances of civilization. It is possible to raise the problem of scientific and non-scientific ideology, correlation of ideological issues and problems with problems of Arts and Sciences in terms of interdisciplinary research. The study of ideology as a complex interfunctional and highly controversial phenomenon involves various methodological and theoretical approaches, redefining theories, approaches and concepts in the perspective of new scientific research. Freed from stereotypes, ideology appears in the light of new theoretical and methodological philosophical heritage.

The specificity of redesigning ideas of fundamental dimensions of human existence in Leonid Hubersky's philosophical writings is mostly due to the fact that it took place at the time of gradual disintegration of ideological matrix of the Soviet philosophizing in which the place of a human being was finally and ultimately determined. Instead, the individual, according to the scholar's percept, obtains new possibilities of conscious choice and self-determination. For such individual, crucial becomes the opportunity to enter into new communication ties with other individuals to form certain communities and at the same time, to shape one's own personality in these relationships, to freely accomplish oneself. Moreover, in Leonid Hubersky's works a human being does not appear as a 'self-contained and fully autonomous individual', but as a free moral and ethical personality, emerging, developing and operating in universal cultural and humanistic space. Thus, spirituality, humanistic in its nature, falls in line with humanism. The manifestation of spirituality is always a manifestation of humanism. True humanism is possible only on the basis of high spirituality. However, very often humanism is illusive, humanism on paper. There is no need emphasize how urgent the problem is.

Ideology, symbolic forms, religion, system of signs, the intellectual aspect of the artificial environment—such are the themes of Leonid Hubersky's meditations over the phenomenon of culture. Philosopher emphasizes the contrast of spiritual and material elements in theories of culture, which creates the risk of lop-sided understanding of culture and can lead to tragic consequences in practical sphere, in sphere of human activity. Public practice appears as an important empirical component for forming the theory of culture; the possibility of forming a true theory of individual, society, nature, the world of human existence emerges from inseparable unity of theory and practice. Attention should be also devoted to value aspects of studying cul-

ture, its creative nature, in line with human nature of an individual as a subject of human activity and socio-historical process. However, it is the involvement of ideological issues, including cultural issues, that creates the existing invariants in understanding of culture, as well as possible engaged interpretations of culture as a phenomenon. Culture of universal civilizational value should be oriented towards a human being and determine the human nature of activity as a 'regulator' of civilizations. Culture appears as a synthesizing characteristic of an individual as a natural, spiritual, active, substantive and social being. Therefore, the humanity, states and peoples have to aspire to freedom and culture which determine the horizons of the future, as the scholar is deeply convinced.

A special theme in Leonid Hubersky's works is the theme of education, its means, potential, reform, benefits and drawbacks. The intellectual potential of society in its future, and the rollback of intellect indicates the regress of social development, and, conversely, the growth of intellect along with opportunities and conditions for its implementation is a clear indicator of social progress. The society should provide the opportunities for intellectual development of an individual, for overcoming the socio-economic problems, traditional and new political, informational, social and cultural restrictions, for assuming features close to civilized society. For the development of intelligence, the unlocking of its immediate objectivity, wide information field, creation of humanitarian infrastructure, the appropriate social policy should be established with clearly defined contours, which is revealed in the plane of education, information environment and culture.

Leonid Hubersky emphasizes the need for balancing opportunities for intellectual development in the field of education, particularly, higher education. To ensure attaining these objectives, numerous difficulties should be overcome in socio-economic, territorial, demographic, linguistic, socio-cultural, religious fields. Therefore, it is important to shape appropriate strategies of spiritual and intellectual development, make priority of the development of science and culture, moral values and motivation. Education belongs to such institutions whose quality and level of development directly and inherently influence the progress of society in general and human personality in particular.

Leonid Hubersky is confident that the educational policy of the government in its basis should be intrinsically philosophical, as is repeatedly stated in his writings. Among the key factors challenging education to change (upgrade, modernize) its own philosophical foundations, the scholar singles out the factors of globalization and informational revolution, the factor of ownership, evolutionizing in the context of a global consolidation of market relations, the factor of spirituality, the need for which is perhaps the only guarantor of maintaining the integrity and survival of civilization both in global and local dimensions. The two former processes form primarily pragmatic attitude to life in an individual, while the latter constitutes its spiritual, moral sense. All these are objective and at the same time contradicting processes, forming opposing positions, and ultimately—philosophical worldviews. Which of them should be given preference and which philosophy should serve the basis to build the educational system of the 21<sup>st</sup> century, is the issue on the agenda. Modern education and training are seen as resolving contradictions between these issues. The contradiction between them can only be solved by 'plunging into their common ground', which is practice (human activity) and culture generated by it.

A shift towards fundamental education, according Leonid Hubersky, is a response to the challenge of globalization, while being the condition for the growth of the society, nation and state. The highest challenge of globaliza-

tion to human beings is a requirement of high professionalism developed by universities, scientific schools, and highly qualified professorial staff. Instruction should be based on the latest achievements of modern science, culture and social practices and be proactive in nature, to form independent creative thinking and strong will of the individual. The philosopher emphasizes that responding to the challenges of globalization, it is necessary to form a professional which would at the same time was a patriot of his homeland, a highly cultured person with a sufficient background in humanitarian culture.

In his writings, Leonid Hubersky substantiates humanitarian values as an essential feature of sociality, humanity, civility. Without them, humanity simply can not exist when experiencing any crises, recessions and collisions, it always turns back to humanitarian priorities as the unique spiritual core, the basics of life. Education, the scholar is convinced, has to react to this turn primarily through the fundamental change in its content, to be anthropocentric, personality oriented. And humanization of education has many dimensions and embraces its administration (democratization, transition to government-public form of administration); the relations between professors and students (should develop as collaborating), organization of educational activities (choice of the course, study modes, mobility of teachers and students), etc.

L. Hubersky is confident that the value of university education is primarily not to provide basic humanitarian training, which is essential for the formation of general worldview, awareness and capacity for analytical, creative thinking of an expert in any humanitarian or scientific field. The spirit of democracy, scientific inquiry, competitiveness, priority of knowledge and scholarship are equally important. These features were always characteristic of classical universities. It is the best atmosphere for development of a creative personality.

Modern education must be filled with vital, modernized concepts and issues, the meaning of which a pupil or a student must understand through discussions, comparison of concepts, ideas, attitudes and approaches practiced in real socio-cultural environment. It is important to form the immunity to resist manipulation technologies, doctrines of dubious scientific, social and common cultural quality imposed through propaganda. This is achieved by developing an individual independent position, precise knowledge of the subject, confidence in the knowledge and beliefs confirmed in discussions.

On the other hand, L. Hubersky stresses that education is changing its priorities. The primary efficacy endpoint is not just the sum of knowledge learned during studying in universities but the ability to acquire it without assistance, to study individually, the ability to use sources and mass media, to raise constantly the level of education, the need to learn throughout life, to apply the knowledge acquired to solving unusual problems, tasks and contradictions. Education should learn how to form a person competitive not only in Ukrainian, but also in the global industrial and socio-cultural environment. A number of problems of modern education are associated with activation of information flows. A rapid spread of computerization, telecommunications, e-mail and other communications are worth our attention. Education should protect people from an avalanching flow of information, but at the same time it should teach them to live in it, use the information under limited-time and extended (to the global level of the planet) spatial possibilities. This preconditions the transition to new information teaching technologies, built on the information packing and aimed at the formation of information and analytical abilities of the individual.

Being experienced and wise, Leonid Vasylovich warns that the understanding of education as the unity of knowledge and values does not allow ignoring contradictions appeared in this connection in the Ukrainian educational space. It is the contradiction between the obsolete knowledge in various spheres of social life and modern democratic values. If these contradictions are overlapped with new inconsistencies of national value and cultural and educational systems with global ones, the unity of education and value orientation is problematized.

In general, understanding of inextricable connection of the educational sphere of the society and its value orientation is classic being the theoretical basis of the education system. This applies not only to the content of educational material and orientation of educational practices, but also to the characteristics of participants in the educational process. After all, the unity of eternal human values within the education system is traditionally manifested in a high level of spirituality of teachers, in their attitude both to their subjects, and to their pupils. Giving top priority to the content of the educational process and not to the subjects of education, at the present stage of social development there is a gap between education and values, which is primarily associated with the disposition of axiological and cognitive components of the content of the educational process, which causes not only devaluation of spiritual components, but also leads to alienation from knowledge component not required by a narrow modern labor market. At the national level, this is reflected in pragmatic competent and social potential.

As a true philosopher, Leonid Hubersky is sure that the educational policy of the state is based on the philosophical principles since philosophy from its origin has always appealed to human cognition as such, ability to generate ideas and knowledge about the world and an individual's place in it. Like cognition, philosophy is not so much a result fixed in the form of clear and consistent regulations as a process that needs to be learned. The above ability to think can be achieved only in the process of philosophical education through a dialogue with the thinkers of the past and present, through a dialogue between a student and teacher.

L. Hubersky focuses on the fact that such objectives were initially set before university education as such. The university should provide not only a sum of specific knowledge and form appropriate skills in a particular field of humanities, physico-mathematical or natural sciences (although they are no doubt very important in today's globalized world), but create conditions for independent thinking of students, skills of critical acquisition of any information, work with this information through its synthesis or analysis thus to perform scientific research, formulate clear research tasks, have sufficient methodological apparatus to solve problems that may arise in a particular field of knowledge or activity. These very "universal abilities" are required by modern information society, as we noted above,

when amounts of information with which present and especially future students have to work are increasing in geometric sequence, where the main problem is not a search of certain data or specific research material, as it was even a few years ago, but the ability to find in a huge amount of different sources of information available and the one that will help successfully and effectively achieve goals, solve formulated problems make reasonable predictions, choose the best solutions in a variety of situations.

Since its founding 180 years ago, Taras Shevchenko National University of Kyiv headed by Leonid V. Hubersky, was formed and developed on a solid foundation of European university traditions, in close cooperation with other European universities. Most university professors kept scientific and academic contacts with colleagues from European universities. German, French, and Italian teachers worked at the University. On the other hand, many teachers from Kyiv University were sent on long-term business trips to Europe. The theme of the role of universities in social development is, without exaggeration, planetary and eternal – as eternal as is the problem of progressive development of human civilization. Classic universities in nature have always been not only the leaders of the intellectual and educational life, but also general public forums, barometers of public sentiment and aspirations.

Modern education as a specific social institution is to serve as an innovative lever that has to "move" a society forward, initiating the transition to new stages of development. Moreover, the main instrument to perform the function of the educational sector is values. An important task of the educational sphere is to save, transfer, and renew values.

As pointed out by Academician L. Hubersky, humanities are able to generate an individual's awareness of their involvement in universal ideals and values. Only involvement in high ideas, spiritual culture allows a person to answer eternal life-purpose questions. Analyzing the current state of education, philosophy declares aloud the fundamental educational traditions, the need for very cautious experimentation with a delicate educational sector. Philosophy states that the main thing is the goal of education which is based on philosophical ideals. At the time of social and political transformations in Ukraine, classical universities are to assist the society in determining the fundamental strategies, to be the main centers of strengthening citizenship and Ukrainian identity, to develop a new philosophy of future-oriented education.

Leonid Hubersky's philosophy is not only the present subject to careful philosophical reflection, but also the future represented in issues that form the modern philosophical landscape. Leonid Hubersky's ideas developed within Kyiv ideological and epistemological school, have found the followers, including a large number of his students, whose common heritage has already become an independent socio-philosophical school.

*Попович М.В., Шашкова Л.О.*

### **ФІЛОСОФІЯ Й ОСВІТА: ЖИТТЯ І ПОКЛИКАННЯ**

*У статті осмислюється творчий доробок сучасного українського філософа й організатора філософської науки та освіти Леоніда Васильовича Губерського. Представлений аналіз упорядкований в жанрі наукової біографії, розглянута філософська проблематика, яка складає коло фахових інтересів ученого.*

*Ключові слова: філософія, освіта, ідеологія, культура, особистість, Губерський.*

*Попович М.В., Шашкова Л.А.*

### **ФИЛОСОФИЯ И ОБРАЗОВАНИЕ: ЖИЗНЬ И ПРИЗВАНИЕ**

*В статье осмысливается творческий вклад современного украинского философа и организатора философской науки и образования Леонида Васильевича Губерского. Представленный анализ подан в жанре научной биографии, рассмотрена философская проблематика, которая определяет круг профессиональных интересов ученого.*

*Ключевые слова: философия, образование, идеология, культура, личность, Губерский.*