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**PHILOSOPHY OF EDUCATION AS A PROBLEM OF
“PERSONALITY AND POWER”**

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Інтеграція України в європейський освітній простір передбачає подолання кризових явищ, адаптацію до умов ринкової економіки, підготовку конкурентних фахівців, отже – конкурентну систему освіти. У статті розглянуто осмислення філософії освіти в спектрі ціннісного підходу до буття людини і феномена влади (Фрідріх фон Гаєк, Ханна Аренд, Мішель Фуко). Для філософії освіти концептуального значення набувають певні ідеї, теорії: гуманістичні, демократичні, ліберальні (Пауло Фрейре, Ганс Крістіан Остер, Хов Кеннет Росс, Скорза Джексон, Марк Олсен) та ін. Тенденції європейської (Болонський процес як шлях модернізації західної системи освіти) та загальносвітової освітньої інтеграції суттєво змінюють статус знань. Адже знання – пріоритетний конкурентний товар. Знання – це форма капіталу, інтелектуальна власність і об'єкт авторського права, а головно – національний наукоємний ринковий продукт. Зазначено багаторічний авторський досвід національного виховання студентів на засадах родознавства. Обґрунтовано, що за відстоювання Україною незалежності та європейського вибору, світоглядно-ціннісного сенсу набуває Повноліття як стратегічна об'єднуюча національна ідея, реалізація якої актуалізує упорядкування соціально-гуманітарної політики на суспільному, родинному, державному рівні. Необхідний системний поворот структур влади до людини, як умови позитивного образу України в Європі та світі.

Ключові слова: філософія освіти, людина, влада, тоталітаризм, модерн-гуманізм, родознавство, національна ідея.

The development of modern education philosophy is naturally influenced by the processes of globalization, first of all the world-wide tendency: the transition from post-industrial society to the informational one. The characteristic features of the post-industrial society are: economic changes (service industry dominates production), the emphasis is put on the theoretical knowledge, professionalism, the formation of highly-educated ruling (and administrative) elite (speaking several foreign languages), interpretation of information as a basis of cultural values (D. Bell, Z. Bzheziński, J. Galbraith, G. Kan, A. Toffler, R. Aron, A. Turen).

The perspectives of the World Web were outlined by Tim Berners-Lee who was the first to introduce expressions and abbreviations, symbols of the computer epoch (in particular, www, http, and html). Berners-Lee invented the World Wide Web in 1989. He founded and Directs the \square HYPERLINK "https://www.w3.org/" World Wide Consortium (W3C) the forum for technical development of the Web.

The ideas and theories of philosophy in a way define theoretic and valuable principles of education (higher education as well). The technocratic theory (T. Veblen) is tangential to the meritocratic (*Latin – meritus-merit*) concept of higher education. From this point of view the technocracy (*Greek – techno- nd kratos – literally the power of craft, skill*) assumes the main significance in the post-industrial society. Technocrats are supposed to be able to make institutional forms (which are lagging behind in their development) meet with up-to-date technological achievements. The egalitarian theory (*French-égalité-equality*) is oriented towards accessible higher education. The philosophy of pragmatism (*Greek – business, action*) – C. S. Peirce, W. James, J. Dewey, G. H. Mead; behaviorism (*English – behaviour, behavior – conduct*) – E. Torndike, J. B. Watson affected the concept of an elitist educational system (*French elite – better, chosen*).

Both Ukrainian (I. Zyazyun, S. Cherepanova, M. Leshenko, T. Ravchina, T. Koshmanova) and American (Susan Florio-Ruane, Stephen M. Koziol, Rachel Theiheimer) researchers are mutually interested in the problem of education philosophy [Clark, C. M., & Koshmanova T. S. (Eds.), 2000].

A collection of scientific papers by Ukrainian and foreign authors (Sweden, Denmark, Great Britain, Russia) arranged according to the project “Values of Humanistic Education”. Philosophy of education, democratic values, cross-cultural challenges, humanistic principles of pedagogic activities etc are considered in this collection. “It is important to emphasise that behind the concept of democracy you find a basic humanistic view of man, the basic cornerstone in all societies and here too... Asking the question who in the society should be responsible for the education of the population for future challenges and changes, for bringing up new generation to face these changes and challenges of the new and old democratic societies the answer will sound: “The school”! And it is a true answer, but not the whole answer. But the school or the educational system which is often referred to in his context cannot carry and do not carry this responsibility alone. Several other agents in society have

responsibilities for this too. First of all let us mention the family circle with its responsibility for building up tolerance and respect for other people and lay the foundation for values preparing the child for the journey towards man or womanhood in a life together with others” [Oster, 2009: p. 10 – 11].

Kurt Tärnlund (Sweden) considered existence and subjectivity as a theme in the education philosophy. In his lectures Richard Pring (Oxford) combined theoretical approaches, ethics and his own understanding of education philosophy. Ciaran Sugrue perceives some perspectives in instrumental tendencies of development of education. Christopher Winch and John Gingel (London) in their textbook for students and teachers considered modern tendencies (globalization, public education, patriotism, creativity, and intellectual technologies), philosophic ideas and the development of theoretical thought in education in the XXIst century. Kenneth J. Gergen (Oxford) investigated the problem of relational being and communication [Tärnlund, 2001; Pring, 2005; Sugrue, 2008; Winch & Gingel, 2008; Gergen, 2009].

In English scientific publications the methodological problems of democratization of education, modern liberalism and democratic citizenship, neoliberalism, social democracy, communicative perspectives on political education philosophy are considered [Kenneth Ross Howe, 2003; Jason A Scorza, 2008; Olsen Mark, 2009].

Political education philosophy (different from official doctrines which dominate in the world), humanistic principles, gnoseological theory, studies based on dialogues, critical, not formal thinking, combination of theory and reality are the main problems investigated by Brazilian pedagogue of the second half of the XX century Paulo Freire. Stanley Aronowitz (University New York) believes that P. Freire’s principles are promising. According to them “humanistic society demands cultural liberty, person’s ability to choose values and maxims which are quite different from the common ones accepted in the society; the corner stone of all educational process is man’s curiosity” [Freire, 1998: p. 30].

Education philosophy is affected by relations “a man and power”. Austro-English economist and philosopher Friedrich von Hayek (1899-1992; 1974 – Nobel Prize in economics) investigated the problem in the period of totalitarianism. In his work “The Road to Serfdom” (1944, translated into 20 languages) he proved that in a totalitarian regime ideological, scientific ideas, double moral are imposed through the system of education, culture (art)...

everything that can arise doubt as to wisdom of the government is kept back, information is always under control, so – entire unification of outlooks, opinions [Hayek, 1944: p. 68 – 72].

Problems “a man and power”, “a man from remote past to distant future”, “a man, culture and upbringing”, “a man in the world” are investigated by a German philosopher Hannah Arendt (“The Origins of Totalitarianism”, 1951; “Between Past and Future”, 1968).

In her work “Feeling power: emotions and education” an English researcher Megan Boler highlighted a lot of philosophic, educational, ethical, intercultural problems of the XX century from the point of view of a power phenomenon. She is interested in progressive pedagogics and in pedagogics of discomfort which studies empathy, fear, anger (correlations and differences), emotional mind, emotional knowledge, emotions as erudition in context of psycho-biological, feminist, post-structural theories [Boler Megan, 1999].

V. Lukyanets examined the question of representation of science in culture and cognition of a person. In his opinion application of means and methods of modern humanistic science to the cognition of a person causes unpredictable negative consequences. It is clear that present mistrust to the discourse “Techno sciences” evidently generated by Modern. There is deep divergence between foresights and real embodiment of Enlightenment Project from viewpoint of “critical-reflexive attitude to “modern humanism” (F. Nietzsche, M. Heidegger, L. Shestov, especially M. Horkheimer and T. Adorno). 300 years of attempts to realise intentions of Enlightenment “didn’t result in full emancipation of a man as it was expected but instead it was much more refined form of person’s enslavement, curb, disciplinary violence, total control and manipulation in all spheres of person’s activity (sphere of wishes, sphere of thinking, sphere of actions)”. In his researches M. Fuko foresees “the most awful future society where everything is under total control”. The implementation of “modern humanism” can lead to a society where enslavement is disguised not only with philosophy and ethic theory of “modern humanism”, but with “sciences of human society” as well. Taking into account that strategy of modernism is unable to keep promises of its initiators’; philosophers of Postmodernism are of different opinions so far as ways of overcoming this strategy are concerned. According to M. Fuko and F. Nietzsche “human life is more valuable than any metaphysical schemes, ideas, “isms”. Fuko considers such schemes (as well as modern humanism) as an instrument for latent

enslavement of a person. While analyzing the strategies of overcoming the narrow-mindedness of European humanism, V. Lukyanets emphasizes that from the viewpoint of conceptualists it is necessary “to realize the system of values of European humanism in a new way”. Representatives of political and rhetorical strategies consider all those who realizes functions of socio-cultural supervision, management and control in the society new forms of enslavement. From the point of view of contranormativists “strict observing of any universal system of obligatory social norms (system of “modern humanism” is one of them) inevitably generates the society which regulates, programmes, “zombies” the conduct of individuals. This is the society with totalitarian regime: religiously fundamentalist, fascist, communist etc.” [Лук’янець, 2004: с. 35 – 40].

From the view point of education philosophy it is necessary to comprehend critically the tendencies of the absolutisation of the existence which is one of the reasons of “the death of philosophy” in modern culture. The attention is given to alternative notions (nothing, track, event, criticism, virtual reality etc.). In modern reality the truth is relative, the denial of the traditions as well as peculiar improvisation on the irrational themes dominate here (in particular ancient religious traditions – Christian, Buddhism, Confucian and others). In Postmodern the truth depends on the person, the truth is person’s choice. The characteristic feature of postmodern society is “egoistical aggression”, “destruction” (E. Fromm), “conflict” (M. Fuko), “deconstruction” (J. Derrida), as well as consortium and communication (Yu. Gabernas, K. Jaspers). Postmodern anthropology is characterized by rejection of general scientific principle of systematization.

A man as a personality and human civilization are based on principles of good, compassion and mercy. Spiritual and ethical sense of human existence draws attention of many philosophers. Ukrainian philosopher Hryhoriy Skovoroda considered that a man creates his own spiritual world. French philosopher Jean-Jacques Rousseau suggested that healthy economy forms healthy morals. English researcher Robin Barrow substantiated the relations between moral philosophy and moral education [Barrow Robin, 2007].

The education philosophy should reveal the attractiveness of good, generosity and beauty of moral actions. The question “what can arrange human’s existence” acquires ontologically important sense. Evidently, it is necessary to reflect on moral valuable sense of such world outlook categories as

“human existence” – “existence of culture” – “existence of nation” – “mankind existence”.

Ancient moral maxim known as “golden rule” accumulates moral valuable instructions concerning arranging of human existence. This is a moral commandment. According to it a person should not do things which he does not want others to do for him. Eastern and Greek philosophers considered this “golden rule”. Later the regulations that arrange human existence were generalized in the Bible and Koran. A moral sense of “golden rule” was analyzed by German philosopher I. Kant (“categorical imperative”).

A peculiar principle of town building known as “prozor” – view, panorama – seen from so called Poklinna hill (the highest geographical point in the area) characterized ancient Rus’ architecture. There the Temple (Cathedral) was erected. All streets started from this point. The Temple was seen from everywhere. It arranged the town properly and what is the most important, it arranged the human existence. However, for instance, the formation of an European individual takes place within the frame of Judicial and Christian traditions. An Eastern man (Japan, China etc) is formed under the influence of outlook of valuable and cultural principles of Buddhism and Confucianism.

The principle, let’s call it “moral prozor”, helps a person to understand creative self-awareness of one’s own life from the viewpoint of Universe. The moral prozor as the principle of education philosophy reveals humanitarian and cultural potential of human existence. It is infinite from the viewpoint of space dynamics.

Are power-politics-moral-education compatible? This question is often rhetorical. Machiavelli’s (“The Prince” by N. Machiavelli) as a form of political struggle is not only as a phenomenon of the past. It is necessary to mention the idea of the outstanding Ukrainian pedagogue Vasyl Sukhomlynski (1918-1970) said that the greatest delight is to help people become people especially if one has the power to do it. V. Sukhomlynski was the headmaster of Pavlysh secondary school in 1947-1970. The school was named “School of Joy”. But there were few schools of such kind.

Once Pythagorean Kserofil asked Diogenes (Greek writer, the first half of the IIIrd century) a question: “What is the best way to bring up the sun?” The reply was: “To give birth to him in a lawful country”. Even nowadays this question is still vital.

The main task of power as a social institution (including current state

processes in Ukraine) is to create proper life conditions inducing people to distinguish between good and evil. In this meaning the essence of power is determined by a personality dimension.

To comprehend the sources of national education crisis it is necessary to mention the conclusions of Leonid Yurovsky, an economist, professor (repressed in the 30-s of the XXth century). His forbidden book entitled “Money policy of the Soviet state (1917-1927)” published in 1928 was returned to the readers. The author of the present paper ordered the book from V. Vernadsky library. Professor Yurovsky analyzed the reasons of the crisis in the 1920-s and proved that free competition is not compatible with socialism, because “the sphere of production is lagging behind the world development. As the result, there are no competitive goods in the world market” [Юровский, 1928: с. 392 – 394].

Social psychological factors were taken into account during transition period to free market in the USA and Germany. In the USA advertising pillars were pasted all over with the photos of smiling people (children, young men and women, elderly people). In Germany the art of melodramas was spread. Japan adapting to the market, took into account the national cultural traditions, high professionalism and knowledge.

Analysis of educational crisis in Ukraine is presented in several papers (L. Gorbunova, V. Lutay, V. Skotnyj). According to conclusions of V. Skotnyj the system of education in Ukraine “is experiencing double crisis as the component of the world system of education as well as a part of Ukrainian society”. Education and science fulfill cognitive and social functions in any society. The former is universal, while the latter is changeable and depends on the peculiarities of the society. In our society, however, the main social functions are not in need. The society is constantly reducing the amount of production, its economy is based on shadow financial operations. The gap between the current system of education and our type of market economy generated the myth about the country’s low marketing potential (as if caused by harmful soviet traditions). So far as functions of education are concerned, they are mainly “state” in a totalitarian society, “social” – in democratic one and “elitist” in the elitist society. Ukrainian society is rather elitist. Political and business elite uses the science which is useful for investigation of social opinion, making political images, preparing for elections etc. The opinion as to functional vacuum of the national system of education is believed to be erroneous because it takes into account only its primary social functions ignoring the others. They

include intellectual ensuring of all the spheres of activity” [СКОТНИЙ, 1999: с. 120 – 122, 126].

Nowadays Ukrainian politicians are still searching for some “special” national idea. But an outstanding Ukrainian philosopher Vilen Gorskyj emphasized that “the philosophy includes all the forms of national reflections. National idea implies synthetic outlook on the own nation, ethnic community as a circle that determines horizons of the world. The self-determination of a person is realized in this circle. And at the same time national idea is a subject of world wide historical process” [ГОРСЬКИЙ, 2001: с. 25].

So, philosophy of national idea stipulates spiritual-valuable and moral-ethical references of self-determination of a person in the system of “man-nation-world”. In our opinion, special attention to the problems of young people is a prior national idea which is able to unite Ukrainian society and different politicians. It is necessary to discuss seriously articles of the Constitution of Ukraine and Family Code of Ukraine. First of all so far as coming of age is concerned (when young people are 18, art. 70).

The age is rather formal. In developed countries, for example, in Japan, reaching of majority is when young people are 20, in the USA – 21.

Family study philosophy directs at theoretically world vied comprehension of ethno-socio-cultural-values, transformed in family and generations, national and personality. So, family study becomes as a prominent cultural-creative feature of education philosophy. In such a way new socio-historical experience is realized, the integrity of cultural existence of the family becomes creative dialogical interaction between the generations, the originality of Ukrainian society in the cultural existence of mankind appears. It’s high time to start in Ukraine celebration of Majority Day as a tradition of state, social and family importance. For the first time in domestic social science Family Studying is considered from position of Philosophy of Education, ontological personification of the culture individual through universal entirety of family, spiritual dialogue of generations. Then objective tendencies of intercultural harmonization of multinational surrounding of our country are considered. The research appeals to a wide research and education community, educators and students, culture activists, statesmen, politicians, economy and business, army, religious structures, non-government organizations and Mass Media – to all those interested in their own ancestry, family traditions, spiritual elevation of Ukrainian society [ЧЕРЕПАНОВА, 2008; 2015].

There are a lot of questions so far as socialization of young people, rights and responsibilities of a citizen and a man are concerned, as well as obligations and responsibility of Ukrainian state in reference to young people. The problems mentioned above concern everybody: parents and pupils/students, school, higher educational institutions, students' organizations, church, politics, law, business. There is a word "pamolod" (young sprouts) in old Ukrainian language. It implies young generation. In the English language there is an interesting Tense: Future-in-the Past – future from the viewpoint of the past. Ukrainian proverb "Learn your family tree and you'll see your future". Thus investigation of one's family tree becomes a national spiritual and ethical matrix. It improves one's life, cultural and educational values (especially so far as post-Bologna process is concerned).

Having reflected thoroughly on the problem "man-power" relations new intentions of education philosophy as philosophy of a person, cognitive sphere and scientific activity appear.

The image of Ukraine in the international educational area characterizes the attitude of power institutions to young people. Therefore it is important to provide their right to education in every possible way according to Ukrainian legislation, European tendencies and modern challenges.

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ФИЛОСОФИЯ ОБРАЗОВАНИЯ: ПРОБЛЕМА “ЧЕЛОВЕК-ВЛАСТЬ”

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Интеграция Украины в европейское образовательное пространство предполагает преодоление кризисных явлений, адаптацию к условиям рыночной экономики, подготовку специалистов соответствующего уровня, таким образом – конкурентную систему образования. В статье рассмотрено осмысление философии образования в спектре ценностного подхода к бытию человека и феномену власти (Фридрих фон Хаек, Ханна Аренд, Мишель Фуко). Для философии образования концептуальное значение приобретают определенные идеи, теории: гуманистические, демократические, либеральные (Пауло Фрейре, Ганс Кристиан Остер, Хов Кеннет Росс, Скорза Джексон, Марк Оксен) и др. Тенденции европейской (Болонский процесс как путь модернизации западной системы

образования) и общемировой интеграции в образовательной сфере существенно меняют статус знаний. Ведь знание – приоритетный конкурентный товар, форма капитала, интеллектуальная собственность и объект авторского права, а главное – национальный наукоемный рыночный продукт. Аргументировано, что в условиях отстаивания Украиной независимости и европейского выбора, мировоззренчески-ценностный смысл приобретает Совершеннолетие как стратегическая объединительная национальная идея, реализация которой актуализирует упорядочивание социально-гуманитарной политики на уровне общества, семьи, государства. Необходим системный поворот структур власти к человеку, как условие позитивного образа Украины в Европе и мире.

Ключевые слова: философия образования, человек, власть, тоталитаризм, модерн-гуманизм, родоведение, национальная идея.

PHILOSOPHY OF EDUCATION AS A PROBLEM OF “PERSONALITY AND POWER”

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The integration of Ukraine into the European education area provides for handling the crisis, adapting to the conditions of market economy, training specialists of proper level, and thus for a competitive national system of education. The article deals with the notion of education philosophy in view of the human life value approach and the phenomenon of power (F. von Hayek, H. Arendt, M. Fuko and others). Particular ideas and theories, such as the humanistic, democratic, conservative, liberal ones and others, are of conceptual importance for the philosophy of education as a philosophy of the human being (Paulo Freire, Hans Christian Oster, Kenneth Ross Howe, Jason Scorza, Olsen Mark). The tendencies of the European (the Bologna process as a way of modernization of the western system of education) and the worldwide integration in the sphere of education greatly change the status of knowledge. However knowledge is a competitive product of high priority. It is the form of capital, intellectual property, the object of copyright and it is principally the national scientific market product. On the basis of years of the author's family studies experience in the sphere of national education of students it is grounded that in Ukraine in connection with asserting its independence and the European choice Majority as a strategic national idea uniting a society becomes a matter of world view and values importance. Its realization provides for the systemic regulation of the socio-humanitarian policy on the social, family and state levels. This implies a systemic turn of the Ukrainian power structures to the youth as a condition of a positive image of the country in the international education area.

Key words: philosophy of education, A man, power, totalitarianism, modern-humanism, family studies, national idea.