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PHILOSOPHY OF EDUCATION AND SCIENCE:
lecture course, instructive and methodological materials

TEXTBOOK FOR APPLICANTS FOR THE SECOND
(MASTER'S) LEVEL OF HIGHER EDUCATION

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АВТОРСЬКИЙ КОЛЕКТИВ:

Г.Д. Ємельяненко доктор філософських наук, професор
Л.В. Абизова кандидат філософських наук, доцент
О.В. Радзієвська кандидат педагогічних наук, доцент

РЕЦЕНЗЕНТИ:

В.О. Дубініна доктор філософських наук, доцент
Г.В. Попова кандидат педагогічних наук, доцент

ПЕРЕКЛАДАЧ:

О.В. Радзієвська кандидат педагогічних наук, доцент

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Навчальний посібник створено на основі досвіду викладання навчальної дисципліни «Філософія освіти і науки» у ДВНЗ «Донбаський державний педагогічний університет». В посібнику висвітлюються вихідні поняття і проблеми філософії освіти і науки, методологія наукових знань, виникнення науки і освіти у розвитку культури та цивілізації, відмінності науки від інших форм знання, аналіз структури та динаміка наукового знання, історичні зміни видів наукової раціональності, соціокультурна обумовленість наукових досліджень тощо. Посібник адресовано магістрантам, аспірантам, викладачам, всім, хто цікавиться вивченням філософії освіти науки.

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AUTHORS' TEAM:

H. D. Yemelianenko, Doctor of Philosophical Sciences, Professor
L.V. Abyzova, Candidate of Philosophical Sciences, Associate Professor
O.V. Radziievska, Candidate of Pedagogical Sciences, Associate Professor

REVIEWERS:

V.O. Dubinina Doctor of Philosophical Sciences, Associate Professor
H.V. Popova, Candidate of Pedagogical Sciences, Associate Professor

TRANSLATOR:

O.V. Radziievska, Candidate of Pedagogical Sciences, Associate Professor

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The textbook was created on the basis of the experience of teaching the discipline "Philosophy of Education and Science" at the State Educational Institution "Donbass State Pedagogical University". The textbook deals with the initial concepts and problems of the philosophy of education and science, the methodology of scientific knowledge, the emergence of science and education in the development of culture and civilization, the differences between science and other forms of knowledge, the analysis of the structure and dynamics of scientific knowledge, the historical changes in the types of scientific rationality, the social and cultural conditioning of scientific research. The textbook is addressed to master's students, graduates, teachers and everyone who is interested in studying the Philosophy of Education and Science.

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PREFACE

The relevance of this textbook is determined by the peculiarities of the modern era and the corresponding transformations in philosophy and pedagogy, which can no longer be comprehended on the basis of previous theoretical and methodological representations. Reconsidering the status of rational cognition in the system of human cognitive activity, which occurs in connection with the development of the information revolution and the crisis of the classical concept of rationality in conjunction with the manifestation of the danger of hypertrophic expansion of the instrumental mind, it produces new requirements for learning and cognitive activity, while stimulating the paradigmatic renewal of education. A necessary theoretical and methodological condition and means of such renewal is the philosophical-educational reflection of rational knowledge, which involves clarifying its content, structure and regularities, understanding the representation of knowledge in the educational space.

Modern transformations in society and education can no longer be adequately understood only through the traditional paradigm of education, “Students concentrate around the Teacher”.

The new paradigm “Teachers concentrate around the Student” generates a transition from traditional orientation from achieving a student’s specific goal to focus on achieving a student’s particular state of self-development. Under these conditions, the process of constructing a pedagogical space of guided self-development is relevant and decisive. A comprehensive

understanding of the possibilities of overcoming modern systemic contradictions in general education and higher education in the context of the transformation of educational paradigms makes it possible to more accurately identify the necessary mechanisms for this and to develop the appropriate principles for the organization of the educational process.

Forming the modern pedagogical paradigms not only actualises searching for the means to improve the pedagogical space, but indirectly stimulates rethinking a broader range of interdisciplinary problems. First of all, it concerns the general aspects of the interaction of the philosophical and pedagogical space, including the problem of rationality, which has become one of the key problem not only in modern philosophy of science, culture and language, but also in pedagogy.

Education and science are the basic elements of the world of culture. Therefore, the philosophical conception of science and the philosophical reflection on education are interrelated and complement each other. It is because of this that the philosophy of education and the philosophy of science are combined into a single whole in this textbook. This is especially important for those who are receiving professional training at a pedagogical university, because education for future specialists will become an appropriate means of entering the world of professional activity.

The textbook is developed on the basis of the teaching and methodical complex, which is included in the methodological recommendations for the undergraduate students on the discipline “Philosophy of Education and

Science”. The recommendations provide the organisational side of preparing the students of the second level of higher education at Donbas State Pedagogical University. The textbook “Philosophy of Education and Science” is addressed to the undergraduate students studying the discipline “Philosophy of Education and Science”. It presents philosophical comprehension and development of education and science, their functioning in all the diversity of different aspects of being (ontological, epistemological, axiological, social, cultural, ideological, ethical aspects). Implementation of the course “Philosophy of Education and Science” aims at strengthening the ideological and methodological training of future specialists, expanding and deepening their philosophical culture in relation to future professional activities. At the same time, the textbook does not cover all the content of the program; it deals with its central issues. The program material of the discipline “Philosophy of Education and Science” inherits, deepens and develops the principles of the general course “Philosophy (Philosophy, Religious Studies, Logic)”. For master's students of all specialties, the proposed textbook acts as a basic one in this respect.

The textbook deals with the main problems of philosophy of education and science, which are presented in the theoretical and historical aspects. It's volume allows to view the course topics in full. The content of the manual is based on the current level of development of the problems of philosophy of education and science. The authors, Professors of Donbas State Pedagogical University (Professor H. D. Yemelianenko, Associate Professor

L. V. Abyzova, Associate Professor O.V. Radziievska) are engaged in researching scientific philosophical comprehension of many aspects of the development and functioning of education and science. The results of their research are reflected in the text of the textbook. Our main goal is to give the reader an idea of the evolution of modern philosophy of education and science, alternative concepts of the development of knowledge, leading trends in the development of modern philosophy of education and science, a new humanistic post-classical image of modern education and science. Unlike the current educational literature on this subject, it focuses on the unity of methodological, social and cultural, humanistic dimensions of education and science. A notable feature of the authors' approach is a broad interpretation of philosophy of education and science as a philosophical reflection on science from the era of modern to postmodern. This approach will enable a holistic synthetic view of science, as opposed to the neo-soviet, post-positivist, structuralist, and other concepts of science.

The textbook consists of two sections: the first section is "Philosophy of Education" and the second section is "Philosophy of Science", each theme ends with questions and tasks for self-control, writing essay. The textbook is designed in such a way that the perception and reproduction of the educational material takes place in a clear way. The proposed system of verification of knowledge allows not only to master it, but also give students the opportunity of creative self-expression through implementation the control tasks (I-level tests, II-reproductive level, III-productive level). Each

theme is also accompanied by a large list of recommended literature, which contains a large number of educational, scientific and other publications.

The stated purpose determines the main content and composition of the textbook. The first section of the manual “Philosophy of Education” is an extremely relevant philosophical course in today’s globalized world, where education begins to play a leading role. Nowadays the problems of multiculturalism, tolerance and cooperation in the educational space are especially urgent. Based on the study of the course, the formation of a holistic understanding of education as a significant institution of modern civilization, as an integral component of the socialization of a modern person is expected. The main attention is paid to clarifying the nature and essence of education, understanding the specifics of educational activity, the interaction of education with other social institutions, the logic of the historical development of education at various stages of the civilization structure of society, the characteristics of the modern system of education, its structural elements and functions.

In the second section of the textbook, “Philosophy of Science”, rationality is considered as a historical and scientific phenomenon, as a logical and methodological method, and as a worldview, a historical and philosophical retrospective of the analysis of rational cognition, a new post-classical image of science as one of the possible ways out of the crisis of classical scientific rationality, modern alternative concepts of science development. In particular, the authors focus the readers’ attention on such

interesting controversies of contemporary philosophy as: scientism – anti-scientism, externalism – internalism, cumulativism – pluralism, normativism – descriptivism. A new theoretical vision of science and the leading trends in the development of modern philosophy of science, in particular conceptual ideas about the meaning are also considered. The authors present the material on the achievements and losses of the postmodern philosophy of science. Explication of the structural-functional and formal-logical aspects of rational cognition will complete this section.

Summing up the above considerations, a master's student, while familiarizing himself with this course, should not only master the main sections of knowledge on the philosophy of education and science, but also have the opportunity through the acquired knowledge and skills to realize his creative potential, to develop as a person who will show a high level respect for various teachings, to be a tolerant person, determined to constructively seek mutual understanding and mutual respect with other people, in each of whom, first of all, one will see and respect a unique personality.

THEME 1. PHILOSOPHICAL ASPECTS OF EDUCATIONAL PEDAGOGICAL DISCOURSE

1. Concept of educational and pedagogical discourse. Problematic fields of Philosophy of Education.

2. Paradigm status, object, subject and objectives of Philosophy of Education.

3. Educational paradigms of the present.

KEY TERMS AND CONCEPTS:

Interculture is circulation of cultural meanings in dialogical interaction: procedure aspects of dialogue of cultures; a new type of culture that arises at the crossroads of different traditions.

Discussion is a collective discussion of the controversial issue, a problem that occurs in the form of rivalry of thoughts in order to find its optimal solution.

Competency approach is one of the main principles of education, its essence is the formation of certain abilities of the person. These abilities manifest themselves in a complex of skills based on knowledge, value orientations and experience of activity, is recognized as the intermediate and final results of learning.

Critical thinking is a scientific thinking, the essence of which consists in making carefully considered and considered decisions about the credibility of any statement: whether to accept it, reject it or postpone it, and the degree of certainty with which it is done. It is characterized by awareness, independence, reflexivity, purposefulness, reasonableness, controllability, self-organization. It consists of general methodological principles, strategies and procedures, is used to solve practical tasks - solving problematic

problems, formulating conclusions, probabilistic assessment and decision-making.

Polycultural education is the fundamental principle of educational activity from preschool educational institutions to universities, including extracurricular educational institutions, a unique approach and perspective of studying already existing subjects (especially history) in the spirit of recognition of different cultures and values, provides for the creation of equal opportunities for every student for education and cultural development (regardless of his cultural, religious and social affiliation).

Tolerance in the dialogical sense, it is a moral and psychological, cultural and spiritual quality of the subject, which is broader than simple loyalty or tolerance and involves an active sacrificial humanistic position of caring for the life of the Other, caring for his vulnerability and defenselessness, and taking upon himself the existential guilt and responsibility for his mortality and finitude. Tolerance as a dialogic property of the subject's consciousness implies the unity of principles and loyalty, selfhood and otherness, openness to the world and devotion to one's own convictions.

1. Concept of educational and pedagogical discourse. Problematic fields of Philosophy of Education.

In modern society, education acquires the status of a multidimensional strategic resource of civil, moral and cognitive orientation. Humanity has entered an era in which culture and cultural factors influence the formation of world politics, while education plays a significant role in modern modernization strategies as a fundamental component of culture. Educational space is a synthetic category that reflects all aspects of the functioning and development of education in a social dimension, the implementation of educational and educational interactions, and the transfer of samples of life experience of society from previous generations by future generations, through specially organized processes of education, training and development. Modern interpretation of social being, reflecting the dynamics and structure of social processes in the context of the formation of personality, requires a philosophical reflection on educational and pedagogical discourse. The term "discourse" (derivative from the Latin "discursus") has various interpretations, such as reasonableness, rationality, serious conversation, conversation, reasoning, treatise, report, report, lecture, preaching, and sequential deployment of thought. Discourse appears at the same time as a type of philosophical thinking, and a category of philosophy of education. The result of achieving educational and pedagogical discourse of its goals is always in the future. Educational and pedagogical discourse is

a philosophical reflection on education as a fundamental component of the spiritual culture of mankind.

The achievements of modern science are changing the picture of the world, changing our ideas about the world too. In the XXI century there is an urgent need to change the structure and content of professions, the cultural environment as a whole. The realities put forward new requirements for the organization and quality of education, the processes of transforming the educational space significantly affect the nature and pace of reform and the formation of new relations in the field of education. To comprehend this fundamental challenge of education in modern history becomes the goal of the philosophy of education. In the context under consideration, the establishment of the relations "philosophy - education", "philosophy - the philosophy of education", "education - the philosophy of education" is completely justified.

"Philosophy", "education", "philosophy of education", "discourse", "personality", "culture", "creativity", "innovations" are key concepts that determine the problems associated with changes in modern educational space and the need for the formation of a new type of personality, capable of adapting to the changing conditions of the social environment.

Philosophy is a fundamental component of culture, it is in philosophy that culture is represented entirely. Essential problems of mankind acquire a final interpretation in philosophy. There is no other sphere of culture that would surpass philosophy with its interpretative capabilities. In the diversity of

modern knowledge, values, life guides to create a holistic image of the world can only be achieved by philosophy. Philosophy creates a special conceptual world on the basis of rational and emotional-sensory components. It is one of the oldest forms of rationalization of human knowledge. Philosophy as a form of knowledge has its ramified structure. The foundation of philosophy is ontology (the doctrine of being, nature and the structure of the world), epistemology (the doctrine of cognition and the path to truth) and ethics (the doctrine of the moral nature of man and the norms of his behaviour). However, philosophical knowledge is not a frozen system, it evolves, is transformed and differentiated in accordance with the challenges of time. Thus, the identification of interest in various types of being-nature, man, history, society, science, technology-contributed to the formation of the philosophy of nature, philosophical anthropology, axiology, philosophy of history, social philosophy, epistemology, philosophy of science, technology philosophy, philosophy of religion, philosophy of language , philosophy of education, etc. Philosophy is unique and multifaceted at the same time. In the list of the philosophy functions, along with philosophical, methodological, cognitive and axiological, the educational function takes on special significance. It is connected with the influence of philosophy on consciousness, knowledge and even on the behaviour of people. The study of philosophy enriches a person with knowledge, develops his vital position, cognitive abilities and promotes the formation of beliefs, values. It also actualizes a person's intellectual and creative activity. Philosophy teaches,

develops and shapes the personality. Philosophy is a reflection, creativity in the acquisition of freedom by man. Mankind, realizing the role and importance of philosophy, always turns to the arsenal of its ideas, striving to clarify, understand and form the deepest meanings of its being.

The XXI st century is called the century of education and science. According to UNESCO data over the past 30 years, the world's universities have prepared more graduates than in the history of mankind. The reason for this is several factors, among which is a significant increase in population and the impact of technology on the professional activities of modern man. To this very day it was possible to work with a secondary vocational or special education but nowadays it is necessary to have a higher education degree. In Ukraine there is a tendency for the emergence of such a social phenomenon as a mass higher education, which to some extent contributes to the devaluation of education itself.

There is a close relationship between philosophy and education, as evidenced by the history of philosophical thought and the dynamics of educational forms and interactions. Philosophy has always influenced the development of education and upbringing, stimulating the development of education. It is quite natural that education becomes the subject of philosophical reflection, and attention is focused on the possibilities of a constructive approach to the study of problems of education precisely from philosophical positions. In turn, the spread of education has always been accompanied by a growing interest in philosophy. So, philosophy promoted

the development of educational ideas, and education aroused philosophical reflections, contributed to the formation and dissemination of philosophical culture. Both philosophy and education are fundamental basis of the spiritual culture of mankind.

The philosophy of education is a relatively new research field of philosophy. Philosophy has always sought to understand the essence of education, its role in the formation of the personality and in the creation of an ideal society, philosophy sought to formulate values and determine the possibilities of education, because by nature man is not what he should be, so he needs education. Considering this it is expedient to recall the names of the Sophists: Socrates, Plato, Aristotle, Augustine, Voltaire, D. Locke, C. Helvetius, J.J. Rousseau, Kant, M. Buber, V. Dilthey, K. Jaspers, A. Whitakhod, M. Scheler, E. Cassirer and many others. The American philosopher, systematized the pragmatism of D. Dewey at the turn of the nineteenth and twentieth centuries, persistently argued the need for educational practice based on philosophical principles, justified the idea that practice teachers should have an educational philosophy as a methodological basis of all the educational activity. And the philosophy of education should become an obligatory measurement of competent, responsible practice in education.

The philosophy of education occupies an important place in the teaching of philosophy in all Western European countries, while in Ukraine this field of science has been examined only with the proclamation of independence.

In Ukrainian culture, educational ideas were developed from ancient times, but the philosophical traditions of the study of education did not evolve, until recent times it was not the subject of a special philosophical analysis. Now the situation is fundamentally changing.

In recent years, scientific coordination and organizational centers for the development of the problems of the philosophy of education have been created in our country, they have actively defended dissertations on the problems, monographs and articles have appeared, international and all-Ukrainian conferences devoted to the problems of the philosophy of education have begun to be taught, they began to teach the philosophy of education in higher educational institutions, associations of philosophers specializing in the study of problems of education are being created.

Some researchers (Lutai V., Bazaluk A., N. Yukhimenko) consider the separation of the philosophy of education into an independent research branch as a justified response to the challenges of time, others (Andrushchenko V., Mikhailov M.) call this process an unjustifiable multiplication of philosophical knowledge, since educational issues are studied within the framework of social philosophy and philosophical anthropology. There is a third point of view, according to which the creation of a pedagogical philosophy is worthwhile - knowledge of the tangent both in pedagogy and in philosophy, with an emphasis on the pedagogical component (Korotiaev B.). The first of the above-mentioned positions is dominant in modern philosophical discourse.

When will philosophy of education stand out as apart of philosophical knowledge as an independent sphere of research? The following answers to this question:

In the middle of the XIX century - just since then the modern education system was formed in the main features under the influence of certain philosophical and pedagogical ideas that contributed to the anthropological turn in the system of philosophical knowledge;

In the 40's of the 20th century - in the University of Columbia (USA) was for the first time created a union with the aim of studying the philosophical problems of education and implementing philosophical expertise of educational programs, establishing cooperation between philosophers and theorists of pedagogy, preparing training on philosophy of education in colleges and universities (at this time there was a separation of the philosophy of education from the general philosophy) in the 40-60's of the 20th century. Social and scientific unions of philosophy of education appeared in USA and the Great Britain. And, in 1990 in the International London Conference was created the "International Philosophy of Education".

In the last 20 to 30 years - during this time, this subject is started to be taught in universities, curriculums are being prepared, textbooks are being issued, and people are being educated to teach this discipline.

Despite the diversity of points of view, it should be noted that the philosophy of education is not just "new", but a new field of philosophical

knowledge, which, in turn, gives rise to a number of problems associated with the institutionalization of the philosophy of education, namely:

Firstly, the insufficiency of the source study base, which significantly complicates the process of formation and study of the subject (now is going on a quantitative accumulation of research material that should provide qualitative achievements);

Secondly, the lack of the necessary disciplinary rigor and systemic nature determines the absence of a clear definition of the research problem and the definiteness of the categorical apparatus.

On one hand, the absence of generally accepted approaches to the study of the philosophical aspects of educational practice complicates the process of the formation of the concept of the philosophy of education, and on the other hand it opens up new conceptual possibilities for scientific creativity, the search for unconventional and perhaps paradoxical theoretical approaches.

The formation of the philosophy of education as a new research area within the framework of philosophy has been influenced by many factors, among which are the main ones:

The active allocation of education with respect to the autonomous component of civil society;

The need to understand the essence and values of educational knowledge, a new dialogical form of their interaction with philosophy;

The integration of the modern educational knowledge with modern philosophical systems, its transformation and coordination in accordance with these systems;

The correction of the value system, conditioned by the need for a new worldview orientation of modern man - the subject of globalisation processes;

The need for tolerance and dialogue between the main cultural, religious and political trends in the modern multicultural world.

Formation of the philosophy of education was not from a "clean slate", its appearance determined the achievements of philosophical and pedagogical thought, the needs of social life. Thus, the sources of the philosophy of education are:

1. The general philosophy.
2. The experience of pedagogical practice, its philosophical and ideological interpretation and generalization.
3. Special sciences that study education and related philosophical problems (pedagogy, cultural studies, sociology, psychology, etc.).

There are certain difficulties in clarifying the status of the philosophy of education, its relation to general philosophy on the one hand, and on the other hand, pedagogy, pedagogical theory and practice. There is a search for a disciplinary subject field, separating it from the original knowledge - philosophy, pedagogy, logic, history, cultural studies. This allows us to talk about the philosophy of education as a synthetic, integrative and integrated

interdisciplinary area that has its own niche in the system of humanitarian knowledge. At the present, one problem which is clearly defining the range of problems of the philosophy of education is urgent, in contrast to the general philosophy and from the more specific problems of specialized sciences in education.

For many years within the framework of pedagogy the general philosophical provisions on educational and pedagogical matters were interpreted, philosophical knowledge was considered inherent in pedagogy. Almost all publications on methodological educational and pedagogical problems traditionally pay tribute to general philosophical positions, sometimes adapted to the specifics of education. Philosophical knowledge has an ethical-normative, world-view character. The philosophy of education, integrating and concretizing the theoretical and methodological apparatus of general philosophy, assimilating and using the knowledge accumulated by specialized sciences, produces an attitude to pedagogical reality with its problems and contradictions, putting forward possible conceptual variants of its improvement. The philosophical reflection is aimed at understanding the processes of education, supplemented by the theoretical and empirical experience of pedagogy, and pedagogical studies began to cover not only the specific problems of educational practice, but also the most important socio-cultural challenges of all time. Based on the above, we can conclude that the philosophy of education gradually acquires the status of rationally designed discourse, demonstrating the ascent of educational

knowledge to systems of general philosophy, transformation and coordination of the latter in accordance with this knowledge. At the same time, philosophy and education appear as fundamental components of mankind's spiritual culture, philosophy and philosophy of education are correlated as a whole.

2. Paradigmatic status, object, subject and objectives of Philosophy of Education.

According to modern science, any science reaches maturity, i.e. becomes self-sufficient, when it becomes paradigmatic. The key concept of the development of science in the context under consideration is understanding of the concept of paradigm. The concept of a "paradigm" is ambiguous, and the attitude of scientists towards this concept is ambiguous too. In the work of T. Kuhn "The Structure of Scientific Revolutions," the science of a given time is determined by a paradigm, that is, by a specific structure that contains various variations of ideas about the subject of science, its basic theories and specific methods of investigation. We propose to understand the paradigm as a set of philosophical and general scientific foundations of science, in our case - the philosophy of education. The various concepts, principles and approaches serve as the bases for these: determinism, system approach, principle of historicism, etc. In the science, there are usually three types of paradigms: first, the paradigms that substantiate the independent status of a particular science, separate on a qualitative level one knowledge from the other (philosophy from political science, philosophy of education from the

philosophy of science); secondly, paradigms that fix the essential differences between the historical stages in the development of science (for example, positivism, neo-positivism, post-positivism in philosophy), and third, paradigms that differentiate scientific communities within the same science at the same stage of its development (paradigms within non-classical philosophy).

The paradigmatic status of science can coincide with the historical logic of its development. So logic, apart from certain historical features, is inherent in the philosophy of education, which, emerging in the context of philosophical knowledge and achievements of pedagogical practice, bypassing the stage of mono-paradigm status has passed from a pre-paradigmatic to a multivariate paradigmatic status.

The paradigm, in addition to the above elements, includes in its structure categories that can serve as a basis for constructing theories. The basic categorical apparatus of the philosophy of education consists of concepts: "education", "upbringing", "personality", "education system", "culture", "socialization", "creativity", "innovations", "multicultural education", "tolerance" "Critical thinking" and concepts alike.

The justification of the scientific status of the philosophy of education, like of any other science, is the delimitation of its object and subject. In the scientific literature, there is sometimes a confusion or identification of the concepts "object" and "subject", which are in the semantic proximity.

The object of science is the sphere of the objective and subjective world, a part of reality, with its own characteristics, while the subject is the result of theoretical abstraction, the result of research activities. Any science differs from another science in its subject matter. All sciences as a whole are studying objective reality, but each of them is studying its sphere of objective reality, while one and the same sphere of objective reality can be the object of research of many sciences. The difference between different sciences is that in one object they study their specific aspects and patterns of functioning of the given object. This way, the development and functioning of education is subject to the requirements of social, economic, psychological, demographic and other laws and law patterns that are the subject of the relevant sciences.

The object of science is a reality that represents a fragment of the objective world, the subject of science is the reproduction of the corresponding reality on an abstract level by identifying the most significant from the science and practical points of view, the natural connections and relationships of this reality. This kind of abstraction (the creation of an object model) determines precisely that "part", "sphere", "aspect" of the reality, to which the activity of the researcher is directed. The object of the philosophy of education is education in all its manifestations. With the subject of the philosophy of education, because it is the result of the latest creative developments of scientists, not everything is so unambiguous.

The representatives of various scientific schools formulate a different understanding of the subject of the philosophy of education. As a rule, the subject of the philosophy of education is understood in the following ways:

- ✓ Philosophical foundations of educational activity;
- ✓ Prospects and education opportunities;
- ✓ Dynamics of education and educational systems;
- ✓ The axiology of education;
- ✓ The place of education in the system of social institutions.

So, in a broad sense, the subject of the philosophy of education is not only the philosophical comprehension of the very process of obtaining knowledge, skills, but also a large-scale study of cultural achievements and values designed to meet the needs of the education system, which, in response to the global challenges of our time, is currently searching new type of forms.

Summarizing the definitions of the problem field of the philosophy of education, for academic purposes it is also expedient to single out the following main aspects of it:

- ✓ Social and ontological (analysis of the constitution of education as a mechanism for the development of mankind, the status of education within the framework of culture, the interdependence of the paradigms of the development of society and education, the relationship of education with other social systems);
- ✓ Axiological (the definition of the essence of a person and the value basis of his development and self-development, the comprehension of the human

dimension of the educational system and educational practice, the ideal of education, the division of culture into technical and humanitarian);

- ✓ Epistemological (highlighting the subject of research, developing a categorical apparatus, determining the nature of the relationship with related disciplines, the scientific status of the philosophy of education);
- ✓ Praxeological (practical design of educational systems).

It is advisable to talk about the conventional nature of the definition of the essence of the philosophy of education, because theorists do not have unanimity in this issue, offering to understand the philosophy of education as following:

- ❖ Variety of a kind of applied philosophy that explores the essence of the educational process and elucidates the semantic meanings of education in their social and humanistic aspects;
- ❖ Applied knowledge in the reflective field of theoretical pedagogy, metatheory in the structure of pedagogical knowledge;
- ❖ Sphere of philosophical knowledge, uses general philosophical approaches and ideas for analyzing the role and basic laws of the development of education;
- ❖ Philosophical metaphysics, a broader field of knowledge in comparison with social philosophy and philosophical anthropology;
- ❖ Knowledge of priorities and entities of education as an institution for the development of culture;

- ❖ The science of the existence and formation of Man in the spiritual and educational space;
- ❖ Autonomous science and the way of thinking about education.

We can draw a conclusion about the close interconnection and interdependence of philosophy and education and that education must be of a philosophical nature.

- The mission of the philosophy of education is:
- Clarifying the meaning and place of education in culture, the essence of education in relation to the ancestral essence of Mankind;
- The analysis of the ethical-axiological foundations of the educational process (values, ideals, norms);
- The study of crisis manifestations in modern education and the search for ways to overcome them;
- Directing and adjusting the evolution of the educational process in accordance with the need to form a new type of personality, capable of reasoning with new categories;
- Application of the main provisions of ontology, epistemology, philosophical anthropology, axiology in the study of education as a special kind of social activity.

The philosophy of education is designed to find out the possible prospects for the emergence of education from crisis conditions. The philosophy of education cannot be limited only by the reflection on education and the educational space in general. Like the general philosophy, the philosophy of

education has a powerful prognostic potential, it cannot fail to put forward projects of the future education that definitely need to relate to socio-cultural resources, but can outstrip their time, setting the prospect for the development of the educational system, pedagogical thought and socio-cultural reality.

3. Educational paradigms of the present

Education has always been and remains the main way of development of man and the society. Discussions about the crisis of education and pedagogical thinking are a reflection of the "spiritual situation of time" - the "crisis of the meaning" - difficulties in determining the ideals and values of the individual and society in the conditions of modern scientific and technological civilization. Back to the XIX century there was controversy about the essence of education, about what to teach and how. Under the influence of the ideas of representatives of German classical philosophy like Kant, G. Hegel, G. Humboldt, in Europe took place a number of educational reforms aimed at cultural and historical ideals. However, in the middle of the XIX century in England a discussion was held, initiated by the eminent physicist Faraday, "social needs in specialized education and the development of natural science education."

It is from this point that the two approaches to determining the dominant of the educational process began, which reflected two approaches to the understanding of man as a subject of education: an empirical-analytical direction oriented towards the corresponding sciences about man as a being of a typological and humanitarian direction, which interprets man as a person,

a unique individuality, which is revealed primarily in the ethical, aesthetic, philosophical aspects. C. P. Snow is an English writer, physicist and public figure of the twentieth century discusses in his lecture "Two Cultures and the Scientific Revolution" formulated the problem of confrontation between two cultures, the "dramatic rupture of two cultures", which consists in the rupture in the cultural consciousness of the European intelligentsia. C. P. Snow said that in Europe in the second half of the twentieth century, two communities were formed that have a significantly different cultural consciousness: on the one hand, the literary and humanitarian intelligentsia, on the other, the natural and scientific, technical intelligentsia. The difference in the ideology and value orientations of both groups had, in the philosopher's opinion, a fundamental character: if the supporters of scientific and technical approaches are filled with faith in the future, fanatically convinced of the possibility of creating a prosperous society based on scientific knowledge and scientific organization of public life, they despise any reservations of humanitarians on the application of scientific achievements in the improvement of human nature, the supporters of the humanitarian approach try to adhere to traditional values, which they consider it lost under the onslaught of scientific and technological progress, and cultural consciousness is assessed as aimed at creating a sphere of spiritual creativity and a sense of emotional fullness of life. The former gravitate towards scientism (from Latin «Scientia» - knowledge, science) - the tendency to interpret knowledge in the light of the principles and methods inherent in natural sciences, the

recognition of the cult of science, it's understanding as the highest value of society, the second - to anti-scientism, the direction that considers the possibilities of science in solving the problems of human existence limited, assesses science as a hostile being of man. Two types of communities - humanities (lyricists) and technocrats (physicists) are formed on the basis of the split in culture, they perceive and evaluate the same things differently, often they cannot find a common language, which helps to separate people and deepen the crisis of our civilization. Indeed, it is difficult for one person to embrace and embody in himself knowledge and ideas about the physics of elementary parts, the specifics of various productions, philosophy, the specifics of biochemical processes, and much more. There are reasons to divide people into isolated groups, with their own subcultures, two of which are brightly and ironically characterized by C. P. Snow.

In modern education there has been a tendency to oppose educational approaches, paradigms that reflect the opposition of cultures, recorded by C.P. Snow. An educational paradigm is a certain standard of the theory of education and educational practice, formed under the influence of the requirements of social life. Within the framework of non-classical philosophy, in the context of empirical-analytical and humanitarian directions, the theoretical foundations of paradigmatic dualism in understanding the essence of modern education and the image of man in the educational space, namely:

The bases of the differences of natural and humanitarian knowledge were laid by the representatives of the Baden school of Neo-Kantianism by V. Windelband and G. Rickert, they formulated a thesis about the existence of two types of sciences: the science of culture, describing individual, unique situations and events and natural sciences that recorded a common, abstracting from a non-essential, individual. At the same time it has been noted that the subject of social and humanitarian knowledge is culture with the whole range of values, the subject of natural science knowledge is nature, the general and the abstract. The objective laws, which are not correlated with any values.

According to the modern American philosopher G. Rorty, hermeneutic understanding is adapted to an understanding of the "spirit" (the science of man), while "methods of objectification" (that is, methods of natural, "positive" sciences) - to understanding nature, "at the end these two approaches do not compete with each other, but provide each other with help." The opposition of the philosophers of science led to the time-opposition of cultures, which to a certain extent manifested itself in the educational space.

In all spheres of human cognition, explanation and understanding are closely related, one cannot oppose, let alone separate these two research procedures from each other, but in social cognition preference is given to understanding techniques, primarily due to the specifics of his subject, in natural - explanatory. So far, to combine the advantages of both approaches in educational practice, avoiding their weaknesses has not been possible.

Without denying the importance of scientific and technological achievements in the life of modern civilization and an individual human being, it is still possible not to notice the imbalance in the education and development of man, which became particularly vivid in the second half of the last century. The essence of a certain one-sidedness in education lies in the underdevelopment of emotions in people, manifestations of cruelty, inhumanity, exploitation of natural resources, intolerance, the imposition of one's ideas on others, the unrestrained desire for luxury and enjoyment, the dissemination of samples of mass culture of dubious aesthetic value.

Of course, education is always subject to specific (for this time) requirements of society, often ignoring the progressive achievements of philosophical and pedagogical theory. This is evidenced by the subordination of the tasks of education only to the interests of entrepreneurship, to the achievement of business success, which for a long time dominated the educational system of the United States and some European states. But it is obvious that without a cultural, spiritual, moral person, the achievements of scientific and technological progress are of little value, moreover, they can even be threatening, since a person armed with weapons of mass destruction is a great danger.

Scientific and technological progress dictate their requirements for education, which is based on the idea of the need to master technical knowledge and use of technical innovations, actively utilizing them into practice. The "technocratic" way of thinking has become dominant in the

organization of the whole system of education and upbringing. The advocates of the modern technocratic approach recognize the fact that the information society calls for the formation of a new type of intelligence capable of encompassing a new information and technical reality, hence the requirement to focus the content and methodology of education on the formation of rational skills in operating information, mastering computer technologies, and the ability to think professionally pragmatically. Their opponents, supporters of the humanistic approach see the causes and content of the crisis of modern education in its dehumanization, in its transformation into an instrumental category of production and market relations. Accordingly, the formation under pressure of industrial technocracy and market utilitarianism loses its humanistic meaning and turns into a utilitarian training of a narrow spectrum of professionally necessary knowledge, skills and habits.

Einstein's call to make the main task of education the pursuit of morality remains a call.

There is not even a single country, where they did not complain about the crisis in the education system. It is quite obvious that one-sided orientations in education, in which humanitarian education is perceived as an alternative to natural and technological knowledge or as an appendix to it, is not enough. University education is lacking in universality and fundamentality, and for humanitarian education is practicality. The realities of the XXI century stipulate the need to replace the one-sided technocratic education of a

comprehensively humanistic, narrow-technocratic thinking - into humanistic-cosmic thinking.

The well-known dichotomy of "two cultures" today is complemented by the "third culture" of the 21st century, the bearers of which are the creators of non-humanistic human sciences that arise in the conditions of the revolution of human technologies in genetics, genomics, nanomedicine, nanopharmacology, ethnogenetics, etc.

The third culture synthesizes paradoxically the features of the two previous cultures - the culture of consciousness of natural science and the humanitarian and cultural science. The strategy of the carriers of the third culture consists in the liberation of man not only from social, but also biological (genetically conditioned) limitations, which should contribute to the construction of human nature according to the projects created by the people themselves. The use of super technologies for access to genetic information encoded in genes creates opportunities for the transformation of a person into a subject of genetic creativity, a kind of "genetic design" that results in an almost phantasmagoric radical expansion of human capabilities (mental, physical, intellectual), the elimination of suffering, aging, death, the integration of human consciousness with the world database and so on.

Nano-bio-gene-info-pharmacological technologies of the XXI century, the so-called nanotechnologies (intensive-science), put the idea of human technology and humanism on the agenda, not in its traditional understanding but as modernized as transhumanism ("trans" in this context means the

liberation of humanism from sentimentality, illusions, and delusions of classical humanism). Nanotechnologies are likely to be actively applied to the solution of social, humanitarian, moral and ethical, worldview problems, and this in turn generates sharp discussions of a philosophical nature that are also actualized in the educational and pedagogical space.

The bearers of natural-scientific consciousness saw the orientation of human activity and consciousness (what education itself was supposed to contribute to) in mastering the objective laws of nature, representatives of humanitarian and cultural consciousness - in the cultivation of humanitarian values, humanity, the creators of the third culture see it in the editing and improvement of hereditary information , encoded in human genes even before the birth of a child, in the redesign of human nature and human essence. Transhumanist constructivism promises humanity many temptations, for example, infinitely long preservation in a changing world, promises many benefits, which, in fact, provoke many risks and give rise to many philosophical questions. This turns it into a powerful intellectual movement, the understanding of which finds its place in social philosophy, philosophical anthropology, and philosophy of education.

According to Russian philosopher B. Yudin, in the super-technological knowledge of the present day between the exact sciences, which are called explanatory, and the humanitarian sciences that are commonly called understanding, there is a "bridge", a link, they appear as two different but equally important strategies for caring for a person, the existence of man in

the world: the first take care of the preservation of the physical and bodily presence, the latter - about the ethically moral being of man. Nanotechnologies will be actively applied to the solution of social, humanitarian, moral and ethical, worldview problems, and this in turn generates sharp discussions of a philosophical nature that are also actualized in the educational and pedagogical space. A new reality requires a new educational paradigm.

The updated education paradigm, according to V. Kudin, which we share, should be based on the following principles:

1. Education in its content and purpose is the same for everyone, as the only discoveries of science. Education should be science-intensive.

2. The requirements offered by the education system, their volume should be the same for all countries and nations, they stipulate the need for creating a planetary pedagogical space based on an unlimited pursuit of excellence and enlargement of the boundaries of knowledge.

3. Education should be based on the scientific and cultural basis of personality development, promote the formation of a person with an innovative type of thinking, culture and behaviour that can develop independently in the context of a growing volume of information.

4. Creative application of the acquired knowledge, its use in practice, with maximum responsibility for the consequences of the actions and deeds.

5. Education should be a source of joy and pleasure for those who teach and those who are taught.

The new paradigm of education must be humanistic ally oriented, aimed at forming the foundations of moral and democratic behaviour, conform to the ideals of reason, beauty and goodness. The new social and cultural reality requires a new level of philosophical understanding of the content and forms of education and educational interactions, a departure from the paradigm of the "abstract person" and "industry" in the formation of a paradigm of personally oriented learning aimed at the formation of a person capable of free discourse (capable not only of perceiving but criticize as well), to self-reflection and self-development.

Modern philosophy of education directs efforts to create such models of the educational process, in which its humanitarian component, its orientation on tolerance and balanced scientific and humanitarian content will be significant. The practical importance of the philosophy of education is determined by its ability to give impulses to educational processes.

Questions and tasks for self-control:

1. Explain, under the influence of what factors the philosophy of education has emerged as an independent branch of research in the structure of philosophical knowledge. In your opinion, is this process justified and expedient or, on the contrary, groundless "multiplication" of theories.

2. What is the educational function of philosophy itself? Comment on the answer.

3. What are the directions of non-classical philosophy in which the problems of education were considered?

4. Describe the subject and objectives of the philosophy of education.
5. Has the philosophy of education acquired the status of rationally designed discourse? Justify the answer.

Topics for writing essays:

1. Problem situation in modern education.
2. Education as an object of philosophical reflection.
3. Strategies for the development of modern education.
4. Paradigm status of the philosophy of education.
5. Philosophy and education as the basis of intellectual and spiritual development of personality.

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THEME 2. REFLECTION OF EDUCATION IN HISTORICAL AND PHILOSOPHICAL CONTEXT.

1. Comprehension of education in the historical and philosophical thought of the Ancient World.

2. Educational ideas of Ancient Philosophy.

KEY TERMS AND CONCEPTS:

Humanism is the understanding of an individual person as the highest value, the understanding that every person is unique in his existence, in his intellect, in his soul, in his character and as per philosophers' opinion - this must be appreciated.

Dogmatism is an opinion, teaching, decisions that are unchanging, eternal provisions and cannot be criticized.

"Kalokagathia" (Ancient Greek: καλοκαγαθία) is the principle of unity of a beautiful body and perfect spirit in a Man.

Creationism is the logical doctrine of how God created the world around him, how the process of creation is done, the Bible narrates this subject in great detail.

Sensualism is the direction in the theory knowledge of the sensual cognition of the surrounding world.

1. Comprehension of education in the historical and philosophical thought of the Ancient World

Educational ideas of ancient Eastern philosophy. Eastern philosophy is an original phenomenon in the history of the development of philosophical thought. So far, many things remain incomprehensible to Western European thinking, mentality, we are still discovering for ourselves an entirely new amazing thing that is associated with the phenomenon of Eastern philosophy.

In order to form a correct understanding of the Vedic method of cognition, we must obtain a general overview of the Vedic paradigm. It is particularly important to consider the following methods in more detail:

✓ The first method of obtaining knowledge «pratyaksha» - empirical sensory perception, requires corrections from outside (for example, for the eyes of a person the Sun is the size of a coin, but astronomical calculations indicate that feelings deceive people - the Sun is many times larger than the Earth);

✓ The second method of obtaining knowledge, the so-called «anumana'» - theories derived from facts, cannot lead to the knowledge of what lies beyond the scope of the logically incomprehensible. According to the Vedas, the process of «anumana» itself can never lead to perfect knowledge. The Vedas claim that objects that are not related to material

nature cannot be known experimentally, therefore they are called incomprehensible;

✓ «Shabda» is the third way of obtaining knowledge, is considered the most reliable and important. Since people are limited and imperfect, their feelings cannot be perfect, as well as the theories and assumptions they build. The Vedas refer four reasons why any knowledge not belonging to the category of "Shabda" will be imperfect (since humans sometimes make mistakes they tend to fall into illusion, each person's feelings are limited and, finally, any person is prone to deception).

Vedic knowledge is "shabda" - knowledge, heard from the highest authority, therefore it is considered perfect. This way, if a person has the opportunity to obtain information from a reliable source, he does not need to burden himself with independent research.

One of the most important features of Hinduism is respect for knowledge and science. Western scholars of Hinduism were surprised when they found in ancient religious treatises ideas and concepts that in the West won recognition only in the XVIII-XX centuries. In Hinduism there is a peculiar concept of the evolution of all living beings, and a representation that closely resembles the modern cosmogonic concept of the "Big Bang".

Genuine encyclopedias of Indian life are two great epic poems such as "Mahabharata" and "Ramayana." The main cannon of the Mahabharata is the story of the rivalry between the two royal families-Kaurava and Pandava,

about the 18-day battle on the Kuru field. The authorship of the poem is attributed to the sage Vyasa.

"Mahabharata" reflects the most important stages of the history of ancient India. The poem describes the relationship between mutual conflicts and mutual consent, which marked the meetings of the Aryans with the pre-Aryan population for two or more millennia. The text of the poem is ambiguous, in the fairy-tale episodes of the poem there are characters described often in the dark tones, but here and there they are suddenly praised as allies of the gods and bearers of righteousness.

The basis of the poem "Ramayana" is the story of King Rama's trip to the island of Lanka to rescue his wife Sita, who had been kidnapped by the demon king Ravana.

The "Mahabharata" includes the "Bhagavad-Gita" - a key text for understanding Hinduism. "Bhagavad-Gita" is often called the "Bible of Hinduism", its importance cannot be overestimated. The text of the "Gita" is presented in a traditional form and is a teaching in the form of a conversation between Krishna (behind his appearance as a charioteer hides the great god Vishnu) and Arjuna (one of the main epic heroes).

"Bhagavad Gita" first introduced into Hinduism the theme of love as the main link between God and his adept. She also proclaimed love and unlimited devotion to the deity as a way of salvation from the burdens of being, giving preference to both the path of disinterested action (karma-marga), and the

path of knowledge, that is, the philosophical comprehension of the truth (jnana-marga), and before yoga.

During the development of neoinduism, the main philosophical schools are composed: orthodox and unorthodox.

Orthodox systems of Hindu philosophical thought traditionally include six philosophical schools, usually considered in pairs: Vaisheshika - Nyaya, Sankhya - Yoga, Mimamsu - Vedanta.

1. Sage Kanada is considered the founder of Vaisheshika. According to the teachings of this philosophical system, everything that exists is divided into 6 categories - substance, quality, action, general, special and inherent, of which the main one is substance, which expresses the essence of a thing. There are nine basic substances (earth, water, light, air, ether, time, space, soul, mind) that make up the entire existing world. Vaisesika adheres to the atomistic point of view, according to which the first 4 substances are a combination of atoms - invariable extended material particles of a spherical shape. Sensually perceived world exists in time, space, ether and is governed by a special universal moral law (dharma).

The foundations of nyaya were laid by the Goth sage. Nyaya developed an original theory of the physical world, based on the separation of objects of knowledge, in particular, "I", mind and body. The connection of the "I" with objects generates desires, antipathy, hatred, what makes the "I" act, get involved in the cycle of birth and death, suffering and sin. Correct knowledge liberates man from this torment. Liberation itself is understood as the

cessation of negative factors, and not as a state of happiness. The place, the released "I" appears as a pure substance, not connected with consciousness. Nyaya recognizes independent sources of knowledge: perception, conclusion, comparison and proof.

2. The founder of the Samkhya is traditionally considered the semi-mythical sage Kapila. The main ideas of the Sankhya school: there are two completely independent substances - spiritual (purusha) and material (prakriti). The Purusha is passive and inactive, it only contemplates the state of prakriti. Prakriti has the ability of self-movement and development, but manifests it only in the presence of purusha. The unfolding of prakriti is carried out due to the action of three potential qualities characteristic of it: calmness and balance (sattva), activity (rajas) and passive inertness (tamas). Everything that exists materially is involved in the cycle of samsara, the main feature of which is suffering. Liberation from samsara is achieved through the separation of spirit and matter.

The creator of yoga is the sage Patanjali. Like sankhya, yoga also recognizes the existence of two independent substances - spiritual (purusha) and material (prakriti). Purusha identifies with prakriti, which leads to the unfoldment of the cosmos, the formation of bodies of subjects - living beings and the formation of samsara. The Purusha is always independent of prakriti, but has identified itself with it, ascribes to itself its qualities and considers itself abandoned in the suffering of the world of birth and death. Complete liberation from the identification of purusha with prakriti is achieved through

the practice of yoga. However, unlike the Samkhya, yoga recognizes the existence of a personal God (Ishwara), which is defined as the perfect spirit (purusa) and who was never involved in samsara. In practical terms, the system of yoga is a description of the eight stages of the path to liberation: the pit is the principle of moral perfection, the most important of which is ahimsa - nonviolence, no harm to any living entity; niyama - the principle of religious practice (study of sacred texts, worship of God, repetition of God's names); asana - contemplation; pranayama - breathing exercises; pratyahara - distraction of feelings from objects of feelings, achievement of dispassion; dhyana - contemplation; dharana - concentration on the selected object; samadhi - the peak of concentration, trance, which leads to a state of liberation.

3. The founder of the Mimamsa is Jaimini, who told her ideas in the form of sutras. The theoretical problematic of the Mimamsa developed during the codification of the text of the Vedas as the supreme religious authority of Hinduism. Changes in the world of things were declared impossible, for all things are only derivatives of eternal examples of Vedic actions. In the theory of cognition of the Mimansaschool, the problems of the dogmatic justification of truth and the methods of using authoritative evidence as its source were elaborated in detail. The etymological concept of "mimamsa" means "the solution of some problem by reasoning and critical investigation". Since its subject was karma, or rituals, mimamsa was sometimes called karma-mimamsa.

The founder of the Vedanta is philosopher Badarayana. Historically, there were two directions of the Vedanta, according to the proposed solution of the basic problem of Vedanta - the question of the ratio of the Atman and Brahman.

1. Advaita Vedanta (not a dual Vedanta), the main principle of which is "Brahman is real, the world is unreal, the soul is the same as Brahman." Thus, Advaita Vedanta proclaims the absolute unity of the true Self and the Absolute (Atman is Brahman). This impersonal Absolute is the only reality. The entire multiple world with its subjective is object duality is nothing but an illusion, or maya. A sage who has experienced and directly experienced the identity of the Atman and Brahman through intuitive knowledge is freed from ignorance and the existence of samsara in the cycle and this liberation is called moksha.

2. Vishistadvaita Vedanta, according to this system, the Absolute (Brahman) is a personal God who is identified with Vishnu and is the creator of the world. The true Self (Atman) is related to God as a part and whole, and the Universe and God are correlated like the body and soul. Maya is not a complete illusion, but the creative power of God. Liberation does not consist in experiencing the identity of the self and God, but in achieving a relative unity of the soul and the Absolute, realized through bhakti - an all-consuming love for God and boundless devotion to him.

Confucianism - is one of the national religions that originated in feudal China on the basis of the philosophical and ethical teachings of Confucius (in

the Latin transcription - Kun-tzu) by sacralizing his teaching and includes the worship and cult of the creator.

Confucius was born in 551 BC. in the kingdom of Lu, in an impoverished family, he was left without parents at an early age, but through hard work he acquired an education, became a "bookman", a person who knows how to draw and read hieroglyphs. He spent a long time in public service, which he left as a sign of disagreement with the wicked actions of the king, had a whole school of followers and died in 479 BC.

The teachings of Confucius are known in the works of his disciples and followers in the form of records of conversations with the teacher and statements: "Lun Yu" ("Conversations and reasoning"), "Chun Chiu", "Da Xue" ("Great Teaching") and "Zhong Yong" ("Teaching about the Middle"). Developing in the form of socio-ethical anthropology, Confucianism focused its attention on the person, the problems of his innate nature and acquired qualities, the situation in the world and society, the attitude to the ancestors, the problems of generation gap.

For a number of these reasons, we call "Lun Yu" a philosophical monument. However, neither by genre, nor by style, nor by tasks, he does not fit such a definition. "Lunyu" is not dedicated to the exposition of philosophical teachings, but to the person of Confucius, and only because in the monologues and dialogues of the Teacher have been laid out his ideas "Lunyu" declares itself as a philosophical work.

Lun Yu - is the main book of Confucianism compiled by the students of Confucius from short notes fixing statements, acts of the teacher, as well as dialogues with his participation.

In general, the task of man is to preserve and maintain the order established by Heaven, which is based on the traditions for the ancient Chinese, the idea that the emperor is the son of Heaven, who carries out his will, he is the father of all who inhabit the Celestial Land. In general, the task of man is to preserve and maintain the order established by Heaven, which is based on the traditions for the ancient Chinese, the idea that the emperor is the son of Heaven, who carries out his will, he is the father of all who inhabit the Celestial Land. This order is hierarchical, it consists of four classes of people, differing in the degree of possession of wisdom. The higher categories belong to those who possess higher knowledge from birth or who acquire it through the teachings of noble men ("juntzu"), which is the basis of order. The lower categories are those who learn by force or are not at all capable of mastering knowledge. It is simple people who, for the sake of preserving order, are forced to obey, although they cannot be forced to understand why this is necessary.

A noble husband knows the value of knowledge and teaches his life, because the most important flaw is not to like to learn. The student asked Confucius about the six vices, he replied thus: "Sit down! I will tell you. To love philanthropy and not like to learn - leads to stupidity. To love wisdom and not love to learn - this leads to the fact that a person is scattered. Loving

truthfulness and not loving to learn - leads to self-harm. To love directness and not love to learn - vice is that it leads to rudeness. Loving firmness and not loving to learn - leads to extravagance."

At the same time, true wisdom is not inaccessible even to ordinary people because it is contained in one word. On the question of the student about whether he can be guided all his life in one word, Confucius replied: "This word is reciprocity. Do not do to others what you do not want for yourself."

This way, a noble husband - is an ideal normative model of a person combining spiritual and moral grandeur with his inherent right to a high social status. He is opposed by a low man ("xiaojen"), who is not able to listen to Heaven, for he always looks not up but down, thinks only of his own profit, cannot adequately bear adversities and is inclined to blame always for others for the same, therefore is prone to strife.

Confucianism made severe demands on the individual in a moral and ethical sense, insisting on continuous spiritual and moral perfection: "A noble husband aspires upward, a low man moves down." The Confucian rules of loyalty and obedience to the elders ordered the disciples to follow the teachings of the Teacher, and the successors to earnestly preserve the experience of previous generations.

Classification of people by knowledge in Confucianism:

1. The first type of people do not need to learn, because they draw knowledge on the straight line, connecting with the Sky. There are very few

people like Confucius, they are the greatest sages of antiquity, and today we hardly meet such people (indigo children - geniuses).

2. Another type of people are people who can and want to learn, these people understand the importance of education, self-education, and they believe that continuous education is the greatest value in life.

3. There is a class of people, says Confucius, who want to study, but cannot for various reasons (physical handicap, that is, a blind or deaf person, or the family of this person is very poor, and he does not think about education, but thinks about work more and earn money for the survival of his family).

4. And the worst case in the opinion of Confucius, which can happen to a person is the situation when a person cannot and does not want to learn.

So, in the V-VI centuries B.C. in China, Confucius created a philosophical and ethical system of views, at the center of which there were the problems of education, the problems of human behaviour, its relationship with other people and society.

2. Educational ideas of Ancient Philosophy

Ancient philosophy is the voice of its era, which responds to the challenges of time, to the challenges of those realities that occur in the tissues of the process of political, cultural, economic, social and so on.

The philosophy of education is a living fabric that develops in the body of a huge state of the 5th century. B.C. called Ancient Greece. Education and upbringing in Ancient Greece was reduced to *paideia* - a set of physical and moral virtues that make a person a person and ensure his essential formation.

For the ancient Greek, the principle of «*Kalokagathia*» was important - the ideal union of physical beauty and spiritual perfection as the ideal of human education (a person must develop both bodily and spiritually).

As the apart of the development of ancient culture there is a phenomenon of competition, which is associated with the Olympic Games. In 776 BC. the first Olympic Games were held on the territory of Ancient Greece. In Athens, athletes gathered from different cities, they competed among themselves, trained, won, and won. Over time, the phenomenon of competition began to be associated not only with sports, no matter what you do, whether it is a profession of a playwright, a philosopher, an artist needs to be the first in any business.

Schools of the Sophists. Sophists are a unique phenomenon in the history of the development of the philosophical thinking of the ancient Greeks because they touch absolutely new aspects in this spectrum of interests associated with philosophy, education, science, and so on. There are many

ideas that the sophists used to say and which still did not lose their relevance and significance to the human.

Sophist means "master", "artisan", one who knows his business well and knows how to be the first in his business. At first this term was not used in the context of the philosophy of the sophists, but the sophists took it for themselves and began to be positioned as wisdom teachers, "sophia" - wisdom, "sophist" - teacher of wisdom.

The life of man for the Sophists does not appear as a stream of chaotic random and unrelated events, but this stream is perfectly regulated, which we can control with the help of two kinds of arts - rhetoric (art is right, competently speaking) and aristocracy (the art of arguing) that the Sophists brought to an incredible height and professionalism.

And in this sense, human life began to be understood differently precisely from the sophists. Because the philosophical thought of the ancient Greeks, at the height of these reflections of the pre-Socratics, came to dead ends, to some contradictions that the pre-Socratics could not solve completely and completely. In particular, one of these contradictions is Zeno's logical proof of the immobility of being. And at the same time, the presence of atoms and emptiness in the philosophy of Democritus, when the movement of atoms is justified due to the presence of emptiness. This is a situation in which Parmenides will say that our existence is not a mobile, unchanging, eternal existence. And Heraclitus, who will say that our world is a constant struggle of opposites, is most expressed in the most changeable, primordial element

or element, like fire, which is constantly changing, which never remains the same.

The philosophy of sophists - is the transition from the general, abstract concepts to Man, to his immediate life "here and now," to his desire to have wisdom and always be the first. Since the 5th century BC. among the Greeks begin to act views of the general nature that can lead to the fact that to have wisdom or knowledge becomes not only prestigious, but also necessary, that is, the needs of the time are such that it is necessary to know a lot, it is necessary to be an excellent speaker, it is necessary to be able to prove and justify his position, his point of view.

And in this sense, sophists give a head start to many schools and trends of that time. They became incredibly famous for their "sophisms", famous short dialogues in which they prove to the common man that his views can be completely contradictory, he can think wrongly, he can hold a false opinion. In the vast majority of sophisms, they worked in the context of replacing concepts, some logical tricks, logical absurdities that could not be followed by an ordinary everyday person

Pythagorean union. Pythagoras had many students, but one must understand, one difficulty - it was not easy to enter the school of Pythagoras, the disciple was required to pass a mandatory ritual on the subject of submission and authority of Pythagoras. There were pupils-acusmaticians (listeners) who remained silent and this period lasted from 5 to 10 years. That is, the pupil simply remained silent and all these years he listened to

Pythagoras. In some philosophical sources, we can read that the Pythagorean union is a totalitarian sect in which the chief leader Pythagoras was ranked among the people and the Gods, he said that there are three kinds of beings on earth and in the sky - the Gods, people and Pythagoras.

Socrates is a person who, according to the expression of the famous German philosopher K. Jaspers, entered the so-called five people who radically changed the world, the world outlook of people, their attitude to themselves, to the other, to the surrounding reality. Socrates, in the opinion of K. Jaspers, along with Zoroaster from Iran, Buddha from India, Confucius from China, Jesus Christ from Palestine, became the man who made people start thinking differently. Socrates is an amazing thinker in this sense, because he is a man who has made the image of his life a philosophy for many other generations, for the whole of world philosophy and world culture.

The personality of Socrates is very mysterious, as soon as we begin to face the problem of understanding, studying, immersing ourselves in the world of the ancient thinker, we immediately encounter one absolutely real problem, Socrates himself did not leave absolutely one source behind him, that is, Socrates wrote nothing. Socrates noted in one of his dialogues, his most famous student, Plato: "The book cannot teach me anything, whatever you ask to the book it will always reply you the same, it is impossible to argue with the book, to convince the book is always static."

Socrates played an incredible role, and was incredibly meaningful, for his listeners, for his contemporaries. Wherever he would not stop, with whom

he would not talk, an incredible number of people always gathered around him, it was always interesting to listen to Socrates. This was due to his incredible charisma. Socrates had the skill of bringing the interlocutor to the goal he sets himself at first, it would be a well-known method of dialectics, a method of questions and answers. It will be his famous irony, from which it was impossible to hide and which, incidentally, was very disturbing for many people. At the same time, a strong faith and understanding of what he was saying to his listeners, all this was incredibly sincere, had a tremendous effect on those who listened to him. Despite the fact that Socrates was not handsome, in the classic antique sense of the word, he is of rather low stature, his eyes are slightly pinched like of a cancer, his nose is squashed, but still Socrates made a great impression on his listeners. Socrates never took money for his teaching, his students did not pay him any fees.

In the early dialogues of Plato Socrates acts as a singer of his own philosophy, they will be aimed at showing how to search for the essence of an object, the essence of a thing, not how this thing appears in the world to which it appears before us, but in what it is itself. In this sense, manifestation and essence is one of the key themes that go through the red thread through all the reflections of Socrates. For example, Socrates will seek with his listeners in the dialogue "Harmid" the answer to the question, what is prudence in itself. Or in the dialogue "Lachet" he will try to understand what courage in itself is. Or in the dialogue "Hippias the Bigger" he will try to understand what is beautiful. That is, that which is shared and accepted

simultaneously by all people. In this sense, Socrates is very vividly and very strongly opposed to the Sophists.

Three blocks characterizing the creativity of Socrates:

1. In the first chapter Socrates puts in the basis of his reasoning about man the moment of self-knowledge. The famous phrase that will be engraved on the temple of Apollo in the city - the state of Delphi will become the creed, the motto, the basic motive of his philosophy, his worldview reflections and philosophical quest - "Know yourself." He understands this, primarily as a call to constant moral self-improvement.

The ancient philosopher Phaedo will write several dialogues in which Socrates is the main character. One of the basic dialogues devoted to Socrates by Fedon will be a dialogue called "Zopir". Zopir is an oriental magician who appears in Athens and promises to accurately determine the character of a man by his appearance. Zopir meets Socrates in the dialogue of Fedon and says that before him - is a man who is mentally retarded, judging by his thick neck, thick lips and goggling eyes. The students of Socrates, of course, make fun of the mage - and say that he absolutely cannot describe their teacher. But at this moment - Socrates stops his students and says that the mage is absolutely right. "Zopir says that the shortcomings were inherent in me from nature, indeed the moment of voluptuousness and interculturalism, and the desire to not to think and only the desire to live by acutely everyday needs" - says Socrates, is absolute truth, it was in my past life, it was my natural miscalculations, but I was able to overcome them with the help of constant

thinking about myself, about other people, through constant study of philosophy. This moment that portrays Fedon in the dialogue, went down in history as one of the examples of the famous principle of antique full-fledged, harmonious education of the individual, which is expressed by the term "paideia" (the process of education). The situation when exact exercises are understood in various senses, in the sense of training the mind, intellect, the ability to play a musical instrument, the ability to write poems, or perfectly master the logic of a dispute or conversation, it is these things that make a human a person, and not - what is given to him at birth.

Socrates said that one of the greatest difficulties on the path to self-knowledge, on this long road, "To know oneself" is not expressed in desire, fear or skill nor in a person's ability to admit his lack of knowledge.

2. Despite this, the story will include another most famous phrase of Socrates "I know, that I don't know nothing." Socrates expresses with this phrase one of the characteristics of the modern world, the more we learn, the more we penetrate into this or to any research problem, the more we understand that we know very little. This phrase has two endings, one of which is that Socrates says in the Platonic dialogue: "but others do not know even this," that is, others cannot admit to themselves their lack of knowledge, because of this they are self-seeking, they cannot withstand criticism, on one hand - on the other hand, Socrates says: "I know that I don't know nothing, but let's try to think about this with you, and we will come to something." The second ending of the connection shows the incredible role of dialogue in

the understanding of Socrates, what the verity is, and how it can be reached. It is the dialogue, in the opinion of Socrates that is a necessary condition on the thorny path of seeking and finding the truth. Socrates will say that it is impossible to reveal the truth alone, it is impossible to become better alone. Dialogue, not just a daily conversation between two people, is not a question of what to buy today or what to wear today, but a dialectical form that is aimed at achieving something unknown.

The method that Socrates uses very actively in his dialogues is the method of definition. According to Socrates, the definition is the disclosure of the content of the concept that we are talking about. The initial, while the knowledge of the subject, which Socrates most often emphasizes, is not the ultimate verity. That is, this is just the beginning from which we begin to follow this road. It is understood that Socrates sets goals to find extremely general terms and concepts, he tries to find out what is good, beauty, justice, and many things alike. In this sense, of course, the ultimate concreteness of thinking, that is, the desire to understand what it is, to give a clear definition, is one of the symbols of Western civilization with its concrete and clear thinking.

Another method that Socrates uses very actively, bright on the path to achieving truth is a method of achieving irony. Irony is a hidden mockery of an interlocutor who believes that he is the bearer of the truth in the last resort. That is, Socrates believes that it is always necessary to debunk a person's false idea of something. At this level there are two types of Socratic irony:

1. Destructive irony, that is destructive, Socrates with questions and examples shows a person not the ability to think, when he comes to the conclusion that he doesn't think correctly.

2. Constructive irony is a situation when Socrates, together with a prepared interlocutor, begins by jointly debunking one concept with a transition to a higher level. That is, when we take one concept, the primary, we subject it to all-round criticism, and on the flight of this criticism another concept or one more definition is born in us, in turn we also put it under a variety of criticism, and so we can rise on this ladder infinitely, that is, we can infinitely progress our knowledge.

Induction is another method of Socrates' philosophy. Induction is the ascent from concrete examples to the general ones. In this sense, when discussing the Socratic method, we must say that we observe the horizontal nature of our knowledge, we always see a certain horizon to which we can aspire, to which we can go we can never reach it, only strive for it.

3. Another moment that worries Socrates, takes up a lot of space in his reflections, in his conversations with students is morality and morality in the understanding of Socrates. It is the search for the highest virtue, this concept of what is such a blessing in the broadest sense of the word. And here on this path Socrates produces a unique mental operation, he equalizes knowledge and, in general, all cognitive processes with virtue, where knowledge by Socrates is equal to virtue. A person who has knowledge of what is good and what is evil will never act badly. In this sense, the famous paradoxes of

Socrates popped into history: "No one wants evil"; "No one does evil at will"; "Virtue is knowledge" Socrates is convinced that it is impossible to act piously or courageously if you do not know what piety or courage is. The act, says Socrates, has a moral meaning only when a person clearly and unambiguously realizes what it is, that is, when a person commits an act consciously, when he behaves morally, ethically according to inner convictions, by what he has worked out for himself some general principles, that there is courage or piety. For example, if a person behaves well, simply because everyone does - this according to Socrates is a bad act, because if everyone behaves badly, they start lying, stealing other people's things, then there will be no reason for the person to behave well either, then he will also become like everyone else.

In this sense, emphasizing the key difference between Socrates and the Sophists, which is that the norm of morality according to Socrates must be autonomous, and it must be accepted both by the majority of people and by each individual, because if we start to err, we start to behave badly, then this does not mean that everyone should behave in this way. Of course, all these difficult comprehensible moments in the philosophy of Socrates caused and still cause incredible disputes, discussions, on the topic of why "knowledge is always equal to honesty." There are several options for explaining these things. In one of the variants Socrates emphasizes that people often being short-sighted beings cannot guess, they cannot calculate all the consequences of those acts that they committed in their life. That is, Socrates is convinced

that if people could know, guess or see what their negative actions or just some of their actions might lead to, for the time being without assessing we say, they would not have act like they act in any situation. On the other hand, says Socrates, people often simply cannot distinguish between good and evil, they often simply do not understand what they are doing, and they are doing evil. Socrates notes that if someone does badly, then he does not yet know how to act in reality, he finds himself captive to his mistakes, problems, prejudices, internal or psychological difficulties.

After that, says Socrates, how the soul of the man will be cleansed of all false prejudices, in this he sees his mission, to help a person cleanse his soul of any patterns, delusions, illusions, then Socrates emphasizes in the soul of this man a natural inclination to good. And good, says Socrates, is self-evident, that is, we understand that there is such good. Good is an absolute value, the main thing is to understand what it is.

Socrates was convinced that in the soul of absolutely every person there is goodness. He was also convinced that each soul has its own demon-protector (in some dialogs this is very clearly manifested, for example, in the dialogue "Theaetetus", or in the dialogue "Phaedo"). Everyone has an inner voice, it manifests itself in the most significant moments of his life, and if a person acts contrary to this voice, this indicates that he has other illusions, causes, external conditions, circumstances. The soul - is a specific subject for analyzing philosophical reflections, as the true "I" of man is also first deduced by Socrates, that is, the soul as "I" is the bearer of a truly moral consciousness,

a true measure of human being. Undoubtedly, this view is really a new innovation of Socrates, that is, Socrates in this sense reveals the phenomenon of the soul for his contemporaries, he tells that there is a such internal state, an internal component.

After the death of Socrates come into being a huge number of Socratic schools, the famous pupil of Socrates - Plato, appears.

Summing up some of the points that characterize the work of Socrates, it should be noted:

- ✓ Firstly, his philosophy is always a dialectical philosophy;
- ✓ Secondly, a feature of the philosophy of Socrates in the ancient area is the definition of concepts by induction, that is, the ascent to the formulation of real, correct concepts by criticizing the previous ones;
- ✓ And the last feature of Socrates' philosophy is the moral or ethical rationalism expressed in the formula "Virtue is knowledge."

Socrates had a great influence on his contemporaries, he entered the history of world philosophical thought, as a man who lived and died in full accordance with the principles of his personal philosophy of life. A man who was absolutely not afraid of death and who was happy about this transition, because he was convinced, he believed and wanted to believe in it, that after death he would talk with the greatest sages of antiquity.

Plato is a unique phenomenon not only in the history of ancient culture and philosophy, but also in the whole world of philosophical thought. It is the Middle Age who will call Plato's name with a capital letter, it will affect the

entire Middle Age - the Greek. This will mean that for the Middle Ages, which often denied ancient culture and philosophy as a hymn of free-thinking that burned the works of Democritus and Seneca, Epicurus and Heraclitus in their fires of the Inquisition, the figure of Plato will become one of the most popular and reached for all this period.

Plato created one of the most complex system of objective idealism not only for his time but also for subsequent epochs, that is, he comes up with an absolutely new world for man. It is Plato that will become that interesting person, that unique thinker who can reconcile two mutually exclusive positions at first sight. This is the position of Parmenides with his idea that there is only an eternal, immutable, permanent, immobile Being. The second idea of Heraclitus is that there is nothing permanent in this world. On the contrary, the world is an age-old struggle and that the world itself can be likened to fire, which flares up and dies, that is, Heraclitus says that our world is an eternal struggle, these are the opposite, sometimes mutually exclusive moments. These two positions seemed absolutely incompatible, that is, they could not be applied, they could not be placed on a flat sheet, and only the great Plato could balance the immovable burden of the Being of Parmenides and the unique ease of our existence represented by the philosophy of Heraclitus.

All Plato's works are classics of its kind, the classification of dialogues (early, middle and late). Suppose that the dialogue "Parmenides" researchers traditionally consider the beginning of the mature works of Plato, and the

dialogues of the middle period - "Laws", in which Plato expresses his social, political position. Plato writes his work in the form of dialogues, and as a rule the most important hero of Plato's dialogues is Socrates, who talks with his opponents, who asks them for some things and tries to get a rational response from them.

When opening the book of Aristotle "Metaphysics", or other books, we discover the European model of thinking, it is believed because of this that Aristotle and his work is incredibly modern, and we do not find any discomfort when reading his books.

After Plato and after Aristotle, all Western European philosophy will develop along two vectors. The first vector is the vector of Plato, the person who comes up with an absolutely fantastic picture of the world, it will be mysticism, the situation of revelation in cognition, that is, it is devoid of pure "rational", such a dry, cold, logical reason. The second vector, it will be a branch of Aristotle, an optimist who rationally looks at life, a person who is going to understand this world "here and now", which is not going to go into the jungle of metaphysical paradoxes, which Plato's philosophy is famous for, namely his famous mysticism. Plato is called the creator of the most rigorous systems of objective idealism for his time, for his era.

Idealism is a philosophical direction that recognizes as an essential principle of the world an ideal entity or an ideal substance.

Objective idealism brought the ideal essence of the fundamental principle of the world to the autonomous, that is, independent of

consciousness, as an individual and as a whole state. Plato introduces a concept according to which there are two worlds, and this concept has a well-known name today, "Theory of Plato's Ideas."

In philosophy is important not the result itself but the result of a particular event or the birth of a concrete concept, for us is an important course of thinking, that is, a methodology, it is important for us to understand how one or another thinker, a philosopher, comes to such an unusual view of life, man, nature, society, the list can continue indefinitely.

It should be noted that modern scholars have a question how Plato comes to such a completely abstract idea, whose analogs do not exist in the surrounding world. How could he think of creating such an unusual, eternal, immutable world of ideal entities, or eidos (ideas). There are a lot of versions, views and approaches on this topic.

The figure of Plato is also interesting because until the 20 years of his life, it was a man who did not even dream of the glory of a philosopher, he dreamed of quite another professional career. Plato was disturbed by the fame of Homer and Euripides, famous ancient poets and dramatists who won great fame. Plato originally wanted to become a playwright, those who write great poems, such as those that Homer once wrote. When he turns out to be not far from his goal, his fate confronts him with Socrates. Plato understands (then still Aristocles) that this path of philosophy attracts him more. Because Socrates possessed incredible charisma, charisma and the depth of the questions he asked, to which he wanted to receive answers from his listeners,

Plato realized that he liked it more, he would like to engage in philosophy all his life.

Plato will form his own concept of the world of ideas and the world of things. The world that surrounds us is an everyday world, a world in which we see unfair punishments, unjust wars, the unjust death of innocent people, babies, social cataclysms, and this world is not real by Plato, it is only an illusion, a fiction, a preparation for another world. And another world according to Plato is the world of ideas, is an eternal world in which there is no place for evil, in which there are real ideal entities, carriers of absolute qualities of any phenomenon from our surrounding world. According to Plato, our things are nothing more than a copy, a mold, a mark, a trace of ideas that exist in the eternal and unchanging world of a magical land, that is, there is a share in our things, a crumb from the world of ideas. The world of ideas and the world of things is the original and a copy. This means, in Plato's opinion, that everything in the world around us has a core, or a cell of idea, that is, everything has an ideal essence. But due to the fact that the copier blurs our text and there are some inaccuracies in the written text, and if we reduce these inaccuracies to a global scale, as a result they appear as social injustices, evil, deception, fraud and so on.

Questions that can come up in a person: How do we know that there is a magical world of ideas? How can we guess that it exists? How can this be guessed by someone who is only engaged in his daily life, that is, not a philosopher, sage, or scientist, but an ordinary person who lives "here and

now." Plato, offers us several options, how people guess, that there is a world of ideal entities, a supernatural world.

It is for the theory of ideas that Plato will be recognized as a medievalist, because with his theoretical form he prepared the idea of the afterlife, of the ideal world. And that is why in the Middle Ages it will be raised to a fairly high level, although the pedestal there will definitely be occupied by Aristotle, but Plato will also play a huge role in the Medieval world.

The theory of knowledge of Plato was called in philosophical literature, in dialogues, as a period - an anamnesis, or remembering. The fact is that the soul of Man in Plato's opinion, ethereal, that is, it does not have an analogue in the material, surrounding world, it is a purely ideal entity; the soul is immortal, eternal, and here is an interesting moment that brings Plato together with an idea that in India is one of the most dominant - is the idea of reincarnation (the transmigration of the soul) and Plato believes that the soul has the ability to again and again find itself in this world.

Plato's views on education. Plato was a supporter of that all children who are born in the Pole should be common, that is, it means, in Plato's opinion, that children should not know their real, biological parents. If children are brought up in the family by parents, they cannot avoid their personal prejudices, their behavioural errors. If children are brought up under the guidance of sensitive, wise and responsible educators who will strive to make these children full of real, full-fledged individuals of the pole, city, this will bring the strongest benefit to the state, benefit, because children raised in this

way will not be pull on himself, says Plato, the burden of the past, which their parents must always put on them. Moreover, the situation is not the knowledge of each child's own child allows all adults to consider all their children as their relatives, that is, you look at the child and you understand that it can be your son or your daughter. What also allows in the end, in essence, all children of the pole to grow in conditions of absolute love, absolute rest, and absolute social comfort.

Certainly, the concepts of Plato, have been subjected to rather harsh criticism from many of his followers, descendants. Let's start with the same Aristotle who will criticize the theory of ideas, the theory of the state, and in general, will not agree with many views of Plato. But, nevertheless, Plato will enter as the only philosopher of antiquity in the Middle Ages, and just as far up to the XIII - XIV centuries. Aristotle will be banned, that is, he will be read, which is called "from under the floor" priests, confessors, educated people. But Aristotle will become famous only on the philosophy of Thomas Aquinas, who will live, and work as much in the XIII century. n. e. Consequently, Plato's influence was of course enormous on almost all the Middle Ages and it is not accidental, since he is the founder, the creator of the most harmonious system of objective idealism. Because he included in this system absolutely everything of his view of things that somehow characterize a person, as a developed, intelligent being. He included the problem of the world-man relationship, the problem of cognition, an understanding of what is a soul, an understanding of what such a society is,

how individual and society as a whole can relate, what kinds of state devices are good, what bad. That is, Plato tried to imagine for himself and for all mankind a panoramic picture of what is interesting to man.

Questions and tasks for self-control:

1. Educational ideas in the philosophical teachings of thinkers of the Ancient East.
2. Eudemonistical orientation of Aristotle's educational ideas.
3. What meaning did the concept of "experience" D. Dewey put in and how did he understand the process of adapting the child to life?
4. What is the principle of instrumentalism by D. Dewey?
5. Dewey's philosophical and educational ideas have gained popularity in Ukrainian pedagogy, explain what their attractiveness is and what role they play in modern education.

Topics for writing essey:

1. Educational ideas in the philosophical teachings of thinkers of the Ancient East.
2. The main problems and trends of the twentieth century. Pragmatist D. Dewey.
3. Ideas of the labor education of the pedagogical heritage by D. Dewey.
4. The ethical nature of the philosophy of I. Kant.
5. The role of self-organization and creativity in European education.

Recommended literature:

1. Augustine. Confession (separate chapters from books 1-7, 10, 12-13)
// Augustine. Creations T.1. St. Petersburg, 1998.
2. Aristotle. Politics Book 2, Book 7, Book 8. // Aristotle. Soch in 4 hours
T.4. M., 1984.
3. Windelband V. Plato. Gl 2. // WINDELBAND V. Selected Spirit and
History. M., 1995.
4. Helvetius K. About the mind. Reason 3, Ch. 1, Reason 4, Ch. 17. //
Helvetius. Compositions In 2 t. T. 1.M., 1974.
5. Helvetius K. About a man. Section 1, Ch. 1-10; Part 5, ch. 1-9; Part
10, ch. 1.11. // Helvetius Works. In 2 t. T.2. M., 1974.
6. Diderot D. A sequential rebuttal of Helvetius's book "About Man." //
Diderot D. Compositions. In 2 t. T.2. Moscow, 1991.
7. KomenskyYa. Panavgia. Gl 14-16 // KomenskyYaSoch. Moscow,
1997. (supplemented by "Great didactics." ch.).
8. Komensky Jan Amos. Anthology of humane pedagogy. M., ed. Shalva
Amonashvili, 1996.
9. Locke D. Thoughts about upbringing; Thoughts about what to read
and study a gentleman. // Locke D. Soch. in 3 hours T.3. M., 1988.
10. Plato The state //Plato. Soch in 4 hours T.3. M., 1994.
11. Russo J.-Ж. Emile, or about upbringing. // Russo J. Selected writings.
T.1. M., 1961.

THEME 3. EDUCATION AS A SPECIAL MANIFESTATION OF SPIRITUAL PRODUCTION AND SOCIAL INSTITUTE.

- 1. Socio-cultural contexts of education.**
- 2. Institutionalisation and functions of education.**
- 3. Education in the process of forming and developing the essential forces of man.**

KEY TERMS AND CONCEPTS:

Intercultural (multicultural) approach in education is familiarization with ways of overcoming manifestations of xenophobia, racism, violence, discrimination; building cooperation and a sense of social responsibility among the various cultural communities; fostering respect for human rights, in particular the rights of others; development of democratic citizenship, civil responsibility of each member of society; the upbringing of a sense of empathy, deepened by intercultural dialogue.

Multicultural competence is the integrated quality of the personality of the future teacher, which is formed during the training in a higher educational institution and includes a system of multicultural knowledge, skills, skills, interests, needs, motives, values necessary for daily life and professional activity in a multicultural society.

Relativism is an orientation to the relativity of existence and the need for its changes, including changes in the basic cultural and semantic structures that are perceived as multiple and contextual. It is a sign of a departure from orthodoxy, dogmatism and the cult of authority in culture.

Socialization is the process of involving the individual in the system of social relations, the formation of his social experience, formation and development as an integral personality.

Universalism is a world outlook on the world unity of cultures, a tendency towards totality. In universalism on the principles of classical ethics is affirmed the existence of universal human values, common to all nations (universals of culture).

1. Social and cultural contexts of education

Education is a complex social and cultural phenomenon, a special kind of spiritual production in which both the object and the subject are people, respectively, education - is a human phenomenon that submits to humanistic values. The value of education is manifested in: state, public and personal. In the broadest sense, the term "education" covers all forms of purposeful and non-purposeful influence of the environment on a person. Education is a special kind of activity for the teaching and upbringing of a person in the interests of the individual, society and the state, accompanied by a statement of the citizen's achievement of the educational and qualification levels established by the state (a formal indicator is the receipt, for example, of a certificate, certificate, diploma and alike, quality of knowledge, general cultural development of a person, actual education). Unfortunately, sometimes formal and informal indicators of education do not correspond to each other.

The concept of multidimensional education. It can be viewed both as a process and as a result of the assimilation of systematized knowledge, skills and personality development. Education as a process presupposes both the process of teaching, upbringing, and development. These are closely related aspects of a single process of personality formation. In the centuries-old history of education, education was almost the main mission of education: in the era of antiquity, in the era of the Enlightenment, and in the New European history.

Awareness of the fateful role of education and the development of modern society has become the basis for the adoption by many countries of the world of strategic projects and programs in which the main directions of the development of national education systems are seen as the decisive factor for achieving the country's competitiveness in the world space and ensuring its sustainable economic and social development, namely:

- Education of the two thousandth year (Germany);
- Education of the XXI century (USA);
- Education of the future (France);
- Education model of the XXI century (Japan).

Education is a strategic resource for the development of society, ensuring the growth of its technological level and competitiveness in the globalisation of the modern world. Education covers almost all groups of people for a long period of life. It assumes special importance in the present-day circumstances, as it is intended to ensure the training of social pupils to meet

the global challenges facing humanity. The preparation of new generations for the implementation of social and professional functions requires an ever-growing and in-depth education.

Education serves as a reliable support of each person in his quest for self-improvement. The task of education is not only the formation of an erudite person who has a large amount of information, the task of education is also in the formation of a cultural, moral, tolerant and acting function of a person who is able to realize his place in the world and be responsible for his actions.

Summarizing, we single out such contexts of education that characterize it as:

- ✓ The basic component of culture;
- ✓ A special kind of spiritual production;
- ✓ Indicator of the level of human development;
- ✓ Social institution.

Let's analyze the latest in detail. Education is a holistic social system, which has an institutional nature. This is not just an activity for study and upbringing, but a specially organized, hierarch zed, role-playing activity that obeys certain norms and is implemented in certain institutions. The Institute (from the Latin “institutum” - a device, institution, custom) is an organized system of links and social norms that unites significant social norms, values and procedures that satisfy the basic needs of society.

The social institution ensures the relative stability of relations and relations between people within the framework of the social organization of

society. The Institute provides a set of norms, principles, rules, models of behaviour that regulate human activities. The Institute is a phenomenon of an individual level, its norms and values are pressured by individuals acting within its framework. The notion of a "social institution" came into scientific use thanks to the research of Western sociologists. The founder of the institutional approach is the American sociologist R. Merton. The term "social institution" reflects the degree of sustainability of a particular type of human activity. Social philosophy considers social institutions as:

- A certain set of institutions, which corresponds to the social structure of society;
- A combination of social conditions and cultural patterns that determine sustainable forms of social behaviour and activities;
- System of behaviour in accordance with these norms.

An extensive system of institutionality is inherent only to mankind, the animal world does not have such a system. The process of knowledge transfer, preparation for further life at the level of the animal environment occurs within the limits of genetically coded programs and the principles of natural selection, which performs a selective function. Institutionality in general and the educational sphere in particular is a characteristic feature of the social life of human life. In this regard, it speaks of political, social, religious institutions, as well as the institutions of the family, science, art, law, etc. Each social institution has both specific features and common features with other social institutions.

The signs of a social institution of education are:

- Instructions and patterns of behaviour that are regulated formally, documented by the rules (for example, the schedule of the lessons, the length of the educational process, keeping the diary by the students, passing the exams), and informal traditions (for example, teachers' congratulations on Teacher's Day, the First and Last Call, initiation into freshmen, celebration of Student's Day, etc.);
- Symbolic cultural features (for example, school uniform, school emblem, student hymn);
- Material base (premises of schools, colleges, universities, libraries, gyms, laboratories);
- ♣Human resource (those who implement educational practice, and those in relation to whom it is carried out, that is, teachers and students, students, members of circles, small Academies of Sciences).

Therefore, education is a specially organized, hierarch zed, role-playing activity aimed at training, education, purposeful transmission and accumulation of social experience, on the formation of the personality, which is carried out by special institutions and is regulated by special norms.

2. Institutionalisation and functions of education

The institutionalization of education is a long and lengthy process. Its signs are the formation of a group of people (specialists - educators, teachers, and support staff) for whom the activity in education and training is professional and loses the character of amateurism and internal family business. The sign of institutionalization is the change in the quality of the educational activity itself, it becomes role, target and hierarchical, the methods of teaching and upbringing change, the priorities and values of education change. The institutionalization of education is evidenced by the emergence of special institutions - schools, universities, colleges, schools, and the emergence of norms governing the process of education and upbringing. With the advent of special norms, customs and traditions that governed the relations of teachers and pupils are replaced by legal norms as educational and pedagogical practice is formed.

The manifestations of the institutionalization of education took place even in ancient times, but developed forms of education as a social institution appeared in the XIX century with the emergence of mass school. In the XX-XXI centuries education takes the form of a branched differentiated system that covers a huge mass of the population.

In various spheres of production, certain material or spiritual products are produced, certain types of services, the specificity of education as a special kind of spiritual production is that the education system "produces" the

person himself, influencing his intellectual, moral, aesthetic and physical development.

Accordingly, education performs a number of functions in society:

- ❖ humanistic is the development of the intellectual, moral, physical potential of the individual, the transfer of knowledge, the formation of skills and abilities, the development of the individual's capabilities, familiarizing it with social values, including it in the system of human relations;
- ❖ Social and economic is preparation of a new generation of workers for the future work, professionals, representatives of various professions;
- ❖ Social selection is highlighting the category of most gifted and talented people;
- ❖ Social mobility is a means of social movement of a person along the ladder of the social hierarchy, qualifying and social advancement.

The above-mentioned functions are "explicit", or open, that is, those for which education was formed and functions as a social institution. However, the American sociologist R. Merton, a representative of structural and functional analysis, singled out the so-called "latent" or hidden functions of education. At one time G. Merton drew attention to a hidden function such as "babysitting" (nanny, nurse), because the school, by the way, like other educational institutions, frees parents for the time from caring for children, passing this care to educators, teachers, curators. Secondly, in the kindergarten, at school, at the university, on the whole, in the educational system in which a person is usually at least ten years of his life, a circle of

communication with peers, friendly relations that can persist throughout the rest of his life, during training at a school desk or on a student's bench who meets a future husband or wife. Third, the school allows young people to form their own youth subculture, which allows young people to self-identify in a certain way.

Education can have various forms: unprofessional (school, circles, houses of creativity) and professional (institutes, universities, refresher courses). Education can be full-time, part-time, evening, distance, external.

Education affects all social processes, interacting with other social institutions of society. Let us trace this mutual influence. The state determines the strategic directions of the development of education, finances, forms its content and structure. Education helps the state to achieve economic, social and cultural goals. The education system not only gives the state a skilled labor force, it forms conscious citizens who must serve the state, be proud of it and, if necessary, protect it. National-patriotic ideas and values, high spirituality and political awareness largely extend through the education system, after all, the essence of education is not only education but also upbringing.

There is an undeniable connection between the level of economic development and the level of educational development. Many historians of economics believe that the industrial revolution of the XIX century, and scientific and technological progress of the twentieth century became possible only thanks to the reforms of the educational systems of the leading

countries of the world. Experts from the Organization for Economic Cooperation and Development, who regularly publish reports on educational trends in industrialized countries, concluded that the higher the level of education in the country, the higher the GDP and economic development, the longer the life expectancy, the better the health of the population than the higher the proportion of educated people in the population, the higher the rate of economic growth, the better the education, the higher the productivity of labor of hired workers and managers, the more difficult tasks they can solve, therefore, higher the level of organization of businessmen. The connection between economic development and the level of education is traced at various social and economic stages of the development of society. Changes in economic conditions lead to the formation of a new model of education. On one hand, economic conditions can accelerate or inhibit the development of education, and on the other hand, the education system can accelerate or impede the transformation of the economy, the country's sustainable economic development largely depends on the level of citizens' consciousness and on the qualitative training of specialists.

Education and science fulfill the function of each other's development. In the process of learning, scientific thinking and the ability to scientific work are formed, up to persistent research work. The educational process is a process of transferring and acquiring knowledge, and acquiring knowledge, creating new knowledge and skills is a process of fundamental research, both applied and abstract. Education recruits the staff for science, by attracting

talented young people to work in the Small Academies of Sciences, participation in Olympiads, conferences, etc. Science provides education with a meaningful base, as teaching is carried out in the educational system exclusively from scientific and objective positions adequate to the modern level of human knowledge. Science provides a methodological basis for the educational process, contributes to the creation of scientific and technical equipment (laboratories, instruments, computer classes, the Internet).

The social institute of education is also organically connected with politics, depends on it and at the same time influences it. This is particularly noticeable in a watershed era. The state of education reflects the state of society, the changes that occur in it.

Various educational systems were historically formed in the world(American, French, Japanese, etc.). The modern system of education in its main features was formed under the influence of philosophical and pedagogical ideas of J. Komenskyi, I. Pestalozzi, A. Disterweg at the turn of the XVIII-XIX centuries. It is a classical system or model of education. Its basis is a class-lesson system with a fixed composition of students, the availability of fixed training programs. Representatives of various philosophical trends assess the possibilities and prospects of the classical education system in different ways.

Some people believe that it has exhausted itself and does not meet the requirements imposed on education by modern society and production, offer to seek new forms of pedagogical interaction, a new set of philosophical and

pedagogical ideas of modern so-called non-classical education. According to others, the classical education system is as difficult to destroy as it is difficult to destroy classic physics, because it was the classical education system that ensured the success of the European culture and civilization.

The destruction of this system of education would be equal to the destruction of the foundation of education.

The educational system consists of educational institutions, scientific and methodological institutions, scientific and industrial enterprises, state and local educational authorities, a system of educational programs and educational standards of various levels and focus.

The right to education in our country is guaranteed by the Constitution of Ukraine, the Law of Ukraine "About Education" and other normative acts of Ukraine. According to the Constitution of Ukraine (Article 53), a complete general secondary education is compulsory. The state ensures the accessibility and free education, provides state scholarships and benefits to students. According to the law of Ukraine "On Education", the purpose of education is:

- Comprehensive development of a person as an individual and the highest value of society;
- Development of his talents, mental and physical abilities, education of high moral qualities;
- Formation of citizens capable of conscious public choice;

- Enrichment on this basis of the intellectual, creative, cultural potential of the Ukrainian people;

- Providing the economy with qualified employees and specialists.

The main principles of education in Ukraine are:

- Availability for every citizen of all forms and types of educational services provided by the state;

- Equality of the conditions of each person for the full realization of his abilities, talent, all-round development;

- Humanism and democracy;

- The priority of universal spiritual values over political and class interests;

- Organic connection with national history, culture, traditions;

- Independence of state education from political parties and religious organizations;

- The scientific, secular nature of education in public educational institutions;

- Unity and continuity of the education system;

- Combination of public administration and public self-government in educational institutions.

3. Education in the process of forming and Developing the essential forces of man

Education is a kind of "gateway" between man and society, because it develops the natural inclinations of man, develops forms of sensuality and rationality, shapes the world outlook, gives a profession, and brings to the achievements of culture. This determines the fundamental role of education in the formation and disclosure of the essential forces of man. The essential forces of a person are all based on that a person is able to establish himself in the world in a purely human way: consciousness, activity, communication, the ability to distinguish the valuable from the expedient, endowment with meanings and meanings of objects and phenomena, an understanding of the essence of things. The essential forces of man are a prerequisite and the manifestation of her life success. The source of their development is the man himself.

Traditions reflect the way of existence of the society, the collective way of activity. Tradition teaches the individual and whole generations how to think and act, demonstrates the inclusion of a person in the collective experience of activity that subordinates him to certain schemes, norms, ideals and, possibly, to some extent restricts the person, impoverishes its contribution, "dissolves" into settled, deprives a bright fate and personal glory. But involvement in the tradition provides its supporters with a cure for existential fear, mitigates the riskiness of actions. We remember that history is not written from scratch, and the past, in its various forms, determines both

the present and the future. We have a rich past and the nation must preserve its traditions, respect them, but do not stop at them, transforming their protection into an end in itself, because between defensive and stagnant a shaky border, one must go ahead, not stopping only within its traditional culture. This is not a betrayal of national interests or a threat to the destruction of a national identity, it is an openness to the world and changes. Our national character and rich past is a reliable vaccination from the loss of national identity and the opportunity to dissolve in a cosmopolitan globalized world. The future of Ukraine, a modern state strategy, requires scientific and technical, economic, educational, ideological and other innovations, they ensure the social progress of society and should be the subject of modern scientific and socio-political discussions.

However, following traditions don't provide for conservatism, denial of innovations. In the modern era of open information societies, the need for the formation of independent mature thinking, the development of the principles of cognition, which would serve as a kind of information filters, since the form of personal, direct transfer of knowledge plays an increasingly less important role. With the use of information technology training (regional and local computer networks, electronic libraries, e-mail, electronic textbooks), the traditional "teacher-textbook-student" relationship is radically changed. If the traditional system assumed an authoritarian scheme of relations, where the teacher acted as a subject, and the trainee was the object of his activity, then the learning process with the intensive use of new information

technologies of teaching generates a new "teacher-computer-student" relationship, where the teacher and pupil act in the role of subjects of the educational process, and their relationships are formed on the basis of pedagogical cooperation. Computer technologies play a new role in teaching, the teacher ceases to be an authoritative source of information. Information technology, especially in higher education, increases a person's potential, expands his cognitive abilities, namely:

- Performs a significant proportion of advisory functions;
- Performs text processing of the material (indicates grammatical and spelling errors);
- Allows visual representation of what exists as an abstraction (computer simulation);
- Facilitates the selection and logical ordering of the information.

Absolutization of the role of computer technologies in the educational process provokes a number of problems, for example, a reduction in the direct communication of the student with the teacher and with the team, a certain impersonality of communication. Understanding of problems of philosophical, cultural, aesthetic, moral character cannot be formalized in the language of machine programs and requires a real live and deep dialogue on which the computer is not yet capable. By raising the educational potential, new educational technologies create new risks associated with the anthropic crisis (information saturation, immobility, virtual reality, loss of connection with reality, anonymity of communication).

In modern philosophy and culture, the phenomenon of the "communicative turn" is investigated, the human creative role of communication in its various manifestations is comprehended. Outstanding philosophers of the present M. Buber, M. Bakhtin give categorical significance to the most common terms of the philosophical and humanitarian lexicon "dialogism" and "dialogical". Sometimes the notion of "interacting", "communication", "dialogue" is used as one-order, however, this is not entirely legitimate, interaction is the highest level of communication, since it is characterized not only by the transfer of information, it is characterized by subject-object orientation. Information here is not only transmitted, but circulates between partners, whose purpose is to find some common position, a common value system. Dialogue is a type of communication. Communication forms the basis of educational interactions.

The main professional task of the teacher is to make educational communication truly personal, to achieve mutual understanding between all its participants. The dialogic nature of the European education system lies in the linguistic interaction of the subjects of the educational process, since the transfer and mastering of knowledge is carried out with the help of the basic communicative tool such as words. Dialogue is the conversation of the interlocutors, two or more. Dialogue is the meeting of two logos, two meanings, and two thought positions. Dialogic can be defined as the ability of the subject to perceive and take into account the legitimacy, the internal validity of not only his own opinion but also other ways of reasoning, the

dialogical subject hears not only himself, he perceives the course of thought of his partner in communication, takes into account his grounds, his inner logic and this radically differs from a monologic subject for which there is only one logic, one meaning, one voice is his own. The founder of dialogue and dialogic nature of European philosophy and culture as a whole was Socrates, who believed that in the dialogue the word goes through the whole circle of interlocutors, generating the truth. Plato provided a dialogue of the highest form of perfection. So, dialogue is co-creation, this is the ability to speak and the ability to hear and listen. The question, the answer, the discussion, the debate are integral parts of the educational process, they do not require any professional skill from the teacher, lecturer, educator and highly encourage students and students to study.

Dialogue is not simple at all, as it seems at first glance, but rather complex, filled with a diverse content, a specifically human form of interaction, closely related to understanding. In the dialogue there is a desire to be heard and a desire to understand. As M. Bakhtin noted, dialogue is a complex semantic relationship of a special type.

The process of understanding is always of a dialogical nature, since understanding is closely related to communication, presupposes a "meeting of subjects", which is extremely important in pedagogical interactions. Understanding is a dialogue of personalities, texts, cultures. It is in the dialogue that mutual understanding and mutual understanding of subjects occurs, each of these two subjective worlds reveals its own semantic depths,

and sometimes the logic of dialogue compensates for the lack of experiment in the humanities.

Education must prepare a person who is capable and ready not only by physical strength, but by force of arguments to find out the contentious issues. Nowadays, the notion of a "dialogue of cultures" is widely used, which is interpreted as the fundamental basis of the philosophy of the 21st century. In recent years - due to various circumstances - the "art of speaking", arguing, polemicizing orally is being brought to the fore again, hence the revival of interest in rhetoric. There is an awareness of the need to form a new oral culture, necessary both in the personal and in public life of a person.

Communication as a virtue contributes to the formation of virtue in communication, the moral prerequisites for communication are openness, respect, courtesy, humanity. The dialogic nature of teaching promotes dialogic culture, tolerance - tolerance to the opinion of another, to his tastes, to his belonging to one or another community. The importance of dialogue in resolving the contradictions and conflicts of the modern world, from personal to interethnic and interstate, is invaluable.

Questions and tasks for self-control:

1. Describe education as a complex socio-cultural phenomenon.
2. Expand the meaning of the concept of "spiritual culture".
3. Give a description of the terms "public potential" and "self-realization of personality".

4. What is the liquidation of the state monopoly on education in Ukraine? Is this a negative or positive process in the educational situation and public life according to you?

5. What is the significance of spirituality in the people's education and upbringing?

Topics for writing essay:

1. Modern forms of regulation and management of the education system.
2. Influence of mass media on modern education.
3. The role of the Internet in modern education.
4. Social and cultural contexts of education: education and state, education and science, education and church, education and family.
5. The market of educational services in Ukraine.

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THEME 4. MODERNISATION OF EDUCATIONAL STRATEGIES: PERSPECTIVES - RISKS – COMPATIBILITY.

- 1. Philosophy and strategy of education in the globalised world.**
- 2. Contemporary trends in the development of education.**
- 3. Modernisation of educational strategies in national pedagogical culture. Forming the educational paradigm in Ukraine.**

KEY TERMS AND CONCEPTS:

Globalisation is the process of global economic, political, cultural integration and unification, the main consequence of which is the global division of labor, migration (and, as a rule, concentration) throughout the planet of capital, human and productive resources, standardization of legislation, economic and technological processes, and also the rapprochement and merging of cultures of different countries. This is an objective process that is systemic in nature, that is, covers all spheres of society's life. As a result of globalisation, the world becomes more connected and more dependent on all its subjects. There is an increase in the number of common problems for states and the expansion of the number and types of integrating entities.

Globalism is a cultural project, an ideological program, a worldview and a political doctrine that announces the necessity of world integration of cultures into a single, unified whole on the principles of absolute synthesis through universal values (in fact, the euro is the American standard of living).

Civic education is a special, systematic preparation of people for social life in a democracy. Civic education is a complex dynamic system that combines: civic knowledge, on the basis of which form the ideas about the forms and ways of functioning of a citizen in the political, legal, economic, social and cultural field of a democratic state; civic skills and experience of participation in the socio-political life of society and the practical application of knowledge; civil virtues - norms, settings, values and qualities inherent in a citizen of a democratic society.

Activity approach is one of the leading principles of historical education, according to which the effectiveness of learning depends on the involvement of students in various activities, which enables them to successfully master the social experience and, as a consequence, ensures the social activity of the individual.

Dialogism is a dialogical philosophy as the direction of the humanitarian thought of the twentieth century, which, with its ideological origins, deepens into the philosophical-anthropological and religious-ethical doctrines of M. Buber, F. Rosenzweig, E. Levinas, and further develops within the framework of the philosophy of the text of M. Bakhtin's semiotic J. Lotman's School, V. Bibler's Pedagogy and others. A specific paradigmatic feature of dialogism is its deliberate border status in the opposition to modernism (universalism) with its inherent absolutization of the thinking subject and the totality and postmodern (particularism), which involves deconstructing the subject and radical relativity of the meanings of culture. As the installation

of unity in the diversity of dialogism modeling the subject in the communicative-existential quality of the creator and interpreter of the intertext.

1. Philosophy and strategy of education in the globalized world

The XXI century is the time of transition to a high-tech information society, in which the quality of human potential, the level of education and culture of the entire population become crucial to the country's economic and social progress. The integration and globalisation of the social, economic and cultural processes taking place in the world, the prospects for the development of the Ukrainian state in the coming decades require a profound renewal of the education system. The educational sphere of our time characterizes the turbulent and radical innovations that determine the trends in the development of the educational space, defining modern educational strategies.

German philosopher W. Beck wrote about the risks of the age of globalisation, believing that they contribute to the formation of a global society of risks. In the opinion of the well-known pedagogical theorist P. Scott, globalisation is a fundamental challenge facing a higher school for the millennial history of its existence, so universities are expected to work hard to adapt to the requirements of the era of globalisation. Awareness of the prospects, consequences and risks of modern times is shaped to a large extent in the space of philosophical and pedagogical discourse, subordinated to the idea of modernizing educational strategies. The philosophy of education

directs its potential for the creation and implementation of modern concepts that determine the formation of a new practical and effective model of educational and pedagogical space.

In the twenty-first century society begins to create a new, unknown civilization, which contains the possibility of both take-off and decay. The ideas of contemporary globalisation, the basis of which are changes and problems of a planetary scale, are increasingly being heard. The world is transformed radically, rapidly transforming, entering the phase of post-industrial (technocratic) development. The world is aiming for a new global order. The highest achievements of human progress, expressed by the successes of high technology, efficient industrial and agricultural production, an extensive information and communication network, a world of sophisticated art. They coexist in the same plane with the challenges and threats of global problems that were warned by the members of the Rome Club, an international public organization, created in 1968 by the famous Italian economist A. Peccei to deepen understanding of the peculiarities of human development in the era of the scientific and technological revolution: the ecological catastrophes, threats of the world war (today it is also the danger of terrorism), anthropic crisis (over-saturation with information, crisis of spirituality and corporeality, etc.).

The progress of history is determined by the dynamics of social processes in all spheres of society's life. The change of ideas, knowledge and technologies takes place much faster than the change of generations, there is

a contradiction between the avalanche-like development of knowledge and technology and the human ability to creatively master them, which the American sociologist A. Tofler, author of the concept of industrialist civilization, called futuroshokom, that is, stress from the future. In his works "The Third Wave," he was one of the first to draw attention to the fact that before the "third wave" came, in society there were their principles and rules that synchronized, mechanized and standardized the behaviour and practice of people, after it all began change. The extraordinary complexity of the 21st century society, which, according to I. Prigogine, who operates the categories of post-classical science, "to experience a large number of bifurcations" (divisions), is capable of creating a new situation in the world, because complex systems are sensitive to fluctuations (fluctuations) and this is "causes us both hope and alarm at the same time. " All this led to the fact that the world "forever lost the guarantees of stable, inviolable laws". The emergence of innovative scientific projects such as Human Genome, Nanotech, Infotech, Nanomede, and others were the grand events on the scale of global evolution, which are already changing the world and people's consciousness. A project of global electronic civilization is being implemented based on the synthesis of computer services, television and energy. The "Computer Revolution" is gradually replacing traditional print products with electronic books, changing science, education, the spiritual world of man. There are new mechanisms of human communication and

interaction, the interdependence of different cultures and religions is expanding and increasing.

According to many researchers, a fundamentally new state of society is inexhaustibly characterized by the old categorical apparatus of the humanities, so it needs to be updated. The term "world economy", "global economic crisis", "the only information space", "single currency", "citizen of the world", "global problems" and others became familiar. For generalization of modern processes, the notion of globalisation is used, which, however, is filled with different content by scholars. The most well-known approaches to the disclosure of its essence are contained in the writings of W. Beck, E. Green, S. Huntington, Z. Bzrzynski. According to E. Giddens, the phenomenon of globalisation is a given, but it raises more and more controversy between so-called "skeptics", "hyper-globalists" and the supporters of the "transformational theory". "Skeptics" believe that the very idea of globalisation was too overestimated and nothing fundamentally new in this process. "Hyper-globalists", taking the opposite position, argue that globalisation that is a total and permanent phenomenon which cannot stop any state borders. Globalisation gives birth to a new world order, opening the way to a "world without borders." Representatives of "transformational theory" represent a more moderate position. They regard globalisation as the main driving force behind a whole range of social shifts, but according to them, the old world order (economic, political, and cultural) is transformed, but the most valuable of its achievements does not disappear, but is inherited.

Globalisation is interpreted as a dynamic, open and contradictory process. The change in the centers of influence on the world political map over the past two decades, the complexity of the migration processes in Europe in recent years, actualize the ideas of anti-globalisation. Globalisation and anti-globalisation tendencies exist in unity and opposition, reflecting the dialectic nature of being.

The term "globalisation" in the scientific revolution was introduced by O. Robertson, using it for the first time in 1983. Initially, this term was used only in relation to the economy, but gradually extended to all social disciplines. Globalisation is a process of global economic, political and cultural integration and unification, a process of "erasing" borders between states and cultures. The main consequences of this process are the global division of labor, migration across the planet of capital, human and productive resources, and standardization of legislation, economic and technical processes, and the convergence of different cultures. This is an objective process that is of a systemic nature, that is, covers all spheres of society's life, not neglecting the sphere of education. Today globalisation is interpreted as a complex phenomenon, which includes a number of processes taking place at the same time and having several dimensions, the most notable of which is the globalisation of the market, production and information. In the process of globalisation there is a rapid formation of a single global financial and information space on the basis of new, mainly computer technology, at the same time as the change of techno-sphere is changing the info-sphere. The

educational sphere of our time is also characterized by violent and radical innovations that determine the trends in the development of educational space. We fix and analyze the last.

2. Contemporary trends in the development of education

The globalisation of education is associated with its internationalization, the dominant trend in the development of education. The criterion of "international cooperation" is one of the most important in almost all modern university rankings. Internationalisation of education is the expansion of bilateral and multilateral ties and contacts between educational institutions of different countries on the basis of equal and mutually beneficial cooperation, the free academic exchange of teachers and students between universities of different countries, the universalization of educational planning, and the creation of common curricula. Its goal is to increase the efficiency of educational and research work, ideally to bring it to the best of the world, to increase the mobility of teaching staff and students. The internationalization of a particular higher school is seen as a certain guarantee of the competitiveness of the state and personality in the global economy. Creating a single educational space based on the development of common criteria and standards in order to recognize the periods and terms of educational training will produce a competitive specialist capable of easily adapting to the changing economic space of European countries. Internationalisation is recognized as synonymous with the international component of education, which involves the process of unification, integration of national educational

systems into unified structural characteristics on the basis of standardization of requirements to the level and quality of training of specialists that will allow a person to feel "citizen of the world", to form a supranational European consciousness of youth. The internationalization of a particular higher school is seen as a certain guarantee of the competitiveness of the state and personality in the global economy. Creating a single educational space based on the development of common criteria and standards in order to recognize the periods and terms of educational training will produce a competitive specialist capable of easily adapting to the changing economic space of European countries.

In the context of the complication of relations in a globalized information society, such close in terms of concept as internationalization and globalisation with regard to higher education are often wrongfully identified. Internationalization of education means the free academic exchange of teachers and students between universities of different countries, the creation of unique special educational programs, and globalisation is the universalization of educational planning, which is conditioned by the demand for a certain type of specialist in global labor markets. The domestic education system actively integrates into the international educational space as evidenced by the development of Ukraine's contacts with foreign partners, the implementation of joint agreements, programs and projects in the field of education. For example, a particular importance has the signing of interstate agreements on mutual recognition and equivalence of education documents

and scholarly titles, internships of researchers at foreign universities and the receipt of scholarships from international funds, programs and projects, a full or partial training course for Ukrainian citizens abroad, opportunities to receive education abroad. The development of international contacts, mutually beneficial cooperation in the field of education in the European direction contributes to the introduction of new forms of education in Ukraine. An integral consequence of global integration processes is, for example, the European-wide unification of higher education on the basis of the Bologna Declaration, which involves not only the unification of the terms of study and diplomas, but the introduction of two new basic concepts into the pan-European system of education: a modular approach (introduction of advanced educational programs, in which disciplinary boundaries are considerably expanded in comparison with traditional forms) and credits (auxiliary tool, system of criteria for gradual mastering of discipline).

The tendency of the development of education in the modern world is its democratisation, that is, the introduction of democratic principles into educational practice. Democratisation of education is determined, firstly, by its availability, giving each person the opportunity to obtain and develop their knowledge, skills and abilities, the possibility of involving in higher cultural expressions, the right of parents and students to choose an educational institution, creating opportunities for education for representatives of various social, national, regional, age and other social groups. The United Nations Educational, Scientific and Cultural Organization, UNESCO, has declared its

main objective to create conditions for the provision of compulsory free primary education for all children of the planet.

In addition, democratisation of education manifests itself, secondly, in gender equality, that is, gender equality in the right to education and the right to engage in educational activities. True, in some Muslim countries, gender equality is limited to primary and secondary schools. Prevailing, the staff of the secondary school consists of women, but they constitute a significant share of the teaching staff and the administrative and managerial composition of the higher school.

Thirdly, the manifestation of democratisation in the field of education is the transition in pedagogical relations from the system of subordination to the system of cooperation, the emancipation of pedagogical relations, the renunciation of the authoritarian style of education and training, the perception of the individual as a supreme value, the granting of the right to freedom, the development of abilities and manifestation individuality. Modern is the shift of emphasis from the educational activities of the teacher to the creative and exploratory activity of the pupil and the student, on the dialogue of education.

The society of the 21st century is quite rightly called "a society of knowledge", because knowledge itself is determined both by material and spiritual life. Postmodernism considers thinking as a discourse or as a set of communicative acts. Essential feature, which distinguishes "society of knowledge" from the previous socio-cultural formations, is the presence of a

large number of communications. By the word "information", it hides the very communication, not knowledge. Observing contemporary politicians, stockbrokers, journalists and their audience, it's hard not to notice: a more informed person is not the one who knows more, but who is involved in more communication. The basis of educational and pedagogical interactions is not impersonal information exchange, but communication on the basis of communication. The education system should ensure the development of an individual who will be guided and effectively act in the information society. That is why modern education focuses on the concept of person-oriented education, where communication plays a leading role, and the process of education itself is the process of creative knowledge acquisition. Valuable landmarks are formed through the knowledge of the surrounding world, education and communication. The position of person-oriented education aims to transform a student into an active participant in the educational process. Education, where the transfer of finished knowledge becomes ineffective, since the formation of structures that give people the opportunity to orientate in the knowledge system becomes the main thing.

Fourthly, the humanization of the democratisation of education (the domination of the ecological and moral imperative, the ideals of goodness, beauty and justice) and the humanization of the educational process (compulsory study of social and humanitarian disciplines: philosophy, history, ecology, culture, literature, ethics), etc.). The purpose of education is

to form a person capable of living in his vocation and choice, a person who can be happy and useful to a society, a person with a high scale of values.

And at last, the increasing and greater decentralization of the education system demonstrates the democratisation of modern education. It manifests itself in the refusal of the state in most of the monopoly on education (the emergence of private sector educational services), empowering local governments, educational institutions, public parent councils, students and all who care affect the performance of the education system to overcome the stereotype perception only as a state institution, rethinking the tasks and opportunities of education in the context of establishing the foundations of civil society.

Continuity of education is another trend in its development. The idea of continuing education was the subject of theoretical analysis in the twentieth century, but its origins are connected with the philosophical views of Confucius, Socrates, Plato, Aristotle, Seneca. The concept of "continuing education" was first used in 1968, and in 1972 UNESCO decided to recognize continuing education as the main concept for innovation or educational reform in all countries of the world. To a certain extent, continuous education equates to the education of adults, since it refers to different forms of retraining, advanced training and cultural level of persons who have already exceeded the normal age of basic education.

The simplified understanding of continuing education as a process without interruptions, in essence, contrasts with the notion of the ultimate

goal of education as impossible in principle. It is legitimate to speak not about "education for life", starting with a pre-school educational institution, a school and, completing doctoral studies or regular advanced training courses, one should speak about "education through life", "education, life expectancy". In different countries, terms such as permanent, continuous, long-life education, refresher training and retraining are used. This uncertainty shows, however, that so far there has not been a single universally accepted theory of continuing education and a system of measures for its implementation.

The information explosion (intense increase in the flow of information every 10-15 years) determines the need to master the volume of knowledge in order to meet the requirements of life. Higher educational institutions must produce specialists not only armed with knowledge, but also those who are inclined to study, trained to study throughout their lives. Continuous education is impossible without the need, the great desire of man and his great perseverance and hard work. The channels for continuing education are the system of formal and non-formal education: the state educational system, private educational institutions, correspondence, evening, and distance learning. In some countries, basic education is complemented by non-traditional educational institutions different from the traditional organization and teaching methods: "universities without walls", "schools of flexible learning". The most famous example is the experience of the operation of the Open University in the UK, organized in such a way that training there is

equivalent to university education and is conducted by methods designed for a specific contingent of those studying without interruption from production. Large corporations partially finance a system of continuing education; create training centers, courses, etc. Thus, there is a blurring of the boundary between different stages of the educational process: production is actively intrudes into the field of basic training, and learning penetrates into the production process. The professional associations and unions also carry out various training projects, holding conferences and seminars. They promote the maintenance of high standards of professional competence of specialists; stimulate specialists to continuous updating and knowledge enrichment. They also create special advisory reference systems for continuing education programs. Ukraine is actively developing business education that distributes knowledge required in the field of business administration, organization and management of production in all fields of activity: trainings, author's courses, etc. Among the functions of continuing education, the following should be noted:

- ❖ Social and economic (acquisition and improvement of professional qualifications);
- ❖ Compensating (filling "gaps" in basic education);
- ❖ Adaptive (adaptation to changing social conditions, even the ability to change the profession and kind of activity);
- ❖ Developing (satisfaction of the spiritual needs of the individual, his creative growth and self-improvement).

The national orientation of the educational process is another trend of the development of modern education is the balancing of modern integration processes, their certain antipode, which, in turn, demonstrates the dialectical nature of social life. In educational systems of different countries, it manifests itself with varying strength, but is particularly noticeable in the post-Soviet and post-colonial states. The ratio of traditional (ancient) and innovation (modernization) requires diplomacy, first of all, from the organizers and coordinators of the educational process, as well as social maturity of society itself. The national orientation of education consists in the inalienability of education from the national basis, in an organic combination of education with history and folk traditions, in preserving and enriching the achievements of the national culture. The national orientation of upbringing is the mastery of the native language, the formation of national consciousness, the love of the native land and its people, respect for the national culture, national customs and traditions. Honoring the national roots serves as a pledge of successful national progress.

Fundamentalisation of education is such a modernization of the content of education, which ensures the conformity of education with the latest achievements of science, culture and social practice. The field of education is based on proven and recommended methods of science that take into account the features of the neurophysiological, mental and emotional-volitional sphere of subjects of the educational process. The role of science in education extends to all components of the educational process: goals,

means, results, principles, forms, methods. Scientific approaches determine the content of all educational activities and may even authorize the modification or correction of the content and structure of learning. Education is also transformed into a science-intensive area.

At the heart of the modern educational process lies the scientific picture of the world. According to many researchers, in the near future, the horizons of scientific outlook will be determined by the synergetic-evolutionary approach, as well as the development of nano-science, cosmophysics, molecular biology and other sciences. They qualitatively change the existing scientific picture of the world, the fundamental foundation of which are the ideas of self-organization, global and space evolution. The need to reform the modern world system is due to the discrepancy of basic knowledge of the educational process and the new scientific picture of the world, the style of modern life. Changes in scientific knowledge are far ahead of the changes in the software. The new image of the world in modern science appears as the formation of new structures in the universe, as a process of discovering new possibilities of nature.

The essential characteristic of the world is the openness, the spontaneity of nonlinearity, the possibility of decisive influence of small random inconsistencies that are not significant at first sight of events for the further development of a situation requiring responsibility from each for its being in the world, the ability to think nonlinearly, be able to analyze, calculate various alternative options, choose priorities. In the new picture of the world,

the role and place of a person changes. By developing the technological possibilities of influencing the living and inanimate matter, even with the care of man, it, man, creates both new perspectives and new threats. Therefore, the problem of forming a new outlook of a person that is adequate to the modern scientific and technological potential of the planetary community becomes actuated.

Computerization and implementation of information and telecommunication technologies in the educational process, which fundamentally change people as subjects of learning, is also a tendency for the development of modern education. Modern education requires modern thinking, where the main thing will be not reproduction of knowledge, but its production, self-realization of potential and the discovery of new opportunities, seeks to open the possibilities of a pupil, a student for self-realization. That is, the main thing is not the direct transmission of the finished knowledge to students, but the direction in which the latter must move in the space of education. Modern education should abandon the categorical nature of the teacher and move on to dialogue, to communication between all participants in the educational process. Postmodernism changes the role of the subject in the process of cognition, it absolutizes it. Pupil or student is no longer a passive side of pedagogical relationships. The subject itself creates his own system of knowledge; it contextualizes it and interprets the world in its own way. J. Baudrillard states that we live in hyper-reality,

in a postmodern world, in which it is not easy to live through the infinite flow of information.

New technologies, computer networks, and the Internet are the foundation and technological base of the information society, which provides the flow of information flows. In turn, E. Toffler speaks of the creation of a new intellectual space, which is based on computer technology, on a computer network. It is E. Toffler who refers to those who predicted the emergence of the Internet. Internet has become a means of mass communication; it provides opportunities for new science, new education, and new perception. In connection with the development of the Internet, an open society, the so-called society without borders, is being created.

The Internet has unique opportunities for improving the quality of learning and preserving cultural heritage. With its help you can submit educational or cultural-cognitive information in the most convenient and visual form on the basis of hypertext. Internet users have unlimited access to the world's information repository. The Internet has all the technical, software and communication capabilities for personal development and the organization of the learning process using the widest range of information resources.

On the one hand, the new possibilities of the computerized world and virtual reality give the "new generation" the opportunity to realize an intellectual and educational breakthrough, and on the other hand, computer space threatens the mental health of the nation and "computer dependence."

The trend in the development of education is the emergence of an alternative non-traditional sphere of continuing education, the so-called leisure entertainment education, for example, education for the elderly (dance schools for mature people, etiquette schools, etc.). Education of this kind is an option to continue the inclusion in the active social relations of the elderly and does not aim at the realization of the goals of the classical system of education; it indicates a humane attitude to a person irrespective of his age and his ability to contribute to the development of society.

3. Modernisation of educational strategies in national pedagogical culture. Formation of the educational paradigm in Ukraine

In the process of development of the Ukrainian state, it is necessary to determine the main directions of the conceptual use of the paradigmatic provisions of the philosophy of education for the reform of the domestic educational space. In the modern times of the transition of numerous communities into the horizon of the existence of multicultural Euro-Atlantic values, the national orientation of the educational process is the basis of preventing national self-alienation. The researchers of Ukrainian education reveal to us the image and the idea of a traditional Ukrainian school, because it in the history of Ukraine was the source of spiritual development of the people, national consciousness, and socially active practical element of the formation of mentality.

Let us pay attention to the main characteristics of the traditional foundations of Ukrainian national education. Firstly, this is the nationality of

the school, which provided for education in the native society, without separating the child from the family, from the native land. The schools organically combine religious, national and secular education. Through acquaintance with the Orthodox religion of parents and grandfathers, the child learned its inextricable unity with the earth and people, and secular knowledge in addition allowed to develop the criticality of consciousness, to create the foundation for further education. Secondly, the Ukrainian traditional school is a pluralist school. With the general socially organized standardization of the knowledge system that was taught in schools, there was no uniformity. Each school had individual features. The third characteristic of the traditional Ukrainian school is its relative accessibility. Peasant children studied in the majority of villages, regardless of the material position of parents, even orphans lived in hospitals at churches and could attend school. It is worth noting that throughout the history of its existence, the traditional Ukrainian school lived with the initiative and moral and material support of the community.

School and education in Ukraine changed and developed, knew periods of ups and downs. In solving contemporary philosophical and educational tasks it is impossible to ignore the experience, history, failures and achievements of the traditional school. For the revival, and sometimes also for the formation of national consciousness, it is expedient to study and apply in the modernization of educational strategies the property of a national pedagogical culture. The task of the meta-narrative of the domestic

educational space is to formulate and translate the identity model. In the work "National Identity" E. Smith defines the basic elements of the matrix of national self-consciousness, which appear to be peculiar filters, qualitative parameters of self-identification and self-preservation of the nation. In the context of the national historical and cultural plane, they look like this:

- ❖ the collective name of the nation, psychologically, is synonymous with the self-definition of "we", an important component for the sense of national unity and difference from others. Ukrainian - it sounds proud and says a lot to the world and to the Ukrainian himself;

- ❖ a myth about common ancestors and a single origin. The question "Where are we?" Is the key to determining "Who are we?" This component gives the national consciousness a certain historicism, the moment of the beginning of a nation in history. In Ukrainian historical science, for example, (one of the variants), the point of view of KievRus as a state of the Ukrainian people, which was neglected by imperial Russian history, thus impoverished the history and past of Ukraine. In Russia, they insist on their involvement in the cradle of the Eastern Slavs, refuting the Ukrainian position. This, unfortunately, is an example of historical claims to the past, to the historical beginning of the people, which are sometimes "traded" by political forces, especially in election campaigns;

- ❖ connection with a specific territory, native land. The attachment to a certain area has a mythical and subjective character, it acts as sacred land, the land of ancestors, helps to naturalize historical events and monuments.

❖ St. Sophia Cathedral, Golden Gate are symbols of Ukrainian antiquity, lakes, mountains, rivers - all the traditionalist worldview turns into symbols of national virtues. For Ukrainians, the Dnieper is not just a geographical name, but a symbol of historical greatness, a theater of historical drama. Native land and even a handful of native land creates a relation of holiness;

❖ national character and his expression in national heroes and geniuses. Prince Volodymyr, J. Mudryi, B. Khmelnytskyi, T. Shevchenko, M. Hrushevsky, M. Lysenko are the national heroes of Ukraine, pillars of Ukrainian history and culture, the images and deeds of which national consciousness uses as benchmarks for evaluating actions and actions of contemporaries;

❖ traditional national religion (for us it is Orthodox faith). The practice of religious life provides a high level of continuity between generations and communities. In the history of Ukraine it is difficult to overestimate the role of religion in preserving the ethnic group, even at the time of Polish domination, when the change of faith actually meant a change of ethnicity;

❖ culture and language. Culture reflects not only the national way of life, creativity, but also thinking, attitude towards the world; these are national symbols that are embodied in the attributes of the nation, generating emotional responses of the national community;

❖ common historical memory and national solidarity. The only historical memory of the nation about events, victories, injustice, achievements, of great people, about the common grief and happiness has a powerful unifying force, ready to appear in the complex, critical moments of history. National solidarity grows out from the historical memory of the nation, the factor of national solidarity gives rise to the task of protecting "their", eliminates the criticality and questions such as "Are we right or not?".

Based on the above, it can be argued that the outlined elements of the cultural matrix of Ukrainian national self-consciousness make up the system of self-identification, self-preservation and self-defense of the nation in history, they become the "roots" of national culture, which in an adapted form are broadcasted in the educational process. Education in Ukraine, as it is not a shame to admit, becomes uncompetitive and inferior to the level of education of other European states, has not yet received a high recognition of the European community. Crisis manifestations in modern native education are the decline of its qualitative level, the backwardness of material and technical provision, the devaluation of the status of educator.

The formation of a new philosophical paradigm of education in Ukraine is carried out within the process of institutionalization of the philosophy of education as an independent sphere of knowledge, which is a positive moment. The role of a new philosophical paradigm of education is not to implement the legislative unification of all aspects of the pedagogical

process, but to find out the general existential-axiological guidelines for the development of the education system.

Proceeding from the main characteristics of the modern world and the tasks of reforming the national system of education, it is expedient to outline the following general directions of the conceptualization of paradigmatic provisions:

- ❖ Development of the problem of anthropocentric restructuring of the entire educational process in the context of the tasks of humanizing educational practice, subordination to its logic of dialogue interaction and communication;

- ❖ Development of philosophical foundations of educational practice based on the global-ecological, ecological-planetary dimension of human-nature relations, due to the transition of mankind to the no sphere-ecological paradigm of development;

- ❖ To overcome the technocratic and scientific methodology of education;

- ❖ Use of the existential potential of the process of rooting of the individual into the sociocultural tradition on the basis of national identification through the organic inclusion of national cultural values into the system of universal values, intercultural synthesis.

In our country a person-oriented model of education is established, drawn to the national and world cultural and historical traditions. This task is realized taking into account the possibilities of new information technologies

and achievements of scientific and technological progress. Consequently, the education of the twenty-first century education for man, and the main task of it is the formation of a person who can critically think, use acquired knowledge, and also seeks to change his life and life for his Ukrainian state.

The search for the foundations of the formation of a modern educational paradigm in our country meets the requirements of time. Information society requires the formation of a new type of intelligence, the ability to manipulate information, to think professionally-pragmatically. Modern education aims to form a personality, adapted to creativity, capable of creative self-expression, capable of original solutions, feels the necessary degree of combination of tradition and innovation, thinks creative and panoramic. Modernization of educational activity in Ukraine is carried out taking into account the best achievements of the national pedagogical experience and European requirements. From a number of modernization risks today we call the complexity of education management in the situation of its permanent transformation, the need to provide conditions for the simultaneous stabilization of the educational system and the development of each level of education. We see the prospects in a world-oriented reorientation of education based on human-centeredness, the emergence of a profitable international partnership in the educational field. We hope that the specifics of the new paradigm of education will be based on the general existential-axiological orientations, because education causes the formation of a semantic sphere that determines the choice of a position of life and the vector

of social development of the individual and society. Modernization strategies in education, based on human centered principles, ensure the implementation of a person-oriented model of education and, as a consequence, the establishment of a humanist-oriented state.

Questions and tasks for self-control:

1. How do the globalisation processes affect the change in educational space?
2. Name and describe the trends of transformation of modern education in the context of globalisation changes.
3. Name and comment on the manifestations of the democratisation of education in Ukraine.
4. Explain the essence and causes of the relevance of the "communicative turn" in modern culture and education.
5. Name and describe the functions of continuous education.

Topics for writing essay:

1. Acquisition of the problem and the contradictions of the globalized world.
2. Gender equality as a manifestation of the democratisation of modern educational practice.
3. Modern educational practice and the future of mankind: problems, searches, and hopes.
4. Education in the information society: problems and perspectives.

5. The use of information technology in education: achievements and risks.

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THEME 5. SOCIO-HUMANITARIAN TRANSFORMATIONS IN MODERN INTELLECTUAL CONTEXT.

1. **Ukrainian intelligentsia and paradigm of national idea.**
2. **On the issue of professionalism of the scientist and humanist (on the limits of objectivity in social cognition).**

KEY TERMS AND CONCEPTS:

Hermeneutic interpretation is a common methodological approach in the field of humanitarian research, the process of comprehension and the procedure of understanding.

Intelligentsia- these are the social strata of the population who are professionally engaged in mental (mostly complex) work and have, as a rule, higher education.

The national idea is regulated by certain historical and socio-cultural codes of values and ideals, aimed at preserving and regulating the life of the nation, the algorithm of the nation's existence in a globalized world.

Nation is a historical community of people, which is formed during the formation of the commonality of their territory, economic ties, and literary language, some features of culture and character, which make up its features.

The fact is a certain fragment of reality, objective events, results relating to some objective reality (the fact of reality), or something of a sphere of consciousness (the fact of consciousness).

1. Ukrainian intelligentsia and paradigm of national idea

The modern period of Ukrainian development is a direct consequence of the process of national renaissance, which is closely linked to the problem of its ethno-national self-determination as a means of realizing its own purpose, the existence and search of its place in the world's geopolitical space, the formation of an intellectual context, a peculiar "spirit of the era", ready to accept changes, adapt to them and adequately respond to the challenges of the future. Changing the geopolitical space at the turn of the century influences the formative changes in the economic, political and spiritual spheres of society. There are new mechanisms of human communication and interaction. In an effort to overcome the division of powers into developed and underdeveloped, the world is not always globalized on a parity basis. Trying to be an equal partner and not to stay on the brink of world politics, Ukraine defines its place in the integration processes, approves its own national priorities, the basis of which should be the national idea. The national idea lived and lives in the Ukrainian people, in the consciousness of society, but its formulation, translation and popularization is largely carried out by the social stratum of the traditional Ukrainian intelligentsia.

The relevance of the study of the influence of the modern Ukrainian intelligentsia on the viability of the national idea is determined not only by the needs of the development of contemporary Ukrainian society, but also by changes in the character of the activity and thinking of the intelligentsia in the context of present-day globalisation transformations.

There is no political force in Ukraine that would not appeal to the national idea, investing in this concept a different, sometimes opposite meaning. The interpretation of the category "national idea" takes place both in politics and in academic circles. At the first stages of the study, the Ukrainian national idea acquired an ethnographic and romantic color, and attempts to scientifically rationalize its comprehension begin with the nineteenth century. They are represented by works by M. Kostomarov, D. Doroshenko, P. Kulish, M. Drahomanov, M. Hrushevsky, O. Subtilny, D. Antonovich, and also by works of modern theorists, among them M. Tomenko. M. Popovich, A. Bychko, researchers of the Center for Ukrainian Studies of the Faculty of Philosophy of the Kiev National University.

The national idea is a concept that seems rather understandable. And this is good, because the recognition of the concept of a national idea of content implies its significance in everyday consciousness. However, it is advisable to remember the remarks of K. Jung about the existence of concepts that are well understood by intuition, which, at the same time, is very difficult to give a clear definition. Unfortunately, in our country the notion of a national idea has transformed from a democratic innovation into a peculiar stamp in the political lexicon of power, the state bureaucracy quickly appropriates the attributes of time, using them for their own modernization, legitimizing themselves. Representatives of historiographical and problem-chronological directions of research of the national idea in the process of philosophical reflection emphasize its various aspects, interweaving scientific and moral

and ethical principles. The modern understanding of the national idea is to determine the purpose of the existence of an ethnic community to clarify its historical purpose. Consequently, the national idea is regulated by certain historical and socio-cultural codes of values and ideals, aimed at preserving and regulating the life of the nation, the algorithm of the nation's existence in a globalized world.

The national intelligentsia is the subject of the development, interpretation, and translator of the national idea - representatives of academic, scientific and educational centers, cultural, political, religious, and public figures, whose content interpretation and social meaning depends on the national idea.

The term "intelligentsia" is a pan-European scientific term, Latin of its origin; it is used differently by thinkers in different contexts.

In the philosophical encyclopedic dictionary it is noted that "the intelligentsia (from the Latin *intelligentia* - understanding, cognitive power, knowledge, from *intelligense* - *intelligens* - intelligent) are the social strata of the population who are professionally engaged in mental (mostly complex) labor and have respectively, as a rule, Higher Education".

The emergence of the word "intelligentsia" within the grammatical paradigms of the Latin language: (know - knowing - knowledge), *sapio* - *sapienstis* - sapiency (thought - thinking - thinking), (understand - understanding - understanding), explains the socio-philosophical significance of this term.

The logic-semantic analysis of the words "intelligence" and "intelligentsia" shows that they and all derivatives from them are related to the mental, spiritual, cognitive abilities of a person. This means that the intelligentsia has an actual monopoly on mental work, organizes and creates a monopoly in the field of spiritual production, in the field of education and culture.

In the context of further stratification differentiation of modern society, the thought of the Italian philosopher A. Gramsci of heterogeneity intelligentsia as a social stratum, which distinguishes between the two types of intelligentsia - the traditional intelligentsia and the organic one, is methodologically fruitful. Traditional intelligentsia in different hypostases existed at all stages of the development of society, while organic is the product of industrial (nontraditional) society.

Traditional intelligentsia are the main custodians and connoisseurs of the spiritual, cultural heritage of society, it consists of people who in their activity "preserve" cultural heritage: clergymen, philosophers, doctors, lawyers, writers, and teachers as they represent a number of important spheres of public life - the sphere of religious ideology and science, education and morals, the system of education and justice. Different representatives of traditional intelligentsia are united by a certain "corporate spirit", feeling their own special qualities, consider themselves independent from power. The representatives of the traditional intelligentsia act as bearers of the people's spirit and the so-called "high culture", because of their subjective sense of

connection with the past; they exercise their right to interpret the historical heritage of the general population.

The activities of the representatives of the organic intelligentsia are active participation in the organization and maintenance of production, production in the broad sense, from the industrial sphere to the political: engineers, technologists, bankers, managers, programmers, analysts, management bureaucracy, and others like that.

The change in the characteristics of the intelligentsia in modern society is due to changes that have occurred due to economic development, changes in the political sphere, the social structure of spiritual production and cultural mechanisms. The professional composition and prestige of modern intelligentsia has changed, the number of people employed in the field of mass communications and utilitarian and industrial applications of scientific knowledge has increased. The intelligentsia of modern Ukraine as well as society is facing a new reality. A specific situation arises between the intelligentsia and the people, between the intelligentsia and the authorities, between the intelligentsia and civil society, between the intelligentsia and the state. The monopoly position of intelligentsia in the sphere of spiritual production was eroded and disappeared, traditional cultural-historical ties collapsed and its educational absolutism got rid of any rooting in reality. Former dissident forms of protest, underground publications, acts of civil disobedience, gave way to the state and non-state media. The spiritual production has become massive, it has become a sphere of mass production,

"the information and humanitarian revolution generates the industry of humanitarian technologies that allow the purposeful change of public opinion, human subjectivity, human information and humanitarian environment, and, accordingly, the process of self-reproduction of humanity throughout its multidimensionality, temporality, and totality. The transition to this new way of self-reproduction of humanity in a non-linear world is dramatic, as it is associated with the transformation of fundamental social infrastructures, the existential dangers, threats and risks. Wider segments of the population are involved in the work on analysis and a conscious expression of what is happening in society, these levels are mastering the tools of such expression. The intelligentsia can no longer claim to be aware and think of others, and therefore paternalistic teach them by communicating the absolute truth or the principles of morality. From the above it can be concluded that the intelligentsia was in an unusual situation: the former monopoly position in the field of mental labor has disappeared, but the old claim of the spiritual monopolist in residual forms is still preserved.

It is obvious that the consumer of the intellectual product produced by the intelligentsia – society – has become more complicated. The subject of political life is mass-electorate, and political struggle becomes rhetoric of professionals and competitions of political technologists. An average citizen thanks to all the schemes of manipulating his mind, feelings, will, and tastes into a functional unit with a certain controlled action program. Modern man, as opposed to "rebellious man". A. Camus, rebels most often in his

imagination, rarely going beyond the silent discontent, loses the ability to speak, to have his own opinion. It is difficult for modern man to understand himself, to define the meaning of his existence. The basic existences of society (social values and installations) remain, as before, the traditional intelligentsia.

According to J.-P. Sartre, the essence of an intellectual is determined by his ability to deny. The traditional intelligentsia remains non-free in its public political activity, especially in the political sphere. It considers itself a representative of society, the history of human intelligence, the bearer of tradition, as a rule, it characterizes oppositional attitude to power, criticality and independence of views. It can never leave entirely a position of service to society, because it would be the destruction of the basis of it (traditional intelligentsia) existence. However, engaged in certain activities to implement a complex system of direct and indirect orders of power, the traditional intelligentsia begins to consider itself an important subject of public activity. Traditional intelligentsia in their relations with the state power will always have, as they say, "certain problems" - problems caused by the ambivalence and contradictory nature of its social position. The intelligentsia, involved in the affairs of government, tries to exercise power so as not to lose the halo of the hero of civil society.

According to French philosopher, the founder of the mediology R. Debray, the intelligentsia wants to have authority, enjoying all its benefits, but does not want to have troubles associated with the possession of power.

The intelligentsia today is ready to serve both the left and the right, respectively, not the power manipulates the intelligentsia, and the latter is engaged in manipulating someone's consciousness, taking part in the activities of power structures. On the one hand, the idea of preserving the social heritage and enlightener leaves it at the positions of service to society, on the other - participation in state-building affairs removes it from the real spiritual authority.

While analysing the characteristics of the domestic intelligentsia it is necessary to take into account the peculiar way of its formation, due to the political history of Ukraine. The intelligentsia of modern Ukrainian society, which is in a state of permanent transformations, fundamentally different in their social characteristics, and, hence, in the content of their intellectual activity from the intelligentsia of traditional society. The state and the authorities are interested in "appropriating" the traditional intelligentsia and in controlling it.

For its effective functioning, the authorities must rely on the cultural heritage that is justified in the eyes of the broad masses. The bearer of the cultural heritage is the traditional intelligentsia; therefore, because of its subjective sense of communication with the past, it is exercising its right to interpret the past and present, as well as the actions of the authorities to the general population. The intelligentsia assumes the role of assistant to the authorities, providing "spontaneous" consent of the population to those areas of social development, which are given by the authorities. Who ensures the

legitimacy of one or another position of power in public opinion? Undoubtedly, a teacher, an expert scientist, an art figure, a priest, and much less confidence in the population use words such as a banker or minister, that is, people who are frankly financially connected with power.

Modern Ukrainian intelligentsia have a sense of opposition to power, mass culture and mass society. In the recent history of Ukraine, the state authorities fought a national idea, and the national idea resisted and developed in spite of the state authorities. After the proclamation of independence, for the first time, the authorities began to consider the national idea as a positive and became its official defender, provoking the question of the identity of the principles of the national idea and actions of state power. The economic failures of the government, which seems to be guided by the national idea, are dangerous and threatening both for the society and for the national idea, which is especially noticeable on the left side of the Dnieper, where the specifics of mass consciousness directly link the failures in the economy with the national idea and nationalism. Society is gradually becoming accustomed to state monopolization of the national idea. Under the conditions of political struggle, "rocking" between eastern and western foreign policy vectors, it is difficult to predict how much the position of political forces will be on the national idea, because the fragmentation of the political and economic system of Ukraine has created conditions for the formation of opposing views on the priorities and interpretation of Ukrainian

national interests. It should be remembered that political manipulations with the slogans of the national idea are dangerous.

Consequently, one can conclude that the development and preservation of the existence of the national idea in certain autonomy from the state power is still dependent on the actions of the Ukrainian intelligentsia, which in certain circumstances can officially cooperate with the authorities, or be politically radicalized, to resist it. Two factors allow us to assert that the Ukrainian intelligentsia is capable of preserving and spreading the paradigm of a national idea - the intellectual and ideological foundation of an independent Ukrainian state - is, firstly, its traditional character (it is the guardian of the intellectual heritage, the history of the people), and secondly, that it was and remains the national intelligentsia, while insisting on the national interests of the state. In the outline of the national intellectual context, the basis of which is the view of Ukraine as a glorious state with its own history, political destiny and its own future, the role of the word, the civilian stand of the traditional intelligentsia, despite all social innovations is significant in Ukraine both for the society, and for state power.

2. On the issue of professionalism of the scientist-humanist (about the limits of objectivity in social cognition)

Any ideological system claims to have a certain rethinking of history. The fact of the past can instantly become a political argument of one or another political force. Politicization of the history of the people and its traditions leads to the fact that the place of objective analysis of socio-humanitarianism is bias and violation of the norms of scientific logic. Thus, history and traditions can become a part of ideology, giving a vector to social development, directing it.

The conditions of the national renaissance actualize the interpretation and use of traditions, social experience, historical achievements, victories and failures. Cultural and historical knowledge is often freely and biasedly used by political forces, which is, in fact, the basis for manipulating humanities and public consciousness in order to achieve political goals. Traditions and facts of history, old and new, resuscitated by politicians, determine the nature of social consciousness, turning from a purely cultural and historical phenomenon into a political one. The significance of the problem is reinforced by the need to form the state ideology of Ukraine, the absence of which makes it impossible for a clear understanding and determination of the place of our state in the geopolitical transformations of the present. Understanding and evaluating the past, understanding the prospects of the future must not divorce, but unite the state.

The problem of the release and research of the factual material of national history is extremely relevant. The social and anthropological aspects of the cognitive process were studied in the fundamental works of V. Dilthey, V. Windelband, G. Rickert, M. Weber, M. Heidegger, H. Gadamer, J. Collingwood, K. Popper, A. Gramsci, and M. Foucault. Any knowledge a priori social, because it is woven into the system of social relations and deterministic socio-cultural factors, but within the limits of epistemology there is a problem of the delimitation of social, humanitarian and natural knowledge.

The reason for this distinction was, as already noted, by the representatives of Baden Neo-Kantianism V. Windelband and H. Rickert, formulating the thesis of the existence of two types of sciences: the cultural sciences (ideographic), which described individual, unique situations and events and nature sciences (nomothetic) that fixed the general, repetitive, abstracting from the insignificant individual.

At the same time, they noted that the subject of social and humanitarian knowledge is a culture with all the spectrum of values, and the subject of natural knowledge - nature, general and abstract, objective laws, not correlated with any values. According to the conviction of the modern American philosopher R. Rorty, the hermeneutic understanding is adapted to the "spirit" (to the sciences of man), while "methods of objectification" (that is, the methods of natural, "positive" sciences) to the knowledge of nature. Against the social knowledge of the natural scientist G. Rickert formulated

the thesis that historical science and science, which formulates the laws, mutually exclusive. Being under the strong influence of neo-Kantians, German sociologist, historian, economist M. Weber insisted that natural science, exploring the world around us, does not solve the semantic issues, it does not even put them, therefore, in its opinion, it is absolutely advisable to talk about the peculiarity and peculiarity of research in the field of cultural sciences. A representative of the neo-Hegelian philosophy, J. Collingwood, convinced that history could and should teach people to direct society, just as natural sciences taught them to govern the forces of nature.

The current trend of sociologization of knowledge leads to a radical rethinking of the concepts and problems of traditional theory of knowledge, building a socio-cultural reality scheme, which in time epistemological analysis is refined and filled with a specific cognitive content. Social knowledge is not only a process of reflection of reality and research of the objective world, as well as a set of forms and methods of human activity, aimed at constructing objects "immersed" in the system of social relations as an expression of the horizon of being a person.

The inclusion of the subject in the object of social knowledge gives this subject - "a cultural and significant individual reality" (according to M. Weber) - an exceptional complexity. The achievement of truth occurs in the interweaving of various values, indicating the human, cultural significance of certain phenomena of reality.

Any scientific research begins with the collection, systematization, synthesis and interpretation of the facts. But what we call the fact and why some for some researchers is a doubtful fact, while for others it is questionable, and even not a fact at all?

The specificity of the facts of social cognition is their historicity, immersion in the context of the era, connection with values and the choice of what is unique to a given scientist at the present time, which explains the explanation, and hence the complexity of generalization and generalization in this area. In the humanities research, in contrast to the natural sciences, the facts have nothing but an established empirical character; their presentation already contains some fate of interpretation, due to the outlook of the researcher. Particular weight in this case becomes an understanding of facts, and not their explanation, as a way to comprehend social phenomena and processes. The result of understanding is an inexhaustible result of the study, but only a hypothesis in the system of social knowledge, which ideally should be verified by objective scientific methods. In social and epistemological schemes, the political and socio-cultural reality does not appear in spatial-temporal parameters, but as a bearer of meaning, a symbol of human manifestation, which is to be explained and interpreted, since the reflection, according to M. Heidegger, is more than mere knowledge. The fundamental feature of cognition and human thinking, the German philosopher considers "historicity", a definite place, sometimes, a specific situation in which a man appears.

Under the unconditional responsibility of the researcher to operate only reliable facts (let us take it as an axiom), the problem of interpreting the fact is of considerable interest. Each researcher has the right to own understanding of the facts, their location in the chain of events, the application of deterministic or phenomenological principle of knowledge, that is, the right to interpret the fact. But the problem is where the boundary of this interpretation, where it is still derived from the fact, is based on it, and where the interpretation is replaced by a fiction and falsification?

Hermeneutic interpretation is a widespread methodological approach in the field of humanitarian research, a comprehension process and an understanding process. Interpretative resources represent the main channel of filling with non-empirical (social) content of the process of cognitive activity. Interpretation is a personality approach, a subjective understanding of the interpreter; however, despite all the individual characteristics of the researchers, there is the "self" of interpretation within the limits of scientific logic and honesty of the researcher, a certain non-personal basis of interpretation. G. Gadamer uses the notion of "foresight" and "forerunner" introduced by the philosophical vocabulary of M. Heidegger, demonstrating the possible bias of the epistemological orientation of the investigator-interpreter.

According to G. Gadamer, the necessary condition for the interpretation of the facts of the past is the "hermeneutically cultivated" consciousness of the interpreter. In a large number of interpretations, especially historical ones,

the interpreter literally "embeds" his ideas before reasoning, his foreplay in the past, in history, in tradition, prescribes his present vision as antiquity, demonstrating the hermeneutically uncultured consciousness. In the end, the culture of interpretation is disturbed and most of all it is conditioned by excessive political radicalism of the interpreter. It is advisable to assume that the interpretation combines the personal position of the researcher and the axiological significance of this or that fact formed in science. Possible boundaries of interpretation are given by the fact itself and immanent to him. The interpretation serves as a description and explanation of the fact, and not as consideration, thought and substitution of its content

Many years of events, under the condition of a principled scientific position, can not be explained by the logic of political struggle, the more so, they should not serve the passions of this struggle. The boundaries of scientific fact are ended where professional incompetence takes place, the scientific approach is replaced by political, and the cultural content of the event is replaced by ideological. Facts, in addition to the substantive content inherent in them, acquire a different meaning, which is formed as a result of imposing on the objectivity of the engaging social standards. For example, T. Voropaieva, analyzing the growth of scientific interest in civilization issues in contemporary socio-humanities, finds inadequacy in describing civilization themes in the writings of many contemporary Ukrainian researchers who claim that "there is a Ukrainian civilization", "Cossack civilization", "ethnic civilization", «Black Sea civilization», «Scythian

civilization», «Slavic civilization», «Khazar civilization», «East Slavic civilization».

At the same time, the author rightly emphasizes the need to develop adequate theoretical and methodological foundations of Ukrainian studies in the civilization space, which will contribute to a serious scientific substantiation of the problems.

A variety of historical facts is interpreted, some of them remain seemingly unnoticed, having a very special significance for the scientific community, the results of others give rise to a broad public response, accompanied by discussions in mass media. The results of the interpretation of the social heritage may acquire a general significance, which is unexpected for the researchers themselves to awaken to the public interest. In the form of "pure" facts, substantiated hypotheses and conclusions humanitarian knowledge in general almost does not cause public interest, the situation is radically changing when it is translated into the language of ideology and political slogans. The problem of the correlation of science and politics arises, the impression that new scientific interpretations in the socio-humanitarian sphere become widespread when they are included in some ideology (usually conservative), is "transcoded" in the language of ideology.

Often, interpretive resources contain a special language that is clearly understood by the individual included in the social context. Interpretative language is not devoid of certain objectivity and reflects the modern level of knowledge of reality, but also contains subjective layers that do not always

allow it to reach the stage of scientific knowledge. Sometimes political forces offer so arbitrary comprehension of historical facts that they generally leave the limits of scientific logic. More often, a certain ideology, which guides the political force that claims to self-realization, "orders" the interpretation of some historical facts, it must assign scientific material as a historical and cultural basis for the legitimization of its content, and through the content - programs of action aimed at consolidating or change of existing social order. In informational status, the fact is absolutely neutral, therefore, its interpretation is used to obtain an ideologized product, and its current ideology will be given as a fact in a seemingly original version.

European neo-conservatives demonstrate the use of interpretive results of humanitarian knowledge in substantiating the ideology of the "new right". Thus, the well-known ideologue of the French neo-conservatism, Alain de Benoist, criticizing and pre-Christian heritage justifies the ethics of Indo-European mythology, which allows the community to return to sources that are in line with human nature and based on the idea of elitism. At the same time, the ideas of Ethologist, Nobel Prize laureate K. Lorenz, prominent German archaeologist F. Altheim, the famous historian of religion M. Eliade are actively used. It is worth noting that in modern Ukraine there is also an experience of ideological use of Eastern Slavic mythology. For example, the bright representative of the Ukrainian intelligentsia, a writer, historian, a supporter of the Ukrainian "right" S. Plachynda, propagates the ideas of the Ukrainian ethnologist L. Sylenko (USA), the author of the "Mage of Faith",

the so-called Ukrainian Bible, about the affirmation among Ukrainians (Native Ukrainian National Faith), which has to apply for religious, social and political spheres, to induce perseverance and heroism, justice and discipline, and respect for the national even in everyday life and taste preferences.

Lev Sylenko and S. Plachynda, interpret the pagan myths of the Slavs, a number of historical facts and hypotheses, firstly in order to represent the culture of antiquity and the Ancient East as a result of ancient Ukrainian influence, for example, arguing that "Ukrainian mythology the oldest in the world. It became the basis of all Indo-European mythologies, precisely because the ancient Ukrainian language - Sanskrit - became the mother of all Indo-European languages", and secondly, to build an example of the prospect of a social and political organization of life in Ukraine. The authors, arguing with "foreign religion", in particular, with the Old Testament, which they consider to be a chronicle of the Jewish life of the Ukrainian people during the seven thousand years of its development, consider the baptism of Rus in 988 as a tragedy: "Prince Volodymyr is grossly crushed the poetic outlook of the ancient Ukrainians, their spirituality and unity with Nature ". From the above it follows that historical facts are interpreted by the authors in the intellectual context of right-radical ideologies, which, in turn, causes ambiguous evaluation of the scientific community.

In the states of unstable democracy, which tend to covert authoritarianism, ideology claims to be the final systematization of the results of interpretations

in the field of humanities. However, these claims can not be fully realized, because, firstly, a plurality of competing scientific schools can work with the same facts, offering different interpretations; secondly, the time of domination of any ideology is limited, after its collapse or withdrawal from active social positions, the facts of history and culture acquire a degree of autonomy before their further use.

The play with the facts of the past in the interests of various political forces, the arbitrary and irresponsible interpretation of history to the need for a day, does not go unforgettably. It is necessary to study the national history, to eliminate the "white spots" in the past, but one should always remember the delicacy of the scientist about which M. Weber wrote in the article "Science as a vocation and a profession, because the scientist should not be a politician, anyway, when conducts research. The methodological arsenal of social cognition is increasingly moving toward hermeneutical, phenomenological, ethno-methodological and cultural methods of cognition, and the manifestation of relativism and subjectivity in the research results sometimes calls into question the existence of standards of scientific rationality. The absence of universally accepted paradigms in national history means the inevitability of "theoretical anarchism" in the humanities. The set of competing conceptual theoretical schemes of social reality and the possibility of free choice of any of them is a norm, not an anomaly. In Ukraine, the role of the word, the position of humanities remains significant. Man constantly searches for the past in answering the questions of the present

and therefore constantly mixes times and epochs in his consciousness. The purpose of the investigator is to interpret the past not in the need of time, but in exact and strict conformity with the logic of history, demonstrating "hermeneutically raised consciousness".

Questions and tasks for self-control

1. Do you agree that the intelligentsia has an actual monopoly on mental labor, organizes and creates a monopoly in the field of spiritual production, in the field of education and culture?

2. What new mechanisms of human communication and interaction arise in a globalized world and what is the role of education in these processes?

3. Do you agree that the formulation, translation and popularization of the national idea to a large extent is carried out by the traditional Ukrainian intelligentsia? The role of educators in this process.

4. What does "theoretical anarchism" mean in humanitarian sciences, is its existence justified?

5. Do you share the view that the role of the word in Ukraine, the position of humanities remains significant?

Topics for writing essay:

1. The national idea is the intellectual and ideological foundation of an independent Ukrainian state.

2. Geopolitical transformations of the present.

3. Intelligentsia of modern Ukrainian society.

4. Specificity of social cognition.

5. Axiology of education.

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THEME 6. SCIENCE IN THE CULTURE OF MODERN CIVILISATION

1. Science as a form of spiritual production and as a social institution
2. The concept of method and methodology of scientific knowledge

KEY TERMS AND CONCEPTS:

Thinking is the highest form of active reflection of objective reality, which consists of the deliberate, indirect and generalized knowledge of the subject of the essential connections and relations of objects and phenomena, in the creation of new ideas, in the forecasting of phenomena and actions.

Method is the way of research, the way of knowledge; method, reception or system of receptions for achieving any purpose.

Methodology is the doctrine of the methods of knowing the world; a set of methods of research that they use in any science according to the specifics of the object of its knowledge.

Cognition is the highest form of reflection of objective reality; the process of enriching man with new knowledge; historical process of creative activity of people, which forms their knowledge on the basis of which there are goals and motives of human actions.

Theory is the doctrine, system of ideas or principles, a high form of synthesis and systematization of knowledge, aimed at determining one or another phenomenon. It is a form of synthetic knowledge, within which certain concepts, hypotheses and laws lose their former autonomy and turn into elements of a holistic system of scientific knowledge.

1. Science as a form of spiritual production and as a social institution

The question that concerns scientists today is connected with the clarification of the relationship between philosophy and science? This question is a discussion, because we can not find an unambiguous answer whether philosophy is a science. In the middle of the nineteenth century. F. Engels noted that philosophy is a science about the general laws of the development of thinking, nature, society. And this status of philosophy, as a science for a long time did not give in any doubt, but the time is human thought is not in place, and therefore today we must with more caution call philosophy science. Why? Because science is a specific form of world outlook and claims to be "pure knowledge", leaving a sense of attitude and perception of religion and philosophy. However, all the sciences were born from the womb of the very philosophy as a result of the differentiation of knowledge. Therefore, reason was and is a common basis and instrument of knowledge of the world both for philosophy and for science.

Common things to them are:

- 1) both philosophy and science strives to find such a phenomenon - as a truth, using certain logical principles and methodology;
- 2) general for philosophy and science is a categorical apparatus;
- 3) another point is that philosophy and science are a kind of theoretical kind of knowledge.

Different between science and philosophy:

1) the main difference between philosophy and science, which cannot tell us today that philosophy is science, is that science is characterized by strict factology. That is, science should be probative, unlike philosophy, where world-view statements are very difficult to prove or refute (God, truth, transcendence). That is why it follows from the idea that I will try to deduce the "formula of happiness", or "the formula of the ideal person", and because of the fact that it is difficult to prove or refute any particular statement logically, it can be argued that philosophy is not a science;

2) philosophy, unlike science, has pluralism of thoughts. The fact is that in science throughout the history of development dominated the main, united, global idea, which always took all the key points of view from different areas, for example, such points - the Euclidean system, the Newton system, the Einstein system, each of these theories at one time, combined the achievements of science in a particular era.

3) and the third difference is that science is interested in the objective world itself. Sometimes science has been accused of being inhumane, that is, without man in the literal sense of the word. Science deals only with what excludes a person, her emotions, passions, desires, ambitions, fears. Science is interested in the objective world unlike philosophy, where we can not consider a world without humans, but because of my relationship to my environment can form and my mind through my attitude to another person formed our interpersonal relationships.

Philosophy today can not be compared with science, it is another area of human spiritual activity, philosophy - this is the doctrine of the most general and fundamental principles of thinking and reality.

What is science? There are so many sciences, and therefore the philosophy of science can be studied both by biologists, and by sociologists, and historians, and this is a different science in which a different subject, different tasks, etc. And very often it can happen that the representatives of one science do not understand much what the representatives of other sciences say.

Science is a special kind of knowledge, which aims to acquire new knowledge about the world and comprehension of the truth. Science is a complex multi-faceted phenomenon, which can be viewed from different points of view: from a cultural point of view, from a logical and epistemological point of view, from an activity point, from an information point of view, etc.

Scientific knowledge as a kind of scientific activity involves the presence of subject-object relations. The object of science - the reality, representing this or that fragment of objective reality, all the directional thought researcher, everything that can be described, defined in the concepts expressed in theory. The object of knowledge - is a collection of all parties, qualities, relationships, opposing the subject of knowledge. Robert Merton in his work "The regulatory structure of science" says the four principles of the moral imperative of science, which causes ethos of science, based on moral

and psychological climate science community, intellectual and social responsibility of scientists:

- ❖ Universalism (objectivity) characterizes the objective nature of scientific knowledge and the availability of criteria and rules of evidence (inconsistency, system city, sufficient substantiation);
- ❖ Generality (communalism) – openness of science, prohibition of monopolistic possession of knowledge;
- ❖ Disinterest is the requirement to open the truth, and not the desire of the scientist to earn rewards or glory;
- ❖ Skepticism is organized as a ban on believing knowledge, criticality and verification.

It is clear that in the course of studying this course there will be a number of issues that are universal for humanities scientists and natural scientists. What are the peculiarities of science that make it possible to talk about it as a universal phenomenon, which is adequate for both natural scientists and scholars of humanities?

1. Before all science is characterized by a commonality of methods, in any subject field the same methods are used, for example, rational-logical methods exist in logic, in philosophy, and in political science, etc.

2. Different science combines the need to use them rational and irrational faith. We are accustomed to thinking that "rational" - mind is something opposite to faith, but faith does not have a place in science, but it is not.

3. In addition, all sciences use aesthetic reflection, ethical considerations of the ethos of science, the values of science.

What is the meaning of "History of Science" for understanding "Philosophy of Science"? The history of science is the history of the evolution of scientific and philosophical ideas, the history of how scientific approaches arose, became known and disappeared. In this sense, the history of science is inseparable from philosophy. The history of science - is an empirical (experience) basis of the philosophy of science. Since we know that for modern science, an important connection is with reality, with facts, with phenomena. And these facts and phenomena of the philosophy of science lie at the origins of the history of science, and therefore these two disciplines "History of science" and "Philosophy of science" can not be divided.

2. The concept of method and methodology of scientific knowledge

Method (Greek *metodos*) in the broadest sense of the word – "the path to something", means a set of techniques and operations of practical and theoretical development of reality.

Properly used method allows you to save forces and time, move to the goal in the shortest possible way. The main function of the method is the regulation of cognitive activity. The doctrine of the method began to develop in the seventeenth to eighteenth centuries. from the philosophy of modern times. Representatives of which believed that the correct method is a guide to true knowledge. Famous philosopher of the XVII century. F. Beckon compared the method of cognition with the lantern, which illuminated the way for a traveler who goes in the dark. There is a whole range of specially trained methods, which is commonly referred to as a methodology.

Methodology, firstly, is the general theory of the method, and secondly, the system of methods and techniques that determine cognitive activity.

The methodology is a ready-made "recipe", an algorithm, a procedure for mental and physical operations.

If we go from general to specific then the following hierarchy will be correct: methodology - science, method - means of movement to the goal, methodology - a set of instructions regulating the actions of the individual in space and time, rules, algorithms, methods of studying something, the method or path of the theoretical research.

The method internally organizes, directs and regulates the cognitive process, science requires a high level of methodological culture from the scientist, but the extremes in relation to the methods call into question the achievement of the results of scientific research. For example, the so-called "methodological negativism" manifests itself in a contemptuous attitude to the role of methods in cognitive activity, and the "methodological euphoria," on the contrary, exaggerates the role of methods, seeing in their use the key to success.

In modern science, the multilevel concept of methodological knowledge is represented, the methods of scientific knowledge are divided into the following groups: empirical (observation, comparison, experiment) and theoretical (formalization, axiomatic, hypothetical-deductive methods), fundamental and applied, philosophical, general scientific, disciplinary and interdisciplinary. The philosophical methods of cognition ask the general research strategy: analytical, intuitive, structural-functional, hermeneutical, phenomenological, and others like that. Among the philosophical methods of the oldest are dialectical method and metaphysical method.

Metaphysics, originated in ancient times, was formed in the seventeenth century. in the New Age, which was largely under the sign of the metaphysical world of understanding. And in fact, the ideas of metaphysics originated in the natural sciences, it was not by chance that there was a metaphysical method of research in the natural sciences of the XVII century. The trouble is that this metaphysical method of research in science was

pumped into philosophy and turned it into a metaphysical method of cognition, but at first it was alien to philosophy. J. Goethe in his Faust, through the mouths of Mephistopheles (the devil, the image of the evil spirit in the mythology of the Renaissance), put forth such words that very well depict the metaphysical outlook in a poetic form "in a living subject, I wish to study in order to get a clear judgment about it, the scientist first soul expels, then the object is divided into pieces and sees them, so, sorry, their spiritual connection in the meantime disappeared. " J. Goethe was a great poet, a great thinker, definitely a philosopher and a naturalist, and he stood on the stand of dialectics, which is evident in particular in these lines.

Dialectics argues that everything is in development, in constant change, and the changes taking place are of a regular nature. Metaphysics, in other words, does not deny the movement, but it reduces the higher forms of motion to the lower ones, for example, to reduce the social form of motion to the biological one - this is the so-called social Darwinism and this is an example of antiduallectics, an example of metaphysics. Dialectics believes that any change associated with quantitative accumulation, quantitative changes, which ultimately lead to qualitative leaps. But metaphysics in motion, in development sees only quantitative changes and practically denies qualitative races. Metaphysics is prone to some one-sidedness for it always either plus or minus, and the third is not given, or so or not, or good or evil, the third is not given. And to consider a person as only good only - this is an illusion,

and to consider a person as exclusively, something wrong is also wrong. But unfortunately, this sort of metaphysical views is not sufficiently established.

Modern science, without having the former rigorous objective basis and significantly strengthening its methodological base over the past century, can afford a more liberal approach to scientific research. Currently, the general methodology of science is experiencing a period that combines the features of evolution and crisis. There is a change in the disciplinary structure of scientific knowledge, the transformation from the ideal of "strict science" to wider scientific discourse. Cognitive systems have become more "human oriented", "human-dimensional". The limitations and methodological insufficiency of rational-mechanistic, natural science cognition became clear. As a result, researchers faced the need to revise the general scientific methodology, which relied on the classical principle of the objectivity of knowledge. The processes of integration of scientific knowledge actualized new methodological problems. Obviously, the methodologies of different areas of knowledge are so varied that their community can only be realized at the conceptual level in the context of the multiparadigma of modern scientific knowledge.

Questions and tasks for self-control:

1. The role of science in modern education.
2. Functions of science in modern society.
3. Philosophical analysis of the concept of "technogenic civilization".
4. Value of concepts of culture and civilization.

5. Describe the main problems of humanization of modern science.

Topics for writing essay:

1. Philosophical images of science and its methods.
2. Science and culture.
3. Philosophy in the age of virtualization of culture.
4. The role of philosophy in the formation of value orientations of the individual.
5. Formation of the information society as a problem of the nineteenth century.

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THEME 7. GNOSEOLOGICAL NATURE OF THE PHENOMENON OF MULTIPLE SIGNIFICANCE AND SIGNS OF DIFFERENT SPECIES

- 1. Epistemological essence of the phenomenon of ambiguity**
- 2. On the criteria for the separation of images of empirical and rational etiology**

KEY TERMS AND CONCEPTS:

Humanism is the understanding of an individual person as the highest value, the understanding that every person is unique in his existence, in his intellect, in his soul, in his character and as per philosophers' opinion - this must be appreciated.

Interculture is the circulation of cultural meanings in dialogical interaction: procedure aspects of dialogue of cultures; a new type of culture that arises at the crossroads of different traditions.

Discussion is a collective discussion of the controversial issue, a problem that occurs in the form of rivalry of thoughts in order to find its optimal solution.

Competency approach is one of the main principles of education, its essence is the formation of certain abilities of the person. These abilities manifest they self in a complex of skills based on knowledge, value orientations and experience of activity, is recognized as the intermediate and final results of learning.

Critical thinking is a scientific thinking, the essence of which is to take carefully thoughtful and weighted decisions about the trust of any statement: we must accept it, reject it or postpone it, as well as the degree of confidence with which this is done. It is characterized by awareness, autonomy, reflexivity, purposefulness, reasonableness, controllability, and self-organization. It consists of general methodological principles, strategies and procedures, used to solve practical problems - solving problems, formulating conclusions, probabilistic assessment and decision making.

Tolerance is the dialogical understanding, is moral and psychological, cultural and spiritual quality of the subject that appears wider than simple loyalty or involves active tolerance and humanistic sacrificial concern for the life of another, taking care of his vulnerability and helplessness and studying on the existential guilt and responsibility for his mortality and finality. Tolerance as the dialogic property of the subject's consciousness implies unity of principle and loyalty, self and others, openness to the world, and commitment to one's own convictions

1. The epistemological essence of the phenomenon of ambiguity

The phenomenon of ambiguity (polysemy) has been known for a long time, but its traditional interpretation, as a rule, is given non-systemically and does not reveal the entire internal structure of this phenomenon, its nature and etiology. At the same time, the existing interpretations of ambiguity are, as a rule, divorced from the laws of the process of cognition and do not correspond to the role that this phenomenon plays not only in the

development of a language, but also in the process of cognition in general. In other words, without ambiguity (understood as the ability of a lexical unit to have several meanings simultaneously), our ability to produce new knowledge would be significantly reduced, and the process of generating new meanings would be more primitive and qualitatively different. It should be noted that the modern underestimated assessment of the role of ambiguity reflected even in how fragmentary way this phenomenon has so far been investigated by quantitative methods.

Our studies of the laws of rational knowledge have allowed a new understanding of the nature of different types of signs and perform the interpretation of the nature and diversity of the phenomenon of polysemy. For this purpose, a selective study of the vocabulary of the “Dictionary of the Russian Language” by S.I. Ozhegova, containing 57 thousand words. The choice of this particular dictionary was due to the fact that its thesaurus includes the main part of the vocabulary (from the whole variety of the modern Russian literary language), which was formed by the mid 40s of the 20th centuries.

To organize the study, a representative sample of 3,858 words was drawn up, composed by a special procedure. This sample was formed in several stages. At the first stage, 80 pages of the dictionary text were selected from 789 pages. The set of these 80 pages was formed as follows: for each letter of the alphabet, three full pages were selected from the beginning, middle and end of the array from a continuous array of pages containing descriptions of

words beginning with a certain letter. The exception was made by such letters (as, for example, the letter "Yu"), in which the number of full pages containing dictionary entries was less than three. In such cases, the sample included all full pages containing words beginning with a particular letter. Next, the total number of words found on the selected 80 pages was calculated. The number of words on one page ranged from 32 to 64, and the number of multi-valued words ranged from 6 to 19 words per page. In this way, 3,858 words were selected (out of 57,000 words contained in the dictionary), among which there were 974 multi-valued words. It was further established that polysemous words were encountered in the sample in 25% of cases. Most often these were two-valued words, less often - three-valued, even more rarely -4, etc. On page 205 of the Russian Dictionary, the word "go" was revealed, which had a record number of values of -25.

The nature of the distribution of multi-valued words through the pages of the dictionary obeyed the law of normal distribution, i.e., randomly depended on many iconic structures of the language. In other words, the manifestation of the phenomenon of ambiguity not only did not depend on which letter the polysemantic word began with, but also did not depend on the composition and structure of these polysemantic words. Such conclusions, together with the results of our previous studies, formed an understanding that the phenomenon of ambiguity is mainly determined by the peculiarities of thinking rather than semiotics, that is, an object that demonstrates polysemy is primarily a philosophical, not a semiotic subject. analysis. This is

determined by the fact that such a subject of analysis depends on its symbolic structure in a random way, while, as a part of thinking, in a natural way. Such an understanding is based on the regularities of the spectrum of semantic integrity, which was revealed during the construction of the author's system of concepts of the cognitive process.

Later it turned out that the main function of essences of the first, second and third kind consists in the implementation of the direct connection of the cognitive thinking with the sensually perceived environment. At the same time, the main function of entities of the fourth and fifth kind is to realize the connection of the knowing person with society using images that already exist in the language substrate. In other words, the entities of the fourth and fifth kind, being the products of judgments and conclusions, realize, basically, the functions of theoretical thinking. It is the special states of thinking, which are indicated by the essence of the fourth kind, that are the source of the phenomenon of polysemy in languages. These states, which can be brought under the concept of a “multi-valued thought”, are indicators of particular, highly developed states of various concepts. A thought in these states can generate qualitatively new thoughts, i.e., on the basis of “old”, already known concepts, qualitatively new integrations (concepts) can arise. Thus, it is more adequate to say that polysemy does not "reflect the generalized reproduction of reality", but provides this generalization. For example, a metaphor (as one of the most frequently used ways to implement polysemy), in its essence, is not so much “transfer of a name based on

similarity, analogy, comparison”, but rather the result of expansion of the volume of an already formed “old” concept and a consequence of generating a qualitatively sense inside this "old" concept.

Thus, for example, in the era of the Great Geographical Discoveries, the “old” concept well known to Europeans passed in its development over several years, the expansion stage (i.e., with a practically unchanged concept, the volume of this concept increased due to the newly discovered Caribbean islands of Columbus pool). The qualities of the “old” notion “India” did not contain a ban on such an expansion, allowed it because Europeans felt the limitations of their knowledge about India. At the same time, the continent of America (after its discovery by H. Columbus) was designated for a little more than ten years as “India”. Thus, the concept of "India" for more than ten years has demonstrated the phenomenon of ambiguity, but none of the Europeans knew about this "transfer of meaning".

Attentive analysis of the emergence and development of many so-called "Winged words" allows you to make sure that polysemy, as a phenomenon of thought, is primary in the process, which is traditionally referred to as "the transfer of values." The collections of “winged words” by G. Buhman (1822-1884), S. V. Maksimov (1831-1901), N.S. Ashukin (1894-1980) and others give rich material for this. Take, for example, the concept of the “iron curtain”, the development of which was specially investigated by V.G.Kostomarov.

For the first time, an iron curtain separating the theater stage from the auditorium was used in Lyon at the end of the 18th century for fire-fighting purposes. This device became indispensable for the construction of theater buildings over the next century, as a result of which the technical term “Iron Curtain” appeared, which absorbed the results of understanding this technical innovation. As the researchers note: “Almost simultaneously with the advent of the technical term “Iron Curtain ”in a number of European languages (originally in theatrical environment), its figurative meaning developed. At first, the expression “iron curtain” was figuratively applied to characterize mental isolation, detachment from life. During the First World War, this expression penetrated into journalism. They began to denote the country's political isolation, political and ideological barriers between nations. When the words “ iron curtain ”first pointed to the first iron curtain of the Lyon theater of the end of the 18th century, the content of the corresponding concept was on the level of the essence of the first kind, i.e. corresponded to the thought of a single, unique and inimitable event. But as soon as it was possible to “enter this river twice”, that is, as soon as this technical innovation (the iron curtain) was reproduced and marked again with the help of the concept “iron curtain”, such mental integrity entered its development to a qualitatively new level of the developed concept the level indicated by entities of the second kind. This new level is based on generalization and its implementation is impossible without multi-valued thinking. The quality of the already formed notion “this iron curtain of the Lyon theater” allowed for

expansion due to the replenishment of its volume by a new theater, possibly located not in Lyon. Theoretically, this quality of the concept “iron curtain” formed earlier allowed for the existence of new signs and states. For example, a small curtain or large, Lyon or not. Here it is important for us that changing context could stimulate the emergence of new mental structures only after the manifestation of a special multi-valued state of thinking that the Lyon Iron Curtain and some other curtain could simultaneously think. This can be said differently: the generalization of the concept is realized as a consequence of the manifestation of the polysemy of thinking, which is indicated by the essences of the fourth kind. Whenever a new theater with an iron curtain was built in the new city, the concept of “iron curtain” passed through the expansion procedure only because the phenomenon of polysemy of thinking in this particular case allowed it. Otherwise, such a new iron curtain could have been designated in a different way (for example, as a “fire curtain in the theater of the city of N.”, which differs from the Lyon “iron curtain” in its location, workmanship, construction, etc.). Thus, the development of the concept of the “iron curtain” could have taken a different semiotic way, illustrating the well-known proposition that: “In linguistic signs everything is spontaneous, and their origin, and their functioning, and their complete structures”.

Any other way of developing the concept being analyzed was not realized, most likely due to the fact that the “iron curtain” family was based on two frequently used sensory images (“curtain” and “iron”), they proved to be

more dominant in comparison with other, competing images. As noted above, in parallel with the generalization and expansion of the technical concept of the Iron Curtain, another line of development of this mental integrity was being implemented - psychological. This happened because variations of contexts supplemented the quality of the “old” concept of the “iron curtain” with new degrees of freedom, which allowed this integrity to reach a qualitatively new level of ambiguity. As a result, the concept of “iron curtain” reached a qualitatively new stage in its development — it began to be used to characterize “mental isolation and detachment from life”, but was used only to characterize the phenomena of the theatrical environment.

The next, qualitatively new stage in the development of the concept of “iron curtain” occurred during the First World War, when this concept was used in newspapers to denote “political isolation of the country” and “political and ideological barriers between nations”. In the 20th century, such a political meaning was expanded, especially after the Second World War, when, on March 5, 1946, W. Churchill, in his famous speech in Fulton, stated that “the Iron Curtain descended from Stettin in the Baltic to Trieste on the Adriatic”. In the era of the Cold War, the concept of the Iron Curtain was used mainly in the political, rather than the technical or psychological sense. Thus, over two centuries, the concept of the “iron curtain” has gone through three turns in its development (technical, psychological and political), which are qualitatively different from each other. At the same time, the dimensions of the “curtain” have increased from several meters to many thousands of

kilometers. For our analysis, it is important that: 1) The expansion of the concept at each new stage of its development was based on the processes that took place at the previous stages (turns); 2) The conceptual metabolism may have different intensity. So, for the development of three revolutions of the concept “iron curtain” (technical, psychological and political) it took 2 centuries, for the development of the first revolution of the concept “burnout syndrome” - almost a century, and for the development of the first revolution of the concept “humanity” - more than one and a half thousand years.

In 1896, Erwin Wardman, editor of New York Press, published an article in his journal that contemptuously called both competing newspapers the “yellow press”

It is clear that the boy’s shirt color in the figures of 1895 could have been different, for example, red, green or blue. And then, in our time, the “greedy seal”, which is greedy for all sorts of cheap sensations, could be denoted not as “yellow” press, but as “red”, “green” or “blue”. Currently, all three signs (“red”, “green” and “blue” press) are already used, the niche is occupied. And in 1895, everything could have turned out differently with the “greedy for cheap sensations” stamp, if not the case with the color choice of the artist R. Autcolt. Probably, it would be appropriate to note that the possibilities of the theories of “transfer” of values currently existing in linguistics do not allow developing adequate interpretations of such cases of dynamic equilibrium “chaos and structure”, that is, they do not allow explaining the equilibrium mechanisms of the casual and the natural in cognition.

As our estimates made above show, every fourth concept (that is, more than 14 thousand concepts from their common corpus in modern Russian) underwent a logical extension procedure at least once, demonstrating the possibility of the phenomenon of ambiguity. By now, the development of less than 10% of these 14 thousand concepts can be traced reliably and documented (works similar contain descriptions of no more than 1.5-2 thousand words).

It should be noted that the widespread phenomenon of ambiguity, in the first place, is determined by the laws of thinking, and not by the features of the organization of the sign structures of the language. It can be said otherwise: the expansion and generalization of concepts are realized only in the framework that is given by the multiple meanings of thinking. At the same time, the essence of the phenomenon of the ambiguity of a word consists not in the transfer of “name on the basis of similarity, analogy, comparison,” but in the manifestation of a special multi-valued state of thinking (since the transfer of meaning is not a sign, but a thought). The ambiguity of the word is the result of the self-development of thinking in society, which leads to the expansion of the volume of “old” concepts (ie, previously formed). Thus, polysemy is initially formed implicitly and exists ideally as an opportunity (at the stage of expansion of the concept). After that, such an expansion of the volume is manifested as a generalization and leads to the generation of a new meaning. In this case, the expansion of the concept can be considered as a special type of generalization.

2. On the criteria for separating the images of empirical and rational etiology

Even ancient philosophers put forward a hypothesis about the qualitative difference between sensations and concepts. On this basis, sensory knowledge was contrasted with the rational, which later led to the division of a person's cognitive abilities into three groups: feelings, reason and reason. The functions of reason and reason were based on the ability of thinking to operate with concepts, while sensory cognition supplied them with the necessary material for this, obtained with the help of five kinds of sensations. Using this material of sensory cognition, reason builds judgments about single and finite things, and the mind operates with absolute and infinite. This division of human cognitive abilities into three groups (feelings, mind and mind) was supported by many thinkers, including I. Kant and G. Hegel. The words of I. Kant that "Without sensuality, not a single object would have been given to us, and without reason, not a single object would be thought table. Thoughts without content are empty, and visual representations without concepts are «blind» were accepted by the scientific community, became classical and were replicated in textbooks for two centuries. Hegel, whose argument was slightly different, essentially supported this point of view: "The difference between the ideas and we should see in the fact that the singularity of the first is singularity ...".

By the beginning of the twentieth century, the traditional opposition of sensory and rational knowledge was formulated as follows: sensory

knowledge proceeds in the forms of sensations, perceptions and ideas, while rational knowledge operates with concepts, judgments and conclusions. In this version of the structure of the cognitive process, sensations were already fundamentally different from perceptions in that sensual images were formed as a result of perceptions (and not as a result of sensations). However, the criteria for distinguishing images of sensual origin from those integrities with which rational knowledge operates are not developed. This is partly due to the fact that the processes of formation of images of perception are unusually fleeting and occur over periods not exceeding a few hundred milliseconds.

Starting from the middle of the twentieth century, various quantitative studies of the mechanisms of sensations, perceptions and memory (including studies of so-called perceptual actions) were carried out, which made it possible to form the basis of modern ideas about the process of cognition. Due to this, sensual and rational are no longer considered as independent, “isolated” methods of cognition, but represent separate stages of the genesis of the same integrity. It is quantitative research that allowed us to realize the convention and relativity of the ancient opposition of sensations and perceptions, on the one hand, and concepts, on the other. The traditional opposition of sensory and rational knowledge with the separation of the process of knowledge into isolated successive stages of "live contemplation" (as a "pure" act of sensory knowledge) and the subsequent "abstract thinking" (as a "pure" phenomenon of rational knowledge) are now only a simplified

model, which is no longer adequate to the body of knowledge accumulated by science.

The main result of the quantitative study of cognitive processes was the understanding that rational images are decisive in the formation of perceptual images. Similar phenomena were previously also recorded by philosophers. For example, G. Gadamer described his vision of the role of implicit linguistic-conceptual structures in thinking in this way: “Language is ... a comprehensive pre-emptive interpretation of the world and in this sense is indispensable. Before any philosophically oriented critical thought, the world is always for us a world interpreted in language. With the study of the language, with our growing into the native language, the world becomes articulate for us. There is not so much an introduction to deception, as the first disclosure. And this, naturally, means that the process of the formation of concepts, which begins within this linguistic interpretation, never begins from the very beginning. It cannot be likened to the forging of a new weapon from any suitable material. This process is always the continuation of thinking in the language in which we speak and within the interpretation of the world that it has carried out. Nowhere is there any beginning from scratch”; «... the formation of concepts - in the light of hermeneutics - is always due, among other things, to the already established word usage. And if so, then the only philosophically honest way out of this situation is to realize the correlation of word and concept as determining for our thought».

Despite the fact that psychological research in recent decades (including the development and research of so-called projective techniques) has formed a stable understanding that “... perception cannot be exclusively associated with a stimulus”, in psychology, in philosophy, and in linguistics The problem of developing criteria for distinguishing images of sensual and rational etiology still remains relevant. This is partly due to the practical problems of specific psychological research in the direction under discussion. Psychologists often only state the important role played by perceptual images in conceptual thinking: “Thus, the views of I.P. Pavlova was directly related to the idea of the brain as a switching telephone station. The energy of Z. Freud implied an analogy with electrical processes. AA Ukhtomsky believed that the irradiation of excitation in the cerebral cortex is similar to the propagation of radio waves, which are received where the receiver is currently turned on. Gestalt psychologists have seen the unity of the phenomenal field of consciousness with real physical fields, like an electromagnetic one. Therefore, it is not surprising that in cognitive psychology the analogy of the work of the brain with the device and work of computers was adopted. However, up to the present time, it remained unclear how the images of perception differ qualitatively from the integrity with which conceptual thinking operates. In this chapter, we will try to formulate criteria that allow us to objectively separate the images of empirical and rational etiology.

By quantitative methods, images of perception (the so-called perceptual images or images of sensual etiology) have been studied for a little over a century. The main conclusion of these studies is that for such objects, individual differences appear in the form of a so-called. "Law of normal distribution". The normal distribution of parameters is determined by the presence of a large number of random and independent factors affecting the main indicator. Violation of the "normal distribution" indicates the existence of a factor, the influence of which is systematic and regular. Images of rational etiology (ie, those mental integrity, which are associated with concepts, judgments and conclusions) began to be investigated by quantitative methods a little later sensual image. But for a quarter of a century, researchers noted that with these images "... not everything is all right. Even the most seemingly complete and detailed images can be strikingly incomplete and erroneous." It was about integrity, which received in the philosophy of the language the name semem.

In the period from 1989 to 2008, the author carried out studies of more than 9 thousand images of rational etiology. On the basis of a survey of more than 3 thousand people (citizens of Ukraine and some foreign countries), individual differences of the images of judgments, concepts and conclusions about time, space, color and tactile sensations, up to the quantitative characteristics of the image of the personality "I" and distancing strategies in the classroom were investigated.

The main conclusion of these studies can be formulated as follows: individual differences in the images of sensual etiology, as a rule, follow the law of normal distribution, while for images of rational etiology there are always significant deviations from this distribution. This conclusion can be formulated differently: in the images of sensual etiology, individual differences change gradually, continuously, while in the images of rational etiology - discretely, abruptly. Such a transition from continuous to discrete distribution in the spectra of individual differences testified to the fundamental differences in the internal structures of the images of empirical and rational etiologies, which is important for pedagogy. This is due to the fact that the subject of cognition, perceiving the surrounding reality, rationally interprets both verbal and non-verbal means of communication. The latter are numerous manifestations of wordless communication, including gestures, postures, attitudes, facial expressions. They form a paralinguistic system of non-verbal means associated with the peculiarities of the voice, its range, and similarity. Such a system is associated with another - an extralinguistic system, which includes various kinds of psycho-physiological manifestations (laughter, crying, coughing, sighing, exhaling, etc.).

Non-verbal means can have both positive and non-negative impact on communication. They are able to direct communication in the educational space into the mainstream of cooperation, to make it expedient or, on the contrary, to cause conflicts or misunderstanding. Thus, with the help of non-

verbal means, the Teacher and the Pupil can reach an understanding, convey information, become subjects of the creative cognitive process, or step back and leave contact. Non-verbal means of communication can be formed spontaneously, unintentionally, and purposefully. It should be emphasized that in the educational process an important place is occupied by purposefully formed non-verbal methods of communication. This is especially true of the allocation of participants in the communication zone, as well as the role of the distance at which the communication takes place.

One of the first this feature of communication was investigated by the American anthropologist Edward Hall. Studying the spatial needs of a person, he coined the term “proxemics” (from the word proximity, proximity). E.Hall discovered that each person perceives the space around his body as a kind of personal territory, a kind of continuation of his physical body. At present, this territory is divided into 4 main zones, called “intimate zone” (from 0 to 50 cm from the human body), “personal zone” (from 50 cm to 120 cm from the human body), “social zone ”(From 1.2 m. To 3.6 m.) And the" public zone "(more than 3.6 m.). If we appeal to a large group of people, then the maximum effect of the speaker’s impact occurs at a distance of close to 3.6 m.

Based on the ideas of E. Hall, the author of this dissertation for two decades investigated the relationship between learning efficiency and the place in the classroom where the student was during the lesson with the teacher. During this time, more than five thousand cases of students choosing

their place in the classroom were analyzed (these were students and university professors, schoolchildren and students of the preparatory department).

Simultaneously with the actual placement of students in classrooms, their spatial preferences were investigated. To do this, they were offered the same copy of the plan of the standard training room, where they had to mark the place where they would like to be during classes in a particular discipline. Analysis of these responses showed that the overwhelming majority of respondents choose one of the three positions of placement in the standard audience. We have received these positions with the following conventions: “facing the teacher”; "In the forefront" and "diagonal strategy". The “face to the teacher” position was most often encountered; it was chosen by at least 50% of students, preferring to place the table on the teacher’s table. As a result of special surveys, it was found that this group of students can be characterized as follows: for them, the approval of the teacher dominates the personal focus on the achievement of the final educational goals in the discipline under study.

It was revealed that the position of free placement in the classroom is determined by the student’s dominant attitude towards the achievement of specific learning objectives. When changing the settings, the student’s distancing tactics changed. In a standard classroom, manifestations of three main attitudes were most often found, which can be briefly formulated as follows: “everything depends on me” (the position is “in the front row”);

“Everything depends on the teacher” (position “facing the teacher”); “It all depends on the case, the teacher is a potential danger” (“diagonal position”).

In addition, a special zone was discovered, which was called the "dead zone". Practically none of the respondents wanted to be in it during training. With free placement in a standard audience, in this zone were located those students who did not find for themselves other free places. It was perceived by them as one of the “safe and secure places”, therefore, with free accommodation, it often housed those who had a low level of motivation to achieve the final educational goals of the lesson.

As a result of a special anonymous survey, it was revealed that among those who chose the position "facing the teacher," three times less (compared with the expectation in the group) met students who did not prepare for classes at all. At the same time, among those who were in the “dead zone” there were twice as many students who were inclined not to prepare at all for classes. This effect was observed when teaching in various subjects for almost all age groups (schoolchildren, students of preparatory courses, university teachers during refresher courses, etc.), which can be interpreted in terms of role-playing behaviour. In other words, those students who chose the strategy of "facing the teacher", sought to "honestly look into his eyes." At the same time, those who could not or did not want to “honestly look into the eyes” of the teacher were placed in the “dead zone”, regarding it as one of the “safe” places in the classroom.

It should be noted that out of 3076 students surveyed in different years, 14% answered that they did not prepare for this particular lesson for a minute. This sample of 3076 people included schoolchildren, students from three universities and students of the preparatory department. It should be noted that the level of 14% of those who did not prepare for a specific occupation correlates with the incidence rate in the region. For example, during two-month classes in the course of school physics, 51 students of the preparatory department were anonymously interviewed in the standard classroom. Thanks to a small number of students in groups (17 people each), they could choose a place in the audience of their own accord and even change it from class to class. The technology of an anonymous survey excluded “feedback” in the form of punishment for not being prepared for a lesson. In addition, the students did not know the objectives of the experiment, considering that they study how they recall their own independent preparation for the lesson. Of the 293 self-assessments of preparation time for a specific lesson in 41 cases (14%), they indicated that they did not prepare at all for the lesson. In the graduating classes of urban secondary schools, the proportion of those who do not prepare at home for classes can be twice as high (239 cases for 760 self-evaluations), and in the best student groups with a high level of motivation to achieve the final educational goals, this percentage does not fall below 2- 4 %. Therefore, the above example with the results of the survey 51 students of the preparatory department can be considered as standard. As a result of special surveys, it turned out that those who chose the “face to the

teacher” strategy were located in the row opposite the teacher’s table, and those who chose the position in a quiet “dead zone” were located in the central council. The extreme row was characterized by an average level of 14% of those who did not prepare for a minute.

Long-term observations of the process of distancing students during the educational process showed that the described strategies of distancing changed discretely, in accordance with the change of self-assessments, motives and relevant judgments of students. This was especially noticeable when filling in the so-called “dead zone”, which, as shown by our research, is formed in almost every academic audience. So, studies performed by various methods (from sociometry and the method of indirect assessments to direct surveys) on representative samples showed that if the first three rows in the classrooms prefer to have students with high and adequate self-esteem, then from 3.6 to 7.2 meters from the beginning of the first row prefer to be located those who have this self-esteem undervalued. They seem to be hiding behind the backs of their confident comrades. In this zone (from 3.6 to 7.2 meters from the beginning of the first row), students prefer to settle down with low self-esteem of their place in the group's educational hierarchy. These students, as a rule, have academic performance at the middle and lower levels and are very critical of their abilities, and it is they who first of all need the teacher's praise. As a rule, at the end of this layer "insecure" and is "dead zone".

With real accommodation in the classroom, the “dead zone” is filled not only by students with low self-esteem, but also by those who happen to be here “by chance”, that is, without consciously planning these actions in advance. Up to half of the total number of students in the “dead zone” can turn out to be such “random”, as it has a record low level of planned occupancy (as a rule, less than 50%). "Random", as a rule, are the least prepared for the lesson students, they are often late, rarely come in advance, and they have only one opportunity - to stay in a free space. Of course, they can find other empty seats in the audience, for example, on the last and the last but one rows, since formally the level of their planned occupancy is comparable to the occupancy of the “dead zone”. But neither the "planned" nor the "random", as a rule, do not dare to such a non-verbal challenge and are not located in the last and last but one rows, as well as at the lateral borders of the "territory of the students." These are places for those who play other roles in the classroom and have a significantly different self-assessment of their own place in the hierarchy of the study group.

It should be emphasized once again that the nature of the genesis of student distancing strategies, the change of various zones and roles in the classroom, took place, as a rule, in a discrete way. In other words, changing their roles in the classroom, students did not do it smoothly and gradually, but sharply, intermittently, discretely, that is, they immediately, not gradually, moved from one zone to another, or from one group role to another. Such features of the behaviour of students in the classrooms allowed

us to formulate a hypothesis that the described phenomena are associated with features of thinking, namely the features of images of various etiologies.

If we talk about the "philosophy of mathematical laws", then the patterns described by the exhibitors, logarithms, normal distribution functions and their linear combinations are indicators of "pure" accidents underlying the processes that describe such functions. As soon as new patterns begin to appear in the internal structure of objects, this immediately leads to a change in the nature of the distribution of the spectrum of such events. It is caused by the fact that randomness ceases to be a "pure coincidence", it begins to "distort" laws. In other words, the violation of the normal distribution of individual indicators is an indicator of the emergence of certain factors that significantly affect the phenomenon under study (in our case, this factor turned out to be the personality's thinking). Therefore, the patterns of individual differences in mental images were significantly changed during the transition from images of sensual etiology to images of rational etiology.

Questions and tasks for self-control:

1. The role of epistemology in modern education.
2. Functions of science in society.
3. Philosophical analysis of the concept of "epistemology".
4. The meaning of the concepts of epistemology, epistemology, knowledge.
5. Describe the main difficulties of the philosophy of science.

Topics for writing essay:

1. Truth and being.
2. Main ideas and rationale for philosophical agnosticism.
3. The problem of the criteria of truth in modern philosophy.
4. Theory of knowledge as a philosophical science.

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CONTROL TASKS ON PHILOSOPHY OF EDUCATION

VARIANT 1.

1 LEVEL

1. Philosophy of education as an independent branch of research emerged in:

- a) the Xth cent.;
- b) the XVth centuries;
- c) the XXth centuries;

2. The first paid teachers of wisdom:

- a) Moisty;
- b) sophists;
- c) legists;

3. The monopoly of church in upbringing and education took place in the times of:

- a) the antiquity;
- b) the Middle Ages;
- c) the Enlightenment;

4. The depersonalization of knowledge becomes a society's need:

- a) archaic;
- b) agrarian;
- c) industrial;

5. The philosopher, the one who "did not write":

- a) Socrates;

- b) Plato;
- c) Aristotle;

6. Which of the following principles is not characteristic of an anthropological approach:

- a) the integrity;
- b) freedom;
- c) determinism;

7. The medieval system of thinking and education, which continued on the basis of the Christian dogmatics certain traditions of ancient philosophy are:

- a) sophistry;
- b) scholasticism;
- c) eclecticism;

8. Philosophy of education is a discipline that studies the processes of education:

- a) in Ukraine;
- b) in the modern world;
- c) at all;

9. The thesis: "Man is the measure of all things" is characteristic of:

- a) sociocentrism;
- b) naturalism;
- c) anthropocentrism;

10. Kyiv-Mohyla Academy was a school of:

- a) a special;
- b) professional;
- c) general education;

II LEVEL

1. The subject of philosophy of education.
2. The task of philosophy of education.
3. Expand the complex (synthetic) character of philosophy of education.

III LEVEL

1. The main philosophical and educational ideas of antiquity. Comment on their significance in contemporary educational and socio-political practice, the role of philosophers and philosophy in education and social life.
2. Has philosophy of education acquired the status of rationally designed discourse? Justify the answer.

VARIANT 2.

I LEVEL

1. Who founded the philosophical school in Athens, which received the name of the Academy?

- a) Socrates;
- b) Plato;

c) Aristotle;

2. Laws of logic were formulated by:

a) Socrates;

b) Plato;

c) Aristotle;

3. The study of grammar, rhetoric, dialectics included the program:

a) trivium;

b) the quadrium;

4. The scholastic type of philosophy was characteristic of:

a) the antiquity;

b) the Middle Ages;

c) the New time;

5. The model of education developed during the days of:

a) the antiquity;

b) the Middle Ages;

c) the New time;

6. The requirement to "clear" knowledge from philosophy is inherent to:

a) positivism;

b) existentialism;

c) intuitionism;

7. The industrial age has formed a social demand for a person:

a) religious;

b) specialist;

c) universal;

8. Ancient Ukrainian teachers belonged to the group of:

a) the clergy;

b) farmers;

c) officials;

9. The categorical imperative as the basic law of ethics was formulated by:

a) I. Kant;

b) A. Comte;

c) T. Kuhn;

10. Teachers of philosophy who taught art to argue and win at any cost are called:

a) pacifists;

b) sophists;

c) structuralists;

II LEVEL

1. Outline the problem field of philosophy of education.

2. Essence and forms of education.

3. Name the directions of non-classical philosophy, which raise the problems of education and upbringing.

III LEVEL

1. Explain, under the influence of which factors philosophy of education was separated into an independent branch of research in the structure of philosophical knowledge. In your opinion, this process is justified and feasible, or, conversely, groundless "multiplication" of theories?
2. What is the educational function of philosophy itself? Comment on the answer.

VARIANT 3.

I LEVEL

1. The educational model of education is focused on:

- a) science;
- b) art;
- c) religion;

2. The founder of the peripatetic school is:

- a) Zeno;
- b) Aristotle;
- c) Epicurus;

3. The study of arithmetic, geometry, astronomy and music included the program:

- a) trivium;
- b) the quadrium;

4. Rationalism, clarity of concepts, accuracy, and concordance required an era of production:

- a) agrarian;
- b) industrial;

5. The compulsory moral principle that should be guided by all people irrespective of origin, according to Kant are:

- a) a categorical imperative;
- b) the middle way;
- c) national patriotic education;

6. G. Skovoroda focused on the problems of:

- a) natural sciences;
- b) ethical and humanistic;
- c) socio-political;

7. Humanities and culturological approaches to education and education take place in philosophy of:

- a) positivism;
- b) pragmatism;
- c) existentialism;

8. The idea of harmonious and aesthetic education dominated philosophy of:

- a) the ancient Chinese;
- b) the Ancient Greeks;
- c) the Old Slavics;

9. The idea of son's respect ("Xiao") was actively developed in philosophy of:

- a) China;
- b) France;
- c) Germany;

10. A new concept of man as a cultural subject appears in philosophy of:

- a) Plotinus;
- b) K. Tertulliana;
- c) I. Kant;

II LEVEL

1. Subject and tasks of philosophy of education.
2. The ideal of a man of the Renaissance.
3. Name the manifestations of the domination of religion in the medieval system of education and upbringing.

III LEVEL

1. Explain why the problems of education become relevant at the turn of the XXth-XXIth centuries. What are the problems of modern education in Ukraine?
2. What ideas of a thinker about education seem to you the most interesting and why? Are they relevant or lost their significance in the present?

VARIANT 4.

I LEVEL

1. The education of love for God, the acquisition of the ability to understand the meaning of biblical texts was the goal of education in the days of:

- a) the antiquity;
- b) the Middle Ages;
- c) the Renaissance;

2. The philosopher of the Renaissance, who wrote the work "Utopia", in which he expressed the idea of obligatory participation of all citizens in productive work, the combination of it with general education was:

- a) T. Moore;
- b. M. Montaigne;
- c) L. Albert;

3. The transformation of ancient wisdom into the Christian tradition was carried out by:

- a) Aristotle;
- b) Augustine;
- c) Avenarius;

4. Traditional study in Ukraine of the XIVth-XVth centuries relied on:

- a) church-liturgical books;
- b) encyclopaedias;
- c) spelling dictionaries;

5. The humanization of education is:

- a) an increase in the number of humanitarian disciplines;
- b) an increase in the number of humanitarian disciplines and the spread of human values;
- c) training in the national language;

6. According to Taoist philosophy, a person must follow:

- a) the law of heaven;
- b) the principle of victorious inactivity;
- c) a categorical imperative;

7. The thesis that a person from birth is a "blank board" belongs to:

- a) R. Descartes;
- b) G. Leibniz;
- c) J. Locke.

8. The first polytechnic schools have appeared in society:

- a) agrarian;
- b) industrial;
- c) post-industrial;

9. The first philosophical examinations of educational programs were carried out at the university of:

- a) Columbia (USA);
- b) Kyiv National (Ukraine);
- c) Moscow State (Russia);

10. Educational ideas of Confucius are characterized by:

- a) Democracy;

b) authoritarianism;

c) dialogicity;

II LEVEL

1. Explain semantic ambiguity of the term philosophy of education.

2. Philosophy of education in the system of humanitarian knowledge.

3. Trace the development of the philosophical and pedagogical thought of the 17th-18th centuries.

III LEVEL

1. Describe the purpose of the educational process. Is it constant or varied? Justify the answer.

2. Explain the content of the principle of "related work" in the philosophy of G. Skovoroda as a prerequisite for the path of man to happiness. Has he lost or kept his relevance now?

VARIANT 5.

I LEVEL

1. The first universities appear in the days of:

a) the antiquity;

b) the Middle Ages;

c) the modernity;

2. The first philosophical examinations of educational programs were carried out in:

- a) the XVIIIth century;
- b) the XIXth centuries;
- c) the XXth centuries;

3. The principle of peadey as an indivisible unity of education and upbringing took place in philosophy:

- a) the ancient eastern;
- b) the Ancient Greeks;
- c) the Old Slavics;

4. Trivium and quadrium were the basis of secular education of:

- a) the antiquity;
- b) the Middle Ages;
- c) the New time;

5. The idea of humanistic education and the development of self-consciousness of the person advanced and substantiated:

- a) N. Machiavelli;
- b) V. Humboldt;
- c) F. Nietzsche;

6. The Kyiv-Mohyla Academy could study:

- a) exclusively Ukrainians;
- b) Youth of any country;

7. The idea of universal education is inherent in the philosophical and pedagogical concept of:

- a) positivism;

b) Marxism;

c) existentialism;

8. School education in Ukraine the 15th – the 16th centuries had a character exclusively:

a) church-religious;

b) humanitarian and culturological;

c) natural and technological;

9. Abstracts of labor school took place in philosophy of:

a) pragmatism;

b) structuralism;

c) phenomenology;

10. The educational model of education focuses on the domination in the educational process of:

a) faith;

b) an explanation;

c) understanding;

II LEVEL

1. Philosophical and pedagogical ideas in the Kyiv-Mohyla Academy.

2. The task of philosophy of education.

3. Humanization of modern education.

III LEVEL

1. Comment on the calls of Jean-Luc Rousseau: "Be a Man!" And Dzh. Lock: "Educate a gentleman!" Have they lost importance today in educational practice and in public life?
2. Is the opposition of Ch. Snow to the two cultures in European culture of the second half of the XX century?

VARIANT 6.

I LEVEL.

1. The need for harmony of mind, goodness, beauty was defended by:

- a) Heraclitus;
- b) Socrates;
- c) Diogenes;

2. Who is the 18th century philosophers wrote a treatise "On the mind":

- a) K. Helvetius;
- b) J. Locke;
- c) D. Diderot;

3. Individual apprenticeship was dominated by:

- a) craftsmanship;
- b) polytechnic school;
- c) at the University;

4. Who owns the statement: "Knowledge is power":

- a) Plato;
- b. F. Bacon;

c) R. Descartes;

5. Understanding of education as an ascent of an individual to universal experience and knowledge are characteristic of:

a) I. Kant;

b) G. Hegel;

c) L. Feuerbach;

6. Philosophical and pedagogical views of Aristotle had an orientation:

a) Eudemonistic;

b) hedonistic;

c) selfish;

7. Who owns the call "Nothing too!":

a) Aristotle;

b) K. Marx;

c) A. Camus;

8. Ostrokh school set its task to fight with:

a) Latin and Unia;

b) Orthodoxy;

c) paganism;

9. The idea of convergence of education, upbringing and life belongs to:

a) Augustine;

b) D. Dewey;

c) I. Damaskina;

10. The main virtue of man behind Plato:

- a) wisdom;
- b) courage;
- c) moderation;

II LEVEL

1. What is trivium and quadriety as historical forms of school polydisciplinarity
2. What was the idea of aestheticism as the basis of the ancient educational ideal.
3. Education as an object of philosophical reflection.

III LEVEL

1. Describe the relationship and the relationship of culture, philosophy, science and education.
2. Comment on the confrontation between scientific and technical (schizophrenic) and humanitarian (anti-historical) approaches to education within the limits of non-classical philosophy.

VARIANT 7.

I LEVEL

1. Man in the education system is:

- a) the subject;
- b) an object;
- c) the subject and object;

2. Ideal-laying function of education is:

- a) selection of the most talented;
- b) the formation in the younger generation of guidance, life ideals;
- c) preparation for performance of production operations;

3. The basis of the person is laid out in:

- a) genetic programs;
- b) the act of God's creation;
- c) the system of activity and communication;

4. Education is:

- a) educational process;
- b) socio-cultural process;
- c) acquisition of professional skills;

5. Education is:

- a) purely formal;
- b) formal and informal;
- c) purely informal;

6. Modern school should:

- a) to teach to think, to form a creative personality;
- b) to help find a certain profession;
- c) develop memory, learn to read and write;

7. The selective function of education is:

- a) broadcasting and disseminating culture in society;
- b) selection of the most talented;
- c) the formation of ideals in youth;

8. The centralized education system leads to:

- a) severe regulation of training;
- b) Democracy;
- c) dilettantism;

9. Unwillingness of a young person to assume responsibilities and responsibilities:

- a) infantilism;
- b) bureaucracy;
- c) snobbery;

10. Adoption of human norms and values, including them in the inner world of man:

- a) adaptation;
- b) internalization;

II LEVEL

1. Name the channels of realization of continuous education.
2. Expand the content of the socio-economic function of education
3. Name the signs of institutionalization of education

III LEVEL

1. What is the liquidation of the state monopoly on education in Ukraine? In your opinion, this is a negative or positive process in the educational situation and public life.

2. The main accusation of the traditional education system is that it adapts students to school, and not vice versa. Are there grounds for such an accusation, do you support it (use examples from your pedagogical practice)?

VARIANT 8.

I LEVEL

1. Adaptation of man to new conditions, norms, values are:

- a) adaptation;
- b) internalization;
- c) differentiation;

2. The concept of "Man", "individual", "personality" is:

- a) identical;
- b) non-identical;

3. "Natural and social are in eternal antagonism" - this position is inherent in the philosophical position of:

- a) Epicureanism;
- b) psychoanalysis;
- c) hermeneutics;

4. The general cultural function of education is:

- a) reproduction and translation of culture in society;
- b) the formation of ideals in the younger generation;
- c) implementation of a differentiated approach to individuals;

5. Anthropological turn in philosophy took place in:

- a) the XIIIth centuries;
- b) the XVIIth centuries;
- c) the XXth centuries;

6. How is education and self-education correlated?

- a) identical (coincide);
- b) as a whole and a part;

7. Biological forms of inheritance of experience are:

- a) instincts;
- b) traditions;
- c) the theory;

8. Education in Ukraine and church is:

- a) separated;
- b) actively cooperate;
- c) ignore each other;

9. The sign of the institutionalization of education is:

- a) increase of salaries for educators;
- b) the emergence of educational institutions, social groups, professionally engaged in educational activities, norms governing the process of education and upbringing;
- c) the emergence of new teaching methods;

10. Psychologizing concepts of personality in philosophy were initiated by:

- a) S. Freud;

- b) K. Marx;
- c) K. Popper;

II LEVEL

1. Name and describe the functions of continuous education.
2. Is there a connection between the level of economic development and the level of education?
3. Does education have an element of unification? Justify the answer.

III LEVEL

1. How does education affect the formation and manifestation of the essential forces of man?
2. Explain how globalisation processes affect the internationalization of education. In your opinion, is it improving the general educational level or worsening it?

VARIANT 9.

I LEVEL

1. Social forms of inheritance of experience:

- a) genetic programs;
- b) education, education;
- c) instincts;

2. The problems of the crisis of culture in modern philosophy appeal:

- a) H. Ortega-i-Gasset, K. Jaspers;
- b) J. Laametri, K. Helvetius;
- c) R. Carnap, T. Kun;

3. The thesis that the rudiments of labor in conjunction with natural selection led to the transformation of man is formulated:

- a. I. Kant;
- b) F. Engels;
- c) M. Heidegger;

4. In Ukraine, the functioning of the education system determines:

- a) the church;
- b) the state;
- c) the family;

5. Mass school as a stage of formation of a social educational institution arises in:

- a) I-III centuries;
- b) XIII-XV centuries;
- c) XIX-XX centuries;

6. The purpose of modern education is:

- a) development of creative potential of the person;
- b) humanitarian training;
- c) scientific and technical training;

7. The essential features of a person are:

- a) constant birth at birth;

- b) are acquired in the process of life;
- c) are determined by God's providence;

8. The concept of a post-industrial society was developed:

- a) R. Aron, E. Toffler;
- b) F. Engels, K. Marx;
- c) K. Popper, I. Lakatos;

9. The form of vocational education is:

- a) school;
- b) circles;
- c) universities;

10. Zoological individualism and selfishness are restrained:

- a) money and glory;
- b) morality and law;
- c) science;

II LEVEL

1. Describe this function of education as a function of social mobility and social selection.
2. Name the manifestations of the democratisation of modern education.
3. What is the national orientation of the educational process?

III LEVEL

1. Do you consider it inappropriate to exclude education from politics and the duty to "raise up so as not to repeat Auschwitz" (Adorno)? The ideology of learning is desirable or not?
2. In a philosophical way, consider the relation in the person of the natural and social.

VARIANT 10.

I LEVEL

1. The form of non-professional education is:

- a) school;
- b) the institute;
- c) the university;

2. The transition from unified state education to various forms of education is facilitated by:

- a) centralization of education;
- b) democratisation of education;
- c) dehumanization of education;

3. Philosophical tradition, which explains the person as forming himself, acquires the essence, forms his own spirituality, presented in the teachings:

- a) S. Kerechor, K. Marx;
- b) J. Laametri, K. Helvetius;
- c) G. Spencer, A. Comte;

4. Man as being primarily religious, moral, and reasonable consider concepts:

- a) biologizatorskiy;
- b) culturologists;
- c) Psychologists;

5. The tradition according to which the body is considered as a limitation (dungeon) of the soul comes from:

- a) Plato and Christianity;
- b) L. Feuerbach and atheism;
- c) K. Popper and positivism;

6. Hidden (latent) educational functions investigated:

- a) M. Weber;
- b) R. Merton;
- c) A. Camus;

7. The personal orientation of the modern educational paradigm is manifested in:

- a) an increase in the number of disciplines;
- b) changes in the system of knowledge assessment;
- c) the development of the creative potential of the individual;

8. Having put forward the thesis of "the end of history", he analyzed the negative aspects and social risks of post-industrial society:

- a) R. Carnap;
- b) F. Frege;

c) F. Fukuyama;

9. The direct link between the biological features of man and criminal behaviour saw:

a) Ch. Lombroso;

b) E. Durkheim;

c) J.-P. Sartre;

10. The qualitative result of education is:

a) height, weight, volume;

b) age, gender, nationality;

c) knowledge, skills, skills;

II LEVEL

1. Name the problems of modern education in Ukraine.

2. What is the humanization of education?

3. Describe the formation as a special type of spiritual production and social institution

III LEVEL

1. Explain how education carries out the function of social control. At the same time, it contributes to the formation of a free personality and the manifestation of the essential forces of man, or generates a "one-dimensional", "mass" person?

2. Do you share the opinion of Voltaire that "only an educated person is free"?
Argue the answer.

VARIANT 11.

I LEVEL

1. Absolutization of the social factor in the formation of personality:

- a) Pansootsiologizm;
- b) panbilogism;
- c) pantheism;

2. Democratisation of education is manifested in:

- a) increase funding for education;
- b) creation of experimental and alternative schools;
- c) the creation of common standards for educational programs;

3. According to the Constitution of Ukraine, full general education is:

- a) desirable;
- b) compulsory;
- c) inaccessible;

4. Educated person:

- a) has passages of information;
- b) has an integral volume of knowledge;
- c) is known in architecture;

5. The norms and ideals of teacher and pupil behaviour are supported:

- a) tradition;

- b) are fixed in the statutes;
- c) tradition and are enshrined in the statutes;

6. The availability of unified textbooks and single educational programs facilitates:

- a) democratisation of education;
- b) unification of education;

7. Man is subject to:

- a) the laws of wildlife;
- b) the laws of society;
- c) the laws of wildlife and the laws of society;

8. The humanization of education implies:

- a) an increase in the number of humanitarian disciplines;
- b) personal development;
- c) computerization of training;

9. The so-called "classical system of education (schools)" was formed under the influence of ideas:

- a) G. Galilei, N. Copernicus, I. Newton;
- b) J. Kamensky, J. Pestalozzi, F. Distervega;
- c) Einstein, Planck, Faraday;

10. Dialogue, hermeneutic "listening" of the student's intentions, "lawyer's protection" of the student from the template requirements is the goal of approaches to modern education:

- a) humanitarian;

b) empirical-analytical;

II LEVEL

1. Benefits and disadvantages of paid education.
2. Follow the interconnection and interaction of social institutions of the state and education.
3. Hidden (latent) functions of education (according to R. Merton).

III LEVEL

1. The purpose and features of the reconstruction of the educational system of Ukraine in the context of globalisation processes in modern times.
2. What is the dialogue of the European system of education. Why is the need for dialogue and tolerance of modern culture growing, as reflected in modern educational practice.

VARIANT 12.

I LEVEL

1. Absolutization of the biological factor in the formation of personality:

- a) Pansootsiologizm;
- b) panbilogism;
- c) pantheism;

2. Democratisation of education implies:

- a) state monopoly on education;
- b) liquidation of the state monopoly on education;

3. Education Management Authority in Ukraine:

- a) the church;
- b) the Ministry of Education and Science;
- c) the family;

4. The idea of "industry" in education and "abstract person" is inherent in the directions in the philosophy of education:

- a) humanitarian;
- b) empirical-analytical;

5. The humanitarian direction in the philosophy of education was initiated:

- a) V. Dilthey;
- b) O. Comtom;
- c) K. Marx;

6. Allows formation in the educational process of activity, senses, installations, goals, the principle:

- a) naturalism;
- b) scientifically deterministic;
- c) cultural studies;

7. The modern system of education in basic terms has developed in:

- a) I-III centuries;
- b) XIII-XV centuries;
- c) XVIII-XIX centuries;

8. The formal result of education is:

- a) a certificate, a diploma;

- b) profit, glory;
- c) character, temperament;

9. Education in the form of:

- a) professional;
- b) unprofessional;
- c) professional and unprofessional;

10. Classroom system characterizes the system of education:

- a) traditional;
- b) non-traditional;

II LEVEL

1. Name and disclose the essence of the functions of education.
2. Trends in the development of modern education.
3. What is the increase in social demand for education.

III LEVEL

1. What role does education play in the mechanisms of social interaction, in the personal and public life of a person?
2. Do you share the view that the crisis of modern education is a reflection of the spiritual situation of time - the "crisis of meaning" - the difficulties in determining the priorities of life in the conditions of scientific and technological civilization? Is there any reason to talk about the crisis of modern education? Justify the answer.

CONTROL TASKS THE PHILOSOPHY OF SCIENCE

1 VARIANT

I LEVEL

1. Science as a social institution arose in:

- a) V - VI B.C.;
- b) V – VI B.C.;
- c) XVI - XVII B.C.;

2. A procedure that establishes the falsity of a hypothesis, theory, or other scientific assertion as a result of their empirical verification, is called:

- a) observation;
- b) "verification";
- c) "falsification".

3. A holistic system of representations of general properties and regularities of reality, constructed as a result of the synthesis and synthesis of fundamental scientific concepts and principles, is:

- a) scientific picture of the world;
- b) structure of science;
- c) the language of science;

4. The paradigm of formation and self-organization corresponds to:

- a) classical science;
- b) non-classical science;
- c) post-classical science;

5. The transformation of science into the immediate productive power of society is characteristic of:

- a) antiquity;
- b) new time;
- c) XX century;

6. Post-classical picture of the world is developed in the light of achievements:

- a) I. Prigogin;
- b) J. Mendel;
- c) E. Mach;

7. A world-view position based on the conviction that scientific knowledge is the highest cultural and sufficient condition for the orientation of a person in the world:

- a) scientism,
- b) reductionism;
- c) hylozoism;
- d) anti- scientism;

8. Science acquires a specific industry structure per day:

- a) antiquity;
- b) new time;
- c) Revival;
- d) modernity;

9. Philosophical doctrine, which doubts the possibility of reliable knowledge of the world, is:

- a) skepticism;
- b) scientism;
- c) solipsism;
- d) syncretism;

10. The task of fundamental sciences is:

- a) knowledge of the laws of reality;
- b) the organization of the laws of reality;
- c) the practical application of research results.

II LEVEL

- 1. Scientific revolutions and rebuilding the foundations of science.
- 2. Describe "anti-socialism" as a direction of philosophical thought.

III LEVEL

- 1. Analyze the relationship between science and philosophy, science and religion, philosophy and religion in explaining the picture of the world. These forms of explanation of reality amplify one another or weaken? Argue your position.
- 2. B. Russell said: "The most knowledgeable people are most sadly minded in the perception of the future." Tell about your attitude to these words.

2 VARIANT

I LEVEL

1. Science as a social institution arose in:

- a) Europe;
- b) China;
- c) India;

2. The subject of science is:

- a) scientific fact;
- b) a separate researcher, scientific community;
- c) a separate researcher;

3. Disclosure of the relationship on the basis of certain principles and criteria, the expression of their connection in a logical reasoning is:

- a) the periodization of science,
- b) the classification of science,
- c) the synthesis of sciences;

4. Paradigm of relativity, discreteness, probability, additionality corresponds to:

- a) classical science,
- b) non-classical science,
- c) post-classical science;

5. The set of moral imperatives, norms adopted in this scientific community, has the name:

- a) ontology of science;
- b) epistemology of science;
- c) "ethos of science";

6. The rational level of knowledge characterizes:

- a) feeling;
- b) thinking;
- c) representation;
- d) intuition;

7. The problem of the dynamics of scientific knowledge is central to philosophy:

- a) positivism,
- b) post-positivism,
- c) neo-positivism,
- d) Marxism;

8. Philosophical direction, which considers mind as the only source and criterion of knowledge:

- a) Reductionism;
- b) rationalism;
- c) relativism;
- d) intuitionism;

9. The ratio of the everyday and the other world is the main problem of the world picture:

- a) everyday;
- b) philosophical;
- c) scientific;
- d) religious;

10. On the basis of what theories are based the scientific picture of the world of modern times:

- a) the theory of relativity;
- b) quantum mechanics;
- c) classical mechanics;

II LEVEL

1. Principles of verification and falsification as a means of demarcating scientific and non-scientific knowledge.
2. Ethical problems of science of the XXI century.

III LEVEL

1. Answer the following question: Is it possible to solve the dilemma of scientism – anti- scientism? If yes, what way?
2. The concept of critical rationalism of K. Popper.

3 VARIANT

I LEVEL

1. The first introduced an experiment, based on a strict quantitative and mathematical description:

- a) Plato;
- b) G. Galilei;

c) K. Marx;

2. What studying this science or scientific discipline is:

- a) the subject of science;
- b) the object of science;
- c) the purpose of scientific activity;

3. Isolation qualitatively peculiar stages of development of science are:

- a) the periodization of science,
- b) the classification of science,
- c) the synthesis of sciences;

4. The paradigm of brutal determinism answers:

- a) classical science,
- b) non-classical science,
- c) post-classical science;

5. Separation of sciences, the transformation of individual "germs" of scientific knowledge into independent sciences and the branching of the latter into scientific disciplines began in:

- a) V - VI centuries;
- b) XVI - XVII centuries;
- c) XX century;

6. The graphic image corresponds to the classical picture of the world:

- a) progressively directed linear development with severe determination;
- b) sinusoid, covering the trunk line development;
- c) tree-like branch graphics;

7. The philosopher, who above all set the philosophy, considering science and religion secondary:

- a) M. Heidegger;
- b) G. Hegel;
- c) K. Jaspers;
- d) V. Soloviev;

8. The task of scientific knowledge is:

- a) the formation of flavors,
- b) the clarification of objective laws of reality,
- c) the spread of computer literacy,
- d) improving the educational level of the population;

9. Movement of knowledge from general to individual is:

- a) deduction,
- b) synthesis,
- c) induction,
- d) abstraction;

10. Who analyzed sustainability of research programs:

- a) I. Lakatos;
- b) K. Popper;
- c) K. Jaspers;
- d) K. Marx;

II LEVEL

1. Describe the law in science.

2. Principles of verification and falsification as a means of demarcating scientific and non-scientific knowledge.

III LEVEL

1. Describe the stages of the evolution of the scientific picture of the world.
2. Ancient Greeks understood under dialectic the art of conducting an effective dispute. What is the current meaning of this concept?

4 VARIANT

I LEVEL

1. The point of view according to which the emergence of science is conditioned by completely and completely external circumstances f - social, economic, etc., has the name:

- a) externalism;
- b) internationalism;
- c) dialectics;

2. Different sciences about the same object have:

- a) the same subjects of study;
- b) different subjects of research;
- c) subjects that intersect;

3. Object style of thinking, the desire to know the subject in itself, regardless of the conditions of its study by the subject, characteristic of:

- a) classical science;
- b) non-classical science;

c) post-classical science;

4. The expression "Knowledge is power" refers to:

a) Plato;

b) F. Bacon;

c) I. Kant

5. The form of metaphysical thinking, which characterized by firmness, real estate, the desire for authoritarianism, the exaggeration of the value of absolute moment in truth, monopolizing it, is:

a) nihilism;

b) dogmatism;

c) dialectics;

6. The philosopher who relentlessly relates to religion, but considered philosophy to be lower than science:

a) B. Russell;

b) I. Kant;

c) G. Hegel;

d) K. Marx;

7. The logical chain "Fate-Gods-Cosmos-polis-man" in the hierarchy of macrocosm and microcosm characterizes the tradition of worldview:

a) Greco-Ancient;

b) Judah-Christian;

c) natural science;

8. The ideas of cyclicity of time characterized the philosophy of the day:

- a) antiquity;
- b) the New Age;
- c) the Middle Ages;
- d) Revival;

9. The highest form of knowledge organization:

- a) judgment;
- b) the idea;
- c) the hypothesis;
- g) category;
- e) the theory;

10. Summary of scientific knowledge only to the empirical level, humiliation or negation of theoretical knowledge:

- a) Reductionism;
- b) empiricism;
- c) conformism;
- d) rationalism;

II LEVEL

1. Give the definition of the theory.
2. Social essence and functions of science.

III LEVEL

1. Describe the main criteria of scientific knowledge.
2. What does "theoretical anarchism" mean in humanitarian sciences, is its existence justified?

5 VARIANT

I LEVEL

1. The point of view according to which the main driving force of the development of science are factors associated with the intrinsic nature of scientific knowledge: the logic of solving its problems, the ratio of traditions and innovations, etc., is called:

- a) externalism,
- b) internalism,
- c) dialectics;

2. Factual problems and scientific predictions are:

- a) empirical experience;
- b) the principles of the theory;
- c) hypotheses.;

3. Science, which refuses objectivity and the idea of reality as something independent of the means of its knowledge, the subjective factor, is:

- a) classical science,
- b) non-classical science,
- c) post-classical science;

4. The philosophical and philosophical position according to which science is considered to be the highest above everything and must be immersed as a benchmark and absolute social value in all forms of human activity is characteristic of:

- a) scientism,
- b) anti- scientism,
- c) conceptualism;

5. Separation of sciences, the transformation of certain "germs" of scientific knowledge into independent sciences and the branching of the latter into scientific disciplines, has the name:

- a) the integration of sciences,
- b) the theory of sciences,
- c) the differentiation of sciences;

6. Scientific knowledge characterizes:

- a) Subjectivity;
- b) a monopoly on the truth;
- c) strict evidence;
- d) eclecticism;
- e) dogmatism.

7. Ideologist of "scientific anarchism" was:

- a) F. Nietzsche;
- b) C. Tulin;
- c) K. Popper;
- d) P. Feyerabend;

8. Reproduction in science of what has already been done by others without reference to them is:

- a) plagiarism;

b) falsification;

c) ignoring;

d) imitation;

9. A world-view position that interprets science as a hostile force, insisting on the limitations and inhumanity of science:

a) voluntarism;

b) scientism;

c) anti- scientism;

d) fatalism;

10. Indicate forms of non-academic knowledge:

a) chemistry;

b) astrology;

c) astronomy;

II LEVEL

1. Concepts of truth in philosophy.

2. Criteria of scientific knowledge.

III LEVEL

1. Determine the correlation of ideological, philosophical, methodological, logical-epistemological and sociological aspects of science.

2. Describe trends in the development of modern science.

6 VARIANT

I LEVEL

1. The process of establishing the truth of scientific assertions through their empirical verification is:

- a) observation;
- b) "verification";
- c) "falsification";

2. A set of certain conceptual, value, methodological and others teachings inherent in science at every concrete - historical stage of its development are:

- a) the structure of scientific knowledge,
- b) ideals and norms of scientific knowledge,
- c) the scientific picture of the world;

3. Science, which takes into account the correlation of the nature of knowledge about the object, which is obtained, not only with the peculiarity of the means and operations of the activity of the knowledgeable subject, but also with the value-oriented structures, are:

- a) classical science;
- b) non-classical science;
- c) post-classical science;

4. The philosophical and world-view position, whose supporters sharply criticize science and technology, which are unable to provide social progress, improve the lives of people, is characteristic of:

- a) scientism;
- b) anti- scientism;

c) conceptualism;

5. The combination, interpenetration, synthesis of sciences and scientific disciplines, combining them and their methods into a single whole, has the name:

a) integration of sciences;

b) Theorization of sciences;

c) the differentiation of sciences;

6. The forms of logicism of philosophy are given by:

a) B. Russell;

b) V. Dilthey;

c) K. Young;

d) D. Moore;

7. The form of knowledge based on prediction is formulated with the help of certain facts, but this knowledge is uncertain and requires attention:

a) hypothesis;

b) the theory;

c) the idea;

d) concept;

d) syntagma;

8. What categories describe the scientific picture of the world:

a) dreams;

b) matter;

c) intuition;

9. The basics of science are not:

a) ideals and norms of scientific knowledge,

b) philosophical foundations;

c) the scientific picture of the world;

d) feelings, perceptions and representations;

10. Humanistic goals of science aimed at preserving the biosphere of the earth outlined in their writings:

a) P. Curie;

b) C. Darwin;

c) V. Vernadsky;

d) C. Linne;

II LEVEL

1. Method, methodology, methodological: essence and relation of concepts.

2. Explain the essence of determinism and indeterminism.

III LEVEL

1. Determine how scientific knowledge differs from different forms of knowledge of non-scientific. Explain the reasons for the popularity of para-science in modern society.

2. Describe the specifics of the natural-science picture of the world.

7 VARIANT

I LEVEL

1. The research method is:

- a) the way of knowledge;
- b) the level of generalization of the theory;
- c) practical implementation of the theory;

2. "Methodological euphoria" is:

- a) the absence of any method of knowledge;
- b) exaggeration of the value of the method, considering it more important than the subject of the study;
- c) the indivisibility of the method and the truth;

3. The collection and development of effective ways of using and applying certain methods in specific learning and learning situations is:

- a) theory;
- b) methodology;
- c) method;

4. The method of decomposition of facts into elementary components is called:

- a) analysis;
- b) synthesis;
- c) induction;

5. The direction in philosophy and science, which recognizes true knowledge based on the achievements of positive sciences, and therefore do not need philosophy:

- a) existentialism;

b) positivism;

c) pragmatism;

6. The section of philosophical knowledge, the philosophical and methodological science of knowledge, in some countries, first and foremost, of scientific knowledge, has the name:

a) epistemology;

b) ontology;

c) gnoseology;

7. Philosophical direction, which sets the main task of the analysis of natural language by strict methods is:

a) linguistic philosophy;

b) constructivism;

c) hermeneutic;

8. Attitude to the quality of knowledge, when they are perceived as reliable, although having such an extent of incompleteness, which actually brings them beyond the veracity, is:

a) a mistake;

b) false;

c) misleading;

9. System of theoretical, methodological and axiological systems, which are taken as a model for solving scientific problems and shared by all members of the scientific community:

a) the program;

b) the project;

c) a paradigm;

10. An object that is part of the external material world, the subject of knowledge, human activity:

a) the subject;

b) an object;

c) the phenomenon;

II LEVEL

1. What issue is at the center of the controversy of externalists - internalists?

2. Determine what gnoseology is and what place it occupies in the system of philosophical knowledge.

III LEVEL

1. Describe the nature of the relationship and the prospects of the interaction of science and education in the modern world.

2. Explain and compare the essence of the classical, non-classical and post-classical type of scientific rationality.

8 VARIANT

I LEVEL

1. The main function of the method is:

a) communication in the community of scientists,

b) internal organization and regulation of the process of knowledge or the practical transformation of a particular object,

c) the formation of a scientist's outlook;

2. Methodology of cognition in relation to the theory of knowledge by volume:

- a) narrower;
- b) wider;
- c) is equal to each other.

3. The methods that underlie the very act of cognition and the justification of any methods are called:

- a) partly-scientific;
- b) general scientific;
- c) universal;

4. The method of combining elemental components into a more complex integral phenomenon is called:

- a) analysis;
- b) synthesis;
- c) induction;

5. Qualitative leap in the structure and dynamics of the development of productive forces, radical reconstruction of the technical foundations of material production on the basis of transforming science into a leading factor in production, which results in the transformation of industrial society in the post-industrial is:

- a) scientific and technological revolution;
- b) scientific revolution;
- c) the cultural revolution;

6. One of the fundamental scientific disciplines that studies cognition, its role in human life, driving forces, contradictions in cognition, criteria and signs of true knowledge is called:

- a) epistemology;
- b) ontology;
- c) gnoseology;

7. Creating concepts, doctrine, theories, is the result of:

- a) the sensory level of knowledge;
- b) rational-logical level of knowledge;
- c) the synthesis level of knowledge;

8. Socio-cultural orientation, based on broad critique of science as a social institution and a form of comprehension of the world, considering science as a threat to the existence of civilization:

- a) scientism;
- b) anti- scientism;
- c) agnosticism;

9. Proof that the incidental fact or confirmation is true:

- a) verification;
- b) falsification;
- c) demarcation;

10. The systematic system of representations of general properties and regularities of the objective world is:

- a) the scientific picture of the world;

- b) the method of scientific knowledge;
- c) the hypothesis;

II LEVEL

1. Philosophical theory of knowledge.
2. Rational and irrational in the structure of philosophical discourse.

III LEVEL

1. Do you share the point of view that without the cultural, spiritual, moral person achievement of scientific and technological progress is worthless, moreover, may even be threatening? Argue the answer.
2. Describe and compare the models of science development in the concepts of K. Popper and T. Kuhn.

9 VARIANT

I LEVEL

1. What a philosopher sought to create a method that could become an "organon", an instrument for securing man a panorama of nature, considering such an induction method:
 - a) R. Bacon;
 - b) F. Bacon;
 - c) R. Descartes;

2. The ability of human consciousness (and thought) in the process of perceiving reality to perceive itself:

- a) sublimation;
- b) reflection;
- c) a statement;

3. In modern science there is a situation:

- a) methodological pluralism;
- b) methodological negativism;
- c) methodological monism;

4. The movement of thought from individual partial facts to the ideas of generalizations has the name:

- a) analysis;
- b) induction;
- c) deduction;

5. Acceptance by a person of something (statements, testimonies, facts, etc.) as true, sometimes without preliminary examination on the basis of only internal, subjective belief that does not require any more evidence:

- a) doubts;
- b) belief;
- c) skepticism;

6. Excessive emphasis on the values and the unchangeability of justifiable knowledge, ideas and principles is:

- a) nihilism;

- b) dialectics;
- c) dogmatism;

7. Experiment, experience, practice is a form:

- a) the sensory level of knowledge;
- b) rational-logical level of knowledge;
- c) the synthesis level of knowledge;

8. Philosophical direction according to which the main source and criterion of reliability of knowledge is the mind:

- a) intuitionism;
- b) irrational analysis;
- c) rationalism;

9. Methodological direction in the history and philosophy of science, recognizing the internal, intellectual (philosophical, actual scientific) factors as the driving force of the development of science is:

- a) externalism;
- b) internationalism;
- c) Gnosticism;

10. A scientifically substantiated assumption, put forward to explain any phenomena, requires verification of experience or confirmation of facts in order to become a reliable scientific theory:

- a) hypothesis;
- b) the problem;
- c) the theory;

II LEVEL

1. What is the emphasis of the representatives of externalism and internalism?
2. What is the meaning of controversy in scientism – anti- scientism?

III LEVEL

1. Post positivism: the main ideas and personalities.
2. Describe the remarkable features of post-classical science.

10 VARIANT

I LEVEL

1. What philosophers have developed a deductive-rationalist method?

- a) F. Bacon,
- b) R. Descartes;
- c) V. Leibniz;

2. Radical change in the process and content of scientific knowledge, associated with the transition to new theoretical and methodological prerequisites, a new system of fundamental concepts and methods, to the new scientific picture of the world is:

- a) cultural revolution;
- b) scientific revolution;
- c) counterrevolution;

3. A careful description of what we have in our minds has the name:

- a) dialectics;
- b) phenomenology;
- c) hermeneutics;

4. The movement of thought from general ideas to facts (individual statements) has the name:

- a) analysis;
- b) induction;
- c) deduction;

5. Recognition of the general objective laws and the causal condition of all phenomena of nature and society:

- a) indeterminism;
- b) determinism;
- c) sophism;

6. The expression of doubt, both in the positive possibilities of cognition, and in its complete inability is:

- a) skepticism;
- b) dialectic;
- c) dogmatism;

7. Knowingly fixed experience of applying theories, doctrine, concepts in the real historical life of certain social groups, societies, etc. is:

- a) observation;
- b) experiment;

c) practice;

8. Correspondence of knowledge and representations of reality is:

a) the correspondence concept of truth;

b) the conventional concept of truth;

c) the pragmatic concept of truth;

9. A mechanical combination of heterogeneous, often opposing principles, views, theories, styles:

a) dialectic;

b) metaphysics;

c) eclecticism;

10. Presentation of scientific knowledge as the highest value is most inherent:

a) to the agrarian society;

b) the industrial society;

c) post-industrial society;

II LEVEL

1. Typology of scientific methods.

2. Social essence and functions of science.

III LEVEL

1. Describe and compare the models of science development in the concepts of K. Popper and I. Lakatos.

2. Name and characterize the laws of the development of science.

11 VARIANT

I LEVEL

1. What philosophers have developed a dialectical materialist method?

- a) I. Kant;
- b) G. Hegel;
- c) K. Marks;

2. An event or phenomenon of reality, recorded by means of scientific credibility and described with the help of scientific concepts or categories, is:

- a) scientific theory,
- b) scientific method,
- c) scientific fact;

3. Philosophical category to refer to a substantial, stable, repetitive, common for the connections between objects and phenomena is:

- a) hypothesis;
- b) problem;
- c) law;

4. The form of synthetic knowledge, within which certain concepts, hypotheses and laws lose their former autonomy and turn into elements of a holistic system of scientific knowledge is:

- a) hypothesis;
- b) the theory;
- c) the axiom;

5. Scientific theory is:

- a) by the method of knowledge;
- b) the form of knowledge;
- c) the result of cognition;

6. The person who emerges as the starting point of life and cognitive activity, gaining knowledge, builds theories and concepts is:

- a) the object of knowledge;
- b) the purpose of knowledge;
- c) the subject of knowledge;

7. The process of combining any elements (parts) in one direction:

- a) differentiation;
- b) integration;
- c) identification;

8. The concept according to which the truth is what most people agree to admit:

- a) the correspondence concept of truth,
- b) the conventional concept of truth,
- c) the pragmatic concept of truth;

9. Method, reception or system of receptions for the achievement of any purpose:

- a) method;
- b) technique;
- c) methodology;

10. Exaggerating the role of practice in cognition can lead to:

- a) rationalism;
- b) pragmatism;
- c) empiricism;

II LEVEL

1. Scientific and non-scientific knowledge. Criteria for scientific knowledge.
2. The main philosophical positions that arise on the basis of the interpretation of the possibilities of human knowledge.

III LEVEL

1. The loneliness of post-classical science: the main problems and contradictions.
2. In what sense are the opposite concepts of rationalism and irrationalism?
Is it possible, in your opinion, an absolute criterion for rationalism?

12 VARIANT

I LEVEL

1. Methodological negativism is:

- a) underestimation of the method in cognition;
- b) use in the knowledge of several different methods;
- c) use in the knowledge of one method;

2. A special part of a certain field of science that cares for the collection, comprehension and justification of the methods used in it are:

- a) scientific theory;

b) scientific methodology;

c) scientific fact;

3. Methodological principle, which consists in the absoluteization of the relativity and conditionality of the content of knowledge, as well as moral norms and principles:

a) dogmatism;

b) relativism;

c) deconstruction;

4. The method of applying symbolic marks to identify homogeneous units of the facts is called:

a) synthesis;

b) idealization;

c) formalization;

5. The position in the approach to knowledge, which denies the fundamental ability to have true knowledge or to be able to reliably assess knowledge of their relation to the truth, is:

a) gnosticism;

b) agnosticism;

c) dogmatism;

6. Guess, direct comprehension of the truth without scientific experience and logical reasoning is:

a) intuition;

b) erudition;

c) verification;

7. The concept of truth as the degree of usefulness, efficiency, practical validity of knowledge, is:

a) the correspondence concept of truth,

b) the conventional concept of truth,

c) the pragmatic concept of truth;

8. Excessive role of experience in cognition leads to:

a) rationalism;

b) pragmatism;

c) empiricism;

9. The philosophical concept according to which scientific theories and concepts are the result of an agreement between the scholars:

b) creationism;

c) conceptualism;

d) Conventionalism;

10. Methodological approach in the field of humanitarian research, the process of comprehension and the procedure for understanding:

a) hermeneutical interpretation;

b) temporal location;

c) phenomenological intent; d) XX - XXI centuries;

II LEVEL

1. Characteristic features of classical rationalism.

2. The main historical stages of the development of science.

III LEVEL

1. How do you understand the need for freedom of criticism and the inadmissibility of dogmatism in science? Argue your position.
2. Explain the reasons and give examples of deepening and spreading the processes of mathematization and computerization in modern science.

EPILOGUE

Courses on philosophy of education and science as an independent philosophical discipline have long been read in leading American and European universities. There is also a wide variety of educational literature on this subject, which is written in various methodological and philosophical positions. Unfortunately, in Ukraine until recently, philosophy of education and science has not been given enough attention. Only a small amount of it fell into the so-called normative course "Philosophy". In addition, acquaintance with its foreign models was limited, as a rule, by neopositivism. Only in some Ukrainian higher educational institutions were offered special courses on "Philosophy of Education and Science". Despite some positive developments, philosophy of education and science in Ukraine still does not occupy the place which it rightfully owns.

It is difficult to overestimate the role played by both education and science in the modern world. At the same time, classical rationalist euphoria goes beyond the success of science. Traditional understanding of science as a source of unquestionably useful human knowledge, as a guarantor of rationality needs reconsideration and refinement. It is no coincidence that the question of the goals of scientific research, the ethical responsibility of scientists, and the ways of humanizing science are at the heart of philosophical polemics.

It is necessary to note a certain evolution of research on philosophy of education and science. The analysis of the specificity of the cognitive relation

of man to the world, and first of all, the science that began in the 30s - 50s of the XX century, set out to distinguish knowledge along with other forms of human reflection of the world, to clarify the conditions of the origin of consciousness and knowledge, forms and laws of thought, research of conceptual tools of scientific knowledge - problems, ideas, hypotheses, theory, fact, etc. In the focus of the works of this period was the question of what is the knowledge of its place in the system of human life, which features of its conceptual apparatus.

Comparative analysis of cognition with other forms of spiritual activity of man, elucidation of its specificity as a special sphere of human life human, led to in-depth study of the nature of knowledge, its foundations, forms and methods. In the focus of research in the 60's and the 70's there were such questions as: the social and practical nature of knowledge, science as a special social institution, the theoretical and logical principles of science, the question of scientific method, etc.

As we see in the research of this period, the question of the specificity of knowledge dominated, namely, what is the knowledge and how it is carried out. At the same time, the gradual ripening of the current dominant trend in the analysis of knowledge in its connection with culture, the world of man. The focus of research is shifting from the question of what knowledge is, to the question, why it is necessary to know what its humanistic meaning is. Within the framework of this tradition, the study of the role and significance of worldview categories in science and science, the explication of socio-

cultural contexts of the formation and realization of the goals, ideals and norms of scientific knowledge, coverage of the cultural and historical nature of scientific knowledge and categorical structures of thinking is actualized. The attention has been paid to the clarification of the relationship between methodological and ideological reflection, the study of the practical and practical principles of philosophical and axiological forms of development of the world, the study of the cultural and historical nature of scientific rationality. The mechanisms of practical determination of cognition are revealed, the specificity of the practical condition of various forms of spiritual development of the world, the socio-cultural content of philosophical categories and scientific concepts are revealed. Moreover, in recent times, there is no accidental extension of the chain of "practice - cognition" to the thematic series "practice - culture - worldview - cognition." Such an extension suggests overcoming the narrow limits of epistemological interpretation of the correlation between practice and knowledge. One of the characteristic features of modern philosophy of education and science is a thorough research not only of natural sciences, but primarily of socio-cultural foundations of scientific knowledge. The rapid development of linguistics, in particular psycho-and sociolinguistics, genetic and cognitive psychology, intercultural and historical-scientific research, became a prerequisite for a comprehensive analysis of the nature of scientific knowledge. Nowadays, in the logical and epistemological and socio-cultural studies, both in the domestic and western philosophies of science, the tendency of transition from

their scientisme to humanization prevails. Moreover, there is every reason to assert that the logical-epistemological and socio-cultural dimensions converge in a single humanistic perspective. The 21st century, in the proper words of K. Levi-Strauss, will be the centennial of the humanities (in the broad sense - aut.), or do not come at all.

Our main goal was to give the reader an idea of the evolution of modern philosophy of education and science, alternative concepts of the development of knowledge, leading trends in the development of modern philosophy, a new humanistic post-classical image of modern education and science. Unlike the current educational literature on philosophy of education and science, we have focused on the unity of methodological, socio-cultural and humanistic dimensions of education and science. A notable feature of our approach is the broad interpretation of the philosophy of science as a philosophical reflection on science from the era of the Modern to the postmodern. Such an approach enabled a holistic synthetic view of education and science as opposed to neo-conservative, post-positivism, structuralism, and other concepts of science.

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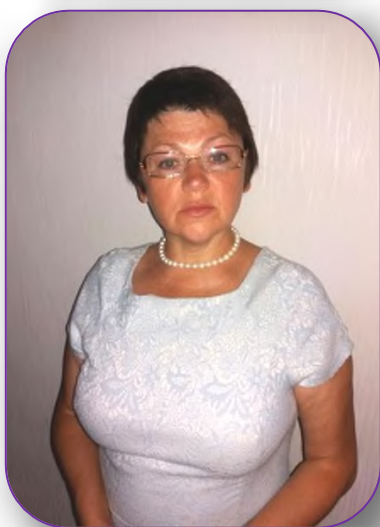
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YEMELIANENKO HANNA
Doctor of Philosophy Sciences,
Professor



ABYZOVA LARYSA
Candidate of Philosophical Sciences,
Associate Professor



OLGA RADZIIIEVSKA
Candidate of Pedagogical Sciences,
Associate Professor