

PHILOSOPHICAL UNDERSTANDING OF EDUCATION AS A SOCIO-CULTURAL PHENOMENON BASED ON SOCIO- ANTHROPOLOGICAL IDEAS OF THINKERS OF THE PAST AND PRESENT

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Abstract:

The article examines the anthropological code of Ukrainian culture and civilisation and its role in forming the individual's spiritual values and civic education. The study analyses Ukraine's rich cultural heritage, including literary works, philosophical concepts, and historical facts.

By studying the anthropological code of Ukrainian culture and civilisation, modern scholars provide an in-depth analysis of the Ukrainian people's cultural and civilisational aspects. Attention is paid to the issues of identity, traditions, and values that form the unique image of the Ukrainian nation.

In the 1990s, spiritual values were considered an essential element of civic education, highlighting their importance in forming a responsible and active personality.

Referring to M. Kotsiubynskyi's literary works, we have concluded that they

provide essential cultural contexts for understanding the era and national identity. The novels *Shadows of Forgotten Ancestors*, *Persona Grata*, *Fata Morgana*, *Intermezzo*, and *The Dream* highlight deep social, economic, and political issues facing Ukrainian society.

Philosophical and historical works explore the relationship between politics, history, and education, emphasising the importance of the synergy of modern knowledge in the formation of educational ideas.

For example, in historical research, scholars provide an in-depth analysis of political and social processes in Ukraine in the late nineteenth and early twentieth centuries, revealing the evolution of political parties and organisations. In anthropocentric studies of the relationship between aesthetic and moral ideals in the worldview of Ukrainian thinkers, the importance of these ideals in shaping the national outlook is emphasised.

The sources we have analysed form a comprehensive picture of the anthropological code of Ukrainian culture and its significance in modern society.

Keywords: philosophical understanding of education, socio-cultural phenomenon, socio-anthropological ideas, scientists, thinkers, past, present.

Formation of the problem.

Today, in connection with fundamental globalisation processes, the danger of a person losing their deep archetypal foundations, the mental guidelines on which national traditions are based, is becoming increasingly tangible. Value priorities complement the content and purpose of education, and it is now essential to analyse education itself from the perspective of socio-cultural dynamics. It is education as a social institution that should respond to all the changes taking place in society, and the philosophy of education, in turn, is the system that reflects on the educational system in its relation to the cultural paradigm. The purpose of reforming and modernising education is to align it with new anthropological orientations and social changes. The UNESCO Commission has identified four basic principles of education: learning to live together, learning to acquire knowledge, learning to work, and learning to live. Living together means understanding ourselves and developing knowledge about others, their history, traditions and ways of thinking.

Introduction.

The educational transformations of the formation of modern human thinking of the XXI century are a process that has begun in Ukraine and needs to be understood and substantiated. The goal of personality formation is humanisation, and its manifestation is the creation of a new programme for the formation and development of a holistic spiritual world of a person in the conditions of the technogenic civilisation of the XXI century. Ukrainian education, with a philosophical approach to their explanation and solution, is dealt with by such authors as V. Andrushchenko, O. Bazaluk, M. Boychenko, S. Klepko, M. Konokh, V. Kremen, M. Mikhalchenko, V. Ognevyuk, E. Pinchuk, M. Romanenko, O. Shevchenko, A. Yaroshenko, and others. However, due to rapid changes in the world around us, social relations, and worldviews, new educational problems arise. This is especially true of Ukrainian education in connection with political realities when the issue of a nationally oriented educational paradigm becomes one of the key ones, an important element in the formation of the national idea and the conditions for the existence of the state's development. According to Vasyl Kremen, Academician of the National Academy of Sciences of Ukraine, President of the Academy of Pedagogical Sciences of Ukraine, "The challenges of our time once again raise the issue of developing the Ukrainian national idea as a determining factor in the integration of Ukrainian society, its promotion through the educational and information spheres. At all stages of its development, the Ukrainian national idea has been. It remains a set of theoretical concepts, political and cultural attitudes and patriotic slogans understandable to the general public, aimed at solving fundamental problems of self-affirmation, the progressive development and prosperity of the Ukrainian nation as an independent and distinctive subject of the European and global historical, socio-political and cultural process, the establishment and fullest and most harmonious satisfaction of the socio-economic, political, spiritual and cultural interests of the people of Ukraine. At the present stage of the socio-political development of Ukraine, the national idea takes the form of a social project of a national scale, an integral part of which is a certain idea of the objective situation of the nation, its values and problems, as well as national interests and goals and ways to achieve them" [8, p. 41].

The globalisation processes of socio-economic, spiritual and cultural transformations at the turn of the new millennium have contributed significantly to the increasing role of education and culture in modern society and the revival of spirituality. Humanity is beginning to realise the significance of the spiritual and moral values of the educational system of the twenty-first century, which is essentially the era of spirituality, the era of Man. Modern Ukrainian society is in

great need of a highly educated generation oriented towards the highest spiritual values and the priority of the cultural heritage of mankind to enter the world of economics, politics, science, art, and public administration. It should be noted that the problems of reforming and improving education are widely reflected in the modern scientific literature: V. Andrushchenko, V. Biebler, A. Boyko, V. Davidov, M. Yevtukh, I. Zyazyun, E. Ilyenkov, V. Kremen, M. Mikhachenko, S. Sysoieva, V. Sagatovskyi and others. The theoretical and methodological foundations of value issues in education are revealed in the works of I. Bekh, P. Ihnatenko, O. Vyshnevskyi, O. Sukhomlynska, V. Ogneviuk, and others.

Education and upbringing create and shape individuals and socially active personalities. Education is a necessary basis and evidence of the level of development of the economy, politics, spirituality, culture, and morality, and it is the most general, integrated indicator of the development of any society.

Formulation of the purpose and objectives of the article.

Humanisation is associated with universal culture and human values, with the humanitarian space of society and education. Today, education is facing a challenging task: to create technologies that, on the one hand, meet international standards and, on the other hand, rely on the traditional foundations of education and culture. Culture is vital as an intermediary in resolving the sharp contradictions between the material and the spiritual. The education system teaches people to combine their knowledge with general cultural values.

The main idea is the relationship between education and culture, namely, the philosophical understanding of education as a socio-cultural phenomenon and the formation and development of a person as a personality, which are impossible without education's constant reference to culture as a previous experience. It is well known that culture is a set of knowledge, rules, norms, models, values, ideals, etc. The main functions of education are twofold: the first is aimed at transferring knowledge and skills, and the second is educational, aimed at forming a system of spiritual values. Therefore, in their continuous interaction, the need for a philosophy of education is conditioned by the status of education - to teach and educate. "The purpose of any educational system is to form a practical worldview of a person that would better combine professional activity with the general civilisational values underlying this system" [9, p. 469-470]. Forming a system of spiritual values that would best combine the interests of the individual with national interests is relevant. The primary purpose of this article is to analyse the prospects for developing the philosophy of education in Ukraine in the context

of socio-cultural changes.

THIS ARTICLE AIMS to define and highlight the socio-anthropological ideas of education and upbringing in the philosophical understanding of thinkers of the past and present.

Presentation of the main results of the study.

Humanity faces challenges associated with a new type of civilisation, rapid progress, and globalisation trends. Therefore, there must be an anthropological shift in the new paradigm of education, which is determined by the very spirit of our time. Education is a process of preparing a person for an entire life in a post-industrial information society. The development of new technologies for accumulating, transmitting and processing information transforms the sphere of material production and the spiritual and intellectual spheres of life. Vocational education is subject to the content and subject principle and emphasises scientific differentiation in science. The Renaissance saw the emergence of the humanist movement. The humanist dream of man is associated with education. The Renaissance concluded that every human being is of utmost importance. For example, Petrarch, Boccaccio, and Salutati created a programme to build a new culture that turned to the individual. Renaissance humanists put humanitarian knowledge at the centre of their system, united by the name “*Studia Gumanitatis*”, and included grammar, rhetoric, philology, ethics, history and other humanitarian disciplines. They were supposed to form a new person with the most essential quality - *Gumanitas* (the ability to do good, control oneself, etc.). Such humanitarian knowledge influences the formation of spirituality, worldview and value orientations. In addition, humanitarian technologies are developed on this basis. For example, the basic ideas of humanitarian education include the philosophy of man as the primary value of life, moral responsibility, general cultural competence, dialogue of cultures as a means of education, democracy and tolerance. Humanisation can only be realised through humanisation, i.e. the penetration of culture not only into society but also into technical and natural sciences and the professional activities of all specialists without exception.

National education should be based on humanism, democracy, cultural responsibility, tolerance, and intergenerational continuity. Describing civic values, Professor M. Boryshevsky refers to the following: patriotism (love for one's native land, one's people, the state); interest in the history of one's native land; respect for outstanding people, heroes who served the nation faithfully; active participation in preserving and enhancing the traditions of the country; national

consciousness and self-awareness (the desire to identify with one's ethnic group, nation, tolerant attitude to other ethnic groups); legal values (legal education, law-abidingness, legal culture, protection of the Constitution, state symbols); proper attitude to national culture, in particular the language [2, p. 23-24].

The Ukrainian concept of the "Philosophy of the Heart" is the essential basis of the national consciousness, representing Ukrainian philosophical humanism. In Ukrainian culture, the defining archetype is "Light". Thus, the images of fire and light are identified as corresponding to life itself, meaning and wisdom. In the works of such Ukrainian writers as H. Skovoroda, T. Shevchenko, L. Ukrainka, M. Kotsiubynskyi, and V. Vynnychenko, the archetypes of fire and sun mean rebirth, heart, strength of the human spirit, suffering and struggle, love, enlightenment, life. It should be noted that the archetype of "Light" is closely interconnected with the archetype of "Temple" – these are shrines that people confess. The "Temple" contains Ukrainian spirituality, the sacred dimension of existence, and morality. Ukrainian spirituality is linked to the Orthodox tradition, which is based on the ethics of Orthodoxy. Wisdom, like Sophia, is the foundation of both the Temple and the Light - the integrity of the world, the divine order.

Analysing the views of our predecessors, educators, writers, and scientists, we see how deeply educated the intelligentsia of that time were, who fought for the national idea despite all objective factors and obstacles. The social movement formed in the summer of 1891 at Taras Shevchenko's grave in Kaniv was called the Brotherhood of Tarasivites by nationally conscious students. It was a secret society whose ideologues were Ivan Lypa, Borys Hrinchenko, and Mykhailo Kotsiubynskyi. Their main demands were broad autonomy for Ukraine, protection of its people's social and cultural rights, and criticism of the older generation of Ukrainophiles for their apolitical and cultural limitations. It is known that in 1900, the first political party in the Naddniprovia Region, the Revolutionary Ukrainian Party (RUP), was founded in Kharkiv. Subsequently, several parties emerged, some formed from groups that left the RUP. These included the Ukrainian People's Party (1902), led by Mykhnovsky, and the Ukrainian Social Democratic Union (1905), led by Melenevsky. Also, in 1905, the bulk of the RUP, led by M. Porsh, V. Vynnychenko, and S. Petliura, transformed into the Ukrainian Social Democratic Workers' Party. It should be noted that it was influential mainly in intellectual circles and among workers of various small enterprises on the Right Bank. In 1904, democratically liberal parties emerged, including the Ukrainian Democratic Party led by Yevhen Chykalenko. Of great importance was the fact that in the autumn of that year, some members of the UDP who left it laid the foundation for a new one - the Ukrainian Radical Party (URP), whose leaders were B. Hrynchenko and S. Yefremov. A year later, in the

autumn of 1905, both parties merged into the Ukrainian Radical Democratic Party (URDP), and in 1907, groups of Ukrainian social revolutionaries (SRs) appeared [1, p. 89].

According to scholars, “The struggle against tsarist autocracy, which intensified in the early twentieth century, caused certain positive changes in Ukrainian national life. For example, the Ems Decree of 1876 was cancelled, and new departments of Ukrainian studies were opened in Odesa and Kharkiv universities. A network of branches of the Prosvita Society was established in Ukrainian cities and towns. In 1905, the first Ukrainian-language newspaper in Russia, *Khliborob*, was published, and in 1906 the daily *Rada* was launched. In 1907, the Ukrainian Scientific Society was founded in Kyiv. In 1908, some active members of Ukrainian political parties united in the Society of Ukrainian Progressives (*Tovarystvo Ukrainskykh Postupovtsiv*) (TUP), which had a wide network of local communities engaged mainly in cultural and educational activities. The political platform of the TUP was the demand for Ukrainian autonomy and constitutional parliamentarian in the Russian Empire. It should be noted that, unlike Ukrainian parties in Galicia, most Ukrainian parties in sub-Russian Ukraine, except the UNP led by Mykhailo Mikhnovsky, stood not on the independent but on the autonomist position with the condition of transforming the Russian Empire into a federation of free peoples” [1, p. 90; 12].

The struggle of the *Narodnyky* against the Moscow autocracy was heroic and selfless. The advanced youth made a specific contribution to the development of education. They participated in secret organisations, including the Ukrainian poet and revolutionary Pavlo Hrabovskyi and the writer Mykhailo Kotsiubynskyi [1, p.89]. For example, modernism in Ukrainian literature is characterised by a tragic gap between spirituality and existence (Lesia Ukrainka’s *The Stone Master*, Lesia Ukrainka’s *Forest Song*), emphasis on the biological essence of man, deep instincts (H. Khotkevych, V. Vynnychenko); psychological self-absorption and weakening of the hero’s ties with the environment (M. Kotsiubynskyi, O. Kobylanska); disclosure of the spontaneity of mass, collective life (M. Kotsiubynskyi, M. Yatskiv). Researchers of the literary process identify the following features of modern poetics: condensing the presentation through an expressive image, an eloquent detail that reveals the internal state of the character (V. Stefanyk, K. Srokovsky, and others); uninhibited associative perception of subject matter (M. Kotsiubynsky, H. Khotkevych).

Anthropocentric ideas and a humanistic approach can be traced in many works of writers of this period, particularly M. Kotsiubynskyi. The expression of a stable archetypal basis is evident in the plot of “*Fata Morgana*” and “*Shadows of Forgotten Ancestors*”. The image of the executioner in *Persona Grata* is

a particularly exemplary one, emphasising faith in a person, no matter how neglected their inner world may be: "Yet you are better than those who are ordered to kill, for it is not the axe that cuts, but the one who holds it... Something stirred in Lazarus's heart. Joy or pity? For her? For himself? Tied up, Lazarus lay among the ruins... and inside him trembled with evil joy that there would be no execution today and that those unknown people who had the power to kill depended on him, the executioner" [4]. The author reveals the beauty of man through the prism of his moral values, which he carefully analyses in each work. The same belief in the power of the spirit is present in *Fata Morgana*: "The people will make their destiny if only they are not interfered with" [5], where "the people" can be understood both as a community and as each of its representatives individually. A particular place is occupied by the short story "Intermezzo", which not only conveys aesthetic values in aesthetic images, but is also full of reflections on anthropocentric problems that unfold against the backdrop of nature: "And I am still walking, alone on the earth, like the sun in the sky, and I feel so good that the shadow of someone else will not fall between us... Blessed was the peace of my soul. From under the old page of life, a new and clean one was peeping out..." [6]. "Shadows of Forgotten Ancestors" represents an ethical search for a model of moral perfection, reflections on good and evil, hatred and love, beauty and ugliness in human relationships. Beauty is also discussed in the short story "Dream". It reveals its highest purpose - to save a person from everyday life: "Sticky and dark mud kept settling on the heart, but something stubbornly, as it often happened, was extracted and sprouted from under it. A young something, fresh and not yet trampled on, a thirst for something new, some beauty" [7]. Thus, humanism, anthropocentrism, and the aesthetic ideal, which, according to the traditions of this period, M. Kotsiubynskyi saw as national, are intertwined in a single goal. Thus, as A. Yaremak emphasises, Ukrainian thinkers considered a person's active, creative activity the key to realising the aesthetic ideal [13].

It should be emphasised that the highest achievements of the artists of that time eventually resulted in a new literary movement in the national culture. Let us agree with S. Pavlychko's opinion that Ukrainian "modernists were often afraid of their modernity, while the folk tradition constantly modernised within its main principles. As a traditional, indigenous, central culture symbolising Ukrainianness, folk culture influenced the language of modernist theorising. And this can be easily proved at the level of textuality: some texts by modernists are almost a collage of folk language and folk ideas" [10]. Let's recall M. Kotsiubynskyi's symbolically rich story, *Shadows of Forgotten Ancestors*. This title is not accidental. Among the Hutsuls, cut off by mountains from the wider world, those ancient customs and beliefs, the ancient worldview and worldview when nature and human life merged into one inseparable whole, have been

preserved. The primitive religion considered man a god, a powerful ruler of his destiny and earthly environment. M. Kotsiubynskyi vividly depicted this pagan worldview of human omnipotence and divinity in the image of the molar-wizard Yura: "He was powerful, powerful, knew everything. At his word, cattle died at once, a person dried up and turned black like smoke; he could send death and life, disperse a cloud and wipe out hail, burn enemies with the fire of his black eye and ignite love in a woman's heart. He was an earthly god, this Yura..." [3, c. 9].

Through all of M. Kotsiubynskyi's works, the relationship between spirituality and existence reveals a picture of the national survival of the people. At the same time, from the writer's point of view, Ukrainian culture and folk positivism and normativity are shown, and the emphasis is shifted from the objective realities of the environment to the inner ideal and spiritual world of human existence. What does the cultural and civilisational content of the anthropocentric idea imply: binarism as an irresistible human desire for the best, just, beautiful, and authentic was so deeply embedded in the "body" of anthropocentrism that it became invisible. The writer focused on faith in man, no matter how neglected his inner world may be; he reveals the beauty of man through the prism of his moral values because in the culture of the second third of the twentieth century under the Nazi and Bolshevik regimes, the very idea of humanity was denied, crimes against humanity were committed, which were centred around a totalitarian reinterpretation of culture when the authorities modelled the so-called "new man" and "new cultural reality" according to their ideological canons.

Conclusions.

Thus, modern education is designed to be creative and innovative. In a world where changeability has become a feature not only of scientific and technological progress but also of the way of life of the masses, schools and universities are obliged to pass on previously accumulated knowledge to new generations and prepare them to solve problems that individuals and society have never faced before. Education for the 21st century should be based on science-based knowledge. In addition, today, education is an indisputable attribute of a person of the new millennium, a person who can perceive the challenges of the 21st century, act professionally and consciously, a person who is ready to preserve the value achievements of previous generations, to multiply and pass them on to their heirs.

Today, a particularly urgent need exists to create a nationally oriented education system, which can be solved by involving the national socio-cultural foundations

of education's functioning and development. Ukrainian society must have a system of value orientations and explicit ideological coordinates, the spiritual and moral core of which is the Ukrainian national idea.

The socio-anthropological ideas of education and upbringing in the scientific understanding of artists manifest the cultural and historical development of the originality of the Ukrainian nation, the education of national culture, and national self-awareness, that is, the definition of its place and role in the modern world.

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