

ФІЛОСОФСЬКО-ОСВІТНІ ЗАСАДИ ГАРМОНІЗАЦІЇ КУЛЬТУРНОГО ПРОСТОРУ

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CORDOS-MEDIATION AS THE BASIS OF EDUCATIONAL INTERRACTION

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The topicality of the holistic cognition and personality development in scientific disciplines and educational practice of the 20th century motivate scientific reflection of the holistic personality model. Special attention is focused on the diversity of forms and ways of person's development and unity with the world as stated in philosophical anthropology. The purpose of the article is the philosophical substantiation of the cultural and historical basis of cordos mediation as the fundamental principle of cognition and development of the integral personality in modern education space that is focused on the implementation of the "heart philosophy" concept in the national education system.

In the modern world, the significance of "soft skills" development – soft personality skills associated with the emotional intelligence – is constantly increasing. Indicators of personal flexibility and adaptability, communication skills, ability to adequately solve problem situations, to build interpersonal relationships, to create synchronous and complementary interaction in the team are based on the integral personality development with interconnection of emotional and rational structures.

The analysis of the conceptual understanding of the heart in the cultural, historical, religious and philosophical traditions allows to consider it as the regulator the person's ability to have time freedom and to function freely and responsibly. On this basis, special significance of cordos-mediation principle for the personality development in the education system is argued. Cordos-mediation is based on emotionality, sincerity, sensitivity, and mercy, which makes establishing person's meaningful and productive interaction with the world possible. The metaphor "think with the heart" conveys the sense of life integrity restoration, the reconciliation of personal potentials with the simultaneous transgressive transition of the rational to the sensory, and the sensory potential to the rational.

Key words: "heart philosophy", cordos-mediation, personality development, personal integrity, emotional intelligence, "soft skills".

Скотна Надія, Коновальчук Валентина. Кордомедійність як основа освітньої взаємодії.

Актуальність проблеми цілісного пізнання та розвитку особистості у наукових дисциплінах та освітній практиці ХХ століття спонукають до наукової рефлексії холістичної моделі людини в усьому різноманітті форм і способів її становлення в єдності зі світом у руслі філософської антропології. Метою статті є філософське обґрунтування культурно-історичного підґрунтя кордомедійності як засадничого принципу пізнання та розвитку цілісної особистості у просторі сучасної освіти, орієнтоване на імплементацію у національну систему освіти концепції «філософії серця».

У сучасному світі зростає значущість розвитку «soft skills – м'яких навичок особистості, які пов'язані з її емоційним інтелектом. Показники особистісної гнучкості й адаптивності, навичок комунікації, уміння гідно вирішувати проблемні ситуації, будувати міжособистісні взаємини, створювати синхронно-комплементарну взаємодію в команді ґрунтовані на цілісному розвитку особистості на основі взаємозв'язку емоційно-раціональних структур.

Аналіз концептуального осмислення серця в культурно-історичних та релігійно-філософських традиціях дозволяє вважати його регулятором вміння людини розпоряджатися власною свободою і вільно та відповідально здійснювати життєдіяльність. На цій підставі аргументовано особливе значення принципу кордомедійності для розвитку особистості у системі освіти. Кордомедійність як «серцепровідність» ґрунтована на емоційності, щирості, чуйності, милосерді, що уможлиблює встановлення змістовної та безпомилкової продуктивної взаємодії людини зі світом. Метафора «думати серцем» містить зміст відновлення цілісності буття, узгодження особистісних потенцій з одночасним трансресивним переходом раціонального в почуттєве, а почуттєвого потенціалу в раціональне.

Ключові слова: «філософія серця», кордомедійність, розвиток особистості, цілісність особистості, емоційний інтелект, «м'які навички»

Скотная Надежда, Коновальчук Валентина. Кордомедийность как основание образовательного взаимодействия.

Актуальность проблемы целостного познания и развития личности в научных дисциплинах и образовательной практике ХХ века побуждают к научной рефлексии холистической модели человека во всем многообразии форм и способов его становления, в единстве с миром в русле философской антропологии. Целью

статья является философское обоснование культурно-исторического основания кордомедийности как основополагающего принципа познания и развития целостной личности в пространстве современного образования, ориентированное на имплементацию в национальную систему образования концепции «философии сердца».

В современном мире возрастает значимость развития «soft skills - мягких навыков личности, которые связаны с ее эмоциональным интеллектом. Показатели личностной гибкости и адаптивности, навыков коммуникации, умение достойно решать проблемные ситуации, строить межличностные отношения, создавать синхронно-комплементарное взаимодействие в команде основаны на целостном развитии личности во взаимосвязи эмоционально-рациональных структур.

Анализ концептуального осмысления сердца в культурно-исторических и религиозно-философских традициях позволяет считать его регулятором умения человека распоряжаться своей свободой и свободно и ответственно осуществлять жизнедеятельность. На этом основании аргументировано особое значение принципа кордомедийности для развития личности в системе образования. Кордомедийность как «сердцепроводимость» основана на эмоциональности, искренности, отзывчивости, милосердии, что делает установление содержательного и безошибочного продуктивного взаимодействия человека с миром. Метафора «думать сердцем» имеет смысл восстановления целостности бытия, согласование личностных потенциалов с одновременным трансгрессивным переходом рационального в чувственное, а чувственного потенциала в рациональное.

Ключевые слова: «философия сердца», кордомедийность, развитие личности, целостность личности, эмоциональный интеллект, «мягкие навыки»

Antagonism exacerbation of the split senses of the originally united world is observed in modern processes and events. Wars, armed conflicts, terrorist acts, crisis social and economic phenomena are interconnected with internal instability and personality disintegration.

The lack of a holistic view of the human became a problem of scientific disciplines in the 20th century. Personality theories are often limited to the unilateral description of the person as a functional system or an organic system of material processes. According to O. Asmolov "escape to the function" [1, p. 30] is typical for modern scientific psychology, since researchers "disassemble" the person to a multitude of functions, processes, dispositions, states, relationships, reactions. This leads to the loss and distortion of the subject and, consequently, to the absence of scientific theory principles and the practice of the constructive personality development.

In the context of philosophical anthropology, a holistic view on the person, including the diversity of person's forms and ways of development and integrity with the world, is based on the original interpretation of the person in the unity of the body, soul and spirit modes. In the Eastern philosophical tradition, the holistic model of the person is connected with the universe. Traditional cosmological-naturalistic interpretation of the person in ancient philosophy, according to G. Seifi, "recognized neither duality of the man nor division between sensual and spiritual aspirations. Everything natural is normal and sacred ..." [2, p. 70–71].

A deep understanding of the holistic structure of the person through the integration of knowledge about the body, soul and spirit is presented in the "philosophy of the heart". It is based on the works by H. Skovoroda, P. Yurkevich that started the tradition of heart studies in Ukrainian culture and philosophy.

The scientific works by I. Bychko, S. Vilchynska, M. Zaporozhets, L. Kostriukova,

V. Skotnyi, O. Shynkarenko, S. Yarmus prove that Ukrainian mentality, philosophy and culture is heart-directed [3, 5]. According to V. Skotnyi, "Ukrainian philosophy has always been characterized by the intention to relate the abstraction, category and system of reasoning and justification to the person who is able to think, experience and act – as a whole unit with all its hypostases and manifestations. The rational and irrational tendencies of the cognitive attitude to human existence in the world have found expression in cordocentrism – the "philosophy of the heart" and in the cardiognosia – "cognizing through the heart" that synthesized rationalism, romanticism and sensualism, and became an essential factor in the further development of Ukrainian philosophy" [5, p. 7].

The wholeness of the heart philosophy in the national culture has been recognized and substantiated however the philosophical heritage hasn't been put into the education practice. The prevailing unilateralism of education that was pointed out by P. Yurkevych is based on the positioning of reasonableness as the only source of morality. In this regard, V. Skotni stresses: "Today, Yurkevych's radical assumption that for our higher morality we should know only things which are worthy of our moral and godlike nature, is undoubtful. And this meaning of the heart verity is love and a sense of humanity" [5, c. 34]. It is important to realize that the loss of the heart culture associated with the loss of vitality, as stated by B. Vysheslavtsev, is becoming a feature of modern civilization that constitutes a menace to its existence.

To satisfy the need for the moral integrity the person has to be aware of the own heart semantics as a source of moral state. The problem of potential sense of the heart is focused on education: "The light of knowledge must become the warmth and life of the spirit, it must penetrate into the heart, where it could enter into a holistic mood of the soul. The truth becomes an internal achievement in case it "appeals to

the heart", P. Yurkevich writes [6, p. 85]. Conscious experience of the person makes it possible to solve of the main problem of culture – to find an individual subjectivity in the transient social and natural world through the free heart spirit.

The purpose of the article is the philosophical substantiation of the cultural and historical grounds of cordos-mediation as the basic principle of personality cognition and development in the modern educational space, focused on the implementation of the "philosophy of the heart" concept in the national system of education.

Over the past decades, the studies of emotional intelligence have appeared in the scientific literature. The term "emotional intelligence", suggested by American researchers J. Mayer and P. Salovey [7, 8] to determine mental abilities and the ability to understand own and other people's emotions gained the status of the most widespread concept of the scientific thesaurus. Researchers note that there is hardly any other psychic phenomena investigated at the end of the 20th century that attracts so much attention of scientists and practitioners due to its main feature to ensure personal ability to successfully act in unpredicted situations. In addition, there is a distinction between cognitive intelligence that is mainly determined by genetics and emotional intelligence that develops throughout life on the basis of cyclic causality.

In the context of studying the problem of emotional intelligence, the development of personal "soft skills" is a relevant aspect. The concept of "soft skills" defines the skills (competencies) that integrate personal features providing effective interaction of people. Such skills are latent: they are difficult to diagnose or record, to be rationally acquired or checked. "Soft skills" include individual, perceptual, communicative and interactive skills that determine specific character of personal interaction. "Soft skills" enable professional success, social activity of the individual, his own creative implementation, constructive cognition, obtaining the necessary information at the right moment, a spontaneous and adequate response to an unpredictable social challenge.

Mastering "soft skills" does not provide rational algorithms for their acquiring and developing; their assessment has a subjective character: honesty, initiative, hard work, ability to cognition, creativity. Modern world's demand of personal flexibility and adaptability, communication skills, the ability to adequately solve problem situations, skills of interpersonal relationships, the ability of synchronous and complementary interaction in the team is oriented to the holistic development of the person in the unity of emotional and rational structures.

Rational knowledge of the world has provided a major breakthrough in the sphere of IT,

communication and global networks, and along with this, the ecological crisis as a real menace to the mankind survival has reached the global scale. Information technology, being an outstanding achievement, has generalized to all spheres of human life and become a tool for manipulating human consciousness. The processes of globalization and unification in the world are accompanied by "civilization gaps" [9]. Along with integration tendencies, according to I. Kohanets, "universal disintegration" in the form of social and political chaos, increasing the level of cruelty, aggression, destruction, armed conflicts, terrorist acts have become common nowadays. The admonition by K. Marx, expressed on the anniversary of the Chartist "Narodna Gazeta" April 14, 1856 appears to be relevant: "Nowadays, everything seems to be burdened with its opposite ... The victories of technology are as if bought at the cost of moral degradation. It seems that as humankind subdues nature, the person becomes a slave of other people and a slave of his own meanness" [10, p. 4]. The threat of moral degradation, the loss of "reverence for life" sense and dignity promote discovering and restoring the natural resource of humanity – the potential of the heart.

Modern life shows that if any scientific and technological achievements of mankind have a positive spiritual core in their basis, they are to the benefit of the society and nature, otherwise the destructive potential of mankind increases. In this respect the problem of the human heart becomes the central core of any positive social activity, both literally and figuratively. A holistic concept of the heart allows to deeper understand the structure integrity of the person.

The etymological study of the concept "heart" specifies that since ancient times the ancient Greek "Cor" and the ancient Roman word "Corona" meant not only the anatomical organ, but also the soul, mood, opinion, view, prudence. P. Florensky, having researched semantics of the "heart" concept, concludes: "In Indo-European languages, the roots of the words denoting this notion express the idea of centrality, core.

Russian *сердце*, Ukrainian *серце*, Czech *srdce*, Polish *serce* originated from the noun *сердо*. Its root makes words *средо* Old Slavic, *середь*, *серед* (midst) (Old Russian), *среда*, *середи*, *середи*, *середи*, *средство*, *посредник*, *сердцевина* (Russian). All these words express the idea of being situated *inside*, *between* in contrast to *outside*, *beyond the boundaries*. Thus, *the heart* denotes something central, internal, the core of a living being, both by its location and functions" [11, p. 251].

Widely used anatomical term "coronary" refers to vessels that nourish the heart muscle. In such a way the body is provided with the vital force and energy

that comes from the environment. In the modern version, vital forces appear as a fundamental meaningful deterministic sociological category. It denotes the unity and interaction of potential opportunities and real activity of the social system, which includes mechanisms for the formation, accumulation and preservation of the life potential of the system, as well as ways of its actualization, and transformation into different types of individual and community activities.

The concept of personal vital forces has two sides – the external and internal. The external side reflects the manifestation of human vitality in various forms of social activity. The internal side, more important for us, shows the total personal energy potential, which is naturally accumulated within the body and then used in various types of external activity.

The internal source of personal vital forces is the total energy of the organism, joined energy of the two types of the organism's material exchange with the environment (natural and energetic); or social energy and spiritual energy in certain forms of combination and interaction. Violation of the balance negatively affects both the spiritual and physical state of the person. The function of the spiritual heart, according to B. Vysheslavtsev [12], is that it eliminates excessive egoism and pride as a manifestation of the person's internal disbalance and directs the person to a harmonious internality and the corresponding relationship with the world. The exorbitant ego of the contemporary person led to the technological threat to the world. Now the task of mankind is to neutralize it, substituting the tendency to the nature exploitation by internal world creation. In this respect the human heart cannot be ignored. Only in the condition of harmonious interconnection of the mind and the human heart produces a productive interaction with the world. As long as the mind and heart are in harmony, the person is able to work out productive interaction with the world.

The experience of the oldest civilizations testifies the important role of the heart in human life. Thus, in the culture of Ancient Egypt, special attention was focused on the heart. According to the beliefs, the ancient Egyptian god of water, land and the world mind Bird cherished the idea of creating the world in his heart and brought it to life by a movement of the tongue – "his word" [13]. Thus, the heart proves to be a place for development and creation.

The most profound and deepest revelation to the concept of heart is given in the religious beliefs of China, the Christian Orthodox tradition and Islam. In the traditional Chinese philosophy "heart/mind" defines the term "ching", which has a wide interpretation. In Taoism the notion of "ching" was related to "shing" (spirit). The heart is related to as a flower of human nature. Taoists assumed that the human heart is a portal to the Universe. There is also

a seed inside the heart, which might once sprout. The human body is perceived as a single entity in China. The heart is its core, mind and spirit, its cognitive part. Nevertheless, true wisdom requires a pure heart, which is purified by suffering and refusal from desires (getting rid of passion). One must peruse the state of tranquility and impartiality in the very heart through the practice of spiritual perfection, based on "internal work".

Researching the culture of the heart V. Malyavin indicates that "pure tranquility", "abandonment of all desires", "non-action" lie in the core of art. Wise ruler achieves internal harmony and grace in the whole kingdom with the help of these means" [14, p. 516].

Early Taosists mentioned "Celestial Teacher", who everyone can comprehend in their hearts" [14, c. 31]. "Passing from heart to heart" is considered to be the fundamental principle of eternal spiritual truth in the theological seminaries of China. V. Malyavin states that "the sense of improving your heart is in achieving harmony of unity and even interpenetration (ching), nature (shin) and life-fate" [14, p. 88].

The same significance is attached to the heart in the Islamic cultural tradition. It is regarded as spirit and soul [15, p. 226–227]. It is the body of knowledge, spiritual cognition, self-improvement of man, the centre of gaining conscience and divine law. However, the implementation of these functions is based on the pursuit of purity and impartiality of the heart. It is necessary to follow the path of harmonious self-development, light, pure and divine heart.

Christian religious tradition in the studying of the heart is investigated on the basis of the Bible text along with the works of theologians, ascetic Hesychasts who implemented "the heart doing" into practice. The heart is considered as an important part of the body in the Bible not only as a central sensory organ but as a peculiar organon and reasoning agent. Due to religious Christian idea the gap between the mind and the heart is the result of person's integrity violation. Its restoration is performed via condition of "mind into the heart integration" (their coherence) in Hesychasts' practice.

Of note, the definition of the heart as a "sensation organ especially the organ of higher sensations" and higher cognition was made by archbishop Luka [16, p. 49]. Critiquing fundamental theological ideas about human soul, I. Shulgin points out the fact that the heart is considered the center of all the spiritual powers, the main source of spiritual life and all the thoughts and ideas, all desires and passions, the whole character; all the moral life of a person starts within it [17, p. 68-69].

Conceptualization of the heart in religious and philosophical tradition is also widely represented. H. Skovoroda [4] connected the heart with a thought, with the person per se, with the soul. "The thought is

the master of our body, it's the main our point and the central one", "... not our flesh but our thought is the main our person" [4, p. 128]. He wrote that "a prophet gives name the heart to a person... The bottomless abyss of the hidden thoughts and deep heart is the same. And that is why it is often called the heart" [4, p. 129]. The philosopher referred to Yermii's doctrine that the genuine person is the heart of that person.

P. Yurkevych is recognized as the author of the heart conception and the founder of "the heart philosophy". P. Yurkevych treats the heart as a center of personal moral life, the initial point of everything good and evil in the thoughts, words and deeds of a person; it's a tablet with natural Law of God written on it. The heart is the basis of spiritual life; human conscience has its source there. P. Yurkevych provides several definitions for the heart and demonstrates that it is the guardian and bearer of all the person's powers, the centre of spiritual and internal life; site for all cognitive activities of the soul; center of different hearty feelings, worries and passions [6, p. 70-71].

While analyzing philosophical ideas of P. Yurkevych, B. Markov points out that the philosopher places will-power and desire into the heart: free action, love are cordial acts [18]. The heart becomes the center of all the cognition processes and their understanding: the person thinks, understands, sees, prophesies, judges, says, believes, hears, etc... with the help of the heart. The heart is the center of different feelings, worries and passion: it takes joy, grieves, pains, may be confused or embarrassed. The heart as the center of moral life engrains love for God and people, being at the same time the source of hatred, arrogance, anger, spite, slyness and other possible faults. The heart enables mysterious functioning of conscience, guilt, self-blaming. Function of the heart is seen in integration of sensuous and rational, natural and cultural, male and female. The heart is connected with physical well-being and the heart pain threatens health and body condition. The following approach presupposes admission of the fact that "harmony of corporeal and spiritual core is the highest ideal of life" [6, p. 189-190]. The heart has a power to unite all powers of human organism, all important parts have their representatives in the heart, which takes care of their safety and life from this center.

Using of physiological hypothesis about the connection of different nervous systems in the heart, P. Yurkevych admits that the heart is a specific body of spiritual processes. Also, the physical heart of a person (to be exact – the heart ganglia) is the place where human soul has mysterious connection with the body. The notion of "mental the heart" originated from that idea [6, p. 2]. The idea of P. Yurkevych is that the heart is the unity of spiritual acts which integrates

cognition and love, faith and proofs, passion and rationality, moral obligation and "loving good things". The heart is the core of life, outlook and activity. The philosopher strongly supports the idea of the heart being the center of uniqueness and individuality of any personality [6, c. 90].

B. Vysheslavitsev has a similar idea about the heart being the center of "life in general –physical, mental and spiritual" [12, c. 65]. The philosopher believes that the heart is the center in all the meanings and denotes some hidden center, hidden depth: "The heart is the center not only of the conscious mind but unconscious mind as well, not only the soul but also the spirit, not only spirit but the body as well, not only everything understood but everything beyond understanding, in general, it is the absolute center" [12, p. 72]. The philosopher thinks that: "The heart is the center of love and love is the representation of the deepest essence of the personality" [12, p. 71]. Understanding of the heart "as if it were earth axis, presented in the same way at all depths like at the hidden center and circumference. The center is responsible for every event in the circumference because everything turns around it [12, p. 77].

The decisive argument for importance of the heart may be the generalization that the heart is the center of love: we love not by our mind or our cognition, our heart does it [12, p. 77]. B. Vysheslavitsev stresses upon "the heart culture" as the decisive condition for not losing and dispersing of life energy and it is crucial for education oriented on progressive permanent development of the personality. Warning about existence which "turns into gradual dying, drying out, some kind of the heart sclerosis..." [12, c. 74] highlights the necessity for transformation of basic principles of our national education system.

I. Ilyin interpreted the heart as the greatest free power of human spirit which does not stand orders and prohibitions and such understanding is valuable for philosophy of education concept basis elaboration [19]. It proves that authoritarian, declarative ways of teaching do not have any perspective. On the contrary to existing situational reaction on dominant stimulant, the rule can be learnt by the heart and recited in the classroom but the person does not reach high level of literacy and education. Such a tendency sharpens the crises of our education first of all due to the disregard of philosophical axiom objectified by P. Yurkevych that the fact is recognized and becomes the educational attainment if it is "close to the heart" [6, p. 85].

We agree with the idea of I. Ilyin that the main flaw of modern culture and modern man is "split": contrasting of the mind and the heart, the mind and the feelings [19, c. 381]. The scientist saw the way out of such situation in overcoming splitting due to restoration of the power of experience as intuition and

the hearty observation [19]. That idea of the scholar is up-to-date for modern philosophy of education first of all in the context of the problem of personality's integral development and creative potential realization.

With reference to religious and philosophical literature the heart becomes the centre defining the "area" of spiritual and moral freedom. It helps a person feel the boundaries and correlate the opportunities of the chosen way with life aim, laws of world, harmony, overworld. The heart is considered to be the unique "barometer" of person's spirituality which represents their ability to manage their own freedom and realize creative potential freely and with full responsibility. Thus, the heart becomes a regulator of person's creative potential realization defining individual strategy of life.

On this basis, cordos-mediation principle acquires a special place in the development of the personality in education system. It is worth mentioning that mediation is considered as one of the basic principles of modern science, in particular, an important part of semiotics in analyzing of communication peculiar features. Mediatization helps to study structures of cognitive activities formed by complex and multifaceted connections between subject and object, empirical and theoretical knowledge. That principle is widely used in the analysis of mediative elements as intermediates of interconnection of theory and practice in structuralism philosophy. "Medium" as an intermediate between different spheres of existence and realities gains its value due to simultaneous involvement in them. The heart is that unique mediator with the help of which the world is defined (described or disassembled) and internalized. At the same time, inner subjective senses are implemented into outside world by means of cordos-mediation.

Different levels and components in the structure of human potential are interconnected and they interact. Nervous system via sensory organs (eyesight, hearing, taste, smell, and touching) in general defines near interaction of a person with the world of things. It has an important meaning for them as it gives the possibility of orientation in the surrounding world. Subcortical brain centers are main zones of perceiving and processing information from the sensory organs and all the internal organs. The heart supports distant and deep interaction with the world; its temporal

peculiarity is instancy. The world has elements of different kind in its structure; some of them are smaller than atom and have the speed of light or even can move quicker.

New scientific theories presuppose the existence of tachions [20], "which can interact immediately. They move quicker than the Sun". Modern level of information interaction proves the possibility of receiving quick results. Sensory organs of the nervous system are the organs of cognition of the nearest environment necessary for person's everyday life. Adaptation to the world is performed on the basis of their functioning; basic needs for nourishment, life space organization, comfort are satisfied. However quality parameters of adaptation are the basis for successful self-realization and are defined by functional capability of the heart. Development of "soft skills" is made on this basis. In case functional potential of the heart is ignored or suppressed, adaptation to the world is done beyond the boundaries of adequate interaction with it. It acquires the features of submission, exploitation and manipulation. Natural coherence is lost. "Insensitive" civilization emerges. Consent, harmony, sympathy, affiliation, and "awe of life" disappear in that civilization. Fixation on the values of material and physiological character causes the deficiency of cordos-mediation in ontogenetic experience of the personality.

Inconsistency and incoherence of rational issues (result of brain activity) and spiritual ones (the heart derivatives) cause functional activity of defense mechanisms. They define selectivity, fragmentarity, blocking and distortion of social perceptive information and make productive self-realization more complicated. The indicated contradiction is generalized in modern world and correlates with destructive phenomena. Restoration of dynamic balance of rational and spiritual potential of a personality is possible in the system of educational interaction on the basis of cordos-mediation. Cordos-mediation as the heart-mediation is based on emotionality, sincerity, sensitiveness, mercifulness which organizes effective interaction between a person and the world. A metaphor "to think with the help of the heart" denotes the restoration of the integrity of being; coordination of personal potencies with simultaneous transgressive transition of rational into emotional and emotional into rational.

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