

## PHILOSOPHY TEACHING AS HIGHER EDUCATION HUMANIZATION BASIS: INTERDISCIPLINARY SYNTHESIS AND COMMON PROBLEMS

Petro Matviyenko<sup>1</sup>, Anatoliy Zemlyanskiy<sup>2</sup>

<sup>1</sup>*Kharkiv State Academy of Culture*

<sup>2</sup>*Melitopol Bohdan Khmelnytsky State Pedagogical University*

### Annotations:

**Матвієнко Петро, Землянський Анатолій. Викладання філософії як основа гуманізації вищої освіти: міждисциплінарний синтез і спільність проблем.**

Досліджено процес поглиблення й розширення взаємодії філософії та освіти, які перебувають у рефлексивних взаєминах, як один зі шляхів розв'язання проблем обох галузей. Доведено, що за рахунок цього освіта має можливість долати проблему консерватизму, а філософія отримує потужний імпульс для розвитку. Тому в будь-яких кризових умовах тісна взаємодія філософії та освіти об'єктивно сприяє розвитку обох галузей знань: філософія збільшує свою практичну значущість і, відповідно, впливовість, освіта збагачується теоретико-методологічними здобутками сучасної філософії, підвищуючи ефективність виконання своїх завдань, що опосередковано є для суспільства антикризовим чинником.

**Матвиенко Петр, Землянский Анатолий. Преподавание философии как основа гуманизации высшего образования: междисциплинарный синтез и общие проблемы.**

Исследован процесс углубления и расширения взаимодействия философии и образования, находящихся в рефлексивных отношениях, как один из путей решения проблем этих отраслей. Доказано, что за счет этого образование имеет возможность преодолеть проблему консерватизма, а философия получает мощный импульс для развития. Поэтому в любых кризисных условиях тесное взаимодействие философии и образования объективно способствует развитию этих отраслей знаний: философия увеличивает свою практическую значимость и, соответственно, влияние, образование обогащается теоретико-методологическими достижениями современной философии, повышая эффективность выполнения своих задач, косвенно является для общества антикризисным фактором.

**Matviyenko Petro, Zemlyanskiy Anatoliy. Philosophy teaching as higher education humanization basis: interdisciplinary synthesis and common problems.**

The process of deepening and widening of philosophy and education interaction which are in reflexive relation is analyzed as one of the ways to solve the problems of these branches. The author proves that this will give the opportunity to education to overcome the problem of conservatism and philosophy to gain a powerful impulse for development. That is why under any crisis conditions close interaction of philosophy and education objectively favours these knowledge branches development: philosophy increases its practical significance and, thus, its influence; education is enriched with theoretic-methodological achievements of contemporary philosophy, raising the efficiency of its tasks realization, is indirectly the anticrisis factor for the society.

### Key words:

людиновимірність, філософія, освіта, рефлексивність

человекомерность, образование, рефлексивность.

philosophy, human dimensionality, education, reflectivity

In the end of the XX century in the countries of European democracy the problems of humanizing of education went out on the first plan again. It is explained above all things by sociocultural processes which take place in the whole world, in particular in Europe, by the change of paradigm of education from technocratic to human, and also by new requirements to professional preparation in the aspect of forming the specialist personality. Today socially claimed specialist is a personality, apt at a dialogue and at the same time ready to action, to implementation of tasks from the points of one's own self-realisation, responsibility for one's own professional readiness to self-development and self-perfection. Such principles are fixed by international documents, in particular by Recommendation of General Assembly of UNO in the questions of education, science and culture, «About education in the spirit of the international mutual understanding and peace and upbringing in the spirit of respect to the human rights and main freedoms» (Paris, November, 1974), by Recommendation N R (85), by the committee of ministers of Europe states-councillors about teaching and reading of human rights in schools (1985) [7], by Viennese declaration and program of actions (1993)

and others like that underline global interdependence between people and nations. Understanding and respect to their cultural values and way of life is one of leading principles of the educational systems of Europe [11]. Ukrainian researchers of humanizing of higher education V. Andruschenko, G. Ball, O. Ball, R. Belanova, V. Bekh, S. Goncharenko, I. Zyazyun, V. Evtukh, P. Kononenko, O. Pekhota, V. Rybalko, M. Romanenko, O. Romanovskiy, O. Rudnitska, V. Semichenko though are the supporters of different conceptions of liberal education between of them, however accede to that exactly a spiritual evolution of man, his development, is a nonalternative way of development of higher education. "If before as a basic component of educational-educate process there was knowledge, presently it is the personality development and forming of integral personality", – marks M. Romanenko [10]. The problem of humanizing of education was given an important place in the Government national program "Education" [5].

However, at the beginning of 90ies in discussions about education reform an idea appeared, that a specialist with the humanism orientated world view in the conditions of market environment will be

unclaimed. And that is why it is necessary to carry out changes in education in behalf of studies due to an educate component elimination. However today it is obvious, that general availability of higher education, abolition of age-old limitations, autonomy of educational establishments, possibility for a teacher to develop own tutorials, plans, is instrumental in perfection of the educational system exactly. And educational establishments, which are oriented to these principles, are capable to prepare the specialists of high level, who have demand at the market of labour. Among such Higher Educational Establishments are leading national universities which have high authority, and consequently, and level of autonomy at preparation of curricula and programs. All of it can be examined as a favourable factor of combination of the organically components of educational process, among which, are public conditions, scientific pedagogical staff, and also methodical base and experience of the purposeful forming of humanism outlook of students.

Consequently, at the beginning of 2000th the increase of corps of socialhumanitarian disciplines became leading direction of humanizing of education (humanizing is through humanitarization): creation of faculties of social teachers training, introduction of new specialities of social direction. In accordance with this conception, curricula and programs must should foresee the studying of literature disciplines, increase of amount of hours on foreign languages study, philosophy, and other gumanitian- and the common-oriented disciplines, such as history of culture and arts, theory of communication and others like that. As suitably notices O. Barno, speech goes about achievement of two aims – democratization and humanizing of education. Democratization of educational process at higher school is an introduction of such changes, which are directed to the personality development as a main value of human society and forming the high-professional specialist of his branch, and humanizing is a confession of man by a personality who has a right to development his capabilities and their realization in society, and also claiming his place in life by facilities of humanizing [2].

On the way of achievement of the put purpose it is possible to define two real socially meaningful tasks:

- at first, social constructing of the education system, in particular higher education which meets humanism standards and ideals;

- secondly, bringing in of the personality to the humanitarian culture in the volumes of educational process, and also in the context of out-of-class forms of student activity.

Traditional direction of gumanitarization of higher education in Ukraine was teaching of humanitarian disciplines, the central among which was always philosophy. But teaching of philosophy in Ukraine today scarcely has high-quality in its

place in the modern system of knowledge and role and tasks in a culture. True, teaching of philosophy is marked by the seal of problematical character not only in our country but also in “near” and “distant” foreignness [15]. Therefore presently our purpose is concentrate on essence and sources of problematical character of philosophy teaching and family disciplines in domestic Higher Educational Establishments. And the subsequent analysis of this question to a great extent will touch also philosophy of teaching at higher school on the whole, promoting the increase of efficiency and quality of general educational process.

One of the acute problems of Ukrainian higher school and science is a considerable degree of linguistic isolation from the world scientific society. Here the factor of “syndrome of the large state”, which was the inherent to the USSR and the USA, played a certain role. Consequently, if ordinary European owns at least two-three foreign languages, the citizens of two “supercountries” (true, from something different reasonings) did not see a necessity herein. English de facto was and is the international language of communication, and soviet guidance tried to create the affected zone in the world, where by the language of communication would be Russian. The isolation of philosophical segment of domestic informative space shows up, above all things, in the overwhelming use of set of sources, limited by Russian-language informative space. And it contains incomplete, sometimes secondary, information, that re-thought by authors-mediators. In Ukraine only at the end of 90th of the last century, mostly in Kyiv, domestic textbooks began to be published and projects were realized, which contained the results of professional researches of modern philosophical idea [6; 13; 1; 8], and also translated editions [4; 14; 3], and others like that, began to be given out. However through limit of editions the libraries of Higher Educational Establishments have not many copies (unlike the mass amount of ramshackle literature), and that is why scarcely can be considered widely-opened for students.

After this compressed review it is worth even fluently to examine factors which hinder the attaching of Ukrainians to treasures of world philosophical idea. First from them is reserve in the limited informative space. However annoyingly, it is increased by the insufficient level of domain foreign languages by most citizens of Ukraine on the whole and most domestic specialists, in particular philosophers. We will notice that this phenomenon of informative-linguistic limit is a natural of the protracted period of self-confidence of Russian-language informative space. But today it becomes more illusive, that it is related to the row of economic, political and geopolitical reasons. Essence of them is in that a financial transmitter of Russian-

language informative space is countries of the CIS, – considerably lost the “power”, especially by comparison to a world association. At the same time the relatively isolated system of the states of “socialistic camp”, which in an informative plan also was closely associated with Russian-language informative space disappeared. Today the independent states which arose up on the ground of the former USSR are put before a choice: a) reanimation and development of informatively closed system, b) or “connecting” to the world association.

Today the independent states which arose up on the place of the former USSR are put before a choice: a) whether reanimation and development of informatively closed system, b) or “connecting” to the world association.

The second factor is insufficiency of attention to philosophy at institutional level, that state attention to philosophy in Ukraine is today determined within the limits of possibilities of the budgetary financing, insufficient after none of budgetary positions. Besides, as marked already, philosophy already does not play the part of “ideological weapon”, and consequently, can not apply on priority attention. Exactly because of it philosophy is today forced to fight already not for development, but even for the maintainance of that institutional position, which it has now. And it in present terms governs for an additional argument against introduction of of principle innovations which require not direct financial charges, but considerable charges of efforts, psychical energy and other immaterial resources. The third from factors which limit an address to the newest achievements of philosophy, consists in that the philosophical in essence methods are used and developed in the discourse of the row of practically and theoretically oriented special sciences, such as psychology, pedagogics, management and “public relations”. Because of it the philosophical fundamental principles of the mentioned methods acquire not obvious, but latent character, that remain out of eyeshot. Consequently, there is forcing of philosophy out of actual space of the claimed knowledges. The fourth factor is related to the decline of specific gravity and rating of philosophical information in a general informative stream, what student gets at higher school, – up to a level, inadequate a place and value of philosophy in a world culture.

### **Philosophical-educational problems and educational-philosophical problems**

Although education and philosophy are in the state of reflexive mutual relations, so each of these two branches has its own specificity, something variously influencing on problems of teaching of philosophy, the same as on problems of philosophy of education as an interdisciplinary program.

Therefore these problems it would be correct to divide into two groups: “philosophical-educational” and “educational-philosophical”, – depending on that, they have a philosophical or educational root, and consequently, related above all things to philosophical or with educational discourse. But the problems of both groups are interdependent and often have a general root which arrives at original “metabasis”. This metabasis in relation to education and in relation to philosophy there can be sociocultural, local or temporal features of forming the situation of philosophical reflection and process of education. All of it requires the analysis of problems of philosophy teaching at higher school which can help to find ways to the decision of more general issues, determining them as “philosophical-educational” and “educational-philosophical”.

### **Philosophical-educational problems**

The leading line here is interphilosophical orientation, maybe, direction of philosophy at self-knowledge and ognitive self-creation which is an important factor, actually by pre-condition of institutional development of philosophy as separate branch of activity. The matter is that, that exactly at this level the bases of not only specific philosophical disourse but also understanding of connections of this discipline with other tangents, foremost with the components of educational branch are fixed.

Schematically they can be classified as so:

1) problem of autoreflexion, which, according to the Russian researcher I. Kuznetsov, consists in “loud disparity between everywhere widespread philosophical education and almost fully absent reflexive comprehension of its specificity” [9]. Philosophy is marked thus, as a rule, as a through autoreflexion, the intent attention to self-description and grounds of own reasonings. From all educational disciplines in the similar position to a certain extent, presumably, is only pedagogics: teaching of pedagogics cannot but incarnate by the most a performative rank the lighted up connections and dependences by pedagogics [ibid.];

2) problem of self-determination of philosophy which comes out from the modern state of proliferation of philosophical approaches and conceptions. Philosophical idea experiences the period of making small of the powerful philosophical systems and peaceful and tolerant coexistence of far of independent “author’s” conceptions. Taking it into account, different philosophical approaches explain its aims and tasks (for example, taking into account theoretical or methodological priorities) differently;

3) problem of determination of the subject field of philosophy teaching which is a tangent to the previous one. Is it history of philosophy or, actually, philosophizing? This problem actually comes out from considerable ramified of modern philosophy, which can not be examined as a separate educational

discipline out of general context of studies and attachments to the problems, which are examined in a course the special disciplines. And the more so, it is impossible to erect the study of philosophy only to mastering of looks of sages of the past without a projection on today problems.

### **Educational-philosophical problems**

This group is practically orientated, that is why it engulfs the little anymore aspects of crossing of philosophy and context of its application. We will stop at some of them.

1. Problem of efficiency of philosophy and philosophical disciplines teaching to the students of unphilosophical specialities. In Ukraine it today can be divided into separate segments:

- importance of philosophy teaching and its value today are not fully realized on all levels of the educational system structure from a student link to the leading structures of higher educational establishments and developers of curricula;

- in the structure of philosophy course the argumentation of necessity of this discipline study for the representatives of that contingent of student (first courses), which it is taught to is presented not enough, that is why the ground of study of this principally different (from the level of abstraction) discipline from comprehensive and profiled ones is too weak.

2. A problem of motivation to the study of philosophy. It has existential-gnosiological character of construction and is related to the certain level of resistance in relation to cognition and mastering material of philosophical disciplines, maybe, at the level of mentality. For the people of senior age, nonphilosophers, who studied philosophy in “diamatistmat” variant, it still has a seal of intellectual censorship, indissolubly related to official ideology. But in those times however there existed the politically motivated external necessity of philosophy study. For the modern generations of students actually there are no rationally realized reasons for the philosophy study, except for the fact of philosophical courses presence in a curriculum, besides there is a considerable distance of these courses from basic and profile subjects, study of which, actually, makes the purpose of study in higher educational establishments.

3. Problem of accordance of philosophical courses to the present requirements. It is caused by that fact that the material from modern world philosophy often is not taught to the nonphilosophy students which can come into a notice the actuality. Moreover, the proper attention is not paid to explanation of material from philosophy of the XX century. A basic accent is done on philosophical classics, but, as a rule, in the cut of narrow correlation of gnosiological and ontological aspects.

4. A problem of the mutual understanding between a teacher and a student is closely related to the problem of motivation to the study of philosophy. The situation is seen when teachers of philosophical disciplines are not acquainted with material of base and profile objects. Impermissibility of such state was underlined at his time by K. Ushinskiy, marking that the “One-sided philologist is yet less be able to be a beautiful educator, than one-sided physiologist, historian” [12, p. 26]. Speech goes in this quotation that a base of education must be not abstract, but concretely orientated; in this sense philosophers, as well as philologists, are representatives exactly of abstract area of knowledge, unlike concrete one. But also to this day among the teachers of philosophy (as well as socialhumanitarian disciplines on the whole), unfortunately, are such, who do not own philosophical methods and are limited in teaching with mechanical translation of information, got from textbooks. It puts an additional barrier between a student and teachers, problemasing the necessity of disciplines study, which they teach.

5. The problem of a teacher of philosophy personality has a yet greater degree of humanmeasurement, than a previous one. A teacher must demonstrate his own broad outlook, communicability, in practice demonstrating a benefit from mastering this discipline. It is important to mark that mentioned above points are not isolated, but they develop on a background factors, characteristic for education and philosophy as institutional separate branches. The outlined problems are general for different countries and depend on different factors, predefined by the features of time and socio-economic context. Consequently, it is possible to name conservatism and incomplete accordance of the semantic filling of educational process as the main problem of education to fleeting nowadays realities. Although education is orientated to presenting the student the withstand truths, reality proves their relativity daily, that relyativizes those aims which are put by education. Therefore this problem can be formulated as a problem of divergence of education and reality which is similar to the problem of divergences between theory and practice.

On such background it is possible to name the special problem of philosophy the remoteness of this area of knowledge from practical problems and tasks and overwhelming orientation on an internal reflexion, hidden behind the purpose of general truths and principles cognition. Exactly from it many valuable works of philosophy, which are associated exactly with this area of knowledge, which is considered an abstract one, remain unasked. A problem today is partly solved within the limits of projects of practical interdisciplinary researches, such as neopragmatizm, communicative philosophy (Yu. Gabermas, K. Apel, V. Hosle, and others), philosophy of education, philosophy of technique,

and other philosophical researches of separate branches.

It is possible to assert taking into account the conducted analysis, that by the source of problems both for philosophy and education become the world view changes, related to the transformation of the world picture, its modern rethinking. In such terms education also certainly tests paradigmatic changes. Humanizing and gumanitarization of education become their essence, and also transition of education to new principles, basis of which is anthropological and humanism orientation. This process is accompanied by the origin of problems of different level and different aspects, in particular, conceptual, “technological”, psychological-pedagogical, informative, view-mental. Their research and solving is necessary for creating conditions of educational process efficiency, and especially it touches higher education, where influence of operation making parts (informative and philosophical) becomes determining one today. Consequently, one of the ways of problems solving of both brunches – philosophy and education, – which, as it was shown, are in reflexive mutual relations, there is a process of deepening and expansion of their co-operation. Due to it education has possibility to overcome the problem of its conservatism, and philosophy gets a powerful impulse for its development. Therefore in any crisis terms close co-operation of philosophy and education objectively assists the development of both areas of knowledge: philosophy increases its practical meaningfulness and, accordingly, influentialness, education is enriched with theoretical-methodological achievements of modern philosophy, promoting the efficiency of its tasks implementation which is an indirect antirecessionary factor for society.

#### References

1. Andrushchenko, V.P. & Mykhalchenko, M. I. (1996). *Modern Social Philosophy: Course of Lectures*. Kyiv: Heneza. [in Ukrainian]
2. Barno, O.M. (2003). Democratization and humanization of Higher Education – Reason of Efficient Specialist Forming of the 21<sup>st</sup> Century. *Modern Teacher Image*, 5-6, 6-12. [in Ukrainian]
3. Vel'sh, V. (2004). *Our Postmodern Modernism*. (A. L. Bohachova, M. D. Kul'taieva, & L. A. Sytnichenko, Trans.). Kyiv: Alterpress. [in Ukrainian]
4. Hosle, V. (2003). *Practical Philosophy of the Modern World*. (A. Yermolenko, Trans.). Kyiv: Libra. [in Ukrainian]
5. *State National Program Osvita. Ukraine of the XXI century*. (1994). Kiev: Raiduha. [in Ukrainian]
6. Yermolenko, A. M. (1999). *Communicative Practical Philosophy: copybook*. Kyiv: Libra. [in Ukrainian]

7. *Recommendation of Committee of Ministers of States-Members about Teaching and Learning of Human Rights at Schools*. (2013). Retrieved from: [http://zakon.rada.gov.ua/cgi-bin/laws/main.cgi?nreg=994\\_222](http://zakon.rada.gov.ua/cgi-bin/laws/main.cgi?nreg=994_222).
8. Kryvulia, O. M. (2010). *Philosophy: copybook*. Kharkiv: KhNU named after V.N. Karazin. [in Ukrainian]
9. Kuznecov, V. Yu. (2003). *Philosophy of Teaching Philosophy. Reviewer of Moscow University. Section: Philosophy*, 5, 73-85. Retrieved from: [http://www.philos.msu.ru/vestnik/philos/art/2003/kuznets\\_philos.htm](http://www.philos.msu.ru/vestnik/philos/art/2003/kuznets_philos.htm).
10. Romanenko, M. I. (2001). *Humanization of Education: Conceptual Problems and Practical Skill*. Dnipropetrovsk: Promin. [in Ukrainian]
11. Skripnikova, L. V., Efremova, Zh. K., & Gladkiy, Ju. G. (1991). About the Role of Humanitarian Knowledge in the System of Humanitarization of Technical Education. *Problems of Higher School*, 73, 28-33. [in Russian]
12. Ushinskiy, K. D. (1946). *Person as a Subject of Education: Experience of Pedagogical Antropology*. In: *Selected works. Person as a Subject of Education*. Moscow: APN USSR Press. [in Russian]
13. Khamitov, N. V., Harmash, L. N., & Krylova, S.A. (2000). *History of Philosophy. The problem of a Person and its Boundaries*. Kyiv: Naukova dumka. [in Ukrainian]
14. Yanaras, Kh. (2000). *Unseparated Philosophy: Essays of Introduction to Philosophy*. Kyiv: Osnovy. [in Ukrainian]
15. Carr, W. (2005). *Philosophy and education*. In: *The Routledge Falmer Reader in Philosophy of Education* (Wilfred Carr, Ed.). London; New York: Routledge.

#### Information about the authors:

**Matviyenko Petro Volodymyrovych**  
mpetro@ukr.net  
Kharkiv State Academy of Culture,  
4 Bursats'kyi uzviz, Kharkiv,  
61057, Ukraine  
doi:10.7905/vers.v0i2.584

#### Zemlyanskiy Anatoliy Mykolaevich

Melitopol Bohdan Khmelnytsky  
State Pedagogical University,  
20 Lenin Street, Melitopol, Zaporizhya region,  
72312, Ukraine

Received at the editors' office: 18.03.2013.

Accepted for publishing: 18.04.2013

Translation: Tamara Nasalevych