



## **PHILOSOPHY OF EDUCATION: RETROSPECTIVE AND METHODOLOGICAL APPROACHES**

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### **ABSTRACT**

*The philosophy of education is considered as the most effective theoretical basis for changes in the field of education, which creates conditions for the most complete realization of the spiritual potential of a person. The history of the separation of the philosophy of education from philosophy itself, the stages of the formation of its conceptual and categorical apparatus and the formation of its institutional forms are traced.*

**KEYWORDS:** *education; systemic foundations of the philosophy of education; institutionalization of the philosophy of education; personal development*

Education at all times was an objectively necessary condition for the formation of a personality developed in professional, spiritual and general cultural relations. Of course, any personality is characterized by the ability to self-development, self-education, but its life self-determination, civil and moral development in different historical eras has its own characteristics, largely due to changes in the education system. According to the authors of this article, the most effective theoretical basis for such changes in education as a complex system of civilizational values has always been and is the philosophy of education, since it is precisely this that lays down the mechanism of self-development and develops in each person his inner spiritual potential to the maximum extent. The philosophy of education as a relatively independent branch of philosophical knowledge associated with the study of the general patterns of education in its historical and social contexts was not formed immediately. Three stages are usually distinguished in the history of its formation:

- a) the prehistory of the philosophy of education (from ancient Greek philosophy to the end of the 18th century);
- b) the proto-philosophy of education (beginning of the 19th - middle of the 20th centuries);
- c) the philosophy of education in its institutional form (since the second half of the 20th century) (for details see: [1; 2; 3; 4; 5; 6; 7; 8]).

At each of these stages, in various philosophical and pedagogical schools and systems, there was a continuous search for fundamental ideas for the development of creative abilities, ethical and aesthetic worldview, and the spiritual development of a person. Separate ideas that are not transient in nature are used in the educational process to this day. These include the ideas of the ancient Greek philosophers, who saw in education a special life meaning, only capable of educating a decent person [9, p. 32]. So, Plato [10, p. 126] and Aristotle [11, p. 376] noted that all people are different in their abilities, inclinations, interests, and therefore the same education cannot be suitable for everyone - each person needs to be helped to develop the best spiritual qualities, by virtue of which education should be guaranteed, cultivating moral humanistic the beginnings and the best preparation for life together in society.

M. Montaigne, J.-J. Rousseau, G. Spencer, argue that the learning process consists not so much in the transfer of knowledge and banal truths, but in learning to think independently and develop independent critical judgments that contribute to the acquisition of personal life experience based on humanistic values. In the same way, in the worldview systems of I. Kant, G. Hegel, J. G. Herder, J. Dewey, the idea was repeatedly emphasized that education should form knowledge that contributes to the establishment of humanistic goals in society (for more details, see: [12; 13; 14; 15; 16]). The modern understanding of education originated at the end of the 18th century, when neo-humanists, in contrast to the enlighteners, began to present it as a "general spiritual process of personality formation" [17, p. 7-10].

In the 20th century, especially during the period of the actualization of the way out of the crisis phenomena that affected almost all spheres of world public life, new approaches were developed in the theory and practice of education. At the same time, the concept of "philosophy of education" was being rethought. If in the first quarter of the twentieth century. Since the majority of



philosophers and educators, led by the founder of the philosophy of education, the Anglo-American philosopher J. Dewey, brought to the fore democratic changes in the educational environment, by the middle of the century, the range of goals expanded significantly, especially after the creation of the United States at Columbia University (1941 .), and then in Europe (Great Britain, 1965) of societies for the philosophy of education. These societies considered one of the most important tasks to overcome the heterogeneity of the initial principles and approaches to teaching and education in various pedagogical theories and concepts, as well as the development of fundamental principles for mastering theoretical knowledge based on the axiological approach. Propaganda of their ideas, wide organizational and publishing activities of societies (formation of specialized departments, publication of textbooks, reference books, scientific journals, interdisciplinary curricula on the philosophy of education) and associations of philosophers and teachers created under their influence contributed to a certain isolation of the philosophy of education from philosophy.

Based on the reflection of the content of education, it was proposed to build a new system of education with new ideals and goals that reflect alternative approaches to the main subject of education — the individual (which was largely facilitated by the introduction of independent training courses in the philosophy of education at the universities of the USA, Canada and some other countries). The institutional form of the philosophy of education warned against a limited, narrowed understanding of education only as an institution for training a future professional with a rational type of thinking, but very vague ideas about the modern world order and its current problems that predetermine the prospects for social development in general. Despite some differences in national educational systems, in the philosophy of education in the second half of the 20th century, two vectors were clearly visible: empirical-analytical and humanitarian. The first was focused on scientific research in the field of theoretical pedagogical knowledge based on positivist ideas, the second on the humanistic interpretation of certain philosophical trends (idealism, existentialism, philosophy of life, etc.). The emergence of the analytical direction in the philosophy of education was closely connected with the study of the conceptual and categorical apparatus used in the educational environment, especially in the context of the content of such concepts as “education”, “teaching”, “learning”, etc. , structure and status of pedagogical knowledge based on the principles of logical positivism. The critical-rationalist direction was based on the principles of K. Popper's critical realism and his idea of an "open society" and "open education". In particular, it was argued that the appeal to experience as the only criterion of truth in this case is detrimental, since linguistic semantics cannot give an exhaustive understanding of the essence of education. The main emphasis of this direction was on the formation of critical thinking of students and the democratization of the educational process as a whole. The philosophical idealism of the 19th century served as the initial principles of humanitarian philosophical trends in the philosophy of education. (F. Schleiermacher, G. Hegel), philosophy of life (W. Dilthey, G. Simmel), existentialism (S. Kierkegaard, E. Husserl), somewhat later - philosophical anthropology. But here, too, the humanistic meaning of the educational process was in the first place.

It should be noted that all these areas are characterized by an attitude towards education as a two-way process of interaction between the teacher and the student, with the latter's independent critical reflection of the entire set of meaningful actions in the course of the educational process. The allocation within the humanitarian philosophy of education of separate relatively independent areas is associated with their semantic specificity. So, the existential-dialogical philosophy of education saw this meaning in interpersonal interactions, in the system of communicative relations "I - You", according to its supporters, only developing the personality; while the critical-emancipatory trend, which inherited the basic ideas of the Frankfurt School (“negative dialectics”), on the contrary, opposed the school as a social institution, within which strict discipline “reigns” and various kinds of manipulations on the part of the teacher, reducing to no creative potential of the learner. In this regard, the main theorists (T. Adorno, L. Lowenthal, G. Marcuse, M. Horkheimer, E. Fromm) considered it necessary to eliminate the so-called institutional dictate - any generally binding norms and pedagogical requirements, replacing them with empathic communication of all participants in the educational process. The hermeneutic direction, on the one hand, saw as its goal "comprehension of all spiritual objectifications" of the individual in the course of education and self-education, based on the fact that human existence always includes one or another educational moment; on the other hand, it stood up for the autonomy of education (structural hermeneutics). Philosophical and pedagogical anthropology of education considered the possibility and necessity of the formation of some kind of integrative science of education, which includes all the achievements and methods of other sciences about Homo educandus - a person who learns.

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