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## **DISCOURSE ON THE GENESIS OF PHILOSOPHY OF EDUCATION**

The philosophy of education is a specific area of philosophical knowledge, which studies education and pedagogical activity on the part of content and methodology. Its formation takes place at the beginning of the twentieth century. And in this article the main reasons that caused the emergence of a new scientific direction – the philosophy of education – are analyzed. The authors examine various approaches to this complex problem, show the inseparable, organic connection between education, pedagogy and philosophy, reveal the common and distinctive features of these spheres of spiritual production. Education is considered as a process and result of mastering a person by a certain system of knowledge, skills and skills necessary for a full inclusion in the social and cultural life of society. And in this definition, the interrelation between education, culture, and philosophy is emphasized. The authors, based on the analysis of different approaches, come to the conclusion that the philosophical comprehension of education is a dictate of modern times, since modern education has passed the line when it can not already exist without the reflexive mechanisms necessary for the formation of an educational concept. This is only one of many reasons for the formation of the philosophy of education as an independent scientific discipline, which is shown in this article.

**Key words:** education, philosophy of education, theory of education, pedagogical activity, culture, interdisciplinary theory, socialization, paradigm, systemic thinking, humanization.

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### **Білім беру философиясының пайда болуы туралы дискурс**

Білім философиясы – бұл білім беру мен педагогикалық қызметті әдіснамалық және мазмұндық жағынан зерттейтін философиялық білімнің ерекше саласы. Оның қалыптасуы ХХ ғасырдан басталды. Ал бұл мақалада жаңа ғылыми бағыт – білім беру философиясының пайда болуының негізгі себептері талданады. Авторлар бұл күрделі мәселеге қатысты әр түрлі бағыттарды зерттейді, білім, педагогика және философияның тығыз байланысын көрсетеді, сонымен қоса бұл рухани өндіріс салаларының ұқсастықтары мен ерекшеліктерін ашады. Білім бұл адамның қоғамның мәдени және әлеуметтік өміріне толығымен араласуы үшін қажетті нақты білім жүйесі мен біліктілікті меңгеру процесі және нәтижесі ретінде қарастырылады. Бұл анықтамада білім, мәдениет, философияның өзара байланысы атап өтіледі.

Авторлар әртүрлі зерттеулердің негізінде мынандай қорытындыға келеді. Білімді философиялық тұрғыда қарастыру қазіргі заман талабы, себебі қазіргі білім жүйесі білім беру концепциясын құруға қажетті рефлексивті механизмдерсіз өмір сүре алмайтын шекарадан өтті. Бұл білім философиясының жеке ғылыми пән ретінде қалыптасуының көп себептерінің бірі ғана екендігі мақалада көрсетіледі.

**Түйін сөздер:** білім, білім философиясы, білім теориясы, педагогикалық қызмет, мәдениет, пәнаралық теориялар, әлеуметтану, парадигма, жүйелі ойлау, гуманизация.

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### Дискурс по поводу генезиса философии образования

Философия образования – это специфическая область философского знания, исследующая образование и педагогическую деятельность со стороны содержания и методологии. Ее становление происходит в начале XX столетия. И в данной статье анализируются основные причины, вызвавшие появление нового научного направления – философии образования. Авторы исследуют различные подходы к этой сложной проблеме, показывают неразрывную, органическую связь образования, педагогики и философии, раскрывают общие и отличительные черты этих сфер духовного производства. Образование рассматривается как процесс и результат овладения человеком определенной системой знаний, умений и навыков, необходимыми для полноценного включения в социальную и культурную жизнь общества. И в данном определении подчеркивается взаимосвязь образования, культуры, философии. Авторы на основе анализа различных подходов приходят к выводу, что философское осмысление образования выступает велением современного времени, поскольку современное образование перешло ту грань, когда оно не может уже существовать без рефлексивных механизмов, необходимых по формированию образовательной концепции. Это лишь одна из многих причин становления философии образования как самостоятельной научной дисциплины, что показывается в данной статье.

**Ключевые слова:** образование, философия образования, теория образования, педагогическая деятельность, культура, междисциплинарные теории, социализация, парадигма, системное мышление, гуманизация.

### Introduction

Education – is a cultural phenomenon, a social institution of society, the most important component of social life. In a broad sense, education – is a process of individual appropriation of culture, historically formed throughout the human history, in a variety of its forms and shapes. The content of education reflects the state of society, the transition from one state to another. In the new century, which is characterized in the research literature as a post-industrial or informational age, the education has become a major driving force of social development, and the basis of culture. It should be a bridge that will lead to a new structure of our cultural world, as only by crossing this bridge by everyone, you can change something in a person (Ortega-i-Gasset, 1991:20). Educational problems require comprehensive consideration, above all, philosophical: historical and philosophical and social and philosophical analysis of its principles and the basic approaches to its definition.

Relationship of education with the culture is beyond doubt, as today, it is just the education that serves as the guardian of culture, protecting and restoring it, and vice versa. The philosophy of education and philosophy of culture is dealing with the comprehension of these processes, which create a broad theoretical platform of the educational concept in today's reality. The concept of «education» has

been introduced into the scientific and research use by I.G. Pestalozzi, who meant under this term simply «the image formation» (Pedagogika, 1978:121). In the Russian pedagogical literature, the concept of «education» is found in the works of N.I. Novikov. But it should be noted that for a long time this word had no clearly defined content, and up to the first half of the XIX century acted as a synonym for «education» concept (Kharlamov, 1999:100).

Historically, under the education it was understood the process and result of acquirement by a man of a certain system of knowledge, skills, and ways of thinking necessary for complete inclusion into the social and cultural life of society and performance of certain professional functions. In the law of the Russian Federation «On Education» is given the following definition: «education ... means a purposeful process of education and training for the benefit of man, society and the state, accompanied by statement of achieving by a citizen (student) of educational levels established by the state» (Ob obrazovanii, 1997:61). In this definition, education is understood as a unity of three interconnected, inseparable parts – education, upbringing and training.

### Methodology of scientific research.

Modern philosophy of education is concerned with the comprehension of education, which is

a complex socio-spiritual education. It requires the application of a variety of methods and techniques – comparison, analysis, abstraction, generalization, comparative methods, etc. And this is understandable, since education is understood through the prism of competitiveness and the quality of knowledge. Therefore, the methodological foundation of our research was also socio-cultural, historical, diachronic approaches, revealing at the deepest level the problems of modern education as a social phenomenon.

### Results and discussion

Isolation of the philosophy of education as a separate stream of philosophical thought began only in the XX century. As rightly pointed O.V. Dolzhenko, «The possibility for existence of philosophy of education is determined by the fact that the sphere of education itself is a source of universal philosophical problems. In turn, the philosophy of education must expand its influence on sciences that are relevant to education. From it should go the ideas for the formation of some humanitarian and humanistic practices and technologies. Thus, the philosophy of education will become a kind of philosophy of practice, and its main content – self-aware of all educational activities, including institutional» (Dolzhenko, 1998:33). Subject of the philosophy of education is determined by its special function, which is linked with the need for «opening» of pedagogical thinking. It is designed to produce «desubjectivation» of classical subject of education and provide access to the new educational values, and new ethical guidelines.

A society was established at Columbia University in the USA that has devoted itself to the special study of the philosophical problems of education. The first problems the philosophers faced with – is that it was necessary to establish fruitful cooperation between the philosophers and theorists of pedagogy, philosophical examination of educational programs, as well as begin the preparation of training courses in philosophy of education (Filosofiya, 1995:3). Modern philosophy of education distinguishes a number of approaches to the understanding of its subject matter and status. The first approach is based on the definition of philosophy of education as a branch of philosophical knowledge. For a long time the philosophy of education, according to A.P. Ogurtsov, was a part of systems thinking of great philosophers and developed as the application of basic foundations of their concepts of to one of the areas of socio-cultural reality.

Another approach is based on the recognition of philosophy of education as a private, autonomous sphere forming within the social philosophy. Philosophy of education has its own subject (education), performs a philosophical and theoretical after action review on this subject, has a special philosophical thesaurus and conceptual-categorical system. The problem of modern education is seen not only in problematization of the situation in the style of «eternal interrogation» by leaving the questions unanswered and without critical thinking. It is aimed at finding of alternatives, possible trends to study the problems of education and perplex the modern society in finding solutions and selection of crisis bailout (Korolev, 2004:29-30).

Some Russian researchers, for example, believe that it is too early to assign the status of an independent science to this philosophical field and allocate it in a separate direction. N.Y. Lerner writes that «the category of the «philosophy of education» will be entitled to the citizenship provided that it will be meaningfully disclosed, i.e., if the problems that are subject only to it would be identified in contrast to the problems solved by the theory of education and its methodology. It is not yet time for the recognition of a coherent philosophy of education; the question is just the philosophical issues of education» (Lerner, 1995:17). This opinion is shared by another Russian researcher N.D. Nikandrov. However, unlike Lerner he allows the temporary use of the term, «While we will not have clear criteria for inclusion of these issues in other areas (methodology of pedagogy, general pedagogy, anthropology of education, sociology of education)» (Nikandrov, 1995:6).

B.L. Vulfonson identifies four definitions of the philosophy of education. As criteria and basis he takes the subject of scientific research. In the first interpretation under the philosophy of education the scientist understands the branch of philosophy devoted to the study of general issues of education, which he adheres himself. He believes that development of objectives of education and upbringing, moral and aesthetic ideals is always performed in the framework of any philosophy, and that is why these issues are essentially worldview, and general philosophical may be the subject of philosophy of education. «This is especially urgent for the Russia under the new conditions of pluralism of worldviews» (Vulfonson, 1995:14). As a basis, the scientist offers to take more than one philosophical trend, as it was in the Marxist mono ideology. «Apparently, it is desirable and possible to accept «beneficial eclecticism»» (Vulfonson, 1995:14). In the second interpretation, the philosophy of education

is represented as synonym of general pedagogy, but it focuses on the methodology, in the third – as an independent branch that studies the data of various sciences and process of knowledge formation. In the fourth interpretation – the philosophy of education is represented as general theory of the world and man.

According to V.S. Shvyrev, the philosophy of education should deal with the identification of initial cultural values and fundamental worldview directives of education and upbringing that meet the requirements and challenges that are objectively brought forth in front of the personality in the modern society (Shvyrev, 1988:177). This understanding of the philosophy of education is particularly important, as it affects not only pedagogical and didactic, but also cultural and ethical foundations of the human objective reality. Education is a social and cultural phenomenon, the main task of which is the transmission and adaptation of the experience gained in the course of millennia of human evolution, and therefore, the philosophy of education must find and identify the the basis on which this experience is built.

The most common notion of «philosophy of education» is represented in the works of V.M. Rozin. He calls it «general reflection of education and pedagogy» (Rozin, 1996:7-21). A.P. Ogurtsov states that the subject of the philosophy of education is the ultimate basis of education. He writes that the main objective of this philosophy must become a «comparison of different concepts of education, and by reflecting their bases, identifying the bases of each of them and subjecting them to critical analysis, to find ultimate foundations of the educational system and pedagogical thought that can serve as a ground for consensus of such contradictory positions» (Ogurtsov, 1995:22). Herein, the researcher notes that the task of philosophy of education in addition to the above must be the promotion of guidelines for reorganization of the system of education, as well as some valuable grounds for new projects of educational systems and pedagogical thought.

There are researchers who believe that philosophy of education can be the foundation on which will be built all social reforms. Thus, its most important mission is to create the preconditions for the emergence of the «humane mankind». A.V. Barabanshnikov writes that «in the West, the philosophy of education is considered as a hope for creation of a new paradigm of the educational process on the basis of which it could be possible «to form humane people» for civilization of the XXI century» (Barabanshnikov, 1995:24). N.G. Alekseev considers that philosophy of education

– is a «philosophy turned towards the education» (Alekseyev, Semenov, 1995:7). He justifies his position by actualization of philosophy in implementing breakthrough in three trunk axes: an understanding of the world, society and individual. This actualization, writes N.G. Alekseev, occurs in the run-up to major cultural shifts that affect all areas and aspects of social life. He also points out that new ontological representations form the basis of this breakthrough.

Clearly expressed position under which the philosophy of education, scientific pedagogy and educational theory, essence of synonym is presented in the works of V.V. Kumarin. He writes that «the scientific pedagogy was, is and will remain a philosophy of education» (Kumarin, 1995: 17). B.S. Gershunsky is an active supporter of understanding the philosophy of education as a distinct and independent branch, who writes, «the philosophy of education – is an independent field of scientific knowledge, the subject of which can be considered as the most general, fundamental bases of functioning and development of education» (Gershunskiy, 1997:90). Moreover, this new field is interdisciplinary in nature and intersects with many disciplines that are basic for it – philosophy, pedagogy, psychology, history, culturology, and others. However, if other disciplines already took a shape and have a solid scientific base, then the philosophy of education still needs to work out its own range of problems, grounds and approaches. Since the philosophy of education – is relatively a new field of scientific knowledge, before the modern philosophers opens a vast, underexplored field for the scientific work, the opportunity to search for non-traditional ways of integration and concretization of theoretical and methodological apparatus of the general philosophy and pedagogy. Philosophy of education appeals for development of own attitude to the educational and pedagogical reality, providing this reality with a certain sense and proposing possible options for its conversion.

There are researchers who believe that the philosophy of education would be a general theory of the world and a man. In particular, this point of view is supported by I.P. Sawicki. Under the term «philosophy of education», he means a certain system of ideas about the world and man's place in it. «The system determines the substantial structure, basic organizational principles and objectives of the education» (Savitskiy, 2002:122-126).

Feature of the philosophy of education is that by presenting a holistic vision of education, it assimilates the knowledge of other sciences, but

considers them in its face, in its particular viewpoint, in the most general and conceptual form. Thanks to this feature, the philosophy of education can be called as a scientific paradigm that is scientifically justified and socially recognized, meaning by T. Kun «the scientific achievements being recognized by all which within a definite time give a model of problems statement and their solutions for the scientific community» (Kun, 2002:605). The object of philosophy of education is education in all its axiological, systemic, procedural and effective characteristics. As a subject, according to B.S. Gershunsky, «can be considered the most general, fundamental bases of functioning and development of education, which determine, in turn, the criterion grounds for evaluation of also sufficiently common, interdisciplinary theories, laws, regularities, categories, concepts, terms, principles, postulates, rules, methods, hypotheses, ideas and facts related to education, and, by virtue of the integrative essence of the grounds, which also have the integrative nature» (Gershunskiy, 1998: 81).

National philosophy of education as an interdisciplinary and integrative science originates from the beginning of XX century, when the native philosophers following the Western scientists have understood the need in the philosophical reflection of the educational processes. Perhaps, if there was no such a drastic revolutionary overthrow in the life of the Soviet society, then an apparent disparagement of the role of the Soviet philosophy, domestic processes of education would be understood by it since a long time. But the National philosophy of education because of objective reasons begins to actively develop only from the end of XX century. First, the destruction of social medium as such, and then formation of a new society – in this situation, a philosophical thought, as part of a particular ideology, associated with education, was developing slowly and inadequately. The concept of «education» as part of pedagogy has been developed in details, but the educators never set goals and objectives of the philosophical analysis of education.

At the junction of XIX-XX centuries occurs an objective, cultural and ideological need in the appearance and development of the philosophical aspects of education. This feature, in due course time, was noticed by V.V. Rozanov. He was one of the first (1899) who used the term «philosophy of education» and gave it the following definition: «We have didactics and number of didactics, we have pedagogy in general as theory of some craft, art or something. But we did not have and do not have something that could be called as the philosophy

of education and upbringing, i.e., the discussion of the education itself, upbringing itself in a number of other cultural factors and also with regard to the eternal patterns of human nature and constant challenges of history» (Rozanov, 1990:624). It seems to us that the idea of V.V. Rozanov acted as a fillip for research in this particular philosophical direction.

S.I. Hessen wrote well-known book «Principles of Pedagogy. Introduction to applied philosophy» (which was published in 1923 abroad, and published in Russia only in 1995). This paper thoroughly and comprehensively gave the philosophical analysis of pedagogical thought in the historical development, traced the close connection of ideas of pedagogical concept and philosophy, is justified the provision that education should be based on broad philosophical views. The pedagogy itself, S.I. Hessen considers as philosophical in essence, as indicated by the book's subtitle – «... Introduction to applied philosophy». The author notes that he was «... attracted by the opportunity to reveal in this book the practical power of philosophy, to show that the most abstract philosophical issues have practical and vital value» (Gessen, 1995:448). The author analyzes many problems of education, such as problems of correlation of school and state, multi-disciplinary of education, issues of the national and physical education, correlation of freedom and authoritarianism, etc. S.I. Hessen also discusses the theory of moral education, which is particularly important for our study in the analysis of axiological aspects of the modern education. Ideas of S.I. Hessen largely fit within the framework of the new philosophical direction – «philosophy of education» B.S. Gershunsky, following the ideas of S.I. Hessen and considering development of the modern education in close unity with the social development, not only studies the challenges of upbringing and education within the framework of philosophy of education, he provides a definition of the scientific status of philosophy of education. B.S. Gershunsky, to the full extent, can be called the founder of the philosophy of the national education. We believe that his works (1996-1998) gave rise to the appearance of the national philosophy of education as an independent philosophical direction (Gershunskiy, 1998:22-23).

Among recent works it is necessary to mention the works on the study of the national education in the ontological aspect. The most voluminous and quite definitely a problem of interaction of philosophy and philosophy of education in the ontological aspect is specified in the paper of S.N. Eremin «The philosophy

of education as a subject of reflection», which states that «... the condition of self-determination of the philosophy of education is a reflection of its problem state, and opportunity and necessity for its further development as a special philosophical discipline» (Eremin, 2001:14). The basic ontological ideas of philosophy of education are revealed in the works of N.V. Nalivaiko (Nalivayko, 1985:230; Nalivayko, 2000:141). Philosophy of education in these (and others) works published at the beginning of the new century considers the essence of modern educational system. An attempt was made to show what is the education and how it is developing at the present stage (ontology); valuable assessment of the educational itself, educational values and their sources (axiology); a variety of techniques and methods of the educational process (methodology of education), and others, thus demonstrating the inextricable connection of the philosophy of education with the general philosophy.

The concept of the «philosophy of education», in our view, can and should be analyzed from two methodological positions. Philosophical reflection, analysis of a set of methods, techniques, methodologies underlying the functioning and development of the theory of education, allow us to see the meaning and requirements that time applies to the education. This – is the new role of education in the civilizational process, considering the specifics of self-consciousness of personality under the conditions of values transformation, which put first not acquisition of knowledge, but an understanding of the methods and methodology of the educational process.

There is a number of approaches to the philosophy of education, which include, for example, terms such as: «Philosophy of education – is a special type of philosophical systemacy, specialized in the field of education» (Encyclopedia Britannica); «Philosophy of education – is a way of thinking about education» (Ya.Boyce); Philosophy of education – is a therapy of a man, making of human in a man, keeping the plan of integrity of his «image»; «Philosophy of education – is a sphere of inter-professional productive dialogue between various scientists ... specializing in the field of education» (Gusinskiy, Turchaninova, 2001:224).

Sphere of scientific competence of the philosophy itself (general philosophy) are the universal laws of the human, society, and nature existence. Turning to education, the philosophy supposes a high level of abstraction and analysis of the conceptual level. It, in essence, studies the universal laws in the field of education. S. Sharms in

the work «Philosophical foundations of education» (1969) pointed out that the concept of education introduced into the structure of the philosophy of education, in terms of its abstraction should not be lower than the concept of «knowledge» (Shermis, 1969:35). The concept of «philosophy of education» itself should be introduced to the system of concepts of the «branch» philosophy and perform a heuristic role in the analysis of education at a level of system-based organized movement of concepts.

In the definition of subject of philosophy of education, S. Eremin rightly defined philosophy as the condition and mean for the philosophical understanding of education (Eremin, 2001:15). However, the subject of the philosophy of education itself, he, following F.T. Mikhaylov (Mikhaylov, 1998:92-118), unjustifiably reduced to the educational activity: «It is just an educational activity that may be initially fixed as a subject of the philosophy of education. In this case, we think it is necessary to clarify what is meant by the term «educational activity» in this context. This concept in the definition incorporates all the diversity of manifestations of education. Meanwhile, meaningfully and in the original version, it represents a special social activity, and activity which genetically and functionally is aimed at transfer of «cultural heritage» from generation to generation (understandable in a broad sense) in order of reproduction of other types in the social activity» (Eremin, 2001:16). It should be noted that the educational activity – is only a part of the discipline of philosophy of education. As you know, philosophy studies three main groups of laws: structural – common factors of the discipline structure; dynamic – common factors of the activity's relations motion, development laws – common factors of development, in this case – system of education. These components, in our opinion, cannot be excluded from the discipline of the philosophy of education.

### Scientific result

The scientific results of the presented work are connected with the substantiation of the philosophy of education as a specific area of philosophical knowledge, which studies the pedagogical aspects of activity. The authors analyze different approaches to the philosophy of education, show its social significance, reveal the cultural meaning of pedagogical and educational activities. Education is revealed as a multifaceted social phenomenon.

## Conclusions

The concept of «education» goes back to the concepts of «image», «to form»: «image» in terms of terminology means well-defined outline of some or other object, phenomenon. «To form» – means taking actions to develop the relevant image. From this perspective, terminologically, «education» can be defined as the process of making or forming an image corresponding to the time requirements. But terminological consideration gives us just a general idea about the concept. However, there is a diversity of opinions in determining the essence of this concept. In the pedagogical literature, the concept

of «education» refers primarily to the process of transfer and acquisition of knowledge, skills, and formation of cognitive interests and abilities, to the special training in professional activity (Pedagogika, 1978:248). Moreover, these processes are performed not in isolation but in the links that are conditioned by the principle of unity of education and upbringing. Education, being solely a multidimensional concept, reflects the process of man socialization, including the process and the result of knowledge and skills acquisition that affect the «image» of a person, adequate to the social demands. The philosophical significance of the concept lies in the emphasis on the formation of a person, his socialization.

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