



## Paradigm shift in education and upbringing: the influence of modern educational philosophy

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**Abstract.** The article is devoted to the study of the formation of methodological foundations of one of the priority branches of humanitarian knowledge - philosophy of education. The author proposes a concept of methodological foundations of the philosophy of education, which is aimed at overcoming the problems of modern educational activity and development of humanitarian knowledge in general, since the concept of 'human education' is a field of intersection of different branches of knowledge. The essence of the concept is to formulate the structural elements of the philosophy of education on the basis of identifying and analyzing existing contradictions and paradoxes in modern educational activities.

**Keywords:** education, philosophy, structure, methodological principles, values, contradictions

**Actuality.** An urgent problem is to study the specific forms of influence of the latest achievements of the methodology of humanitarian knowledge on the formation of the methodological foundations of modern philosophy of education and vice versa. This is especially true for the scientific solution of questions about the structure of the philosophy of education, its main features, levels and elements, as well as for the understanding of how the main aspects of the philosophy of education are reflected in the structure of educational activities, what value and cognitive orientations are expected in the process of modernizing modern education. These and other related issues have led to the choice of the topic, the goal and the setting of specific objectives of our study.

The constant lagging behind of education from the needs of society, the lack of educational forms for the transmission of the main acquisition of modern scientific knowledge in the formation of a person of the twenty-first century, requires substantiation of the methodological foundations of the philosophy of modern education as a new level of research and solution of many problems of human existence. The main methodological factors in addressing important issues that bring education to a qualitatively new level are due to changes in the socio-political life of any state. This is extremely important in terms of solving the urgent tasks of preserving, restoring, reviving and developing statehood, the spiritual heritage of society, in particular, Ukrainian society [1-5].



**Statement of the problem.** The purpose of the study is to analyse the impact of modern philosophy of education on paradigm shifts in the education and upbringing of the younger generation. In this context, the main task was to identify effective methodological foundations of the philosophy of education as a priority field of humanitarian knowledge that have a decisive impact on changing the value orientations of participants in the educational process (mainly pupils and students). Here, in our opinion, an interesting prospect of synthesizing the technocratic and humanitarian directions of education opens up.

In accordance with the goal, the paper solved the following tasks: a) to formulate modern methodological foundations of the philosophy of education and summaries the peculiarities of their formation; b) to highlight the specifics of the modern concept of interaction between humanitarian and natural knowledge, which reflects the peculiarities of the formation of modern philosophy of education; c) to consider education as a dynamic socio-cultural phenomenon and the subject of modern philosophical research aimed at forming a creative personality; d) to analyze value orientations in education.

**Research methods.** The following methods were used in solving the tasks: a systematic and structural method of studying the phenomenon of philosophy of education, comparative analysis of various concepts within the philosophy of education; a method of generalizing the experiment of the educational process [6-8].

**The degree of development of the problem.** In the scientific, scientific and methodological literature, one can distinguish several main areas within which various approaches, aspects and interpretations of the outlined problem are considered [6-8]. In modern trends of foreign philosophy, the consideration of the branches of humanitarian knowledge is associated with the presence of developed methodological concepts. In the works of such scholars as M. Heidegger, G. Gadamer, P. Ricoeur, E. Beattie, M. Buber, R. Niebuhr, J.-P. Sartre, M. Merleau-Ponty, M. Scheler, the humanisation of education is seen as one of the areas of self-realisation of the individual [6]. A significant contribution to the substantiation of the methodological foundations of the humanitarian field of knowledge was made by the prominent French philosopher M. Foucault, who introduced the concept of 'archaeology of knowledge'. In his opinion, there is a radical change in the cognitive attitude of the researcher. M. Foucault emphasises not the search for truth, but life in accordance with the truth, which asserts the entry of science into a new mode of thinking discourse, where it is not the internal content of knowledge that matters, but the way it functions, is subject to external influences, and sometimes undergoes global transformation. This idea influenced the previous scheme of understanding reality, when chance was opposed to structure, internal completeness, while the random was identified with the sphere of the irrational.

Representatives of practical philosophy, such as K. Apel, D. Böhler, J. Habermas, W. Gösle, W. Kuhlmann, P. Ulrich, proposed the main variants of the modern communication paradigm and substantiated the importance of the principles of the communication ethics of responsibility for the value reorientation and spiritual and moral renewal of society, the resolution of political and ethnic conflicts, and the solution of environmental problems. In particular, according to Professor K. Apel, the paradigm they proposed is aimed at resolving the main contradiction of modern philosophy - between analytical philosophy and existentialism, i.e. between scientism and humanism [7].

**Methodological foundations.** Speaking about the methodological foundations of philosophy of education as a priority field of modern humanitarian knowledge, the following can be noted. The formation of the methodological foundations of the philosophy of education requires recourse to the philosophical analysis of the contradictions and paradoxes that exist in modern education. It is argued that the absence of a single methodological system that would cover and unite all modern educational knowledge (knowledge of the educational process) leads to the fact that every virtually new discovery in any of the fields that are in contact with human educational processes and go beyond the simple



accumulation of details, prompts the creation of its own theory, its own system for explaining and understanding the facts and interdependencies. This, in turn, further exacerbates the problems of education in the direction of increasing chaotic pluralism of different concepts, uncertainty and confusion of their basic concepts. A careful study of the materials of research on educational activities and the field of education in general allows us to formulate three specific levels of reflection that have emerged in the process of the evolution of education: 1) empirical (specific pedagogical processes), 2) theoretical (psychology and sociology of education), 3) methodological (philosophical level of reflection on educational issues).

A comparative philosophical analysis of the main methodological concepts of humanitarian knowledge allows us to determine, in fact, the dynamics of the methodological foundations of modern humanitarian knowledge. The methodological concepts of humanitarian knowledge should not copy the methodology of natural science, since the experience of human cognition of the spirit and the world includes the immediacy of experiences, various forms of practical and aesthetic mediation of reality. Thus, humanities disciplines use ways of comprehension that go beyond scientism in science, i.e., they use the experience of philosophy, arts, history, etc. Such ways of comprehension, through which the truth speaks of itself, are not subject to verification by the methodological sciences, as they are at the same time three non-scientific forms of human connection with the world or dimensions in which human existence unfolds beyond the limits of science and its methods. The process of comprehension, which takes place in understanding, takes the form of language. In the process of communication, there is a mutual agreement between the participants of the act, which implies mutual understanding. When analyzing the methodological concepts of the humanities, we should focus on the dialogical and political nature of modern humanities research.

In the natural sciences, a mono-logical form of knowledge is most often used, in which a scientist observes a thing and talks about it in a reflective manner [5,8]. The task of the methodology of the humanities is to address, first of all, inter subjectivity as a problem of the possibility of dialogue, provided that it is the basis of humanitarian scholarship.

**Specificity of the modern concept of interaction between humanitarian and natural knowledge.** The specificity of the humanities lies in the inherent belonging of a person to the subject of knowledge. The historical experience of the development of scientific thought shows that since the nineteenth century, the logical self-consciousness of scientists has been influenced by the models of the natural sciences. According to the authors, in humanitarian cognition, things are not considered in spatial and temporal parameters, but are carriers of the essence and content of the embodiment of meaning 'beyond' these parameters, a symbol of human manifestation, where the world is given to man in a spiritual and semantic way as a value essence that needs to be understood and explained. Thus, the values and meaning of human life in the humanities are directly included in the content of knowledge, while in the natural sciences they remain mostly external.

Recently, methodologies without a clear method, as well as some branches of humanitarian knowledge, such as folklore studies, philosophy of culture, philosophy of education, and others, have been substantiated. These sciences reveal the essence and meaning of human actions at the level of existence and intuition. According to the specific methodology of these priority branches of humanitarian knowledge, the comprehension and awareness of the truth occurs when the human consciousness masters certain forms of perception of existence.

The overview analysis of the main methodological concepts of the branches of humanitarian knowledge and the peculiarities of the mutual influence of methodological approaches in the natural sciences and humanities has shown that the priorities in the field of humanitarian knowledge inspire modern man to



comprehend new horizons of human creativity, change value ideals and affirm the axiological orientation of modern knowledge.

The source and purpose of the creative activity of a modern person is self-improvement, which becomes the subject of consideration in the philosophy of education. Analyzing and comparing the concepts of 'scientific creativity' and 'scientific potential', it can be argued that the content of radical shifts in methodology is that new methodological principles as the basis of methodological schemes are formed in an indirect environment, determined by universal human values and scientific and intellectual potential of society. At the same time, the artificial introduction of methodological principles and methodological schemes into the basis of activity and the bringing of methodological foundations to activity schemes determines the creative, heuristic and humanistic process of fertilizing goals in the context of values and priorities.

Awareness of the trends in the formation of methodological foundations of priority areas of humanitarian knowledge allows us to define new methodological foundations of the philosophy of education. These principles should help to bridge the gap between the technocratic and humanitarian orientation in education. It should be emphasized that the introduction and use of one-sided methodological orientations deforms the directions and content of constructive activity in the field of humanitarian knowledge in general. Thus, it should be emphasized that the new socio-cultural reality is characterized by: 1) significant changes in the subordination of the system of values, which is due to the formation of a new type of relations in society, i.e. the need for a new worldview orientation; 2) new phenomena in culture that provide great opportunities for optimizing the realization of the latent potential of the individual; 3) a significant expansion of the field of differentiation of life needs and abilities; 4) the beginning of a dialogue between the main cultural trends in the modern world. All this requires a new level of reflection on the concept of 'education', its content, socio-cultural features, determination of the modern axiological basis of education, its role and place in the society of the twenty-first century and the prospects for its development.

The processes of humanization of education, acquiring signs of an anti-scientific character, in practice have been reduced to formalism - to reducing the hours allocated for teaching natural and technical disciplines, or, conversely, to increasing the hours of social disciplines [3-5]. It is clear that within the previous paradigms it is impossible to bridge the gap between the technocratic and humanitarian orientation in education and achieve their synthesis. However, the aggravation of global and some other problems of modern humanity indicates the need for a significant acceleration of the formation of a new socio-cultural reality, where the modern education system should play a crucial role (it is no coincidence that UNESCO proclaimed the twenty-first century as the century of education).

The development of science as a whole and individual scientific disciplines, the transition of scientific knowledge to a qualitatively new (post-neoclassical) stage, leads to the widespread use of science in all spheres of public life.

Representatives of another direction (I. Prigozhin, I. Stengers, H. Hacken) propose to consider synergy as a new methodology of social cognition and philosophy of education [9,10]. Their proposed methodology is aimed at the dialectical merger of the main achievements of classical and neoclassical paradigms on the basis of pluralism of truths. It is argued that, unlike post-non classical epistemology, truth today can be interpreted not only as a reproduction of an object in knowledge, but primarily as a characteristic of the way of dealing with it. Thus, the author emphasizes the need for convergence of natural and human sciences and their methodological mutual support.



Among the main directions of modern research, which proclaim the need for changes in modern education, the embodiment of a new educational ideal - a creative personality, the following concepts can be distinguished: 1) development and implementation of a system of creative (lateral) thinking, the essence of which is to use the original method of 'intellectual insight' to develop the abilities of intuitive thinking in a person (Edward de Bono); 2) study of the combination of the educational process with scientific activity, the correlation of the ideals and norms of science with the ideals of artistic creativity (J. Allen, C. Wilford, R. Durden, S. Grossman, M. King); 3) introduction of key philosophical concepts of imperfection and reflexivity in an open society into the strategy of life and business (George Soros).

The above-mentioned concepts of humanitarian knowledge play an important role in the formation of the methodology for the formation of a creative personality of the twenty-first century, as they were developed at the intersection of such important aspects of human existence as work, language and life.

The methodological analysis reflected in the scientific works of famous thinkers more often touched upon linguistic constructions (J. Derrida, J. Deleuze, J. Baudrillard, H. Bloom, J.-P. Lyotard, M. Foucault), since the purpose of applying structural methods was to rid the field of humanitarian cognition of the illusions of subjectivism, anthropocentrism and psychologies. At the present stage, this vision is partially refuted due to the emergence of new branches of humanitarian knowledge - folklore studies, philosophy of education, philosophy of culture, and others. The essence of the new approach is the result of understanding the correlation between human ideals and educational norms, which complement each other in different ways in the Renaissance, classical and modern systems [8].

After analyzing well-known philosophical concepts, it is possible to propose an original cognitive concept of the formation and application of a humanistic-synthetic paradigm that combines the experience of many scholars and becomes the philosophical basis for reforming modern pedagogy. The main provisions of this concept are highlighted as follows:

- philosophy of education should be seen as the implementation of theoretically grounded and practically implemented models and values of humanitarian knowledge, which are focused on the creative level of activity, forming the basis for methodological schemes in the humanitarian sphere;
- modern philosophy of education is a system whose elements are levels, trends, directions, problems, aspects and paradoxes that acquire integrity within specific methodological concepts (normative, orienting, constructive or productive);
- methodological foundations of philosophy of education are formed from theoretical and pragmatic sources that integrate the peculiarities of activities at different levels - empirical (specific pedagogical processes), theoretical (psychology and sociology of education) and methodological (philosophical reflection on educational problems);
- the evolution of philosophy of education as a branch of humanitarian knowledge is carried out by identifying and understanding the paradoxes that arise at the empirical and theoretical levels, with the aim of further deciding how and by what means the methodological potential is realized in the process of creating methodological concepts;
- application of the methodological foundations of modern philosophy of education allows to reveal the synthetic tendency of the development of new humanitarian knowledge and creates conditions for analyzing the system of influence of axiological orientations on educational activities.

**Education as a dynamic socio-cultural phenomenon.** We will present the results of a comparative analysis of the activities of a scientist and a teacher of an educational institution. A teacher combines research and teaching and learning activities in his/her work. The synthesis of qualitative and quantitative characteristics of qualification abilities, considered on the example of the works of modern foreign researchers (Allen, Wilford, Grossman, King), outlines the features of a modern teacher. These features are coordinated in a certain way by the methodological concept that dominates in higher education in a particular era or historical period. It is noted that creative cooperation between the main



subjects of the pedagogical process in a higher education institution occurs through the implementation of certain innovations by the teacher, as well as through self-control and self-education on the part of the student, giving rise to a 'person of culture' as a product of the educational process. Thus, the educational process in higher education institutions can become a source and goal of creative activity for both teachers and students. This is convincingly proved by the field of humanitarian knowledge - philosophy of education, since its scientific scope includes consideration of the question of a person as a creative personality.

If we consider the socio-cultural aspects of education as a subject of philosophical research, analyse the change in philosophical views on education, its functions and principles, it becomes possible to trace the natural dependence of views on education on a certain 'paradigm of social science' (ancient, medieval, industrial and post-industrial). By the way, having traced the reverse effect of the education system on the change of paradigms, which has been of significant importance since the Enlightenment, when the achievements of advanced thinkers and scientists (theories, scientific ideas, etc.) are transmitted to the whole society through education, it becomes possible to solve worldview and practical problems, to form a standard of scientific thinking.

The analysis allowed us to make a number of statements. Namely. The existence of various cultural traditions with certain beliefs and views on man and the meaning of his existence determine that none of the philosophical systems can fully cover the worldview foundations of modern education. Modern pedagogy is constantly revising its methodological foundations. That is why teachers are now actively raising the issue of changing paradigms in teaching and upbringing, using the methods of educational philosophy. Our analysis of sources on the history of pedagogical systems makes it possible to trace how each didactic model emerges in the process of clarifying the content of a particular problematic situation in education. Such models are used to transmit knowledge from generation to generation. Over time, science accumulates a new body of knowledge that can no longer be transmitted through the outdated form of a didactic model. This becomes impossible due to the discrepancy between the volume and quality of new information and the dimension and metric of the old didactic space. Thus, the new content of education can be effectively transmitted only through the formation of an adequate didactic model.

**About value orientations in education.** In accordance with the purpose of the study, we also traced the axiological orientation of the formation of relationships between participants in the pedagogical process. Most educators believe that a child is not only an object of the pedagogical process, but also its subject, which corresponds to the modern ideal of human education - the ideal of a creative person or a 'person of culture'. In this regard, teachers are actively raising the issue of putting into practice methods of unlocking the creative potential of a person, nurturing this gift in every child. Analyzing the essence of many existing proposals of teachers to solve educational problems, it is argued that there are two approaches to their solution, namely: 1) focus on solving the problem by traditional methods of pedagogical theory; 2) awareness of the need for purposeful shifts in the direction of the priority field of humanitarian knowledge - philosophy of education.

An analysis of the socio-psychological aspect of the study of the educational system shows that psychologists and sociologists are concerned with the problem of returning values to education. This is due to the fact that modern education has become a utilitarian education. Value orientations determine the direction of human evolution and orientate people towards inclusion in society. The growing degree of sociality, which means a new content of life experience, does not disappear with the loss of current value orientations. The growth of active sociality is a process of forming new levels of reflection, which allows us to identify new content in the existing living knowledge of a person. At the same time, there is always a part of unconscious knowledge that is not manifested or irrational.



Understanding education from the perspective of sociological and psychological sciences complements and expands knowledge about the educational environment, provides an opportunity to analyze and synthesize it to establish new forms of education based on a qualitatively different methodological paradigm.

Considering the modern educational paradigm, we can identify the following contradictions and paradoxes of educational activity. Contradictions between a person and culture as its ultimate form of being; between the world that is true and the real; between the essence of education and its existing form, etc. Among other things, we can emphasize the contradictions observed in higher education. 1) between the abstract nature of the subject of educational and cognitive activity and the real subject of future professional activity; 2) between the system of using knowledge, skills and beliefs in the formation of the required level of professionalism and their diffusion in terms of learning through various academic disciplines; 3) between the individual way of acquiring knowledge in the learning process and the collective nature of professional work; 4) between the involvement of the specialist's personality in the process of work activity, while the student's intellect is the aid in learning; 5) between the programmed and targeted production of knowledge and spontaneous and fragmentary mastery of the values of spiritual culture.

The article reveals the need to use the philosophy of education to transform contradictions into didactic principles of the new concept of education, since the improvement of the educational process is made possible by the conscious use of the principles underlying modern concepts of education (scientificity, the connection of theory with practice, systematic training, visibility, consideration of the specific characteristics of the audience, etc.). In accordance with the philosophical principle of analogy, along with the three levels of reflection on the problems of education that have been formed in the course of its evolution, there are three methodological concepts inherent in each level: 1) normative, 2) orientating and 3) constructive.

At the level of philosophy of education, a person realizes the paradoxical nature of life, as the world is constantly unfolding before us in the fullness of its multidimensionality. On the other hand, the existing contradictions and paradoxes in education demonstrate the discrepancy between the modern ideal of an educated person and the norms through which the pedagogical process is carried out. This situation in education once again emphasizes the need to revise the concept of norms in the modern scientific paradigm. This provision is organically suited to the introduction of the modern ideal of an educated person - a «creative person», given that the concept of 'creativity' cannot be squeezed into a rigid framework of any form.

Considering the results of a reflexive analysis of the relationship between the existing three main concepts of education (harmonious integrity, pluralistic, synthetic), it is stated that the latter is designed to overcome the limitations of the previous two and, thus, bring education in line with the needs of modern society and the new ideal of human education, which plays a significant role in the development of modern philosophy of education. The organic connection of scientific knowledge about education makes it possible to develop certain aspects of the study of this phenomenon: methodological, ideological, logical, psychological, and axiological and others.

The general recommendations we have developed to create conditions for the development of students' intellectual capabilities in the learning process are as close as possible to the requirements of the modern education paradigm. Such important factors of higher education as fundamentalism, humanization, professionalization of the discipline, high variability of teaching methods and forms of control of the learning process are crucial. The main emphasis is placed on the value and cognitive orientation of the modern education process.



**Conclusions.** Thus, the result of the current study is the following concepts. The social conditionality of research in the humanities and educational practice allows us to identify the following circumstances: a) the emergence of philosophy of education as one of the priority branches of humanitarian knowledge with a flexible methodology but without a deeply understood and justified method; b) the need for pedagogy, psychology and sociology of education to reach a new level of reflection to solve existing problems. One of the most important trends in educational activity is the formation of clear ideas that truth is becoming a feature not only of cognition but also of being. Priority areas for the development of humanitarian knowledge are philosophy of culture, philosophy of education and other flexible methodologies that in the modern educational environment claim to create a new level of research and explanation of current problems of humanity. As a result of the inconsistency between the purpose of education and the purpose of culture as the ultimate form of human existence, methodological paradoxes, contradictions and stereotypes arise, the overcoming of which requires adequate concepts and methods, which determines the socio-cultural meaning of the philosophy of education.

The existence of three levels of reflection on the problems of education allows us to identify the relevant methodological and methodological concepts that determine the specifics of each of them: normative, orienting and constructive. The directions and trends of the philosophy of education as a branch of humanitarian knowledge are based on modern philosophical concepts: for holistic philosophy - the principle of identity of opposites in infinity; for the philosophy of relativity - the principle of pluralism; for the synthetic concept of philosophy - the principle of dialogical regularity of the relationship between the general and the particular.

**The practical significance of the results** lies in the possibility of applying the results in the process of introducing effective educational standards, in teaching and updating the content of educational programmers in philosophical, pedagogical and sociological disciplines.

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