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O. V. Hutovska
Candidate of Philosophy,
Associate Professor of the Department of Philosophy,
Lviv Polytechnic National University

PHILOSOPHY IN THE MODERN SYSTEM OF UKRAINE'S HIGHER EDUCATION: CHALLENGES AND PROSPECTS

The problem of teaching philosophy in higher educational institutions, its place in the system of education and society is relevant, in general, not only for Ukraine, but also for the European countries and the USA. Almost all leading researchers of this issue focus on the crisis of humanities, which is reflected in the crisis of personality, sense orientation, life strategies, and democratic institutions on a global scale [8; 10; 12; 15; 17; 19; 21]. This issue seems to be acute in Ukraine today, when the course of philosophy is either reduced, or transferred to selective or elective course, or even withdrawn [12; 17]. The trend is typical for developed countries as well [21]. As O. Dolska points out, "the realities of the Bologna process shatter the prospects of academic philosophy <...> institutional philosophy in technical universities is not just reduced in curricula <...> but also in its didactic plans, that leads to simplification of <...> not just philosophy, but its main principles. This means that the scientific culture, the philosophical culture and the culture of thinking technique are destroyed in their foundations" [5, p. 13]. Although "this is only philosophy that directly analyses human consciousness, thinking, cognition, and can bring these analysts to certain meanings and values" [12, p. 101]. Philosophical courses in Ukraine's universities are compressed to 7–10 seminars, therefore "it is unlikely that anyone can incite them (students) an interest in an independent and justifiable deployment of thought around the vital problems <...> Hence, in modern education, philosophy has found itself in the position of being pushed down on margins" [12, p. 101]. "Elimination of the cycle of humanities in universities will not only be contrary to the interests of the state in general and educational ones in particular, but will also affect the effectiveness of highly qualified personnel training. In society and the state, not only social tension will be growing, but also the social competence of specialists will be levelled. Moving normative <...> philosophical disciplines out of the block will lead to the release of narrow-profile performers, unfit for assessing trends in social development and the social significance of their own activities" [4, p. 38–39]. But let's be frank and agree that there are current challenges to the philosophy to which we must respond. These include: 1) the modern "ideological distortion of philosophy", the terrible "academic deformation", which eroded the life-giving philosophical knowledge; 2) the need for expanding the horizons of philosophy, that is, the rethinking of the content itself that's embedded in this concept; 3) the representation of modern philosophy in the public space (this is almost non-existent, although in society there has always been a constant interest in what philosophers write and discuss (the adequacy of the presence of philosophy in the public space is measured by the extent to which philosophers reveal their professional experiences in public lectures, popular books, of course, without losing the basic constants of philosophical thinking as a search for truth)) [17, p. 8–9].

Another problem is that university management systems are aimed at creating a system of competencies for students that would meet the needs of employers. However, such accents lead to the formation of a utilitarian understanding of education, where its value is reduced to the training a man as an instrument in the technological process. With such an educational system, university lecturers are equated with regular service providers (like Internet providers or those who deliver pizza) [15, c. 12–13]. "One way of assessing any educational scheme is to ask how well it prepares young people for life in a form of social and political organization that has these features. Without support from suitably educated citizens, no democracy can remain stable. I shall argue that cultivated capacities for critical thinking and reflection are crucial in keeping democracies alive and wide awake" [21, p. 9–10]. This is precisely the relevance of philosophy in the country's education system.

In contemporary domestic and foreign scientific works, the problem of the place and role of philosophy in the system of education and society is generally examined by O. Dolska [5], S. Datsyuk, M. Kultayeva [8; 9], M. Popovych, V. Petrushenko [12], P. Saukh [17], L. Horokhova [4], M. Epstein [19], M. Nussbaum [21], E. Agazzi [1], K. Madsbierg [10], L. Svendsen [18], V. Hösle, and others.

Consideration of the problem can be divided into two parts: motivation for teaching philosophy (question "why?") and the teaching methodology (question "how?"). Therefore, the purpose of the article is to analyse the place and role of philosophy in the modern educational process in higher education and society, to study the key factors of improving the teaching of philosophy course.

So, why to teach these courses, and what does philosophy give that cannot be replaced by other disciplines? In the teaching of philosophy, we often face the problem of motivation for learning; without its solving, the educational process may not be effective. The problem of efficiency of teaching philosophy is particularly relevant in higher education; students often have a biased attitude towards philosophy and perceive it as something separated from life, and sometimes teachers don't know how to show the benefits and importance of philosophy. First of all, it should be noted that the pansophic integration of knowledge, that is the approaching of the humanities to the natural sciences, a combination of intellectual and spiritual abilities of a man, is seen to be relevant today. Thus, if we define the goals of teaching philosophy, then, since philosophy is both a world view and an ethical system, the main goal of its teaching is the formation of a worldview. Philosophy is the formative basis of the outlook. If natural sciences manage the production of human resources, philosophy guides the development of the goals of this activity, helps to understand and justify them, ultimately, is intended to help to identify itself and its place in the enormous amount of information and knowledge acquired in a higher educational institution, to promote self-personification. "Philosophy gives a person general orientation in the world, helps them find their place in it. To do this, it, firstly, helps each person to create in their consciousness a general picture of the world and to show the place of man in space and the place of each particular science in the system of human knowledge in general; secondly, it should consider the general structure of society and personality, that is <...> give their principal scheme <...>; and thirdly, the philosophy should analyse general patterns of human relation to the world" [16, p. 8–9]. That is why the course of philosophy should be considered as a propaedeutic to any field of knowledge, in the context of which the ability to find out value relationships between the ethical values of education and other spheres of life is formed. Today, new skills and competences are needed, because life is not limited to purely professional skills (like welding metals in open space or anything else). Not the knowledge that is acquired is extremely important, but the way of thinking. The benefit of philosophy is not to get more information about the world or ourselves, but to help us understand better what we already know. Often, they complain about the impracticality of philosophy because it works with already

well-known experience. An important task of philosophy is to help to understand our own experience, develop the ability to analyse information. We do not know the situations and problems that we will encounter in the future and can not get prepared for them. But the philosophical way of thinking allows us to accept any situation, it gives a mechanism of attitude to the new experience. Education is intended to form people who are capable of creating something new, to establish interpersonal relations, communication. Against this background, humanitarian technologies are a bit outdated (we are launching space rockets, we have high speed Internet, but do not know how to control ourselves). Importantly, the new thinking is a new paradigm with the basic priorities – harmony, freedom, tolerance, spirituality, mutual understanding. Philosophy makes it possible to fit into this world (i.e. not to adjust but rather synthesize opportunities, values, preservation of individuality). "We are not forced to choose between a form of education that promotes profit and a form of education that promotes good citizenship. A flourishing economy requires the same skills that support citizenship, and thus the proponents of what I shall call "education for profit," or (to put it more comprehensively) "education for economic growth", have adopted an impoverished conception of what is required to meet their own goal" [21, p. 10].

Basic humanitarian (including philosophical) education gives us the most fundamental orientation in the world. Basically, philosophy is intended to clarify and explain, being the supreme art of contemplation of the world and the formation of thinking. It leads to the choice of absolute values, to the understanding that they are within a man (and then, neither street, nor money or power will impose their values to you). The tragedy of being is not at all in the values of the modern world, but in the inability to save oneself in this system of value coordinates. We must be able to go beyond the bounds of ultimate things (evil, war, cold, crisis – all this is for the past) because there is good after evil, there is peace after war, etc.

The global view of things and the world and the breadth of problem coverage distinguishes philosophy among other disciplines and provides an integrative role in the spiritual culture, linking its various forms. In this, the educational value of philosophy lies.

The ultimate goal of teaching philosophy can be considered as a comprehensive formation of personality, because the main purpose of high school is aimed at shaping society, it faces the social order. Therefore, students must not only learn material, but also develop their own beliefs in the truth of certain conclusions, which should become the elements of their spiritual world. In the context of the foregoing, there is one more question: how to achieve optimal and even the maximum effectiveness of teaching philosophical disciplines and their knowledge acquisition? Basing on researches in the field of psychology and pedagogy of higher education, we can make some generalizations. O. Dolska makes an important accent, emphasizing philosophy as the basis of humanitarian expertise [5, p. 5–6]. This allows, on the background of powerful technical and technological developments, to work out interdisciplinary discourse and make it possible to effectively incorporate innovations from the information technology sector into communication with the public. Therefore, the formation of a scientific and philosophical outlook appears to be necessary in education. "Today, there is a need for specialists who would combine the profession of engineer, philosopher, analyst, who would be oriented, in their worldview, on universal values, without reference to which it is impossible to have a comprehensive humanitarian expertise" [5, p. 6]. In the context of competences that will be relevant in the next 10 years, and these are creativity, critical thinking (key competence through easy access to huge arrays of information and the need for its selection and interpretation), coordination and interaction, decision-making, cognitive flexibility, the mastering of philosophy seems to be extremely relevant and necessary, since it is it that actively forms these qualities. K. Madsbierg believes that exact

sciences are a good way to explain lots of things in the world, those but of a material nature. However, they cannot explain ourselves. It does not matter how many brain pictures a doctor has learned per day or in how many ways an economist has segmented the market, because without understanding a man and his behaviour, we are powerless. When we have no connection with a person who makes political decisions, puts forward technological innovation, we cannot truly understand the world. For this, the philosophical critical thinking itself is needed. In his book, the author tells many success stories in the modern world thanks to critical thinking, the study of the nuances of culture and philosophy [10]. To philosophize, according to L. Svendsen [18], means trying to break the habitual patterns of thinking and looking at things in a new way. The study of philosophy develops analytical skills and the ability of critical perception. This allows us to apply these skills to a wide range of issues – beginning with how we get knowledge, how we form moral judgments, and ending with an understanding of art and culture in general. "The paradox of our time is that systematically eliminating philosophy from their life, modern societies undermine the foundations of their existence... For a long time, philosophy has been helping to make a fateful choice for individuals, nations and even humanity as a whole. That's it that has been installing guides to the future on the civilization routes" [8, p. 57].

Answering a question about the methodology of teaching philosophy at universities, one should note the following points. Among the main problems that arise in the process of teaching philosophy at universities, one can name the fact thatstudents, as a rule, had nothing to do with philosophy before and faced with it for the first time, and therefore the philosophical culture should be formed from scratch. Also, the teaching process often turns into a boring dry theoretical process instead of an interesting exciting presentation. It is important to create incentives for the study of philosophy based on the interest, clarity and accessibility. Otherwise, students either skip classes, or attend them formally. Therefore, one of the essential components of teaching is the popularization of educational material, simply talking about complex things (by referring to the life of students, to their knowledge from school, to literature and cinema, history and everyday life).

Currently, there are opposing views on the education strategies. There is no general agreement on what young people should learn, it is not clear whether their education should be more directed towards the development of intelligence, or the development of moral virtues, spiritual qualities. Different approaches to solving these fundamental problems have given rise to various schools of philosophy of education (for example, a few educational approaches are competing in the American education system: essentialism (the traditional approach to education, when the main thing is to instill the foundations of academic knowledge); progressivism (the main emphasis is on the cultivation of individuality, the opposition of free activity and the discipline, learning through experience and meaningful activities for a man); existentialism, behaviourism, and others). In methodological aspect, the behaviourist model of pedagogical system eliminates, when the whole process of learning was under the conditional scheme: teacher – stimulus, student – reaction. The usual methods of so-called "quantitative learning" without taking into account the individual characteristics of the students are now becoming a brake on a way of development. In psychological aspect, the mechanical supply of knowledge is rejected. Hence, the problem of introducing the optimal forms of instruction for the qualitative learning arises. Therefore, the concepts of constructivism, social constructivism and neo-pragmatism are getting relevant [7], when a man becomes the creator of his own knowledge. The teacher can only give procedural knowledge (for example, how to work out a theory). "According to the main ideas of modern philosophical approaches to education, in particular the theory of constructivism, the transforma-

tional processes in higher education are aimed at ensuring the active role of a student as the subject, the manager of his own learning process" [14, p. 4]. Thus, the general tendencies in modern higher education can be reduced to the following:

· Education as a continuous learning.

· Moving from a school of reproduction of scientific knowledge to a school of understanding.

· Changing the functions of the teacher – from the carrier of information and knowledge, he turns into the organizer and coordinator of the educational process.

· Changing the role of the student himself – now he becomes a business partner who is actively involved in the process of learning and mastering knowledge.

Increasing of the role of dialogue, communication skills in the modern world at different levels, requires changing the style of communication to achieve mutual understanding, since many professions (not only humanitarian ones) involve constant communication with people. That's why it is important to get the models of the art in high school. There is certainly a large part of the teacher and what methods he chooses.

To improve the effectiveness of teaching philosophy we should take into account both the peculiarities of students' development (good memory, ingenuity, resourcefulness, the search for one's self, lack of balance, change of priorities, loss of interest in learning, self-confidence, inclination to freebies and so on) and modern requirements for the organization of the educational process (understanding of learning as a cognitive process, directed at the development of thinking, critical creativity; learning as a correlation of new information with the acquired experience; creation of a psychologically-comfortable environment; organization of learning as acquisition of own experience; learning becomes interesting when the student realises his needs in it (self-affirmation, need for respect, belonging to a group, the need for success, safety (the feeling that there is no pressure from the teacher, no intimidation by the exam or modules, humiliation, etc.), the need for development (i.e., a person finds for himself and takes something useful)). The instructor must increase the motivation of students (motivation must be effective), in particular, not external (for example, to study in order not to go to the army, or prestigious work, or scholarship), but internal, that is, factors that are related to the process of learning itself. The key point is the use of interactive methods during the classes based on democratic principles, when the teacher and students are on the same level, as well as using methods that allow maximum communication. The most common types of interactive techniques are:

synectics (joint search metaphorical activity using speculations, false ideas, hypotheses, intuitive solutions, personal analogies); discussions (in the form of conferences, round tables, debates, court hearings, etc.); situational exercises; case method (a story from a person's life that has a problem); projects (information, research, practice, game, etc.) (for details see: [13; 3]). The introducing of open education in the teaching of philosophy, that is, one that relies on new methods and techniques of teaching based on the productive and creative use of the latest technologies, is seen to be prospective. The latter ones include electronic library systems, visualization tools, collective work with diverse educational content [3, p. 226–242]. In addition, innovative educational paradigms involve the formation not only basic but also meta skills in students that would allow a person to manage their basic skills in unpredictable circumstances, to adapt to new knowledge, circumstances and tasks, which are valuable in today's world. And such meta skills are formed mainly due to philosophy. It would be appropriate to say a few words about the ways of activating the learning process. For this purpose, present day teachers offer to modify traditional lectures and seminars through computer technologies, virtual seminars, games, seminars-analyses into active teaching lectures (where, in the lecture itself, along with students' questions, there are case studies, fragments of discussion, use of presentations, audio and video

materials etc.), workshops in the form of group discussion, 3-D techniques, GROW techniques, etc., technology for situational analysis for action learning, situational exercises, case studies, "incidents", game design and so on (for details see [3; 13]).

Summing it up, we can say that contemporary philosophers and teachers are called to create and disseminate conceptual environments, in which, unlike the traditional approach to philosophy as cognitive-scientific activity, the emphasis would be on sophistic creative and productive activities, which would allow to strengthen the connection of philosophy with modern reality [19, p. 207]. "If philosophy wants to return to the centre of intellectual life, it should be reunited with the great technical, information, biogenetic practices of the twenty-first century, to lay the conceptual foundations of new practices, to become technosophy, biosophy, infosophy" [19, p. 201]. Philosophy will have to shift to polysophy, as in due time, culture shifted to multiculturalism. The perspective features and objectives of philosophy in the XXI century can be named as follows: upbringing of philosophical feelings and a worthy person, related emotionally and rationally; substantiation of philosophical actions and philosophical way of life, which correlate human behaviour and the meaning of their being with the world in general; combination of philosophical wisdom with a variety of practices and professions – polysophistics; cooperation with modern technologies to create new worlds, preparation of radical scientific and technical experiments that change the conditions of life and have a metaphysical meaning.

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Анотація

Гутовська О. В. **Філософія в сучасній системі української вищої освіти: виклики та перспективи.** – Стаття.

У статті проаналізовано місце і роль філософії в сучасному освітньому процесі у вищій школі та суспільстві, досліджено ключові чинники покращення викладання курсу філософії. Осмислено функції і завдання філософії в сучасній освіті та житті людини. Показано, що сучасний освітній простір вимагає впровадження філософії та філософських дисциплін прикладного характеру, а покликанням філософії в сучасному ВНЗ є створення концептуального середовища у поєднанні з методами і прийомами відкритої освіти у викладанні, які базуються на продуктивному і творчому використанні новітніх технологій та інноваційних методів навчання. Встановлено, що присутність філософії в освітніх технологіях є чинником формування актуальних компетенцій сучасності та умовою стійкості демократичних інституцій.

Ключові слова: філософія, освіта, викладання філософії, методи викладання, ефективність викладання.

Аннотация

Гутовская О. В. **Философия в современной системе украинского высшего образования: вызовы и перспективы.** – Статья.

В статье анализируются место и роль философии в современном образовательном процессе в высшей школе и обществе, исследованы ключевые факторы улучшения преподавания курса философии. Осмыслены функции и задачи философии в современном образовании и жизни человека. Показано, что современное образовательное пространство требует внедрения философии и философских дисциплин прикладного характера, а призванием философии в современном вузе является создание концептуальной среды в сочетании с методами и приемами открытого образования в преподавании, основанных на продуктивном и творческом использовании новейших технологий и инновационных методов обучения. Установлено, что присутствие философии в образовательных технологиях является фактором формирования актуальных компетенций современности и условием устойчивости демократических институтов.

Ключевые слова: философия, образование, преподавание философии, методы преподавания, эффективность преподавания.

Summary

Hutovska O. V. **Philosophy in the modern system of Ukraine's higher education: challenges and prospects.** – Article.

The article analyses the place and role of philosophy in the modern educational process in higher education and society; the key factors for improving the teaching of the course of philosophy are studied. The functions and tasks of philosophy in modern education and human life are comprehended. It is shown that modern educational space requires introduction of philosophy as well as the applied philosophical disciplines, and the task of philosophy in a modern university is to create a conceptual environment in combination with the methods and techniques of open education in teaching, based on the productive and creative use of new technologies and innovative teaching methods. It has been found out that the presence of philosophy in educational technologies is a factor in the formation of the current competencies of our time and the condition for the stability of democratic institutions.

Key words: philosophy, education, teaching philosophy, teaching methods, teaching effectiveness.