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An Analysis of Polish Teachers Attitudes towards Inclusive Education

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The purpose of the study was to determine the relation to inclusive education involving teachers of both public and special schools. The study was conducted on a sample of 224 teachers. In the study, a diagnostic survey was used with the Scale for Measuring Attitudes towards Inclusive Education. The tool was designed for the purposes of this study and it was analyzed for internal consistency and reliability. A key for the attitudes’ verification was established and it is based on a sten scale. The measured values were treated as the basis for ordering the material in the direction of the attitude.

The findings show the neutral attitude in the tested sample and there is no difference observed based on the type of represented school.

Keywords: educational inclusion, child with special needs, teacher, attitudes

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Introduction

The education system in the countries of the world emphasizes the importance of the individualization of teaching processes resulting from the diversity of the students’ needs and the developing reality in which an adult must have personal resources that allow for flexible and effective functioning in a changing environment [Cambell, 1976; Sęk, 2003]. The purpose of modern education is to teach and educate the human being in a way that lays foundation for awareness and develops open attitudes to continuous work to deepen and broaden the acquired knowledge. Understanding individual differences is a key to open education. Equally important is aligning educational goals, methods and means of their implementation. By moving away from a system that classifies children into categories, including age, culture, language, health, and more, the present tends to create environments that are tailored to the needs of the individual rather than the masses. This is the idea of educational inclusion that does not divide, but connects. In a way, all students become special needs education participants,
where the basic premise is to allow and optimize the growth of each child according to his or her individual developmental rhythm. Report of the European Agency for Special Needs and Inclusive Education from 2009 notifies that the condition of proper implementation and development of inclusive education is primarily a permanent monitoring of the process, evaluation and verification of performance indicators, identifying weaknesses and introducing remedial interactions. The most important determinants of the inclusion system effectiveness are financial, legislative, structural and social factors, including the openness of all participants to equal opportunities and education. This equality of all persons was first expressed in the Universal Declaration of Human Rights of 1948 and recalled at a conference in Salamanca in 1994 (articulated in many other legal acts and declarations signed at international meetings aimed at spreading the idea to equal social asymmetries). Equal opportunities’ policy is possible when, however, not only laws and declarations require the creation of open, inclusive schools, but when it arises from social attitudes that promote the development of problem-solvers and can meet the individuals needs of students.

Attitudes of Teachers as a Determinant of Subjective Conditions of the Introduction and Implementation of Inclusive Education

Since the first time in the scientific nomenclature attitude appeared and was defined, almost a century has passed. William Thomas and Florian Znaniecki in the 1920s for the first time used and described what an attitude is: by attitude, we understand a process of individual consciousness which determines real or possible activity of the individual in the social word [Znaniecki & Thomas, 1918: 19]. The work of these scientists show that it is not a state of mind — psyche. It is the attitude towards the surrounding reality, conditioned by actions resulting from predispositions and tendencies. Attitudes and values are recognized as the key to social theory, explaining the relationship between an individual and a social organization — culture. Polemic understanding of attitudes as actions of a specific structure, according to the scheme taken against the object, proposed Herbert Blumer. Author stated that human action is a process of interpreting existing social situations and responding to a specific, purposeful way of transmitting meanings to objects. As the key distinction of attitudes, Herbert Blumer has made the sentiments and feelings that a person holds towards an object. He referred to the affective nature of attitudes, which is a distinguishing feature for this notion, in addition to its symbolic character and ideological content [Blumer, 1936]. Further work enriched the understanding of attitudes. Zbigniew Bokszański defined attitudes as actions directed to the object. He considered that not one but the set of attitudes shapes the attitude of the object. This phenomenon was defined as a polymorphism of attitudes. In addition, he pointed out in analyzes of other theorists that psychological propensity may lie at the root of the attitudes — e.g. confidence, risk, which in some way characterizes the attitude [Bokszański, 2010].

Nowadays, the attitude is understood as the expression of the relation to the object on the continuum: rejection — acceptance. The specific type of rejection is a stereotype containing

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An Analysis of Polish Teachers Attitudes towards Inclusive Education

the same components as the attitudes, but understood as a simplified way of perceiving reality based on the separated common features, creating collective conviction about the given object — named pseudo reality [Lippmann, 1922; Chlewinski, 1992]. This simplified way of perceiving reality arises, inter alia, based on nationality, identity, religion [Schaff, 1981] and prejudices, which are now understood as rejection — no acceptance of the object without reasonable grounds [Rosnow, 1972]. To this day, it was crucial to add components to the original attitude’ definition. The emotional, cognitive and action component, and the comprehension of their integrity, form a complex construct [Zimbardo & Leippe, 2004; Oppenheim, 2004]. Moreover, it seems rational to accept the thesis that the attitude does not exist in itself. It is always the attitude towards the object [Marody, 1976], and that the attitude is dependent on many variables remaining in relation to its direction and intensity. Many scientists underline the relative stability of attitude [Rathus, 2004; Oppenheim, 2004], which does not imply its immutability, but the ability to shape under different impulses, events, environmental and social transformations, etc. In scientific studies, it is confirmed that the attitude of potential and real participants in equal education opportunity is one of the factors determining its success [Rakap & Kaczmarek, 2010; Ross-Hill, 2009]. Persons directly related to the functioning of the educational system include:

- Students and teachers;
- Support staff and authorities of the institution;
- Members of the educational community that are directly related to shaping attitudes, but not strictly forming a school environment.

The teacher is a particularly important link in the educational system. From teachers’ attitude, their beliefs about the environment, the value-system, the preparation of the content and the ability to work with children, depends the quality of education. They convey not only the knowledge, but they shape the worldview and broadly understood attitudes towards reality. Teachers are directly responsible for the work that is consistent with the assumptions of the inclusion, so also for the correctness of adapting the methods, resources, infrastructure, working time and knowledge about each child. Teachers make themselves responsible for shaping the educational environment and the development of their pupils in this environment. The key to the success of inclusive education is the right attitude of teachers to the idea of equal opportunities. Some of the attitudes that promote the development of education for all are [Ahmmed et al., 2012; Waddington, 2010; Czyż, 2016; Jordan et al., 2009; Sucuoglu et al., 2013]:

- The conviction of the right to include students with diverse needs in schools;
- Understanding the needs of pupils;
- Initiating activities for equal opportunities,
- The preparation students’ own work in the inclusive system including self-improvement and understanding of their own imperfections and ongoing work on eliminating them.

Current research around the world has not provided an unequivocal response to teachers’ attitudes towards inclusive education. For example, some of the study show negative attitudes towards inclusions [Moberg, 2003; Hammond & Ingall, 2003; Barnes & Gaines, 2015; Brackenreed, 2011; Doukeridou & Evaggelinou, 2011; Fuchs, 2010; Hwang & Evans, 2011; Schwarzner and Hallum, 2008], while some, positive — present results at the other end of the continuum [Barnes & Gaines, 2017; Cornoldi et al., 1998; D’Alonzo et al., 1997; Scruggs & Mastropieri, 1996; Smith & Smith, 2000]. Causes of the phenomenon should be sought in different research strategies, measuring tools, the range of measured attitudes, the size and
homogeneity of the sample (as shown above). It is also worth emphasizing the specificity of the education system in the country, the degree of its cohesion, experience, geopolitical situation, culture of the country and many others. Considering the above, there are variables that determine one or other attitude towards inclusive education [Brady & Woolfson, 2008; Moberg, 2003; Adeniyi and et al., 2015]. Studies also show that attitudes towards the inclusion of children with special educational needs may depend on, among others, from gender [Ahmmed et al., 2012] the age of teachers and seniority [Barnes & Gaines, 2017; Chodkowska & Kazanowski, 2005], type of difficulty of the students or previous working experience with special educational needs children [Avramidis & Kalyva, 2007].

Material and Method

Purpose, Research Questions and Hypotheses

The aim of the research was to determine the attitudes of Polish teachers towards the inclusive education of disabled students. The research objective was to learn the direction of attitudes towards education involving teachers of mass and special schools. The following general question was asked: What is the direction of teachers’ attitudes towards inclusive education?

Considering the following:

a) An ambiguity in determining the direction of attitudes in the field of world research;
b) Research conducted in Poland [Czyż, 2013];
c) Knowledge about the organization of the educational system for students with special needs [Czyż & Gałuszka, 2017];
d) The inhibiting influence of the prevailing system on the assumption of inclusion, despite the high teacher qualifications, positive attitudes towards people with disabilities but linked to the segregated education system in Poland [Farbairn, 1996; Gething, 1991; Czyż, 2013, Czyż, 2016], and sufficient school infrastructure,

the hypothesis was formulated that one of the reasons for this is the negative attitudes of teachers towards the strict idea of educational inclusion.

Hypothesis 1. The direction of teachers’ attitudes towards inclusive education is negative; Attitude towards inclusion education is negative.

In addition, the multitude of defined variables have been notes and it is assumed that the attitude direction is differentiated by the type of represented educational institution (special/public school).

Hypothesis 2. The direction of attitude is varied by the type of represented educational institution (special/public school).

Participants

226 teachers from Polish educational institutions representing the whole country took part in the study. 224 received questionnaires were analyzed. Table 1. presents the characteristics of the tested sample including gender, age, seniority, type of represented institution, level of education, position, conducted activities. The number of women in the sample is much higher (91,1%) than men (8,93%). The highest number of representatives is recorded for the age above 46 years, which, together with the range 36-45 years, composes 70,98% of the tested sample. The above data are consistent with the national report on monitoring the state and employment structure of teachers in educational...
institutions, showing that the average age of teachers is 40.9 years, most of them are in the range 38 — 48. The employment structure regarding gender is 81 % of women teaching in schools. 85.71% of the sample are employees of public schools, where the report says that they constitute 79.6% of persons employed in Polish education. Persons with long working experience are also included in the sample, which corresponds to reports on the condition and structure of Polish teachers’ employment [Zarębska, 2009].

### Table 1. Characteristics of the tested sample

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>N</th>
<th>%</th>
<th>Combined categories</th>
<th>N</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Man</td>
<td>20</td>
<td>8.93</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Woman</td>
<td>204</td>
<td>91.07</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>≤30</td>
<td>33</td>
<td>14.73</td>
<td></td>
<td>65</td>
<td>29.02</td>
</tr>
<tr>
<td>31 — 35</td>
<td>32</td>
<td>14.29</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>36 — 40</td>
<td>43</td>
<td>19.20</td>
<td></td>
<td>84</td>
<td>37.50</td>
</tr>
<tr>
<td>41 — 45</td>
<td>41</td>
<td>18.30</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>≥46</td>
<td>75</td>
<td>33.48</td>
<td></td>
<td>75</td>
<td>33.48</td>
</tr>
<tr>
<td>Seniority in years</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>≤5</td>
<td>36</td>
<td>16.07</td>
<td></td>
<td>76</td>
<td>33.93</td>
</tr>
<tr>
<td>6-10</td>
<td>40</td>
<td>17.86</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>≥10</td>
<td>148</td>
<td>66.07</td>
<td></td>
<td>148</td>
<td>66.07</td>
</tr>
<tr>
<td>Type of institution</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mainstream</td>
<td>192</td>
<td>85.71</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Special</td>
<td>32</td>
<td>14.29</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The level of education</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Preschool</td>
<td>44</td>
<td>19.64</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elementary school</td>
<td>73</td>
<td>32.59</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Secondary school</td>
<td>37</td>
<td>16.52</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Upper secondary school</td>
<td>35</td>
<td>15.63</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Secondary school/ Upper secondary school</td>
<td>4</td>
<td>1.80</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Preschool/ Elementary school</td>
<td>1</td>
<td>0.45</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Preschool/ Elementary school/ Secondary school</td>
<td>5</td>
<td>2.23</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Preschool/ Upper secondary school</td>
<td>2</td>
<td>0.89</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elementary school/ Secondary school</td>
<td>20</td>
<td>8.93</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elementary school/ Secondary school/ Upper secondary school</td>
<td>1</td>
<td>0.45</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elementary school/ Upper secondary school</td>
<td>2</td>
<td>0.89</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
An Analysis of Polish Teachers Attitudes towards Inclusive Education by Anna Czyż

**Position**

<table>
<thead>
<tr>
<th>Position</th>
<th>156</th>
<th>69,64</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher</td>
<td>156</td>
<td>69,64</td>
</tr>
<tr>
<td>Pedagogue</td>
<td>68</td>
<td>30,36</td>
</tr>
<tr>
<td>Contacted classes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Preschool education</td>
<td>42</td>
<td>18,75</td>
</tr>
<tr>
<td>Early school education</td>
<td>16</td>
<td>7,14</td>
</tr>
<tr>
<td>Therapy</td>
<td>68</td>
<td>30,36</td>
</tr>
<tr>
<td>Subjective teaching</td>
<td>98</td>
<td>43,75</td>
</tr>
</tbody>
</table>

**Instrumentation**

The research was embedded in the positivist paradigm of quantitative strategy. The research was conducted in April — May 2017, in Polish educational institutions. The diagnostic survey method was used to measure teacher attitudes towards inclusive education. The tool was developed by the researcher. Substantive bases for the design of the tool have been provided by the guidelines of the European Agency for Development in Special Needs Education created with the support of the Directorate General for Education and Culture at the European Commission [Kyriazopoulou & Weber, 2009]. In addition, guidelines were included in the Ministry of National Education laws and regulations concerning the organization of the education system and the preparation of teacher’s profession in Poland. For the measurement of attitudes as an ordinal variable, a research tool was prepared. The tool is a complex measure, which has been sketched with varying proportions considering the three components of cognitive, emotional, and behavioral attitudes. A special orderly, estimated and dependable scale was developed, using the Likert’s five-level item (1932), which expresses the degree of favorability of the tested persons in relation to the object, including the part of the statements consistent or opposite to the direction of the attitude [Mayntz et al., 1985; Babbie, 2003]. The scale examines the level of verbal reactions apart from non-verbal reactions. The original version of the tool was based on 48 assertions, exploring the most important aspects and considering the selected indicators of attitudes towards inclusive education, i.e.:

a) The right to common teaching of healthy and disabled people;

b) Preparation of the content and improvement of the teacher’s competence and knowledge, considering the diversity of children needs;

c) School environment preparedness for the implementation of joint education including infrastructure preparation;

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2 Ustawa Ministra Edukacji Narodowej z dnia 7 września 1991 r. o systemie oświaty z późniejszymi zmianami (Dz. U. z 1991r. Nr 95).

Zarządzenie Nr 29 Ministra Edukacji Narodowej z dnia 4 października 1993 w sprawie zasad organizowania opieki nad uczniami niepełnosprawnymi, ich kształcenia w ogólnodostępnych i integra cyjnych publicznych przedszkolach, szkołach i placówkach oraz organizacji kształcenia specjalnego (Dz. Urz. MEN Nr 9).

Rozporządzenie Ministra Edukacji Narodowej z dnia 21 lutego 1994 r. w sprawie rodzajów, organizacji i zasad działania publicznych placówek opiekuńczo — wychowawczych (Dz. U. z 1994 r. Nr 41).

Rozporządzenie Ministra Edukacji Narodowej z dnia 17 listopada 2010 r. w sprawie warunków organizowania kształcenia, wychowania i opieki dla dzieci i młodzieży niepełnosprawnych oraz niedostosowanych społecznie w przedszkolach, szkołach i oddziałach ogólnodostępnych lub integracyjnych, (Dz. U. z 2010 r. Nr 228).
d) Undertaking activities to increase social awareness;
e) Implication of introducing the inclusive education.

After carrying out research to check the internal consistency of the scale, 43 items were qualified for the definitive version used in the study. The consistency verification of the tool was based on analysis of the research carried out on a 30-person teachers’ research group. Elimination of questions was made by using the approximation method, based on the power analysis of discriminatory statements. In the case of 20 questions, an inverse score was used. Finally, the high reliability of the Alpha-Cronbach scale was reached = 0.85. A weight scale was used to determine the value of questions for the final result, based on the data obtained from the target sample (the average number of points for each question was then used as weight). The next step was to develop a key to the questionnaire. The questionnaire was created on the normal distribution (z), determined based on the observed frequency of the fixed weight (Table 2).

**Table 2.** Table with established standards for the test tool

<table>
<thead>
<tr>
<th>Weight average</th>
<th>Frequency</th>
<th>cf</th>
<th>adj cf</th>
<th>p</th>
<th>Centile</th>
<th>z</th>
<th>Stenes</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;8,9</td>
<td>1</td>
<td>5</td>
<td>4,5</td>
<td>0,020</td>
<td>2</td>
<td>-2,053749</td>
<td>1</td>
</tr>
<tr>
<td>8,9</td>
<td>1</td>
<td>6</td>
<td>5,5</td>
<td>0,025</td>
<td>2</td>
<td>-1,959964</td>
<td>2</td>
</tr>
<tr>
<td>9,4</td>
<td>1</td>
<td>16</td>
<td>15,5</td>
<td>0,069</td>
<td>7</td>
<td>-1,483280</td>
<td>3</td>
</tr>
<tr>
<td>9,9</td>
<td>1</td>
<td>37</td>
<td>36,5</td>
<td>0,163</td>
<td>16</td>
<td>-0,982203</td>
<td>4</td>
</tr>
<tr>
<td>10,6</td>
<td>1</td>
<td>70</td>
<td>69,5</td>
<td>0,310</td>
<td>31</td>
<td>-0,495850</td>
<td>5</td>
</tr>
<tr>
<td>11,3</td>
<td>1</td>
<td>113</td>
<td>112,5</td>
<td>0,502</td>
<td>50</td>
<td>0,005013</td>
<td>6</td>
</tr>
<tr>
<td>12,0</td>
<td>1</td>
<td>156</td>
<td>155,5</td>
<td>0,694</td>
<td>69</td>
<td>0,507221</td>
<td>7</td>
</tr>
<tr>
<td>12,9</td>
<td>1</td>
<td>189</td>
<td>188,5</td>
<td>0,842</td>
<td>84</td>
<td>1,002712</td>
<td>8</td>
</tr>
<tr>
<td>13,8</td>
<td>1</td>
<td>210</td>
<td>209,5</td>
<td>0,935</td>
<td>94</td>
<td>1,514102</td>
<td>9</td>
</tr>
<tr>
<td>14,4</td>
<td>1</td>
<td>220</td>
<td>219,5</td>
<td>0,980</td>
<td>98</td>
<td>2,053749</td>
<td>10</td>
</tr>
</tbody>
</table>

For further analysis, a sten scale was used. For the interpretation of the attitude, the following key was used to change the sten’ performance to qualitative (Table 3). The obtained results were used to organize the examined population in the direction of attitude.

**Table 3.** Interpretation of sten scale — key

<table>
<thead>
<tr>
<th>Quality interpretation</th>
<th>Stens</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direction of attitude — basic interpretation — basic key</td>
<td></td>
</tr>
<tr>
<td>Negative (low scores)</td>
<td>1-3</td>
</tr>
<tr>
<td>Neutral/ indifferent (average results)</td>
<td>4-7</td>
</tr>
<tr>
<td>Positive (high results)</td>
<td>8-10</td>
</tr>
<tr>
<td>Direction of attitude — interpretation of expanded, extended key</td>
<td></td>
</tr>
</tbody>
</table>

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Findings

In a 224-person sample, the sten analysis was performed regarding the key interpretation, which distinguished 3 types of attitudes: negative, neutral/indifferent and positive. Regarding the extended key following attitudes were described: from extreme negative to extremely positive (Table 3). The analysis was also made into subgroups of research related to the type of represented institution — public and special, despite differences in a sample size. A more numerous group of primary school teachers was randomly reduced to N = 48 participants. The non-parametric Mann-Whitney U Test was used to examine the significance of the compound.

In the summary of the results of general tests for N important = 224, it has been noted that Me = 5, Mo = 5, SD = 1,99, M = 5,49, SKE = 0,05, and K = — 0,29, as compared to the basic key and extended one, results indicate to the direction of neutral/indifferent attitude. The results of the research are presented in Table 4, Figure 1.

Table 4. Summary of research results on teachers’ attitudes towards inclusive education

<table>
<thead>
<tr>
<th>Interpretation of the attitude — the primary key</th>
<th>N=224</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Negative</td>
<td>36</td>
<td>16,07</td>
</tr>
<tr>
<td>Neutral/ indifferent</td>
<td>153</td>
<td>68,30</td>
</tr>
<tr>
<td>Positive</td>
<td>35</td>
<td>15,63</td>
</tr>
<tr>
<td>Interpretation of the attitude — the extended key</td>
<td>N=224</td>
<td>%</td>
</tr>
<tr>
<td>Extremely negative</td>
<td>5</td>
<td>2,23</td>
</tr>
<tr>
<td>Very negative</td>
<td>31</td>
<td>13,84</td>
</tr>
<tr>
<td>Negative</td>
<td>34</td>
<td>15,18</td>
</tr>
<tr>
<td>Neutral/ indifferent</td>
<td>85</td>
<td>37,95</td>
</tr>
<tr>
<td>Positive</td>
<td>34</td>
<td>15,17</td>
</tr>
<tr>
<td>Very positive</td>
<td>28</td>
<td>12,50</td>
</tr>
<tr>
<td>Extremely positive</td>
<td>7</td>
<td>3,13</td>
</tr>
</tbody>
</table>
**Figure 1.** Graphical illustration of the results of the study for N important = 224

The following graphs present the distribution of the sample due to the direction of attitude. Results are consistent with the basic key interpretation (Figure 2) and with the extended key interpretation (Figure 3).

**Figure 2.** Summary of test results for sample N = 224, considering the basic key interpretation
A comparison of the attitudes towards education involving teachers of special and public schools was undertaken. The results of the study have been presented in Table 5 and Figure 4. In the sample of special schools teachers’ for N important = 32 value Me = 6, Mo= 6, SD =2.21 with M = 5.56, SKE = -0.45, K= -0.28, in the sample of public school teachers’ N important = 48 value Me = 5, Mo= 3, SD = 2.38 with M= 5,13, SKE= 0.4, K= -0.44. The rank analysis based on U Mann — Whitney Test showed the level of statistical significance is equal p= .261.

**Table 5.** Summary of teachers’ attitudes towards inclusive education including the type of represented school — special / public

<table>
<thead>
<tr>
<th>Interpretation of the attitude — the primary key</th>
<th>N=32</th>
<th>%</th>
<th>N= 48</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Negative</td>
<td>5</td>
<td>15,63</td>
<td>15</td>
<td>31,25</td>
</tr>
<tr>
<td>Neutral/ indifferent</td>
<td>21</td>
<td>65,63</td>
<td>26</td>
<td>54,17</td>
</tr>
<tr>
<td>Positive</td>
<td>6</td>
<td>18,75</td>
<td>7</td>
<td>14,58</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Interpretation of the attitude — the extended key</th>
<th>N=32</th>
<th>%</th>
<th>N= 48</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Extremely negative</td>
<td>2</td>
<td>6,25</td>
<td>2</td>
<td>4,17</td>
</tr>
<tr>
<td>Very negative</td>
<td>3</td>
<td>9,38</td>
<td>13</td>
<td>27,08</td>
</tr>
<tr>
<td>Negative</td>
<td>6</td>
<td>18,75</td>
<td>6</td>
<td>12,50</td>
</tr>
<tr>
<td>Neutral/ indifferent</td>
<td>9</td>
<td>28,13</td>
<td>13</td>
<td>27,08</td>
</tr>
<tr>
<td>Positive</td>
<td>6</td>
<td>18,75</td>
<td>7</td>
<td>14,58</td>
</tr>
<tr>
<td>Very positive</td>
<td>5</td>
<td>15,63</td>
<td>3</td>
<td>6,25</td>
</tr>
<tr>
<td>Extremely positive</td>
<td>1</td>
<td>3,13</td>
<td>4</td>
<td>8,33</td>
</tr>
</tbody>
</table>
**Figure 4.** Summary of research results on teachers’ attitudes towards inclusive education considering the variable represented by the type of institution

Interpretation of Research Results, Verification of Hypotheses

Based on the analysis of the research results, the attitudes of the sample to the inclusive education are considered indifferent/neutral. Both the median and the modal value in the overall sample is 5, which corresponds to the attitudes of the primary and extended key: indifferent/neutral. The distribution of the variable is in the normal distribution (Gaussian curve). In the research teachers’ subgroups of public and special schools, differences in median values are noted (Me = 5 for the group of teachers in public schools, Me = 6 for the group of special schools), but using both keys in the interpretation the study indicates a neutral/indifferent attitude. A different modal values have been noted as well. In the subgroup of public school teachers Mo = 3, and it is interpreted as a negative attitude with using the primary key and very negative with the extended key. For the group of special school teachers, the value Mo is 6, which indicates the direction of the neutral attitude. At the same time, however, the analysis of the U Mann-Whitney Test indicates that the type of represented institution does not differ from the study results (p = .261).

Considering the above, the hypotheses have been verified:

Hypothesis 1: The attitude direction of teachers towards inclusive education is negative; the attitude towards inclusive education is negative — the hypothesis is rejected. It is assumed that the attitude towards education involving Polish teachers is neutral/indifferent;

Hypothesis 2: The direction of posture is differentiated by the type of represented institution (special/public school) — the hypothesis is rejected.

It is assumed that the type of represented institution does not diminish the results of research on the direction of teachers’ attitudes towards inclusive education.
Discussion

In the tradition of Polish schools, the segregation-based system still operates as a leading way of schooling children with special educational needs. Despite the very good preparation of teachers for work, institution facilities and high-quality care and education, this is a separating and poorly prepared environment for preparing to live in society. The late 1990s brought the first attempts at introducing solutions that reduce social isolation, although the legislation on the teaching and education of children with special needs has existed since the early 1980s. Further legal acts have strengthened the idea of integrating disabled environments (the Education System Act 1991, Ministerial Ordinances of 1993, Ministerial Order 1993, 1994), but the real effects of introducing integration into Polish schools appeared in the late 1990s [Apanel, 2008]. Although the integration system is open to a variety of needs, it is still a segregation-based system in which children with special educational needs are divided into those who can participate in integration and those who must attend school obligations at special institutions. The organization of the integration environment is most often based on classes for children with special educational needs in the public facility or, more commonly, groups of children with special needs are organized in the classes of children with no disabilities. The beginning of the 21st century drew attention to the educational inclusion, which is something more than just integration. It is the idea of freedom, equality, and lack of divisions. In Polish legislation to this day, there was no legal act regulating the inclusion issue either from an organizational or financial perspective. There are laws, regulations and ordinances created, but they can only conducive to the possibility of the environment that adapts to the needs of each child. In Poland, where environment is so deeply ingrained and experienced with segregation, the idea of inclusion seemed to be almost impossible. Last few years and the challenging work of international circles have brought some noticeable results in the environment about the validity of the inclusive education system. However, the research does not confirm the negative attitudes of teachers to the idea of inclusion, but they are not optimistic either. The balance between positive and negative attitudes, the very few negative and extreme negative attitudes, and the magnitude of neutral attitudes are the possible expressions of actual indifference, lack of knowledge, or the image of indecision and slow change. On the one hand, the neutral attitude that determines the effectiveness process of introducing and implementing inclusions, does not contribute to the propagation of ideas, but it also does not inhibit it. In addition, the neutral attitude gives the opportunity to pursue even stronger actions that aim to understand the idea of inclusion or convince of its validity. The neutrality of attitude presupposes that a person without adequate resources cannot define his or her own position regarding the value of reality.

Conclusions

The conclusions of this study have the application character. They will align:

a) The existing knowledge on inclusions;

b) The opportunities and ways of organizing work;

c) More efforts to organize the educational environment in the idea of inclusion.

In addition, it is necessary to create an appropriate legislation governing educational processes of the inclusion and its funding. It seems necessary to revise the system of preparing teachers to practice in changing reality and to provide additional support for teachers.
already working in the profession. The organization of courses, trainings, and the creation of information and experiences exchange for teachers should provide both declarative and procedural knowledge, changing neutral attitudes to positive, conducive connection. In addition, for the effects of working in an inclusion environment, care should be taken to spread public awareness of disability and its consequences, and not seeing it only through a medical model.

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Deklaracja Lizbońska, Edukacja włączająca z punktu widzenia młodzieży, Portugalia. 2007.


An Analysis of Polish Teachers' Attitudes towards Inclusive Education by Anna Czyż


Rozporządzenie Ministra Edukacji Narodowej z dnia 17 listopada 2010 r. w sprawie warunków organizowania kształcenia, wychowania i opieki dla dzieci i młodzieży niepełnosprawnych oraz niedostosowanych społecznie w przedszkolach, szkołach I oddziałach ogólnodostępnych lub integracyjnych, (Dz. U. z 2010 r. Nr 228).

Rozporządzenie Ministra Edukacji Narodowej z dnia 21 lutego 1994 r. w sprawie rodzajów, organizacji i zasad działania publicznych placówek opiekuńczo — wychowawczych (Dz. U. z 1994 r. Nr 41).


Ustawa Ministra Edukacji Narodowej z dnia 7 września 1991 r. o systemie oświaty z późniejszymi zmianami (Dz. U. z 1991r. Nr 95).


Zarządzenie Nr 29 Ministra Edukacji Narodowej z dnia 4 października 1993 w sprawie zasad organizowania opieki nad uczniami niepełnosprawnymi, ich kształcenia w ogólnodostępnych I integracyjnych publicznych przedszkolach, szkołach i placówkach oraz organizacji kształcenia specjalnego (Dz. Urz. MEN Nr 9).

Empiricalization as a Trend in Argumentation Study

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An interesting trend that has emerged in the last decade or so concerns empirical turn in the study of argumentation. Empiricalization involves ensuring the connection of argumentation theory with argumentative reality by using different qualitative, quantitative, and mixed empirical methods. Nowadays there are many empirical approaches in the field of argumentation. This paper organizes three of them, namely the historical-textual, the meta-argumentation, and the cross-cultural approaches. In addition to organizing what is already known about empiricalization, this paper also serves the function of suggesting what empirical research is needed to fill in theoretical gaps of the recent treatment of argumentation. In this regard, the purpose of this paper is to provide up-to-date, relevant, and informative discussion about an empirical component in argumentation research.

Keywords: argumentation, empiricalization, empirical methodology, historical-textual approach, meta-argumentation approach, experimental approach in cognitive psychology, cross-cultural approach

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Introduction

The modern theory of argumentation often is presented as numerous theoretical models based on various grounds of reasonableness. However, I believe that most scholars agree that nowadays study of argumentation should have theoretical as well as empirical components.

In 1958, Toulmin, the founder of the working logic, in his epoch-making book The Uses of Argument proposed a procedural model of argumentation [Toulmin, 1958]. He emphasized that “a radical re-ordering of logical theory is needed in order to bring it more nearly into the line with critical practice” [Toulmin, 1958: 253; 2003: 234]. It means that his model could work adequately in the different areas of argumentative reality.

In this regard, Toulmin assumed that not only a theoretical component is relevant to the study of argumentation but also an empirical one is needed. Justifying this view he claimed: “logic …may have to become less of an a priori subject than it has recently been… Accepting the need to begin by collecting for study the actual forms of argument current in any field, our
starting point will be confessedly empirical” [Toulmin, 1958: 257; 2003: 236-238]. In addition, it should be stressed that Toulmin connected the empirical component with the historical one. He believes that “not only will logic have to become more empirical; it will inevitably tend to be more historical… In the natural science, for instance, men such as Kepler, Newton, Lavoisier, Darwin and Freud have transformed not only our beliefs but also our ways of arguing and our standards of relevance and proof… Grotius and Bentham, Euclid and Gauss, have performed the same double feat for us in other fields” [Toulmin, 1958: 257; 2003: 237]. In fact, here Toulmin bearded in mind that empirical database for scholars may be the history of thought in general and the history of science in particular.

Perelman and Olbrechts-Tyteca, who are among the co-founder of the modern theory of argumentation, supported Toulmin’s view. They claimed that the theoretical concepts of their treatment, called **new rhetoric**, had to base on the empirical observation [Perelman & Olbrechts-Tyteca, 1958]. Unfortunately, the empirical dimension in their treatment was not developed thoroughly.

For understanding the first steps of empiricalization it would be appropriate to give a perfect analogy: “Like Frege’s theory of logic was founded upon a descriptive analysis of mathematical reasoning, they founded their argumentation theory on a descriptive analysis of reasoning with value judgments in the fields of law, history, philosophy, and literature” [Eemeren, 2015: 5-6].

However, in the 20th century investigations in the field of argumentation were mainly aimed at theoretical proposals and their philosophical support. Only more recently empiricalization has become a new trend among argumentation scholars. For example, Eemeren considers **empiricalization** as one of the main prospects of current argumentation research [Eemeren, 2015, 2017]. In his opinion, “three major developments in the treatment of argumentation have begun to materialize that open new avenues for research. Although they differ in shape, these developments can be observed across a broad spectrum of theoretical approaches. The three developments I have in mind can be designated as empiricalization, contextualization, and formalization of the treatment of argumentation” [Eemeren, 2015: 5].

Due to the increasing importance of empiricalization of the treatment of argumentation, the crucial questions arise. What does empiricalization involve? Could we speak about empirical methodology in the field of argumentation? What do mean the notions: **empirical analysis**, **empirical research**, **empirical approach**, **empirical evidence**, and **empirical method** in the study of argumentation?

In order to answer these questions, the paper describes, compares, and contrasts some views on empiricalization in the modern study of argumentation.

### Historical-textual and meta-argumentation approaches

#### 1. General orientation

Maurice A. Finocchiaro is one of the argumentation scholars who use the tools of informal logic\(^1\) for analysis and evaluation of scientific controversies. He presented the historical-textual and the meta-argumentation approaches, which were based on empirical investigations.

He wrote about his first project: “I advocated a type of empirical approaches to the study of reasoning which may be called the historical-textual or informal logic approach” [Finocchiaro, 1994: 1]. Its aim is the formulation of normative and evaluative principles besides descriptive, analytical and explanatory ones” [Finocchiaro, 1994: 1].

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\(^1\) See [Khomenko, 2018].
The second project Finocchiaro presented in the following way: “I elaborated an approach to logic and argumentation theory that studies arguments in a manner characterized as pragmatic, comparative, empirical, historical, naturalist, and both normative and descriptive. It corresponds to Toulmin’s idea of an applied logic, as well as to the historical-textual approach which I have advocated previously” [Finocchiaro, 2013: 178].

Let us find out what is the empirical study of argument in Finocchiaro’s approaches.

Let us begin by trying to characterize the database of the above-mentioned approaches. In fact, Finocchiaro in his works presented two types of database.

The first involves the selection of some important texts of the past, containing interesting argumentation. For example, it includes Plato’s *Republic*, Thomas Aquinas’s *Summa Theologica* or Charles Darwin’s *Origin of Species*. In addition, Finocchiaro pointed out, that argumentation scholars could use works other than classic, for example, the collections of judicial opinions by the United States Supreme Court or the Word Court in The Hague.

In the second case, argumentation scholars should create a database consisting of reconstructed arguments from the selected texts. These can be the protagonist arguments as well as antagonist one. Actually, the reconstructed arguments are a true database within Finocchiaro’s historical and empirical approaches.

Based on this vision of the database, in a collection of papers and books written over a period three decades Finocchiaro examined some famous text “which have been historically influential and have become classics, and which regard topics that are intrinsically important, universally significant, and perennially interesting” [Finocchiaro, 2013: 179]. Among them were John Stuart Mill’s essay *On Liberty*, Mill’s book *The Subjection of Women*, David Hume’s *Dialogues concerning Natural Religion*, Galileo’s *Dialogue on the Two Chief World Systems, Ptolemaic and Copernican* [Finocchiaro, 2010; 2013: 179-241].

2. Methodology

Finocchiaro’s methodology is based on four principles. His position can be determined as (i) historical-textual, (ii) dialectical, (iii) interpretative, and (iv) self-referential [Eemeren et al., 2014: 389].

The historical-textual principle connects with the object of research. The scholar takes attention a precise reconstruction of the arguments involved in the select text of the past and the context in which they occur.

The dialectical principle concerns the argumentative side of the controversies from some historical texts. Reconstructing the arguments Finocchiaro tried “to stress counterarguments, objections, criticism, evaluation, potential (and not necessarily actual) dialogue, and the clarification (rather than resolution) of differences of opinion” [Finocchiaro, 2005: 14].

The interpretative principle is related to Finocchiaro’s theoretical views on arguments in scientific controversies. He characterized the approach as interpretative because “it stresses the understanding and reconstruction of arguments (as distinct from their evaluation and criticism) to a far greater degree than is commonly the case” [Finocchiaro, 2005: 14].

The final methodological principle is self-referentiality. It points out to the intention to apply the abovementioned methodological principles “not only to analysis of scientific controversies but also when dealing with contributions of his scholarly peers in informal logic and argumentation theory” [Eemeren et al., 2014: 389].

According to *the historical-textual approach*, the first step of research is the reconstruction controversy in the texts of the past from different domains (philosophy, science, politics,
jurisprudence etc), keeping in mind the relevant information about arguers involved in the dispute, historical context, and peculiarities of the controversy. In the result of such interpretation of the selected text, scholars can receive the database of reconstructed arguments.

The second step is the evaluation of the reconstructed arguments and the argumentative aspects of the controversy in general. What evaluation methods does Finocchiaro propose? What techniques can argumentation scholars use for determining whether a particular instance of reconstructed argument is good or bad?

As Finocchiaro (1994) stated, there are six relevant methods, namely “method of alternative conclusion, active evaluation, ad hominem argument, method of counterexample, principle of charity, and explanation of error in reasoning... The three most relevant methods are alternative conclusion, active evaluation, and ad hominem argument” [Finocchiaro, 1994: 11].

The method of alternative conclusion could be used to show that a conclusion of an argument does not follow from its premises because another different conclusion follows instead. The term alternative conclusion means that this conclusion and the original one are in the conflict.

Active evaluation is the procedure of testing inferential relationships among propositions within a reconstructed argument.

Ad hominem argument is not meant the present-day informal fallacy. It is meant in the 17\textsuperscript{th} century sense, “namely as reasoning where the arguer derives a conclusion not acceptable to an opponent from premises accepted by the opponent, but not necessarily generally acceptable” [Finocchiaro, 1994: 11].

Later, Finocchiaro (2013) proposed the method of meta-argumentation based on the following principle of interpretation and of evaluation: the former focus on describing the propositional structure of the reasoning under investigation and on justifying the accuracy of these description; the later focus on criticizing the various explicitly stated propositions, their connections with each other, and their connections with other implicit propositions, and on justifying the tenability of these criticisms” [Finocchiaro, 2013: 242]. This method Finocchiaro used within his meta-argumentation approach.

Cross-cultural approach

1. General orientation

Nowadays many methodological approaches can be reasonably applied to the goal of understanding how people with different cultural traditions relate to face-to-face arguing. Among the appropriate approaches is the one selected here. Its orientation is to examine predispositions and understandings regarding interpersonal arguing. Its main objective is to collect and analyze the data summarizing fundamental orientations to arguing among respondents. All of the instruments of this research originated in the US. It should be stressed that besides elucidating the argumentation predispositions in a certain country this approach advances the general project of comparing argumentation in various countries across the globe [Hample, 2018]. To date, the United States, Chile, China, France, India, Malaysia, Mexico, Netherlands, Portugal, South Korea, Turkey, Ukraine, and United Arab Emirates have already participated in this global project [see, Hample & Anagondahalli, 2015; Hample & Rapanta, 2015; Lewiński et al., 2018]. This fact allows comparing and generalizing the data collected in different countries and regions.
2. Methodology

The empirical part of such projects includes nationwide surveys. The polls can be carried out via online surveys (for example, see Survey-Monkey.com).

The first step in conducting a poll is to formulate the research questions. As examples, we can consider the questions, used in the projects from India, United Arab Emirates, Portugal, and Ukraine.

A. India

RQ1: To what degree (if any) does sex differences influence argumentation in India?
RQ2: What are the relationships among the constructs (argument motivations, argument frames, conflict personalization) for Indians?
RQ3: To what degree (if any) do Indians differ from Americans in their orientations (means) toward argumentation?
RQ4: To what degree (if any) do Indians differ from Americans in the relationships (correlations) among the argumentation constructs? [Hample & Anagondahalli, 2015]

B. United Arab Emirates

RQ1: Does the UAE display the same relationships among variables that describe interpersonal arguing as in other nations?
RQ2: Are the mean scores from the Emirati population comparable to those of other nations? [Hample & Rapanta, 2015]

C. Portugal

RQ1: Do Portuguese men and women differ in their orientations and understandings of interpersonal arguing, as measured by verbal aggressiveness, argumentativeness, argument frames, and personalization of conflict?
RQ2: Do Portuguese and US respondents have different mean scores on the instruments assessing orientations and understandings of interpersonal arguing?
RQ3: What are the correlational systems among the variables in Portugal, and are they comparable to those in the US? [Lewiński et al., 2018]

D. Ukraine

RQ1: How do Ukrainian and US respondents compare in their average responses to items concerning arguing motivations, understandings, and reactions?
RQ2: Do Ukrainian men and women differ in their arguing motivations, understandings, and reactions?
RQ3: Do Ukrainian respondents who chose the Ukrainian language version of the survey differ in their arguing motivations, understandings, and reactions, compared to those who chose the Russian language version?
RQ4: What are the internal associations among arguing motivations, understandings, and reactions for the Ukrainian sample?

The second step is work with the questionnaire. As mentioned above, this approach is based on the methodology survey used in the overall global project summarized in Hample (2018). The English language versions of the main instruments can be found in Hample (2018), Infante and Rancer (1982), and Infante and Wigley (1986). Scholars need to translate the origin questionnaire. For example, due to the bilingualism of the majority of the Ukrainian population, two versions of the survey (Ukrainian and Russian) were composed. The participants had a free choice as to which to complete.

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2 A nationwide survey was conducted in Ukraine between September 2017 and April 2018. The collected data is analyzing.
The first set of questions in the survey is devoted to ordinary demographics. The sample Respondent represents the participants by gender, age, a region of residence, and student/employment status.

The second set of questions deal with argument motivations and is connected with concerned argumentativeness [Infante & Rancer, 1982] and verbal aggressiveness [Infante & Wigley, 1986]. Argumentativeness is the impulse to attack the other arguer’s premises, reasons, and evidence. Verbal aggressiveness is considered as the predisposition to engage in ad hominem attacks on the other arguer. It also has two subscales, VA-antisocial and VA-prosocial, which need to be analyzed separately rather than being merged into one “verbal aggressiveness” score. These instruments collectively describe people’s inclinations to argue about the substance of a disagreement and to attack the other arguer personally.

The third set of questions assesses the degree to which people take conflicts personally (TCP). The scales can be found in Hample (2018). The last battery of measures concerns personalization of conflict.

The fourth set of questions is devoted to argument frames, a battery of instrument intends to capture people’s understandings of the project of arguing face-to-face (current items are in Hample, 2018). Shortly speaking, argument frames [Hample, 2003, 2005, 2018] is a battery of instruments intended to answer the question: “What do ordinary people think they are doing when they argue?”

Collected together, these measures should give full information about how people in the certain country understand interpersonal arguing, what their goals for arguing are, how they communicate to the other arguer, what their motivations, and what are subjects they are focused on in face to face conflicts.

The third step is to select the sample. Most respondents who participated in the surveys in various countries were mostly undergraduates, PhD students, and staff of different universities. In addition, the members of their families, friends, and neighbourhood were the also poll respondents.

The fourth step is devoted to the analysis of the survey data and their comparison with the data of other countries participated in the global cross-cultural project.

The fifth step is a discussion, related to the results of the research, conducted in the certain country.

Conclusions

In this paper, varied aspects of empiricalization as a trend of argumentation study have been closely investigated from the methodological perspective. The paper has focused on the historical-textual, the meta-argumentation, and the cross-cultural approaches. Let us summarize this research comparing the mentioned empirical approaches.

Origin. The historical-textual and the meta-argumentation approaches were elaborated by Moris Finocchiaro. He has produced a number of highly regarded works, in which the scholar has revealed the key features of his approaches and showed some applications of own methodological views [Finocchiaro, 1980; 1994; 2005; 2010; 2013].

The cross-cultural approach originated in the US. Dale Hample contributed significantly to drafting a methodological basis for this project [Hample, 2003; 2005; 2018]. Hample with other argumentation scholars have widely conducted orientations and understandings of interpersonal arguing in various countries.
Sample. A sample is a group of objects that take part in the investigation. Sampling is the process of selecting a representative group from certain objects under study. Let us now to answer the question: what can be a sample for empirical research in the field of argumentation?

In the case of the historical-textual and meta-argumentation approaches, a sample is a text of the past, containing interesting argumentation. Finocchiaro wrote “The historical-textual approach begins with the selection of some important book of the past, containing a suitably wide range and intense degree of reasoning. Many of the classics would fulfil this requirement, for example, Plato’s *Republic*, Thomas Aquinas’s *Summa Theologica*, Galileo Galilei’s *Dialogue on the Two Chief World Systems*, David Hume’s *Dialogues Concerning Natural Religion*, Charles Darwin’s *Origin of Species*, perhaps Karl Marx’s *Capital*” [Finocciaro, 1994: 8]. However, not all classics would be appropriate. It concerns works of poetry, fiction, and some historical and philosophical works. For example, Aristotle’s *Metaphysics*, Descartes’s *Meditations*, Kant’s *Critique*, or Hegel’s *Phenomenology* is not useful for objectives of the historical-textual and the meta-argumentation approaches. The problem with them would not be an insufficient degree of reasoning, but an insufficiently wide range of topics. Simply put, they would make good as some case studies in philosophical reasoning. However, the concern within given empirical approaches is reasoning in general. Here a disadvantage is vague criteria of selection of a text for empirical study. This selection should be objective. However, in the given approaches, in my mind, the views of the researcher affect the results of such selection.

To sum up it can be suggested that systematic sampling is used in the case of the historical-textual and the meta-argumentation approaches. The researcher can choose a text for investigation in a systematic way from the target list of books and papers.

In the case of the cross-cultural approach, a sample is the group of people, who present a certain country. The people who take part are usually referred to as participants or respondents. It should be stressed that here we can say about a biased sample when scholars have used a sample that includes a small number of respondents or comprises only university students as participants.

Thus, in this case we are dealing with random sampling when everyone in the entire target group of people has an equal chance of being selected.

Instruments

In the case of the historical-textual approach, Finocchiaro suggested using the method of alternative conclusion, active evaluation, ad hominem argument, the method of counterexample, the principle of charity, and explanation of the error in reasoning. In his mind, the first three methods are the most relevant. Besides, Finocchiaro elaborated the method of meta-argumentation based on the principle of interpretation and evaluation.

In general, it could be asserted that the argumentation scholar uses the case study research method. He offered case studies from various scientists as in-depth investigations of their texts and arguments occurred in them.

In the case of the cross-cultural approach, scholars should conduct a survey. It bases on the questionnaire. It is a research instrument consisting of a series of questions for the purpose of gathering information from respondents. Data can be collected relatively quickly, using a standard set of questions. A survey as the main instrument of such research is useful for a large number of participants. However, a problem with the survey is that respondents may lie when they give the answers.
References


Symbolism of Auto-Descriptions of Modern Human: Anthropology as a Narrative Ontology

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The purpose of the article is to investigate the content of the principal intentions of interpreting the symbol in the context of the anthropology of culture and philosophical anthropology and their correlation with the functioning of the semantic field of culture. The scientific originality of the article is presented by the study of the correlation between the consideration of the aspect of nature and the specificity of the symbol in autoscripting human practices within the philosophical projects representing these cognitive positions. The article substantiates the position on the ontologizing of the symbol in modern cultural and philosophical anthropology and the significance of convergence of the notion of the symbol with the concepts of the object and the thing. The cognitive potential of the conception of narrative ontology and its connection with the problematics of philosophical anthropology is emphasized. The importance of ontological turn in cultural anthropology for the philosophical anthropology is mentioned. The potential of the ontological turn in philosophical anthropology for the contemporary philosophy of education and comprehension of the newest ideological models interpreted as open and nonlinear systems is stressed. The correlation between the declared interpretation of the symbol and the project of object-oriented ontology and the modern philosophy of science is specifically considered. The conclusions of the article determine the specific character of being of the symbol in the communicative sphere of the modern man, social space, for the construction of identity and self-positioning of the modern individual.

Keywords: symbol, auto-description, philosophy of education, philosophical anthropology, functionalism, representationalism, relativism, object, thing, ontologizing, narrative

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Introduction

The relevance of the topic is due to the modern research on symbolic and social anthropology [Balibar & Miller, 2017; Keesing & Haug, 2012; Osipov, 2009; Holoh, 2015], social philosophy [Ross, 2009; Tabachkovsky, 2005; Sycheva, 2000], the philosophy of education [Bazaluk, 2010, 2013, 2015], the symbolic philosophy of culture [Barash, 2008], and problematization of the situation of “ontological turn” in various anthropological approaches to the interpretation of concept of the symbol in the ontological, communicative, functional, representational, and relational contexts. The importance of it is determined, first of all, by the need for search and creation of a modern worldview model that would harmonize the intentions of contemporary philosophy, fundamental science within the forms of consciousness established by them and correlations between these forms. In the same context, attempts are being made to rethink the so-called “temporal regime” of the sensory-generative matrix of modernism and postmodernism [Assmann, 2017], under which the procedurality of speech and the reception of texts or a language (the situation within which any proposition is a latent performative judgement according to the performative hypothesis of John Ross and Anna Wierzbicka [Susov, 2009]) occurs in the present (permanent “now”) ontologized universal time of human subjectivity. This means going beyond any metaphysical superstructures and the above-mentioned Foucault’s Grand Narrative — if semantics within a correlation of major fields of semiotics can be included in pragmatics, then propositions or sentences or words are not “objects, functions, or qualities, but types of linguistic Act” [Barker, 2004]. According to the following approach, syntactics ceases to be a set of disengaged from the pragmatic content of logical forms. Essentially, exactly semantic, conceptual aspect of the description of reality under such conditions is not paramount. Speech acquires the status of not just a marker of being (inquam, ergo sum) — it is a being itself. Hence, the project of narrative ontology appears. The myth and glossolalia return to the authorized discourse of philosophy and science, leaving nature reserves (or ghettos) of genre specifications in fiction and stylistic constructions in the discourse. Namely, it refers to the model of the worldview, which is extremely close to the open nonlinear complex system. The choice of the theme is also connected with the relevance of the question of the nature and the mode of functioning of the symbol and the mental structure which captures the correlation the thing — the symbol — the philosopheme of the symbol that form a new peculiar “semiotic triangle” (Charles Ogden, Ivor Richards) as an epistemological construct and a cognitive model for the cognitive field of modern humanities, and in a broader sense — in the dimension of ontology that constitutes this field as a whole. The scientific originality of the article is represented by the study of the correlation between the consideration of the aspect of nature and the specificity of the symbol in the symbolic auto-description of a man within philosophical projects (in particular, the narrative ontology) that represent these cognitive positions and the present state of the communicative field of society, the existence of symbols in it and the emphasis on the ontological nature of the symbol.

The purpose of the study is to examine and analyze the changes in the interpretation of the symbol in the context of the ontological turn in the anthropology of culture and philosophical anthropology and their correlation with the functioning of the semantic field of human consciousness and culture.
Discursive Dimension of Philosophical Anthropology

It is noteworthy that the correlation between them to a certain extent is foreseen in the significant texts for the postmodern paradigm of the late 70’s and early 80’s of the last century, one of which belongs to the tradition of the Frankfurt school of German social philosophy, and the other to the French post-structuralism – we are talking about “Criticism of the cynical mind” (1983) by Peter Sloterdijk and “Ego sum: corpus, anima, fabula” (1979) by Jean-Luc Nancy that was recently published in English translation in 2016. Sloterdijk and Nancy interpret the crisis of the subject of traditional metaphysics in different ways. First thinker dreams to see “…the tree of the dying philosophy blossoming again — in a blossom that does not disappoint, full of spectral flowers of thoughts, red, blue, white ones that radiate colors of the beginning when during the time of the Greek spring when theoria arose, and incomprehensibly and suddenly, like everything clear, understanding has developed its language” [Sloterdijk, 2002: 18].

Another philosopher argues that: “I say I am, and this is the same thing — to be, in order to speak at least”, he thinks about the verb to be as transitive, transitional which means that “human Dasein is found in it, it transitively exists in its own essence, and this transitivity is given only in a statement or in a word” [Nancy & Morin, 2016: 8].

As we notice this is about a performative judgment, about speech which acquires the ontological status of an event, an object and things (Demarcation of such meanings is inherent in the conceptual structure of the language). For instance, in the common Greek dialect, the Koine which the New Testament was written with, is detached in the sense of terms such as logos and rhema as the expressed word (in the meaning of the sentence, judgment) and the word being spoken (in the meaning of the event, act)). We can say that both thinkers emphasize the necessity of a semantic generative glossolalia (we understand this as a certain sacramental “revelation” of the language through speech) for philosophical discourse and space of thinking against the background of tragic unspeakable lack of expression within the impassable categorical system of old metaphysics, overcoming the schematics which formed the basis of the project of phenomenology of Edmund Husserl, and the fundamental ontology of Martin Heidegger in the early 20th century.

Vadim Rudnev in his work “A New Model of Reality” (2016) proposes an epistemological model which is the basis for a new ontology as well, which the author himself defines as a narrative one. At the center of his rational constructions lies the long-standing author’s thesis of the “contradistinction” of reality, moving in time towards entropy and text which moves in time towards the accumulation of information. Thereby the scientist compares the reality of the perceived “objective” world and the reality of the plot in its storyline and linguistic dimensions [Rudnev, 2016: 4]. The explicit schematics of such a model is removed by the researcher due to the intuition that these many-sided motions have a general tendency to merge. To illustrate this, the philosopher, the psychologist and the literary critic uses the classic metaphor of the “Möbius stripes” which is a direct appeal to the algebraic and geometric topology (we should mention a classic example with a bagel and a cup, a Klein bottle, a Borromeo node, Maurits Escher’s structures, Penrose’s mosaic and etc., up to the self-similar fractal structures in general) and demonstrates unclosedness, openness and decentralization as the defining features of the project of narrative ontology.
“Since the internal and external processes on the Möbius strip always change places, the elements of the new model of reality “resist” (Gilles Deleuze expression) in constant transformation, penetration into each other and identification with each other” [Rudnev, 2016: 5].

The researcher almost claims that since the narrative appears as a conceptual myth (Olga Freidenberg) then in modern conditions it is a concrescence of all possible ways of describing the reality and methods of interacting with it. Moreover, the situation gets complicated by the extreme problematization and complication of the notion of communication due to the challenging issues of AI and digital culture and civilization (if the concept of digital communication in its distinctiveness with the analogue of Paul Vatslavik is accepted as a general one [Knyazeva, 2014]). Therefore, we are dealing not only with the syncretism of the archaic myth but with the new integrity, that claims to be all-encompassing, refusing it at the same time. The infinite number of personal narratives, life stories and collisions, motives and storytelling, phrases and narratives form a peculiar rhizome (Gilles Deleuze) but it has a new order and new properties, going beyond the notions and symbols of rhizome, and the metaphor of the fold of the symbol which envelops the reality while emerging from it, in which the outer and inner surfaces cannot be separated, as in the classical object of the topology. Consequently, any description and the worldview picture based on it are quite close to the narrative, and hence to the newest myth. Yet Wittgenstein’s attempts to construct a grammar of the description (in the “Treatise”) of reality, which predetermined the development of the theory of speech act, had latently retained a certain moment of mythologism as a hypostasized narrative. Moreover, these considerations refer to the humanities and to the language of science in general, since a holistic model of description-understanding-experience of the world by a man is based on the following understanding of the speech and also the possibility of forming both autonomous and heteronomous variants of ethics as a practical philosophy according to modern American researcher [Meretoja, 2014]. The linguistic description, therefore, comes to end, whereas the narrative, predicting the final end, doesn’t necessarily mean it, furthermore it can be cyclical or recursive; in other words, the narrative is an endless fairy tale of Scheherazade in which Self is a sultan and a slave as well. In addition, modern hermeneutics of the text does not deny the pathos of fragmentation and nihilism of the negation of postmodernism, protecting the relevance of “narrative understanding” as a model of the present [Owen, 2011], and this model relies on the “personal voice” of an individual who opposes schematicism and generalization, uniting in the sense the narrative “phenomenology and aesthetics, the traditions of continental and Anglo-American philosophy founded on Ludwig Wittgenstein, John Austin, Immanuel Kant, Søren Kierkegaard and Martin Heidegger” [Kenaan, 2005]. Therefore, it should be addressed that if there is no logical valence in the content of propositional guidelines according to Gottlob Frege (since it has only in itself, within the structure but not in the content, syntactics prevails over the semantics), then within the narrative, interpreted ontologically, when syntactics and semantics are extremely close to pragmatism on the general background of the performative judgment as the major model of the formation of the meaning [Barker, 2004], “reality has nothing to do with truth or falsehood” [Rudnev, 2016: 7], and that is precisely because it is conceived within (which is not really the limit — let’s recall the Mobius strip) the narrative, semantic model of reality. The thing within the narrative ontology reveals the connections of its conceptual and categorical certainty, since its continuity is not determined in the static coordinate system of metaphysical concepts and categories. In
the speech which is implicitly a performative act, any “categories of being” of linguistics or the philosophy of language overcome as the rationalized constructs of another metalanguage and notional recursiveness. Thus, the subject of philosophical anthropology becomes now a narrative ontology of a man as his symbolic auto-description.

**Theoretical Paradigms of Symbolic Interpretations of the World Picture**

Let us examine some initial concepts. Under representationalism we mean the traditional notion of the so-called naive realism in epistemology, according to which the experience of human consciousness is not identical to reality as such, but only its representation. In accordance with the theme of our article, we proceed from the established philosophy of the late 20th century (Nelson Goodman, Richard Rorty) the concept of the symbolic nature of constructing reality in the mind which relates not only to the reality of religion and art, but also the scientific picture of the world. We comprehend the functionalism in the tradition of contemporary philosophy of consciousness (Hilary Putnam, Daniel Dennett), according to which the functional interpretation of reality as dependent one on the “mental dictionary” which is not wearing out by the phenomenal qualities of the objects of the world of consciousness or physical events of the external material world, postulates algorithmic structure of the functions of information processing by the brain within the consciousness. Therefore, functionalism hypothetically overcomes the distinction of consciousness and matter, since functional states and models can be implemented in the material substrate (brain structures) and in the strictly ontological conceptions as well, those ones that presuppose the existence of the spirit, the autonomous ontological space of consciousness and so on. Finally, relativism we will interpret as epistemological one that denies the absolute (closed and immutable) character of the philosophical categories of the scientific picture of the world of empirical perceptions and sensory representations. In this sense, the starting point for us is the concept of “ontological relativity” by Willard Quine where the theory is stated as a formulated system of language, and objects whose existence implies the theory, are interpreted as the referents of language, thus the reality is what the language asserts about it, and vice versa, while the referents of the language terms are the objects of the ontology of this language.

It should be pointed out that in relation to all three mentioned theoretical positions the notion of a symbol turns out to be relevant — this can be said about the symbolic interpretation of the representation of reality and the symbolism of functional series (for instance, in the most radical version of functionalism within the philosophy of consciousness — the modular concept of consciousness by Jerry Phodor), and the symbolic interpretation of the object (referent), which is nearly identical with being and existence in the relativism of Willard Quine and Donald Davidson. That is why the philosopheme of the symbol seems to be not merely a unifying concept, but a meaning-generational model (Alexey Losev), or a rhizomatic object for the formation of meaning for the culture (Gilles Deleuze), an original “matrix of meaning” that heuristically allows to address the available cognitive field of philosophical anthropology. Hence, a stated tendency in cultural anthropology claims to build a new reading of ontological and epistemological issues in the context of the search of philosophical anthropology. But if we take for major definition not a modern interpretation of metaphysics as a strictly intelligible discipline that is devoted to the study of being as such, but as a science which main purpose is to describe the human conceptual structures [Loux, 2006: 496], then this tendency also
applies to metaphysical knowledge which is not briefly investigated within the framework of the contemporary British-American analytic paradigm in philosophizing, but in general — the entire Western tradition, including the Platonic (ontologizing) and Aristotelian (semiotic) intentions in regards to the essence of the sign, the Augustinian doctrine of the symbol (“De doctrina christiana”), the modern, first of all, Kantian intentions as for the interpretation of the space between the object or the subject of the indicating, the symbol and the designator, or to the meaning overall that is produced by symbolic epistemology. If the sign (symbol) and the thing do not necessarily have to be different entities, and we are not aware how one thing is known through another (either a logical conclusion, or the examining of the relation between the referent and the sign, or the mere substitution of the referent by the sign — Alexey Losev devoted a whole section in his book on the distinction of a symbol and cognitive structures which are similar to each other, but it is not a symbol [Losev, 1995; Bibikhin, 2007]). If we can dare to make an analogue in the spirit of the contemporary philosophical trend which is marked as “neurophilosophy” between the already mentioned Ogden-Richards semiotic triangle which is genetically derived from Charles Pearce, and the Holy Grail of cognitive neurophysiology — interaction within the triangle “neuron-axon-synapse” in the so-called trigger zone, then it becomes clear the complexity of defining the mechanism of cognitive activity is not exclusively descriptive at the level of neurophysiology, but from the point of view of ontological and semantic problematics. The claimed considerations are also significant for the modern philosophy of education, since its pyramidal structure (Boris Bim-Bad) [Bazaluk, 2015] implies the basis for a holistic and syncretic (but not mythologized in the archaic sense) human discourse and self-understanding and self-identification.

“A large-scale vision of social transformations and worldview concepts that are dominant during this historical period, among which the planetary-cosmic space one is worth pointing out” [Bazaluk & Yukhymenko, 2010: 12], — this is what the pedagogy is enriched by the philosophy of education according to modern researchers.

In addition, since the modern era of paradigm shift causes a situation that

“…there are raptures in traditions and the need for new worldview meanings occur, philosophy develops them. It summarizes the created, discovered, reproduced in a coherent picture and presents the world as a system in which everything known about the world takes its place at the present moment. Philosophy forms a harmonious, generalized picture of the world, in which the place of the man, the organic and inorganic world are clearly indicated” [Bazaluk, 2013: 98].

It should also be mentioned in this context the intentions of the research of modern scholars, which determine the vectors of the movement of transformation of the socio-cultural sphere in general and discourse-communicative practices in particular. These changes take place in the field of university studies (“University as a social technology” [Pavlova, 2018] and modern practices of understanding and interpreting large arrays of texts based on digital communication technologies [Bogataya, 2018]. The relevance of the symbolic model of the generation of meaning is now relevant.

On the other hand, the Max Sheler’s tradition of philosophical anthropology as a study of a human being — a special type of reality in the context of the philosophical problems of the
anthropic principle in non-classical and post-classical science refers to the possibility of a new synthesis in humanities after all, on the basis of system-founding knowledge and discursive constructions (descriptiveness of reality) of fundamental science.

**Symbolic Explication of Modern Human**

Attempts in the order to rely on the philosopheme of the symbol to come closer to comprehension of the concept of consciousness, a man in general, as previously noted, are extremely ancient. However, it is about the rise of the symbolic philosophical anthropology at the moment in which the predication of the symbolism is explained not instrumentally or functionally, but ontologically.

“This is a modality on the basis of which a person builds relationships with any creature, subject, situation”, — writes the modern Italian researcher Davide Navarriya in his book “Symbolic Anthropology” [Navarriya, 2016: 195].

Thereby, the symbol reveals the hidden meanings of things not in the form of deductive and formalized knowledge, which is final at a certain stage, even on recursive sequence. The symbol, symbolism and the symbolic attach man to the meanings, while implementing it, directly — ontologizing it. The symbol is the mirror of self-realization. The fact that contemporary psychoanalysis or its variants, such as existential or cognitive psychology (Rollo May, Bert Hellinger), interpret symbolic practices as practices-for-Self, exactly Self, not for any conditional, postulated within the limits of scientific or philosophical essentialism of reality, is an evidence of the ontologizing potential of symbolism. Therefore, the symbolism within the frames of symbolic anthropology is a way to go beyond the limits of the language and actually, beyond the boundaries of grammar and structure, thus it proposes an alternative to rational-logical and discursive way of capturing the meaning. The well-known call of Ludwig Wittgenstein “Do not Think and See” (Philosophical Investigations, 66) is a way to be now, hence, to engage in the infinitude of the symbolic series of being, it does not matter how we interpret it: as a space of consciousness, the reality of cultural meanings, material world of objects and so on. Continuing our analogy between semiotics, symbolic anthropology and neurophysiology, we can make the symbolic ranks similar to the neural networks of the human brain and hypothetical AI — they are the ones who predetermine the open code of the assemblage of reality, namely it enables the interaction of consciousness (organized within the limits of the semiotic code of the language, for example) and the brain — software and hardware. How is this reading of the symbol and symbolic possibly given in the field of social communication (for instance, the media space and the alternative reality of social networks) in the space of self-determination and self-identification of a person as a cognitive agent? To begin with we must emphasize that the symbolic way of fixation of the knowledge underlies any semiotic code (because a language is the variant of such an invariant, then hypothetically any sign, representation, perception that has symbolic potential can be transformed into the symbol) and therefore has a direct relation to the practical philosophy in the traditional Kantian sense, since it becomes as an intermediary between the unconditionality of the categorical imperative and the inevitable mortality of a human being [Bielefeldt, 2003]. When we talk about the symbolic landscape of society or the phenomenological aspect of Lebenswelt, we mean that this is not just a background,
this is the way and the place of ontological rooting of human beings, his self-identification with the domain of meanings and in the very thesaurus of the culture’s meanings. Namely, it simultaneously performs (launches) a self-transcendental function for a person, it is external for the individual and is inherent to him, indicating a way to overcome the limitations of the myth of the given (myth of the given by Wilfrid Sellars). Contemporary American researcher Marc Ross, discussing the application of the symbolism in “divided societies”, observes that the symbolic form of the expression of meaning simultaneously acts as a barrier or the possibility of the person’s will to choose, recognition of his own identity at all the levels — from ethnic to cultural and political, and it provides an opportunity to judge, it turns out to be a criterion for the degree of tension in a particular society [Ross, 2009: 4]. In this manner, modern wars for the consciousness practically use all the language symbols as the main arsenal (it functions as the instruments; a sword or a weapon or a tool? The concept of the arsenal is already referring to the connotations associated with war, violence) are predetermined by the symbolic means — from simple linguistic symbolism to complex operating on the pre-logical and pre-verbal symbolic levels of the picture of the world. Since self-determination and self-identification take place mainly in the social context, then the means of this self-determination are inherently symbolic — symbols are “the building blocks of self-determination” [Kashima, 2002]. It is significant that the means of the optimization and therapy for such societies are also symbolic because the symbol, due to the moment of interaction between the elements within its structure, generates a dramatic effect, which may have cathartic orientation, appealing to the empathy and emotions [Schirch, 2005]. The modern researcher of media culture Anthony Adler observes that the hyper-consumerism of the culture of the 21st century mainly involves the visualization of meanings in the virtual dimension of various informative resources based on images and video chain which is up to TV, the content of resources such as YouTube, the diversity of social networks that triggers a new crisis of a phenomenological approach to substantiating ontological problems [Adler, 2016]. In fact, it refers to the tendency to radicalize the understanding of being as a random and chaotic one. Other researchers point out that modern philosophical anthropology problematizes the symbolic nature of the subject’s socialization and the rise of a symbolic citizen [Balibar, 2017]. As follows, we can assume that the symbolism of the media space for contemporary philosophical anthropology is not just a marker of the specifics of the current situation and the epiphenomenon of the progress of science and technology development, so to speak, in the premonition of technological singularity (Vernor Vinge), but the basis of social being and the formation of ideas about the identity of a man in being and society. Accordingly, the symbolization of being (a symbol as an Ariadne’s thread for a man in the chaos of instant, unexperienced, non-rooted meanings) is associated with a desymbolization.

**Symbol: Ontologizing Categories and Concepts**

Let us consider the correlation of the symbol and the notion of a thing, which is relevant to the ontological turn in the cultural and philosophical anthropology mentioned above. We are now interpreting the thing, not as an object within the traditional subject-object dichotomy, but not as a subject neither (rather something that opposes the subject) in the context of dialectics of the philosopheme of a thing proposed by Martin Heidegger in classical text of the late period of activity “Thing” (1954). When the thinker speculates that the major purpose for a thing is to be itself to the fullest emanation which is its ontological status anyway, he therefore argues
against not only Aristotle and his teleology of the final cause, but also with Kantian dualism, falling into an original Western philosophical Zen, establishing the thing through emptiness (example with a cup), but not identifying them. When a philosopher writes about a spoiled thing [Heidegger, 1971: 167], he defines the predication of putridity as a loss of functionality (constantly falling cup), but he also means that

“…the capacity of the thing rests not in the material from which it is composed with, but in the emptiness that holds. Is the cup really empty?” [Heidegger, 1971: 167].

Finally, without going into detail of the Heidegger’s concepts [Sycheva, 2007], we can conclude that a broken thing for a philosopher is such a thing which clarifies its true nature and uncovers its “state of thingness” by abandoning predetermined functions. It is noteworthy that in the 21st century within the theoretical direction of speculative realism (Graham Harman, Quentin Meillassoux, Ben Woodard, Yoel Regev), “object-oriented ontology” Graham Harman, based on this tradition, interprets ontological objects as principally larger than simple sum of components, qualities, relations (for instance, the superadditivity). If an object is always superfluous in relation to what it does at a current point under our observation [Harman, 2005], then it is not equal to the sum of the effects that it can cause, because it may cause new, yet unknown effects in the future. Consequently, Garman’s object escapes from conceptual fixation and credible knowledge like the Heidegger’s thing, because it is smaller than the hypothetical sum of the effects and is larger than the sum of its parts. The object is changeable, shimmering (that is how thinker Pavel Florensky defined a symbol in the early 20 century) as we see as at the intersection of thoughts of thinkers, we return to the philosopheme of the symbol again. Vladimir Bibikhin argues that the Heideggerian thing is not a symbol for two reasons:

“...it is not an image, but the very presence of the world, the world is present in the thing not as a semantic prospect, but as its own essence” [Bibikhin, 2007: 429].

Thus, the thing is a being in its own “state of thingness” but a symbol, besides being a meaning-generating model, also has an indicative function, implementing its own being and its own symbolic dimension of being, and in this case, the symbol can be compared with a thing in Heidegger’s tradition and it is an object in the object-oriented ontology of Graham Harman. In order to illustrate the presence of such a latent understanding of the symbol in the Western philosophical tradition, we can refer to all the European Platonism, to the philosophical and theological concept of Signatura Rerum, furthermore, the symbolic function of the objects in conceptions of Ernst Cassirer, Susanne Langer, Mircea Eliade, Jane Duran, Davide Navarriya acquires a vividly pronounced ontologizing. It is necessary to mention the latest work by Vladimir Lefebvre “What Is An Animate?” (2014) where the scientist addresses the question of the ontological status of the model in science and the nature of the reality behind it. The philosopher of science practically states that ideal thinkable (physical) objects can have a status of really existing ones. This is virtually about, according to the scientist,

“…the dissociation of the ontological boundaries of reality through returning to the ideas of Plato” [Lefebvre, 2014: 10].
Recalling in this context Alexius Meinong’s non-existent real objects, we notice that the intention of contemporary science and philosophy is to rethink the status of an object towards its expansion. Object, thing, subject of research, thinkable object, symbol, cognitive model of consciousness, epistemological constructs — all these concepts acquire new connections and relations, cause new effects, complicating the cognitive and ontological situation of a man. On the other hand, this tendency can be considered a movement towards overcoming, for instance, a speculative realism of correlationism, in which a person is always between the reality and thinking, but never deals with reality itself. In connection with that, a performative judgment as the central notion of narrative ontology can overcome the dichotomy of thing and its semblance, true and untrue, the consideration of thing and its simulacrum. And in this sense, the main achievement of the phenomenological approach consists in an accentuation and analysis of the symbolic functional of thing which is within the semiotic code of the language which makes a foundation (but does not limit) the space of the thought and, according to the cognitive (conceptual) semantics, determines it, means a return to the “magic”, performative meanings and the senses of the spoken word.

Conclusions

Symbolic auto-description for a modern man in conditions of rapid socio-cultural dynamics and technogenic background of development of human civilization is a relevant modus of formation of the existential identity, as well as the fundamental basis of preserving a person’s own self. Modern humanities which actually problematize these processes, actualizes for this purpose among others and the project of narrative ontology, as a synthesis of achievements of neurophysiology, cognitive psychology and linguistics, culture studies, philosophy of education and philosophical anthropology.

The concept of the symbolic landscape in regards to the social philosophy and philosophical anthropology in the modern conditions of the information society and the impetuous changes in the socio-cultural background, connected primarily with the new intensive forms of producing, perception and processing of information is gaining new significance. The situation in which the information is disseminated instantaneously, the content cannot be critically analyzed by the recipient (because of its volume and its principled anonymity) leads to the fact that reality ceases to be symbolic only as a logical predicate, but the symbol becomes a reality, approaching the philosopheme, a thing and an object.

Representationism, functionalism and relativism mentioned in the title of the article indicate a triangulation scheme of defining the concept and phenomenon of the philosopheme of the symbol for contemporary philosophizing, since these cognitive models capture the symbolic aspects of the phenomenological, formal-logical, linguistic, cultural, hermeneutical dimensions of the explanation of reality by a man and his place in it, the construction of a picture of the world as a scientific and personally-holistic one, such that provides self-awareness and self-positioning of man.

The modern philosophy of education, in an effort to comprehend the aftermaths of the logocentrism and phonocentrism in the field of educational methodology, can rely on a holistic model of human consciousness that it proposes contemporary neurophilosophy based on neurophysiology, psychology, pedagogy and cognitive linguistics. The determinative feature of this model can be an absence of a strict gradation between different types of consciousness (everyday, philosophical (metaphysical), scientific,
religious, mythological) which correspond to the correlative types and models of speech and the creation of discourse. Perhaps, under this condition, scientific consciousness, the scientific picture of the world will acquire new forms of correlation with the seemingly antagonistic invariants of the world and auto-descriptions, for instance, mythological or religious, foremost, in the sphere of the existential dimension of human life, where a person is formed in general.

In the modern philosophy of culture and philosophy of science, it is possible to stress a certain paradox: the symbol, ontologizing, is interpreted as an object or a thing, but still continues to operate as a conceptual symbolic construction (or conceptual metaphor (Joseph Campbell)). Hence, the symbolic reality ceases to be a reality of the second order, but the circle of endless autorecursion is not closing up (postmodern criticism tried to make a reduction of a symbol). Thus, a virtual culture and science of the 21st century postulate the ontology of virtual reality, in which only the symbols are able to return a thesaurus of phylogenetic civilizational memory to a person, to root it, because the symbols, gaining ontologizing, proclaim to the person about herself, and not only infinitely provide a person with multilevel semantic ranks, or it refers to something different. Ontologizing of a symbol means that it is not just real, but it creates a specific type of reality.

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Pre-University Training in Ukraine: History and Contemporary Condition

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The article is devoted to the analysis of historical stages of formation, critical problems, perspectives and features of the development of pre-university education in Ukraine at the preparatory departments of universities on the example of the Taras Shevchenko National University of Kyiv. The historiographic description of the development of pre-university education in the system of higher education of Ukraine in the Soviet and post-Soviet times is carried out; the modern functions of the preparatory department are revealed (on the example of the preparatory department of the Taras Shevchenko National University of Kyiv); critical problems, features and prospects of development of pre-university training in the system of higher education of Ukraine are analyzed. The author considered the following critical problems in the development of pre-university education in Ukraine: 1) “overloaded” programs of non-academic study materials; 2) unreasonably large number of institutions of higher education, which causes loss of higher education in the eyes of an applicant; 3) unjustified hyperbole public opinion on the obligatory admission to a higher education institution; 4) an increase in the gap between school education and the requirements of higher education; 5) the entrant’s focus on the list of subjects of externality when choosing a future specialty; 6) the limited possibilities of external testing reveal the ability of an entrant to study in a specialty. Author has offered the ways of its solution on the example of the Preparatory Department at Taras Shevchenko National University of Kyiv.

Keywords: pre-university preparation, preparatory department, higher education, university, external independent evaluation

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Introduction

Pre-university education in Ukraine is carried out on two stages: in the secondary school and in the higher education institutions. Preparatory departments are typical units for the most of Universities and Collages of Ukraine. Sometimes the same function is being provided by preparatory faculties or preparatory courses. The idea of preparatory department originates from
soviet education system. However, despite of Soviet State collapse, preparatory departments still present within the education system. Their functions and purposes have changed. Authors contend that preparatory department is an effective instrument of heightening of higher education quality despite of its soviet origin.

This article targets to analyze the milestones of historical development, key problems, prospects and peculiarities of pre-university education in Ukrainian higher education system. To attain a target author focuses on the experience of Preparatory department of Taras Shevchenko National University of Kyiv. The assignments of an article are:

1. To enlighten the history of Ukrainian pre-university education development in soviet and post-soviet periods;
2. To describe the modern functions of preparatory department (using the example of Preparatory department of Taras Shevchenko National University of Kyiv);
3. To analyze the key problems, peculiarities and prospects of development of pre-university education in the system of higher education of Ukraine.

To meet the target of the research, we employ several methods that are: comparative method, historiography method, functional-analytic method and method of exert evaluation. In addition, there are several recent researches whose results were also used as theoretical and methodological basis of the present paper: author’s paper on history of philosophy methodology [Liashenko, 2018], papers by Oleg Bazaluk [Bazaluk & Matusveych, 2014], Paul Montgomery [Montgomery & Lilly, 2012], Dmytro Nelipa [Nelipa et. al., 2018], Sergii Rudenko [Liashenko & Rudenko, 2018; Rudenko et. al., 2018], Denys Svyrydenko [Svyrydenko & Yatsenko, 2018], etc.

**History of Ukrainian pre-university education development in soviet and post-soviet periods**

No education system all over the World has such phenomena as preparatory faculties, departments or courses. Nowadays such divisions still exist in the structures of Universities of ex-soviet republics on condition that they were functionally reformed and became more competitive.

There were two types of divisions for pre-university education soviet system of higher education 1) divisions for foreigners; 2) divisions for USSR citizens. Similar function was provided by “Knowledge.” Both systems had a definite aim of existence, assignments and purpose. On the territory of Ukraine, those units were firstly united in 1998, when Ukraine was already an independent state [Selected Issues, 2004; Liashenko & Rudenko, 2018].

Pre-university education divisions for foreigners were founded after The Second World War, when USSR international influence increased. It was a part of the plan for so-called “soviet democracy” building. In the same time, it was perfectly considered scheme of communism popularization in countries in which “capitalistic democracies” were not interested (USA or NATO controlled countries) [Selected Issues, 2004].

Giving a possibility to get a higher education to the citizens of USSR controlled countries raised as a method of ideological struggle. Russian language was defined as a language for international communication, relations and education. Proceeding of ideological strategy required the Russian language competence. For this reason, in 1950-s, the first preparatory department for foreigners was founded in Moscow State University. In this way, due to the “international friendship” agreement, students from “friendly countries” (Warsaw Pact...
countries, Africa, Asia, Latin America) began to study in USSR free of charge [Selected Issues, 2004: 429-438].

In fact, the professional study due to the “international friendship” agreement targeted a propaganda, communism and Russian language expansion. To reach the mentioned grandiose target at the universities all over the country similar preparatory divisions were founded. They prepared foreigners to enter Universities of USSR for study in Russian [Selected Issues, 2004].

In Ukrainian Soviet Socialist Republic the first preparatory department, which prepared foreigners for future university study, was founded in Kyiv University in 1960. Public policy of that time established a total control, for this reason the register of the prospective students has always been formed in Moscow. First students (about one hundred) originated from Asia, Africa and Latin America (mostly from Republic of Cuba). Later more students from Guinea, Indonesia, Togo, Nigeria, Cameroon, Zanzibar and Yemen arrived [Liashenko & Rudenko, 2018; Selected Issues, 2004: 429-438].

The assignment of the preparatory department was to prepare foreigners for future studies in higher and specialized secondary educational institutions of Soviet Union. The preparation was provided on Humanities, Engineering and Medicine directions. By the time of preparatory department foundation, there were no methodic recommendations, student’s books or syllabuses for educating foreigners. All the materials for foreign students were composed and developed by the staff of the department in 1960 s. In addition, they developed the complex strategy of step-by-step formation of foreign student’s communicative competences and positive motivation. For this purpose, several specialized chairs were founded within the structure of the department: chairs for the natural sciences, social sciences and Russian language [Selected Issues, 2004: 429-438].

Chair of natural sciences becomes basic for physics and chemistry teaching on the preparatory departments for foreigners all over the Soviet Union. The chair professionals composed unified students’ books that were coordinated with Russian language teaching. Mentioned students’ books are still in use by the preparatory departments [Liashenko & Rudenko, 2018].

Social sciences chair had one important additional, not connected to the education, aim. The chair provided social adaptation and formation of the positive attitude to the soviet state and communism for foreign students which supposed to live and study in nonnative cultural and language environment. For this special ideological and propaganda purposes since the middle of 1960s some organizations such as “Council of international friendship”, “Club for interesting meetings” were founded and functioned at the preparatory department [Selected Issues, 2004: 429-438].

The first specialized chair of the Russian as a foreign language started teaching in October, 1960. On the position of chairman was invited associated professor Maria Parahina. Russian language chair №1 dealt with the foreign students, who prepared for the study on humanities, engineering and techniques, medicine and biology directions. In this period the department becomes basic for professionals’ internship. The staff of the chair composed study plans and syllabuses on Russian and Ukrainian as the foreign languages; developed technologies for foreigners to prepare for nonnative language subject study; developed the methodic for Russian pronunciation practice, which took into the consideration the peculiarities of learners’ native languages or mediation languages (Swahili, Dari, Pashto, Vietnamese, Bemba, Indonesian, Lao, Arabian, Spanish ). In 1965 Russian language chair №2 which was separately specialized on Asia, Africa and Latin America humanities students was founded. In 1984 Russian language
chair №3 which was focused on medicine biology and economics prospective students’ preparation started the teaching. An annual scientific journal “The Bulletin of Kyiv University. Methodic of foreign students teaching” was published since 1977 till 1989. In 1990, the staff of the preparatory department consisted of 115 teachers, 7 translators, 30 methodologists and technicians. There were two specialized language laboratories with the modern equipment; classrooms specially equipped for individual students’ work and feedback; the library, which contained necessary and contemporary books. More than 500 students from 120 countries were entering the faculty each year [Selected Issues, 2004: 429-438].

After Ukraine became independent and the centralized system of foreigners’ education collapsed the preparatory department for foreigners was closed. Humanities and natural sciences chairs of the department were dismissed; staff of the department partly changed the positions within or beyond the University [Selected Issues, 2004: 429-438].

Partly conserved system of foreigners’ preparation still operated after 1991. Since 1991, Kyiv University has been taught only in state (Ukrainian) language. The foreigners were persuaded to learn Ukrainian for further study. First students who approved the new course originated from Palestine, Cyprus, Israel, Mongolia and China. The social sciences chair was joint to The Institute of International Relations of Kyiv University, as well as three Russian as foreign language chairs, which were united together within the “Chair of primary Russian language studies”. In 1993, the “Chair of primary Russian language studies” changed the name to “Chair of pre-university preparation of foreigners” and was transferred to Linguistics department. In 1998 the “Chair of pre-university preparation of foreigners” was dismissed which caused the decrease of the foreign students in Kyiv University [Selected Issues, 2004: 429-438].

The new phase of the foreigners’ preparation study started in 1998, when the preparatory department had been founded. The contingent is being formed in the circumstances of fierce competition with other similar Ukrainian institutions; nevertheless, the quantity of students is sustainably high because of excellent quality of education services.

Preparatory departments (divisions, courses) for native learners have different purpose. They bridge the gap between secondary school and higher education institutions. Such “bridge” is required because there is a tangible gap between the knowledge and competences given by the school and universities requirements. The mentioned gap is a result of an adverse effect of the soviet public administration system on the public administration strategies of independent Ukraine. There were two separate public administration bodies for managing schools and universities, which caused incoherence between school results and university requirements. University entrants where required an additional effort to overcome the gap between school and university [Selected Issues, 2004: 429-438].

Pre-university education organizations appear in 1920s, during the establishment and expansion of soviet power. The first preparatory division in Kyiv University, called “workers department”, was founded in 1920 due to the directive of Peoples’ Commissar of education for the people who did not have necessary skills and knowledge to enter the university. There is only one existing document, which regulates study plans and strategies. This point may be considered as the moment of foundation of preparatory department in Kyiv University [Selected Issues, 2004: 429-438].

Soviet youth considered the university education as an opportunity not only to get a degree and profession but to change their lives. Establishment of the free-of-charge and available higher education caused the increase of university entrants amount. Further implementation
of an idea of the pre-university education took place after almost 50 years in 1969. The new preparatory division was specially founded to prepare prospective university entrants which had a working experience and Red Army ex-soldiers. After the collapse of the Soviet Union, the strategy of self-financing, commercial and independent native or foreign customers search came into a priority. The preparatory department was challenged by the fierce competition on internal and international markets. Such circumstances demanded a new administration strategy, which was realized in 1998 by unity of native and foreigners preparatory divisions within the preparatory department. Foreign graduates of the preparatory department received the Certificate, which granted them the right to enter any higher educational institution of Ukraine by the results of the interview without entry exams. After the collapse of the USSR, the system of student exchange due to the “international friendship” programme was provided only on a commercial basis, which decrease the quantity of foreign entrants [Selected Issues, 2004: 429-438].

However, despite the successful management of the preparatory faculty by prof. Tetyana Tabenska, these two divisions remained separate. This happened because it was impossible to integrate their methodology, curriculum, the teaching staff and the other integral parts of the educational process. The main direction of scientific and methodological activity of preparatory department was the topic “Scientific and methodic basis of foreign students study on the preparatory department”. Teachers of the preparatory faculty have created a set of textbooks on all subjects specially for foreign students. 27 PhD researches on scientific and methodological problems of teaching for foreigners were completed. At the same time, there was no such scientific and methodic development and activities at the native learners’ preparatory division because of some significant chairs closure [Selected Issues, 2004: 429-438].

In 2012, the preparatory department was reorganized, by division into the preparatory division (for citizens of Ukraine) and preparatory department for foreigners. In 2015, the preparatory department for foreigners was reorganized into the preparatory division.

The current state of pre-university education in Ukraine

Today, the study process for foreigners lasts for one academic year and includes, due to the Soviet model, some particular subjects (economic, natural, humanitarian and medical-biological directions). By the 2017, when new regulations for education were implemented, foreigners were able to choose the study language (Ukrainian or Russian), which made preparatory department of Kyiv University more competitive. After the new general law for education became legitimate, Ukrainian became obligatory for all study programs, even taught in English. Nowadays the departments work on creating and implementation of the new technologies of teaching Ukrainian and Russian as foreign languages; develops plans for short-time subject studies. The department is financed by the international partners in terms of cooperation agreements. An important condition for the successful functioning of the division is a permanent staff, which may consist of qualified teachers of Ukrainian and Russian language for foreigners. The succeeding in the study depends on continuous communication but not only on teaching. In the period of independence, the educational process and models of university entrants training for Ukrainians has been modifying, due to the present educational and social conditions. The significant achievements of the period were: the consolidation of the entire educational process under one Ministry of Education and Science; the introduction of the External Independent Evaluation (EIE); the cancellation of the restriction for admission
to more than one educational specialization per year. After the implementation of the EIE, the preparatory divisions began to compete not only with universities and with private-tutors but also with schools. Such circumstances encourage preparatory divisions to discover new forms of teaching and training methods.

The main difficulties, which university entrants come up against, are the following:

1. Despite the fact that the EIE program composed to test the results of secondary school education it requires a special effort to succeed. Each EIE subject task covers the study material of several recent years, which means a huge amount of revise. In combination with the subjects, complexity and amount of study subjects in the curriculum (23 subjects for study in 11th form) EIE appears as a serious challenge.

2. Higher education value loss. A huge amount of higher education institutions decrease a competition between institutions and between entrants.

3. Unjustifiably hyperbolized public opinion, represented by entrants’ parents, about the obligingness of higher education. This problem is most common nowadays. Entrants’ parents basing on their personal experience of university entry mislead their children by demanding of extra materials study, which is not actually required. At the same time, parents forget that their secondary school graduation curriculum consisted of double less quantity of subjects. Therefore, they cannot correctly estimate what amount of tasks children must successfully complete. As a result, children become apathetic to study (the “empty head” effect).

4. After the adaptation of Ukrainian educational legislation to European standards, the gap between secondary school education results and the requirements of higher education has increased. For example, in Great Britain, school education lasts 13 years. The final level A, which lasts for two years, is devoted to pre-university preparation. The number of study subjects which concern the prospective university studies is limited. A-level is taken only by pupils who contemplate entering the university. Similar principles are used in pre-university education of the USA: the high school lasts 2-3 years and of France, where lycée education lasts 2-3 years. Therefore, a typical university prospective entrant in these countries spends last two years of school to prepare to enter university for particular study. In Ukraine, many prospective entrants come up against the difficulties in preparation to EIE. Despite of educational reforms the Soviet system of education, in which the school remains separated from academic higher education, legitimates the existence of such units as preparatory divisions. It is a rule of thumb that not all pupils are sufficiently prepared for university study, which is caused by the lack of specialized training in secondary schools.

5. The absence of an entrant’s motivation because of being misled by the list of EIE subjects, which sometimes used for future profession choose. This problem is caused by several factors. The cancellation of the restriction for admission to more than one educational specialization per year makes university entry more possible, which makes prospective entrants more relaxed. Secondly, the large number of mistakes concerning university choose are caused by emotions. A lot of pupils want to be “lawyers” or “international relations professional” without consideration of having necessary abilities and knowledge for such profession. Thirdly, many entrants to university sincerely believe that the main objective is to overcome the entry barrier, or that it is easier to enter the faculty with the lowest level of competition. Only after a while, they begin to consider if their profession choice was correct.
6. Problems in the composition and bad correlation of EIE tests. The system of EIE does not reflect the real ability to study a particular subject or a profession in university. Moreover, the arithmetic sum of points for a certificate (or the sum of weight coefficients for an EIE certificate and a secondary graduation certificate) does not indicate the ability to study a particular profession. This problem is more serious than it seems. EIE has to be coordinated with the variability of the school study program (for example, History: the test is based on several textbooks which are recommended to use in secondary school, while the particular pupil uses only one of them for study). It is also known that the “Alliance of EIE Support Program” in Ukraine is financed by the US government. However, it is difficult to build a testing system on the Soviet background and to implement it as a general system of admission to higher education institutions. This might be explained by the fact that Ukraine only “borrowed” the system of testing, which in the United States is not essential for entry to higher education. In the United States, universities provide additional tests (essays or interviews — interviews) in addition to EIE tests. However, the main obstacle on the way to solve all mentioned problems is still remaining soviet influenced elements in secondary school management. Secondary school education is still not sufficient for university entry. For this reason, entrants to university still in search for 1) individual additional study; 2) optional additional study in school; 3) personal tutoring or study at the preparatory division. It is well known that the study process is highly individual. Usually, the prospective entrant requires more than just additional study materials. Often the study motivation depends on the fees, which have to be paid for the individual tutoring, or on competition between classmates. Consequently, university entrants or their parents have to make a decision about the best suitable form of training, which can motivate the study.

Preparatory division has a lot of advantages in comparison with alternative forms of entrants training. Some of them are: comfortable educational environment; teaching tactics and study plans, which proved their effectiveness; permanent results and students activity monitoring, regular feedbacks. The preparatory division is targeted to bridge the gap between, the level of training in non-specialized secondary schools and the requirements of the higher education institution. The preparatory division also provides special motivation and informational activities as well as professional guiding for future university entrants. Today, the forms and methods of teaching at the preparatory division are improved, but the core remains the same: providing initial training for entrants in order to prepare them for university study; to develop independent and creative thinking, which helps to solve complicated problems. The preparatory department has several types of study: full-time, evening-time, Saturday; there are several short-term programs to study during holidays. Some courses are delivered as a part of University Colleges study. For more optimal achievement of appropriate EIE skills, there are several training tests organized, which are composed by teachers of the preparatory division. These tests are coordinated with the technical requirements of the Ukrainian Center for Educational Quality Assessment (structure and composition of the test, the number of tasks, complexity, the test time and the principles for its evaluation). Testing is carried out separately for each chapter subject as well as for the entire program. The completed test is reviewed by the teacher with an additional feedback. Such approach allows to get used to the form of EIE tests on each subject and to work out an equal strategy to complete them successfully. Teaching on preparatory division is provided by experienced subject teachers.
The teacher’s tasks are: to help in systematizing of the knowledge that students have from school; to repeat the most difficult subject sections; to provide professional training on selected subjects and individual skills. In addition, the team of the preparatory division helps the entrant to determine the future profession. During the training it is possible:

- to get information about the University — to get acquainted with the departments and specialties of the University to make the conscious choice of the future profession;
- to get knowledge and skills which become a basis of further education;
- to get used to the university study, which is fundamentally different in comparison to school. University study is prestigious and honorable as well as difficult and responsible;
- to become informed about further employment and prospects;

For professional guiding of entrants, preparatory division arranges the meetings with teachers and scientists on different fields, who work in University. Such meetings are arranged as roundtable discussions, review lectures, scientific-theoretical or practical seminars, demonstrational experiments, etc. Such meetings have a positive effect, because they help entrants to get used to the university environment.

Conclusions

Pre-university education, as an element of the higher education system of Ukraine, was founded in Soviet times but is still relevant in Post-Soviet period. Pre-university education of foreign and native entrants has different objectives, assignments, methods and study plans. We distinguished and observed several problems and peculiarities of pre-university education of Ukraine, which are urgent nowadays: 1) EIE testing programs deal with a huge amount of materials; 2) big amount of higher educational institutions, which decrease the value of higher education; 3) EIE subjects list — as a factor of professional guiding; 4) wide gap between school and university education; 5) low efficiency of EIE tests in revealing entrants talents and skills for future education. Author proposed the possible ways to resolve the mentioned problems, using the experience of preparatory department of Taras Shevchenko National University of Kyiv.

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Prospective View of Professional Study of Specialists in Physical Education and Sports in Higher Educational Universities of Ukraine (Based on the American Experience)

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The article deals with the comparative and pedagogical analysis of organization of professional study of specialists in physical education and sports in the system of higher education in the United States of America, and to substantiate a possibility of creative use of the ideas of American experience in modernisation process of preparation of sports and physical culture specialists in Ukraine. 184 instructors of Ukrainian higher education establishments were interviewed in order to determine perspective directions of implementation of American experience of professional preparation of specialists in physical education and sports in Ukraine. Survey on modernization of professional study of specialists in physical education and sports was based on practicability of implementation of American experience received in the universities of the USA. The qualifying experiment determined Ukrainian higher education
instructors' level of perception of the components of practical organization of educational process at the US universities and substantiated a possibility of creative use of the ideas of American experience in modernisation process of preparation of sports and physical culture specialists in Ukraine.

Keywords: physical education, higher education, sports, modernization, professional study, American experience.

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Introduction

Physical education and sports in Ukraine are recognised as the sphere of functioning of civil society and socio-humanitarian policy of the state. Social significance and priority of physical education and sports in Ukraine is declared in the laws of Ukraine “On Education” [Zakon Ukrainy Pro Osvitu, 2017], “On Physical Education and Sports” [Zakon Ukrainy Pro fizychnu kulturu, 1994], State National Program “Education” (Ukraine 21st Century) [Derzhavna natsionalna, 1993], National Strategy of the Development of Education in Ukraine [Natsionalna strategiya rozvytku, 2013]. The National Strategy for Motor Rehabilitation in Ukraine up to 2025 “Motor activity — healthy lifestyle — healthy nation” [Natsionalna strategiya, 2016] declares that the state’s goal is to create conditions for raising the level of involvement of the population in improving motor activity and healthy lifestyle to form the health of citizens as the highest social value of the state in order to solve humanitarian and socioeconomic problems of a person, the society and the state.

Development of physical education and sports in Ukraine is characterized by tense situation in staff assistance marked by imbalance between training capacity and real needs in specialists in physical education and sports; irrelevance of content of their preparation from real needs and time demands. Today there is no need in a specialist-performer or an expert in sports work, today a competent specialist-organizer, initiator of motor activity improvement as the main factor of prevention of chronic non-infectious diseases and providing healthy lifestyle, a specialist in recreation and rehabilitation, a manager who is well-informed with the regulatory framework in the field of physical education and sports, equipped with adequate professional knowledge and technologies of physical culture, recreation and sports activities is needed.

The meanings of the theory of education upon which the theory is built, and which it generates, are much broader than the ideas of transhumanism, philosophical posthumanism and cosmism. They reveal the ontological cosmic nature of man; give the possibility of the ascent from the understanding of “I” as self, toward the understanding of oneself as that who transform the Universe for good of future generations. It is an opportunity to acquire a single philosophy of knowledge, the meaning of human life and the cultural ideal for the Earth civilisation. This is the genesis of the idea of man transforming the Universe [Bazaluk, 2017].

Ukrainian scientist Natalia Boychenko outline a common vision of certain range of ethical values but should also provide value-ethical means to achieve the educational goals; counterfactually legitimated factual goals and means would provide higher education system
Prospective View of Professional Study of Specialists in Physical Education and Sports in Higher Educational Universities of Ukraine by Serhii Medynskii, Svitlana Shandruk and Svitlana Sovgira

and would contribute each particular university to achieve the overall efficiency of its goals [Boychenko, 2017].

Galina Berehova discusses the main methodological vectors of the world outlook moulding of the person of the future in higher school required with time and defined with the state of the modern higher education in Ukraine, external and internal social and economic, political and cultural processes; Much attention is given to the constant necessity of elaboration of new concepts of the philosophy of education in connection with the always changing world and an urgent need to teach and educate new generations — people of future, able to solve global problems of the mankind all the time [Berehova, 2017].

Analysis shows that, starting from the culture of Antiquity, and up to the culture of Modernity, physical culture and physical education have played and continue to play an important role in human development. This question is identical to the level of the nation’s health and the future of civilization, since only a healthy organism is capable of reproducing healthy offspring and guarantee the formation and development of a healthy psyche. Studies of the future largely ignore physical culture and are based on completely different postulates. This is an erroneous and deadlock solution, which will have to resort to physical culture and physical education. The role of the physical education teacher by no means becomes secondary. Quite the contrary, the struggle to increase life expectancy and its quality significantly expands the physical education teachers’ perspectives in a changing world [Voitovska & Tolochko, 2018].

The necessity of preparation of a specialist competitive in the labour market, competent, responsible, one who has excellent skills in his profession and oriented in related fields of activity capable of effective work in specialty at world level standards, ready for constant professional growth, social and professional mobility is a response to real needs and demands of our society, is a tendency and the main orienting point of modern educational programs in the world as well as in Ukraine.

Undeniable global leadership of the United States in the development of school, Olympic and professional sports, comprehensive state policies for encouraging citizens to improve motor activity, developed system of improvement of motor activity of the population, a wide range of educational areas for training of specialists in the sports industry in universities and colleges necessitate generalization of experience of this country and enable Ukrainian experts to review theoretical positions, achievements, problems, and to stimulate development of new approaches, programs and projects in this area [Medynskyi, 2016].

It was conducted comparative and pedagogical analysis of organization of professional preparation of teachers [Shandruk, 2012] and specialists in physical education and sports [Medynskyi, 2016] in the system of higher education in the United States of America with the purples to substantiate a possibility of creative use of the ideas of American experience in modernisation process of preparation of sports and physical culture specialists in Ukraine.

Theoretical and methodological approaches of research

The United States of America demonstrate consistently high performance of physical culture, health and sports industry and American experience of preparation of specialists in the field of physical education and sports is significant in this aspect. Effectiveness of functioning of sports industry in the United States is provided by skilled professionals whose training programs include formation of not only professional-oriented knowledge, skills
and abilities but also skills of doing business, marketing, management, office work, etc., which Americans consider a prerequisite for gaining prestigious work for self-realisation, successful career, financial success and social stability. The variety of areas of preparation of sports industry professionals in the United States also include the professions of fitness instructor, sports trainer, health promotion specialist, recreational therapist, manager of physical education and sports.

American scientists Dominic Haydn-Davies [Haydn-Davies, 2010] studied educational and social components of physical education; Randall Hansen [Hansen, 2007] and Joseph Muscolino [Muscolino, 2014] studied the issues of kinesiology; Maggie Tourelle define kinesiology as one of the components of modern health care and disease prevention sector [Tourelle, 2013]; Susan Mansfield [Mansfield, 2010], Brian Sharkey [Sharkey, 2010] consider fitness as an integral part of human health, has a very subjective character, and is a significant component of a healthy lifestyle.

Christofer Delp study motor activity as a component of special fitness [Delp, 2006]. Wener Hoeger explores recreation, air training programming, park/natural resources, private/commercial tourism [Hoeger, 2012].

Uwe Pühse confirm that physical education is the most powerful tool for the development of sports culture of society [Pühse, 2005]. Susan Capel [Capel, 2012] and Mary Veal [Veal, 2011] study professional preparation of physical education teachers. Sh. Hoffman characterize components of a specialist in physical education Shirl Hoffman [Hoffman, 2013].

Richard Bailey studies the content and characteristics of physical education [Bailey, 2013]. Daryl Siedentop have developed a special system for evaluation of physical education programs [Siedentop, 1997]. Lynn Housner notes that the greatest challenge faced by physical education teachers in the United States is the creation of physical education programs that would meet the demands of modern society [Housner, 1996]. L. Kelly [Kelly, 2006] and Joseph Winnick [Winnick, 2011] analyze the standards for adapted physical education for training of disabled people.

To achieve the goal of our research such methods were used: *comparative-historical method* is used for comparison of socio-pedagogical facts, phenomena and results; *component-structural method* is used to distinguish main components of the system of professional preparation of specialists in physical education and sport, justification of guiding principles and functions; *interpretive-analytical method* is used for conceptual analysis of literary, documentary and other English-language sources with the use of interpretation, systematization, comparison and generalization; *searching method* is used for the formation of generalized conclusions, assessments, identification of rational and practical value in scientific developments of comparative pedagogy; *statistical analysis* is used to assess the state and dynamics of the development of the sphere of physical culture and sports in the modern world; *prognostic method* is used in order to apply knowledge of theory and practice of professional preparation of specialists in physical education and sports in the USA; to analyze the situation in the Ukrainian system of professional education and predict the prospects of extrapolation of American experience.

**Results and Discussion**

In order to determine perspective directions of implementation of American experience of professional study of specialists in physical education and sports in Ukraine we conducted
interviews among teachers of higher educational institutions of Ukraine. Interviews covered 184 higher education instructors involved in preparation of specialists in physical culture and sports. The respondents were: 25 instructors of Vinnytsia Mykhailo Kotsiubynskyi State Pedagogical University; 27 instructors from the Faculty of Physical Education and the Faculty of Olympic and Professional Sport of Dnipropetrovsk State Institute of Physical Culture and Sports; 31 instructors of Lviv State University of Physical Culture; 29 instructors of the National Pedagogical Dragomanov University; 26 instructors from the Faculty of Physical Education of Ternopil Volodymyr Hnatyuk National Pedagogical University; 28 instructors from the Faculty of Physical Education of Chernihiv National Pedagogical University named after T.G. Shevchenko; 18 instructors from the Faculty of Physical Culture and Human Health of Yuriy Fedkovych Chernivtsi National University.

The questionnaire for instructors of higher education establishments in Ukraine was based on the data we received during the study of the problem of professional preparation of American specialists in physical education and sports in the United States of America (University of Central Arkansas, Stanford University, University of California, Minnesota State University, Indiana State University, Lamar University, The University of New Mexico, San Diego State University, California State University Long Beach, Oregon State University, Indiana University of Pennsylvania, San Jose State University, University at Buffalo, Temple University, The State University of New York, Pennsylvania State University), namely:

1. In the United States of America preparation of specialists in physical education and sports curricula are divided into three blocks: a block of disciplines of general education; a block of disciplines of the field of knowledge; a block of discipline of professional training / academic specialisation.

2. In the United States preparation of physical education and sports Bachelor’s curricula comprise minimum 120 credits and are legally limited to maximum 130 credits.

3. In the United States the volume of blocks of disciplines in preparation of physical education and sports professionals’ curricula are composed of: general education block — 40 credits; the field of knowledge block — 30 credits; academic specialisation block — 50 credits.

4. The block of general education disciplines is absolutely identical for all specialties within one educational institution in the United States.

5. Sequence of academic disciplines principle in the United States involves study of certain disciplines of academic specialisation only after mastering relevant disciplines from the blocks of general education and the field of knowledge disciplines.

6. Annual academic load in the United States is about 30 credits, corresponding to 10 three-credit disciplines.

7. The student’s semester load in the USA is about 15 credits, corresponding to 15 hours of weekly classroom load.

8. Universities in the United States have a complete form of education and a partial form of education. Partial form of education involves training of less than 12 credits per semester, which leads to study duration increase.

9. Students studying in US universities at partial form of education must attend full-time classes in accordance with the number of semester credits.

10. There is a principle of constant loading of an educational institution at the United States universities, which involves additional spring and summer semesters for retaking and mastering additional academic disciplines.
11. Despite fee-paying education in the United States, each student can receive financial support (scholarship) as sequence of his education quality (average score).
12. Universities in the United States require mastering of several disciplines at certain points.
13. The current success of students at US universities are fixed exclusively online.
15. Curricula for preparation of specialists in physical education and sports in the United States of America do not provide writing a thesis and conducting a comprehensive assessment.
16. There is practice of obligatory membership of students in professional public organizations for completion of a Bachelor’s Degree Program at the universities of the United States.

In preparation of future specialists in physical education and sports it was important for our research to clarify the issue of appropriateness of division of curriculum in higher education institutions into the content blocks (previously the division took place in cycles: humanitarian and socio-economic training, mathematical and natural science training; professional and practical training). Among 184 respondents: to construct three blocks (a block of disciplines of general education; a block of disciplines of the field of knowledge; a block of discipline of professional training) curricula consider 79.90% of instructors; such construction is unreasonable consider 5.43% of instructors; 14.67% of instructors were undecided. This result emphasizes importance and need for such a division (Figure 1). We also note that the result indirectly implies the need to restore the field of knowledge “Physical Culture. Sport.”

![Fig.1. The results of the survey of higher education instructors on practicability of curricula division into three blocks.](image)

The analysis of the answers of higher education instructors regarding appropriateness of quantitative regulation of maximum (130 credits) and minimal (120 credits) limits of student’s academic load did not reveal a concrete vision of the issue. Answers were distributed as follows: yes — 33.15%; no — 39.96%; undecided — 29.89%. Most likely this issue is not
problematic since Ukrainian legislation clearly defines amount of credits (240 credits) for obtaining a Bachelor’s Degree qualification level.

The results of the survey of instructors on practicability of ratio of credits among blocks of disciplines (general education — 40 credits, field of knowledge — 30 credits, academic specialization — 50 credits) give us the reason to claim that 54.89% of instructors support such division; 19.57% of instructors do not see the need for such division; 25.54% of instructors were undecided (Fig. 2). Availability of such division not only indicates the necessity for certain correlation among blocks of disciplines in the curriculum but emphasizes the need in blocks of disciplines by type of orientation.

The obtained results of the questionnaires gave us reason to assert that it is expedient to train specialists in a higher educational institution with absolutely identical disciplines of the block of general education is considered by 76.63% of the interviewed instructors; inexpedient — 19.02% of the interviewed instructors; 4.35% of instructors were undecided. Obviously, such survey results should be taken into account.

![Fig. 2. The results of the survey of higher education instructors on practicability of ratio of credits among blocks of disciplines](image)

Among the interviewed instructors 89.67% consider it expedient to adhere to the chronological sequence in the study of disciplines of academic specialization (they are studied only after mastering corresponding disciplines from the blocks of disciplines of general education and disciplines of the field of knowledge); 4.35% — do not consider it expedient; 5.98% of instructors were undecided. We share this point of view regarding the need for logic learning process construction.

Instructors’ responses concerning academic load were divided in such a way that there is no clearly defined point of view (Fig. 3). The survey of instructors regarding the annual academic load of 30 credits (corresponding to 10 three credit disciplines) showed the following results: this volume is sufficient — 29.35%; insufficient — 28.80%; 41.85% — undecided.
Fig. 3. The results of the survey of higher education instructors on practicability of annual and weekly academic load.

The expediency of a clear relationship between educational credits and number of hours of weekly classroom load was supported by 36.41% of instructors; did not support — 35.33%; 28.26% of instructors were undecided. Obviously, such uncertainty in the responses of the instructors is related to the significant difference between the American and the national systems for determining the amount of credits and the amount of academic load for obtaining a Bachelor’s Degree. In addition, we would like to point out that in our opinion the American practice of a clear relationship between training credits and the number of hours of weekly classroom load is useful. This approach allows students of different educational institutions to receive the same amount of time for cooperation with highly skilled specialists (instructors).

Responses of the interviewed instructors regarding the expediency of a student’s weekly academic load in 15 classroom sessions (15 credit semester load): support — 29.89% of instructors; do not support — 41.85%; 28.26% of instructors were undecided.

According to the survey of higher education instructors it was established that 54.34% of the interviewed instructors found it expedient to have a partial form of education (with an annual volume of credits less than 12 but duration of study increases); do not consider it appropriate — 22.83% of instructors; 22.83% of instructors were undecided.

Analysis of the responses of higher education instructors on practicability of mastering full and partial forms of education the same number of hours of classroom load revealed that such a principle of organization of training is supported by 65.22% of instructors; is not supported by 19.56% of instructors; 15.22% of instructors were undecided. With such results, instructors confirm the need for the same amount of classroom training time for students of different forms of study.

The answers of the interviewed instructors regarding the expediency of having additional summer / winter training semesters of 1-3 weeks duration for elimination of “debts”, acquisition of additional subjects by students and additional payment for such semesters do not allow us to interpret this problem categorically (Fig. 4). 47.83% of the interviewed instructors support the idea of extra semesters; 36.95% of the interviewed instructors do not support; 15.22% of instructors were undecided. Let us note the characteristic feature although in general the idea of introducing additional summer / winter semester classes is recognized by instructors of higher educational institutions of Ukraine as practicable, the instructors of the National
Pedagogical Dragomanov University (69.97% versus 24.14%) and Dnipropetrovsk State Institute of Physical Culture and Sports (70.37% versus 18.52%) do not consider it expedient.

The proposal on the expediency of extra payment for additional summer / winter semesters for retaking and mastering additional academic disciplines is supported by instructors of higher educational institutions of Ukraine almost unanimously: consider it appropriate — 70.11%; consider it inappropriate –18.48%; 11.41% of instructors were undecided.

![Fig.4](image.png)

**Fig.4.** The results of the survey of higher education instructors on practicability of additional extra paid summer / winter semesters.

The questionnaire of higher educational institutions instructors made it possible to establish that 91.85% of instructors support practicability of providing scholarships to students solely on the basis of the results of their studies (regardless of the form of education: budget or fee paid); do not support — 5.98%; 2.17% of instructors were undecided. Thus, an absolute majority of higher education instructors believe that a scholarship should be an incentive for all students regardless of the form of study.

The obtained results of the questionnaires of instructors regarding practicability of conducting current selection of students during the study by establishing a minimum admission score for corresponding academic discipline testifies support of this type of current selection by 82.07% of instructors; do not support — 10.32%; 7.61% of instructors were undecided.

Among the polled higher education instructors 64.67% supported practicability of online recording of current students’ progress; determined as inappropriate — 23.92%; 11.41% of instructors were undecided.

Analysis of the answers of higher education instructors on practicability of completion of paperwork and portfolio of all types of practice and writing a thesis and / or conducting a comprehensive assessment after completing a Bachelor’s Degree Program is presented in Figure 5. We note that practicability of student’s completion of paperwork of all types of practice and portfolio is supported by 82.61% of instructors; unsupported by 10.87% of instructors; 6.52% of instructors were undecided.
Fig.5. The results of the survey of higher education instructors on practicability of completion by students of paperwork of all types of practice and writing a thesis and/or conducting a comprehensive assessment.

It is considered appropriate to write a diploma thesis and/or to conduct a comprehensive assessment after completion of the Bachelor’s Degree Program with 78.80% of the instructors (focusing on the need for a comprehensive assessment); considered inappropriate with 15.76% of instructors; 5.43% of instructors were undecided.

Among the interviewed instructors, 51.63% consider practicable obligatory membership of students in professional public organizations for completion of the Bachelor’s Degree Program; not practicable — 33.70%; 14.67% of instructors were undecided.

**Conclusions**

By this qualifying experiment, we determined Ukrainian higher education instructors’ level of perception of the components of practical organization of educational process at the US universities.

The survey on the theory and practice of professional training of physical education and sports specialists in the United States conducted for university instructors states that, in general, physical education and sports specialists — higher education instructors support: preparation of specialists in physical education and sports curricula should be divided into three blocks (a block of disciplines of general education; a block of disciplines of the field of knowledge; a block of discipline of professional training / academic specialisation); expediency of a certain ratio of credits among blocks of disciplines (general education — 40 credits; the field of knowledge — 30 credits; academic specialization — 50 credits); the block of general education disciplines should be absolutely identical for all specialties within one educational institution; sequence of academic disciplines principle should involve study of certain disciplines of academic specialisation only after mastering relevant disciplines from the blocks of general education and the field of knowledge disciplines; introduction of a partial form of education that involves training of less than 12 credits per semester with duration increase; students of partial form of education should attend full-time classes in accordance with the number of semester credits; additional paid summer / winter training semesters of 1-3 weeks duration for retaking and mastering additional academic disciplines by students; provision of scholarships to students solely on the basis of the results regardless the form of education (budget or fee paid); conducting the current selection of students by setting a minimum passing score for an
The obtained data also determine possibility of using theory and practice of professional preparation of specialists in physical education and sports in the United States of America in higher educational establishments of Ukraine.

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Artistic Myth and its Interpretations of Cultural Heritage of the Eastern European Countries in the Popular Animated Films of the Post-Soviet Period

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The article touches upon the issue of the need to study the myth in artistic practices as special phenomenon in the modern social life of Europe countries. The novelty of the study is as follows. We assert that among the newest myths, which significantly affect the value orientations and life standards of modern society, a special place is occupied exactly by the myth of ancient state in newest artistic practices. Such newest myth gives a new interpretation of cultural heritage. We analyses the animation blockbusters all created the newest artistic myth about Rus. We have focus on analyzing the artistic myth as special product of contemporary artistic practices and phenomenon of East-Central Europe culture which was formed as result of post-totalitarian practices and cultural policy of the state. The analysis of its features, as the social and cultural phenomenon, is carried out in our study taking into account problem of post-totalitarian practices in East Europe countries. As result, this myth transposed an idea of “cradle of fraternal nations” in East-Central Europe, and it created the other artistic myth about the Lord of Kiev Vladimir as a naive, capricious and ridiculous ruler of an ancient country.

Keywords: East-Central Europe countries, post-totalitarian practices, artistic practices, intellectual practices, mythologizing, artistic myth, artistic thinking, cultural heritage, cultural policy

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Introduction

Legends, tales or myths attract the attention of many contemporaries. Therefore, we can even be assumed that such an interest in fiction and the non-existent is one of the most important features of the spiritual life of modern people.

Although in the past, there could be countries or cultural heroes of a particular country, whose names were used by modern writers or screenwriters, less often painters or animators. The adventures of Thor and Locke, Jason and the Argonauts, the cunning Odysseus or the
courageous Robin Hood are interesting for current Europeans or Americans. However, they certainly were not the same as in blockbusters. A huge difference exists between the real Spartacus and his “Hollywood shadow”, and Rome was different than it is shown in films. Cultural features of a particular society or every modern nation are manifested in relation to its national tradition and cultural heritage. There are relations to the place of its country or the famous people in the history of our civilization, to national historical myths or popular beliefs, rites, etc. In the modern world, mythologizing can significantly affect to the public opinion of a particular country and the image of the last in opines of other countries. In particular, the newest myths have been generating or broadcasting through the mass media as the works of popular literature or cinema and, even, scientific researches in intellectual practices.

As an example of such unique art-product, it is a Canadian-Irish historical serial Vikings, created Michael Hirst for the TV channel of History. His premiere took place on March 3, 2013. This television series is inspired by the sagas of Viking Ragnar Lothbrok. This historical drama which not only entertains a viewer, giving him knowledge about Vikings and their raids on the different European countries such as England, Scandinavia and the Mediterranean, Vikings also created new interpretation of appearance of Normandy as legal political subject at the eighth century. However, the artistic myth in the cultural policy of the modern state can affect its development and have even significant changes at the social life when such myths, as popular cinema products, become the agent of influence in post-totalitarian social practices.

The object that attracted our attention is seven Russian animated films about heroes, culture, life, and values of the inhabitants of Kievan Rus. (As remember, from the 9th to the 13th century it was the largest and most powerful state of Eastern and Central Europe in Middle Age, and the Queen of France, Anna, was also born in Kyiv). These blockbusters have been created in recent years and became popular among viewers (and not only children or teens). They also attracted the attention of many adults. We have focus on analyzing such art products in contemporary artistic practice as the newest phenomenon of spiritual life of East-Central Europe countries and its post-totalitarian practices.

We aspire, as the aim of the study, to pay attention to such a kind of the newest myth as the myth of an ancient state, created in the popular culture of our time in European countries thanks to art. Such a myth can be called an artistic myth about an unreal country and its unreal citizens or the unreal, invented history of a famous ancient state. The results of the research were obtained through the application of the following methods: discourse analysis in the study of popular animated films that allow analyzing the main interpretations of the cultural heritage of Kievan Rus in modern Eastern European countries; systematic and comparative methods that were used to determine the nature and characteristics of the art myths generated by them, as well as their role in the perception and assessment of the events of the past of their country under the influence of artistic and intellectual practices in the post-Soviet period.

**Cultural Heritage and Mythologizing in the Artistic Practices of East-Central Europe Countries**

The myths have different origin and different meanings for the life of society. The myth about the Argonauts tells about the ancient inhabitants of the Caucasus and the Mediterranean. The myth of Theseus and Ariadne will be explained to us by the name of the Egeian Sea. Such myths are our knowledge of people in ancient times. This is an important part of the cultural heritage of mankind.
We know many mythical creatures, for example, Phoenix, Hydra, Sphinx and others. For centuries, humans told tales of wonderful beasts or exotic monsters. Besides, some people were convinced that these bizarre beasts or terrifying supernatural beings were real. Even though now freakish beings are accepted as product of fiction or fairy stories still have us interest to their and they give adventure for many contemporaries. In our opinion, mythologizing in the artistic practices of modernity is primarily commercial interest, because many contemporaries are entertained thanks to old legends and fairy tales.

Therefore, a book *Mythical creatures* by Linda S. Godfrey about mysteries, legends, and unexplained phenomena has 144 pages. In addition, she has written 41 books on paranormal topics, translated into 14 languages, and hundreds of articles [Godfrey, 2009:144]. It is also interesting that she worked as a newspaper reporter and columnist for *The Week*. How can you read about her biography, she won National Newspaper Association first-place awards for feature stories in 1996, 1998, and 2000. Besides, she is the author of *The Beast of Bray Road and Hunting the American Werewolf*. It is also interesting that she has appeared on many national television and radio programs as an expert on anomalous creatures, including *Inside Edition*, *Animal Planet Channel*, *The New in Search of* (SCI FI Channel), *Travel Channel*, *Discovery Kids*, *Northern Mysteries* on *Canada’s Global Network*, and others. However, the most striking thing is that she is an illustrator and artist, and she maintains a Web site [Godfrey, 2009:143].

Many scientists, both present and past decades of our time, have analyzed the problem of nature and the peculiarities of mythology as cultural phenomenon and the mythologizing of modern cultural policy. We want to focus on the researches within the Santander Universidades program by Wojciech Charchalis, Bogdan Trocha, Roman Sapenko, Maciej Czeremski, Carlos Pitel García, Anna Gemra, Andrzej Malkiewicz, Carlos Pastrana, etc. (There are such books as *Mitologizacja człowieka w kulturze i literaturze iberyjskiej i polskiej*, 2016; *Mitologizacja kultury w polskiej i iberyjskiej twórczości artystycznej*, 2015; *Mitologizacje państwa w kulturze i literaturze polskiej i iberyjskiej*, 2014). The myth should be considered, first of all, as a special type of experience, knowledge and understanding of human life. To our mind, it is an important idea, because a myth often becomes synonymous with false, untruth or illusion in modern humanitarian studios. In addition, mythological perception of the mass consciousness of certain cultural realities determines the variability of cultural processes in different regions and countries. Concept of “Film Thinking” by Rofal Koschany is devoted to analysis of special role of the myth in the newest cinema. “The cultural habits, which in the past included going to the cinema have undergone a big change. Today, the old cinema and its theories (today’s point of view makes it even clearer) already belong to a past”, as he says [Koschany, 2014: 46]. This idea is similar to the statement about “twilight of cinemaphilia” by Susan Sontag [Sontag, 1996].

We mean the following Russian artistic products and their key ideas about cultural heritage of Kievan Rus (as remember it was the largest and most powerful state of Eastern and Central Europe in Middle Age):

a) The animated film *Alyosha Popovich and Tugarin-Serpent* as the film about the Middle Age knight Alesha Popovich which has to catch Tugarin-Serpent and bring back the stolen gold to Rostov town (in Russian — Альоша Попович и Тугарин Змей, 2004, studio *Mill*, *STV*, directed by Konstantin Bronzit, Russia; the budget of the film: $4,000,000, and his box office: $6,720,288);

b) Prequel *Dobrynya Nikitich and Serpent Gorinich* as a film of the Kievan knight Dobrynja Nikitich which goes on a quest to save the Kievan royal niece and finds out whether his old friend Serpent-Gorinich is loyal to him (in Russian — Добрыня
Никитич и Змей Горыныч, 2006, studio Mill, STV, directed by Ilya Masimov, Russia; the budget of the film: $4 500 000, and his box office: $6 864 576);

c) Squadron *Ilya Muromets and Nightingale-Robber* as a film of the Kievan knight Ilya Muromets which has to rescue his trusty horse Burushka and Kiev treasury from the greedy hands of famous bandit, Solovey-Razboynik (in Russian — Илья Муromец и Соловей Разбойник, 2007, studio Mill, STV, directed by Vladimir Toropchin, Russia; the budget of the film: $2 000 000, and his box office: $12 432 144);

d) The animated film *Three Knights and Shamakan’s Queen* (in Russian — Три богатыря и Шамаханская царица, 2010, studio Mill, STV, directed by Sergei Glezin, Russia; the budget of the film: $3 000 000, and his box office: $24 288 720); the idea of its plot is borrowed from the Crimean Tatar fairy tale (*Molodilnaya Voda*; in English— *Rejuvenating Apples*) and the Japanese fairy tale (*Fan of Youth*), as well as the tales of Alexander Pushkin about the young beautiful eastern witch ruler and the stupid old king (*Golden Cockerel*);

e) The animated film *Three Knights in Distant Lands* as the film about the three knight’s wives which are united to rescue the Prince of Kiev from the evil old woman, who tries to regain her youth and beauty by means of magic (in Russian — Три богатыря на дальних берегах, 2012, studio Mill, STV, directed by Konstantin Feoktistov, Russia; the budget of the film: $3 500 000, and his box office $32 000 000);

f) The animated film *Three Knights and their Unexpected Blow* as the film of the court horse Gaius Julius Caesar which learns a conspiracy against the Kievan Lord and his misfortune dignitaries, and the Prince of Kiev Vladimir who lost his city because of stupidity and naivety (in Russian — Три богатыря: Ход конем, its triser is shown in March 2014, and the film was shown from January 1, 2015, studio Mill, STV, directed by Konstantin Feoktistov, Russia; the budget of this cartoon: $3 500 000, and his box office: $24 576 288);

g) The animated film *Three Knights and Lord of the Seas*; (in Russian — Три богатыри и морской царь, 2017, studio Mill, STV, directed by Konstantin Feoktistov, Russia; the budget of the film: $4 000 000, and his box office: $14 134 274).

On the Russian screens the film of Alyosha Popovich (it is a blockbuster about Alyosha, the son of a priest) was released in December 2004, but the first world show of *Alyosha Popovich* was held in Canada in 2005. Cartoon participated in various children’s film festivals in many countries of the world, such as Great Britain, Argentina, Iran, India, Italy, Taiwan, Turkey and was highly appreciated by the audience. World box office cartoons amounted to more than $ 4 million, and in the Russian box office about 1.7 million.

Who is Alyosha Popovich as a person? He is a folk hero of Kievan Rus, a medieval knight-errant (i.e., a bogatyr). This medieval hero of East-Central Europe countries was the youngest of the three main folk heroes of Kievan Rus (Dobrynya Nikitich and Ilya Muromets were the other two medieval knight-errant and folk heroes of Kievan Rus). Alyosha Popovich is described as example of agility and craftiness by young man in a medieval folklore. In addition, he may occasionally be a liar and a “mocker of women.” However, in the animated film this folk hero has opposite qualities. He is a bit stupid, simple-minded and faithful to a single woman. Moreover, this medieval knight-errant is very funny and gets into different difficult situations due to his strength and simple-minded. This “understatement” of the folk hero of Kievan Rus creates a comic effect, entertaining the viewers. However, in this way another reality is created that had nothing to do with the folklore tradition.
This is a kind of revision of the cultural heritage. So imperceptibly, there is a substitution of concepts of Kievan Rus in public consciousness. The artistic myth becomes the important agent of influence in post-totalitarian social life. Such myth becomes the special agent of influence in the public life of the country in the post-totalitarian period, because due to its form it attracts the viewer’s interest. Its important instruments of influence are a playful moment in the dissemination of some idea, as well as laughter that arouses a favorable attitude towards this idea. Created by visual art, the artistic myth became an important agent of influencing the world outlook of modern people. Why is this happening? To better understand this, in our opinion, it is necessary to understand the connection between artistic thinking and modern mythologizing. We need to understand why such an artistic product as a mythological and artistic artifice or fiction is interesting for many of our contemporaries. Therefore, it is necessary to carefully analyze the main features of the modern artistic myth about the ancient people or the ancient state, which was created in animation, films, etc.

Animated films are not just products of art. Animated films are not just products of cultural activities of the newest days. Animated films are not the results of artistic production, when created qualitatively and interestingly. These are activators of such a strategy in human thinking, as artistic thinking or, may be, mythological thinking. In our opinion, the interest of contemporaries to them is due to the game, which is important for the strategy of artistic thinking.

This is a game with a sense of information. It is also a game in which fiction and fantasy are important. Such a game, it seems, is not just important for individuals or a small group. Nowadays, the passion for movies tells us something more important for human existence. Nowadays, the mass interest in animation, both children and adults, tells us something important to human existence.

In addition, this is something that needs to be understood both by cultural anthropologists and by specialists in aesthetics or other scientific fields.

**Artistic Thinking and Artistic Artifice as Phenomenon of Mythologizing**

Can artistic thinking create mythological images as patterns of popular culture? Of course, it can. What artistic mythical creatures do we know very well? Feature films about the adventures of Harry Potter told us about many such creatures.

What is artistic thinking as phenomenon? In our opinion, it is phenomenon as [Polishchuk, 2014: 95]:

a) A strategy of human thinking, having productive and positive results for the human life through their inhesion to a person;

b) A strategy of human thinking, for which aesthetic components in the origin and results are of main importance;

c) A strategy of human thinking, owing to the informational processing of the current issue, considerably different from the artistic discourse.

However, in public consciousness mythical cinema stories as artistic discourse may be the instrument of propaganda of the newest days. We consider that not always just an artist has artistic thinking as source of ideas for mythological images as patterns of newest mass culture and “the bearer of artistic thinking can be not only an artist” [Polishchuk, 2014: 96].
For example, mentioned artistic myth of Kievan Rus and its heroes has several peculiar features.

First of all, it is a product of the contemporary artistic fiction or artifice which has the form of animation. This newest myth is product of modern artistic practices, as the form of post-totalitarian social practices. It was broadcast to the audience through spectacular blockbuster. The musical compositions in each cartoon were interesting, dynamic and attracted attention. Consequently, the ideological core of such myth is pretty well memorized. There was a significant emotional feedback from the audience.

Secondly, it was designed for the mass consumer, but the target audience was not only the children’s community because adventures and history are also interesting for many adults. In addition, indeed, the cartoons were funny. In addition, their copyrighters managed to create a number of interesting aphorisms-slogans. Each cartoon, in which the artistic myth of the mentioned ancient state was created, was qualitative, spectacular and intriguing. (Although the seventh of them was the least interesting, it seems). The genres of these cartoons were adventure, fantasy, and musical comedy.

Thirdly, in addition to the cinema, the viewers of the leading TV channels of Russia, Ukraine, and Belarus saw cartoons. Animated films were featured at Rus Time (this is also a very interesting detail). Also on sale were discs for a moderate fee with these films. If desired, they can be viewed on Youtube. That is, each such animated film is a product of mass culture, which is very popular. Therefore, they are also interesting for our analysis of the artistic myth of the state in the modern popular culture of the post-Soviet times.

In addition, about what was this artistic myth of the Middle Age state in Eastern Europe? In the cartoon about Alyosha Popovich the main idea was reduced to the statement: “There are a lot of heroes at Rus lands, and in Rostov as well, because hero Alyosha lives here” (in Russian: “Богата богатырями земля Русская, вот и Ростов не отстает от других — богатырь Альоша здесь живет”). And the second idea — you cannot trust Kiev and its lord or the dishonest people there, because they steal gold from Rostov town. Prince Volodymyr is a cunning and false coward (in the film he is called Vladimir).

Besides, he always behaves so funny that he can only be laughed at. (And this is an idea about the historical ruler of Prince Volodymyr, who threatened Byzantium, and therefore received, as a wife, a Byzantine princess. This was Kievan Lord, who baptized the peoples of the first Middle Age state in East-Central Europe, one of the prominent rulers of the state called “Rus”). In this way, the newest state’s artistic myth penetrates the mass consciousness of Russian-speaking people, changing the image of Prince Volodymyr in them. This artistic image is very far from the image of this person and statesman, created in the ancient chronicles. The created image of the prince is also found in the following animation films about Dobrynya Nikitich and Ilya Muromets in their adventures. The specified artistic myth develops a plot, but the idea remains as we indicated above.

First of all these phenomenon of contemporary artistic practices creates problems include those associated with the formation of social and legal state life — it concerns the human condition in the state of person’s freedom, rights, moral values and social guarantees in East-Central Europe countries. We want to pay attention, the screenwriters in cartoon’s field or other mass media spheres, as a rule, are people with high educational qualification and considerable level of general culture. In an objective display discourse fixes a “many-sided crystal” (Konstytantin Sedov) various factors of influence on a person and its understanding of social reality and communicative functions. Many of the screenwriters in cartoon’s field or
other mass media spheres united their scientific activity with artistic creative work. In an effort to create an interesting intellectual product in order to make good money, they can neglect the historical truth.

Then the cultural heritage of their country or other state for them will no longer be a value. They do not just create the newest myths about an ancient history and the famous persons; they distort deliberately information of cultural heritage.

To our mind, the epoch of “titans of Revival” remained in remote past. The modern society wants the contemporaries to be “narrow” specialists. Majority of modern young man or girl do not aim to become universal personality when they get knowledge in the different spheres. Now “narrow” specialty in education is a key social priority for majority. Such knowledge is needed only for implementation of professional duties. However, at a young man or girl such knowledge is not formed by a “broad” thinking on the world and its components. We have the situation of “one-sided” education. Is it badly for modern society, or it is vice versa good for it? Of course, this question requires the deep analysis of scientists of different fields of knowledge. However, a situation, which takes place in modern European education, is caused a disturbance. Such education creates condition for existence of “man with one-sided mind” which not is quickly oriented in the variable conditions of the modern life. Such person, of course, is difficult to understand the past of her or his country, and the events of cultural practice or social processes of a foreign country.

Therefore, the newest myth about ancient state in modern artistic practices or contemporary intellectual practices or mythologizing past events of particular country is distorting really information of cultural heritage of mankind. It creates an alternative history and an alternative reality, causing the reader or viewer to perceive the social reality the phenomenon of “a-logic” [Polishchuk, 2016: 41]. Presumably on this reason the National committee of television and broadcast of Ukraine forbade to sell on territory of this country books on the Kievan medieval knights, printed in Russia, such books as Ilya Muromec and Alyosha Popovich: Fairy-tales about Russian Knights (in Russian: “Илья Муромец и Соловей-разбойник: сказки о русских богатырях”) and Russian Fairy-tales about Knights (in Russian: “Богатырские русские сказки”). (Read in: In Ukraine forbade Fairy-tales about Ilya Muromec and Russian Knights, in Russian: “В Украине запретили сказки про Илью Муромца и русских богатырей” [Electronic resource], mode of access: https://strana.ua/news/109403-v-ukrainu-zapretili-vvozit-rossijskie-knigi-pro-ilju-muromtsa.html). Thus, an artistic myth arises, and it creates an illusion of knowledge about ancient times.

Analysis of these cartoons content gives us the opportunity to assert that they created several new myths about Ukrainian and Russian history. Such newest myths can be called artistic myth of the ancient state in the modern popular culture of post-Soviet time as fictions and hoaxes. It is argued that the artistic myth may be used for the revision historical facts by the public consciousness. This is a kind of revision of the cultural heritage of Kievan Rus.

These blockbusters support the myth about Rus as a “cradle of fraternal nations” in East-Central Europe, and they created the artistic myth about the Kievan Lord Vladimir as a capricious, naive and ridiculous ruler of a country.

To our mind, features of an artistic the myth about Rus which are indicated by me make it possible to improve the understanding of the role of mythologizing in modern society.
Conclusion

As a conclusion, let us point out the following. As a product of the popular cinema or popular literature, such artistic myth has made revision the past by means of social suggestion and artistic fiction. The myth about the medieval state can serve as a means of manipulation of the public consciousness. It may be a means of hidden manipulation of the processes of public life and the revision of the cultural heritage, its values or rarities, as well as meanings on a universal human plane.

The artistic myth of on the Kievan Rus is the product of cultural policy in post-totalitarian practice, as phenomenon of social suggestion at the contemporary cinema (the popular animation films). Taking into account the time of creation of such artistic myth of Rus, as well as the subsequent events in the relations between the two states of Eastern Europe since February 20, 2014, one can assume its destructive role in the “perception of a neighbor” — Ukraine, for the general population in Russia. This newest myth about the ordinary people life or the state’s leader life in historical fields made a new interpretation of the past. It may fulfill the role of a hidden manipulation of the public consciousness, entertaining the reader or viewer.

A promising direction for further research on this topic is, in our opinion, development of the general theory of study of the newest artistic myth in visual art.

References

Vivekananda’ Perspective of Universal Religion: Introspection

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Religion is deeply rooted in man and his blood since many centuries ago. Still it has been dominating man and his way of thinking and behavior. Within the framework of human rights, religion is considered as an inherent and individual right of the man. Therefore, religion is a very personal matter in man and his life. Within the Eastern Philosophical traditions, we can find a great thinker and the religious man who was not limited to the East and the one who spread that new ideal of the religion to the Western world. He is Swami Vivekananda. He was born in 1863 and expired in 1902. Within that short period, he did excellent contribution to the tradition of the Vedantic religion.

To him, Religion is not just a talk and doctrines or theories, nor is it sectarianism. Religion cannot live in sects and societies. It is a relationship between soul and God. He explains that religion does not consist in erecting temples or building churches or attending public worship. As well as it cannot find in the books or in words or in lectures or in organizations. Religion consists on realization. Religion does not consist in subscribing to a particular creed or faith but in spiritual realization. Therefore, spiritual realization is religion. He said “I shall try to bring before you the Hindu theory that religions do not come from without, but from within. It is my belief that religious thought is in man’s very constitution, so much so that it is impossible for him to give up religion until he can give up his mind and body, until he can give up his thought and life.”

Religion is inseparable with man and his life. Another thing is that, it is within the man. Each and every one should understand God within their soul through self-realization. Religion is the manifestation of the divinity already within man. Therefore, it is not necessary to have doctrines or dogmas and intellectual argumentation. It is realization in the heart of our hearts. It is touching God; it is feeling God and realizing that I am a spirit in relation with the universal spirit and all its great manifestations.

In a simple manner, his way of understanding of religion is that man must realize God, feel God, see God, and talk to God. That is the religion. To him material prosperity and wealth is not an important thing. However, the wealth of the spiritual thought is needed for the human progress.

All the religions of the world together constitute one whole. For him, there existed only one Eternal Religion of which all other religions were only variations. Each religion has a special bent, a unique trait, some good points and this uniqueness is not the different buildings, languages, rituals, books etc employed in various religions, but the internal soul of every religion. Every religion has a soul behind it, and that soul may differ from the soul of another religion. Thus, all these religions are different forces in the economy of God, working for the good of mankind. All the religions of the world together constitute one whole. All religions are valid means to the same end. It is not necessary to change the view point of one’s own religion. To enrich one’s life, one can accept some of the good points from another religion.

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Man and his true nature is already divine. But that divinity is hidden. Therefore, the realization of that divinity should be the purpose of life; that is the religion. It is the harmony of the all religions, so that it is one of best solutions for the prevalent religious conflicts in the world. This research paper will analyze Swami Vivekananda’s concept of universal religion and its implications on the prevalent religious conflicts in the world. In addition, the paper will try to investigate his views on the nature of postmodern world where we can say ‘is there need for universal religion?’

Keywords: Divine, Universal Religion, spirituality, Yoga, Tat Tvam Asi, Soul, unity, God

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Introduction

Religion is deeply rooted in man and his blood since many centuries ago. Still it has been dominating man and his way of thinking and behavior. Within the framework of human rights, religion is considered as an inherent and individual right of the man. Religion has been a dominating factor in man and his ways of thinking and behavior. In many ways, religion has been a very intimate matter in man and his life. Within the contemporary world, various religious believers have to live physically close to one another because of the economic and social reasons. To create a peaceful co-existence within global society respect for religious diversity and acceptance of religious pluralism is essential. Within the Eastern Philosophical traditions, we can find a great thinker and the religious man who was not limited to the East and the one who spread that new ideal of the religion to the Western world. He is none other than Swami Vivekananda. He was born in 1863 and expired in 1902. Within the short span of life, he did excellent contribution to revive the tradition of the Vedantic religion.

Contemporary Indian philosopher Swami Vivekananda has discovered a unique explanation to the concept of religion. He argued for the necessity of a universal religion or acceptance of religious pluralism. According to him, religion is not just a talk on doctrines or theories, nor is it sectarianism i.e. Religion does not live in sects and societies. It is a relationship between soul and God. He explained that religion does not consist in erecting temples or building churches or attending public worship. Also it cannot be found in the books or in words or in lectures or in organizations rather religion consists of realization of binding finite self with the infinite [Brightman, 1940: 12). Religion does not consist in subscribing to a particular creed or faith but in spiritual realization.

Therefore, spiritual realization is religion. He pointed out that the different people in the world approach spirituality in different ways. Furthermore, he asserted that man and his true nature is already divine. However, that divinity is hidden. Therefore, theses realization of that divinity is the purpose of life, which is the essence of religion. Therefore, religion is a very personal matter in man and his life. Therefore, religion is the essence of human life and it has the great motivating power in one’s life including his social, economic and political aspect. We may call Vivekananda’s formulation of this new ideal of universal religion as a universal love or universal brother-hood. It gives an equal value for all religions in the world as exemplifying truth. This research paper will analyze Swami Vivekananda’s concept of universal religion and
its implications on the prevalent religious conflicts in the world. In addition, the paper will try to investigate his views on the nature of postmodern world where we can say ‘is there need for universal religion?’

**Vivekananda’ Perspectives of Universal Religion: Personalities and Approaches**

To give a clear definition to the concept of religious pluralism as discuss earlier it is a very difficult task. However, within the new philosophical debate some thinkers have tried to identify the concept of religious pluralism according to their experience and practices. There are many controversies about the concept of religious pluralism, because the term covers a wide variety of theological and philosophical discussions. The general perception of religious pluralism from a practical point of view, states that the different religious belief systems should work together. Some thinkers have argued that the religious tolerance is another aspect of religious pluralism. This argument has been presented by some contemporary thinkers, and they have pointed out that religious pluralism sometimes is used as a synonym for interfaith dialogue. However, the central idea of religious pluralism is identified as different religious belief systems are true in their own way. Therefore, religious pluralism argues that claims to absolute truth are a hindrance to peace and harmony.

New age of information technology in the 21st century has reshaped the economy, culture, social stratification and social values in our lives today. We call this postmodern, post-industrial age as ‘cyber society’ or ‘virtual society’ in this society our economy; the way of professional life has changed. New advancements in communication system have transformed our globe into a global village. Our society has moved into the business of generating and manipulating symbols. The important thing is how it highlights the culture rather the culture itself has become a big business that are causing conflict and clashes in the modern world.

Religion is inseparable with man and his life. Another thing is that, it is within the man. Each and every one should understand God within their soul through self-realization. Religion is the manifestation of the divinity already within man. Therefore, it is not necessary to have doctrines or dogmas and intellectual argumentation. It is realization in the heart of our hearts. It is touching God; it is feeling God and realizing that I am a spirit in relation with the universal spirit and all its great manifestations.

In a simple manner, his way of understanding of religion is that man must realize God, feel God, see God, and talk to God. That is the religion. To him material prosperity and wealth is not an important thing. However, the wealth of the spiritual thought is needed to the human progress.

He understood the equal status of all the religions and the religious plurality in human society. However, he did not just jump into this conclusion. He questioned the truth and the religious plurality. Because if we say that one religion is true, automatically the rest of other religions become false. According to him, all religions are not really contradictory but supplementary to each other. According to him, “each religion, as it were, takes up one part of the great universal truth and spends its whole force in embodying and typifying that part of the great truth. It is, therefore, an addition and not exclusion” [Vivekananda, 1984: 28].

All the religions of the world together constitute one whole. For him, there existed only one Eternal Religion of which all other religions were only variations. Each religion has a special bent, a unique trait, some good points and this uniqueness is not the different buildings,
languages, rituals, books etc. employed in various religions, but — the internal soul of every
religion. Every religion has a soul behind it, and that soul may differ from the soul of another
religion [Vivekananda (Vol.II), 1989: 365]. He continues ‘my idea, therefore, is that all these
religions are different forces in the economy of God, working for the good of mankind’ [Ibid.].
All the religions of the world together constitute one whole. All religions are valid means to
the same end. It is not necessary to change one’s religion. To enrich one’s life, one can accept
some of the good principles of other religions.

As human mind broadens, its spiritual steps broaden too. The time has already come when
a man cannot record a thought without its reaching all corners of the earth; by merely physical
means, we have come into touch with the whole world; so the future religions of the world have
to become as universal and as wide. The religious ideals of the future must embrace all that
exists in the world and is good and great, and at the same time, have infinite scope for future
development [Ibid.: 67]. What becomes clear from these points of view is that the religion must
be studied on a broader perspective than it was hitherto done. Therefore, in this aspect, I feel
Vivekananda’s view point of Religion is both a means as well as an end to human life.

He tries to prove that man and his true nature is already divine. However, that divinity is
hidden. Therefore, the realization of that divinity should be the purpose of life and that is the
religion. In his assessment of the need of universal religion, he emphasizes the importance
of the humanity and universal brotherhood to keep religious harmony in society and there
by he tried to eliminate the forces of hatred and destruction from the organizational religion
and identified the true religion with universal love. He emphasized that the religion should be
equally acceptable to all mind, it must be equally philosophical, equally emotional, equally
mystic, and equally conductive to action.

It is possible to attain this religion with the help of ‘Yoga’ — ‘Union’. For instance, to
the worker it is the union between men and the whole of humanity, to the mystic between
his lower and the higher self and the God of love and to the philosopher it is the union of all
existence being and this is meant by yoga [Vivekananda S., 2015: 30]. He classifies the nature
of man into four categories, namely, the active type, the mystic type, the philosophic type,
and the devotional type. Four yogas were meant for these four types of human nature, and
this gives strength to life. Vivekananda strongly asserts that the essence of all the religions is
one. To realize this type of religion, man should have to practice four yogas. It is the yoga of
knowledge or control of mind, or of selfless work or of love of God everything is possible and
this is the realization of religion. Therefore, religion is the key essence of human life and it
has the great motivating power. Accordingly, to him, religion is a value-oriented concept too.

His formation of new ideal on universal religion, we can call as universal love or universal
brother-hood. It is given an equal value for all of religions of the world, as it is exist with
truth. His identification of truth is not only with absolute truth but also scientific which can be
practice by each and every body [Kenneth, 1989: 89]. To understand this it is not necessary
to have deep literary knowledge, but requires practice. Therefore, I feel this concept can be
applied to all nations, all societies and individuals irrespective of their religious beliefs. It
is nothing but the harmony of the all religions, which can be one of best solutions for the
prevalent religious conflicts in the world.

He narrates very nicely when he says, the proof of one religion depends on the proof of
all the rest, if I have six fingers, and no one else has, you may say that it is abnormal. The
same reasoning may be applied to the argument that only one religion is true and others are
false. One religion only, like one set of six fingers in the world, would be unnatural. We see,
therefore, that if one religion true, all others must be true. This concept of religion is like ‘Many lamps, but one light.’ The Ultimate is One and the very perfection of existence, the ideal reality. He says, “If you go below the surface, you find that unity between man and man, between races and races, high and low, rich and poor, god and men, men and animals. If you go deep enough all will be seen as only variations of the One, and he who has attained to this conception of Oneness has no more delusion. What can delude him? He knows the reality of everything, the secret of everything. Where is there any more misery for him? He has traced the reality of everything to the Lord, the Centre, the Unity of everything, and that is Eternal Existence, Eternal Knowledge, and Eternal Bliss” [Vivekananda (Vol, ii), 1989: 153].

This expression of Universal Being is summed in the Vedanta philosophy by the celebrated aphorism, ‘Tat Tvam Asi’, ‘Thou art That’ which means every soul exists in your body and in hurting anyone you hurt yourself; in loving anyone you love yourself. As soon as a current of hatred is thrown outside, whosoever else it hurts, it also hurts you. So spread love to bloom the garden of harmony and love [Vivekananda, 2015: 37]. It underlines the underline principle of Vedanta that man is divine and that all this, which we see around us, is outcome of that consciousness of divine. So each soul is potentially divine and the goal is to manifest this divinity within by controlling nature external and internal. This is the essence of religion.

The basic premise behind his conception of universal religion is the concept of universal equality of humankind. It provides the backbone to his philosophy of religion. It is an idea, which is very important and necessary for modern global era. Its relevance for the modern cosmopolitan and contemporary world is essential where importance is given to the material aspect of life, which should be fulfilled at any cost. As a result of it values like tolerance, compassion, love, and brotherhood are vanishing and conflict among races, caste, and religion is increased and to stop this and sow the seed of peace in the world I feel Vivekananda’s philosophy of ‘Universal Religion’ is the only solace.

Conclusions

The concept of religious pluralism is the most critical and important debate within the current scenario in the world. This research paper is meant to understand Vivekananda’s identification of the concept of universal religion and its application to the postmodern global world. Till now we have discussed the philosophical importance of the concept of universal religion. Now it has clear that during this century we have to implement this concept religion to modern world rather than discussing it again. Thus, we may conclude that we have only one solution for this multi-cultural and multi-religious world.

If we adhere to the concept of one universal religion as suggested by Vivekananda, which is not converting adherents of all other religions into one religion but accepting the religious pluralism which is the essence of Swami his vision of the world; where there is no hatred, no jealousy, no conflicts and no wars only everyone will be bind by the thread of love and progress of one will not be the hurdles to others. This universal ideal can be practiced not only by believers of different religions but equally by non-believers too, which will be founded on the ideal of oneness and humanity and it is geared for human self-realization which is not a monopoly of any particular religion; Where we can celebrate the religion of mystics and humanitarian’s. This truly global vision can form the foundation for peaceful co-existence of all in the globe and we can bring the dream that ‘entire world is one family.’
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Logic, Reasoning, Decision-Making

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The author focuses the main attention on the people’s everyday reasoning and its mechanism developing the idea that the human mind influenced by the bounded rationality does not always use the logical tools to make a decision. More precisely, the author is talking about the deductive reasoning cherished by Aristotle and its place in real-life reasoning. The main questions raised in this paper are: (1) Does Aristotelian syllogism work for real life? (2) Are we the rational creatures with the “computer mind”? (3) What differs us from the Artificial Intelligence in the decision-making process? Comparing the processing work of a computer program, especially the Artificial Intelligence, with the everyday reasoning of the human mind, the author comes to the conclusion that Aristotelian logic has a more significant impact on the development of the AI than on human thinking. One of the main reasons is that the machines, no matter how advanced they are, are free from the external influences. They use the program put in their mainboard without “thinking” of the outcomes. They do not care if the results of their calculations or actions hurt someone. For example, those new autonomous cars with the movement detectors enable the driver to sleep during the trip, because the machine is driving for you, steering wheel angle, checking the road conditions and correcting the path itself. At the same time, it will not think of your body position and will you be hurt or not in case of the abrupt stop when the child appears in front of the car. It does as it was programmed (or how it had learn) to do. While human can use different tools to reach their goal and make the decisions in real life. People do not stay rational all the time and, unlike the machines, can use intuition or do some moves without thinking just by force of habit. These unconscious forces can both help and hurt human decisions.

Keywords: logic, syllogism, deductive reasoning, bounded rationality, decision-making, Artificial Intelligence

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God save logic

When we ask anyone, except the logicians, what logic is and what it serves for, the answer will be that the logic is a rational way of thinking. This correlation between rationality and logic is unbreakable in our head. For instance, when somebody claims to be a vegetarian, but continue to eat chicken saying that the birds are stupid, we may notice that his/her arguments lack logic. For us, it may sound unreasonable to eat chicken due to its low intelligence. At the same time, if we ask the same question to the logician, he will explain to you that logic is a science of proper reasoning. To say more generally, it is the systematic research of the form of valid inference, which is represented by a specific logical relation between the premises and its conclusion. Therefore, if our vegetarian friend continues to justify his/her decision by saying that due to the low intelligence the chickens fail to realize of what is happening before they die, thus, they die without any pain enable to capture that fatal moment. These given arguments almost every time act positively on us. We start to find our friend’s position plausible. This is the pure magic of the arguments.

We live in the society that forces us to justify every decision, idea or even dream we have. This tradition of “being rational” came to us from Ancient Greece. In particular Aristotle’s incomparable influence on the development of Western thought. This Greek philosopher created what we call today the argument. Aristotle’s logic ground on one notion — the syllogism — that is a kind of logical argument used in the deductive reasoning. Recalling our previous example about the chicken, we can write it down in the following structure:

1. Our vegetarian friend does not eat the meat of animals who die in suffering.
2. Chicken does not suffer when it is dying.
3. Therefore, our friend eats chicken.

This is the typical example of Aristotle’s syllogism that has two premises and a conclusion. In fact, the syllogism is nothing else as the deduction. Deductive reasoning always involves the logical consequence of given premises. Accordingly, if all premises are true, the conclusion is necessarily true. That is why we accept our friend’s explanation, even if we are not sure does chicken suffer for real or not. Sure, we can try to get into the chicken head, test the neural impulses in their brain in ordinary life and the situation of danger, yet, we cannot be sure that our interpretation of the results will reveal their real state. We can only guess. Still, we cannot feel for them.

Aristotle thought of that too. Thus, he classified the proofs into two categories: “perfect” or “complete” deductions and “imperfect” or “incomplete” deductions. In Organon, to be more precise in the Prior Analytics, the philosopher described the complete deduction as the one that needs no external term to show the necessary result [Aristotle, 1889: 24b23–24]. Hence, the incomplete deduction needs the additional justification. As follows, we may compare the complete deductions to some kind of the axioms as in the mathematics. Since they do not need the third-party assistance to stay true or to prove they are true, they can stand for the basis for any other deductions that are incomplete. Thereby, to determine the incomplete deduction Aristotle insists that we should reduce it to the universal deduction for support. Nevertheless, how often do you search for this “perfect base” in your normal life before you make a decision or accept someone’s idea?

We take almost every issue considering that we have the full knowledge of it (or at least all that we need for the conclusion). We do not verify every statement we hear or check a thousand of possibilities before choosing one toothbrush. We do not make these hard and
unnecessary combinations in our head telling ourselves that this toothbrush belongs to the kind of toothbrushes and as all the toothbrushes are used to brush the teeth this one has the same mission as every other toothbrush. To be honest, we do not even need to deduct this. We just know what the toothbrush is made for when we see it. Of course, there are some unusual situations when we can apply the toothbrush differently, like the “punishment” in the army, for instance, when a soldier must polish the floor or a toilet with it. However, it is an unconventional application, so ordinarily; it does not instantly come to our mind. Still, everyone agrees that the usage of the toothbrush is not the universal knowledge.

Certainly, we can follow Aristotle’s illustration and even accept the division of knowledge he proposes (discursive knowledge is made through argument and non-discursive, that is the knowledge of the first principles). In simple terms, there is the knowledge we get from our “ratio” by reflection, and the one directed by our intuition that Aristotle claims to be “immediate parcel” delivered from our mind (nous) without any arguments. To which class would you rank our knowledge about the toothbrush? We certainly do not waste our time to verify every toothbrush on its “toothbrushness.” It could be the intuitive knowledge in sporadic cases, like when the aborigines from some “mumbo jumbo” tribe instantly figure out themselves what for is this “stick with the hairs.” In the same way, the men who know the applying of the toothbrush can intuitively decide is it the new or the old one, was it used to brush the teeth or to clean the sneaker sole, etc.

For Aristotle, intuition is the most fundamental level of operation because it provides us with the first principles, like the primary principles and concepts, the universal propositions, the laws of logic, and so forth. We cannot doubt the intuition because everything: science, philosophy, knowledge, logic, etc. — is built upon this universal foundation. However, does really the first impressions that seem to come from our feelings and hunches that we call the intuition are not just the quick work of our brain that is hard for us to be captured? Perhaps, the instantaneous discernment that appears in our mind is nothing else that the product given by the processing machine in our head. In this case, the immediate comprehension we get is the same discursive knowledge. The main difference is that it was made unconsciously.

Much better for logic. Since our brain works as the computer, we can always try to formalize and compile its impulses into a system. We need nothing but to penetrate into the subconscious level and check the data processing process. For now, we can only assume that this innate, automatic reasoning performs in the same manner as the rational thinking. Nevertheless, the question arises: why people still make some illogical decisions or do some irrational deeds? Perhaps an error is laid in our process of comprehension the inside information submitted by our mind. To put it simply, we overthink the problem. On the other hand, the obstacle may come from outside: the bad weather, rude client, headache or on the contrary your favorite music, new commercial, familiar face, etc. There are millions of inciting factors that may intrude our thinking process and influence (or even change) our decision, vision, and position. Unfortunately, for Aristotle, we do not always use the deductive reasoning, construct the strong arguments pro and contra, and verify every tiny possibility. People are lazy creatures. So, we always tend to simplify our life in any of its manifestations. The reasoning is not an exception.
Repetitive thinking

American psychologist Gary Klein, who had been studied the practice of decision-making in the extreme situations, concluded that the “do-or-die” decisions are almost always made intuitively on the basis of unconscious or dimly perceived impressions. In his *Sources of Power: How People Make Decisions* Klein emphasizes that the most important role in this instant reaction is played by experience and the implicit knowledge obtained before. The “source of power” involved in the process of making fast and good decisions in the stressful situations of high importance or danger risks is not the analytical one. These are the mental stimulus, which helps us to size quickly the circumstances we are in and push us to act [Klein, 1999: 84].

Sometimes we even deliberately accustom ourselves to some actions to be able to repeat them right away. As an example, a woman may practice some self-defense techniques like Krav Maga to be sure that she will protect herself if someone attacks her. At times of danger like in the previous case, we often do not have time to study the situation and logically deduce the most suitable option for action. The time pressure demands the effective rapid moves. Besides, the everyday practice do not only concern fighting, dancing or other external movements. It also may be about getting used to fast thinking. Let us look at another case. Tesla in his autobiography *My Inventions* confessed that his father forced him and his brother to count the large numbers in mind every evening before eating. As he said himself, this in former times annoying exercise soon become a handy habit that helped a lot this genius physicist [Tesla, 1919]. Now you see that training mind may be as useful as training muscles.

Habits appear quickly. One morning you woke up and took your phone to see the time, then you repeat this action the next day, and the day after, and now you are doing it every day without realizing that this move became your routine. Therefore, when something interrupts this cycle, you unconsciously assume that something goes wrong. I know that this illustration with the phone is a little bit exaggerating, but take a look at the example Klein gives us. A good firefighter knows the signs of fire, its sound, its smell and so on. Thus, when he does not see or hear these features, he should become more alert. Once a team of firefighters miraculously escaped the death, leaving the house a minute before its roof collapsed. When the journalist asked their leader, he did not know what had directed him to the exit. Later talking to Klein, he realized that the house was quieter than it should be. This simple detail alarmed him and gave him a clue of what he needs to do next [Klein, 1999: 33]. Does it mean that our mind works the same way as a registered computer program?

Shifting our attention from the decisions we make under pressure, we have plenty of other situations we should make up our mind with. As I said, the majority of people are lazy and neglectful in their nature. So, in ordinary life we choose the first yogurt we like the appearance of; we sit on the seat that we liked for the first sight even if the bus is empty and this seat is at the end of the car; we decide to switch the radio channel on the first chords of the song; and so on. We do these actions without thinking like if some force that we do not control pushes us. This push, gentle as it is, may be produced by our previous experience. We could learn about the yogurt from the TV advertising; read in an article that people who were sitting in the back seats were the only ones who did not get hurt in some bus accident; have the bad memories with a similar melody; etc.

The same phenomenon happens when we fall in love. We do not calculate all the good and bad qualities of our partner we just feel the attraction created by the pheromones, lovely...
smells or nice colors our soulmate prefers. We start to analyze the situation only when the veil of the first intense feelings fall. Therefore, our laziness is not at all a bad characteristic; we just economize our energy for the most useful things. Just imagine how long it would take to pick one yogurt if we study all offered products in the mall. It would take a lot of time and energy that we could spend on something more useful and intellectual. In *Descartes’ Error* written by Antonio Damasio, the author illustrates the case of the patient with ventromedial prefrontal damage. This poor man could not select the date for his next appointment with the doctor (between two alternatives) without a half-hour enumeration of all reasons for and against for each of the two dates. The writer is sure that this kind of behavior is a good illustration of the “limits of pure reason” and the “calamitous consequence of not having automated mechanisms of decision making” [Damasio, 1995: 194].

Returning to our talk about the practice and its fetuses let me show you the other case I have found in Malcolm Gladwell’s book *Blink. The Power of Thinking without Thinking*. When we talk about the theater of improvisation, the thing that amazes the most the audience is good teamwork. How can the actors simultaneously make the proper decisions without any plot script and not turning the performance into a chaotic action? The secret is that the improvisation is not random. The actors practice a lot to perfect their possible role no matter which topic the audience gives them. As Gladwell insists, the spontaneity is rarely accidental [Gladwell, 2005: 52].

Of course, there are some occasions when our mental stimulus fails. It may be due to some biases we do not know we have as well as some external impetus that intervenes at a wrong time. This is what differs us from the computers. We have our principles; we follow morality; we depend on our cultural, social and educative background. We are autonomous in making our own decisions and predictions. The machine only knows how to respond to the impulses, yet, it still cannot do what is not encoded in its program. Imagine a massive (liner like Titanic was). In the lower compartment burst the big hole (again like Titanic had). The ship may drown if we do not immediately close the locks. Yet, we know that there are workers in there, who will undoubtedly sink if we do so. It will be a tough decision to make for a human because we can feel all the burden of responsibility for our choice. While the computer will close the locks without a hitch.

As we can see, even if we can do some actions on the “replay mood”, the biggest decisions we always make slowly, calculating the options, comparing all the pros and cons, studying the possible consequences. Human remain conscious and think consciously (we are not counting rare mental instability cases) when something important is at stake. We can drive home unconsciously, focusing our mind on some other thoughts. For that, we need to know 1) how to drive the car, 2) the road, 3) some features of the car, etc. Yet, if there is some unexpected traffic situation, your mind direct your attention to the road or the car. At the same time, the machine operates according to the program without changing the “mind state.”

**AI vs Human**

No doubt, the Artificial Intelligence (further in the text AI) is the number one topic in nowadays. Filmmaker scares us with the robots war; scientists surprise us with the new inventions. Indeed, we live in the world surrounded by the technical presence. To understand better what is AI, note that there are two kind of AI: (1) intelligent computers which can talk, think and behave like humans (it is the strong version that is not yet created); (2) computer
systems able to work with Big Data and algorithms, perform the hard tasks and calculations, have the speech and face recognition, and so on. Not talking about robot Sophia, remember Siri, Alexa, Amazon, Tesla, PokemonGo. We have cars that drive themselves, we have phones that stop the videos when they lose our visual focus, and we have smart houses. All these are the good examples of, what is called, the weak AI models presented in our ordinary life.

These achievements are already significant, yet still far from being perfect. The computer that is told what it needs to do is not at all intelligent, is not it? More than 30 years now, scientists and engineers are developing the process of the machine (deep) learning. Their goal is to “bring the autonomy to the machine’s world.” Today the new-build technologies are capable of self-education using the reinforcement learning that is an unsupervised technique to learn by trial and error. However, does it mean that they are able to self-development in the full meaning of the word? As powerful as the recent technologies are considered (because of the fast connection to the enormous base of knowledge people collected), they still do not attain self-awareness. For the same reason, they not only cannot feel and understand their force but also use it in their favor. Nevertheless, let us imagine that such AI exists and it was created by Tesla. It is a brand new intelligent machine that cannot only decide for you the quickest way to get home, but also, the music and the smell correspondent to your mood. Which task do you think will be easier for such a New Tesla? The first one for sure. To do so AI must learn to predict the next human action. Thus, he should have in his database all the variants of possible ways home. Yet, to choose the music or the smell AI must understand human emotions. This is harder. It is not enough to read the facial expressions or to measure the pulse. Only empathy, the main characteristic that makes us human, can help the AI to do the right choice and not to play hit-or-miss.

To bring AI more human-like, scientists should not merely work on its look, but also on its “internal filling.” I am talking about the replication of the structure of the human brain with all complicated nerve structure that covers the whole human body. The catch is that we still do not know everything about the human’s brain function, so, we cannot totally input the “right duplicate” into the computer’s program. Moreover, there is a thing called subconscious that has a strong influence on human behavior, decisions and desires, and we still know neither its location nor its employment. Despite all these gaps, the first design of the Neural Networking (just NN further in the text) impress. Deep learning, so important for the AI progress, uses large-scale NN, which consists of millions of simulated “neurons” structured in layers. This is an immature copy of the production of our brain, but the work is not finished yet.

Putting aside the technological news, I invite you now to talk more about the difference in human’s decision-making process and one of the existent machines. Aristotle might be delighted to see his syllogism in work. AI paradigms include tools such as symbolic logic, fuzzy systems, evolutionary computing and probabilistic reasoning models in a limited way as they can. In programs made to solve the problems, the explicit logic and numerical calculations are provided. As Gloria Phillips-Wren and Lakhmi Jain say in their collective paper Artificial Intelligence for Decision Making, AI is usually used to solve the stressful decision problems; reducing information overload, enabling up-to-date information and the communication required for collaborative decisions; dealing with uncertainty; etc. [Phillips-Wren, 2006].

The most significant advantage of AI over a man is the quick multitasking. The average person cannot think two thoughts at the same time. Withal there is a limited amount of ideas people can hold in their head, and the searching process of the useful information can be long for the untrained minds. Herbert Simon, American economist whose primary interest was decision-making process, supposes that the real-life decisions, more or less
contradictive as they are, are so due to human’s limited rationality, or, how he named it, bounded rationality [Simon, 1972: 161-176] Scanning fast all the information it holds, a machine gives us a clear and unambiguous result. With no emotions involved, the AI-based program may aid the police officers to arrest without regret a person who, for instance, was caught driving drunk for the n-time or help doctors prescribe the right treatment for a patient dying from cancer. This hybrid case-based reasoning that AI has is advantageous cooperation for humans because it is designed for storing vast amounts of information and rearranging it in the exact combinations. This essential structural difference between machines programs and humans brains is the cause that makes us “think” so differently. Human brains learn slowly, compared to computers, and we hold only helpful or interesting information for us, while the electronic programs save everything, although it is meaningless to them. However, unlike computers, human are blest with the greatest gift — we can create something entirely new that had never existed before. Our brains, inspired by a good wine or classical music, can spontaneously combine the information in surprising new ways, recognizing original patterns and seeing the learned things in a completely different light. Machines can only recreate what they “know.” They assemble the ideas without producing any original thoughts. They cannot invite a thing previously inexistenent. No machine has not yet created something on their own, analyzing all the knowledge that they have access to via the Internet. Computers lack the imagination because it cannot be programming. However, it may be tried to be taught. Therefore, high hopes are placed on NN. The question is could the NN, even if they replicate a human brain, reach the “human capacities”? After all, NN is nothing but the software simulation made by ordinary programming computers, which works in an old-fashion way with serially connected logic gates, to behave as though they are billions of highly interconnected brain cells working in parallel.

Despite it fast development, the machines will not still be exactly like humans, because even if we generate an artificial brain that absolutely reflects the human brain functions (which is only a physical side), we should also teach the AI to use it in a human’s way. Computers, strictly programmed as they are, always solve tasks using mathematical and logical tools what makes them excessively “rational” comparing to humans. Hedonistic, as we are, humans, in general, are searching for maximizing the satisfaction from their choices, while the rationality initiates us to work for a profit. The same fact explains why, for instance, many people are happy to leave the discussions with their opinion, their “own truth” instead of getting together to the bottom of the truth.

Conclusions

After all that was said, you can see that Aristotelian logic, no matter how good it is, is not applicable to the real-life thinking process that occurs in our head. As Nietzsche marked in his Human, All Too Human logic rests on assumptions that do not correspond to anything in the real world [Nietzsche, 1996: 22] Nevertheless, Aristotelian groundwork served as a reasonable basis and impetus for further development and improvement of logic. Due to Aristotle, the mathematical and computational logics, which are actively used today in the development of AI systems, had become possible. Cybernetics, robotics, programming owe their existence to this Ancient Greek philosopher.

Let us focus our attention on the “daughter” of Hanson robotics — robot Sophia. We can observe the masterpiece of a high-quality work of robotics for 2018. She looks like a real
woman (at least her face does); she rapidly answers your replies; she understands (or better say, recognizes) jokes and can make one herself. Moreover, Sophia became the first robot, who gained the citizenship. Unfortunately, this is not enough to make the machines more humanlike. She still makes mistakes defining the body language, and cannot distinguish the sarcasm (sure, sometimes it may be far even for humans). Furthermore, even though she seems to catch and mimic human emotions, it does not mean she really feels them.

Despite all these Sophia’s pluses and minuses, the fundamental difference (between her and us, humans) lays in the first principal used to create robots. We aim to make them rational, considering ourselves to be reasonable and logical. The problem is that there are too many factors that disorganize our analytical mind. This displace occurs because our cognitive processes have two systems: a fast one produced by the intuitive reactions, and a slow one that includes logic, reasoning, and analysis [Kahneman, 2011: 23]. Working together, one can replace the other influencing our behavior and decisions. For an illustration, imagine that you cracking on the hard integral or algorithm while your mom comes and ask you would you prefer more for dinner: lasagna or chicken soup. You quickly choose one option that first came into your mind as the most satisfying to stay focused on your primary activity.

It is this automatic mode that enrolls the habits we have, the most repetitive moves and decisions we make, etc. That is what can be called the repetitive mind. AI does not have it because the machines need to re-work, re-score, re-interpreted the given task, even if it was already done a minute before. For sure, they are doing this very quickly, but still, they cannot react immediately to the stimulus. (Maybe, they will do so in future. We will see) On the other hand, because of this capacity, humans usually fall under the influence of the cognitive biases in their judgments. The last ones enable faster solutions, so we follow them astray. David Kahneman and Amos Tversky showed the most common of cognitive biases in their paper Judgment under Uncertainty: Heuristics and Biases [Kahneman & Tversky, 1974: 1124-1130].

The biological side of decision-making is a crucial viewpoint that we cannot ignore. Poorly identified processes always give bad results. For now, AI had learn how to operate the data need for the right predictions. Yet, we, human, use judgments made by our intuition, or feelings, or even mood, for example, for decision-making. AI differs from human, because of this disregard. We should accept that we are not creatures with “a powerful computer models” in our head. We are not as rational as we pretend to be. Stop lying to ourselves will be the best step the humanity should make if we want one day to create a better electronic version of ourselves. Then and only then we will be able to achieve the similarity between an AI model and human. Learning how the unconscious, cognitive biases, and emotions influence on our lives and decision-making process will bring us useful knowledge for further technical elaboration.

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History of Ukrainian Philosophy:
Teaching and Evaluation Methodology

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This paper presents the author’s methodology for teaching the History of Ukrainian Philosophy for students of the Taras Shevchenko National University of Kyiv as well as a methodology for evaluating learning outcomes based on a competence approach. The author has formulated eight key competences in the field of History of Ukrainian Philosophy, which are used to formulate the content model of the training course, as well as evaluation the results of students’ study of the History of Ukrainian Philosophy. The Evaluation principles are represented through the two groups. The first group describe historiographical abilities whereas the second one reflects abilities concerning the rational reconstruction. Combination of these two groups of competencies makes the Evaluation Methodology clear, flexible and representative.

The paper proposes an expanded content model of the course on History of Ukrainian Philosophy, which is based on author’s research in the field of historiography of Ukrainian philosophy and methodology of the study of the History of Ukrainian philosophy.

Keywords: History of Ukrainian Philosophy; Teaching Methodology; Evaluation Methodology; Higher Education; Ukrainian culture

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Introduction

Studying the history of Ukrainian philosophy is an important part of the educational process in the system of higher education of Ukraine. However, the teaching of the History of Ukrainian philosophy has no systematic implementation, since at present there is no educational standard for teaching this discipline. In most cases, the History of Ukrainian philosophy at Ukrainian Universities is taught as a historiography of philosophical ideas in Ukrainian culture, or based on the results of scientific studies of a particular teacher. This creates a certain imbalance in understanding the content of this discipline, the methods of teaching and evaluation. This imbalance is useful for a research system; however, it is harmful to educational practice.

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In our opinion, solving this problem is possible through a certain standardization of the teaching of the history of Ukrainian philosophy for University students. It should be noted that standardization does not imply unification and uniformity in the teaching of the History of Ukrainian Philosophy. In our opinion, the creation of the standard of teaching the history of Ukrainian philosophy is to determine the set of minimum requirements for the teacher and students. These requirements could be formulated most effectively and clearly, in the form of competencies and learning outcomes, which is the key objective of this article.

In developing the methodology for teaching and assessing the history of Ukrainian philosophy, the author relied on the research of Ivan Ogorodnyk and Myroslav Rusyn [History of Ukrainian Philosophy, 2008], Tomasz Mróz [Mróz, 2016], Serhii Yosypenko [Yosypenko, 2018], Evhen Kharkovschenko [Kharkovschenko, 2], Oleg Bazaluk [Bazaluk, 2017], Iryna Liashenko [Liashenko, 2018; Nelipa et al., 2018], etc. The author also used the experience of teaching the course of the History of Ukrainian Philosophy for students of the University of Zielona Góra within the framework of the program of academic exchanges Erasmus + KA107 (Staff Mobility for Teaching) and the experience of working with the professors of the University of Zielona Góra Roman Sapeńko [Rudenko et. al., 2018] and Tomasz Mróz [Mróz, 2018].

Teaching Methodology of the History of Ukrainian Philosophy

Teaching model of the introductory part

In the introductory part of the course, it is recommended to explain that every National Philosophy is being considered as a part of National Culture. Students must understand that the Philosophy in its very nature is a part of culture and could be considered as generalization of cultural practices though the theoretical concepts and, of course, reflection. Philosophy is always national and it could not exist separately from being of certain people or nation. Furthermore, sometimes philosophy could turn culture to become national. However, national philosophy could sometimes have a value not only for the culture of its origin, but for other cultures as well. For instance, it happened with Ancient Greek philosophy.

There are no doubts that philosophy is a part of Ukrainian culture. Therefore, it reflects the main cultural practices of Ukrainian people, to be more precisely, their Worldview. That is why studying national philosophy and its history is also a way of learning culture.

It is obvious that not only original ideas or ideas that have national origins might be significant for the development of culture. For instance, the subject of history of Ukrainian philosophy embraces philosophical ideas, conceptions, studies, schools, theories directions and movements that functioned in history and contemporary Ukrainian culture. What is important is the fact that historical and national originating of philosophical ideas does not matter. As well as does not matter originality of philosophical ideas which are considered in the history of Ukrainian philosophy. In other words, the history of Ukrainian philosophy studies value of certain philosophical idea, school, direction, movement or personality for the development of Ukrainian culture.

Teaching model of Periodization

In University course, it would be optimal to show that History of Ukrainian philosophy has two main periods: pre-national and national.
The first one represents development of philosophical thought in Ukrainian culture in pre-national form (from the time of Kyivan Rus’ until 19th century). The second one (from the 19th century to our days) indicates the period in historical development of Ukrainian philosophical culture while which it has been developing correspondingly to the needs of national promotion.

More precisely, we may highlight the following periods in the History of Ukrainian philosophy:

a) Philosophical thought of Kyivan Rus’.

b) Philosophical thought of the Early Modern period.

c) Separate phenomenon of Ukrainian philosophical thought is Philosophy of Gregory Skovoroda.

d) Ukrainian academic philosophy of 19th century.

e) Ukrainian non-academic philosophy of 19th century.

f) Philosophical thought in Ukraine in Soviet and Post-Soviet period.

g) Philosophical thought of Ukrainian diaspora.

Teaching model of Philosophy in Kyivan Rus’

In the development of Philosophical thought of Kyivan Rus’ the key personality is Hilarion. In his the most known work the Sermon on Law and Grace Hilarion made philosophical analyses of the place of Kyivan Rus’ in the World history and culture.

Hilarion’s philosophical views represent such specific trait of Kyiv Christianity as the Sophia. It is a complex image that represents beliefs about salvation through the practice of social life opposite to religious ascetic practices. The last was more widespread in Byzantine tradition of Christianity. This tradition was supported in Kyivan Rus’ by Theodosius from the Kyiv Caves Monastery.

According to Evhen Kharkovschenko, the meaning of the opposition “Sophia — Wisdom”, according to which the world is not just God’s creation, but also has as its ground a special “Divine origin” — “the soul of the world” [Kharkovschenko, 2010]. "Sophia" is instance that is in-between the Creator and creature, it is a source of divine energy, supplies moving up and moving down. Via Sophia’s incarnation nature, the world, the nature and person are (as if) allowed inside Divinity, inside Trinity. Divinity and Trinity accept the world inside and at the same time represent themselves in the world. Thus, the gap between creature, that is a task of God, and salvation, that is the need of mankind, the gap which is characteristic in Roman and Byzantine Christianity is overcome. Philosophical culture of Kyivan Rus’ Kyiv Christianity overcomes this gap due to the Sophia approach. Trust and salvation are grounded on active religious life, which is continuation of creating, opposite to ascetic-monastic contemplation and logically reasoned constructions. The mentioned is a main essential difference between philosophical culture of the Kyivan Rus’ and Byzantine model of Christianity.

Teaching model of Philosophical thought of the Early Modern Period

The development of Humanistic and Reformation ideas in Ukrainian culture of 15th — 17th centuries took place in close connection with Polish culture.

Humanism is represented by such thinkers as Gregory of Sanok (Grzegorz of Sanok) (1406—1477), Yuriy Drogobych (Kotermak), Paul Krosnenskyy (Rusin from Krosno) (about 1470-1517), Lucas of New Town (? — About 1542), Stanislaw Orzechowski-Roksolan (1513-
1566), Joseph Vereschynskyy (1532-1598) Sevastyan Klenovich Fabian (about 1545 — about 1602), Shimon Šimonović (Simon Symonid) (1558-1629), Simon Pekalid (Penkalskyy), Ivan Dombrowski (end of 16th — early 17th century.).

They were pioneers of humanistic culture in Poland and Ukraine. Almost all of them, after the education in Western Universities, were operating in Western Ukraine, in Poland “Ruska province”, where, in addition to many Western Ukrainian cities, also were included Przemysl, Holm, Jaroslaw, New City, Krosno, Rzeszow, Sanok.

All these thinkers were naming themselves “russins” but at the same time, they appear to be figures in Polish culture, and all of them were adhered to the Catholic faith. Volodymyr Lytvynov headlines this stage in the development of Polish-Ukrainian philosophical culture by the term “Catholic Rus” [History of Ukrainian Philosophy, 2008].

According to Serhi Yosypenko, the main problems of this period was the separation of religious and political discourse, rethinking the “old” and “new” [Yosypenko, 2008]. These problems were typical for such phenomena of Ukrainian culture of the time as polemical literature, fraternal movement.

In the first place, within this period comes out political philosophy. The most interesting for the studying personalities of this time are Dmytro Tuptalo, Stefan Jaworski, and Innocent Gizel.

Teaching model of Gregory Skovoroda’s Philosophy

Gregory Skovoroda (1722–1794) is one of the most generally respected person in the historical and cultural Ukrainian development. According to Dmytro Chyjevskiy, “the life of Skovoroda is his philosophy, and his philosophy is his life”. Grasping the sense of life and directing of all the philosophy of Gregory Skovoroda are meant in his words: “The world tried to capture me, but didn’t succeed”.

Philosophical position of Gregory Skovoroda does not fit into the general context of the Early Modern period.

The main intention of Gregory Skovoroda is a search for genuine sense of Christianity, based on philosophical doubt about “official” Christianity. In the center of philosophical views of Gregory Skovoroda is anthropological mystical teaching about possibility of playing back the unity of man and God within the terrestrial life (dialogue “Narcissus, or know yourself”), teaching about essential dual nature of world, mystical teaching about happiness and “affinity”.

Gregory Skovoroda’s philosophy represents the Worldiew of Ukrainian culture. Philosopher metaphorically speaking was the son of his time, which was the time of Rationalism and Enlightenment. He refuses to think of philosophy as science, insists on its functioning for person, and opposes “heart” with rationality. Philosophy of Gregory Skovoroda became the basis for the development of a whole direction of religious philosophy in Ukraine and Russia (Pamphil Yurkewich, Vladimir Solovyov, Nikolai Gogol, Fyodor Dostoevsky, etc.).

Teaching model of the Ukrainian Philosophy of 19th century

Ukrainian academic philosophy of XIX century develops together with such educational centers University of Kharkiv, Emperor’s University named after St.Volodymyr in Kyiv, Kyiv Orthodox Academy and University on Odessa in Odessa city.
There were several intellectual movements in Ukrainian academic philosophy of 19th century:

a) The *Historical systematic school* of religious philosophy in Kyiv Orthodox Academy (Vasyl Karpov, Pamphil Yurkewich, etc.).

b) Romanticism in University of Kharkiv (Johann Shad, Ivan Ryzhskiy).

c) Hegelianism, neo-kantianism and positivism in Emperor’s University named after St.Volodymyr in Kyiv (Orest Novitsky, George Chelpanov Vladimir Lesevych, Alexiy Gilyarov).

Among the main directions of development of Ukrainian non-academic philosophy of the 19th century can be considered the *Populists* (Mykola Kostomarov, Panteleimon Kulish, etc.), the *Anti-populists* (Ivan Franko, Mykhailo Drahomanov, Volodymyr Antonovych, etc.). The *Populists* and *Anti-Populists* differed in their visions of driving forces and values of national culture creation and Ukrainian state creation.

The *Populists* saw the foundation of the national identity development in the practice of preserving of samples of national (ethnic) culture whereas the *Anti-Populists* believed that the foundation of national culture development in the formation of supra-ethnic (*meta-national*) elites and, therefore, supra-ethnic values.

**Teaching model of the Ukrainian Philosophy of 20th century**

Inside the development of Ukrainian Soviet philosophical culture there should be highlighted such individuals as *Peter Demchuk, Vlolodymyr Yurynets, Viktor Petrov (Domontovych), etc.* Some scholars believe that in Soviet Ukraine were established the *Kyiv School of Philosophy*. The founders of the *Kyiv School of Philosophy* were *Pavlo Kopnin, Volodymyr Shynkaruk, Anatoliy Canarskiy, etc.*

However, it is very important to remember that Arts and Humanities, especially Philosophy, in Soviet State were under the pressure of Soviet totalitarian ideology, which called as the *Marxists-Leninist philosophy*. This fact is the reason for avoiding the final conclusions concerning the original philosophical schools in Soviet Ukraine.

Completely different was political and cultural situation of the *Ukrainian Diaspora*, which was independent from Soviet totalitarian ideology. The key issues of philosophical thought of Diaspora are political philosophical studies, directed to revival of Ukrainian statehood and national culture (*Vyacheslav Lypynskiy, Dmytro Dontsov, Ivan Lusyak-Rudnytsky, Mykola Shlemkevych, Alexander Kulchytsky, etc.*). In addition, there were investigations in the field of Ukrainian history of philosophy and culture (*Dmytro Chizhevsksy, Ivan Ogienko, Myroslav Semchyshyn*, etc.). Touchstones for the scholars of the *Ukrainian Diaspora* were issues of mental traits of Ukrainian nation, problems of its ethnical genesis and interdisciplinary studies of Ukrainian culture.

After Ukraine had gained an Independence, Ukrainian philosophical culture face faced typical problems for post-totalitarian society, which is simultaneous to Education and Science. Among them, we may notice long-term actual isolation of Ukrainian science from the World, insufficient material and technical base and unsatisfactory level of financing, high level of scholars’ emigration.
Evaluation Methodology of the Learning Outcomes

In our opinion, the assessment of the results of the course students’ study of the History of Ukrainian Philosophy should be based on the following competencies, which could be considered as assessment criteria:

1. Ability to carry out historical and philosophical descriptions and systematization of philosophical ideas, currents, schools, directions that functioned at different historical stages of the development of Ukrainian culture.
2. Ability to read and analyze original works (undated texts) belonging to the Ukrainian philosophical culture, the ability to determine their content, main problems, belonging to a certain historical stage of development of Ukrainian culture.
3. Ability to independently and with high degree of fluency determine and disclose the content of the main historical stages of development of Ukrainian philosophy, basic philosophical ideas, trends, schools, directions, concepts and problems.
4. Ability to independently determine the affiliation / inadequacy of the work and its author to a certain historical stage, current, school, direction of Ukrainian philosophical culture.
5. Ability to autonomously with a high degree of fluency to disclose, in oral or written form, the content, structure, main ideas and problems of the key to the development of the Ukrainian culture of philosophical works, to establish their connection with the historical sociocultural context and philosophical biography of the author.
6. Ability to write in Ukrainian language small volume of abstract and analytical works in the field of history of Ukrainian philosophy.
7. Ability to reproduce the philosophical biography of the most influential and significant representatives of Ukrainian philosophical thought, the ability to write in Ukrainian, small in scope of biographical descriptions of the creativity of Ukrainian thinkers of the past.
8. Ability to carry out rational reconstruction of philosophical problems, ideas, doctrines, concepts, trends, directions of the history of Ukrainian philosophy, ability to determine the conditions for using the achievements of the Ukrainian philosophical thought of the past to solve the most important problems of the development of contemporary Ukrainian culture, philosophy and humanities.

Conclusions

Teaching Methodology of the History of Ukrainian philosophy is based on understanding Philosophy as a functional part of the National culture. Therefore, the course on the History of Ukrainian philosophy is supposed to be divided in two main parts. The first one covers pre-national period of Ukrainian culture and the second one embraces the national period. Furthermore, historical and national originating (and originality) of philosophical ideas, which are functioning in Ukrainian culture, does not matter for History of Ukrainian philosophy. All of them are covered by its research field. Among the variety of periodization approaches, which present in contemporary scholar literature on the History of Ukrainian philosophy, the most appropriate includes 6 main periods from Kyivan Rus’ up to Soviet and Post-Soviet Times. In addition, the peculiarity of the teaching model of periodization of the History of Ukrainian philosophy is that the Philosophy of Gregory Skovoroda should be considered
separately, regardless the Baroque and the Enlightenment movements in Ukrainian culture.

The Evaluation Methodology of the learning outcomes on the History of Ukrainian philosophy course is grounded on eight main competencies that could be divided in two groups. The first group describe historiographical abilities whereas the second one reflects abilities concerning the rational reconstruction. Combination of these two groups of competencies makes the Evaluation Methodology clear, flexible and representative.

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Family Policy of the State as a Response to Social Security Threats

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Today, national security is widely understood, and its definition goes beyond the absence of military action. The broad sense of security includes not only a lack of risk or a direct threat to war, but also a sense of security in other segments of life: social, economic, ecological and cultural. Social security encompasses vital welfare, not limited to the economic dimension, but to the possibility of development and participation in social relations. In a risk society, there is no state of total freedom from security threats, but the state, as the crucial actor of life, is responsible for maximizing security and minimizing its risks. In the social security sector, the state, through appropriate social policies, can and should solve social problems, minimize their effects, and prevent their occurrence. The family is a special actor in social life. Its modern transformations lead to the difficulties and distortions of individuals and societies. Particular threats bring: low fertility — which can lead to biological disappearance of nations, violence and divorce — disrupting the stability of married and family life. The task of the state is to build and maintain an adequate family support policy for families with problems. Lack of such activities generates serious social, economic and security deficits.

Keywords: national security, social security, social problems, family, social policy, family policy

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Introduction

National security is treated as the superior value, the primary purpose of the state’s activity and the priority need. It is a process, which, in consequence, determines the state’s sovereignty, independence and inviolability. It also allows to eliminate restrictions on taking advantage of rights, freedoms and civil liberties. Essentially, the state of safety creates conditions for free development. Achieving a satisfactory state of security requires integrated actions involving all parties and covering all areas of the state functioning [Urbanek, 2013: 19]. Family policy is also a part of activity aimed to rising of social security.

Modern Understanding of Security

Until the 20th century, security was identified with peace or the absence of military action. Today, however, this category goes beyond the mere absence of war, and the notion of security includes not only the inviolability of the territory, but also the protection of civil liberties and human rights, the well-being of citizens, the protection of cultural heritage, the preservation of natural and historical resources. Theorists and security strategists extend the way they define it and treat it as the central problem of modern civilization [Kubiak, 2012: 26].

Significant changes in the term “security” took place after the end of the Cold War and the collapse of the bipolar world division. Contemporary European Security Strategy also tries to predict the post-Cold War challenges at ones hybrid forms as well as [Bazaluk & Svirydenko, 2017]. After the “great change” and the collapse of the bloc of the communist system, new foundations of international and national security emerged. In the area of international relations, the role of strategic studies has significantly reduced, while security studies came out on the first plan. These studies, related so far to the military aspects of security, such as disarmament and arms race, have taken up the contemporary problems of international security in a comprehensive way. The holistic nature of the approach means incorporating analysis and security policy into other sectors of life, apparently excluded from the art of war: social, demographic, humanitarian, economic, ecological, political issues while at the same time appropriately reducing the emphasis on the military aspect [Kuzniar, 2005: 246]. The concept of “security” has different sectors: military, political, social, economic, ecological ones. Other researchers have introduced even more detailed categorization of safety by distinguishing economic, international, national, domestic, environmental, social, financial, data, computer networks, raw materials and energy safety [Razniak, 2012: 41].

The extension of subjective scope of security has centrally placed human as an autonomous entity in the complex structure of modern society. Proponents of a broader view of security assume that security and its lack are described by the condition of threat or peace, sense of security and freedom from threats, freedom from fear or attack, and the prospect of life’s stability, freedom of action, which is not accompanied by sense of danger and permanent fear. Security carries a particular condition for sustainable development, building solidarity between people and nations as a basis of trust. Therefore, like other spaces of social life: economy, politics, culture and others, it appears as a necessary surface for international cooperation, sometimes with other fields in conflict.

Individual state organs are generally responsible for ensuring security condition. Therefore, state agencies through their subsystems, including the public security system, are obliged to maintain social order as the most important value of the system. The term “public safety” includes all actions in the law field, the fight against crime, the prevention of social pathology,
the efficient operation of criminal prosecution and justice, assuring the sense of security, the improvement of social life quality and the prevention of crime. Recently defined public security is a state that protects the legal order, life and health of citizens and national property from illegal activities. On the other hand, the sense and social experience of security depends on both the internal state of the society and its phenomena, as well as the circumstances of the external world, which are relevant to the overall functioning of man. Marek Stefanski to define a sense of security uses a psychological approach, according to which it is “to realize something that exists as an objective fact, or a subjective, internal state”, which is a kind of “peace of mind that is caused by the belief that you should not be afraid of anything. It is one of the basic needs of man, the essential condition of his mental health” [Stefanski, 2013: 66].

Defining safety as a state of satisfying needs can be seen as: satisfaction from life, satisfaction with good health, realization of personal development. It is also a positive human relationship with the surrounding reality that contributes to satisfying the needs of identity development.

Societal Security as Contemporary Social Sciences Concept

Societal security is a component of broader national security. The material scope of the goods that constitute to social security, as well as the degree of formalism on the ground of doctrine and law, are quite complex. This sector has its definitions, ranging from broad to narrow, and is in the field of interest in sociology, as well as in psychology, economics, political science, history, security sciences, and even family sciences.

Expanding the interests of national security with a societal security area is due to the role of the modern democratic state, whose duty is to care for citizens regardless of their material status; to let them really and actively participate in public life. The condition for such participation seems to be social security, understood as the protection of the existential foundations of people’s lives, the ability to meet their individual needs — material, cultural and spiritual — and the fulfillment of life aspirations by creating conditions for work and study, health and retirement guarantees [Leszczynski, 2011: 57].

However, social security is not the same as societal security. The latter is a much broader term. Its essence, in the objective sense, is not only protecting the basis of life — existence, but also creating the opportunity for development as a necessary condition for progress — in the social sense and satisfaction of life — in an individual sense. Unemployment, homelessness, poverty, civilization diseases these are modern dangers that cause dysfunctions of entire social groups that push them to the margins of social life. Similar threats to society today are caused by other phenomena such as climate change, environmental degradation, weakening of family and social ties, the spread of diseases and addictions. Demographic problems are included in the field of societal security threats, which goes beyond the social space. When some countries have a policy of limiting their population growth, others are struggling with the lack of replacement of generations. In Europe, there is not only the problem of (in)efficiency of pension systems, but also the provision of care for seniors, the breakdown of social exclusion as a result of their age and the maintenance of their longest social activity, and the support for families functioning according to the “sandwich generation” model.

The complexity of the modern world and its processes, the numerous risks and dangers to the existence of individuals and social groups and the necessity of creating and preserving conditions for development make societal security not only related to the duty of society itself,
but also to the functions of the state. The very concept and state defined as societal security intertwines the efforts of two basic actors: the state and society. They are required not only to ensure the protection of human existence but also to enable them to develop [Majer & Ubranek, 2016: 62].

Societal security, according to some researchers, is identified with the ability to meet individual needs and to realize life aspirations by creating conditions for development: work and learning. Ensuring the security of this kind requires a set of legal, organizational and educational activities carried out by self-government, government (national and transnational) communities, the third sector and the citizens themselves to ensure a kind of standard of living for people, families and social groups. These actions are also intended to prevent the exclusion and marginalization of vulnerable groups: temporarily or permanently incapable of work, in a difficult life situation due to their own indecision, experiencing sudden deterioration of living conditions as a result of external circumstances (fire, flood, storm). There is, however, important consideration in ensuring societal security: help and social support offered cannot lead to the perpetuation of helplessness, social passivity and demanding altitudes.

Marek Leszczynski grouped components of societal security in three categories: social security, community security, development security. According to him, social security is a derivative of the minimum wage, income and transfers guaranteed by the legal system, and stemming from the essence of the democratic state. System security has been linked to social capital, i.e. the ability to work together, help, create an organization and participate in social activity. Development security, on the other hand, is geared towards human capital, which depends on institutional conditions, the degree of decentralization of the state, and the empowerment of the citizen in the legal system [Leszczynski, 2011: 56].

**Social Dangers and Lack of Security Policy Responses**

Security, in a lexical approach, contains a kind of freedom from danger. On the other hand, the pursuit of societal security is a set of actions aimed at eliminating these threats. However, in a world stamped with risk society, the absolute state of security seems difficult: “This is a natural consequence of the fact that the world is and always has been a source of danger to man” [Majer & Urbanek, 2016: 133]. Therefore, different parties identify hazards and seek ways to prevent and eliminate them, while science provides ways to analyze them and suggests strategies for solving or minimizing them.

In defining problems, sociology of social problems is a special place whereas in solving them — social politics is. Sociology sees societal patterns of behavior or social conditions as threats to society and as such are perceived by a significant group, by strong groups, or by charismatic individuals. These problems can be remedied or can be alleviated or resolved. This latter aspect is dealt with by the social politics of each country. It is based on “the need to come to the aid of people who, from different backgrounds and through different circumstances, need support from other people” [Mazur, 2013: 24].

State action, through governance, is the process that is going to be presented in a very simplistic way to solve public problems or the process of managing public affairs. In social politics, there are not only public services for those marginalized or living without social security, but there are also social needs. Satisfying social needs is done through caring and pro-planning activities. The first kind consists in equalizing the socially defined standard of living of different categories of persons and groups. In this respect, it is necessary to be
vigilant that this equalization does not take place from the “top” to the “bottom” — that is, the reducing the quality of life, but the opposite trend: to develop in the direction of prosperity. In turn, prognostic and planning activities are to be directed towards comprehensive and prospective development of social development problems [Mazur, 2016: 13-14]. In this ruling it is possible to distinguish the stages: the first — directing the attention of the authorities to certain phenomena or processes considered to be problematic; the second — a better understanding of the problem and recognition of it as necessary to be solved; the third — choosing one of the alternatives and preparing for its implementation; fourth — the implementation of laws and programs, i.e. implementation. The final stage is the assessment of the impact of implementation on the problem and on other aspects of collective life. From this point, another new cycle may begin [Szarfenberg, 2011: 22].

In diagnosing and counteracting social threats an important role-play: cognition, understanding and proper interpretation of all circumstances and conditions of security and its threats. In commonly used terms, a threat is treated as an opposite of security and represents the possibility of an event that is negatively valued by the party (individuals, groups, parts of society) as a potential or actual phenomenon, a situation, an activity that is in conflict with basic interests and values.

Understanding the essence of threat requires a distinction between the two essential elements: objective and subjective. An objective element refers to those phenomena that cause uncertainty, anxiety, or fear. The subjective element refers primarily to the perception and perception of phenomena deemed to be unfavorable or dangerous to the subject. Because of its nature, the objective element includes real threat and is subject to objective evaluation, the other — focusing on their psychological reception [Pronko, 2007: 78].

These models indicate another attribute: relativity, which should be considered and accepted when assessing the state of safety and the threat force. In general, evaluation, objective states are as important as subjective. Relative, uniform safety assessment can only be obtained when objective assessments — expert, actual, objectivized — are adequate to subjective — social, perceptible, measured by surveys [Majer & Urbanek, 2016: 135]. Therefore, it is the responsibility of those responsible for national security to reconcile expert analyzes with public opinion. This implies a refinement of the security research methodology, which takes into account the linkages between subjective and objective factors: social beliefs, perceptions by politicians, researchers’ views, social resonance, real state of affairs, level of hidden threats, false conviction of danger [Zeiba, 2008: 26].

The complexity of social threats derives from their internal connections and globalization processes taking place in the modern world. Contemporary threats are often global in nature, therefore one of their qualities is omnipresence evanescent with sensual cognition. They are universal, they concern each subject, and the sense of danger or consciousness of danger accompanies every human being and human community. This gives a new perspective on security perception, no longer as a threat but a low, acceptable level of social risk. It can therefore be assumed that threats are complex, ubiquitous, universal, relative, multidimensional and relative phenomena, and only the simultaneous consideration of their subjective and objective dimension allows to define and present a real picture of the state of security [Majer & Urbanek, 2016: 135].

Sociology — as previously mentioned — uses the terms “social problems”, which encompass a peculiar composition of subjective and objective factors. In general, it can be stated that they cover living conditions, which a large group of people find cumbersome,
difficult and painful. These problems preclude the attainment of the postulated level of quality of life, but they can be remedied, limited, counteracted [Mis, 2007: 37-38]. Sociology sometimes uses terms such as “social disorganization”, “deviation” or “social pathology”, depending on the accepted theoretical key. However, the last of these terms is not often used in sociology — because of the pejorative tone and the possibility of negative social attitudes. However, social pedagogy uses it, defining it as a negative social phenomenon, which takes into account the following conditions: 1) breach of norms and values; 2) the destructiveness of behavior as measured by the scale of social condemnation; 3) occurrence in a larger community or mass scale; 4) the need to use collective strength to counter such problems [Pospieszyl, 2009: 12].

The principles of societal policy developed within the state correspond to the problems that create a sense of threat and violate societal security. Due to the narrowing of the range of family hazards in this paper, the societal policy guidelines will be limited to actions for the benefit of families, i.e. family policy.

**Changes in the Contemporary Family**

The family, seen in sociology, as the primary group and social institution that forms the foundation of social life, is subject to many important transformations today. They are so deep and clear that today there are difficulties in defining a family or families, and not all terminological clarifications are always universally accepted and unequivocal: “Family, in spite of changes, is still seen as a primitive and fundamental group for all forms of social life as well as a component of individual biographies. It is a unique place of socialization that no other institution or community can replace. Its impact on socialization is extremely wide because it spreads to all spheres of life: politics, economy, culture, religion and morality” [Tulowiecki, 2012: 262].

The traditionally defined family is, however, irreplaceable in society. Researchers, despite observing changes in the way they define and extend the meaning of the term “family”, do not envision a society without a family: “Mankind has not worked out yet another institution that could successfully replace the family and it is not known whether it will succeed in the future” [Tyszka, 2003: 50]. Therefore, it is necessary to conduct analyzes of the directions of its modern transformations, its dysfunctionality and all that directly reduce the level of security of all its members.

Anthony Giddens pointed to six distinct trends in family transitions that can be observed in a global context: 1) clans and other groups of kinship lose importance; 2) young people are increasingly free to choose a partner; 3) the recognition of the rights of women in marriage and family is increasingly recognized; 4) more and more sexual freedom is allowed; 5) children’s rights are expanded; 6) acceptance of same-sex marriage is gaining widespread acceptance [Giddens, 2012: 334]. In another place, the same British researcher has explicitly introduced the term “pure relationship” as a new foundation of relationships in modern times. According to him, the basis of social life and good quality of life of individuals is the situation of “liberation” of marriage from the external — primarily economic, but also social, demographic and legal factors. In the modern “romantic relationship”, which is a “pure relationship”, individuals enter it for themselves, that is to say, for the expected gratification that each individual can take from it. In a “pure relationship” one can continue as long as both sides derive enough satisfaction from it to maintain it [Giddens, 2008].
Nowadays the pursuit of an individualist model of the family is particularly dangerous, because it leads to alienation, viewed in its extreme form, as a system of independent relations. In such family, the processes of socialization are difficult and even disappear. They can cause two dangers: 1) the egocentralization of family members, especially adults, which leads to the disappearance of generation and care for the young generation; 2) infantilization of adults and, consequently, greater acceptance of roles in the family, with a clear shift towards mature behavior from young generations [Harwas-Napierala, 2008: 24].

Among family threats, a number of processes that influence its weakening can be distinguished. One should mention here: ridicule of family values and conjugal ties, its clear structure, its social significance. Experts from social security point out and define as a dangerous decrease of the level of parenting, parental authority, role of parents in the upbringing and development of children, confusion of concepts of “parental authority” and “authoritarianism”, equality of marriage with the concubine, suppression of differences between men and women, elimination of concepts “husband”, “wife”, “father”, “mother”, transfer of actual control over children from parents to state institutions [Majer & Urbanek, 2016: 140-141].

Threats of the Modern Family: the Case of Poland

One of the major social problems in Poland is the low birth rate in families. The demographic problem in Poland has risen to the level of “anxiety”, which is manifested in: decrease of fertility, increased participation of informal partners replacing married couples, increase in indicators of children born outside stable and formalized unions, marriage disintegration.

Comparing to European Union, Poland is one of the countries with the lowest birth rates. In 2013, less fertility than in Poland was recorded only in Portugal (1.21) and Spain (1.27). The highest fertility rate is currently observed in Western and Northern Europe — the highest in France (1.99), followed by Ireland (1.96), Iceland (1.93), Sweden (1.89), Great Britain 1.83), Norway (1.78) and Finland and Belgium (1.75). It should be noted that all these coefficients remain below the value defined as the simple generational substitution of 2.13-2.15 [Stanczak et al., 2013]. Maintaining the current level of procreation is not only a social but also a biological threat — the disappearance of the substance of the nation through depopulation.

Low fertility coexists with other processes that lower levels of procreation. While the value of a child in Polish society remains high, maternity is perceived as an obstacle to education and ballast on the path to professional development. This leads to delaying the decision to have the first child and consequently to late maternity. Late maternity is also influenced by women’s strong emphasis on building a high professional and material position, pursuing self-fulfillment and personal development, housing, lack of suitable partner, and immaturity. Late maturity and low fertility are associated with infertility. It is a clear limiting factor for fertility, and also is associated with the opposite process — improving the health of society and promoting healthy lifestyles.

It seems, however, that the connection between security and childbirth may also be different: because of the lack of security in relationships, people reduce or limit the desire to have children. The first threat to family security may be the threat to the relationship between partners in marriage. Uncertainty and instability of the relationship, fragility of the relationship — may be the reasons for the lack / limitation of having descendants. People do not want to have children with people they do not love and whose love does not assume durability. Another danger is the feeling of economic instability — work and income. This is linked to the housing threat: lack
of credit security or lack of income stability guaranteeing housing and spending on children. Security in this matter is not guaranteed in Polish conditions only by having permanent work. Work, even hard, steady, intense and committed, does not protect against poverty and does not guarantee economic security of the household.

Another major social problem related to family functioning is domestic violence. Violence, as a pathological phenomenon, is a consequence of deviant-emotional behavior. The consequences of experiencing violence are related to the disorder of the normal functioning of the individual in society, the state of his or her health, and its developmental disorders. Domestic violence is defined by its consequences: 1) it is always intentional; 2) violates personal rights and personal property; 3) violates individuals’ rights and personal interests in a manner that prevents self-defense; 4) always causes injury; 5) is not a one-off, is reproducible [Majer & Urbanek, 2016: 140-141]. The circumstance, which is almost always present in families at risk of violence, is an alcohol problem. For family safety, alcohol abuse or alcohol addiction is particularly dangerous for women. This generates a special form of female violence against the family. However, this category is not often empirically investigated, and the main field of analysis is violence against women, children, the elderly and people with disabilities.

Family violence occurs in four categories: 1) physical violence — the intentional action of a person towards another person, most often a member of his or her family, resulting in an injury. Physical violence can be divided into active and passive: a) active — this is the actual use of force to inflict harm (beating, kicking, forcing to serve), more brutal (burns, wound cuts, jerks, etc.) b) passive — these is any kind of negligence such as restrictions on caring of (children, people with disabilities), all kinds of bans (eg speaking at a certain time, ban on leaving home); 2) psychological violence — actions that seek to humiliate victims, intimidate, abuse, manipulate, and deprive their own abilities; 3) sexual violence — forcing a victim against their will to commit sexual acts; 4) economic violence — controlling expenses, taking away earned money and not satisfying basic material needs [Ritter et al., 2014].

Another phenomenon, the last one chosen for this analysis, is the problem of divorce. Although the breakdown of marriages by some researchers is not defined as a social problem, but as a manifestation of a desire for full satisfaction in relationships and the search for an ideal relationship giving the best conditions for quality of life, however social security experts consider it as social pathology, public opinion in Poland accepts it as “necessary evil” and “tolerated standard” in some cases: brutality and violence in families (94% of Poles accept a divorce in such a situation), abandonment by the spouse (85%), addiction (77%), adultery (63%), sexual dissatisfaction (56%), mental illness (43%), venereal disease (40%), infertility (22%) [Tulowiecki, 2012: 207-209]. Divorces sometimes are accompanied with other social phenomena, such as migration or low religiosity.

Divorce, despite partial social acceptance, carries a number of negative consequences. They touch not only spouses, but also especially children. The result of divorce is the deterioration in the material and housing conditions of individual lives, and above all, the violation of the emotional, intellectual and social development of the child.

Other changes to the marriage and family models are related to divorce: re-union, multi-family (patchwork families), cohabitation partners and partnerships. The most difficult problems are caused by patchwork families, which are established by people having children from previous partnerships or children of ex-spouses. Thus, reconstructed family has many positive societal characteristics, but it also carries many difficulties: 1) biological parents
have the right to influence their children, which destabilizes the newly-established family-relationship; 2) divorce and re-marry divide current spouses, positions them negatively and sometimes even hostile, which can lead to “playing” with children against new partners; 3) in one patchwork family there may be parents and children whose approach to life, future and parenting is extremely different [Majer & Urbanek, 2016: 145].

Conclusions

In the context of changes in the way families are defined, it is difficult to give a strict family policy definition. Nevertheless, it can be said that family policy is the government’s actions for children and their families, and especially the state policy aimed at influencing the situation of families with children or influencing individuals in their family roles [Firlit-Fesnak, 2011: 188]. Social policy is not limited to social programs securing the beneficiaries’ income and their social activation [Rymsza, 2013: 63]. The main goal of the family’s state policy is to create conditions conducive to family formation, development and fulfillment of important social tasks. These conditions cover broadly understood development conditions that will ensure family members to have basic living and cultural needs covered, optimal conditions for young people’s education and parenting.

Family policy is an important part of social policy. The family is in the field of its interests indirectly and directly. Indirect interest — points to the need for social interference in the problems of individuals, which are in fact family problems. By investigating the source of these problems, they come across their family circumstances. Very often, problems are rooted in a malfunctioning family. In order to remedy the individual situation, one must influence the family and the individual through the family. Noticing the sources of problems in a family, and the most important factor in combating these problems, develops in various social policy activities [Tulowiecki, 2016: 100]. On the other hand, direct actions take place when the policy tries to consciously and deliberately shape social relations. These actions result from the awareness that the family remains an institution of extremely important social functions and is a basic social environment.

Fertility, violence, and permanence of marriages and families are and should be the subject of state programs. The level of fertility, the durability of marriages that are the basis of family life and the minimization of violence in families — influence the level of social security in society. Therefore, the aim of many social benefits, tax relief and indirect family policy instruments is to increase birth rate, help families with the maintenance and upbringing of children, facilitate reconciliation of work and family responsibilities, and search for appropriate housing policy. Family violence is also a subject of state policy. It is monitored by various research centers, and on the basis of empirical evidence and social resonance — multi-faceted institutional support programs are being built. Similarly — divorces — are both the subject of scientific analysis, monitoring by the state, and building policies to prevent them and promote the durability of relationships.

The state also conducts an evaluation procedure — quality control of the actions and effectiveness of the implemented programs. The aim of supervision is to improve these programs and to seek new tools for policing social security threats in the family sector. The exchange of international experiences in family policy, especially by countries facing family-threatening problems and the simple substitutability of generations — the effectiveness and efficiency of solutions, is the search for optimizing activities for the family.
Individual state institutions, including government entities responsible for building strategies for solving social problems, not only work to build strategies for solving social problems, including family ones, but also estimate the costs of neglecting their own activities. Disregarding societal actions in the context of social policy has even more serious social and financial implications for the state. Making calculations related to undertaken or unresolved activities within the ongoing or abandoned social policy is intended to support the process of building social strategies and their implementation. It is possible to calculate the costs of omissions for social security, to calculate the costs of the consequences of unresolved social problems in different dimensions, including those affecting families and relationships. On the basis of analogy, it can be inferred that costs of neglecting are not just economic. Lack of ongoing and implemented social policies to address family problems, will result in additional social harm and a growing social security deficit.

Building social security is not an easy task. However, as long as the condition of social life depends on the condition of the family, the sense of security depends on the creation and implementation of the state’s family policy. Abandonment in this segment will generate additional economic and social costs and deepen social security deficits. Since in the family two deficits of security cross: the threat of existing and the threat of “self”. Existence is its life and health, its quality of life. “Self” — it is the need for subjectivity, satisfied in different social contexts and different circumstances. Therefore, the task of the state seems to be to carry out remedial action in the field of social policy, to strengthen the family — through pro-family policy — both protect the economic and social as well as psychological units [Mazur, 2012: 14-15]. In this way, the state, as the supreme form of social organization, becomes co-responsible for building the well-being of people it acts on behalf of. Welfare, however, assumes a guarantee of order and minimizes risks [Leszcznicki, 2011: 111].

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Retrospection on Philosophy of Education of Gandhi, Vivekananda and Tagore for Futuristic Indian Education System: A Possibility!

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This article is a search for, if not ideal, at least a decent pedagogy in India. India is at the threshold of modernity and post-modern conflict. From Kindergarten to Post-Graduation (that is from KG to PG) a student is in a state of obscurity and uncertainty.

The question is — does India, a land of diversity and great civilization, lack philosophy of education that can be practically workable, vocationally satisfying (to cater the need of large population) and spiritually enriching? The answer is big a ‘NO’. To name a few master thinkers and social reformers who believed that education is the only means to ‘real progress’ that is physical, mental, social and spiritual ascendance — namely Jyotiba Phule, Savitribai Phule, M. K. Gandhi, Sarvapalli Radhakrishnan, Swami Vivekananda, Sri Aurobindo, Rabindranath Tagore, Annie Besant, B. R. Ambedkar and many more. But, still the education system in India remains in apathy.

If not all, at least three of the prominent reformers that I find very impressive are Gandhi, Vivekananda and Tagore. (The order should not be taken seriously.) Their philosophy of education has been very reformatory, innovative and apt for Indian culture since India lives in a complicated diversity. Since India lives in her diversity, the education system stands on a very fragile ground. There is a need to rejuvenate the system with transparency, acceptability and tolerance. All three thinkers mentioned in the article have shown one of these or all above three criteria in the realm of pedagogy. Our education system can do wonders if the ‘intentional ethics’ (keeping the axiology in mind) and ‘ethos of the people’ are combined together. Therefore, the future of Indian philosophy of education is not bleak if we transfer these reformists’ ideas in our education system, indeed in new attire that is the need of the time.

Keywords: education system, primary education, higher education, vocational education, reformation, unity in diversity, transparency, acceptability, tolerance, naturalism, pragmatism

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Introduction

Education in India is on the threshold of modern and postmodern divide. The modern incorporates the perverted form of ancient and medieval educational system; and the post-modern incorporates undefined freedom, reckless liberalism and raw and rude naturalism. From Kindergarten to Post-Graduation (that is from KG to PG) the student was, is and remains confused.

The confusion is mainly due to ambiguity in understanding the term “education”. Does it mean to learn to read and write? Or learning some skill or have vocational training to earn for your living? Or does it give knowledge of self or lead to self-realization? India is a land of many religions, races, languages, castes and clans. They have their variegated ways to define the system of education. According to John Dewey, “Education, in its broadest sense, is the means of this social continuity of life.” [Dewey, 1916: p. 03]. Therefore, each group has a vested interest in maintaining their dignity and continuing the tradition of their distinct group. This obviously relates to high-level politics, economy and social aspect of their unique group.

However, in very simple terms what does education mean? As we are aware, it comes from Latin word ‘Educatum’, meaning ‘to bring up’ or ‘to nourish’. It also means ‘to find out’ or ‘to draw out’. It thereby implies ‘effort is to draw out’ rather than ‘to put in’. Nevertheless, one more meaning is drawn from the word ‘educatum’, that is, ‘act of teaching or training’ [Rather, 2007: 01-02].

To wrap the introduction, in India education system lays in chaotic state. As we say ‘history is written by winners’; so also in India educational policies are controlled, defined and regulated by the ruling political parties (in contemporary times). Does India lack thinkers and reformers who could give an ideal form of education system? Of course India has produced great philosophers, mystics, saints, thinkers and reformers who have contributed to ideal educational philosophy; in ancient, medieval, pre-British to post-British period. To name the few of them — Buddha, Adi Sankaracharya, Jyotiba Phule, Savitribai Phule, M. K. Gandhi, Sarvapalli Radhakrishnan, Swami Vivekananda, Sri Aurobindo, Rabindranath Tagore, Annie Besant, B. R. Ambedkar and many more. But still the education system in India remains in apathy.

In this article I tried to analyze the erudition brought about by three great reformers’ philosophy of education that I feel is most needed in contemporary India — they are, namely Gandhi, Vivekananda and Tagore. If India today can retrospect the educational philosophies of these thinkers, put modern garb on it and implement it, then may be the axiological relevance of education will be realized and though not the utopian society, but at least pursuit of humanitarian society can be achieved. Indeed their educational philosophy not only comprised of axiology but also of metaphysics and epistemology.

The Need for Intervention in the Field of Education in India

Schools, colleges and universities provide an opportunity to unfold one’s potentials and place an individual on the path of self-realization. The Right to Education (RTE) is the basic Constitutional right of every child in India. “In a 2011 decision the Supreme Court stated that, ‘the right to children free and compulsory education has been made a fundamental right under Article 21A of the Constitution. Now every child of the age of 6 to 14 years has right to have free education in neighborhood school till elementary education.” [Ahmad, 2016]. As such in post-British rule, lot of emphasis was given on primary or elementary education.
However, unfortunately the secondary and higher education sector remain either neglected or undermined. Education in India, as noted earlier, is directly connected to her culture, economy and mainly politics. As such, the first Constitution in independent India was implemented on January 26, 1950 that declared India as a Sovereign Socialist Secular Democratic Republic. Many amendments came in the due course of time in many Constitutional Articles. In relation to education, many provisions were made keeping in mind the following seven criteria:

1. Equality before law.
2. Religious instruction.
3. Interests in minorities.
4. Free and compulsory primary education.
5. Education of Schedule Castes and Schedule Tribes and other weaker sections.
6. Medium of instruction at primary stage. And
7. Centre-State relation relating to education [Dash, 2004: 02].

It seems none of the above mentioned seven criteria are implemented in its true sense. Officially, things are accepted as mentioned in the Constitution. But if one visits any village in India, the lower caste children are denied education, the tribals are out of it completely; medium of instruction has to be the State language, i.e. vernacular or regional language so that the child is at ease to communicate, but the craze for English is too high that today even the government run public schools, those initially adopted State language, started English medium schools. The flaws remain at all levels of primary education. The problems remain unsolved at primary level, the ideal for secondary and higher education still remains a mirage. Therefore, there is a need for serious intervention. The thinkers and activists like Gandhi, Vivekananda and Tagore espoused for a decent and viable education system.

Mohandas Karamchand Gandhi (1869-1948)

Gandhi, the propounder of Civil Disobedience Movement, Non-Co-operation Movement, Swaraj (Home Rule), Sarvodaya (Universal Uplift), Swadeshi (Home Production), and upheld steadfast Satyagraha (holding firmly on to Truth) and Ahimsa (Non-Violence), the man called as Mahatma (Great Soul) and Father of the Nation (of India); who all through his life believed in the philosophy of world solidarity contributed immensely to espouse for a good education system. Gandhi was a pragmatist; therefore, his idealism was always metamorphosized into praxis. According to him reading and writing is not the only way education can be defined. Education can create good and ideal citizens for the society. In fact, the United Nations when developed their literacy missions, incorporated Gandhi’s basic educational policies [Kuriakose, 1995].

Gandhi believed in the ideology that individual development and development of the country go hand-in-hand; and to bring about this teleos, this goal (though I never found him a ‘teleologist’ as many believed he was; but always a ‘deontologist’ as he believed in the holy scripture of the Hindus, the Bhagavad Gita philosophy of Nishkamakarma i.e. ‘duty for duty’s sake’), education is the only instrument. So the aim of education is manifold according to Gandhi — self-realization, knowledge of the Absolute (name it God) and cultural refinement by constructing better human being. Gandhi also believed that education has to be self-supporting; that is a student should have initially free education up to the age of 14 years (that is up to 7th grade) and should be taught some occupation so that s/he can fund oneself
for higher education. This will not only make the student literate, but also learn some skill; some craft to get materialize in some profession in future. According to him, teacher-student relationship is of utmost importance. A teacher has to be spiritually oriented and can further encourage students to develop good character. Without value-education no education can be said to be complete. This incorporated self-discipline, sacrifice, co-operation, excellence, truthfulness, non-violence, fearlessness etc. According to his concept of Nai-Talim (literally means ‘New Education’), that is imbibed in the idea — ‘basic education for all’ and this target can be achieved only in one’s mother-tongue (in local or regional language). The Britishers had their own agenda while providing education to Indians in English language; to create the community of ‘clerks’ for their benefit. However, Indians too, wanted to be equal to the Britishers by communicating in English and raising their dignity in society. In this matter, Gandhi was not against English language, or in that matter, against any language. But foreign language like English can defeat the whole pedagogical purpose in India. The nuances of the culture, to communicate ideas and for self-realization by building character — all these becomes impossible to achieve without one’s regional language. Therefore, education in one’s own mother-tongue would benefit not only the individual but the whole nation. In addition, most importantly Gandhi mentioned that higher education should not be expansive or should not be even a burden to taxpayers. Higher education should be available to all at very low cost [Bharathi, 1991: 44-45].

However, Gandhi’s philosophy of education invites some criticism as well. Firstly, it is too ambitious. Secondly, the self-sufficiency or self-supporting education can lead to exploitation of children at the hands of their elders and this may lead to child abuse (as India is a poor country). Thirdly, Gandhi should have elaborated more about higher education too as Indian universities at present remains in shambles.

However, Gandhi was a visionary. Apart from these shortcomings, he has been a great reformist in matter of all the spheres of human life, education being most important. In Harijan (May 27, 1939) Gandhi wrote, “I value individual freedom, but you must not forget that man is essentially a social being. He has risen to his present status by learning to adjust his individualism to the requirements of social progress. Unrestricted individualism is the law of the beast of the jungle” [Gandhi, 1939]. Therefore, in his philosophy of life, education plays a pivotal role.

Swami Vivekananda (1863-1902)

Coming to another great visionary and reformer, the founder of Ramkrishna Mission, Swami Vivekananda — who was the disciple of the great mystic Ramkrishna Paramhansa (1836-1886) contributed immensely to bring forth ‘inter-faith dialogue’ and ‘reviving Vedanta philosophy’ (philosophy of Non-Dualism or philosophy of Monism; also called the Upanishads) and Yoga philosophy with help of reason. He was a philosopher par excellence. He introduced to the West the importance of Hinduism as a vital religious force during the late 19th Century. “(He was a) Hindu spiritual leader and reformer in India who attempted to combine Indian spirituality with Western material progress, maintaining that the two supplemented and complimented one another. His Absolute was a person’s own higher self; to labour for the benefit of humanity was the noblest endeavour.” [Encyclopedia Britannica, 2018].

According to Vivekananda, like Gandhi, spoke on building character of the student by instilling values in him/her. Like Gandhi, he believed that student should be self-sufficient and
education should bring about confidence and respect among students. For this Vivekananda believed the education system in India should be the amalgamation of ancient Indian philosophy and modern Western ideologies. He believed in overall development of the masses, including women — their physical, mental, moral, spiritual and vocational development; and this can be achieved only through education. Vivekananda was an idealist, pragmatist and a naturalist [Prathapan, 2014]:

a) As an idealist, he insisted that the aim of education was to develop the child with moral and spiritual qualities.

b) As a pragmatist, he emphasized the need of Western education of technology, commerce, industry and sciences to achieve material prosperity.

c) As a naturalist, he emphasized that real education is possible only through nature and natural propensities.

Vivekananda can be described as, (according to Prof. B. K. Sarkar) ‘father of modern materialism in India’ [Bharata, 1939]. Indian philosophy, especially the Samkhya philosophy (one of the six systems of orthodox Vedic schools) believes in two ultimate entities in creation of the world; and both are indispensable. These are *Purusha* (Soul or Self that is conscious; and *Prakrti* (Matter that is unconscious). Most of the people believe in the sacred *Purusha* as Ultimate and undermine the importance of matter as impure as it is mundane and unconscious. Samkhya philosophy dispels this myth by making both as indispensable. Vivekananda, (though a Vedantin), like Samkhya philosophy tries to erase this ignorance and considered knowledge of material sciences equally important as science of self or soul. [Dasgupta & Dasgupta, 1991].

Vivekananda strongly upheld the philosophy of *Karma Yoga* (the path of action) for young generation though he believed in other three paths as well, namely — *Jñāna Yoga* (the path of knowledge), *Bhakti Yoga* (the path of devotion) and *Raj Yoga* (the path of meditation). Just being a renunciate or remaining in seclusion does not provide solution to the problems of the world. One has to be actively participating in the scheme of this social life. Vivekananda himself was a celibate, but he actively participated in his founded Ramkrishna Mission. Vivekananda strongly believed that morality and religion are same. Therefore, a sound education system should incorporate religious education. Of course he believed in unity of all religions of the world; so the essence of religion is not to produce a divide but to construct assimilation. Though he spoke of ‘Universality of Religion’, he can be criticized on the ground that ultimately he upheld Vedic, Upanishadic (Vedantic) and the Bhagavad Gita philosophy that which has to be introduced in Indian education system. He was a Vedantin, to incorporate world religions in one course of the education and also to emphasize on Vedantic philosophy is a contradiction in terms. However, his approach to Vedantic philosophy is not emotional but rational.

Like Gandhi, he believed in education of technology, but present education system according to both of them in their times (and in present times also) is making human being slave of machines. Education for him should develop self-confidence and self-reliance among the youth of India. In addition, how is one to achieve this? He said by means of “love”. He believed, “Love in the minds of the educator is the real source of his influence upon the education…..The child should be taught through love, fellow feelings and love for human beings. Education must help the individual to recognize his cultural heritage and to use it in his struggle of life. Education is a life-long process towards the fullest development of human
personality, self-discovery, self-perfection, self-awareness and self-manifestation” [Barman, 2016: 107-108]. In every area of human life, education has to be an inevitable role to play according to Vivekananda. Therefore, if the students do not come to teacher, then teachers are supposed to go to students. However, the spread of education is a necessary and vital element for nation building.

To sum up Vivekananda’s philosophy of education is he believed that the sole aim of education is “man-making.” In the book Educational Philosophy of Swami Vivekananda, the authors have given following points as Swami Vivekananda’s methods of teaching and learning, “Vivekananda was in favour of Indian system of educational organization which was based on the criteria of learning by sitting at the feet of the Archarya, Guru or the teacher, through a close contact. For this control or discipline of mind and body are important and Vivekananda suggested ‘Concentration and Meditation, Brahmacharya (Celibacy), Faith, Reverence, Discussion, Study of Scriptures, Guidance, Service in to others, Congenial atmosphere based on freedom and discipline’. The success of education, according to Vivekananda, depends upon the initiative taken by the teacher in enthusing the child towards study, self-confidence, self-realization and self-reliance” [Bharathi & Rao, 2005: 41]. Therefore, the curriculum or syllabus should not just comprise of facts but facts should be collected after learning the method of concentration of mind and develop anāsakti (that is detachment). His curriculum included knowledge of Eastern philosophy and technology along with Western sciences and technology. For him there cannot be any rigidity in syllabus but when Eastern philosophy and Western thought is brought together, it will definitely produce fruitful results.

Rabindranath Tagore (1861-1941)

Gurudev Rabindranath Tagore was a poet, painter, dramatist, actor, musician, and a naturalist mystic, an incredibly distinct personality who gave India’s national anthem, who authored the book Gitanjali on which he was conferred the Nobel Prize in 1913.

Tagore believed in the concept of ‘freedom’; where he believed that mind, knowledge and nation has to be free. Therefore education should enhance the ‘creativity’ which is dormant in every child, every individual. Unfortunately, our current (in pre-British rule and till date) education system was/is just mechanical teaching the sterile physical facts. Therefore, creativity is possible if the student values nature and elements of nature. For this humane tendency has to be developed through education. This can be achieved according to Tagore through idealism and internationalism. Therefore, he aspired to develop an institute based on the following four basic ‘isms’. “There are four fundamental principles in Tagore’s educational philosophy; naturalism, humanism, internationalism and idealism. Shantiniketan and Visva Bharathi (Tagore is founder of this university in West Bengal, India) are both based on these very principles” [Thriveni, 2018].

The present day education is unable to give knowledge of the higher level of consciousness, creativity through finer sensibilities. This one finds in Tagore’s educational philosophy. There is definitely, according to Tagore a symphony, a chord, a rhythm between individual and society; education just has to restore this harmony among students [Chakrabarti, 1988]. Why Tagore emphasized on this ‘harmony’? Because, according to him, India ‘lives in unity in diversity’. India is a land of different races, religions and languages; if it still continues to live in harmony is not because of its historical inheritance through maturity; but through some ‘deepest connection’. India lives in solidarity with the whole world.
Tagore believed that it is important to bring about fusion of tradition and modernity in our education system. Therefore, he never upheld blindly accepted age-old Indian philosophy of education by being a pseudo nationalist; but like Vivekananda, he thought to take whatever is best from East and West (east mainly comprising of Indian tradition and west comprising of British education system.) As Ranjan Ghosh notes, “Without encouraging emotionalism in excess, his ‘nationalism’ would problematise the communication corridors which it could possibly engineer with the ‘greater’ world by his bharat chinta (thoughts about India, home) as meaningfully integrated with viswachinta (thoughts about the world).” [Ghosh, 2017: 24]. Therefore, by accepting pseudo nationalism, Swadeshi (home production) and Swaraj (home-rule), according to Tagore the whole of education system in India suffered. This made him deviate from Gandhi who strongly supported the above-mentioned factors for India (though Gandhi was not pseudo nationalist). Gandhi was a political reformist also; while Tagore was a poet and an artist. (Gandhi has been true to his self as he fought vehemently imperialism; while Tagore did oppose imperialism; but his was a saintly and creative approach. Therefore, their philosophies also influenced their philosophy of education. Probably, in India we need to suffuse both their philosophies to bring about a decent education system.) Tagore believed that one has to accept what is ‘genuinely good’. So, if India had great philosophy, it is the West, the British rule that gave unique ‘philosophy of rationalism’. (Again, this reminds of Vivekananda.) Therefore, East and West, both need to be assimilated in Indian education system according to Tagore. Therefore, he gave Visvabharati University at Shantiniketan at West Bengal. Visvabharati means ‘Communion of the world with India’. (This reminds of ‘dialogical communication’ and the urgent need of it by Karl Jaspers and Martin Buber’s ‘I-It’ and ‘I-Thou’ relationship — the German Theistic Existentialists.) Visvabharti is like a Gurukul, completely being in ‘natural surrounding’ with open classrooms and giving the feeling of being one with nature and ultimately with the world.

Conclusions

The need is seriously felt of innovation, renovation and reformation in Indian education system. Gandhi, Vivekananda and Tagore’s philosophy with some contemporary attire on it can do the needful. In a country like India education is an important realm of research for sociologists and social philosophers. Since India lives in its diversity, our education system stands on a very fragile ground. There is a need to rejuvenate the system with transparency, acceptability and tolerance (in present times, instead of tolerance we speak of ‘patience’). All three thinkers mentioned in this article have shown one of these or all three criteria in the realm of education. ‘Transparency’ is obvious in Tagore as he talks of connecting India to the whole world. Unless and until one is transparent to one’s own country’s philosophical thinking — with its plus points and negative points, one will not be able to connect to the world and will remain (as in India it is popularly known) ‘frogs of the well, but not of the ocean’.

In Vivekananda, ‘acceptability’ of Western philosophical tradition with Indian philosophical heritage is very important. He talks of rational approach that is quite Western in nature in amalgamation with Indian philosophical tradition. He upholds Vedanta philosophy but not without critical thinking and analysis.

Gandhi is known for his philosophy of ‘tolerance’, (in present scenario, we can say ‘patience’ as discussed earlier). If India has to live in peace, her education system must imbibe the concept of tolerance (patience).
Therefore the education system in India needs to add in its curriculum subjects like Comparative Study of Religions, Linguistics and Linguistic Analysis and Study of Indian Culture in comparison to World Civilization, along with other regular subjects so that peace education can be enhanced in India’s multicultural and multi-ethnic society.

All three thinkers spoke of education of science and technology and that is the need of the hour; but not being the slave of technology, otherwise humanity is at stake. Therefore though all three were Vedantins basically (those who believe in Monistic philosophy and the theory of Maya, that is ‘world is illusion’; “none of our contemporary philosophers including Vivekananda, Tagore and Gandhi preached about the illusory nature of the world. They, on the other hand, emphasized that multiplicity is as much real as unity since the essence of Indian culture is unity in diversity” [Pathak, 2012: 93].

Our education system can do wonders if the ‘intentional ethics’ and ‘ethos of the people’ are combined together. As Aroon Tikekar says, “The liberal education was chiefly education in classical languages, classical literatures and the humanities which exposed to students the importance of the moral virtues and the human values in addition to one’s chosen area of study. The intention was that students should imbibe freedom of mind, body and spirit; freedom from dogmas; freedom from superstitions and taboos, and also freedom to raise problematic and critical questions; freedom to disagree and freedom to choose vocation. Apart from these basic freedoms the other liberal values were supposed to be an unshakable belief in equality i.e. the conviction that all human beings are born equal and should be treated as equal; individual dignity i.e. the Right to respect and the Right to get ethical treatment; as also two more categorical imperatives, tolerance and non-violence. These ‘liberal values’ taught students basic principles in corporate living with a firm belief in ‘live and let live’” [Tikekar, 2012: 07-08].

This long quotation from Tikekar’s *Ideas Matter* sums up this complete article. The idea of ideal education that incorporates all basic human values mentioned in the above quotation is echoed in Gandhi, Vivekananda and Tagore’s philosophy of education. The future is not bleak if we transfer these philosophers’ ideas in our education system, indeed in new garb that is the need of the hour and for the future.

References


De-Communization of Childhood. Introduction to Research on Transformations of the Discourse on Child and Childhood in Post-Communist Poland

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The article is devoted to the phenomenon of “childhood de-communization” as a process of changing the way of childhood’s conceptualizing and social practices related to childhood during the political transformation. The aim of the article is to design and justify research revealing changes in discourse about child and childhood in science and culture in post-communist Poland. Referring to the achievements of contemporary humanities and social sciences, a child and childhood are assumed as a socio-cultural construct that its representations are present in the texts of culture and science. This kind of research reveals the relationship between the concepts of a child and childhood and social practices aimed at the child. The subject of the research project has been designated in the area of education, law and the so-called private (subjective) education theories.

The article describes the methodological assumptions that have their source in the field of children studies and contemporary humanities. Particular attention is paid to historical research, the posthermeneutic trend, qualitative research related to gender studies and posthumanism. In addition, research into the “de-communization of childhood” is inspired by the concepts of Michel Foucault (1926-1984) and his analysis of the discourse of power and the work of Swiss psychoanalyst Alice Miller (1923-2010), studying the mechanisms of intergenerational transfer of negative educational concepts and so-called “black pedagogy.”

Keywords: child, childhood, children studies, de-communization, post-totalitarianism, education, children’s rights

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Introduction

The resolution of the Convention on the Rights of the Child is one of the most important achievements of Poland in the field of protection of children’s rights. In 1978, Poland proposed to the UN Human Rights Commission adopting this convention and submitted its appropriate
De-Communization of Childhood. Introduction to Research on Transformations of the Discourse on Child and Childhood in Post-Communist Poland by Paweł Walczak

The ideological basis of the project were the achievements of Polish pedagogical thought, and above all, the philosophical and educational concept of Janusz Korczak, who prior to the Second World War embodied its principles in everyday educational work. The project submitted by Poland was the basis for all work on agreeing on the final text of the convention, which was announced in 1989. The discussion that took place during the work on the creation of this document contributed to increasing the awareness of the existence of children as a separate, important social group, with specific needs, its own culture and a way of functioning in society. It turned out that this social group, although always coexisting with adults, is a kind of terra incognita for science. Since then, child and childhood has become a special area of research for the social sciences and humanities. Along with the political and social changes in Poland after 1989, during the period of political transformation, the theoretical approaches to the problems of the child and childhood as well as social practices related to children have also changed. The essence of these transformations have not yet been thoroughly investigated. In this article, I would like to justify the need for this kind of studies, determine their subject and scope, and reflect on the methodological framework of this research.

The starting point will be the definition of childhood as a subject of research. Next, I will present the basic problems and research directions that seem to be relevant to the issue under consideration. The next step will be a reflection on the methodological assumptions and research tools appropriate for this type of issues.

Child and childhood as a subject of research

Child and childhood as a subject of research, in the sense proposed in this article, is a category related to contemporary scientific practice within the humanities and social sciences. In ancient and modern times, the child was not an interesting object for a researcher interested in knowing man and his nature. It was the effect of an androcentric attitude, recognizing an adult man, usually male, as a full and perfect representation of a human nature. According to the Aristotelian formula, a child is just a “human chrysalis”, an incomplete man who is only at the initial stage of development. The child was usually the subject of reflection about upbringing, or methods of supporting the child’s development in such a way that it would become a full-fledged human being in the future.

The interest of researchers in children and childhood at the turn of the 19th and 20th centuries also does not go beyond the androcentric paradigm. Child-study resulted from the assumption that education should be based on a thorough knowledge of a child. Therefore, knowledge about a child, in the field of biology, psychology, and sociology is still being constructed in a pedagogical context. The creator of contemporary developmental psychology, Jean Piaget, does not go beyond this pattern of thinking. His theory of human intellectual development presupposes a biological diagram of the development of the stadium, where the adult man is considered a fully developed and fully “human” figure. On the other hand, a child is defined in

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1 Child study, also called paidology, was the attempt to apply the methods of modern science to the investigation of children in order to discover the laws of normal child development. Described as a study about a child, it was isolated and developed at the turn of the 19th and 20th centuries, covering the whole range of issues related to the child’s physical and mental development, as well as the application of this knowledge to the issues of education and teaching. The creation of a child-study was related to the growing interest at the turn of the 19th and 20th centuries in the child’s social situation and its rights as well as the development of experimental research in the field of developmental psychology [Pols, 2018; Siegel & White, 1982].
terms of “lack”, some deficit. This approach has had a major impact on the perception of the child and childhood in science and in educational theory and practice of the twentieth century [Mathews, 1994].

Contemporary childhood research is trying to overcome the limiting of the current look at child and childhood. The direct impulse to create a new methodological approach in the study of child and childhood was the involvement of scientists from many fields of science in the work for the UN Convention on the Rights of the Child. It was then realized that the methodological chaos prevails in the scientific discourse about child and childhood, representatives of various fields use different, often contradictory, definitions of basic categories. There was a need to integrate research results in interdisciplinary studies, integration understood not as the sum of discoveries within individual disciplines, but as a holistic approach to children’s issues that bring us closer to understanding childhood. In this way, the term «children studies» (childhood studies) was used as a postmodern, interdisciplinary trend of childhood research, the foundation of which is a research workshop enabling multidimensional, comprehensive childhood research, referring to the results and experiences of specific sciences such as psychology, sociology, pedagogy, economics, law, medicine, literary studies, and others. The fundamental goal of this research is to analyze the child’s representations and representations in society and cultural products, as well as the reconstruction of his individual point of view. Children’s studies are inspired by modern humanities and as such are modeled on cultural studies, which is characterized by an interdisciplinary research workshop that combines hard and soft science. The fundamental goal of this research is to analyze the social imaginations of child’s nature and its representations in society and cultural products, as well as the reconstruction of his individual collective point of view. Children studies are inspired by modern humanities and as such are modeled on cultural studies, which are characterized by an interdisciplinary research that combines hard and soft science.

The basic assumption of childhood studies is the recognition of childhood as a socio-cultural construct, in contrast to childhood in the sense of biological development. Philip Aries (1914–1984) in his famous book History of childhood put forward the thesis that childhood is a socio-cultural construct that has appeared in Europe and has evolved since the seventeenth century [Aries, 1962]. On the basis of the analysis of historical materials, works of art and literature, personal diaries and memoirs, inscriptions and portraits on family tombstones, clothing and toys, he came to the conclusion that in the Middle Ages there is no representation of a child and childhood in art and literature. The child functioned in the social consciousness more as an adult miniature than as a separate social group associated with specific needs, social roles or rights.

The child as a separate figure in the social structure and childhood as an idea appeared according to Aries, in bourgeois culture at the end of the 17th century. Along with noticing the child, there was also the oppression of adults towards children in the form of planned upbringing, education, and socialization practices. Recognizing children as a separate group, with specific needs and limited possibilities, resulted in increased concern for the shaping and upbringing of the child. Until now, children functioned in a union with the world of adults. Separation of the child resulted in subordinating the child to the adult in the education process.

It should be mentioned that Aries’s book provoked a discussion, in which many researchers argued that children in all known cultures and epochs were constituted as more or less separate social category, although its age and position in society changed. Aries himself also realized that the concept of childhood probably existed in ancient culture. Aries notes, “...in the
Neolithic age, the age classes, the Hellenistic *paideia*, testify to the existence of a difference between the world of children and the world of adults to which one passed through initiation or education. Medieval civilization did not feel such a difference, so there was no idea in it of moving from the world to the world” [Ariès, 1962: 236]. Nevertheless, Aries’s undoubted merit is to show childhood as a socio-cultural category, socially constructed, subject to the influences of ideology, philosophy and art of a given epoch.

The category of child and childhood understood in this way allows for an extended analysis of changes in the child’s identity and conceptualization of the child in the culture and scientific texts and identification of values, attitudes and social practices related to these changes towards children. Modern research on childhood reveals the processes of mutual interactions between the child’s theory and broadly understood social practice. The way in which a child is conceptualized in a given society results from the way it functions in the area of care, education, civic rights, media, art, etc. On the other hand, these practices largely shape the child’s self-awareness and identity, how the child understands itself and how it is perceived in society.

**Areas of research**

The methodological attitude developed within the framework of children’s studies allows for an interesting problematization of the phenomenon described in this article as “decommunization of childhood.” The subject of reflection and analysis will be the process of changes taking place in the discourse about child and childhood and in the area of social practices related to children in the period of political transformation in Poland. The main question will be: if and in what way, in parallel to systemic, political, economic and social changes, the way of describing a child in science and culture has changed and whether and how the child’s social, economic and legal status has changed?

For the studies, three main social domains should be designated related to discourse about children, childhood, and the social practices team. First of all, attention should be paid to the education system and the entire discussion area about the objectives, tasks and methods of education and upbringing of children. Secondly, an important element of the discourse on children is the way the child functions in the legal system, which defines the child itself and defines the relationship between the child and the state and society. The third important area of research is something that can be defined as a private (subjective) theory of education, a set of beliefs, concepts and values related to the child, childhood and methods of education.

The basic hypothesis is the assumption of a post-totalitarian character of the transformation of the discourse on children and childhood in Poland. Capturing the essence, naming and describing of these features of discourse and social practices that determine their post-totalitarian character is the main task of the designed research. Therefore, the key research problem is, on the one hand, demonstrating which way under the influence of new scientific concepts, political and economic conditions, the definition of a child and how it functions in society have changed. On the other hand, to what extent the communist past shapes the current way of conceptualizing childhood and how it preserves and perpetuates totalitarian attitudes and axiologies in social practice, especially in the areas of education, law and private (subjective) theories of education.

One of the first and most visible changes in social practices related to the child during the political transformation in Poland were the changes in the education system. After 1990, the
education system in Poland was reformed many times: in 1992 (program reform — introduction of religion to schools), in 1999 (change of school system — creation of junior high schools), in 2009 (program reform), in 2012 (reduction of pupil’s age), in 2016 (program and structural reform — liquidation of junior high schools). Subsequent reformer teams published dozens of texts in which the needs of change were justified, citing new knowledge, new ideas, good practices, and new challenges. At the source of these ideas and knowledge are new concepts of the child and childhood and their place in the society. The research task in this area is the analysis of official documents related to individual reforms and the literature of the subject. This analysis will show how the goals of education, values, concepts of the child and childhood and the role of the state in the education and upbringing of children have changed.

In addition to the analysis of official documents related to the reforms of education and literature of the subject in the planned studies, it seems to be necessary to plan the research of the hidden curriculum in order to obtain a reliable result. Philippe Jackson [1968] introduced the theory of the hidden curriculum in education sciences. According to this concept, each school, each collective form of teaching, implements a hidden curriculum — not fully aware, unofficial set of rules, routine forms, expectations, values, which has a significant impact on the formation of children. A hidden curriculum is everything that students learn, get to know and experience in school, what is outside the official curriculum, outside of the official learning objectives, beyond what the teacher wants to teach willingly, and which is extremely important for the learning outcomes of children at school. Jackson has shown that the hidden program functions in texts contained in textbooks, languages, timetables, assessment systems, teacher expectations, assessment methods or school rituals. It is visible in the location of places, the designation of access zones, the building of corridors, the décor of buildings, as well as in the selection of wall colors. In the context of the proposed research, it should be assumed that it is at the level of the hidden curriculum that post-totalitarian attitudes and practices are maintained and consolidated. The research of the hidden curriculum includes the analysis of such areas of educational reality as the organization of school space, interpersonal relations, organizational determinants, violence (structural and symbolic), social and professional status of teachers, textbooks, curriculum and content of education and upbringing [Wren, 1999].

An interesting manifestation of changes taking place in the socio-cultural discourse on children during the political transformation in Poland are the changes that occurred in the law defining the legal status of a child in Poland. In the last 30 years, the Penal Code has changed the number of penalties for crimes on children several times. The case law is also changed in cases where the victims are children, the courts more often resort to more severe sentences. At the same time, the requirements related to the safety of children in various institutions that take care of children or organize free time are increasing in law. In the period of systemic transformation in Poland, political and social institutions have become more attached to children’s rights. In 2000, the Ombudsmen for Children\(^2\) institution was established, which takes measures to ensure full and harmonious development of the child, respecting his dignity and subjectivity. The establishment of the Ombudsman for Children meant the establishment of an independent institution, equipped with powers of control, warning and initiating nature, supporting efforts aimed at the maximum protection of children’s rights. Research in this area,

\(^2\) The world’s first Ombudsmen for Children’s office was established in Norway in 1981 and is the prototype that in the following years found its followers in many countries around the world. Currently, Ombudsmen for Children operate in over a dozen countries around the world. Depending on the country, the Ombudsmen’s institutions are organized differently, differently located within the state structures and have a different range of activity.
involving the analysis of legal acts, official documents and literature on the subject, aims to show tendencies that strengthen the position of children in the social structure, increasing their subjectivity and autonomy in the Polish legal system. These tendencies are in line with trends in democratic societies. The research problem is the perception of phenomena characteristic of post-totalitarian societies in this area.

An interesting area of analysis, at the same time much more difficult to study than the transformation of discourse at the institutional and formal level, is to capture the transformation of thinking about child and childhood at the non-institutional and non-formal level. By private (subjective) theories of upbringing, I understand a set of beliefs, values and assumptions dominating in a given society concerning the goals and methods of bringing up children, which significantly shape the way children function in society. Private theories are shaped and perpetuated by the media, mass culture, and social message. They are often verbalized and concretized in various types of popular literature, numerous guides for parents and educators, television and radio broadcasts, thematic magazines.

It would be very valuable for the analyzes to follow the debate that took place in Poland regarding violence against children. Research shows a changing tendency in Poles’ attitudes towards physical punishment towards children. Since the 90s, the number of people allowing corporal punishment in raising children has significantly decreased. Public opinion polls regarding acceptance of violence used in raising a child show a clear drop in the number of people allowing various forms of physical violence in upbringing. Over the years 2008-2017 there is a downward trend. In almost a decade, there has been a drop in the approval of beating children by 14% with a simultaneous increase in disapproval by 19%, although still 52% agree with the statement that “there are situations when the child needs to be spanked” [Jarosz, 2017]. These tendencies are undoubtedly an expression of new conceptualisations of childhood and related patterns of care and child’s functioning in the family and society.

**Methodology of children studies**

The research areas outlined above require an appropriate methodology. On the borderline of contemporary humanities and social sciences, a field of knowledge has emerged that has developed research approaches suitable for the subject under study. Research on the process of “de-communization of childhood” is a part of the children studies trend using methodological tools developed by researchers representing this trend.

In spite of the assumed aim, children’s studies have not yet developed any coherent or homogeneous method. We are dealing with a hybrid discourse, trying to combine different approaches, paradigms and areas of knowledge such as feminist theory, social theory, political theory, history, philosophy, theory of literature, media theory, art theory, law, economics, etc. This situation can arouse a sense of chaos, yet within this trend, we are able to distinguish several dominant methodological approaches.

**Historical research**

The representatives of this methodological trend in children studies share the assumption that a child and childhood is a socio-cultural construct that arises in history under the influence of ideology, philosophy, science or religion of its time (constructivism). Historical research reveals the sources and ways of representing a child and childhood in the cultural texts of a
given historical period. The main representatives of this trend include Philip Aries, Le Goff, and Lloyd de Mause [Szymborska, 2013].

**Posthermenutical research**

On the basis of criticism of constructivism, a new analysis model appeared, consisting in a specific combination of adult and child perspectives. The main representatives of this current of research — Judith Butler, Robin Berstein, Chip Perkins, and John Wall, in opposition to constructivism, assume that a child is not a construct or rather an «image» but a fusion of an imagined childhood with the interpretation of this image by the child itself. The universality of the category of childhood is questioned here, paying attention to the elusive, fluid nature of the child, played out in constant reinterpretations (the child as a performance).

John Wall proposes to modify the traditional hermeneutic circle as a research method, transforming it into a hermeneutic ellipse. The hermeneutic circle privileges a more experienced researcher, for it presupposes a pre-understanding and pre-knowing of the questioner who is embedded in the context and in the experience to which he may refer. The elliptical perspective, which has two measures, differentiates the cognitive experience of an adult and a child, without making any of them more important in the process of understanding. Wall claims that the story of human experience has a chance to become authentic only when the child’s point of view is taken into account [Szymborska, 2018].

**Qualitative research**

Qualitative research is based on a case study, a methodology developed in gender studies, known as girl-mathod / boy-method. This method assumes an analysis of specific cases that illustrate the structure and sources of culture and identity of a given society from the perspective of individual experience. From this perspective, gender becomes important — you are not just a child in a given society, you are a boy or a girl. They form a perspective affirming the subjectivity of girls or boys, their work, ontological integrity, a unique way of viewing reality and activity in the cultural and social space [Szymborska, 2016]. The main representatives of this trend are Kenneth Kidd, Jennifer Helgren, Colleen A. Vasconcelles.

**Posthuman studies**

Posthumanism is associated with the striving for a radical revision of the humanistic tradition shaped in European culture. An important element of criticism of humanism in the post-humanist paradigm is to emphasize the oppressive and exclusive character of humanistic thought. Among the groups excluded in the culture of humanism and at the same time being the subject of emancipation aspirations, the children are mentioned in posthumanistic literature [Murris, 2017]. The child is presented as a victim of the cult of a classical vision of human nature, where the model is a fully developed adult man, perfectly equipped with a complex of humanistic competences and virtues. According to Richard Kalm, the creator of the exopedagogy, underlying the modern philosophy of education and anthropocentric culture, is the system of discrimination and exclusion of children who do not fit into the normative, ideal pattern of culture. Thus, the posthumanistic current in childhood research assumes the child as a non-anthropocentric category, which is the effect of the transition from paidocentrism to paidomorphism. Authors such as Rosi Braidotti and Midas Dekkers postulate new categories of child-hybrid, child-avatar, child-hypostasis, expressing the tendency to a new conceptualization of the child and childhood responding to the challenges of modern times.
Postsentimental research

The postsentimental trend has grown on the basis of criticism of the Cartesian-Kantian model of rationality. This model assumes the category of a child as an irrational being subordinated to its own emotions, unable to function independently in both the cognitive and social spheres. Affective philosophy / history of childhood [Szymborska, 2018] affirms categories that go beyond the traditional cogito, revealing a sense-forming and culture-forming potential of affect, emotion and imagination. In this approach, the child appears as an interesting and competent partner in the conversation about the world.

Michel Foucault — discourse analysis

Analyzing the issue of discourse on child and childhood in the context of totalitarianism and post-totalitarianism, it is impossible not to refer to the concept of Michel Foucault. Particularly useful for the conducted analyses seems to be the consideration of intellectual tools created by the French philosopher associated with his research on social control and the power. M. Foucault conducted a critical study of social institutions in the context of the relationships he traces between power, knowledge and discourse. Describing these relations, he constructed methodological tools known as archeology of knowledge and genealogy of power. Both approaches have become an important inspiration for many researchers in the field of humanities and social sciences.

Archeology of knowledge examines the structure of discourses and their conditions uprising. He poses a question about the possible conditions for the appearance of texts recognized as scientific, he asks about the principles of knowledge creation, and inquiries about the genesis of cultural texts. It should be noted that the concept of discourse, proposed by Foucault, went beyond the traditional understanding of the term — “the discourse has been transformed into epistemological par excellence, serving not only the analysis of language, but knowledge systems” [Szacki, 2005, p. 907].

In addition to the concept of archeology, Foucault uses the category of genealogy of knowledge, because the French philosopher was inseparably linked to discourse with the power — the process of discourse production and distribution was seen as addicted and remaining in the service of power, where power means a dispersed set of social practices and beliefs grounded in the culture. According to Foucault, the structures and mechanisms of power are visible in socially created meanings — the meaning remains in close relation to the mechanisms of power. As Jerzy Szacki notes: “Every discourse is at the same time a system of power, it means imposing a certain definition of truth and falsehood, good and evil, normality and pathology, and thus the subjugation of those who would like to carry out the border between them in some other way” [Szacki, ibid.]. The task of the genealogy of knowledge is, therefore, to discover knowledge thrown out of parentheses of the dominant discourse, validation of the marginalized knowledge systems and exposing abuse in the prevailing discourse [Synowiec, 2013].

The archaeological approach reveals Foucault as the philosopher of the subject. A philosophical program is the study of the ways in which discourses and practices have transformed people into objects of a particular kind [Ball, 2010: 27]. The analysis of the concept of Jean Piaget by Valerie Walkerdine [1984] is an example of the application of archaeological approach to children’s issues. It shows how Piaget’s developmental psychology, which had a huge impact on 20th century pedagogy and education, has become part of a series of science-sanctioned practices which object is a growing child. Practices such as supervision,
observation and classification — characteristic for the area of education and childcare — allow for the normalization of the child although at the same time the developing child is an object created by these practices. In the light of Foucault’s theory, all practices and rules that produce and transform these practices simultaneously normalize individuals and, to some extent, create objects of a particular kind. In relation to childhood, educational practices such as assessment, programmed teaching, examination, selection, etc., medical (vaccination, periodic examination, measurement, etc.), political (selecting children due to social origin, economic status, disciplining, etc.), create children as entities of a specific type. In this context, the basic task is to examine how the discourses about the child as a developing subject were changing during the period of political transformation in Poland and how the changes within these discourses affected the social practices sanctioned in these discourses, the subject of which is a child.

In the genealogical approach, the analytical apparatus determines the concept of power-knowledge, which allows in the historical study to discover the knowledge inscribed in the hierarchy of power. Foucault tries to show how in society discourse becomes the rate of power, how it is produced, controlled, selected, redistributed or processed. Discourse not only allows us to explain struggles and systems of domination, but also is itself the power that we try to gain [Foucault, 1981].

In the context of research into children and childhood, the genealogical approach allows to reveal and describe the mechanisms of constituting entities subject to supervision by the authorities at the micro and macro level. It seems particularly important to analyze educational institutions such as schools, kindergartens, as specific polygons, where the techniques and strategies of power and efficient governments are developed and improved. Perhaps S. J. Ball is right, when he claims that looking at education from the perspective of the Foucaultian genealogy of knowledge can show that “the present and its related practice and discourse are not as rational, humane or developed as we might think — it can shed light on what we do with our children in the name of education” [Ball, 2010: 40]. Foucault’s analysis of childhood can help to explain and name mechanisms that replicate and conserve totalitarian practices and axiologies in culture.

**Alice Miller and “black pedagogy”**

Alice Miller (1923-2010), a Swiss psychoanalyst and philosopher, was the author of several books, in which she unmasks the mechanism of violence present in the methods of education used in the past and passed down from generation to generation. She used the category of black pedagogy, by means of which she describes the influence of violence and oppressive educational methods on the attitudes, mentality and psyche of the next generations. Research on black pedagogy reveals the negative impact of some educational theories and practices that strengthen the forms and mechanisms of the child abuse by generations. This phenomenon was described by Miller as inheritance of discriminatory attitudes.

In her research, she used the biographical method, analyzed diaries and educational guides for parents and teachers. The aim of the analysis of black pedagogy is to show how teachers, children and their parents condemn themselves arbitrarily to their own enslavement. Over the course of time, especially the recent ones, different concepts appeared in the field of education: liberal, emancipation, anti-authoritative, and humanistic education. According to black pedagogy, the above views did not differ from each other, but were only a change of guard in the field of education. A. Miller concludes that upbringing is a destructive role, because it
is an area for physical and psychological violence. Each generation designs younger types of violence for the next generation. A child beaten in childhood will do the same as an adult. Alice Miller in the famous book *For Your Own Good* [Miller, 2002] analyzed three specific cases: a young drug addict who committed suicide; a young father who murdered his children and Adolf Hitler. Through the study of the first years of life of these three people, she wanted to prove that the oppressive experiences from childhood influence the later attitude towards herself, others and all humanity.

Miller writes elsewhere: “I call the violent kind of *upbringing* abuse, not only because children are thus refused the right dignity and respect as human beings but also because such an approach to parenting establishes a kind of totalitarian regime in which it is impossible for children to perceive the humiliations, indignities, and disrespect they have been subjected to, let alone to defend themselves against them. These patterns of childhood will inevitably then be adopted by their victims and used on their partners and their own children, at work, in politics, wherever the fear and anxiety of the profoundly insecure child can be fended off with the aid of external power. It is in this way that dictators are born; these are people with a deep-seated contempt for everyone else, people who were never respected as children and thus do their utmost to earn that respect at a later stage with the assistance of the gigantic power apparatus they have built up around them” [Miller, 2006, p. 28].

The method of analysis of “black pedagogy” developed by Miller allows revealing the hidden mechanisms of transmitting and perpetuating post-totalitarian beliefs and attitudes relating to children, which are essential for shaping current social practices related to childhood.

**Conclusions**

The aim of research on the transformation of the discourse on child and childhood in the period of political and social changes in Poland after 1989 is to track changes in the forms of child and childhood conceptualization in science and other cultural texts, and describe the mechanisms of the impact of changing discourse on social practices related to children and childhood. The basic premise for undertaking such research is the observation of deeply rooted and perpetuated convictions, attitudes and values characteristic for post-totalitarian societies in subsequent generations. In this article, I tried to determine the scope of the analysis, covering such areas of social life as education, law and private (subjective) theories of education. Methodological approaches appropriate to the subject of research have also been established and justified, having their source in the field of children studies and contemporary humanities.

Reliable studies on the de-communization of childhood can be the basis for improving social policy understood as a long-term systemic action for change in the social structure with the help of legal, economic, educational tools, institutions and qualified personnel. Understanding the mechanisms of preservation of post-totalitarian practices can contribute to building public awareness, improving the conditions of children’s functioning in society.

**References**


The Timeless Value of a Pluralistic World

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The article reproduces a slightly edited author’s ‘personal manifesto’ presented as a paper at a Workshop on the ‘Future of World Order’ in Tripoli, Libya in May 2003. The present version contains some further thoughts topical in the present time. As originally presented the paper sought to address four major issues: US domination in the newly mono-polar world; the pathologies of international power relations in a world characterised by huge disparities in access to multiple technologies; differing, hierarchically-structured patterns of organising and containing inter- and intra-national conflicts; and the need for moral, political and intellectual leadership in the then Brave New World of US hegemony.

Keywords: pluralism, hegemony, conflicts, conflict-resolution.

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Introduction

In May 2003 the author of the present paper addressed a Workshop on the ‘Future of World Order’ in Tripoli, Libya. One of the major themes of the conference was the centrality of the United States in the new world order, following the collapse of the Soviet Union some twelve years previously. The paper presented carried the title of ‘The Timeless Value of a Pluralistic World’ and sought to address four major issues: US domination in the newly mono-polar world; the pathologies of international power relations in a world characterised by huge disparities in access to multiple technologies; differing, hierarchically-structured patterns of organising and containing inter- and intra-national conflicts; and the need for moral, political and intellectual leadership in the then Brave New World of US hegemony. The original discussion of these four points is reproduced below, edited only for improved clarity of presentation, while a number of footnotes have also been added. This section includes a discussion of the potential benefits to be derived from the establishment of one or more forums of ‘conceptual power’ introducing a ‘multi-civilizational approach’ to the resolution of crises of the type underway in Ukraine.

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The current paper then introduces a new section, i.e. not contained in the 2003 presentation, discussing the emergence of US hegemony in a unipolar world with some commentary on the implications of this new international formation for Ukraine. Finally, the conclusions introduce a plea for a new domestic and international settlement for Ukraine in the hope of promoting a resolution to the current crisis in the country.

It should be noted that the original paper, along with those of other contributors to the workshop, was stored online at www.futureworldorder.com/title_2.htm#gau. Unfortunately, this site, along with the materials it contained was lost following the Libyan civil war of 2011.

The original 2003 ‘personal manifesto’

1. A great deal of attention at the ‘Future of World Order’ Workshop was devoted to discussion of the role of the US in the contemporary world. This was entirely logical given the huge economic, military, technological and political capacity of the US and its ability to assert its perceived interests far beyond its territory. It was recognised that the US could easily declare any region of the world to be a sphere of American strategic interests and to deploy its considerable resources in pursuit of those interests, regardless of the wishes of states and peoples where it chooses to exercise its power. Likewise, it was recognised that its uniquely powerful position in the world demanded that the US exercise its power responsibly. The converse is also true: every state on the planet has a powerful vested interest in ensuring that the US (and, indeed, all emerging global or regional hegemons) are encouraged to behave prudently, adopting internationally responsible positions, rather than pursuing its own narrowly-defined national self-interest. Especially important is the attitude of all powerful states towards such areas as security, human rights and the rights and sovereignty of nations, respecting their cultural and socio-political diversity.

Key to this international responsibility is helping the US to distinguish between its exclusive superpower status, its entirely legitimate national interests, and the pursuit of narrow or selfish aspirations. Equally important because of the hazards it introduces, is the tendency to confuse legitimate national interests and those of any powerful domestic constituency or sector of its population.

2. Two serious pathologies exist in the contemporary world: (a) an irresponsible and/or servile attitude among national elites resulting in a loss of human dignity, particularly among the poor and weak, and (b) arrogance among those able to deploy force, as well as non-military resources, whether knowledge, skills, material resources or control over infrastructure.

Modern political science endorses the use of theoretical approaches in providing explanations of major cleavages in the contemporary world. Such cleavages include but are not limited to:

a) Civilizational, subcivilizational and generally cultural cleavages (including cleavages based on basic spiritual and human values);

b) Cleavages resulting from historical development and geographical peculiarities;

c) Cleavages imposed by administrative and political interests;

d) Conjunctural (opportunistic) and situational cleavages.

Meanwhile the processes of Globalization ensure increasing power and resources are vested in and deployed around the world by multinational corporations leading to conflicts between (a) traditional (communal) societies in their various contemporary forms (such societies tend to emphasise rituals, traditions, communality and non-rational, sub-rational or
extra-rational modes of thought, and in which primacy is afforded to the preservation of the existing social system); and (b) infrastructural societies, based on the idea of participation in social development. At a practical level these considerations illuminate the potential for conflict between those who have broken through towards the control over modern technologies and their related infrastructures, and those who are hopelessly located in zones of dependence.¹

3. Conflicts can occur in many spheres, take multiple forms and unfold at a number of levels.

An antagonism (a direct confrontation or fight aimed at a destruction of an adversary) is the lowest level of a pattern (type) of coordination of interests between different actors. It is followed by a bit more advanced type of relations — a competition that does not physically destroy the opponent but denies access to vital resources leading to lowering of the social status or even virtual disappearance of a social formation. A partnership, cooperation and balance are evolutionary much higher patterns;² and even if one of the conflicting parties is inclined towards a confrontational strategy, the spiritually elevated socio-political entities (and/or personalities guiding them) should try to encourage to the utmost to follow this higher mode of conflict resolution. Unfortunately, such enlightened patterns of inter-national relations are far from commonplace,³ with diplomats and negotiators commonly experiencing multiple problems including:

a) Psychological (and cultural) limitations;

b) The requirement to pursue narrow, vested interests in the world;

c) Objective limitations of the present dominant type of civilization (technological civilization).⁴

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¹ It should be noted that World Systems theorists, for instance, distinguish between centre and peripheral states but acknowledge interdependencies albeit in a framework of major power disparities. The term traditional societies is employed here, in preference to peripheral states to indicate the significance of cultural attachments and not simply the economic and military concerns that characterise much WST analysis. It should also be noted that control over the social order and its development are central concerns of all political and social regimes, not simply in traditional societies or among the non-powerful.

² In the post-Soviet world, these concepts have been to a large extent drawn from the works of Alexandr Georgievich Kamenskii (Avessalom Podvodnyi), a famous Russian psychologist and philosopher [Podvodnyi, 2011].

³ Antagonisms that become militarised can lead to attempts at the total destruction of an adversary, but can also promote coordination and cooperation among multiple actors. The Gulf War of 1990-1991 provides an example of such a conflict. Likewise, under conditions of interstate antagonism (and regardless of the issues under dispute), economic power can be deployed in ways which do not principally seek the destruction of an opponent but denies short or longer-term access to vital resources, leading to loss of social viability and possibly regime change and the removal of leaders or national elites. The deployment of such military and economic strategies as instruments of foreign policy are unfortunately commonplace. In contemporary American political and foreign relations discourse these are commonly referred to as ‘Hard Power’; ‘Soft Power’, in contrast, refers to the use of cultural resources, persuasion and the emphasis of mutual benefit. The resources deployed in any given situation can, of course, be used in multiple combinations. Moreover, they are frequently difficult to disentangle, not least because the deployment of soft power influence is open to interpretation by the recipient as an end in itself or merely a precursor to a more aggressive strategy. Thus, even the use of such terminology can be seen as reflecting the status and resources of a hegemon. [See: Nye, 2004].

⁴ This refers not simply to the current dominance of a ‘brutal’ capitalist system, but also to the deployment of ‘soulless’ industrial and post-industrial technologies (including those of ‘soft power’, applied in the sphere of social manipulation) at the expense of spirituality, humanism and the pursuit of a more holistic worldview promoting harmony, inclusiveness and balance.
Under conditions of unequal power relations, there is an ever-present and serious danger of an appropriation of a role of God or his Angels by human beings (elites) and the States administered by them. This can manifest itself as an arrogant belief in having achieved some ultimate truth, and to have created the best political and socio-economic systems.

Psychologically it is quite understandable that peoples and their leaders should come to view the basic features of the societies in which they live and have grown accustomed to as the best possible. A measure of humility, along with higher spiritual and cultural standards are required if recognition of the value of diversity and the legitimacy of different paths of civilizational development are to be achieved. Each society represents the outcome of social and cultural experimentation, even where that society is comprised of a small tribal group, is characterised by the use of a minority language or dialect, or consists of no more than a group attempting to implement some Utopian socio-economic project. When confronting any such social formation, unqualified attachment to and exclusive promotion of one’s own beliefs (regardless of whether such beliefs are sincerely held or merely provide a rhetorical or ideological cover for selfish vested interests) is a denial of such legitimacy and has led to extreme, inhumane practices including genocide.

Such a claim is not simply rhetoric: one can recall the Crusaders, the Inquisition, colonisation and mass exterminations of native populations in North and South America, and among the original peoples of Australia, Polynesia and Melanesia by European invaders and settlers. We can recall cases of racial cleansing and globally aggressive wars by the Nazis (National Socialists), along with numerous revolutionary experiments by Marxists who ardently believed in the need to exterminate ‘exploiter classes’ and their allies. We can recall the merciless atrocities of Stalin, Pol Pot, as well as the tribalist attempts at ethnocide in Rwanda, Burundi, former Yugoslavia and the countless crimes of recent or contemporary repressive autocratic and authoritarian regimes, including those of Saddam Hussein, the Taliban and others.

What combines these stains on humanity is a logic of chauvinism and exclusivity, justifying exquisite attempts to establish a world or regional order in the name of the ‘elect’ or ‘the chosen’. With dreadful regularity, certain nations and social groups appear fated to remain prosperous and the most advanced in all major domains. Sometimes, Western, developed states are ready to apply principles of genuine partnership in their dealings with the rest of the world. Yet even where Western states provide technical assistance to countries with inadequate or underdeveloped infrastructure such assistance is commonly provided within a logic of expansion of the donor’s own economic infrastructure, rather than the logic of partnership.

It is entirely legitimate for prosperous states to seek to preserve their high living standards and quality of life and to be wary of sizeable influxes of economic refugees from poorer parts of the world. Such influxes create tensions over cultural identity and the distribution of resources within receiving states, without in any way addressing the underlying problems of poverty-stricken countries and regions. Neither should the poor and weak be viewed as saints⁵: economic desperation does not breed moral integrity, while an overriding logic of survival can create difficulties, not simply in receiving states, but in the wider world also. Underdeveloped nations must take responsibility for their own societies wherever possible and necessary, even when they require advice and assistance from the currently more

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⁵ This extends the analysis offered by V. Lenin: “Just because the proletariat has carried out a social revolution it will not become holy and immune from errors and weaknesses. But it will be inevitably led to realise this truth by possible errors (and selfish interest — attempts to saddle others)” [Lenin, 1974: 353].
The Timeless Value of a Pluralistic World by Valentin Yakushik

prosperous and successful nations. The exertion of one’s own will and resources is key, but so too is co-operation. This applies not only to oil-rich states, but also to those formerly underdeveloped states, which have managed to organise their affairs effectively, making full and proper use of whatever assistance is provided to them and thereby advancing their development. Such states (e.g. Singapore, South Korea, Taiwan, and Malaysia) can now be considered as enjoying partnership arrangements with the West.⁶

4. It is necessary to stress the issue of moral (spiritual) leadership, centres of conceptual power in the contemporary world, and the forums for real discussion of key problems of development and security, where participants listen to and hear each other, adopting a logic of partnership and mutual responsibility.⁷

It is all too easy to lapse into cynicism about the prospects for the world. Yet the epoch of great national leaders of the calibre of Mahatma Ghandi and General de Gaulle, wholeheartedly devoted to their nations, has not entirely passed into history. Humanistic values have gained ground; the capacities of an ever more globalised society are enormous, though immense, constructive, collective actions are needed.

A number of international, prestigious and influential forums have come to act as centres of conceptual power. It was my hope that the Tripoli workshop might be seen, however tentatively, as providing the basis for a new forum which could assist in uniting and constructively channelling the efforts of many academics, social philosophers, politicians and spiritual leaders of various states and nations, exemplifying and representing the plurality of our contemporary world.⁸

Such a body is capable of promoting intellectual and spiritual networks, through workshops and conferences which seek to explore and explain differences of culture, beliefs and meanings. Such a body needs to be genuinely representative and pluralistic, open and non-discriminatory and requires political and financial endorsement from multiple international sources. Its fundamental aim should be to combine moral and spiritual leadership with real conceptual power, addressing issues of worldwide contemporary importance, whether of development or security, where participants listen to and hear each other in a spirit of partnership and mutual responsibility.

Some organisational (institutional) issues

Some international Forums (notably but not only Davos) have ambitions to perform the role of institutions of ‘conceptual power’, possessing a special place in the general system of real ‘separation of powers’ and their ‘checks and balances’. For implementing that role they need (a) the relevant viable ideas behind them, (b) political will and financial resources of the sponsors, (c) efficient organisational structures and (d) a wide range of key participants capable of creating new ideas and open to new sources of inspiration.

In 2003, the Libyan state (at that time isolated and subject to severe international sanctions) had an ambitious plan to implement a three-stage academic project “aiming at

⁶ For sure, a number of other states and territories (not only formerly under-developed states) enjoy partnership with the hegemon and other centres of the ‘Global West’.

⁷ In his further research, the author of this paper referred to the ancient Indian practice of ‘Brahman communication’ as a promising mode of organising discussions and an important element in the process of intellectual knowledge and skills transfer [Yakushik, 2017: 29].

⁸ Clearly, and for now obvious reasons, this did not happen. Nevertheless, the world is in urgent need of such forums today, perhaps even more than fifteen years ago.
contributing to the ongoing debate on the future of world order” (and titled ‘Future of World Order’): (a) a Workshop (Tripoli, Libya — 17-18 May 2003); (b) International Symposium; (c) an International Forum (to “be held periodically on yearly basis on the five continents”). The explanation of the topicality of tasks was quite clear: “Since the end of the Cold War, there has been no clear idea as to the nature of the current world order or how such order is going to evolve in the long term. There has been an intensive debate on the future of world order at all levels around the globe. It focuses on the political, socio-economic, cultural and military aspects as well as on those questions related to international relations as manifested in the dichotomy of multipolar — unipolar nature of the emerging world order. However, as the transformation of the world order has yet to take place in one direction or another, a great number of actors around the world can still influence the shape and substance of the world order’s future”. Though, for a number of reasons leading to the lack of almost all the above-mentioned elements necessary for the successful functioning of a Forum, the ambitious Libyan academic attempt did not achieve the hoped for results.

Meanwhile, it is noteworthy that the People’s Republic of China has created its own version of a comprehensive, multi-civilizational open space for discussing topical issues of current world development and developing new conceptual approaches to their solution — the Boao Forum for Asia [Boao, 2018]. It clearly functions as a supplement (if not yet a full-fledged competitor) to the existing liberal-democratic, ‘Western’ globalist forum (Davos).

Behind the successful functioning of this Forum there are not the only immense comprehensive resources of the PRC, but also the attractive, practically-oriented concept of ‘Community with Shared Future for Mankind’ and such complements to it as ‘the Belt and Road’ initiative and the ‘New Silk Road’ infrastructural mega-project. The official discourse within these concepts comprises the following major ideas:

a) “Building a community with a shared future for mankind”, i.e. “to connect the prospects and destinies of every nation and country closely together, share weal and woe, and turn planet Earth into a harmonious family”;

b) Building “a safe world free of fear”, where “a country cannot gain its security at the cost of others” and where “all countries should pursue a new security concept featuring common, comprehensive, cooperative and sustainable development”;

c) Creating “fair, just and shared security to jointly eliminate the root cause of war” and to “strive to eliminate poverty and promote common prosperity”;

d) Pushing forward “open, inclusive, beneficial, balanced, and win-win economic globalization, to deliver benefits to all countries”;

e) “An open and inclusive world” where “cultural barriers” are being broken and “all kinds of civilizations exist and grow in harmony”;

f) “Building of a clean and beautiful world with picturesque scenery”, an objective which presupposes comprehensive “efforts to ensure coexistence between man and nature, cherish the environment as we cherish our own lives, respect and protect nature, and safeguard the irreplaceable planet Earth” [Xi, 2017].

A further attempt to develop such a forum has been taken by a group of senior Russian civil servants, influential entrepreneurs and intellectuals who have launched the ‘Rhodes

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Forum’ and its ‘The Dialogue of Civilizations Research Institute’ (‘DOC Research Institute’) [The Dialogue, 2018]. A similar initiative has been attempted by Israeli intellectuals and businessmen.

There are Forums that actively promote ‘the Sustainable Development Goals’, which were worked out by the UN [see: About the Sustainable]. Among such international civic institutions, there is an outstanding and successful entity — the Caux Forum (Caux — Initiatives of Change Switzerland) [see: Initiatives, 2018].

**US hegemony, global power relations and the on-going Ukrainian crisis**

The remainder of the present paper seeks to resurrect discussion of the four lines of argument presented in Tripoli fifteen years ago, in the belief that their significance today is equal to or greater than when originally presented. It is my contention that this continuing significance holds for both Ukraine and the wider world. Moreover, the original presentation, due principally to the requirement for brevity, failed to locate its arguments in the context of contemporary international relations and world politics. The current paper, therefore seeks to extend the earlier analysis by broadening the context in which the position of contemporary Ukraine may be understood.

Beyond doubt, the major historical event framing international relations in 2003 was the collapse of the Soviet Union. The fall of the Berlin Wall in 1989, followed by the dissolution of the Soviet Union two years later, marked the close of a period of bipolar political, military and economic hegemony, which had prevailed since the end of World War II. First Europe and then the globe had been divided not simply into spheres of influence but global empires with their respective centres in Washington and Moscow. The attempt by former Soviet elites to convert the Commonwealth of Independent States (CIS) into a successor body to the USSR (which had existed since 1922) in military, political, economic and other matters failed to achieve its objectives. The Baltic States chose from the outset not to participate, while Ukraine (following the example of Georgia in 2009) withdrew from the CIS in May 2018, though still (as in 1991 when joining the CIS) via the employment of typically post-Soviet ‘smart’ policies and the deployment of dubious (incomplete) legal procedures concerning its membership or non-membership of the inter-state formation. Western academic and political analysis during this early period spoke generically of a post-Soviet period and of post-Soviet States. The disruption to the global order brought about by the Soviet collapse was sufficiently profound that it defied description and articulation in any terms other than conditions, which no longer existed. Simply put, even language proved incapable of providing the most basic means of describing or characterising what had occurred.

Viewing the collapse of the Soviet Union as the outcome of a hegemonic struggle which had endured for nearly half a century suggests that the at-that-time traditional verities of international relations, with its processes of adjustment, played out primarily through proxies was no longer helpful analytically or descriptively. In newly-independent Ukraine (and elsewhere) the economy collapsed and hyper-inflation resulted. Multiple industries were bankrupted, food supplies were, at best, erratic and unpredictable and the official census recorded precipitous falls in population. The fundamental institutional structures, both of the formal, legal variety (police, military, judiciary, government, etc.) and the socio-cultural variety in many instances went into major decline or simply ceased to function. Life expectations and understanding
collapsed. Regional tensions and regional identities emerged in Crimea, the Donbas, Galicia and elsewhere.

The response of the West was generally triumphalist and ‘Eurocentric’, emphasizing the dominant interests and perspectives of a ‘Euro-Atlantic’ alliance: Western financial and technical assistance was, almost without exception, tied to economic reform along neo-liberal lines; while reform of the Ukrainian State almost always emphasized the fundamental superiority of Western-style liberal democracy. Ukraine, along with other newly-independent states was enjoined, under considerable duress, to adopt concepts and practices completely alien to its traditions, expectations, understandings and experience.

The academic treatment of these developments in the West was equally celebratory, with the published works of Francis Fukuyama and Samuel Huntington being particularly instructive. In an essay published in 1989 (shortly before the fall of the Berlin wall) and later expanded into a book Fukuyama [Fukuyama, 1989; Fukuyama, 1992] argued that the collapse of the Soviet Union marked the ‘End of History’: “The triumph of the West, of the Western idea, is evident first of all in the total exhaustion of viable systematic alternatives to Western liberalism... What we may be witnessing is not just the end of the Cold War, or the passing of a particular period of post-war history, but the end of history as such... That is, the end point of mankind’s ideological evolution and the universalization of Western liberal democracy as the final form of human government” [Fukuyama, 1989: 1].

For Fukuyama, liberal democracy had been not simply vindicated in its claims to moral and political authority; it had routed its only viable alternative. Moreover, while Fukuyama’s work was widely criticised by senior academic figures in the West, it was both widely read and extremely influential, contributing to an ideological legitimation for the strengthening and deepening US hegemony.

Huntington’s work, like Fukuyama’s was published first as an essay and subsequently in book form [Huntington, 1991a; Huntington, 1991b]. Thus, both sets of work in their original forms were contemporaneous with the collapse of the Soviet Union. In his work, Huntington argued that democracy, narrowly conceived, had advanced globally in three waves, each of which had been subject to substantial reverse. In developing his argument, Huntington relied heavily on a concept of democracy as exclusively concerned with electoral process, as advanced by the economist Joseph Schumpeter [Schumpeter, 1950]. According to Huntington, a political system may be viewed as democratic, “to the extent that its most powerful collective decision makers are selected through fair, honest and periodic elections in which candidates compete for votes and in which virtually all the adult population is eligible to vote” [Huntington, 1991b: 6].

Thus, democracy is conceived in narrow procedural terms, vesting extensive, largely unfettered power of decision making in the hands of political elites. Alternative conceptions of democracy, whether developmental, participative or based on governmental performance was not discussed. It should also be remembered that Schumpeter’s work, despite its centrality to Huntington’s analysis, was published over half a century earlier (that is before two of Huntington’s ‘waves’ had occurred and before more extensive and inclusive concepts of democracy had gained currency) and was concerned primarily to address the developmental potentialities of socialism and capitalism as economic systems during and in the years immediately following WWII; a competition in which Joseph Schumpeter saw socialism as the likely victor.

It must be acknowledged that Huntington’s concern was only tangentially related to the collapse of the Soviet Union, though his notion of snowballing was drawn into service to
explain developments elsewhere in states previously subject to Soviet hegemony. Thus, “democratization was clearly evident in 1990 in Bulgaria, Romania, Yugoslavia, Mongolia, Nepal, and Albania”, while the “withdrawal of Soviet power made possible democratization in Eastern Europe”. More telling for present purposes was the manner in which S. Huntington deployed his concept of democracy in an attempt to reorient US foreign policy. According to S. Huntington, “During the 1970s and 1980s the United States was a major promoter of democratization. Whether the United States continues to play this role depends on its will, its capability, and its attractiveness as a model to other countries. Before the mid-1970s, the promotion of democracy had not always been a high priority of American foreign policy. It could again subside in importance. The end of the Cold War and of the ideological competition with the Soviet Union could remove one rationale for propping up anti-communist dictators” [Huntington, 1991a: 15].

As a description of US foreign policy during the years preceding the fall of the Soviet Union this was little short of fantasy. In 1979 American political scientist Jeane Kirkpatrick published an article entitled ‘Dictatorships and Double Standards’ [Kirkpatrick, 1979] in which she drew a sharp distinction between ‘traditional autocracies’ and Marxist regimes. The aim of US foreign policy, she argued, should be the stabilization of the former and the systematic undermining of the latter. Kirkpatrick’s argument was one of thoroughgoing support for autocrats around the world, provided they were not viewed as ideological opponents of the US. Principally due to the arguments, she presented in this paper, Kirkpatrick was appointed as foreign affairs advisor to Ronald Reagan during the 1980 Presidential campaign and subsequently as US ambassador to the UN. During her term of office, Kirkpatrick advocated vigorously for US support for military regimes in El Salvador, Argentina and elsewhere and for the general advancement of American interests around the world.

While the language of democratisation was a running theme of her 1979 article, Kirkpatrick’s personal attitude to democratisation was one of unadulterated national self-interest, she also identified a basic conflict within American society. For Kirkpatrick, “No idea holds greater sway in the mind of educated Americans than the belief that it is possible to democratize governments, anytime and anywhere, under any circumstances... Decades, if not centuries, are normally required for people to acquire the necessary disciplines and habits” [Kirkpatrick, 1979]. Thus, she argued, a fundamental disjunction existed between public and official purposes. Foreign policy, she maintained, should be defined by brutal pragmatism, while the rhetoric of democracy and American benevolence should be allowed to define the domestic narrative.

On the face of it quite distinct from Huntington’s advocacy of democratisation, Kirkpatrick’s advocacy of brutal pragmatism allied to US ideological advancement in fact matches Huntington’s views closely. As a US foreign policy consultant, Huntington advised both the military government of Brazil and of apartheid South Africa on economic and political stabilisation. As one prominent academic theorist of democratisation noted in a review of Huntington’s wave thesis of democratisation, “Contrary to most of those working on political development, Huntington was indifferent to what kind of regime was in power provided it was capable of producing and reproducing the status quo, whether in terms of authority relations, property rights, distribution of wealth, national boundaries and especially, alliance commitments and bilateral relations with the United States. Consistent with this position, he did not hesitate in his writing and extensive consulting, to proffer advice to authoritarian rulers about how they could best sustain “their” respective versions of political order” [Schmitter, 1993: 348].
Both Fukuyama and Huntington have proven major influences on US foreign policy. Although less prominent today, in the past both names appeared frequently on the US State Department website and other public communications tools of successive US governments. Yet the work of neither has escaped criticism: history has not ended and no Hegelian ‘moment’ can be discerned, in Ukraine or elsewhere; neither has democratisation in anything other than a hollow, formalised sense come to characterise Ukrainian politics. US foreign policy continues to be governed by perceived, pragmatic, self-interest. In point of fact US military personnel have been involved in military engagements of varying intensity (sometimes repeatedly) in eighteen states since 1990 [Grossman, 2018]. In his election campaign, President Donald Trump promised repeatedly to ‘put America first’. In 2018, President Trump clarified his position: “I’m the President of the United States; I’m not the President of the globe” [Llewelyn, 2018]. His formal and legal responsibilities were, he maintained, clear. His platform was and remains the protection and advancement of American interests, and in his address to the UN he urged the General Assembly to reject globalisation and embrace patriotism that is to overtly embrace self-interest as a guiding philosophy [Ward, 2018].

In Ukraine there have been several ‘waves’ of relative stabilization and dynamism organised within a logic of oligarchic leadership and its ‘multi-vector’ international and local/regional policies; further ‘waves’ of massive social unrests and revolutions have been experienced, leading to major disruption in the relative balance in the country’s fragile socio-economic fabric, and an active involvement of numerous international actors in Ukraine’s internal politics.

American self-interest is not and need not be inimical to Ukrainian interests, and its influence will undoubtedly continue to be felt. In 2016, Henry Kissinger argued for a pragmatic US policy designed to protect Ukrainian territorial integrity. Ukraine’s geography, H. Kissinger argued, locates it in the position of buffer between the Western military alliance and Russia. Any successful attempts to draw Ukraine into official military alliance with either camp would create a hard border between Russia and the West, regardless of whether this hard border was drawn to the west or the east of Ukraine. In either event, such a hard border would be politically unacceptable to one side and could only serve to increase the likelihood of military confrontation. Even if a Ukrainian transition to some such military alliance could be implemented without major incident, political reprisals would undoubtedly follow, while tensions and the possibility of military confrontation would increase. Kissinger’s entirely pragmatic response to this was for Ukraine to formally designate itself as non-aligned: “Ukraine should be conceived of as a bridge between NATO and Russia rather than an outpost of either side. Russia can contribute to this by forgoing its aspiration to make Ukraine a satellite; the United States and Europe must relinquish their quest to turn Ukraine into an extension of the Western security system. The result would be a Ukraine whose role in the international system resembles that of Austria or Finland, free to conduct its own economic and political relationships, including with both Europe and Russia, but not party to any military or security alliance. … I favor an independent Ukraine that is militarily non-aligned. If you remove the two Donbas regions from eastern Ukraine, you guarantee that Ukraine is permanently hostile to Russia, since it becomes dominated by its Western part, which only joined Russia in the 1940s. The solution, then, is to find a way to give these units a degree of autonomy that gives them a voice in military entanglements, but otherwise keeps them under the governance of Ukraine” [Goldberg, 2016].

The present Ukrainian crisis is a multi-faceted phenomenon introducing geo-political,
inter- and infra-civilizational, national, regional and class dimensions. Inevitably, there are also multiple interpretations of the nature of this crisis and of the ways and means of its resolution [Yakushik, 2016]. Conflicts between differing ‘worldviews’ and the relevant recipes they provide for the reestablishment of peace in Ukraine and to reintegrate its regions are inevitable. Nevertheless, a way to peace and some form of national reconciliation must inevitably be found. Patience, political will and wisdom are needed on the part of the major sides of the actors in the conflict and in the process of decision-making in peace-building and nation-building.

Conclusions

Soviet hegemony was a relatively short-lived project; the US variety may yet prove itself of a more durable variety but its long-run success cannot be guaranteed despite any claims to ‘exceptionalism’ or ‘manifest destiny’. It is now increasingly accepted that China presents a viable and growing challenge to the continuation of US global domination. Russia too has sought to reassert itself in multiple ways.

Recent pronouncements by President Donald Trump indicate a quite fundamental shift in American foreign policy, particularly in its reorientation to ‘America first’. The longer run implications of the shifts now underway in US domestic and foreign policy positions are yet to be seen both in Ukraine and in elsewhere. All that can be said with certainty is that American foreign policy has and will continue to change as will those of China, Russia and all aspiring global powers. Likewise, American perceptions of its national self-interests can be interpreted in different ways, as the arguments of Kissinger and Kirkpatrick indicate. The former has argued cogently for Ukrainian autonomy and US support the latter for the support and maintenance of autocracy wherever this supports American interests.

Yet behind all such shifts in policy positions and perceptions of national self-interest lie fundamental questions of how power relations between (and within) states are to be structured and the assumptions on which such relations ought to be conducted. The unipolar system of international relations is under increasing stress and the tendential pressures touched on here appear likely to become increasingly important. Moreover, while the repercussion of these shifts may be difficult to accept in the institutions of the Global West, denial of their existence and the failure to adjust to the shifting realities they represent will, in all likelihood lead to growing antagonisms and an increasing potential for expanded military conflict. Our argument in favour of an overtly pluralist position is, pragmatically, a recognition of this reality, though it has also been argued that it represents a morally superior position.

Such tangential shifts also play out at the national level. Ukraine has now experienced instability and crisis conditions internally for many years and is relatively weak internationally, despite its strategically significant position geographically. If it is to retain a voice in influencing the interplay of external forces to which it is subject the discursive narratives of ‘opponents’, ‘competitors’, ‘fellow travellers’, ‘colleagues’ and ‘collaborators’ and ‘others’ must be accepted as having failed. A new domestic/national reconciliation is needed, involving the regions along with its major cultural and political strata. Equally, important, reformed and sometimes new institutions are required; the material and social welfare of its citizens needs to be addressed and democratic rights need to be made subject to enforceable guarantees. Programmatically such changes represent a radical departure from the status quo but, equally importantly, require a shift in the fundamental assumptions and worldview of senior decision makers. Changes of this
magnitude are difficult to achieve and require bravery, patience and restraint; they will not be achieved quickly. The short run aim is to find a model of mutually acceptable, initially temporary, compromise, while working patiently towards a set of longer run comprehensive international compromises and agreements. The alternative to such a programme of domestic pluralism and mutual respect is increasing marginalisation internationally and growing internal decay. The achievement of a new national settlement inevitably places major responsibilities on the ‘mighty’, ‘the powerful’ and ‘the knowledgeable’. Experience, information and (where it can be found) wisdom will be at a premium, as will acceptance of a new ‘discourse of truth’, along with an acceptance of the secondary status of self-interest and the rejection of any particular or singular worldview. If a suitable mechanism or forum can be found — whether along the lines sketched out at Tripoli, or currently under development in China, Switzerland, Russia or elsewhere, so much the better. The process of achieving a new national settlement and of stabilising its position internationally requires that Ukraine actively considers multiple perspectives and listens to the experiences of those lacking personal or selfish agendas and who can bring different forms of wisdom and experience to bear.

References

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