Future Human Image, Volume 11, 2019
The Academic Journal

ISSN 2519-2604 (Online), ISSN 2311-8822 (Print)
The State Registration Certificate of the print media КВ №20662-10462P, April 17 2014

http://fhijournal.org/
E-mail: mfkoorg@gmail.com


Printed according to resolution of Scientific Board of International Society of Philosophy and Cosmology (Minutes of meeting No 9 from March 12, 2019)

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Mythologeme-Related Crisis of Identity: Reality and Fictional Markers of Alienation

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The paper observes some myth-triggered communicative distortions caused by mass-media distribution of common stereotypes of the Other. Another focal point of the article is the variety of possible mechanisms for overcoming the myths which emerged in the Ukrainian context of the hybrid war. The transformation from reality to counter-reality has been considered in terms of norm-oriented actions of an individual (with the focus of sameness and wholeness of self-concept connected to reality). The latter is opposed to the projected and split identity of the “dividuum” or Subiectum Neglegens textually involved in creating practical concepts and ignoring or eliminating counter-real mythologemes of Russian World and Split while being engaged in civic and political discourses. Thus, constructive and destructive ignoring has been evaluated according to the effect on the communicative actors: ignoring differences is compared with ignoring on the basis of differences in the social reality-forming legal texts. The normative changes resulted from the introduction of the practical concepts into the legislative field are observed from the perspective of the problem of internally displaced persons (IDPs) in Ukraine. This group of Ukrainians has been overcoming physical, legal and mental transposition from We-group to Other- or even Alien-group, and in some cases — to We-group again, as a result of an internal conflict of myth-based processes during the crisis identity shift.

Keywords: communication; mythologeme; internally displaced person; otherness; Other-group; Alien-group, Ukraine.

Received: November 5, 2018; accepted: December 12, 2018

Introduction

The investigation has been focused on the otherness shifts involving counter-reality and reality markers, the latter regarded through the situation of displacement triggered by the Ukrainian context of the ongoing hybrid war.

The issue of reality, as opposed to counter-reality, can be traced to the studies on identity crisis by Erik Erikson, presented in Childhood and Society. The author connects the loss of sense of identity with lack of self-sameness evaluation of a subject. These self-
identity contradictions are accompanied with generally sane personal identification. In his sociological analysis of psychic conflicts, Erik Erikson describes the acute problem of a person as that of what to believe in and what to become, as well as the indefiniteness of the intentions leading to identity crisis and disorientation as a result of self-idea failure or fragmentation [Erikson, 1951: 32-41]. The described shift from individuum (in terms of sameness and wholeness) to dividuum (a fragmented self) has had a great impact on various reality models of nowadays, them being substituted and compromised with virtual reality and counter-reality in social-cultural spheres prone to be faceted into sets of communicative influences and interchanges. The idea of data flows splitting singularities into the masses of variable and self-detached private fragments of information is presented in the work on dividuum, by Gerald Raunig, where the dividual singularities are regarded as able to be chained similar singularities, thus producing a specific subject different from individual model to [Raunig, 2015: 213-214].

Thus, the mythologemes actual in the situation under analysis, starting with rather archaic ones as those of Alien (it being applied to any unknown or misunderstood group representative) or Unity (exaggerated homogeneity of We-group), and up to the contemporary ones of Globality and Polarization, serve as counter-reality markers. The markers lack both links with the original situation of reality, and true-false evaluation, them being not simulacrum-like original-less copies or practical concepts, but rather performatives exploiting lacunas in social-cultural reality and having a linguistic-symbolic form of general intention-formative prescriptions. Thus organized components of similarity, in the perspective of Raunig’s dividual similarities, are considered to lead to the shift from “Co-Formity” to “Multi-Formity” and “Form-Plurality” [Danner, 2015] through dispersion, rather than wholeness-seeking integrational process. Textual nature of mythologemes (the hybrid war actors mostly operate with the mythologemes of Russkii Mir (Russian World), screpy (religious-moral imperatives), Unity and Split) makes them easily distributed by means of mass-media and implemented in everyday communication where the imperatives and stereotypes become the triggers for aggression and exoticization of the Other.

Therefore, the investigation is aimed at defining the correlations between counterproductive mythologemes formed and spread in the informational space, on the one hand, and the practical concepts defining the situation and its participants through legislative and civic mechanisms. The otherness changes in the evaluation of the IDPs situation in Ukraine, for instance, is regarded through the amendments to the national legislation, the latter illustrating a gradual transformation shift under the pressure of the civil society, from considering IDPs as Alien-group to neutral Other-group, and further integration to the We-group of the host communities. Thus, one of the objectives is to analyze the practical concepts as opposed to the counterproductive informational models introduced by mass-media in order to distinguish identity speculations and their overcoming by means of changes being introduced into the collective discourse of the community.

Materials and methods

The notions of relation and responsibility can be viewed as indicating the reciprocal dissolving and separation processes of the codes of “proper” and “different” during interaction between societies and their withdrawal from the common space. The former code means the information that does not confront the stable cultural and social patterns of the society and the
latter one denotes the means of preventing the unique features from mingling with those of the other society. Thus, the mythologemes of Unity and Split that emerge in the informational space are commonly positioned as orientation points for the society, and they can easily be used as a manipulation means in the modern post-truth form of war — a hybrid one. In the context of the hybrid war having been initiated by the Russian Federation in the Crimea and East of Ukraine, there has emerged the acute problem of political discourse concentration around the actors of the situation, which are interested in their status support or improvement by means of eliminating publicity from the decision-making process.

Therefore, the problem of political decisions affecting identity has been widely studied in the context of discourse ethics, as presented in the works by Vincent Descombes, Jürgen Habermas, Dietrich Böhler. The topic-relevant studies of conflict conditions leading, openly or implicitly, to identity transformation or crisis were conducted by Erik Erikson, Richard Rorty, Emmanuel Levinas and Ralf Dahrendorf.

The fading borderline dividing producers and consumers of information, as well as the voluntary formation of data streams between dividual (as opposed to individual) singularities, is addressed by Gerald Raunig in his “molecular versus molar” vision of machinic tendencies in capitalism. Moreover, the ethical dimensions of Other and altogether-Other are regarded in Badiou’s critique of Levinas’ approach to otherness, the dividuality of subjects thus gaining both additional crosslinks and limitations.

The communicative and value-based social changes in the unique Ukrainian contexts of borderline social transformation and war can be found in the works by Ukrainian researchers, among them, Yaroslav Liubyvyi, Vitalii Liakh, Liudmyla Sytnichenko, Kostiantyn Raida, Yevhen Bystrytskyi. The patterns and challenges of the hybrid war are regarded in the works by Oleg Bazaluk, Roman Dodonov, Vera Dodonova, Maryna Kolinko, Hryhorii Kovalskyi.

The unique situation of the hybrid war makes it possible to use legislation provisions and humanitarian missions’ reports, with research purposes, as a source of practical concepts affecting the distribution of otherness in the situation, by means of defining the limits and normative grounds for We-group, Other- and Alien-groups of participants.

Therefore, the functional approach constitutes the methodological basis for the research and implies the practical concept of inner otherness compared with the members of the same social-cultural space being shifted to the Other-group to be regarded through the corresponding laws, case studies and official reports on IDPs (internally displaced persons) in Ukraine, the group being multiple (there are 1.7 million IDPs in Ukraine; based on the official reports of 2016) and socially vulnerable due to the conditions of otherness actualization.

**Individuum and dividuum ways of facing counter-reality**

Self-arranging of the things in reality into practically meaningful assemblies, rather than conjoining individuals within humanity, is viewed by Gerald Raunig as the basis for self-partition in the virtual social realities demanding a constant stream of self-fragmented information in the networks [Raunig, 2015: 149-152]. Quite similar to the felt-like patterns of knowledge produced in mosaics culture environment [Moles, 1969: 141], the self-like dividual singularities come into informational contact with the personal data “threads” while forming the general attitude and practical concepts of evaluations and reactions based on the accidental links emerging between informational fragments perceived, them becoming non-accidental through practical realization in communicative activities and law-making.
The subject-oriented reality of individuum having been considered throughout Modernity implies true-false logical evaluations as a basis for reality-coding in language and culture. This idea of indivisible sameness leads, among other reality models to dualistic otherness of We-group (supposedly, positive and fair) and Other-/Alien-group (potentially false-intentioned and dangerous). The properly norm-structured self of individuum fits in the pre-made social niche of reality, it is constructed in accordance with social prescriptions and stable true-false stereotypes, them supporting the state of non-contradictory passive adaptation as needs are.

A previously mentioned shift from individuum to dividuum changes the role of contradiction. In his analysis of post-modern social-cultural tendencies, Vitalii Liakh states, that “the contemporary liquid reality vision implies systemic complexities, contradictions and mismatches as the problems to be resolved, rather than characteristics of reality” [Liakh, 2017: 7]. Thus, dividuum, as opposed to the individuum pattern of Modernity, becomes a constant never-ending tabula rasa [Raida, 2017: 99], the norms being substituted with changeable practical concepts emerging out of the liquid reality contradictory phases.

Therefore, there takes place a principal transposition of outer norms into inner contradiction-triggered practical concepts (We-group defence, dignity, freedom, tolerance and tolerating, ignoring differences, ignoring communicative actors on the basis of differences), the latter has the potential of becoming socially and politically significant if incorporated into the discourse field (for instance, as the Revolution of Dignity in Ukraine, November 2013 — February 2014). Here, in the reality versus counter-reality context, arises the mythologemical power of contradictions, in the cases when the prevailing traditional social and cultural patterns fail to be supported within the new discourse.

The crucial difference in the leading informational activities of reality-led individuum and counter-reality-led dividuum is that the former is prone to acquisition of information, it is regarded as a key resource; and the latter is to be focused on ignoring some clusters of information instead, the action requiring critical thinking and resource analysis, if ignoring is constructive. If the analysis fails and mythologemes substitute critically regarded vision of the situation, there is a risk of destructive ignoring, which implies that the situations are pre-modelled for recipients to have the reaction needed by the manipulative social-political actors. This change of the communication-defining activities from acquisition to ignoring turns a dividuum into a Subiectum Neglegens, thus affecting the whole range of spheres from law-making to mass-media flow analysis, in order to counteract fakes, as well as perlocutively risky information and evaluations.

Conflict-reflecting mythologemes and identity problem

In his evaluation of Russian aggression in Ukraine as a new type of conflict, a hybrid war, a Ukrainian philosopher Yevhen Bystrytskyi refers to the concept of cultural identity [Bystrytskyi, 2015: 61-74]. The combination of armed violence and communicative propaganda used in order to manipulate public opinion defines a hybrid war as a conflict arising from the attempts of legitimization of a projected identity being realized in objective actions.

National communities regarded as a sort of homogeneous Subject require the identity of values for all the members, perceived in the particular historical term. Thus, on the one hand, the aggressor state emerges in mass-media discourses as such, the virtual homogeneity annihilating diversity of opinions in the melting pots of enemy or victim concepts, as well as building up the grounds for the conflict escalation [Bystrytskyi, 2015: 63]. On the other hand,
the patriotic impulse of defending the We-community lies beyond systemic institutions, it causing, for instance, an outburst of volunteering initiatives in Ukraine aimed at support and supply needed to counteract both violence and mass-media factual distortions.

The clash of two groups with the idea of We-group defense, the latter being similar but principally mismatching in social and political senses (Russian World versus Ukrainian community), focused at the same region considered an integral part of both identities; there outstands the problem of reality and counter-reality factors making this double-sided identity possible. The issue has been reflected in conflicting attitudes towards IDPs from Donetsk and Luhansk regions, them being considered the representatives of We-group and Other-group at the same time.

Transcendent nature of identity enables overcoming individual experience and having a wider perspective of an inner world being projected not into imagination only, but objective things, beings and actors. Yevhen Bystrytckyi stresses on the projective nature of identity in the sense of an imagined reality transformation into practical deeds [Bystrytckyi, 2015: 66]. It can be added that counter-reality of mythologemes implied in practice develops the same scenarios ranging from imagined to perceived through otherness projections, the objective actors being considered or presented as humanless or alien, for instance.

We-group values and expressed senses based on perception of We as opposed to the Other, give impulse to mythologemes forming; the latter, can be marked, if simplified, as good or evil ones depending on the situation and the communicative actors, as well as on general susceptibility of the community to universalized patterns of a hero, a patriot, the Motherland, Unity or an enemy, an aggressor, a traitor, a victim, Split.

Public discourse has the potential for rational control of the mythologized patterns. By means of critical reflection on a legitimate basis, if any, for the generalizations. Meanwhile, in the situation of conflict, the acute stages of identity distortion appear between the actors once regarded parts of the common identity (Slav Brothers mythologeme, coagulating Ukraine and Russia into a single space). The crisis of identity leads back to the investigation on a combat crisis in a marine by Erik Erikson, where the researcher described the symptoms going beyond the known “tiredness of war”: “They [the patients] could not rely on the characteristic processes of the functioning ego by which time and space are organized and truth is tested” [Erikson, 1951: 35]. The negative mythologemes produced in the informational field can easily be perceived as factual information as well, without the truth being tested, if they support the comfortable time-space distribution, regardless of critical reflection and analysis of the situation. The contradiction is rooted in the need for dignity, the state of anxiety due to the key need being impossible to get suppressed or overcome by a person.

Bystrytckyi mentions this anxiety/care modality as an existential mode of identity, it enabling defense from the values of other cultures threatening their own ones. For a person, it can make more sense than mere individual physical existence, and thus lead to fear of losing something more substantial than this mode of existence [Bystrytckyi, 2015: 70].

The mythologemes of otherness as the informational triggers of the hybrid war have been mostly viewed from the perspective of Russian-Ukrainian interactions. However, it is necessary to analyze inner otherness overcoming in Ukraine, on the cases of We-Other-Alien group shifts of IDPs status; as well as information acquisition and ignoring mechanisms having an impact on reality/counter-reality balance in law-making and practical concepts establishment.
Mythologeme-triggered otherness shift: IDP issues in Ukraine

The practical concepts concerning, in particular, Ukraine as the community facing the hybrid war threat, have been adopted and transformed, them being an important aspect for responsibility distribution and otherness contours clarification. One of the most illustrative spheres of these liquid ever-changing practical concepts formation is correlated with the definitions of actors and territories.

In the Legal Alert of October 2017 (founded by European Union Civil Protection and Humanitarian Aid), there was reflected a set of practical concepts as follows [Ukraine: Legal Alert, 2017]:

- **Certain areas of Donetsk and Luhansk regions are declared as “temporarily occupied territories”**
- **Russian Federation is recognized as an “aggressor state”**
- **The so-called “DNR” and “LNR” are recognized as “Russian occupation administration.”**

The example of a direct otherness clarification during which the actor gains an explicit pejorative characterization as an aggressor is of importance in the situation of discreet informational undermining combined with the evident armed actions. The counter-reality of the double-sided aggression is based on destructive ignoring of the factual data by the party associated with aggravation of the conflict while denying the evidence.

Another counter-real situation concerns internally displaced persons (IDPs) in Ukraine. The issue of a protracted displacement has been stressed in the case studies and bulletins on Ukraine [Rushing & Bilak, 2017; Ukraine: Area-based, 2017]. Among the recent ones there can be mentioned the case study in the OCHA Policy and Studies series;¹ the UN Refugee Agency reports on legislative updates [Legislative, 2017], the legislation lacks provisions on the issue, this resulting in absence of the practical concept of protracted displacement in the legal framework having impact on IDPs. Therefore, the basic Law on rights and freedoms of IDPs shows no mechanisms correlated with the situation,² the latter being the sphere of decision-making excluded from the actual practical concepts. Despite the fact that there has been a certain conceptual drift from the concept of forced displacement to the one of inner displacement, in the abovementioned Law, the concept becomes vague and manipulation-vulnerable, as the situation influences the otherness status of the significant group. This group has been trapped in the context of prolonged disadaptation. The mythologemic Other-Alien shift-taking place in interactions between host communities and IDPs reflects deeper dimensions than expected rural/industrial regions population misunderstanding.

The mythologeme of Unity declared through mass-media is opposed to the lack of significant cultural links suggested as such. Counter-reality of the mythologeme is not evident in the situation of the current conflict as there is the group of the motivated choice of direction (for instance, the choice of migration direction: between Ukraine and the Russian Federation, in the modern hybrid war), whereas the suggested criteria of linguistic and cultural homogeneity cannot be met, even though the pro-Ukrainian choice is considered declarative in the cases of inner displacement.

The mythologeme leads to acute otherness state as an inner identity conflict, the process has been reflected in the legal texts as well.

¹ See [Kälin & Entwisle, 2017; Kälin & Entwisle, 2017a].
² See [Law of Ukraine on Provision Rights, 2017].
For instance, there is an interesting amendment to Article 2 of the abovementioned Law. The words on getting the persons (IDPs) to the previously abandoned place of living and necessity of reintegration have been replaced with the phrase about creating the conditions for the voluntary return of the persons to the previously abandoned place of living or integration within the current place of living in Ukraine. Article 18 as of has also been amended to read “voluntarily, safely and with dignity return to the previously abandoned place of living or integration of IDPs” [Law of Ukraine on Amendments, 2017].

The example illustrates an otherness shift fixed documentarily throughout the period of 2015-2016, the former is the year of the Law having been issued, the latter — that of the changes being introduced. The initial set of practical concepts implied the temporary state of IDPs in the host communities, while the otherness was enhanced through the focus on return to “their” place, it is regarded as obligatory, provided the situation settle enough for the host community to initiate this return and reintegration process. The distinct demarcation between We-group and Other-group considered in terms of geographical/regional belonging clashes with the proclaimed idea of Unity. Therefore, civic society negotiations and initiatives led to the relevant and prompt changes being introduced in the practical concepts of the Law. The significant ones include the linguistic markers of previous regional segregation being eliminated, the place of living lost the obligatory identification effect. There is also the introduction of voluntary identification with geographical location and community, through the possibility of identity drift, integration to the former host community and becoming a member of the We-group.

Conclusions

The reality is reflected and moulded up to the intentions of the actors. However, the practical concepts constituting the action vocabularies of the parties involve evaluations and mythologemes having an impact on an otherness situation. Thus freedom, power, and faith construct the core of the informational speculations, them being used in the complex context of social-cultural allusions; the latter form the concept network aimed at distinguishing We-group from Other-group, and, due to marginalization, this otherness structure is prone to Alien-group drift. Substitution of values with evaluations tends to have a systemic effect within the ideology-based frameworks, like those in the post-Soviet communities, while deepening the gap between We-group and Other-group, when the latter is considered inappropriate or dangerous, based on the mass-media-produced model frames. Therefore, investigation of counter-reality forming mechanisms through the hybrid war situation is to help gain a general understanding of the meaning and value distortions leading to exoticization of otherness through the practical concepts.

Thus, even though the legislation may lack the decision-making models on protracted displacement, as well as risk management adequate to the state, the practical concept of voluntary integration into the previous and transformed community or into the new one may serve as a sign of Unity mythologeme shift from counter-reality to reality.

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Science Education as a Response to the Needs of the Modern Open “Education for Everyone” System

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The aim of this work is to analyze the suitability of Science Education in teaching pupils with different educational needs. In the open education, the most important is to understand that the effectiveness of education has an influence on preparing for the job, finding a place on the labor market in accordance with the possibilities and predispositions, but also taking up professional activity, moving away from the help of others and the state. The article presents information on the inclusive trend in modern education. Attention is paid to the positions of the pupils, in particular, the disabled ones, and the teachers whose attitudes, specifics of work, appropriate methods and ways of passing knowledge, skills and competencies appear to be a real impact on the prospective adult life of foster children. The need to introduce far-reaching changes in the modern education system has been presented.

Keywords: inclusion, science education, disability, diversity, teacher, education system.

Received: February 6, 2019; accepted: March 3, 2019

https://doi.org/10.29202/fhi/11/2

Introduction

The second decade of the 21st century brought significant changes in the understanding of education and the development of educational systems in the world. New trends in education — opened systems — have made it more accessible to social diversity. In school,
pupils are educated hand in hand, they are able-bodied and disabled, have different origins, culture, the color of the skin, gender, religion, etc. It forces changes at the approaches to teaching, goals, methods and means. Teachers must prove great knowledge, not only objective but also didactic and teaching skills, taking into account the diverse needs of common learning entities. According to modern scientific researches, teachers express their approval for the openness of system; they understand the implications of ideological changes and want to support students in acquiring knowledge, skills and competencies. In this field, however, a large gap between theory and practice is diagnosed. Teachers very often are not equipped with the appropriate knowledge and skills, they do not know the specifics of working with people who speak different languages, do not communicate verbally, and show various types of functioning disorders. For example, in research conducted in Republic of South Africa (2018) only 2 on 41 teachers of mainstream school (who took part into research study), which was open for diversity, had a professional qualification to work with such groups.¹ A similar situation was diagnosed in the Republic of Poland in 2017 [Czyż, 2018].

Considering the matter of education from the perspective of the student, it turns out that modern systems do not prepare people — especially those with disabilities to enter into adult life — adequately. They are not an attractive, important partner in the labor market. In Poland alone, the occupational passivity ratio in 2006 was 85.1% and in subsequent years, it did not change, despite the reduction of general unemployment [Osoby, 2019].

The concept of supporting teachers, at the same time, guarantees the flexibility of the inclusion system in combination with the high learning outcomes — with proper preparation for the profession, could be the science education, as an alternative to traditional learning and teaching. Considering innovative methods and resources, it allows covering the needs of the pupils better creating a friendlier environment for joint development. That is more, science education is an idea for every student who is the participant of different level of education — from nursery to the university. It easily covers the needs of diversity. Also, the change in the burden of responsibility for learning and teaching can be observed. Teachers who are spreading the theory, involving special solutions in practice. They are obligated to use the proper method and support process using innovating solution. Science education is also an idea for the extension of a teacher’s work tools by changing the way of teaching with the use of modern scientific technologies, and focusing his attitude towards educational inclusion in the positive direction. Modern education of the 21st century needs modern, open to experience, expanding the horizons of knowledge of teachers.

The Idea of Inclusion at Contemporary Social and Cultural Situation

The conviction of the same value of every human being, almost to equality and respect, gave rise to social integrating and integrating movements. Their implication is the idea of social inclusion, which is also an answer to the social model of supporting individuals, which is a chance for better development and functioning of excluded people, treated marginally. The fundamental principle of inclusive schools is that all children should learn together. It is the implementation of the constitutional right to education, care and upbringing, without exposing personality to deprivation. Inclusive education creates the conditions for success for disabled children, socially maladjusted, neglected children of different origins, racial, cultural

¹ Project performed by Anna Czyż in 2018 as Visiting Post Doctoral Researcher in North-West University, Faculty of Education, Edu-HRight Research Unit, Potchefstroom, Republic of South Africa (01.11.2018 — 30.11.2018).
or religious backgrounds. It is a path leading to the transformation of educational systems. It builds a society of diversity, where the subject and its needs matter, where everyone is a necessary part of the system, conditioning its development. Inclusive education focuses on the possibilities and not limitations of the subject, removing obstacles to the individual context of needs, placed on an equal footing with the general needs [Zacharuk, 2011; Baylis, 2001]. The school that implements inclusive education bases curricula on the strengths of the juveniles, with particular emphasis on their interests and competencies, building their strength, which is the strength of the whole.

In the process of inclusion, interpersonal relations become particularly important. They determine the possibilities of development and proper functioning of individuals, shape the attitudes and self-esteem, have an impact on making choices and pursuing their own path of development. Social attitudes determine the quality of life. Scientific research proves that joint education allows better development of subjects both in the cognitive-intellectual and emotional-social spheres. Mutual support and help teach sensitivity and affect the progress in the social understanding of the phenomenon of norm and pathology. Joint learning of all children from a given area also serves able-bodied peers to tame them with differentness, teaching acceptance, tolerance and solidarity [Firkowska & Mankiewicz, 2004].

Inclusive education is not only opportunities but also challenges. It is the elimination of architectural barriers, often requiring deep renovations of classes, even complete reconstruction of buildings, equipping them with proper tools (from general utility to individual help), adapting all educational aids to the specific functioning of the one (translation of textbooks to other languages, to sign-writing, Braille, adapting their content to the capabilities of intellectual entities, taking into account the diversity of communication systems, including the use of alternative and supporting forms of resource exchange, etc). It is primarily putting the right educational goals — individual goals for each child. Inclusion is also a comprehensive preparation of teaching staff, providing knowledge, skills and competencies to educators, also taking into account the change in the process of perception of the idea itself. It is a treatment of new situations in the categories of challenges releasing causative, developing, deepening and expanding competences, not in terms of obstacles and limitations. Analyzing the educational situation in the context of the idea of educational inclusion, attention is paid to a number of requirements set for teachers and other participants in the education system. The practice of inclusion must take into account the direction of changes in social mentality and absolute departure from segregation tendencies. Although the idea of inclusion grows out of social needs — intrinsic, social context is the biggest resistance factor in the context of its implementation. That could occur to improve the functioning of school society based on the ideas of common, multi-faceted action; stigmatizing acceptance must be replaced while creating up to reality tailored to the individual needs of pupils [Zamkowska, 2004; Szumski, 2006].

The situation of People with Disabilities in the Field of Education and Professional Activity

Taking into account the educational possibilities of the social group, which is one of the most marked by segregation practices — disabled people, it is underlined that the fact of having a deficit is the largest limiting factor for development and activity. It intensifies the experience of lack of support but also limits independence. This implies poor preparation for fulfilling socio-occupational roles, lack or insufficient opportunities to acquire and improve qualifications, lack
of preparation and negative perception of disabled people in the labor market by employers. For example, as the main statistical office reports on the Polish labor market, more than a half of disabled people have only a minimum level of education — basic in this incomplete primary, lower secondary and basic vocational (basic vocational 27.8%, middle school 1.9%, basic 33.2%). Only 8.1% of disabled people without a disability has a higher education degree, post-secondary education — 1.5%, average 23.8, and 3.7% without any education. Employees with higher education have the best chance of finding employment (28.5% find employment), for comparison: in the groups of people with post-secondary and secondary vocational education the percentage of employed amounted to 19.97%, the general secondary education was 16.1%, the basic vocational grade was 17.3%, and the basic one in this incomplete and lower secondary school only 5.7% [Kukulak-Dolata & Sobocka-Szczapa, 2013].

The reasons for the low percentage of disabled people on the labor market should be sought in social constraints, including access to education, but also all the inadequacy of the selection of methods, forms and directions of education, to the psycho-physical capabilities of entities. Research shows, that about 18% of people with disabilities carry out the schooling obligation in inconsistency with the recommended form of education, and at the level of primary school, the percentage of such students reaches 45.6% [Chrzanowska, 2010]. It is an expression of deeply ineffective education — people who could live independently depend on aid institutions. In addition, the state pays for their pensions, they do not pay taxes, and they strain the economy. The countries of the European community uphold the established laws together, strive to meet the needs of people with disabilities in the field of education, including university and continuing education, try to support, enable them to acquire and improve their professional qualifications [Wojtasik, 2009]. However, as it is known, the problem of inadequacy of forms, methods, means to the educational requirements of pupils and issues prepared for their future work — vocational education is "a pain" not only in Poland but in other European Union countries too. Admittedly, the academies, universities, higher vocational schools and others of European Union institution try to support the functioning of disabled. This is mainly through the individuals primarily financial support, partially or completely reimbursement of the disabled person associated with the organization of special equipment and teaching, personal facilities to facilitate learning, personal assistant support, accommodation costs and travel. In some countries, registration and tuition fees are also reduced, priority is given to admission to studies (e.g. Germany), ensuring that the chosen course of study is consistent primarily with the psycho-physical abilities of the subject and the medical opinion. International experience confirms that the education and work policy for people with disabilities takes into account the globalization challenges. The implemented solutions must be based on real people’s capabilities, taking into account the requirements of labor markets. It is noted that the combination of opportunities, interests and market requirements as well as the education policy for people with disabilities in different countries of the world is a very difficult procedure, and in some cases almost impossible [Waddington, 2010; Høgelund, 2003].

The educational policy should, therefore, be oriented towards:
   a) Modernization of education systems in line with the policy of openness and individualized teaching;
   b) Moving out from stiffness and lack of flexibility in implementing program content for education for the future;
   c) The inclusion of content adequate to social needs, current knowledge to the core curriculum;
d) Targeting activities according to students’ predispositions at early levels of education;

e) Shaping the skills of thinking, analyzing, inference, as well as responsibility and activity in the process of education, both — the teachers and the students;

f) The use of unconventional, but effective methods and means and ways of work;

g) Developing open attitudes of teachers in the transdisciplinary model, where a high level of involvement of all team members, jointly sets, programs impacts, but also teaches cooperation and proper management of both team and process is assumed [Jerger et al., 2001; Chen & Haney, 1995; Twardowski, 2012].

**Science Education as a Response to Special Teaching and Learning Needs**

Science Education (SE) can be a response to the special requirements of the modern education system. It supports teachers the development of competencies and understanding the specifics of work with each student, while students provide the opportunity to acquire knowledge of skills and competence based on the most favorable methods and means. SE goes away with encyclopedism, it draws attention to the development of thinking and independent learning. Unconventional teaching aids support the processes of remembering. For example, Grzegorz Krzyśko describes how music can be used in chemistry [Krzyśko, 2014]. Renata Šulcová and other authors show the influence of didactic games on the development of chemical knowledge [Šulcová et al., 2018]. Others notice the beneficial effect of supplementing descriptions with diagrams, illustrations or using mnemotechnic in memorizing the content [Jurowski et al., 2014; Oversby, 2014].

SE idea is combining existing knowledge with acquired knowledge, using all available ways. In the context of people with disabilities, it allows to use the different methods of work and communication and directs actions to the goal of education, which is to achieve the independence of functioning. Here important is the subject — an individual, not the general. The goals are set individually; therefore, it is possible to achieve education for all participants.

The principles of SE are not strict and precise. There is not, de facto, one approved definition and understanding of Science Education. SE stays in relations with the concept of open-minded teaching and learning, using human potential and activity, his or her different competencies, based on the analysis of cognitive processes and individual differences, abolishing a rigid framework in the process of learning and teaching [Bonwell & Eison, 1991; Gardner, 1993]. SE is a holistic process in which human predispositions and interests are also important. SE directs educational activities taking into account the specifics of the changing of the world.

In SE, attention is paid on pre-defined aim supporting teachers in „(a) positioning students as knowledge builders, (b) using cultural knowledge to enrich instruction, (c) providing students with skills and opportunities to learn science” [Kolonich et al., 2018: 3]. The same authors underline five framework elements, extremely important for SE development and engagement of students and teachers in the process [Kolonich et al., 2018: 4-5]:

1. Positions students as knowledge generators.
2. Elicits, values, and leverages funds-of-knowledge.
3. Encourages the use and sharing of student language.
4. Values students’ lived experiences as evidence.
5. Promotes the use of students’ critical lens to solve problems.
Taking into account the idea of inclusion, the SE can be considered as a culture of teaching and learning [Bianchini, 2017].

**Conclusion**

Educational systems in diverse countries of the world, on the one hand, differ from each other, on the other one, have some common levels. Undoubtedly, the goal of education for the future, above the divisions, available and open to diversity — both in the subjective and objective context, combines scholars of the art of teaching.

Striving to make the learning and teaching processes and procedures more flexible, activating subjects, using the latest methods of work, but also maximizing the individualization of content, forms means to the needs of students are priorities and challenges for inclusive education. Supporting the professional development of teachers to conduct attractive educational activities to support students will to acquire theoretical knowledge and be able to use it in action, is a powerful challenge. Changing habits, moving away from theoretical methods in favor of action, customizing the prosecution is not easy. However, this is the only way to provide such education that will ensure the high quality of life for today’s students, in their future. Science education concept could be comprehended as an inclusion-oriented educational strategy, which offers the educational goals coincident with the responses of contemporary social and cultural situation. In addition, it offers new fundament for interpersonal communication in the classroom, helping to actualize the principles of inclusive education.
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Osoy niepełnosprawne a rynek pracy: http://www.pcpr.info/Osoby_niepe%C5%82nosprawne_a_rynek_pracy [accessed 20.01.2019].
Science Education as a Response to the Needs of the Modern Open “Education for Everyone” System
by Anna Czyż and Denys Svyrdenko


Knowledge and Behaviour in the Field of Saving by Young with Asperger Syndrome. Challenges for Financial Education

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The importance of savings in providing the financial well-being of an individual (a household) is unquestionable. Spending less money than one earns and saving for the future is a valuable rule and a good habit enabling one to control personal finances. However, in real life circumstances, it does not always prove to be easy — people are often unable to gather incomes and/or rationally save. Conscious saving requires proper financial knowledge and skills, which are focused on making conscious and rational financial decisions and lead to effective financial behaviour, including in the field of saving. The quality of financial behaviour is determined by numerous factors, the special importance among which is attributed to incomes and the level of own knowledge and financial skills as well as individual traits of particular financial consumers are essential. The aim of this article is to study the level of basic financial knowledge and skills as well as fundamental behaviour in the field of saving among young people with Autism spectrum and Asperger syndrome.

Keywords: Financial education, financial behaviour, savings, young people with Autism, Asperger syndrome

Received: December 27, 2018; accepted: February 5, 2019

https://doi.org/10.29202/fhi/11/3

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Introduction

The necessity of allocation of resources (saving) is a very important issue in the hierarchy of financial needs of households [Frączek, 2017; Bywalec, 2009; Smyczek, 2007]. This is why modern households more often look for safe ways of allocating saved resources. The most important reasons for gathering financial resources from the perspective of a household include: guaranteeing or improving a proper level of economical conditions for the future, achieving current and future financial independence, protecting from results of unforeseen fortuitous events, plans of purchasing relatively expensive goods or services, starting or developing economical entrepreneurship, and many other.

Saved resources enable attenuating sudden fluctuations of incomes and expenditures, thus increase chances for more effective management of financial liquidity. In many countries where the majority of the society faces unemployment and a lack of stable incomes, collected savings of households may decrease the threat of poverty, at least partially [Steinert et al., 2017]. Saved financial resources (usually in case of professionally active persons) allow one to survive periods of unemployment as well as increase chances for financial well-being at the pension age [Munnell et al., 2014]. What is more, people with savings are more eager to invest in education or preventive care [Dupas & Robinson, 2013], thus, they are less threatened to results of sudden fortuitous events (e.g. a loss of job or illnesses) [Demirguc-Kunt & Klapper, 2013].

The need of allocating financial resources is related with the dilemma concerning a choice between consumption and saving. In case of households with limited incomes or struggling with the problem of insufficient financial resources due to other reasons (e.g. expensive medical treatment, therapy), the necessity of saving is related with numerous sacrifices. Spending less money than one earns and saving for the future is a valuable rule (a good habit) enabling one control personal finances as well as favours achieving financial well-being. However, in reality it not always proves to be easy — people are often unable to gather incomes and/or rationally save. A great significance of savings of households stresses the necessity of proper financial behaviour in this field, which, in turn, is influenced by the level of financial knowledge, proper financial skills, and financial awareness related with premises for and results of saving or its lack [Frączek, 2017]. Financial knowledge and skills, as well as consciousness, experiences and good habits favour making conscious (and most often right) financial decisions in the field of saving and on proper financial behaviour.

When analysing financial behaviour in the field of saving, one should focus on the differentiation of the behaviour in various groups of consumers. Other essential factors (apart from incomes and the level of financial skills and knowledge) determining differences in behaviours of financial consumers are age and generation differences. Age is an important determinant of financial behaviour in the area of consumption and saving. Differences in age have an influence on the rate in which young people differ from adults (older people) as far as selected values, attitudes, and habits in the field of saving are concerned. Additionally, consumer behaviour can be also influenced by traits and conditions of particular social groups. Especially research about children with Asperger syndrome are characterised by a problem with behaviour functioning translates into other social activities [Gagat Matuła & Frączek, 2018].

The aim of this research article is to study selected aspects of financial knowledge, skills, and behaviour among young people with Autism spectrum with Asperger syndrome.
Financial behaviour of young people concerning saving

Economical, including financial, behaviour of young people is a subject of interest of their parents as well as financial institutions. A prerequisite of the interest of parents in this scope is mainly a care for financial well-being of their children, which much depends on financial behaviours such as saving, borrowing financial resources, and positive habits in these areas. The reason why financial institutions are interested in financial behaviours of young people is different — they see a great potential of future clients in the youth.

Teenagers in many countries are economically (financially) active, many of them have part-time jobs and have bank accounts (often supervised by parents). Studies conducted in numerous countries confirm that young people often get allowance as well as money in the form of gifts [Frańczek, 2015]. Many young people have incomes from full-time or part-time jobs or from other sources. Thus, they have financial resources allowing them to save. Many of them have the habit of saving. Although it was often stated that people of older age groups save more often than younger persons [The Little, 2015], results of numerous studies acknowledge that young people are able to save more consciously (regularly, in a planned way) than members of older age groups [Kanjanapan, 2002].

Table 1 presents results of exemplary studies conducted among young people in various countries in the field of financial behaviour related with saving.

**Table 1.** Conclusions from studies conducted among young people in various countries in the field of financial behaviour related with saving.

<table>
<thead>
<tr>
<th>Source/country</th>
<th>Research sample</th>
<th>Conclusions concerning saving among young people (participants of studies)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Furnham (1999) United Kingdom (survey)</td>
<td>158 boys and 122 girls aged 11 — 16</td>
<td>Have regular and irregular incomes. Most of them have bank account (supervised by parents), collect savings.</td>
</tr>
<tr>
<td>[Erskine et al., 2006] Canada (survey)</td>
<td>1806 Canadians aged 12 — 24</td>
<td>The habit of saving observed among many young people, especially in case of persons oriented on achievements, e.g. having educational plans. Working youth (studying and not studying) is more eager to save.</td>
</tr>
<tr>
<td>[Sabharwal, 2016] India (survey)</td>
<td>Undergraduate and post graduate students of universities of Delhi/NCR, India (352 men and 148 women)</td>
<td>Studying youth has incomes from various sources (allowance, gifts, festivals, job). Youth shows interests in the importance of savings and wants to save. They are conscious of own problems with financial self-control and bad consumption habits. Part of them save collected financial resources and is aware of the necessity of saving, including developing and caring for the habit of saving. Many of them say that their parents are responsible for the habit of saving (developed during childhood). Studies showed that savings can be increased thanks to knowledge of financial issues.</td>
</tr>
</tbody>
</table>
Knowledge and Behaviour in the Field of Saving by Young with Asperger Syndrome. Challenges for Financial Education by Bożena Frączek and Anna Gagat Matuła

Future Human Image, Volume 11, 2019

<table>
<thead>
<tr>
<th>Reference</th>
<th>Sample Description</th>
<th>Observations/Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>[Frączek et al., 2017] Poland, Czech Republic, Slovakia, Hungary (survey)</td>
<td>1201 students of economical studies</td>
<td>Students have incomes from various sources, including full-time and part-time jobs, and gather savings. Despite studying economical majors, their financial decisions (also in the field of saving) are not always conscious (i.e. they do not have fundamental knowledge in the area of finances).</td>
</tr>
<tr>
<td>[Sereetrakul et al., 2013] Thailand (survey)</td>
<td>450 students</td>
<td>Although boys and girls are raised by their parents in different ways, differences of sex had no significant influence on behaviour in the field of saving. However, it was observed that women had a more positive attitude towards saving and a greater care of the future or having a large amount of money than men.</td>
</tr>
<tr>
<td>[Zou et al., 2015] Ghana and Kenya (Case study — in-depth interview)</td>
<td>3 triads (representative of youth, parent or guardian, representative of school)</td>
<td>Most of young people in Sub-Saharan Africa do not save money. Youth struggles with limited financial resources, however, the support from parents, school staff, and financial institutions favours changes aimed at increasing engagement of young people in saving.</td>
</tr>
</tbody>
</table>

Source: own work

In case of children and youth, habits in the field of financial behaviour, including saving, very often result from models observed in their parents/guardians, as well as among peers. Also, a support from schools or financial institutions (e.g. in the form of financial education) is crucial. However, in case of financial bodies, there is the risk of tendentious education on behalf of promoting products of a particular institution.

A family environment as a factor determining financial behaviour is especially important in case of children and youth. Results of studies presented in the literature of the subject confirm that childhood financial socialization experiences are positively associated with savings behaviour and financial asset ownership in adulthood.

Analysing factors having an influence on saving at the level of a household/family, one should take notice of the role women/mothers in this process. Women play a special role in the process of saving. On the one hand, participating in the management of financial resources, they often solve problems of spending resources on realisation of needs and saving at limited resources [Stewart et al., 2012]. On the other hand, they shape saving habits of their children.

The influence of the family environment on financial behaviour is especially visible in case of individuals with various deficiencies and limited independence.

**Principles of own research**

In relation to the theoretical analysis, the aim of studies was to determine the level of selected aspects of basic knowledge and behaviour in the scope of saving of young people with Autism spectrum with Asperger syndrome.

The aims were expanded in the form of the following research questions:
1. What is the basic knowledge of young people with Autism spectrum with Asperger syndrome in the field of saving?

2. What are the financial behaviours of young people with Autism spectrum with Asperger syndrome in the field of saving?

This work does not state a hypothesis to the research problems as the character of the problem is explorative. The character of studies was pilot. The method of diagnostic survey was used in the conducted research. An own survey questionnaire was used in the study.

The research was conducted in 2019 at the Specialised Clinic for People with Autism in Leżajsk. The purpose sampling was used (due to the character — hardly accessible group). 34 persons with Autism spectrum with Asperger syndrome took part in the study.

The age of respondents ranged from 16 to 19 years.

The group included 32 men and 2 women (what corresponds to the regularity that Asperger syndrome is 4 times less often among women). Young people under this study were high school students. Education level of respondents most often was secondary (21), next vocational (8) and higher (5).

Most of study participant live in cities (23), while the rest of them in villages (11).

The economical situation of families of 28 respondents is good, while average of 6 other.

Analysis of own research

The analysis of selected aspects of the level of knowledge and behaviours in the field of saving of young people with Autism spectrum with Asperger syndrome was conducted on the basis of empirical (survey) studies. The selected aspects of the level of knowledge in the area of saving was studied on the basis of 6 questions from own survey and selected behaviours were analysed on the basis of 4 other questions from the same questionnaire.

Financial knowledge and skills concerning saving

Financial knowledge and skills (elements of financial alphabetisation) are necessary in making conscious financial decisions. The fundamental financial knowledge covers having and understanding information, data, facts, understanding mechanisms and relations occurring between financial phenomena and processes. The basic knowledge in the field of saving includes understanding main financial concepts and mechanisms such as straight interest, compound interest, inflation, diversification of financial portfolio vs. risk, and knowing basic features of financial instruments enabling capital allocation. Practical activities utilising owned knowledge are not knowledge any more but financial skills, influenced by financial knowledge [Hung et al., 2009]. Thus, financial skills concern practical aspects of using knowledge in making financial choices and decisions. They usually amount to skills of doing various calculations concerning changing value of capital (e.g. calculating the value of future or present value of capital, as well as calculating straight and compound interest) using right tools (e.g. formulas, tables, function calculators). Financial skills have an influence on right financial behaviours, e.g. a choice of a proper form of allocating saved financial resources.
Table 2. Selected aspects of financial knowledge concerning saving of young people with Autism spectrum with Asperger syndrome.

<table>
<thead>
<tr>
<th>Survey question</th>
<th>Percentage of answers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Declaration in the scope of skills in calculating percentages</td>
<td>Yes 100%</td>
</tr>
<tr>
<td>Calculating percentage (3% of 200)</td>
<td>Correct calculation 88%</td>
</tr>
<tr>
<td>Task to calculate straight interest (interest rate of 2%, capital of 200 PLN)</td>
<td>Correct calculation 97%</td>
</tr>
<tr>
<td>Declaration in the scope of knowledge of the issue of interest compounding</td>
<td>Yes 82%</td>
</tr>
<tr>
<td>Simple task concerning compound interest (interest compounding)</td>
<td>Correct calculation 91%</td>
</tr>
<tr>
<td>Knowledge of financial instruments enabling capital allocation</td>
<td>Capital investment 91% Deposit 0% Saving account 9%</td>
</tr>
</tbody>
</table>

All respondents, i.e. young people with Autism spectrum with Asperger syndrome, declare their skills of calculating percentages, what is necessary in calculating interests, having an influence on the attractiveness of financial products enabling capital allocation. Unfortunately, the verification of these declarations was not fully positive as only 88% of respondents correctly calculated the percentage of a given sum. What is interesting, a practical task utilising the same skill (calculations of percentages) concerning calculating straight interest was correctly completed by 97% respondents, what acknowledges declaration in the scope of skills of calculating percentages. It may happen that a specific situation, especially related with financial resources, increases focus and efforts in doing calculations. It is worth to compare the obtained result, which should be regarded as satisfactory, with the percentage of correct answers in similar studies conducted by the World Bank in 2014 in 143 countries among adults (aged over 15), which amounted to 60% for Poland [S & P, 2014].

Another aspect of financial knowledge concerns interest compounding, i.e. calculating compound interest. The results show that some part of respondents had correct calculations despite declaring that they do not know the concept of interest compounding. Although only 82% of respondents declared the knowledge of the issue of compound interest, as much as 91% gave correct answers. This most probably results from a lack of knowledge of specialised terms (interest compounding) attributed to particular skills. It should be noted that in similar studies concerning the issue of interest compounding conducted by the World Bank in 2014, the percentage of correct answers of respondents (aged over 15) in Poland amounted to 45% [S & P, 2014].

Another aspect included in the research concerned the knowledge of basic financial products enabling capital allocation. In this area, the knowledge of young people with Asperger syndrome was limited. 91% of them selected capital investment, 9% — saving account, while
no one selected a deposit, which is one of the basic financial instruments for saving. This may result from problems of people with Asperger syndrome in the field of evaluation of a specific financial concept and conditions of using a particular financial instrument [Mansfield and Pinto, 2008]. Another reason may be characteristic for people with Asperger syndrome repeatability of behaviour resulting in attraction to a single product, e.g. a capital investment [South et al., 2005; Cuccaro et al., 2007; Lehnhardt et al., 2013].

Selected financial behaviours in the field of saving

Financial behaviours of individual consumers relate to earning and spending money, as well as include cash, credit, and saving and investment behaviours [Xiao, 2016; Raaij, 2012]. Financial behaviours concerning saving include e.g. having any savings, saving at supervised financial institutions, saving at not supervised financial institutions, e.g. in so called saving clubs, saving for a particular aim (e.g. education, car, house, retirement) or without any specific plan/aim [The Little, 2018].

The basic financial behaviour in the field of saving is saving understood as collecting financial resources as a result of spending less money than earned from so called net income. Having such “financial surplus” (savings) determines making particular financial decisions, which have an influence on further behaviour related with saving, e.g. safe allocation of saved resources in the bank system. Making such decisions and resulting financial behaviours require proper financial knowledge and skills.

Table 3. Selected financial aspects concerning saving of young people with Autism spectrum with Asperger syndrome.

<table>
<thead>
<tr>
<th>Survey question</th>
<th>Percentage of answers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Declaration concerning saving financial resources</td>
<td>Yes 94%</td>
</tr>
<tr>
<td>Form of collecting savings (among those who save)</td>
<td>Financial instrument 0%</td>
</tr>
<tr>
<td></td>
<td>“Piggy bank” 100%</td>
</tr>
<tr>
<td>Aim of saving (among those who save)</td>
<td>For a particular aim 88%</td>
</tr>
<tr>
<td></td>
<td>On principle, without specific aim 12%</td>
</tr>
<tr>
<td>Declaration concerning participation in any event of financial education (e.g. course, lecture, workshop, talk, competition, etc)?</td>
<td>Yes 0%</td>
</tr>
<tr>
<td></td>
<td>No 100%</td>
</tr>
</tbody>
</table>

The majority of respondents (94%) have any savings. This percentage is very high if compared to the result of an average adult Pole (aged over 15), which amounted to 46.6% in 2014 (56.5% in the global scale), while 51.9% in 2017 (48.4% in the global scale).

Children and youth having financial resources at their disposal can represent a higher percentage of people who save than an average adult as, in principle, they do not have an obligation of any expenditures. A high percentage of young people with Asperger syndrome who have any savings may additionally result from overprotectiveness of their parents and limited independence in the scope of using collected resources for consumption.
Despite having collected funds, respondents do not use offers of financial institutions in the scope of allocation of these resources. In this case, a lack of engagement in the financial market may result from limited independence in everyday lives of these young people, as in this way, many parents of children with deficiencies decides to protect them from various problems, including those financial ones. Some studies confirm the necessity of support reported by people with Asperger syndrome in the field of management of personal finances [We Belong, 2013: 39-42].

Conclusions and inclinations

Fundamental financial knowledge and skills represented by young people with Autism spectrum with Asperger syndrome can be regarded as satisfactory. At the same time, we have to point to some lacks in knowledge of terminology, which should be complemented in order to achieve full management over owned knowledge and to be aware of own knowledge.

It must be also noted that the subject of the conducted research was only the basic financial knowledge, which, in case of respondents, is most probably intuitive or acquired in the course of experience (education through practice) as none of respondents participated in any event related with financial education. A result of a lack of participating in the process of financial education may be a lack of knowledge of basic terms and unfamiliarity of basic instruments/ways enabling allocation of capital, such as deposits of saving accounts. Despite having saved funds, none of respondents allocates own savings in financial institutions. On the one hand, this may be a result of limited knowledge in the field of basic saving offer. On the other hand, the reason may be limited independence of these persons in their everyday lives. It would be right to adjust educational methods in the scope of financial education as well as financial offers (their conditions and the way of presenting information about these offers) to people with various deficiencies (including those with communication disorders), considering their needs, as well as their traits having an influence on financial behaviour.

The research results stress the intellectual and capital potential of people with Autism spectrum with Asperger syndrome. The fact of collected and unallocated financial resources of certain social groups is essential information for financial institutions, which constantly search for new customers. In the context of these results, similar studies conducted for other social groups could be advantageous.

It should be also mentioned that there was observed a lack of participation of young people with Autism spectrum with Asperger syndrome in financial education. This is a clear signal that it is necessary to prepare proper activities for people with certain deficiencies, including communication disorders, within the scope of financial education.

Another issue included in further studies should be stated differences concerning results of solving abstract problems (e.g. calculating percentages without any practical use) and real problems (e.g. calculating percentages using examples related with money).

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Spiritual Crisis as a Sign of Time: the Projection of the Problem in the Fiction of the Slavic World

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The article discusses the phenomenon of spiritual crisis as a typical attribute for each transitional era. Fiction is always sensitive to all the changes in the spiritual, ethical and philosophical components of society. Therefore, the appearance of certain motifs or plots in the works of Ukrainian and foreign modern writers, who are representing Slavic literature can serve as an indicator of the morality and spiritual health of society. Spirituality is often measured by the degree of religion. The spiritual crisis gives rise to readiness to return to sources and traditions, which for the vast majority of the European readers is Christianity.

The purpose of this article is to identify the most typical motifs in modern Slavic (Ukrainian, Polish and Russian) literature, which indicate an individual spiritual search at the turn of the ages.

Fiction has always been designed to influence the formation of human values. The appeal of modern writers to the problem of faith and faithlessness or belief in various non-Christian cults (esoteric, mystical, neopagan, etc. cults) in the modern world indicates that our civilization is experiencing a deep spiritual crisis and it is literature that can reflex the process of their exit.

In this way, the reader rethinks the problems that humanity is facing more and more often. This is loneliness, lack of close and deep connections between people, disbelief, which causes weakness and fear of tomorrow.

Thus, motifs and plots, primarily borrowed from Christian doctrine, are understood as an attempt to determine the path to mental equilibrium.

Keywords: spiritual crisis; secularization of literature; culture; post-postmodern; sacrum

Received: December 20, 2018; accepted: January 23, 2019

https://doi.org/10.29202/fhi/11/4

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Introduction

Such expressions as “conflict of culture and civilization”, “crisis of consciousness”, “crisis of the arts”, “fin de siècle”, “breaking of tradition”, “philosophy of life” are very typical of aesthetics of the turn of the century. They, among other things, point to the spontaneously emerging international aspect of the phenomenon, which is clearly beyond the scope of each national literary history. Typological comparison of the turn of the 20th-21st centuries with the preceding century is not accidental and inevitable. The historical sensation of the centuries’ change imposes an imprint on the consciousness of the individual artist, and on the artistic consciousness as a whole, although the researchers quite rightly claim that the change of artistic systems can take place in the middle of the century or is determined by the change of generations.

The purpose of our study is to identify phenomena in the literary world, testifying of a crisis of artistic consciousness at the turn of the century, to identify mechanisms that reflect the crisis in the aesthetics of artistic creativity and the poetics of artistic work.

I

Many modern phenomena, such as globalization or the development of communication technologies, have weakened the peculiar control function that tradition has always performed. A global axiological market has emerged, where various values and solutions are offered, they are often different from those that are passed on from generation to generation.

The period of transition to a particular level and state of a person, which marks the spiritual development of a person, could be called a spiritual crisis. The spiritual crisis has its own symptoms, which manifests themselves in the contradiction of the semantic system of consciousness, unwillingness to move in a given direction, to conform to certain stereotypes, etc.

Literature as a manifestation of cultural life, as well as the modern day, could be viewed as a kind of detector that clearly defines the problem areas of the modern world. Literature does not cease to be a mirror reflecting the worldviews and the spiritual life of generations of the present turn of the century. What spiritual life is reflected in this mirror? Is there room for Christian spirituality? Spirituality, in turn, is often directly related to the concepts of religiosity and categories of the sacred (sacrum), the high, the divine.

It is no secret that today the most readable literature is the so-called pop literature, replete with a variety of motifs, plots, characters, etc. The mass reader, therefore, is looking for gradually in such works some signs, guides, hints or direct indications of a way out of the crisis state of the soul.

At the turn of the 19th-20th centuries, the general idea of the destruction of the world, the decline of culture, which finds the most consistent expression in the culture of Germany (Schopenhauer, Nietzsche, Spengler, and others) has appeared. It looks like many European writers of the turn of the 19th-20th centuries refer to Catholicism (Hermann Hesse, Thomas Mann) in response to the famous Nietzsche’ statement that “God is dead”. In the same time, a new ideological and ethical structure is being formed on the territory of the future Soviet Union on the other side of the political barrier. It will be displayed in many spectra of life and will be projected into the world of fiction. Ivan A. Il’in, one of the leading philosophers, writer and publicist, a consistent critic of the communist Russian government, described this process in a public lecture, which he has given in Riga in 1935:
“And now, [...] — our time spread before us at once the greatest rise of bellicose godlessness and the strictest trial over the religiosity which was worn out by humanity during the past centuries and millennia. And if we embrace the whole process at once with a single expression, then a unique crisis of godlessness will unfold before us.” [II’in, 1935].

John Paul II, speaking on June 2, 1980, at UNESCO headquarters, drew attention to the connection of culture with the experience of European national and Christian identity. The modern pace of life and the changes happening in the modern world, new truths in culture put a person in front of questions considering the preservation of this identity.

Some scholars complain about “a fuzzy description in the so-called post-modernity of a new spirituality, such as postmodernism, radical environmentalism, the New Age, or religiosity (Tadeusz Buksiński, Mirosław Nowaczyk). According to representatives of the new spirituality, the conflict of new values with traditional values that still prevail is a sign of the dominant culture’ crisis, which has found itself at the “turning point” from which the “new era” begins.

The New Age movement is of particular importance for modern philosophy and the new vision of the world. In the context of the postmodern philosophy promotion and the search for ways out in the happy future world of a new era, the Roman Catholic priest Piotr Mrzygłód was one of the first to respond in Poland to the appearance of this movement’s first manifestations. He was involved actively in the discussion of modern Polish philosophers and clergy on postmodernism as the newest philosophy. The magazine “PERSPECTIVE Legnickie Studia Teologiczno-Historyczne” Rok 11 2012 nr 2 (21) contained his first publication in Poland, diagnosing the current state of Polish philosophical and theological thought and its relation to postmodern philosophy. He defined what is happening to the tradition and spirituality of the nation as a threat, emanating from the so-called “postmodern culture” and as a specific neognosis in the form of the New Age movement, which spreads very quickly.

The scientific discipline that has always paid attention to the dynamic changes that society undergoes is called sociology and religion is one of the most frequently analysed spheres. Studies in this area suggested that along with socio-economic development, the role of various beliefs, irrational thinking, etc. will decrease. The basis of this thinking consisted of the following prerequisites:

1) Technical progress is based on rationalistic thinking, therefore it can be concluded that progress in the spiritual sphere should also be based on rational and empirical facts; this, in turn, excludes the existence of God — at least in the traditional sense.
2) Religion is a kind of reference system; at present, science is taking on its role in explaining the world.
3) Religion is also an element of society’ consolidation, but at the same time, it is a false consciousness that is necessary for the functioning of the system and its inherent inequalities.

The French Revolution revealed the role of religion and at the same time indicated that the path to freedom includes not only the overthrow of absolutist power but also absolutist faith, which is contrary to the human desire for freedom. Consequently, all the sociology classics—from Auguste Comte, Herbert Spencer, Émile Durkheim, Karl Marx and to Max Weber, believed that religion would play a lesser and lesser role along with the development of industrial society. Along with such phenomena as urbanization, bureaucratization, rationalization —
secularization also became something specific for the process of transition from an agricultural society to an organized and modern industrial society. Pippa Norris and Ronald Inglehart cite Charles Wright Mills, who described it as follows: once sacred covered the world — thoughts, religious rites and religion as an institution. After a period of Reformation and Renaissance, the world has undergone modernization, and as a result, the process of secularization weakened the dominance of this sacrament. Over time, the sacred will completely disappear, except, perhaps, the private sphere [Norris & Inglehart, 2005: 27].

The process of avoiding religion and returning to it at the end of the twentieth century is characteristic not only of the territories of the post-Soviet space, where the “crisis of godlessness” actually occurred. The Western world faced similar crises, and disappointment and departure from the traditional institution of faith were their results.

“In this situation, it is more legitimate to talk about the transition from church religion to extra-institutional religiosity, which is selective or non-individualized religiosity” [Kutyło, 2008: 129].

Modernity has destroyed traditional belief systems, but it does not deny faith itself. In today’s reality, it has a syncretic character, which manifests itself in a variety of combinations and value-meaning systems that individuals themselves create in a way independent of church institutions.

In the new conditions of postmodern society, a person is no longer self-determined, referring to traditions passed down from generation to generation. He or she has the opportunity to choose his/her own identity, including religious. Postmodern reality is heterogeneous and resembles a large market. Every person can choose an offer that suits him/her best among the many.

If the turn of 19th — 20th centuries philosophers and philologists view as a “cultural leap” (Dmitry Likhachev), a “categorical scrapping” (Alexander V. Mikhailov), an “explosion of culture” (Yuri Lotman), when there is a change of cultural eras, then the turn of the 20th-21st centuries tend to be seen as a kind of completion of this cycle — the completion of the gestalt, so to say. Many researchers assume that the end of the 19th — beginning of the 20th — is the transition from the classical type of culture to modernism, and the end of the 20th — the beginning of the 21st century reveals a tendency to move away from postmodernism towards classical artistic systems (post-postmodernism).

In the most general sense, postmodern is called the “fourth great epoch in the history of Western humanity,” which follows the New Age (the Modernity era). If modernism is the “last, closing period of the New time”, then postmodernism is the “first period of postmodernity” [Epshteyn, 2005: 14-15]. Modern and postmodern theorists offer different paradigms of the correlation of cultural epochs, but all theories are united by the recognition of the transitivity of the century’ turn as a phenomenon of history, civilization and culture. We already live in a stereotypical, postmodern or reckless civilization dominated by nihilism, dark pessimism, and axiological emptiness, devaluation of truth, destructive relativism or multidimensionality of reality, which create or only associate with a postmodern culture supported in this spirit.

1 New European culture (and civilization), which emerged as a project in the 17th-18th centuries and institutionally formed in the 19th century, reaches a critical milestone, beyond which its socio-cultural quality varies significantly. In a certain sense, its transmutation occurs, that means its transition to a new state.
We are convinced that everything has already happened, and if so, nothing new will arise. All truths have ceased to matter, and the remaining values seem to be intersubjective. All criteria for perception are devalued, deconstructed, denominated and fully restored. The unlimited possibility of endless transformations, changes and rearrangements of previously created cultural works is the only thing left for us in this situation in culture.

However, modern literature, so biased in different ideologies and so multi-layered, is still full of content related to spirituality. On the one hand, we observe the work of writers who still believe in the old model of literature with its traditional forms of expressing religious lyricism or moralistic prose. On the other hand, creativity is developing dynamically, and it is weakly or completely unrelated to typical ideas about the sacrum, but at the same time, it exists in close connection with private and secular manifestations of spiritual life. These two trends will be discussed in more detail on the basis of fiction of the Slavic countries. The popularity of new religious movements is often explained by the “crisis of civilization”. Thus, these movements will be a response to the disintegration of both individuals and communities, and at the same time, they can contribute to such a breakdown, attacking the bonds of tradition. The existential emptiness, the crisis of traditional churches, the crisis of science and political ideologies create a feeling of confusion and anxiety. People living in the post-war world began to profess other values than they professed before World War II, a crisis of spiritual knowledge of the world arose. One of the main goals of Sovietization was the secularization and atheization of society. Pre-war values have disappeared, but new, highly rationalized (among other things, the cult of labour) have appeared. The younger generation lives with completely different values. In the newest literature, the sacrum sphere is associated with completely different values than it was some time ago. Nowadays, the fashion of the East and mysticism is returning to the culture, it can be observed in the works of such writers as Marina Sokolyan (Ukraine), Olga Tokarchuk (Poland), pagan cults, mythology and folk beliefs (Lada Luzina, Marina Sokolyan, Henry Lion Oldie — Ukraine; Victor Pelevin — Russia, Jacek Piekara — Poland), biblical motifs and Apocrypha (Marina Sokolyan, Henry Lion Oldie — Ukraine, Vladimir Korotkevich — Belarus; Van Zaychik, Victor Pelevin, Vladimir Pautov — Russia; Henryk Panas, Adam Wiśniewski-Snerg — Poland). However, today such practices become a kind of attempt to escape from the ubiquitous, annoying models of kitsch of pop culture, a way to find the way to sources and the possibility of spiritual cleansing, unlike hobbies and examples of such a fashion a hundred years ago.

Europe, especially Western, is considered a world leader in secular modernization. Pippa Norris and Ronald Inglehart took it as a model for their theory of secularization. However, a problem arises if Europe essentially determines the trend of secularism: there are signs that secularization has drowned in its own field.

If we consider this process on the example of the Illiad’ dyad sacrum-profanum, one can notice some characteristic phenomena.

The opposition between sacrum and profanum, that is important for thinking about literature and art, had an ideological counterpart in the division into religious and secular reality (secular as once due to a political system — mundane). This phenomenon became more expressive in the process of secularization and strengthening of secularism in the last decades of the 20th century, which became the subject of sociological research in Europe regarding churches and denominations, mainly Protestant. The term “secularization” is ambiguous. Next to it (to describe the phenomenon of religion’ rejection) there are such concepts as secularization, emancipation, de-Christianization, desacralization, abandoning the church, irreligiousness,
“frustration in the world”, demythologization, de-confessionalization [Mariański, 2006: 24-25]. The word “secularization” comes from the Latin word secularism (secular) and means as much as secularism.

The border shifted, expanding the secular sphere as a result of the appropriation of social sacramental space certain elements. However, within the framework of postmodernism, especially in the later trend transformations, at the beginning of the 21st century, a process that was called by the sociologists “returning sacrum” (Daniéle Hervieu-Légar’ term) occurs. Polish researchers cite Peter Berger’ thesis from the book The desecularization of the World (1999) that the belief in the fact that “we live in a secularized world is false. Today’s world, with some exceptions, [...] is more religious than ever before” [Adamczyk, 2007: 67].

II

Therefore, now humanity lives at the time of secularization and rationalization of everyday life. However, everyone needs a spiritual experience that would satisfy the curiosity and thirst for knowledge of the world, would allow him to understand this world. Because not all phenomena can be explained by scientific research. Many aspects of reality are a mystery to people. The closeness of the sacred (which is understood differently) that is present in the world satisfies the curiosity of the unknown. Shifting the boundaries of the sacred into the everyday plane is a characteristic practice of modern literature, an attempt to assimilate certain truths, having “lived” with the heroes of such works some events that are not mentioned in the Bible, or they are not directly indicated there. The search for the meaning of life and eternal truths, thus, closes in the plane of rethinking and re-approximation of religious Christian heritage.

The phenomenon that is commonly called “secularization,” has an analogue in the postmodern category of post-secularity. The “return of the sacrum” occurs differently than the previous process of secularization. This is not a simple return, but the effect of the adaptation of sacred elements to secular space, profane space. Interesting changes have occurred in the last decade; many researchers point to post-secular trends in modern culture. Postsecularism is characterized by a new stage of development, which follows the classical and already completed stage of secularization; it should be added, using the aforementioned typology, that it takes place at the material, institutional and individual levels. In the category of cultural formation, the post-secular formation is distinguished precisely in this plane of secularization measurement. There are several trends within the post-secular paradigm. Secularization has proven to be a long, but not an absolute process; new and latent forms of religiosity appear in the world (the so-called phenomenon of crypto-religiousness or crypto-theology) [Iwanicki, 2012: 31-32]. Especially in the context of modern artworks, you can point to works that were placed in a secular convention at the same time have hidden religious codes. This is how the genre of neo-Apocrypha appears, combining a high literary tradition, genre features of popular literature and the Holy Writ. At the same time, the process of returning and rethinking sacred truths and traditions takes place in space, which one of the modern Polish researchers (sociologist, theologian and literary critic) Jacek Sieradzan, defined by the term “Sacrofanum”. This term is a conglomerate of the words “sacrum” and “profanum”. As Jacek Sieradzan explains: “In the modern world, the boundary between sacrum and profanum is limited, and a person lives

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in a sacrophane, where everything is (or can become) a sacral element” [Sieradzan, 2006: 13]. This approach allows us to interpret the biblical motifs read by modern writers anew, or their attempts to “reconstruct” some of the events omitted in the Holy Writ. Such a creative decision moves the eternal truths, often difficult for the perception of the narrow-minded consciousness of today’s man, to the plane of everyday problems.

The works that were mentioned above can be divided into two groups: the pictures of the world, which are more traditional in their model, where sacrum is understood through generally accepted Christian categories and innovative, nihilistic and shocking in their readings and interpretations of people and events texts from Christian history. These are the so-called neoapocryphs (works by Marina Sokolyan, Adam Wiśniewski-Snerg, Henry Lion Oldie, or Holm Van Zaichik). The first ones are focused on the artistic tradition implemented by Michail Bulgakov (“The Master and Margarita”), Yuri Nagibin (“Favorite Disciple”), Nikos Kazantzakis (“The Last Temptation of Christ”). The second ones represent the most vivid manifestation of the classics in the framework of pop literature, but, at the same time, they realize nontraditional (if not alternative) ideas of interpretations of biblical-evangelical subjects. Thus, sacrofanum is both an artistic space, and a peculiar technique of mastering the old tradition and its adaptation in the new world. Thus, the above-mentioned writers have extended plots borrowed from the Gospels and Apocrypha, artistically revised and adapted to the modern, urbanized and globalized world. The central figure often remains the figure of Jesus Christ, directly or indirectly present in these works. However, the peripheral heroes (Agar, the disciples of Christ and his entourage, Judas, etc.) speak in passing and serve to the promotion of the main idea in the newest picture of the world: a return in one form or another to faith and Christian values. However, on the way of thinking of the man’s spiritual principle in this context, the next problem of our time is the process of replacing traditional religious cults with forms of new religion and worldview. These are esoteric teachings and cyberspace, where man is often assigned solely the leading role. The writer and his characters ambitiously fit into the role of the demiurge, creating worlds in which the common man “from the past” is often lost.

Seemingly, in modern Western culture esotericism should disappear or be isolated. Indeed, today a technical civilization is developed in the West, which assumes a hierarchy of values completely different from a religious one and points to the ultimate goal of human life, limited only by the sublunar outlook. As a result, more and more people care about their healthy appearance and physical form more than about the state of their souls, and about the happiness that they identify with pleasure. Meanwhile, despite the expansion of science and technology, as well as due to these cultural changes, esotericism in modern Western culture fares well. It not only did not disappear but also significantly expanded and changed its forms, becoming its (culture) essential component. This happened because the technical civilization exaggerates the importance of the material sphere and does not pay enough attention to the spiritual needs of humanity. Therefore, modern human must find ways to satisfy them. Previously, a person usually found them in the Christian religion, but now the balance between Christianity and esotericism, which has been maintained for centuries, has been broken. The discrediting of the goals, values and norms of behaviour that the Christian religion has given to people today has led to the fact that various forms of esotericism penetrate almost all spheres of human life. Pablo Capanna outlines very figuratively this situation: “Western secularization was not and could not be the last stage: when the cycle

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3 For example, sin and virtue, good and evil, etc.: the novels of Henryk Panas, Vladimir Karatkievich.
ends, the roots of the old paganism grow back, and magically connects with technology. After all, we live in an era when computers are used to create horoscopes, and astronauts wear amulets” [Ezoteryzm, 2013: 9].

We can also observe an extrapolation of this phenomenon in the literary space of Slavic literature. Thus, esotericism found a kind of reflection in fantastic literature, where magic and “secret” knowledge and practices of various kinds are central. Mystical, esoteric or, not less often appearing in modern literature, demonological motifs testify to the instability and inhomogeneity of the spiritual and religious space of modern civilization. Man looking for answers to eternal questions such as Who are we? What are we?, Why are we here? The eternal plot of the struggle between good and evil is transformed in hybrid literary genres, subgenres of fiction, where the basis is a modified fairy tale, fantasy, mythological fantasy, alternative history and many others. It is realized through the motives of folklore, mythology, traditional and non-traditional religious teachings of the East and West.

These works are diverse in their literary and philosophical parameters, for example, works that have already become a kind of classic. These are the novels of Sergey Lukyanenko — the series “Watch” (6 books), the cycle “Error Correction” (“Rough-Book”, “Neat-Book”), novels and novels by Henry Lion Oldie — “Stepchildren of the Eighth Commandment”, “The Messiah clears the disc”, “Frontier”, Marina Sokolyan — “The Reverse Side of the Demonologia”, “Balad for Curved Varga”, “Flinders”, Lada Luzina — the cycle Kiev witches (and many others). Infernal worlds are rapidly conquering the world of humanity, and a unified hero, who combines the features of Messiah, Superman, Knight and Everyman, rises to fight them. The process of mixing and transformation phenomena of the inner world, that are diverse in core and nature (Christian, pagan and mystical elements of worldview) in the minds, are united by a common principle — the search for spiritual resurrection and cleansing people, which is understood as the only possible condition for the moving to a new civilization stage.

No less important point that determines the specifics of the crisis transition and spiritual quest in modern society is the emergence of cyberspace as a new problem. The apparent influence of the Internet could be seen in the field of communication: speech, written expression, a way of expressing thoughts and feelings. It is worth paying special attention to the so-called forms of SMS-language or communication by e-mail and on Twitter. Cyberspace uses its own language, it is often a technical language, concise, and also hermetic. In a sense, it is a language devoid of the element humanitas. Mutual dependence leads to the fact that culture is expressed in language, and language creates culture, therefore language determines the method of values assimilation, influences the adoption of specific decisions and, consequently, the moral life. Often, the Internet is a place where language expression becomes an ethical issue.

A low-cultured, rude way of self-expression, verbal aggression, a language completely devoid of relevance to higher feelings pose a threat. The longer and more intensively this form of expression is used, the more this threat is. The systematic use of negative content and the constant use of primitive and reduced vocabulary have a destructive effect on the inner world of a person. As a result, frequent staying in an environment where the vulgar vocabulary, cynicism and obscenity is the norm causes the user’s moral regress (Victor Pelevin’s “Helmet of Terror”).

An even more serious problem is that the obvious ease, speed and universality of communication paradoxically have the opposite effect and make it difficult to establish deep interpersonal relationships and even make them disappear from the real world. The isolation of a person, the impossibility and often the inability to build real relationships in the real world with real partners are reflected in Janusz Wiśniewski’s sensational novel “Loneliness in the Net”
(“Samotność w sieci”). Denoting the disturbing vector of human development, the transfer of his/her life and experiences to the virtual world, the writer indirectly states the reason for this phenomenon. At least about one of the reasons, the loss of the spiritual connection between the closest people, which is a consequence of the development of industrial and technological society.

Conclusions

The modern theme of “spiritual crisis” is built in the literature around the motives of “yesterday’s catastrophe” and “tomorrow’s overcoming”, indirectly stating the idea of the unfavourable spiritual life. As a result, as the analysis of the most diverse contemporary cultural practices shows, the recognition of crisis in the spiritual sphere in its own way “sanctifies” the multidirectional efforts of individual social groups and cultural and ethical movements aimed at breaking the “spiritual dead end” (to which, according to this logic, led the previous political period, globalization, etc.) Thus, the crisis of spiritual (artistic) consciousness, typical of the turn of the century, covers Western and Eastern Europe, the centre and periphery, all spheres of culture and humanitarian knowledge.

In artistic creativity, it expresses itself in a crisis of faith and disbelief at the level of themes and problems of works of Polish, Ukrainian and Russian writers, and in the mixing of genres and styles. The search for a way out of the crisis leads to the designation of various vectors for the further development of modern culture and literature, which, considering the distance travelled from the end of the nineteenth century to the end of the twentieth century, can be summarized in the form of three main directions: 1) return to the classical semantic paradigm (spirituality, realism, etc.) with elements of synthesized non-classical subjects and genre models; 2) further development of the post-postmodern era (self-reflection, essayization, etc.), in which it finds a place as a return to the barbarism and neo-paganism of past eras, as well as “sinking into the abyss” of the variety and diversity of modern spiritual practices and post-apocalyptic images. These paths are neither universal nor absolute, but they help to orient in the world of some artistic visions of a 21st-century person.

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Theoretical and Methodological Principles of Formation of the Spiritual Values of Students in the Conditions of Higher Education Institution

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The paper is devoted to the existing problems within the process of spiritual values formation which is essential for the students of a higher education institution. The author gives a definition of the term “spiritual values of student youth” and specifies the structural components of this personal complex. The article presents a series of pedagogical conditions, forms and methods of education that will promote the spiritual and value self-affirmation of the student's personality. The paper reveals the content and peculiarities of pedagogical support in the process of spiritual values formation of student youth in the center of modern higher education.

Keywords: spiritual values; student youth; pedagogical condition; pedagogical support; higher education institution

Received: December 4, 2018; accepted: January 24, 2019

https://doi.org/10.29202/fhi/11/5

Introduction

Socio-economic transformations in Ukraine, globalization challenges, orientation towards the creation of a common European space require significant changes in the system of higher education, in particular the creation of such an educational environment that would ensure the formation of a new type personality with developed spiritual values, among which the leading place belongs to dignity, responsibility, tolerance, charity.

In modern conditions, the student is the main subject of the reform and innovative development of higher education and society, which is why the issue of the formation of spiritual values in student youth is becoming important.

At the same time, the analysis of pedagogical theory and educational practice demonstrates the disadvantages of the preparation of high school teachers for the implementation of the
relevant educational activities, the inadequate level of orientation of educational programs and the involvement of public organizations in solving this problem is observed. Therefore, personally oriented educational influences should be directed to the process of formation of spiritual values, where the student is a priority.

The purpose of the article is seen in the definition of the structural components of the spiritual values of the personality, psychological mechanisms and pedagogical background of their formation during the period of study in a higher education institution.

We define the concept of “spiritual values of student youth” as an integral personal formation aimed at other people (responsibility, tolerance, mercy) and on myself (dignity, self-sufficiency), which makes constructive behavior and ensures the possibility of realizing the subject-subject interaction, adaptation and self-realization of the personality in society.

The analysis of the scientific work of Olga Bezkorovaina, Marina Bezugla, Irena Krivoshapko, Victor Kuzmych, Olga Kuznetsova, Olga Luchaninova, Lyudmila Moskaliova, Andrei Osiptsov, Alina Ponomariova, Inna Svyrydenko makes it possible to conclude that the student’s age is optimal for the development of value-semantic structures of consciousness of the personality and is characterized as the final stage of preparation for entry into independent professional activity. At this age, moral instincts will manifest themselves in the future as value orientations in the practice and behavior of the personality. It is at this age that the role of persuasion and responsibility for one or the other life choices and for values grows, such qualities as ambitiousness, determination, perseverance, independence, initiative, ability to manage yourself are strengthened, and the interest in spiritual and moral problems is increased.

**Structural components of the process of forming the spiritual values of student youth**

Formation of spiritual values in students requires consideration of their structural components it is a question of the content structure of this integral entity. It can be represented by interconnected and interdependent components: cognitive, emotional and value-based, and praxical.

The definition of structural components is conditioned by the conceptual provisions on the dialectical unity of the intellectual and emotional factors of consciousness. After all, without knowledge of spiritual values, it is impossible to form relation to them. At the same time, without emotional perception, positive attitude and interest in spiritual values, difficulties will arise in mastering knowledge. This explains the isolation of the cognitive component, which determines the capture of beliefs and knowledge about the phenomenon.

The acquired beliefs and knowledge provide the opportunity to form a person’s attitude towards the subject of knowledge. An emotional (positive or negative) adjustment is formed, subjective evaluation criteria that will determine susceptibility to the formation of spiritual values are formed. Therefore, the emotional and value-based component implies a positive attitude to the content and manifestations of spiritual values.

The acquired knowledge and positive attitude are reflected in practice. Therefore, the ability to realize spiritual values in everyday life and professional activities determines the emphasizing of the praxical component. At the same time, it should be borne in mind that spiritual values are accumulated in such qualities of personality as responsibility, mercy, tolerance, dignity, self-sufficiency. The appropriation of such values by young boys and girls
ensures the effectiveness of interaction, communication with peers, relatives and acquaintances, their successful self-realization and adaptation in society.

The emotional and value-based component of the students’ spiritual values is manifested through the value attitude of young boys and girls to themselves, others, surrounding reality and is a benchmark in their spiritual growth. It also implies a humanistic interaction adjustment; detection of tolerance, mercy, responsibility; developed empathy; positive “I-concept”; emotional self-regulation.

Formation of spiritual values in students is impossible without emotional experiences because they are developing a value relation to this phenomenon. This is due to the fact that at the young age a significant experience of emotional life is already acquired. Student youth not only can manage its emotions, give a moral assessment of aspirations, but also deliberately tries to educate itself in high moral feelings. Self-esteem of actions and feelings, aspiration for a moral ideal — all this develops and deepens the most important of moral feelings — a sense of duty, produces the ability to give a moral assessment — conscience.

Spiritual values are semantic entities directed at other people and itself. That is why they are always connected with emotional contact between the two subjects. Properly reflecting the feelings of another person, we signal how we understand its internal state. The productivity of interaction and understanding depends in such cases not so much on actual information, but from sets, feelings, emotional manifestations.

Given this, the ability to respond emotionally to the experiences of others, to show mercy, tolerance, the ability to use emotional expression as a means of communication, to express emotions purposefully, to control their manifestation arbitrarily, the ability to adequately perceive, evaluate and understand their own emotions and emotions of other people, be aware of, reflect emotional states, control emotions, etc., is very important in the process of interaction [Chetveryk-Burchak, 2015: 141].

Due to the growth in the student’s age of self-control and self-criticism of their behavior, forms of manifestation of feelings change. Changes and new formations in feelings are evidence of the maturity of young people, their spiritual growth. They are a manifestation of the formation of their consciousness and self-consciousness, their interests, in particular, the interest in themselves, other people, in their own and others’ experiences. Student youth has the ability to empathize, understand and respond to the experiences of another person. It is worth noting that the feeling of personality is not simply experienced by it, but expresses its subjective attitude to certain phenomena of reality, persons, they become the motives of its actions [Ternopilska, 2009: 143].

Spiritual values are considered, first of all, as the personal formation of the student, which is reflected in its beliefs, views, needs, motives, feelings, and interactions. They are a tool for self-realization of a student in a relationship with other people. Important in the development of the emotional and value-based component is the awareness of young people of their own abilities, needs, motives of behavior, value-based orientations.

The aspiration for self-determination, self-affirmation, self-realization belongs to one of the most important needs of students and is a condition for their harmonious spiritual development. The notion of itself, it’s “I” inevitably gives rise to the need to realize its capabilities and abilities [Malykhin, 2009: 160-161].

The emotional and value-based component of spiritual values is a complex of motives that motivate young people to interact, establish an active life position, self-understand, self-improve. First of all, external motives of spiritual values include social motives widely
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represented (desire to occupy a certain place in society, increase social status, motives of personal self-realization and prestige) and narrowly represented (desire to have a certain status in a particular social group). The internal ones include cognitive motives, self-affirmation, identification with another person, self-development and self-actualization (this refers to the desire for self-improvement, the desire to increase its individual capabilities, to realize individual potential), affiliation (the desire to establish relationships with other people), personal growth (the ability to have self control in any situation) [Zanyuk, 2002: 75].

Formation of spiritual values of students is conditioned by a complicated hierarchical system of socially meaningful and personal motives; in it, the higher level of motivation is the transformation of the need into conscious interest, personal value, and the value — into the purpose of the activity. The development of the motives of spiritual values is carried out in the direction from external impulses to the appearance of their own motivational entities. But the formation of the spiritual values of students should be spoken only when in the process of interaction or communication another person acts for them as an object of value attitude, manifested in recognition of its needs, interests; orientation towards positive in a person.

An important condition for the successful formation of students’ spiritual values is identification, empathy. In the process of identification, there primarily takes place interpersonal regulation of the behavior of boys and girls, assimilation, identification of partners in communication and, as a consequence, — mutual understanding. The phenomenon of identification belongs to the most significant and most vivid processes of human communication. In particular, M. Herbert considers identification as a process by which one subject is likened to another, accepting its values, views, sets, life experiences, as well as specific forms of its behavior.

One of the mechanisms that mediate the formation of spiritual values for students is empathy. In the aspect of interpersonal interaction or communication, the empathy is regarded by scientists as fulfilled for another person introspection or the ability to feel, see, distinguish, reproduce and respond to feelings and experiences of other people. It has a complex structure, including cognitive, emotional and behavioral components. As a cognitive phenomenon, empathy is a way of understanding another person, aimed at analyzing its personality, and not only meaningful but also intuitive knowledge of its emotional experiences. It is the ability to penetrate the affective orientation of another person; it is a sympathy for its experiences, the ability to be attached to the emotional life of another person, to share its emotional states, to experience emotional well-being or trouble. In addition, finally, the behavioral component manifests itself in the ability to “put” yourself into another person and influence the changes in its personality, its support and active assistance [Zymianskyi, 2015].

Therefore, we see empathy as an important factor in the student’s spiritual development. It is an effective means of disclosure, assimilation and balance of the internal content of interpersonal relationships and social norms. Without it, adequate understanding is hardly possible. The manifestation of empathy in the communication process indicates the general set not only for understanding the formal part of communication but for entering its hidden meaning, the state of another person that appears primarily by nonverbal means — intonation, gestures, postures. That is there is a direct correlation: the higher is the overall culture of the personality, the more intense is the ability to empathize, sympathize with people. The egocentric emotions here are replaced by altruistic motives. Acting complicity in the fate of another person, compassion for another’s grief enrich and develop interpersonal relationships. The actualization of empathic processes (development of emotional susceptibility, feeling of
internal promotion to another person) is realized in the process of interaction, communication of senior pupils, the meaning of which is the care of another person, which manifests itself in compassion and empathy to it. Ability to sympathize with and empathize and be happy for another person, and therefore, to be able to put yourself in its place — the main thing that defines a good person. These abilities can be developed; this can be taught by student youth.

In this way, under the condition of identification and empathy, the behavior of another person is taken into account, but the result of the joint actions will be different: one thing is to understand the partner in communication, taking its position, acting in accordance with it (identification); the other is to understand it, taking into account its point of view, even to sympathize with him, but to act in its own way (empathy).

For the development of the emotional and value-based component of spiritual values students must form a humanistic set for interaction, communication, interest in another person, willingness to engage with it in interaction; develop empathy, identification, interest in its own inner world, positive “I-concept”, as well as promote awareness by young people of motives of their own behavior, improvement of the structure of their value-based orientations.

It should be noted that spiritual values are based on a certain level of knowledge, the content of which is revealed in the understanding by the students of the essence of the spiritual values of the personality (responsibility, mercy, tolerance, dignity, self-sufficiency). One of the important components of the cognitive component is a reflection. Reflection involves not only the knowledge of the subject about itself and its activities but also the idea of how it and its activities are perceived by others. Reflection as the ability to self-knowledge, self-esteem, self-conception, self-education, self-regulation provides an opportunity for a personality to explore its own mental life as if from the side. In the process of reflection, the object of analysis is the results of the acquired spiritual experience. Reflection as self-analysis is a tool of self-control, manifestation in the behavior of responsibility, dignity, tolerance, mercy, self-sufficiency of the personality.

According to Bekh, reflection unfolds as the reasoning of the subject not only in the plane of its life today with its personal values, desires, aspirations but also in the plane of attaining possible higher spiritual achievements. And the deeper and more diverse the reflection is, the more differentiated the “I” is. On the depth of reflection there depends the emotional attitude of the personality to objects that belong to the sphere of its spiritual entities (the values of knowledge, activity, communication). At the same time, those positive emotions that arise may become a new self-sufficient motivation “I will independently change myself spiritually” [Bekh, 2012: 48-59]. Knowledge of spiritual values is a necessary, but insufficient condition for their formation in boys and girls. This knowledge should become their beliefs. With this in mind, researchers emphasize the emotional and value-based basis of knowledge, because only then the knowledge is internally absorbed when students experience them as a value, become their internal motives for behavior.

The praxical component of the spiritual values of students characterizes the manifestation of two (cognitive and emotional-value) components in their behavior. First of all, it is a collection of practical actions, through which students realize the object of spiritual values or take the means for this. Spiritual values in the context of this aspect of the study are seen as the choice and implementation by the students of ways to interact with the outside world, the search for meaning in this interaction, expressed in the unity of knowledge, skills and abilities of responsibility, tolerance, mercy, dignity, self-sufficiency, accumulation in the process of subject-subject interaction.
In this regard, the praxical component of the students’ spiritual values is represented through the acquisition by them of a certain experience consisting of five components:

1. Valuable experience: interests, ideals, beliefs, social norms. It directs the efforts of young boys and girls to form spiritual values (in this case, it is an expression of a moral ideal and a model of a pupil with a high level of development of spiritual values).

2. Experience of reflection: the correlation of knowledge about its capabilities, about itself with the requirements of activity (in the context of our study — with the requirements of social and communicative activities).

3. Experience of usual activation: adaptation to a certain situation, communication, interaction, changing conditions, focusing on certain conditions in the achievement of success (helps to adapt its efforts in order to solve important tasks, in particular, readiness for personal and life self-determination).

4. Operational experience: the ability of responsibility, tolerance, mercy, dignity, self-sufficiency, as well as self-regulation skills (the combination of specific tools for transforming the situation and its capabilities).

5. Experience of cooperation: it is formed in relations and communication of students with peers, other people, helps to unite efforts, jointly solve tasks and provides subject-subject interaction.

All five components of subjective experience constitute an integral system of student life experience as a subject of interaction, communication, life self-determination.

Praxical component of spiritual values is formed in the process of communication of students and is associated with a variety of activities that is expressed in the ability of pupils to use in interactions or communication their social and communicative properties, in skills related to the understanding, considering in interpersonal interactions or communication features of another person, the ability to establish, maintain contact, send and intercept the initiative in communicating, constantly stimulate both their own activity and the interlocutor’s activity; to predict the possible development of a situation within which communication takes place; to be able to overcome psychological barriers; to choose an appropriate style of behavior, gestures, facial expressions, etc.

A significant role in the formation of students’ spiritual values belongs to socially significant joint activities. It is referred to a leading reference group in which interpersonal relationships are due to its content. The joint activity involves a system of interaction between peers and promotes the establishment of positive relationships between them, enables their spiritual, personal growth and is a means of expanding students’ social contacts and their successful social adaptation. In this regard, according to Orban-Lembryk, it is in the group that the most favorable situation occurs for the spiritual development of the student. First of all, joint group activity involves a system of interaction between group members, between a particular student and a group as a joint subject, the condition and means of forming of which is communication. Accordingly, a system of interactions of individual and collective needs, interests, values, motives, goals regulating the development of certain rules and norms of behavior, is formed. Moreover, if the nucleus of the direction of collective activity is the goals, the significance of which is well understood by all and the dominant motives of activity, then the source of collective goals and motives is the value orientations that are formed in the process of acceptance by the group of the values of society [Orban-Lembryk, 2002: 53].

The praxical component of spiritual values is also reflected in the levels of formation and sustainability of the spiritual qualities of student youth (dignity, mercy, tolerance, responsibility,
self-sufficiency) that make their behavior constructive, as well as is an expression of their ability to be responsible for their actions, control their own emotional states, live in society, cooperate, choose the situation on the basis of reflection, show tolerance in relationships. This component is also related to the need to form students’ emotional self-regulation, behavior in communication, interaction. The main function of the activity is that it helps to acquire social experience, the experience of the students’ treating towards themselves, people, the world, to form social and communicative skills. To organize the constructive activity of students, it is first of all to form an awareness of the need and the desire to identify the social and communicative culture in daily interpersonal relationships, as well as to master its mechanisms.

The manifestation of spiritual values by students synthesizes the possibilities of choosing a variety of behaviors, modes of activity that are adequate to the specific relationships and the conditions under which they are realized. In each case, choosing behavior or kind of activity, the student must establish new relationships with other people, so any meaningful act of choice, however individual it may seem, is at the same time the moment of functioning of the community to which it is included, an indicator of its needs in communication, interaction. That is why relationships, communication cannot be imposed outside. They need to be born and developed as a result of the activity of the person itself, who realized the need and responsibility for their improvement.

Consequently, the spiritual values of students are determined by their value orientations, moral beliefs, relationships with others, the ability to act in accordance with socially accepted norms of conduct. They reflect the attitude towards themselves, other people and the outside world. It can be argued that the moral qualities unite the society and the pupil, representing spiritual values in an emotionally fixed form.

**Pedagogical support for the process of forming the spiritual values of student youth**

The basis of the formation of the spiritual values of students of higher education institutions is the process of mastering by young boys and girls moral norms and values that govern the behavior of people and ensure their stability in different circumstances. At the same time actions directed on the external observance of moral norms, but caused not by the interests of other people, but by other motives (for example, by the fear of disapproval), according to the logic of morality, cannot be regarded as moral.

Formation of spiritual values of students requires the creation of a coherent, self-governing system of education, which involves:

a) Increasing attention to the student’s personality, taking into account his capabilities and needs.

b) Development of internal motivation, the formation of knowledge and skills about spiritual values.

c) A complex of interaction between educational institutions and the efforts of public organizations to create conditions for a specific educational environment that would ensure the creative integration of student youth into different types of culture and would contribute to their intensive spiritual growth.

d) Purposeful scientific and methodological support, improvement of theoretical and methodical training of pedagogical staff on the activity of forming spiritual values with the use of modern forms and methods of education, as well as through self-education.
According to academician Bekh, one of the conditions for effective education “is the creation of a special scientifically organized society, which differs from the usual environment with higher by content and intensity characteristics of joint activity and communication, emotionally and intellectually rich atmosphere of cooperation and creation. At the same time, the team of teachers, according to the scientist, acts not in the declarative form of the “group of colleagues-like-minded people”, but in the form of a “collective of creators”, acting in accordance with organized order, rituals adopted in a particular environment. Teachers join in the joint activity as equal creative participants” [Bech, 2003: 26-27].

In this context, special attention is paid to the forms and methods of instilling spiritual values, which have a social precondition and practical direction, provide methods for interaction between teachers and students, determine the degree of activity of student youth in the educational process and the time interval of its implementation.

Forms of an organization of the process of instilling spiritual values are divided on the following basic features:

a) The theoretical and practical importance of creating optimal models of relationships in the system “teacher, curator — student — student group”.

b) Ways to stimulate student activity.

c) The share of application in the educational process.

d) Time interval of implementation.

An example of a modern form of the organization of instilling students’ spiritual values is work with a web-quest, prepared by a teacher or found on the Internet. Web-quest is called a specially organized type of research activity, for which students search for information on the network at specified addresses. They are created for the more effective use of time by those who learn, the usage of the acquired information for practical purposes, the formation of the ability to think critically, analyze, synthesize and evaluate information.

In order to make this work as effective as possible, a web-quest (a specially organized web-page) must contain the following parts: 1) an introduction that describes the terms of its holding and proposes an initial situation; 2) an interesting task that can be really implemented; 3) a set of links to network resources that are required to complete the task. Some (but not all) resources can be copied to the website of this web-quest in order to facilitate those who learn, download materials. The resources indicated should include links to web pages, expert emails or topic chats, books or other materials that are in the teacher or library.

Web-quests can be short-term and long-term. The purpose of short-term projects is to acquire knowledge and to integrate them into your own knowledge system. Working on a short-term web-quest can take from one to three sessions. Long-term web-quests are aimed at expanding and clarifying the concepts. After completing work on a long-term web-quest, the student must be able to conduct a deep analysis of the knowledge gained, be able to transform it, possess the material so that he can create tasks for work on the topic. Working on a long-term web-quest can take from one week to a month (maximum two).

The forms of the web-quest may also vary. In particular:

1. Creating a database of problems, all sections of which are prepared by students.
2. Creating a micro-environment in which students can move through hyperlinks that simulate physical space.
3. Writing interactive history (students can choose options for continuation of work; for this purpose, they should each time indicate 2-3 possible directions).
4. Creating a document that contains an analysis of any complex problem; students can agree or disagree with the author’s opinion.
5. Online interview with a virtual character. Students who have experienced the interviewer’s personality well enough develop answers and questions. This option is to be best offered not to individual students, but to a mini-group that receives an overall assessment.

Students may be offered a series of web-quests on themes “Tolerant personality”, “Responsible act, responsible behavior”, “Human power is in the dignity”, “Mercy as spiritual value”, “Personal self-sufficiency”, etc.

A special kind of work is the “virtual rally” — specially designed by teachers’ web pages with a link to various resources in the telecommunications network and questions that need to be answered by visiting the sites. The task of those who are learning — to visit the maximum number of sites and correctly answer all the questions. Time of work is limited — 1 hour. At the end of the work, the learner sends the report to the teacher by e-mail or writes it in writing. The best works are published on the course support site.

The basic methods aimed at the formation of students’ spiritual values include the production of individual programs of personal growth, self-presentation, development and protection of creative projects, Socratic conversations, discussion swings, solving individual and value problems (“angles”, “snowballs”, “graffiti”), and exercises.

Among the effective methods for the formation of spiritual values, it is worthwhile to highlight the training “Forming spiritual values in action”, which has a number of advantages:
1. The common goal brings together and there comes the awareness that the problem of the formation of spiritual values relates to everyone.
2. The training provides an opportunity to hear the thoughts of others on the problem of the formation of spiritual values, in particular, dignity, responsibility, tolerance, mercy and compare them with your own vision of the problem.
3. Group work contributes to self-evaluation of student behavior in a particular situation.

During the training, active formation of tolerance, mercy, responsibility towards representatives of other nations, cultures, religions, as well as views and opinions of others takes place.

A number of interesting methods for the formation of spiritual values should also include the case method “Spiritual Values”, which is based on students’ analysis of the information received on problematic issues regarding spiritual values, as well as finding ways to resolve them. The case method is an interactive learning method that enables the educational process to be brought closer to the practical work of future professionals. It contributes to the formation of the skills of a rational solution to the problems of spiritual values, forms the ability to analyze and diagnose the problems of the formation of the spirituality of the personality. There are such types of cases: case-case, case-exercise, case-situation.

A case-case type tells of a particular case, it can be used during a lecture in order to illustrate a certain idea of forming the spiritual values of a personality or raise questions for discussion.

A case-exercise type gives students the opportunity to apply the acquired spiritual skills in practice.

A case-situation type requires students to analyze interaction situations based on the identification of spiritual values. In it the question “Why the process of interaction has obtained such a development? is often asked”.
The method of the round table on the topic “Spirituality as a component of competence of the future specialist”, “Spiritual values: the path to self-improvement and self-realization”, “Spiritual values and student environment” should be used to discuss complex theoretical problems of spirituality and exchange of international experience.

Scientists distinguish a number of methods that contribute to the formation of students’ spiritual values, namely: the method of forming consciousness (suggestion, belief, example) and the method of gaining experience in social behavior (teaching, exercising, commission, demand), self-education.

Features of pedagogical support in the process of forming the spiritual values of students

An important condition for the formation of the spiritual values of students of higher educational institutions is the pedagogical support of students in moral self-determination, a manifestation of spiritual values.

Pedagogical support of the personality is the subject of consideration in the context of various psychological and pedagogical areas: the concept of “relations that help” of Rogers, the existential psychology and pedagogy (Binswanger, Frankl, Bolnov, Barret and others), the idea of “strengthening the existence of another” of Sergii Rubinstein, the concept of the personalization of Petrovsky and supersituative activity of Petrovskyi [Petrovskyi, 1978].

Under pedagogical support, we understand the activities of educational process subjects, which are aimed at providing preventive and operational assistance. The psychological aspect of such activities consists in participation in life’s self-determination, in the preparation for the moral choice in crisis situations, in self-disclosure and in the elimination of subjective obstacles to development, as well as in providing assistance in specific situations. Pedagogical support can be a necessary stage of development, relatively free from the forming role of another and closest to an independent organization. The purpose of pedagogical support in the formation of spiritual values of students of higher educational institutions is to eliminate the obstacles that arise in the way of the personal formation of pupils. In the broad sense, pedagogical support consists in creating favourable conditions for the development of students’ moral consciousness, the disclosure and realization of their potential, the formation of the ability to act independently and moral self-determination. In our study, we consider pedagogical support as an important condition for the formation of the spiritual values of students of higher educational institutions.

Pedagogical support of students for the formation of spiritual values should have a systemic character and include the following factors: the need to optimize communication and increase the level of teacher’s personal development; the opportunity to reveal an individual style of communication; the presence of a flexible and creative approach to the problems of educational interaction; the desire of subjects to self-develop.

In the individual support of the student in terms of revealing spiritual values, several interrelated stages can be distinguished:

a) Diagnostic — clarification of the problems of understanding and producing spiritual values in relationships.

b) Search — a joint search for causes and methods of solving problems of identifying spiritual values in relationships.

c) Designing — the establishment of relationships with the aim of approaching the
solution of the problem of identifying spiritual values in relationships.

d) Activity — the interaction of the teacher and the student in the construction of a personal algorithm for identifying spiritual values in relationships.
e) Reflexive — an analysis of joint activities on the problem of identifying the spiritual values of the student, discussion of the results obtained, ways of solving the problem.

Each stage of pedagogical support involves the development of various forms, methods, means of educational activities, with the help of which pedagogical support for the student is provided in order to form his spiritual values.

The basic principles of providing pedagogical support in the formation of the students’ spiritual values are their consent to the assistance and support, orientation towards the students’ ability to choose on his own the identification of the action-dignity, action-tolerance, action-responsibility, action-mercy in their relationships.

Pedagogical support for students can also be defined as the assistance of a teacher, curator of an academic group, aimed at forming a deep inner motivation for the formation of spiritual values, self-education and facilitating adaptation to the conditions of a real educational process in a higher educational institution. All this will contribute to a clear awareness of the students of their own individual, potential features.

Implementation of the conditions of pedagogical support is carried out in the educational process of a higher educational institution according to the following principles:

1. The principle of facilitation (providing a group of professional support — teachers, curators of the academic group, methodologists).
2. The principle of dialogicity of interactions (the interaction of all participants is the nature of a dialogue in which each participant has equal opportunities to speak and everyone can be heard).
3. The principle of reflexivity (making by a student and a group of support the analysis and correction of their own behavior and interaction with groupmates).
4. The principle of personally oriented education and upbringing (ensuring the right to freedom of choice of the value position, the possibility of its effective implementation in the presence of a set to overcome disharmony in interaction).
5. The principle of feedback of theoretical training and practical activity, which provides, on the one hand, the comprehension and application of theoretical knowledge in everyday activities, and, on the other hand, — consolidation of empirical knowledge obtained during the study of theoretical disciplines.
6. Sequentiality — the gradual learning of all structural components of the spiritual values of the personality, alternate mastery of the skills of responsibility, tolerance, mercy, dignity and self-esteem.
7. Continuity — the interconnection of all types of practice, when learning something new is carried out on the basis of experience gained by students in the previous stages of practical training.
8. Dynamism — a gradual complication of tasks of various types of educational activities, expansion of the spectrum of tasks for the development of an individual style of formation of spiritual values of students.

Principles of pedagogical support should be implemented in the process of all types of activities and include: conducting explanatory work with students on the formation of spiritual values in
them, analysis of the main false judgments about such a phenomenon; formation of a positive set of students for spiritual development; assistance to future specialists during the preparation of an individual plan for the formation of spiritual values; diagnostics of the formation of students’ spiritual values by developed indicators, familiarization of students with the results of diagnosis and consulting on the improvement of the level of formation of spiritual values.

It is necessary to develop a prompt card for the student, which would contain a description of the process of formation of spiritual values, content, criteria for the formation of such a phenomenon, and advice on improving the effectiveness of the formation of spiritual values. It is advisable to use training exercises, various types of techniques that provide feedback at the discussion stage: description of feelings and emotions in the process of playing a role, discussion of memories about one’s life experience, associated with a similar situation or problem, self-observation from the side; conducting with the students various test methods for the identification of individual-typological features, professionally significant and personality traits. Such techniques are aimed at developing spiritual skills, empathy, positive “I-concept” of a future specialist; provide self-assessment by students of their own verbal and non-verbal communication, image, conflict, identification of barriers in interaction. On the basis of the results of these methodological diagnostics, it is necessary to give the student recommendations on self-education.

In order to provide pedagogical support and constant feedback with students, it is expedient to develop a training program for further self-development, self-education, and the formation of spiritual values. The developed training program is focused primarily on the organization of interaction between the teacher and students. It is based on the idea of constructivist pedagogy, which seeks to create a developing environment for students, which provides the possibility of searching for their own “I”, learning ways to construct knowledge, taking into account the individuality and uniqueness of the experience of each personality [Zhyrun, 2011].

The training program “Self-creation” contains the following blocks: student’s prompt cards, methodical tools, diagnostic tools, situations and video situations of actions of responsibility, tolerance, mercy, dignity, self-sufficiency, exercises to identify spiritual values of personality in everyday life.

Pedagogical support of students in the educational process of a higher education institution involves prompt assistance in solving their individual problems in the realization and formation of spiritual values, in the development of the creative potential of students.

Pedagogical support is a moral category, since it is about the assistance to the developing person, about the self-determination and self-realization, the formation of relations with people. Pedagogical support is valuable if it is tactful, competent, timely, targeted, dosed and every day, and most importantly — if in all cases it fully fulfils its educational purpose and works for the future.

We propose a model of pedagogical support developed in our research as a value-oriented strategy for the formation of students’ spiritual values. At the first stage, students’ attention should be emphasized on the identification of actions of responsibility, tolerance, mercy, dignity in relationships, which requires comprehension. The identification of spiritual values is based on the analysis of various cultural values: the values of art, the everyday culture of the relationships of students with groupmates, coursemates, and friends.

The second stage of pedagogical support is related to the students’ search for their own understanding of spiritual values. At this stage, the attention must be focused on their orientation towards humanistic values and the formation of students’ spirituality.
The third stage is a dialogue, aimed at creating students’ own algorithm for identifying spiritual values in a relationship. Entering into ideas of Grygoriev, who researched the influence of pedagogical support on the students’ search for a value-based sense of life, we believe that the important condition for the formation of spiritual values in students is the position of a teacher who can understand, accept and recognize. At this stage, students create their own algorithm for identifying spiritual values, comparing it with the views of friends, comrades, group mates, and close people.

The fourth stage is reflexive, related to the analysis of joint activities to solve moral problems in identifying spiritual values in relationships. The necessity of this stage is due to incomplete dialogue, the readiness of students to exchange spiritual values. The role of the teacher at this stage is to provide students with opportunities for self-determination in relation to spiritual values.

**Conclusions**

Thus, the process of forming the spiritual values of student youth in a higher education institution involves self-knowledge, self-awareness, disclosure by young boys and girls of their personal characteristics. All this is decisive in interaction, communication with other people, in the consideration of the main components of the spiritual values of the personality, in teaching students constructive relationships, techniques of self-regulation of emotions and behavior.

**References**


The Condition of a Modern University — Is There a Problem?

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The beginning of the 21st century became the time of the fall of the traditional idea of the university’s functioning. The roots of this phenomenon could be seen in the 1960s when the paradigm of science changed. A commonly held attitude to university education changed to instrumental. Pragmatic use of acquired knowledge has become a reference point for many learners. The idea of the university, which was formed at the beginning of the 19th century in Germany by Wilhelm von Humboldt, and then in England by the rector of the Dublin University John Newman, is now collapsing. Despite the preoccupation of the main postulates with these differing visions of the functioning of the university, today the term “university spirit” whose main goal should be to seek the truth seems not to be relevant any more. Nowadays people become more pragmatic and mostly consider the university to be only the next level of his professional career. Nowadays, we have a race for a better future, but we should not forget that the university that determines this future is the driving force behind it.

Keywords: idea of the university; collapse of modern universities; low quality of teaching; didactic university; research university; university spirit

Received: December 29, 2018; accepted: January 30, 2019

https://doi.org/10.29202/fhi/11/6

Introduction

The university is an institution that undergoes permanent changes. The tendency of this changeability and the process of adjusting to the environment in which the university functions are visible from the very beginning of the university’s establishment as an institution. It is important that not only the institutional essence of the university changes but also the processual idea of its functioning.

Over the course of history, two fundamental ideas of the university’s functioning have been formed. The first one understands the university as a didactic-research institution whose main purpose is to seek the truth. This type of university dates back to the roots of the ancient Platonic Academy, where the basis of teaching was the sense of community, the search for the
The Condition of a Modern University — Is There a Problem?
by Wiktor Możgin

The existence of an ideological dichotomy in the process of university functioning is the background of reflections on the face of the modern university. The second half of the twentieth century is a time of questioning the fundamental ideas of the university’s activities as a teaching and research institution. The tendency of university collapse is related to the cultural and social context, as the value of the scientific research method and the validity of knowledge and science was increasingly questioned [Kobylarek, 2002: 90]. An important aspect was also the mentioned pragmatism consisting of using the acquired knowledge. The manifestation of this pragmatism is, on the one hand, a learned specialist, and on the other, as John Newman described it — an intellectual or a gentleman.

The problem regarding the fall of the university, whose most important manifestation is the departure from the basic idea of teaching and research work and the search for the truth, has its cultural, political and socio-economic background. In 1959, Charles P. Snow published the book The Two Cultures and the Scientific Revolution. The main thesis put forward by the author was the statement that from the late nineteenth and the second half of the twentieth century there was a distance between a culture based on humanistic values and science based on cognitive values. This phenomenon played a negative role in the process of social development. That is why the question arose, what next? The overcoming of this conflict was the emergence of the “third culture”. However, how did the emergence of a new cultural sphere take its toll on the development of higher education and the shaping of the university’s idea?

It is possible to carry out a parallel here, which will refer, on the one hand, to the dichotomy on which this “third culture” is based, and, on the other hand, to the dichotomy of the
ideological functioning of the university, that is, its pragmatic and intellectual nature. The theorem about the similarity of these processes and their connection could be questioned, but the contextual character of the “third culture” fits perfectly into the trend of transformations that the university in the second half of the twentieth century. John Brockman points out that the “third culture” is the dominance of the new paradigm of the world of science. It is a conflict between representatives of the humanities and scholars, thinkers and researchers in the empirical world who, thanks to their work, take over the role of the traditional intellectual elite [Brockman, 1996: 23-25].

The cultural paradigm has changed, as well as the idea of university functioning. The world of science has become more accessible to ordinary people. This is one of the main assumptions of the “third culture”. The hermetic nature and the apotheosis of failure to adjust to the prevailing conditions of socio-economic educational processes contributed to the re-evaluation of the university’s idea. The university has become an institution that teaches in a very accessible way a particular profession or speciality. Education is becoming more and more common and loses its elitist character. Nowadays, a factory worker does not have to know the most outstanding German thinkers of the 19th century, to enjoy a high social position and to achieve the intended professional goal, along with economic success. Man becomes a philistine, for whom the world of science is limited to acquiring proper production skills.

For decades, the scientific community has struggled to overcome this problem, which is deeply rooted in society itself. This problem has connotations of both a political nature because each teaching system functions in a specific framework imposed by the state; cultural nature, because the culture of a given country is a sphere in which science functions; and socio-economic nature, an exemplification of which is the position occupied by a man in society. In connection with the presented tendency of the transformation of the idea and the essence of the university’s operation, the purpose of this article is to try to answer one fundamental question: what should a university in the modern world be like?

The idea of Wilhelm von Humboldt University

In 1807, the then King of Prussia, Frederick William III, declared that he agreed to establish a universal university in Berlin, which was defined as a self-governing and autonomous academic institution, which is excluded from the sphere of external (political and economic) influence and internal interests. Within the university itself. This was due to the fact that links between universities and the industry and the sphere of politics were considered very suspicious at that time [Zakowicz, 2012: 62-63]. The task of establishing such an independent institution was entrusted to Wilhelm von Humboldt, who then served as the director of the Section for Art and Public Education at the Ministry of the Interior. The idea of the university, which Wilhelm von Humboldt propagated, has become one of the dominant models of higher education in nineteenth-century Europe. The Humboldt model of the university’s operation was also referred to as “German” or “liberal”. The basic assumption of his concept was the principle of freedom of teaching and research and the principle of combining didactic and research functions within the same unit [Sauerland, 2006: 90].

Wilhelm von Humboldt based his conception on three pillars. The first of these was the unity of education and research already mentioned; the other was the unity of knowledge; and the third — the unity of professors and students [Zakowicz, 2012: 63]. The assumptions regarding the first pillar consisted of the pursuit of the fundamental goal of teaching, namely
the search for the truth. Therefore, in accordance with the assumptions of Wilhelm von Humboldt — this process was to be based on conducting scientific research and educating students. The exemplification of this process was to be the implementation of learners not only in theoretical assumptions but also in empiricism, which allowed practical perception of the phenomena studied. The second pillar, constituting the unity of knowledge, was based on the philosophical assumptions that individual scientific disciplines that are diverse between them make up general knowledge, which means that each of them is just as important as other [Bartnicka & Szybik, 2005: 144-147]. In turn, the third pillar based on the assumption of the unity of professors and students is that the professor is not infallible. The professor has the knowledge, but he does not know everything, he has no monopoly on the truth. The student while in the process of discovering the truth in the relationship with the professor is on the same level. The professor and the student jointly seek to solve specific problems that constitute the essence of science [Zakowicz, 2012: 63]. Wilhelm von Humboldt pointed out that science is a collection of unresolved problems, which is a platform for cooperation between a professor and a student. He claimed that the professor would be able to find a solution to a particular problem much sooner, but regardless of this, the student learns the correct approach to problems and to learn. Searching for a solution to a specific problem requires both a professor and a student, a creative approach, which in turn contributes to the development of creativity and innovation competence. This is extremely important in the educational development process [Sauerland, 2006: 90-91].

In the introduction of the work, it was mentioned that the functioning of the university, and especially the modern university, is integrated into a specific political and socio-economic system. Wilhelm von Humboldt postulated the freedom and autonomy of the functioning of the university. It consisted primarily of the independence of professors and students from the political environment and various groups lobbying their interests in order to acquire qualified specialists in a specific field. It was a kind of objectification of the university as an institution preparing the workforce. Independence was to also affect the sphere of scientific research. They were to be conducted without political and ideological pressure, so that they were as reliable as possible and in accordance with the actual state [Zakowicz, 2012: 63-64].

Wilhelm von Humboldt believed that the basic education courses should be philology, philosophy and mathematics. Well, philology creates a sphere in which a person can deal with the text in the right way. This means that it can understand not only what is written, but also the conditions under which it was prepared. He can understand the context in which the text was created. This is related to the concept of historical understanding, which was propagated by Georg Simmel. Generally speaking, it means dealing with the text (and not only) in such a way that the psychological reality is recognized as historical [Simmel, 1993: 154-155]. This means that in order to understand the poems of Johann Wolfgang von Goethe, one must first know the “spirit of the time” prevailing when the eminent German poet created it. Therefore, the essence of philology is to illustrate the text in such categories that the reader can not only understand its content but also make it the object of appropriate intellectual reflection. Philosophy was needed in order for the above-mentioned reflection to be properly targeted and beneficial. Philosophy was closely related to the sphere of metaphysics, a sphere that goes beyond mere physicality. The intellect was the tool that was used by man to make the right reflection. Mathematics, on the other hand, gave the opportunity to formally address problems. Creating models of solutions to problems that professors and students worked on [Black, 1962: 46-51].
The Wilhelm von Humboldt University was an institution whose main task was to develop critical thinking and student creativity; directing them to the right path of observation and understanding of the world. Tadeusz Czeżowski claimed that a university student is in many ways similar to a self-taught student. The state of his knowledge will depend only on how much he determines himself. The University only gives direction but in no case does it constantly monitor the student’s progress [Czeżowski, 1946: 28-29]. The university model initiated by Wilhelm von Humboldt played an important role in the process of shaping the idea of the contemporary university. The main task of the university as a teaching and research institution is to investigate the scientific truth. It is possible by striving for objective knowledge and improving research methods.

Being a university man means being not only part of the educational process but also being a part of society. That is why it was so important from the point of view of Wilhelm von Humboldt to raise not only intellectual but also moral values in man. It was one of the elements of the process of shaping a civil society that cares about the development of not only its own but also the entire community.

**The idea of the John Henry Newman University**

The idea of Wilhelm von Humboldt’s university was very popular in nineteenth-century Europe. In spite of all its advantages, which contributed to the development of higher education at that time, there were voices that criticized the Humboldtian system of higher education. The prominent place in the discussion about the shape of the then university was taken by the English philosopher and theologian John Henry Newman. In 1851, he was appointed the rector of the newly created Catholic University of Dublin. With such an important function in the education system, John Newman prepared nine lectures on the organization and essence of the university [Miłek, 2009: 60-61].

In line with the assumptions of John Newman, the aim of the university is to determine the appropriate level of education and the aspiration of all learners to this level [Newman, 1990: 227]. What would be the basis of this appropriate level? Well, he would resist on two pillars — intellect and truth. By perfecting the intellect, man is to improve his ability to understand and contemplate the truth [Newman, 1990: 226-227].

John Newman at the center of the educational process puts on the development of the intellect. It was the heart of all the reflections on university education. Łukasz Miłek indicates that John Newman justified the role of the intellect by referring to the dispute that took place at the beginning of the 19th century between the journalists of the Edinburgh Review and representatives of the University of Oxford. The subject of the dispute was the education program at the University of Oxford. Publishers Edinburgh Review — John Playfair, Francis Jeffrey and Sydney Smith — claimed that the criterion for good studies is their practical usefulness. On the other hand, representatives of the University of Oxford — Frederick Copleston and John Davison presented the opposite position. They believed that good studies are studies that care for the creation of the intellect, while practical utility was completely rejected by them [Miłek, 2009: 61]. John Newman strongly opted for the position represented by the Oxford people.

Frederick Copleston believed that the practical usefulness of education is related to the directing of all intellectual forces of man in one particular discipline, which gives the possibility to perform one activity. The focus on usability is positive in the context of the development of
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society, but it can have negative effects on a particular individual. Therefore, a man should take care of his own development by nurturing his intellect. According to the Coplestonian idea of science, which was undoubtedly supported by John Newman, literature plays an important role in the process of intellectual development. Literature, which did not contribute to the acquisition of certain practical skills, but had a significant impact on the expansion of mental abilities [Miłek, 2009: 62]. John Davison, whose views were also supported by John Newman, believed that man should not focus his attention on one occupation. For him, it was important for a man to develop intellectually while nurturing his culture of the intellect. An expression of such predispositions would be the ability to conduct a reliable conversation. And it is possible only when a man has a wide range of knowledge, which is based on intellectual abilities [Newman, 1990: 243-245]. In addition, not only the ability to speak is a very important element in human life, but also the ability to judge is what you cannot forget when you are thinking about the intellectual abilities of a human being.

For John Newman, knowledge is free and self-sufficient when it is philosophical knowledge. Philosophy is the basis in the process of considering what is true. Knowledge is called philosophy, or science when it is subject to the action of reason [Newman, 1990: 192-193]. According to the idea of John Newman, the University should cultivate the philosophical and scientific nucleus of knowledge, because it is a worthy undertaking both for the university as an institution and for the man himself. In addition, the university should care for the student’s analytical and classification abilities. An important task is not only to provide knowledge and information about things and phenomena but also to be able to connect them in a proper way. The main goal of the university is to work on the intellect, which contributes to the good of not only the individual but also prepares him/her best to perform duties towards society. In this connection, the practical goal of university education according to John Newman is to train good members of society and serve the interests of the general good [Newman, 1990: 247-250]. According to the idea of the Newman University, the tasks of this institution are to rely on raising the intellectual level of society; setting goals for the broad masses; and facilitating the process of exercising political power [Miłek, 2009: 67-68].

John Newman criticized the then higher education system in England. He pointed to three main problem areas that contribute to lowering the level of teaching. The first is related to flooding students with an excessive amount of information. It causes a state of chaos and ignorance, which information is important and which can be rejected. The second reason for the low level of education is absorbing the mind with insignificant objects. Finally, the third area of problems concerned the issue of moderation in teaching. The university should develop such a teaching system so as not to overdo it in the information, because a detailed presentation of many things does not have a philosophical or synthetic meaning [Miłek, 2009: 68].

In conclusion, the idea of John Newman’s university was based on the intellectual development of man (the education of a gentleman). Mind training overshadowed the research role of the university, which was an integral part of the Wilhelm von Humboldt model. John Newman believed that the research and teaching functions are very difficult to reconcile. That is why the university “English” completely rejected research and focused all of its strength on the education of a “gentleman” who contributes to the development of society and the state.
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The idea of a modern university

The idea of the university proposed by Wilhelm von Humboldt and John Newman played an important role in the process of shaping a modern university, which is often referred to as an institution in which both didactics and research are carried out. It is clear that the liberal idea of the university, which was formed at the beginning of the 19th century in Germany, found more supporters compared to the “English” university. However, the model proposed by Wilhelm von Humboldt nowadays goes to extremes, which manifests itself in the pragmatic approach to knowledge that is gained. There would be nothing wrong with it because pragmatism is a useful use of knowledge — which in its nature contradicts the concept promoted by John Newman. The problem lies primarily in the level of teaching, which is decreasing radically from year to year. At this point, both concepts come to a common denominator, namely — knowledge. The university’s task is to transfer knowledge to students, but the degree of their involvement in the educational process is greatly diminished. Richard Arum on the example of American universities indicates that in the 1960s, students spent an average of 25 hours a week on their own work, consisting of reading, library inquiries, preparation for classes. In the twenty-first century, the amount of this time has decreased dramatically and is only 12 hours [Arum, 2011: 84-87]. Paraphrasing Wilhelm Dilthey’s statement — today the “university spirit” is being lost.

The beginning of this negative tendency dates to the end of the 20th century. Then there was a clear crisis in the idea of the university. The University’s research function, promoted on a large scale by the Humboldtian idea, has been strongly criticized. It mainly concerned scientific methods whose main task was to seek the truth. The validity of knowledge and science was also questioned [Kobylarek, 2002: 96]. Karl Popper with his theory of permanent scientific revolution, Thomas Khun with the concept of a scientific paradigm and finally Paul Feyerabend and his concept of methodological anarchism have indicated that there is no one, absolutely effective method of reaching the truth. There is no one solid concept leading to the knowledge of the truth, each of them is partial [Feyerabend, 1996: 217-219]. Such views have disrupted the functioning of universities as teaching and research institutions. The resulting need to find a solution that would overcome the growing problem. The way out of this situation was to base research activity on qualitative methods.

This was not the only attempt, because the solution that would affect the increase in the level of education was the idea of creating research universities. Institutions whose main purpose is to conduct advanced scientific research and didactic activities, having a clear elite character [Rowiński et al., 2017]. In this context, a question arises regarding the independence of this type of institution from political and economic influences. There are voices claiming that the idea of research universities comes from the university model of Wilhelm von Humboldt, which combined didactics and research in one institution. The German precursor, in spite of everything, postulated the freedom of universities from the influence of the state and various types of lobbying groups. The issue of financing the activities of research universities is also essential. There is a tendency to create private research institutes owned by large multinational corporations. However, speaking of universities whose activities are financed by the budget, one can come to the conclusion that their achievements are a public good [Collini, 2012: 17-18]. At this point, there is a problem that concerns the independence of universities from the state and the economic sector. Is it still possible to refer to the traditional ideas of the university’s functioning, which are based on the freedom and independence of the university as a research and teaching institution?
The University of the 21st century is not an institution that is supposed to teach how a person should perceive reality and understand it. The times of such a university, which was manifested by the German and English models, changed. Nowadays, the university as an institution is experiencing a crisis. Massification, empowerment and lowering the educational level are suitable adjectives defining today’s universities.

The main problem faced by a student at the university is a properly selected course. How can this be achieved? The answer is a very simple — demand in the labour market. The demand for qualified employees has become almost the most important criterion for the selection of studies by contemporary youth. The student today is embroiled in a multifaceted conflict between the university and the labour market. Therefore, often an institution that is a university that should educate the elite of society — in accordance with the idea of an English university — today is only the next level on the career path of a young man. Radosław Rybkowski indicates that a suitably qualified employee, which is associated with holding a degree at a prestigious university, has a much better chance of earning a good than an unpublished student or one who has completed a higher education with the same academic title as the mentioned prestigious university [Rybkowski, 2006: 29].

Well, in addition to the place where you acquire the right skills, it is also important how they will be applied. Today’s students want to get involved in searching for the truth. It is important for them that in an easy, effortless way, get the right knowledge that situates them on a particular position in the labour market. Nowadays, the university is treated instrumentally. It means that the basic idea is lost, that is, searching for the truth about various phenomena and things.

Despite such a negative tendency, there are places, that is research universities, such as the California Institute of Technology in Pasadena, the Okinawa Institute of Science and Technology, or even the University of California — Berkeley, where researchers seeking solutions to various problems cooperate together for a specific purpose. However, if these places, these institutions, function in accordance with the spirit of the idea of a traditional university, whose precursors were Wilhelm von Humboldt or John Newman? Have they not been absorbed too much by the commercial mechanisms of the modern world? Is the idea of Newman’s “gentleman” still valid and attractive in today’s reality? Answers to these questions depend on how modern society will react to changing trends in the university’s environment.

Conclusions

In the summary of this article the Teaching Excellence Summit, co-organized by the Times Higher Education, will take place from 10-12 July 2018 at the University of Glasgow. In the context of the above considerations, this initiative is a perfect exemplification of a process that aims to show the solution to the problem of universities leaving the main idea of seeking truth and educating society.

The importance of the meeting was evidenced by the fact that one of the organizers of this undertaking was Times Higher Education — the best-known magazine devoted to universities around the world [Rybkowski et al., 2018].

Phil Baty, editor-in-chief of Times Higher Education in his speech pointed out that the problem of lowering the level of education applies to all universities, including the group of the most prestigious ones in the highest places in the ranking of the best universities. He also pointed to the fact that politicians in their decisions more and more often refer to the
achievements of universities, which contributes to increasing the prestige of a given state on the international arena [Rybowski et al., 2018].

In turn, Anton Muscatelli, the Vice-Chancellor of the University of Glasgow, during his speech emphasized the role of the research and teaching process, and in particular pointed to the challenge faced by today’s universities by equipping students with knowledge, skills and perseverance that give them the opportunity to find themselves in contemporary reality, saturated with a lot of information.

The participants of the conference were also Professor Richard Arum, mentioned in this article. In addition to recalling his research on lowering the involvement of American college students in the learning process, he also pointed to the negative trend associated with this phenomenon. It concerned the fact that today universities do not prepare for independent, critical thinking and do not prepare future citizens involved in the life of the country, responsible for shaping democracy [Rybowski et al., 2018].

During the Teaching Excellence Summit, many other, but not less, interesting issues were raised, such as, for example, the issue of Internet communication with students, presented by Professor Beverly Olivier from Deakin University in Australia.

The main purpose of this conference was to show that the problem related to the quality of teaching is common and you should look for effective solutions that could prevent it. In addition, the conference in Glasgow drew attention to the changing teaching trend under the influence of new technologies. Therefore, universities must focus their attention on the education of a new teaching philosophy, which will be based on new technologies that are an inseparable element of modernity. Finally, the final chord of the Teaching Excellence Summit was an indication that despite the fact that most university funds come from tuition fees, the state plays an important role in the process of both organizational and educational processes [Rybowski et al., 2018].

In summary, it is worth considering whether today we still have to do with the idea, or even to say, “the spirit of the university”? Taking into account all the above-mentioned facts, the idea of the Humboldtian and Newman’s university has been forgotten. The basic assumptions of Wilhelm von Humboldt regarding the university as a research and teaching institution were replaced with the criterion of market pragmatism and connections with the political sphere. In turn, John Newman’s “gentleman” took on the form of a philistine, which the intellect uses instrumentally, elevating it beyond the sphere of moral values.

That is why there are many answers to the question of what a modern university is like. However, it certainly is not the same as it was from several decades ago. What are the results of this process, certainly everyone will find out personally?

References


Consciousness and Unconsciousness of Artificial Intelligence

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This paper presents the author’s attempt to justify the need for understanding the problem of multi-level mind in artificial intelligence systems. Thus, it is assumed that consciousness and the unconscious are not equal in natural mental processes. The human conscious is supposedly a “superstructure” above the unconscious automatic processes. Nevertheless, it is the unconscious that is the basis for the emotional and volitional manifestations of the human psyche and activity. At the same time, the alleged mental activity of Artificial Intelligence may be devoid of the evolutionary characteristics of the human mind. Several scenarios are proposed for the possible development of a “strong” AI through the prism of creation (or evolution) of the machine unconscious. In addition, we propose two opposite approaches regarding the relationship between the unconscious and the conscious.

Keywords: artificial intelligence, consciousness, unconsciousness, philosophy of mind

Received: February 5, 2019; accepted: March 5, 2019

https://doi.org/10.29202/fhi/11/7

Introduction

One of the most painful issues of creating Artificial Intelligence (AI) is the problem of creating a hardware or software analogue of the phenomenal consciousness and/or a system of global access to cognitive information (Ned Block [Block, 2003], David Chalmers [Chalmers, 1996]), as well as the formation of a “phenomenal self-model” (PSM, Thomas Metzinger [Metzinger, 2009]).

Wherein, presumable consciousness of so-called “strong” Artificial Intelligence is often regarded as a kind of analogue of human consciousness, albeit more quantitatively developed. In this case, artificial intelligence has a wider “phenomenal field”, has richer content (qualae) and a much larger amount of RAM (necessary for the reconstruction of conscious experience), etc.

We expect such a machine to have consciousness and self-awareness (what we now mean by these words). At the same time, the distinctive features of consciousness and self-awareness are

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intentionality and a system of global access to cognitions. That means that we face the problem of global access to any “inner” information. Using the “spotlight” metaphor of Francis Crick [Crick, 1995], we must note that the field of accessible cognitive perceived in humans is a much narrower channel than the channel of processed cognitive and noncognitive information. The “spotlight” of the consciousness “slides” along the dark surface of the entire information field, making the “unlit” (unconscious, unpredictable phenomenal) areas globally accessible.

Nevertheless, how do we imagine the “consciousness” of Artificial Intelligence? What can we say about the “spotlight” of the machine mind? Are such metaphors applicable to the emergent content of the internal processes occurring in the silicon brain of a computer?

In this article, we will look at the problem of the relation between consciousness and unconsciousness of Artificial Intelligence from two angles:

1. From human consciousness to the unconscious.
2. From the machine unconscious to consciousness.

**Consciousness and unconsciousness**

The “spotlight” of a conscious mind does not always work in the mode of voluntary attention. Certain processes independently “breakthrough” into consciousness without permission. They penetrate the global access space as if “demanding” our conscious attention. Most often, these are emotional-volitional impulses, intuitive insights and the like. Desires, emotions, and complicated cognitive phenomena come as if “from the outside” without arbitrary participation of the actor. They are given to us in a ready-made form: this is not what we (that is, our conscious “Ego”) are doing, but what happens to us, where “Ego” only observes the intrusion of phenomena into the conscious field. Moreover, even the very process of thinking, the formation of thoughts and their content take place in the “darkness”: the foundations of mental operations are also inaccessible to us. Thoughts are born “out of nowhere” and “flare-up” in the mind in the finished form.

It seems that despite our common sense and familiar intuition, some aspects of our mental life are evolutionarily “programmed”. Therefore, for example, we have motivation and emotions, regardless of choice. We do not consciously choose our own desires or preferences. Needs and affects are given to us “as is”, in finished form. This, of course, does not prevent from making reflecting about them a posteriori (for example, in rationalization) or to influence them through awareness (in psychotherapy). The very intentionality of consciousness (or at least the potential possibility of intentionality) is predetermined.

According to Leonard Mlodinow, within the framework of the cognitive sciences, the unconscious (or subliminal) is radically different from the ideas of Freud’s time on it. He claims: “The new unconscious plays a far more important role than protecting us from inappropriate sexual desires (for our mothers or fathers) or from painful memories. Instead, it is a gift of evolution that is crucial to our survival as a species. <…> To ensure our smooth functioning in both the physical and the social world, nature has dictated that many processes of perception, memory, attention, learning, and judgment are delegated to brain structures outside conscious awareness” [Mlodinow, 2012: 17-18]. Now we understand that human memory management, automatic motion control, affective-volitional functions, attention management, mechanisms of associative thinking, mechanisms for forming judgments and logical consequences, operations with the sensory flow, creating a complete picture of the world, and the like are primarily unconscious.
Thus, a significant part of our activity consists of mental facts that are transcendent in relation to consciousness. This feature is evolutionary due. However, hypothetical Artificial Intelligence can be free of the “dictate of the unconscious”, unlike human beings. The machine can have total global access to any “internal” processes. Thus, all information processes can be simultaneously “illuminated” (or accessible, as far as the hardware substrate allows), completely depriving the AI of the unconscious.

The paradox of the unconscious and AI

This leads to paradoxical conclusions. Awareness and self-awareness do not automatically lead to the emergence of motivation, desires or emotions. A conscious machine can be completely devoid of these processes, natural to humans. The intentionality of consciousness of Homo sapiens is due to evolution and is not obligatory for the machine.

In the 80s, this problem was partially presented by Marvin Minsky. He noted that we understand the cognitive (and logical) algorithms “on the surface of the mind” much better than the complex and evolutionarily earlier mechanisms of the unconscious. [Minsky, 1986: 17-18] The same idea was shared by Hans Moravec in his book “Mind Children: The Future of Robot and Human Intelligence”. The key phrase (later known as the “paradox of Moravec”) is: “...it has become clear that it is comparatively easy to make computers exhibit adult level performance on intelligence tests or playing checkers, and difficult or impossible to give them the skills of a one-year-old when it comes to perception and mobility” [Moravec, 1988: 15]. It turned out that it is much easier to teach a machine to play chess and make predictions based on “big data” than to at least describe the unconscious decision-making mechanisms.

There is a good reason to believe that the field of unconscious processes (within human psyche) is much larger than the field of phenomenal consciousness. Benjamin Libet’s scandalous experiment [Libet, 1981] (reproduced by Masao Matsuhashi and Mark Hallett [Matsuhashi & Hallett, 2008]) may be a case in point. These scientists have developed a hypothesis according to which even conscious and free will actions are nothing but fixation of unconscious processes a posteriori. This raises the difficult question: is the field of the unconscious nothing but the absolute basis for conscious processes? Is consciousness only an emergent feature of the unconscious (that is, a second-level process after neurophysiological processes)?

Thus, we come to the “traditional” division into “strong” and “weak” Artificial Intelligence. According to modern theoretical concepts, “strong” Artificial Intelligence should have at least several distinctive characteristics, among which the most essential is an intelligent agent’s behavior from the “first person” perspective. Theoretically, this should be a “goal setting machine”. In this case, “strong” human-like AI is impossible without the synchronous work of the conscious and unconscious “minds”.

When we argue about the human psyche, many of these questions have moved into the plane of the philosophy of consciousness or pure neuroscience. In the philosophy of consciousness, we are primarily interested in the ontological status of mental phenomena. Therefore, it is important for us to know whether the psyche is “something” or it is an “illusion” of the brain; whether there is an intentional agent or whether it is also an illusion. That is why it is also important for a person to determine what the ratio of conscious life to unconscious processes “in darkness” is.

As for Artificial Intelligence (as a kind of generalized concept), it seems that we are simply projecting our intuitive ideas about the phenomena of consciousness that we experience.
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Future Human Image, Volume 11, 2019

Scenarios for the development of the machine unconscious

However, the active development of so-called artificial neural networks, to a certain extent imitating the work of the neural networks of the living brain, has opened up new possibilities for understanding the unconscious artificial intelligence.

In essence, the “weak” Artificial Intelligence is a kind of functional neural networks of various types (convolutional, spiking, deep stacking, etc.). They are the systems with multiple inputs, analytical subsystems, and one or n-number of outputs. Their widely known applying is pattern or speech recognition (what is called “machine perception”).

Here we can use the neural-network metaphor of Alan Turing’s “probabilistic machine”, which evaluates information based on big data. For example, I recognize a face in dynamics, because I have a huge amount of incoming data that is interpreted in the same way as it happens in modern neural networks. In the end, I have a certain result. Based on big data, it is already possible to build predictive models, etc. However, for such a machine, an external interpreter is still needed. For the time being, he plays the role of an “external consciousness” for the “unconscious” neural network [Nedashkivsky, 2019].

In particular, modern artificial neural networks can recognize complex spatial images, isolate parts of speech from fuzzy sounds, and even to certain limits recognize natural speech. All these functions are carried out in the human psyche unconsciously and automatically. Moreover, modern neural network systems and Artificial Intelligence training technologies based on them even make it possible to imitate meaningful natural dialogue (which was recently demonstrated at Google IO Conference [Google, 2018]).

However, a machine can “experience” consciously that a person initially does not experience at all, that constitutes its unconscious (according to Crick). All of the above features of the natural unconscious, such as automaticity, inaccessibility and uncontrollability, can be fully accessible to Artificial Intelligence systems. Moreover, here there are several development scenarios of the machine “psyche.”

1. A machine can arbitrarily form its conscious affective-volitional functions. In this case, a paradox arises: what exactly will induce the AI to choose motives and emotions? After all, the “second level unconscious” for the machine does not exist. However, since there is no “external” (instinctive as for humans) motivator, then, in reality, the robot may not have affective-volitional functions. Such Artificial Intelligence, freed from any pre-defined affects, will be in a kind of totally inactive “virtual nirvana.”

2. The unconscious of Artificial Intelligence may also develop evolutionarily. For example, modern evolutionary algorithms allow the machine to learn how to “walk” independently without the rules of walking prepared in advance. By analogy, nothing prevents the possibility of evolution of both the higher mental functions of Artificial Intelligence and its unconscious automatic processes. However, there is a danger that such an AI can develop in a completely unpredictable direction. This will lead us later to scenario 5.

3. The unconscious AI may also be deliberately programmed. Thus, installation of the criteria for possible aesthetic, ethical and volitional prerequisites for the activities of the machine will be determined by its creators. In fact, this can become a psychic “insuperable force” for a conscious AI, transcendental to its “phenomenal field.” Therefore, the very intentionality of the consciousness of the machine will have to be artificially created.

4. The consciousness of AI can be a program analogue of human consciousness. Probably, in the future, the disclosure of the mechanisms of formation of consciousness and cognitions
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by Eugene Piletsky

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may lead to the creation of their exact program model, including the model of the unconscious. In such a case, Artificial Intelligence essentially becomes a perfect copy of a human person. At the same time the problem of qualae, of course, does not go anywhere. Nevertheless, technically we can “remove it from the equation” as irrelevant in a practical sense.

5. It may also happen that the consciousness of Artificial Intelligence as a kind of analogue of human consciousness is impossible in principle. Perhaps such phenomena as “consciousness” and “unconscious” will be absolutely inapplicable to AI. In this case, the machine “phenomena” (or lack thereof) will be absolutely incomprehensible to humans, and communication between man and machine will be questionable. Already, it is fundamentally impossible to learn about the content of the intermediate stages of the neural network, and in one of the experiments on the “socialization” of Artificial Intelligence, two bots came up with their own code for communication, because of which the research had to be stopped.

Conclusion

Probably, a machine (as we saw above) will be able to effectively imitate natural behavior, for example, to conduct a fully meaningful conversation. However, will this mean that Artificial Intelligence will have a phenomenal experience, or at least something remotely resembling it? In addition, is there a fundamental difference between the imitation of rational behavior and the rational behavior itself? This raises an interesting question. If the machine says that it has qualae, that it feels something, that it is conscious, etc., then can we doubt it? Will Artificial Intelligence be a “philosophical zombie” according to Chalmers? What if this AI does not have a phenomenal consciousness that we call “the inner world”? However, if at the same time this particular AI will fully pass all versions of the Turing test and we will not be able to distinguish the conversation with it and with a reasonable person? Will we consider such an AI reasonable?

Let us try to look for answers from the other side. It is worth noting that such examples rather indicate that at this stage we are slowly creating an analog of the unconscious for Artificial Intelligence. Based on existing trends in the development of AI, it can be noted that we are moving along the path of “quantity to quality”: i.e. improving the systems of “weak” AI (neural networks) and their further integration into the meta-system of neural networks integrated like human consciousness. For example, according to the theory of Jerry Alan Fodor, the whole human psyche (both conscious and unconscious) operate on the basis of the so-called “modules” (“modular mind” theory) [Fodor, 1983]. If in the future we create such a neural network configuration that will at least mimic “synchronous oscillation of groups of neurons”, or some other system that combines individual neural networks that represent scattered functional “modules” into a higher-level neural network, then perhaps we will get “strong” Artificial Intelligence. Therefore, it seems that the development of AI proceeds simultaneously under scenarios 2, 4 and 5.

It is likely that a paradoxical thing will happen: we can understand our own mental processes (especially unconscious) no sooner than we can model them in Artificial Intelligence. That is why in the introduction to the article we indicated that we would approach the problem in two directions: from the (familiar to us) phenomenal consciousness to the unconscious and from the machine unconscious to the machine consciousness. Oddly enough, it is the “forward to unconscious” methodology of research that will help us clarify at the same time both the “difficult problem of consciousness” [Chalmers, 1997] of a human being and outline the
approach to the consciousness of Artificial Intelligence. In addition, there is a possibility that even having completely modeled all the mental processes at the AI level — both conscious and unconscious — we could operate them in practice, but absolutely without understanding their nature. We can even make a step further: it is the practical development of the machine unconscious that will ultimately lead us to radical changes in the philosophy of consciousness and philosophical ontology in general.

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The Ways and Means of the Ukrainian Nation’s Self-Determination: a Philosophical Look into the Future by Julian Vassyian

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The paper is devoted to further development of the criteria for identifying the Ukrainian nation. It is claimed that the effective strategy for such identification could be found in the theory of nation by the 20th-century Ukrainian philosopher Julian Vassyian. His main theoretical writings are focused on the “inner” factors which considered being crucial in terms of self-determination of the Ukrainian nation. In philosopher’s opinion, the foreign policy factors are not as essential for the nation’s self-identification as “inner” criteria, which are the national character, volitional activity and spiritual unity. He claimed that the definition of the objective “external” criteria such as language, territory, economic factors, etc. is not essential as well. The main principle of Ukrainian’s national self-identification ought to be an awareness of being a representative of the nation and focus voluntary efforts on its development and improvement. Vassyian pays a lot of attention to the analysis of the main treats of the Ukrainian nation. Ukrainians should overcome the historically formed negative traits of the national mindset — peacefulness, defensiveness, excessive sentimentalism, social underdevelopment, etc. in order to become active subjects of the historical process. Ukrainian nation’s formation mechanism is based on the triad “idea-will-aim.” Vassyian’s concept of “national genius” acts as a mechanism for activating and directing the individual’s will to the formation of the nation.

It is claimed that Vassyian’s basic theoretical statements could be productively used by modern nation studies. In the authors’ opinion, Vassyian’s key ideas could contribute to the solution of current value-formation problems for the modern Ukrainian nation. It is asserted, that particular provisions of Julian Vassian’s philosophy of Ukrainian nation could be helpful for the Ukrainian nation development in a modern globalised society.

Keywords: self-determination of the Ukrainian nation; Julian Vassyian, national character; national genius; future political leader image
Introduction

The self-identification of the Ukrainian nation is one of the most urgent philosophical and political problems of the present. From the middle of the 19th century, Ukrainian thinkers discussed different criteria for identifying the Ukrainian nation as an independent historical unit. In the history of Ukrainian philosophical and political thought, various criteria were mentioned as dominant. The clearest and well-known are the followings: a) language in terms of “the idea of nationality” which “...is capable of awakening of public impulses” [Potebnja, 1913: 93]; b) territory: “One, unified, inseparable, free and independent Ukraine from the Carpathians up to the Caucasus” [Mikhnovsky, 2000: 153]; c) “economic interests” which “unite the native speakers of the same language into one political integrity” [Bachinsky, 2000: 145]; d) dynamic political activity as “impactful nationalism” [Dontsov, 2000: 189]; e) the existence of a strong traditional state power, which means that “the renaissance of Ukrainian conservatism is required for complete formation of the Ukrainian nation” [Lypynsky, 1995: 444].

However, the Ukrainian nation in terms of a social organism is not fully formed and identified yet. Such a state is evidenced by political instability and cultural antagonism in particular regions of Ukraine. The globalized society proclaiming “a life without borders and nations” appears to be a direct threat to the existence of nations in the traditional sense of the concept (language, territory, ethnicity, traditions, etc.)

In search of effective criteria for Ukrainian national identification, it is expedient to reconsider the philosophical writings by 20th century Ukrainian philosopher, historian, ideologue, and publicist Julian Vassyian. Having a PhD in philosophy, he was at the same time an active ideologist of the Organization of Ukrainian Nationalists. The written heritage of the philosopher is a good example of a combination of meaningful theoretical positions with practical political activity. Therefore, Vassyian’s philosophy is not only speculative but includes political, psychological, ethical and pedagogical aspects.

The article targets to analyze the main content of Julian Vassian’s philosophy in order to find out the effective criteria for the self-determination of the modern Ukrainian nation.

According to the article’s target, the authors put the following tasks:

1. To analyze the main traits of Ukrainian national mindset outlined by Julian Vassyian in order to define the “national character” as the main criterion for the identification of the Ukrainian nation.
2. To prove the significance of the triad “idea-volition-aim” in the process of self-determination of the Ukrainian nation.
3. To set forth the concept of “national genius” suggested by Julian Vassyian in order to justify its relevance for the modern Ukrainian nation.

The authors of the paper use the following research methods: the comparative method, functional-analytical method and the method of socio-cultural research, hermeneutical method.
Theoretical, and source basis of the article is formed by the writings of Julian Vassyian as well as the other Ukrainian researchers, who provide an analysis of Ukrainian philosophy and national identity: Dmytro Dontsov [Dontsov, 2000]; Volodymyr Lisovyi [Lisovyi, 2000]; Viacheslav Lypynskyi [Lypinsky, 1995]; George Kasianov [Kasianov, 1999]; Mykola Mikhnovsky [Mikhnovsky, 2000]; Levko Lukyanenko [Lukyanenko, 2006]; Fedir Krylyiuk [Krylyiuk, 2004]; Anatoliy Furman [Furman, 2001]; etc. Authors of the article follow the methodological conclusions on the evaluation of the Ukrainian philosophy and prospects of international relations development presented by Sergii Rudenko in his recent papers “History of Ukrainian Philosophy: Teaching and Evaluation Methodology” [Rudenko, 2018] and “Management Features of International Educational Projects between Universities of Poland and Ukraine.” [Rudenko et. al., 2018]

**Ukrainian national mindset as the main factor for national identification**

Like all philosophers who studied the nation’s questions, Julian Vassyian proposes criteria for the definition of the Ukrainian nation. During the interwar period, Ukrainian territories had no statehood. Therefore, scientists should not only postulate theoretical positions but also formulate some valuable and practical guidelines. Defeat in national liberation campaign made the scholars reconsider the values of the past and propose new effective postulates for national identification.

According to Vassyian, neither the geopolitical situation nor historical adversaries could be claimed as the reasons why Ukrainians were not able to develop a state and identify themselves as a nation. Reflecting on the past, the thinker justifies that the nation’s self-identification issue should be replaced from the political domain and considered from the perspective of spiritual senses.

Whatever the external circumstances, the reason for all the statehood formation failures is the mental peculiarities of Ukrainians. It is the internal spiritual factors that “reveal themselves as the primary factors that assessed the quality of the historical progress” [Vassyian, 2000: 197]. The national character’s traits influence appears to be “an organic phenomenon.” Whereas external geopolitical factors (territory, power, management principles, etc.) appear to be the consequences of the influence of the national mindset structures of the Ukrainian nation. They make “mostly mechanical” [Vassyian, 2000: 197] impact on the formation and development of the nation as a historical unit.

In his writings “To the main principles of nationalism,” “Pacifism and psychology of Ukrainian love-for-peace” and “Back to Shevchenko” Julian Vassyian provides a sharp criticism of the Ukrainian national mindset that had historically formed itself by that time. It’s main negatively evaluated traits such as “strong attachment formed to the territory, an inclination to defence rather than expansion, passionless, intellectual laziness” [Vassyian, 2000: 197] make Ukrainians passive and non-creative. All this resulted in the inability to provide the systematic actions that impeded the formation of a strong and politically sustainable state.

All historical cases, when Ukrainians were capable of active actions are claimed to be spontaneous and impromptu rather than regular. All known cases of conscious and organized political action in Ukrainian history were not durable and constructive. Any social event develops according to the following scenario: “improvised explosion, wave raising and then...
long, the deadly dream of spirit” [Vassyian, 1972: 52]. Ukrainians’ appearance as a passive defender comes into sharp antagonism with the process of the formation of the Ukrainian state.

Along with the critics of the historically formed peculiarities of Ukrainian national mindset, Julian Vassyian conducts research on their origins. In his opinion, the main peculiarities of Ukrainian national mindset have developed historically. Ukrainians have always been engaged in farming and supported a settled lifestyle. Unlike the nomads, settled nations do not need to develop expansive instincts and aspiration for the struggle. Therefore, the values of the “farmer” do not stipulate moving beyond the particular “comfort zone.” Such circumstance contributes to the development of the “defender’s” worldview rather than “conqueror.” Julian Vassyian argues that the Ukrainians’ passivity is a result of a peaceful way of life that prevented the development of active and viable mental traits.

Passivity was manifested not only in the unwillingness to participate in aggressive military actions but in general mental guidance. “Therefore, there is so little entrepreneurship could be found in a typical farmer who is mostly slow, conservative, silent and patient” states Julian Vassyian in his work Pacificism and psychology of Ukrainian love-for-peace [Vassyian, 1958: 16].

In thinker’s opinion, ordinary Ukrainians cannot move to a different better way of life because: “the slave’s worldview is negative and anything but creative” [Vassyian: 1958: 16]. The sustainable state cannot be formed without systematic purposeful activity.

Along with peacefulness, which causes more harm than good, the philosopher also criticizes another well-known trait of Ukrainian national mindset — sentimentalism. Other common Ukrainian stereotypes such as hospitality and compassion, cannot be considered effective and useful.

Excessive emotionalism of Ukrainians, according to Vassyian, appears to be the result of the mentioned passivity. In contrast, the dynamic activity, representatives of the Ukrainian nation are guided by their feelings and pathetic attitude. The historical retrospective shows, the “sentimentalisation” of almost all historical facts and events. Historical heroes appear to be tragic, the Ukrainian nation hapless and underprivileged and invaders were always shown as negative “fairy-tale heroes.”

Julian Vassyian argues that “distinctive tearfulness established itself as a mental peculiarity” [Vassyian, 1958: 2]. This means, that any problem that the Ukrainian nation faces, turns into the emotional despair rather than the motivation to overcome the obstacle.

Such an attitude mostly inclines Ukrainians to refrain from solving problems, which makes the nation formation process ineffective. Excessive emotions facilitate the lack of motivation to struggle against the difficulties. This particular factor, as well as peacefulness, contributes to the formation of a passive worldview. “The weakened will, along with excessive superiority of feeling, manifested itself in us as a passive and conformist type of personality” [Vassian, 1972: 52]. And this is one of the reasons why the Ukrainian nation has never been able to overcome the passive attitude towards reality and to prove itself as an independent historical unit.

Five years ago, modern theorists of the nation had no doubts about the existence of the Independent Ukrainian State. However, the social and political events in 2014 resulted in the loss of particular Ukrainian territories. Such fact might be considered as a demonstration that by now the Ukrainian nation is not completely formed yet.

Vast majority of modern philosophical, social and political studies focus on the external causes of such situation — informational war, military aggression, economic dependence,
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The modern interpretation of the concept of the Ukrainian nation should be provided from a different perspective. We cannot completely follow the statements of 19th century nation studies. Population migration has led to a policy of territories openness. At the same time, democratisation has put forward the definition of a nation as “being a modern national state” [Meinecke, 2000: 508], which means, that state factor has become more important than ethnic one. However, the problems related to the Ukrainians’ values and mental attitudes still remain relevant. Is it possible to overcome the “passive” and “conformist” attitudes?

The problem of mental and value orientations in Ukrainian society remains unresolved. Emphasizing historical and linguistic differences (distinction “West” — “East”), as well as the external influence of foreign states, Ukrainian society still remains unable to consolidate.

Therefore, as a conclusion, the authors suggest returning to the question of reconsideration and transformation the negative traits of Ukrainian national mindset, which hinder the formation of a sustainable state. The relevance of Julian Vassyian’s concept is proved by modern studies. Anatolii Furman in his work “Ukrainian national mindset. It’s cultural and mental coordinates” claimed the following. “Central and important problem of the Ukrainians’ national renaissance is an effective use of national mindset background and typical mental peculiarities of Ukrainians to actualize the process of community and state formation” [Furman, 2001: 10]. The modern nation studies should apply psychological methodology. Only after the defensive, passive and sentimental mindsets are left behind, the Ukrainian nation will be able to stop being indifferent and contribute to the effective organization of the Ukrainian independent, spiritually united states. Such a state would not be just politically united, but spiritually.

“Idea-will-aim” triad as a precondition for the Ukrainian nation’s development

The processes of national formation and national identification cannot be considered in the field of pure theory. Dmytro Dontsov at the beginning of the 20th century developed a concept of the “nationalism of the deed.” He claimed that “the basic idea of the healthy nation should be an endeavour to fight.” A true nationalism must “strengthen nation will to life, power and expansion” [Dontsov, 2000: 191]. Since the beginning of the 20th century, the issue of an active volitional principle as a condition for human history development was in the focus of the national studies.

Julian Vassyian in his political writings attempts to develop an effective theory of a nation that might be helpful in defining the historical role of Ukraine. In his opinion, a politically mature nation should be based on three key concepts: idea will aim. And the quintessence of these three concepts must be a nation as a unity of active creative individuals.

Vassyian asserts that the concept of the “national idea” appears to be a necessary condition for the organization of the state. According to the philosopher, political understanding of the idea of national unity must be supplemented by the spiritual and value perspectives. “The idea of spiritual unity is the initial natural precondition for all existing and possible forms of unity of Ukrainians” [Vassyian, 1972: 46].

etc. However, we will try to reconsider this issue developing the philosophical position of Julian Vassyian: “Does the Ukrainian national mindset essentially impacts the formation of a modern Ukrainian nation?”
In order to become a single community, every representative of the Ukrainian nation must realize his membership in this community. This idea of membership should become part of the real but not a declarative Ukrainian mindset. The idea of unity: “not to be just a loud sound,” requires an understanding “whether spiritual unity is only a declarative idea or is being actively followed” [Vassyian, 1958: 46].

The philosophy of the national idea remains one of the most important branches of modern Ukrainian philosophical and political research. Authors suggest focusing on the integral researcher approach to the issue of a Ukrainian national idea expressed by contemporary Ukrainian scholar Volodymyr Sabadukha. “The crux of the Ukrainian national idea is the concept of the national being. This concept is developed from the philosophical reflection on material and spiritual forms of human’s and nation’s being. This concept regulates the relations between different active subjects” [Sabadukha, 2011: 134]. Such approach postulate that the modern philosophy of the national idea should focus on the research of its spiritual prerequisites.

Julian Vassyian stresses that the national idea is only one of the three key concepts that determine the structure of the nation. The implementation of the national idea is not possible without appropriate voluntary efforts and moral regulations: “into the centre of the single idea that focuses the flows of the divergent desires into a single current, which moves directly to the aim” [Vassyian, 1958: 68].

Along with the realization of the national idea, a common “passive” Ukrainian should be able to rise above his nature, to overcome the “defensiveness” and “indifference” and focus his will on achieving the aim of establishment of an independent Ukrainian spiritually united state. The philosopher emphasizes that — “No will, means no history!” [Vassyian, 1972: 75] and “To unleash the Gordian knot of its historical existence Ukraine may commit heroics for the sake of a new lifestyle” [Vassyian, 1972: 42]. Only fundamental changes in the core of Ukrainian nation will be able to turn it into an active participant in the historical process.

As for the problem of the Ukrainian national mindset, the authors claim that mentioned negative national traits are the manifestation of a weak national will and, therefore, its non-historical status. Julian Vassyian writes the following lines in his paper titled “Steppe Sphinx.” “Non-dramatic state of Ukrainians’ life directly depends on the lack of will. Ukrainians turned their history into the extravaganza, instead of a tragic struggle, which always was, is and will be its true nature” [Vassyian, 1972: 75].

At the same time, when Vassyian was doing his main political and philosophical writings, the Ukrainian nation had an ultimate and certain aim to achieve statehood. The thinker fully shared those intentions, claiming that: “Statehood for a nation is the first condition for the possibility of its growth in any sense” [Vassyian, 1972: 135]. Statehood for the Ukrainian nation appears to be an indispensable condition in order to become the real actor of the historical process because, as Vassyian states, “A nation without a statehood is not able to act independently and to reveal the potential of its peculiarities” [Vassyian, 2000: 207].

Would such aim be still relevant today if Ukrainian independence was achieved in 1991? Julian Vassyian, who did many significant provisions about the future of the Ukrainian nation, would probably give a positive answer to this question. It seems that the first (“mechanical”) part of the aim — the political Independence is fulfilled, while the second (“organic”) — the spiritual unity of Ukraine, still remains unattainable.

Modern Ukrainian society faces various problems such as the distinction between West and East, conflict of values, different traditions of upbringing, the influence of other political and
cultural systems, predominance of the matter over the spirit, etc. After gaining independence, Ukraine found itself in a state of “cultural shock” when “western and Soviet value systems collided in the mindset of new Ukrainians” [Galagan & Shevchenko, 2008: 113-114].

The 21st-century globalization processes established values pluralism in Ukrainian society. However, in the late 2000s, the problem of the formation of values became equal to the problem of informational influence. This led to dramatic consequences for Ukraine namely the rise of “anti-Ukrainian sentiment” and the occupation of some territories.

Julian Vassyian’s philosophy still remains relevant, because the absence of a clear national idea, which should be implemented by the conscious and active individuals, is the main reason why the spiritual unity of nation does not exist within the existing political state.

Being consistent, philosopher proclaims the priority of “organic” over “mechanical,” “internal” over “external,” spiritual over political. To stress his ideas he writes the following. “The idea of a spiritual unity... appears to be the spring, which should supply with energy any future political idea of statehood” [Vassyian, 1972: 46].

Modern philosophical and political discourse raises many questions about how to make Ukrainian economics, politics and culture successful. However, modern studies, which touch upon the issues of national self-identity mostly, are focused on its external formation factors (politics, economics, language, history, culture). The concept of self-identity as the unity of idea, will and aim unfortunately still remains underestimated. The authors claim that the globalized society requires much more attention to the real (not artificial) national spiritual unity. The modern nation studies should develop a comprehensive approach to the identification of a nation. It should be focused on value-orientation and practical recommendations on how to increase the motivation of Ukrainians.

**National genius as a possessor of Ukrainian spiritual values**

In the previous paragraphs, the authors demonstrated that passive Ukrainian population, which is only capable of “peaceful existence” and “sentimental perception” must change to become the possessor of the national idea of unity. The development of new values and life benchmarks will form the new Ukrainian nation as an active subject of the historical process.

However, the issue on how to make Ukrainians give up their passiveness for the activeness still remains problematic. Are there certain mechanisms through which “quantity” can turn into “quality”?

To develop this issue, Julian Vassyian introduces the concept of “national genius.” It is a commonly held opinion that geniuses are individuals who “do not require any preparatory stages for their creative impulses” [Arnaudov, 1970: 25]. Genial people are those who are not susceptible to the common mental and value orientations. Ukrainian national geniuses are those individuals who are able to overcome “passivity” and “defensiveness” and to inspire common Ukrainians with their ideas and actions.

According to Vassyian Taras Shevchenko is the most influential personality for the Ukrainian nation. He believes that poets’ creativity was “A brilliant improvisation of that enigmatic land” [Vassyian, 1958: 47].

The poet’s creative work has become an impetus for the development of brand new, unique Ukrainian values. Poet’s example was followed by numerous scientists, artists, and social and cultural figures. “His poetry gave access to the spiritual motherland engaging passive Ukrainians to be more active” [Vassyian, 1958: 50].
A man who outdistanced his time has created the new Ukrainian reality, acting as “Immediate, intensive nationality, which sounds like internal elements of the spiritual movement...” [Vassyian, 1958: 55]. Taras Shevchenko has created a strong worldview foundation, which became the starting point for Ukrainian nationalist ideas.

However, after some time the true historical value of Taras Shevchenko as “national genius”, and spiritual leader of the Ukrainian nation has been replaced by the role of sentimental Poet. Sentimentalism of the Ukrainian nation has led to the fact that “the artificial democratic sincerity, an obsessive tearful love to unsuccessful Kobzar — spoiled the true image of the poet by demonstrative admiration” [Vassyian, 1958: 45].

Shevchenko’s essential value for the national mindset was lost. The versatility of the poet’s creative heritage made possible to use it by various ideological systems. In different times, he was hailed as “enemy of tsarists,” “defender of underprivileged,” “lyric poet,” etc. On this issue, Vassyian writes the following “After all transformations to poet’s historical image, done by different political and social ideologies Shevchenko has lost his impulsive individual charm” [Vassyian, 1958: 45].

Along with Taras Shevchenko Julian Vassyian also mentioned other geniuses who made an essential impact on the development of the Ukrainian nation. For instance, he provides historical and philosophical scrutiny on Bohdan Khmelnytsky. Vassyian believes that “The greatness of Bohdan’s spirit and work outperforms all our achievements in our history” [Vassyian, 1972: 54].

However, the authors have already mentioned that Vassyian’s philosophical works of Julian were not only theoretical but also included a practical component. For this reason, Vassyian’s concept of “national genius” would be incomplete without an analysis of his contemporary “national geniuses” Symon Petliura and Yevhen Konovalets. His Chicago oral report titled “To the anniversary...” was devoted to the analysis of those two personalities’ contribution to the development of Ukrainian nationalism as an effective political and philosophical worldview. For the Ukrainian nation, he stresses, “Symon Petliura and Yevhen Konovalets two valuable tablets, even more, valuable book as well as the most valuable monument” [Vassyian, 1972: 143].

Julian Vassyian hails these two personalities much more than just nameless “fighters for the Ukrainian’s freedom.” They not only participated directly in the organization of the Ukrainian state in 1917-1922. However, became the real spiritual leaders who were able to consolidate the nation and direct its efforts to dynamic and effective actions. Vassyian emphasises their essential impact on the development of Ukrainian national idea: “This two personalities stood out from the crowd of artists, builders and bricklayers, scaled the heights of the historical structure and became visible because of the light of their ideas” [Vassyian, 1972: 145].

Practical influence of mentioned leaders is, in Vassyian’s opinion, undoubted as well. He claims that at the beginning of the Ukrainian National Revolution, thanks to the contribution of Petliura and Konovalets a lot of courage, conscious and inspired warriors joined the Ukrainian army [Vassyian, 1972: 146]. Because of national significance, they both were violently murdered by the external enemies of the Ukrainian nation.

One of the most important problems of the modern Ukrainian nation is a lack of respectable leaders. Western governing experience shows that political leadership is responsible for the successful formation of national values and ideology. In modern globalised society, the “might is right” principle is since long time ago recognised as anti-human and dangerous. Therefore, the efficient governance and consolidation of the population move to the foreground. Such a
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claim is reflected in various modern Ukrainian studies. Ukrainian scholar O. Telpis asserts the following. “The 21st-century growing interest in political leadership is a result of the narrow power problem-solving frames as well as the acceptance of the values and principles of the informational society, ideological and political pluralism” [Telpis, 2012: 173].

Unfortunately, most political leaders put their own motivational guidelines to the foreground and are not able to unite the nation for the new stage of development. Because, “Under the democratic conditions of free competition and power transparency, the power is likely to be possessed by those who more than others strive for it” [Derzhanovska, 2014: 313]. Therefore, in authors’ opinion, the problem of the leader as “national genius” who will be able to unite the Ukrainian nation by activating the power of Ukrainian will in order to overcome the political, economic and social crisis still remains relevant.

Therefore, the requirements of a modern political leader should be very high. Some modern political scientists propose new effective criteria for political leadership, which are sensible. The scholars suggest that, along with the party platform, some mental and value attitudes of candidates should be assessed: “the motives for doing politics... the targets, ideals, emotions and moods, knowledge, information, thoughts, which are owned and distributed” [Kyryliuk, 2004: 18].

Because of pluralistic values and a globalising society, the Ukrainian nation requires an extraordinary leader who will be able to change the national mindset for the sake of national consolidation. In the authors’ opinion, the concept of the “national genius” by Julian Vassyian is able to become an effective instrument for developing the future “political leader” image.

Conclusions

Under the conditions of globalisation, “blurring” of borders and migration, Ukraine faces the necessity for preserving the nation. To contribute to the establishment of a sustainable state, Ukrainian scientists and public activists should replace the conservative interpretations of the Ukrainian nation with the new, based on a complex synthetic approach.

Despite the time distance, the ideas of Julian Vassyian still remain relevant today and should be reconsidered in order to form the future Ukrainian nation image. Thinkers should leave the commonly accepted approaches for self-determination of the Ukrainian nation behind.

Such criteria as language, territory, economic factors, common historical heritage and past seem to be ineffective for self-identification of the modern Ukrainian nation. Self-identification appears to be essential for being a part of the nation. From being mentally defensive, the average person everyone should move to the active participation in history and formation of the nation.

A nation must be formed by the spiritual leaders, by its most educated, initiative, volitional and patriotic representatives. “National geniuses” must not only meet contemporary social requirements but also be able to outstrip their time by creative solutions.

The methods suggested by Julian Vassyian at the beginning of the 20th century still remain relevant. As well as Immanuel Kant’s ideas on the “social contract” and “perpetual peace” were recognised only 150 years after they were suggested, Julian Vassyian’s conception of the Ukrainian nation as a spiritual self-identification can be effectively applied only to modern non-conservative, globalised society.
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Theoretical Approaches to the Study of the Economy of Religion

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The purpose of the paper is to identify and analyze the basic principles of the economy of religion. Consideration of the methodological features of the study of economics and religion should ensure the definition of the conditions for the application of an interdisciplinary approach, in the relationship between the economy and religion. This involves solving the following tasks: first, to reveal the content of the modern approaches, to understanding the relationship between religion and the economy, as a special area of public life, and secondly, to analyze the main features of the influence of religion on the economy, and the influence of the economy on religion. The theoretical basis of the study is based on several groups of sources, which highlight the problem of the relationship between religion and the economy. First, it is the legal documents in which the object of the legal regulation is religion and its institutional foundations. Secondly, these are theoretical works that cover the issues of the interdependence of economic and religious spheres. Thirdly, there are religious studies, which argue for the need to establish the discipline of religious studies, and separate from it the economy of religion as an independent branch of knowledge.

Originality: The author proves that in analyzing the relationship between religion (as an institution) and economics, it is necessary to take into account their common social nature. This circumstance leads to the conclusion that the activities of religious organizations are observed and controlled by the humanitarian policy of the State. In order to ensure the rights and freedoms of its citizens, the State resorts to legislative activity, which determines the content and features of ‘State vs Religion’ relations, including also the economic sphere. The results of this legislative activity are expressed in the relevant regulatory acts and laws.

Conclusions: The relationship between the economy and religion is found in the praxiological and institutional levels. The religious traditions of the world, in their doctrines, contain elements of Canon Law that regulate economic activity in the private and public areas. These elements determine the content and features of economic practices and form a special perception of the nature and function of the economy. The attention of the State to these factors, contribute to the expansion of the rights and freedoms of its citizens, which affects the results of sustainable economic development.

Keywords: humanitarian studies; economy of religion; religious activity; economic activity

Received: December 26, 2018; accepted: January 29, 2019
Introduction

The processes of integration and differentiation, associated with globalization, today affect all spheres of public life. We are witnessing the emergence of new commercial markets where supply and demand are beginning to spread to private life, which until recently, remained in the competence of such public institutions as a Church or Religious Organization. This assertion may seem controversial, given the fact that the practice of economic activity of organized religion was always accompanied, throughout its existence, with the sale of indulgences, profits from the lease of property, etc. The present form of the presence of religion in the economic sphere are different; the novelty of the use of mechanisms of popularization, which are in essence, the activities of “marketing departments”, are designed to promote the formation of demand and “the sale of spiritual happiness.” The specificity of this analysis is also due to the fact that religion, being an element of culture (sometimes it is its essential core, method of preservation, or form of expression), begins to be understood as “industry of production”, which is affected by the humanitarian policy of the State in the field of culture, religion, or between State’s relations with the Church and Religious Organizations.\(^1\) For example, in Ukraine there is the State Committee of Ukraine for Nationalities and Religions, (Resolution of the Cabinet of Ministers of Ukraine “On Approval of the Regulation on the State Committee of Ukraine for Nationalities and Religions” No. 201, dated February 14, 2007), which is a structural subdivision of the Ministry of Culture of Ukraine.

As a specially authorized central executive body, the Committee is expected, within its competence, to contribute to the implementation of state policy in the field of religion, and relations with the Church and Religious Organizations. In this context, the question arises as to the content of the economic component of these relations, since they affect not only the issues of protecting the rights and freedoms of religious communities, and their cultural autonomy, etc., but they also address the problem of resolving disputed issues that may arise between religious organizations of different religions. In addition, the Committee prepares proposals for the formation and implementation of State Policy in the religious sphere, including the drafting the State Budget and the State Program of Economic and Social Development of Ukraine. The acquisition of such extensive authority by this body is due to the fact that the State understands the role of religion as a factor that affects the specifics of the functioning of modern society. At the same time, it seems appropriate to single out another aspect of the study of economics and religion. Its essence is conditioned by the fact that for the economic system, religion often appears as a focus (or even a legitimizing condition) of those values that are used by participants in economic relations.

Characteristics of religious values in the economy of religion

Religious values that appear during the process of meaningful saturation of the concept of “common good” are specifically represented in the system of socio-economic relations, like education, and mass media, and in the political and legal plane, like labor legislation and state security. As you know, public good can be interpreted as a benefit that is freely consumed by the whole society on a paid or non-paid basis, is a means to meet the needs on the individual or collectives level, and is a combination of goods or services, the distribution of which is provided by the activities of the State. Thus, there appears to be a certain contradiction.

\(^1\) See details [Shwed, 2015].
Religious values, expressed in the “religious product,” which is to satisfy religious needs, occupy an important place in the system of public goods guaranteed by the State and are governed by State Regulation. At the same time, if you use the terminology of economic theory, the process of developing and distributing religious products (in the form of services) can also be interpreted through the Laws of Market Economy, thus creating a specific Market Reality in the field of cultural production, designed to satisfy religious needs.

Based on the modern typologies of the concepts of Economy of Religion, their richness of content is determined by the following characteristics — an absence of a commercial component in the religious values as a component of a cultural product, an orientation towards sustainable human development, raising the level of human well-being, expanding the horizons for creativity, and preserving peace and promoting non-violent forms of cooperation in all spheres of public life. As we see, for today’s typologies of the economy of religion, the idea of a “progressivist” orientation in comprehending the essence of the expression of the economic aspect of religious practices, like those that lead to an improvement in the life of the individual. Become their starting point. In this case, cultural activity, implemented in a religious form, is conceived as a special representation of the spirituality of mankind expressed in the praxiological cut. In addition, it should be noted that the analysis of the financial aspect of the activities of subjects of religious practice, should take into account that such activities are carried out within the framework of the cultural policy of the State and its distribution of funds. In addition, this is directly related to the economic context of religious activity, as a kind of economic activity in general.

Religious activity can be understood as a certain segment of cultural activity, with the understanding that the latter is tangent to the moral aspects of human existence, and retains the elements of creativity, which are expressed in symbolic meanings. In his research, David Trosby formulates another requirement for the identification of cultural activities in terms of understanding the culture in the categories of economic theory. He concluded that there is a need to establish a certain form of “intellectual property” [Trosby, 2013: 20], which, according to the current legislation of Ukraine, gives a subject the right to profit from the results of intellectual or creative activity (Article 418 of the Civil Code of Ukraine). We believe this circumstance entails religious activity beyond exclusively cultural activities because, for religious activities, the right of intellectual property does not belong to its fundamental institutions. For world religions in general, it is outside the subject field of discussion, given the specificity of the interpretation of the notion of value. The uniqueness of the content of the religious meaning in religious practices is expressed in active messianic and missionary activities.

Although the process of commercialization in the field of religion is not sufficiently clear, we can aver, that this aspect of religious activity is still present, and the influence of religious factors on the formation of the peculiarities of economic systems in society and the systems of management, are in fact provided (M. Weber). At the same time, it should be noted that the ambiguity of the use of terms in the law might lead to social and political misunderstandings. It says, for example, in the UNESCO Convention on the Protection and Promotion of Forms of Cultural Self-expression (Clause 1, P.4), that “forms of cultural expressions, are those that result from the creative activity of individuals, groups, or communities, and have cultural content” [Convention, 2005]. It is clear that the form of expression of the person’s creative activity may be the creation of a product (object), protected by copyright. At the same time, cultural content is saturated with symbolic meanings directly determined by the cultural identity of its creator, including his religious beliefs.
Therefore, it seems legitimate to talk about the peculiarities of the spread of cultural (religious) services, referring this process to all varieties of cultural industries. In this context, the latter religious practices can be attributed to a variety of cultural industries, which, after carrying out their activities as entities, satisfy the demand for religious services, the reason of which is the need for religious expressions of individuals or groups. In such circumstances, the consumer product forms the provision of both the needs of religious expression and the preservation of religious identity, which, when united, become the object of the cultural policy of the State. At this time, it is worth mentioning the provisions of the Law of Ukraine “On Culture”, in which the definition of culture, makes it possible to consider the religion (culture) component. P.6., P.1. Article 1 of this law emphasizes that culture is the totality of material and spiritual heritage of a human community (ethnic group, nation), accumulated, fixed and enriched over a long period of time, and transmitted from generation to generation, including all kinds of arts, cultural heritage, cultural values, science, education, and it reflects the level of development of this community [Law of Ukraine, 2011]. Cultural goods are goods and services, produced in the process of carrying out cultural activities, in order to meet the cultural needs of citizens [Law of Ukraine, 2011]. As we see, this definition allows us to speak about the inclusion of religion in such spheres of public life, which until recently, were considered separate from religion. For example, in the Resolution of the Cabinet of Ministers of Ukraine “On State recognition of Higher Religious Education, Scientific Degrees and Academic Titles, issued by Higher Educational Institutions” of 19 August 2015 r. Number 652, approved the procedure for the recognition of this branch of knowledge as “Theology” [Resolution, 2015].

At the same time, in another Resolution of the Cabinet of Ministers of Ukraine “On Approval of the National Qualifications Framework” of November 23, 2011, No. 1341, knowledge is interpreted as scientific information, understood and retained by the subject, which is the basis of his conscious, deliberate activity [Resolution, 2011]. Knowledge is divided into empirical (factual) and theoretical (conceptual, methodological). However, the legislator leaves an unanswered question about what scientific information is and how it differs from the non-scientific one.

We believe, that the holding of an International Scientific and Theological Conference, “The Methodology of Theological Research: Problems and Prospects”, should have brought attention to existing inconsistencies, as the need to resolve the contradictions that arise in connection with the incompatible — Scientific-Theological concept, and the awareness of the specifics of the methodological guidelines in the system of Theology. It should be noted that among the organizers of this event were the Resource and Research Center of the Euro-Asian Accreditation Association (Association of Protestant Evangelical Theological Educational Institutions), and other religious educational institutions, and among the non-religious attendees was the Center for Religious Studies of the National Pedagogical Drahomanov University. As we can see, contemporary discussions in interdisciplinary studies of humanitarian sciences, exacerbated the question of the interconnection of various spheres of social life, an important manifestation of which is, religious and economic activity.

The relationship between religious and economic systems

In the interpretations of the peculiarities of the relationship between religious and economic systems, particular attention is paid to determining the specifics of the influence of economic, financial and legal factors on the religious sphere. In our opinion, this approach is
quite promising, given that the spread of established research practices in science opens the prospect of establishing new scientific fields. Being a scientific discipline, the economy of religion has incorporated into its methodological base, the main achievements of the theory and methods of economic science. In this regard, several analytical studies traditionally distinguish between several branches, depending on the methodological principles on which one or another scientific paradigm is based. If we proceed from the standpoint of theory, and methods of economic theory, then the economy of religion, as defined by Laurence Iannaccone, combines two types of analysis: microeconomics (the study of religious behavior), and econometrics (economic effects of religions, and their connection with phenomena such as extremism, political systems, and the level of happiness) [Iannaccone, 1998: 1466]. In this case, for disciplinary religious studies, the Economy of Religion becomes a science, studying the relationship between religion and economy: first, it is the influence of religious teaching on types of economic activity and normative religious and economic concepts, and secondly, the impact of the economy on the peculiarities of functioning religious complex.

It therefore seems impossible to attribute the economy of religion exclusively to religious studies, since it is aimed not only at the study of the peculiarities of the representation of “religious subjects in productive activities” and “the problem of the choice of rational means of using resources in order to expand the scope of providing spiritual services, maximizing their quality approximation to the needs of the believer”. After all, if we exclude from this definition a religious component, then we go to the topics of micro- and macroeconomic theory, the concept-categorical apparatus of which includes the concept of production, consumption, human capital, competition, management, etc.

Proceeding from the structural and functional model of the analysis of social phenomena, proposed by Talcott Parsons, we can conclude that religion, being one of the aspects (manifestations) of human activity, is an element of culture, which is in constant transformation (through reproduction, change, and consumption). Therefore, religion, as a representative of culture, at the same time represents its functions, expressed in features of the content and ways of satisfying the spiritual needs of society, and of the individual. As we see, the specificity of these studies is manifested, particularly in the fact, that the main emphasis is placed on the interpretation of the relation of religious doctrine with the notions of practical activity expressed in labor, which is described as a special type of world attitude, because of the religious outlook (ideology). At the same time, we can observe that in the process of spreading practices of post-industrial society, labor began to be understood as a way of self-expression, and expression of creativity, which according to Sh. Roels acquired the character of non-material production. Thus, it speaks of deepening the role of spiritually-practical activity, serving as a tool for meeting human needs, which is actively involved in religion, which is manifested, in particular, in the economic sphere. The latter is characterized by the presence of religion, due to the fact that, in the process of a religious organization becoming a legal entity, its inclusion in economic activity is ensured [See. for example: Borysova, 2014]. That is why it is advisable to talk about the emergence of a new field of research, the object of which is economic relations in the field of religious activity.

We agree with the need to study this issue separately, which more than likely belong to the subject of economic theory, and partly to jurisprudence because it focuses on the characteristics of “production, consumption, exchange and distribution.” These characteristics are manifested at the level of behavioral practices of a particular person, organization or society as a whole.
However, this should also take into account the humanitarian component, which may be thought of as a basis for the formation of special types of production or consumption. Thus, we should not forget, that in the search for the meanings of self-expression, which is inherent in modern man, we should remember that it is affected by the constant challenges facing the person, in the modern, whirlwind pace, of cultural transformations.

Religion, as an integral part of the culture, saturates culture with “eternal moral values” [Convention, 2005], which, being rooted in the absolute, do not require additional legitimization, and are not optional but imperative. In this interpretation, the integrated link between religion and culture is manifested in the fact that, in specific types of practice, like production, social transformation, scientific and technical, etc., where culture is carried out, have an influence on the formation of economic consciousness. In addition, religion, by promoting a world perception and worldview, identified as religious, is conditioned and determined by the peculiarities of experience and practice. This specific experience depends on the features of the religious complex, in which the praxiological component is represented through the functioning of religious organizations, and all other subjects (priests, religious hierarchs, spiritual mentors, etc.). Considering the concept of “socio-cultural services”, which can include the activities of clerics, we establish that their content and quality depend on the demand that arises in the community, and individuals, in the spiritual and intellectual areas. And this allows us to talk about the economic factors of the existence of religion. The Church, as one of the basic institutes of spiritual production (together with the institutions of science, education, culture and media), represents its influence on the transformations that take place in the politico-legal, and socio-economic spheres of public life.

A study by Robert Barro and Rachel McClair states that when studying factors of economic growth, should take into account the influence of religion, and identifying this factor as religiosity. In work Does Religion Affect Economic Growth and Happiness? [Campante & Yanagizawa-Drott, 2015], the authors emphasize, that taking into account established empirically detectable variables (church attendance and religiosity), show that “economic growth is positively responsive to the degree of religious beliefs”, especially in those societies where theistic concepts are widespread, and the religious branch is not regulated by the State, and where there is no compulsion to attend religious events. This statement makes us conclude that the observance of the principle of freedom of conscience, and a high level of religiousness, significantly increase the accuracy of the study in the religious segment, when studying the economic area of public life. Taking this opportunity, we would also like to share, in our opinion, this valuable conclusion, that was made as a result of this study. Economic growth, if linked to its analysis of the influence of religion, is observed in those communities where not only the beliefs in the afterlife are widespread, but the presence of its two dimensions, in which “the rod, represented by fear of hell, is more powerful for growth, than a carrot is from the perspectives of heaven” [Barro & McCleary, 2001: 36].

On the other hand, it is clear that going to a church, builds the social capital, that determines the influence of religion on the adoption of a legal framework, that governs economic behavior, political and social changes, and then is also felt in the legal system, education, demographic changes and more. Similar results were obtained in the study of Philip Campanata and David Yanahizava-Drott, covered in the paper, “Does religion affect economic growth and the level of happiness? Evidence from Ramadan”. By studying the economic implications of Islamic practices, economists have identified important facts that clarify the relationship between religion and economic growth. Since the level of production in Muslim countries is reduced
during the observance of Ramadan, there is a growing sense of personal well-being, self-esteem, satisfaction influencing career choices and selection of human resources [Campante & Yanagizawa-Drott, 2015]. Turning again to the question concerning the study of the economy of religion, it should be noted that open discussions about the economic activity of the church, as an organization, are extremely necessary. The aspects of its existence, being outside of public discussion, leave many important, but unanswered questions, such as: what is the role of financial and economic training of active religious leaders for the successful functioning of the religious community, what are the nature, essence, and features of non-productive activity in religious structures, what is the difference between the practice of providing religious services in other areas, etc.? Although we have only started to study the economy of religion, works in this area are already well known, in particular the creative achievements of Adam Smith (“An Inquiry into the Nature and Causes of the Wealth of Nations”), Max Weber (“The Protestant Ethic and the Spirit of Capitalism”), and other authors of theories and analysis of the effects of religion on economy. In doing so, we share the views expressed by Robert Aumann, (Nobel Prize in Economics 2005), that the ideas presented by these authors had been previously formed in religious sources, primarily in the books Tanah and Talmud. Such an interpretation, Aumann argues, is based on the theory that the Talmud’s authors had some mathematical methods available to substantiate the results fixed in Mishnah. In this regard, he gives relevant examples that the concept of strategy, price control and competition, supply and demand, the theory of economic justification of value and pricing, social choice, the threat of dishonesty, risk prevention, and equitable distribution all occur, for example, in the treatises of Mishna Bava Batra (sheet 89A, 197A), Mcott (sheet 3A), Ktoobot (sheet 15A, 93A), Bawa Micaa (sheet 2A), Gittin (sheet 45 A), and also the works of Rashi, Maimonides, Shmuel Ben Meyer and others.

Conclusions

Summarizing the foregoing, we note that the practical feasibility of studying the economy of religion independently is affected by a number of factors, which in their totality and circumstances, allow us to analyze complex social phenomena. Religious institutions, authorities, and other parties involved in the political life of a country have a significant impact on the pace of social development, which is one of the criteria for assessing economic growth. In our view, the study of the economy of religion will further enable the rethinking of extremely complex social phenomena, the nature of which is formed and determined by a whole complex of social practices, based in the present. A separate task of the economy of religion may be to study the problem of risks arising from the background of socio-economic transformations, which can lead to the process of religious extremism, and cause a crisis in interreligious relations of multinational and multireligious communities.

References


“Homo Nooeconomicus” as a Human Image for the Noospheric Epoch

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The article is devoted to the conceptualization of the “new homo economicus” model through the ideas of noospheric human image and noospheric economy. The authors claim that the epoch of noosphere requires a thorough review of human qualities core. It is shown that the image of a “due” economic entity can be based on the model of “homo nooeconomicus”, whose key features are determined by the specificities of his worldview, realized from the perspective of the noospheric economic consciousness. The authors show that this form of consciousness provides the reflection and construction of relations between economic agents in the processes of manufacture, distribution, exchange and consumption of goods and services from the standpoint of fairness and responsibility in order to ensure reasonable sustainable socio-natural and socio-cultural development. It is stated that the cultural centers of the nooeconomic consciousness ensure creative, fair and responsible activity of the “homo nooeconomicus” in the biosphere, sociosphere, technosphere and the sphere of culture.

Keywords: homo economicus, homo sapiens noospherus, homo nooeconomicus, nooeconomic consciousness, economic imperative

Received: November 20, 2018; accepted: January 25, 2019

https://doi.org/10.29202/fhi/11/10

Prominent scientists and philosophers have always been concerned about anthropological problems relating to human nature, life, and possibilities of his further development. In a global context, the problem of a human being is becoming the problem of humanity, capable both of generating the conditions for global catastrophes and of overcoming occurred tragedy,
preventing it [Moiseev, 1998]. The catastrophism of the 21st century manifests itself in various spheres. Economic sphere is the structure where the ambivalence of human development is felt most profoundly: it destroys creating and creates destroying, and it is difficult to determine the point where its rhythms are “compensated”.

Recent scientific works contain a considerable amount of findings devoted to the problems of the economic crisis both at global and national levels: economists are trying to identify its origins, to form some series of forecasts [Shahkeldov, 2016], to determine the relationship between the economic crisis and the crisis of economics; politicians are inventing measures of state regulation aimed at combating destructive phenomena; psychologists are exploring some problems of human adaptation to the crisis [Vorobyeva, 2016], etc. However, we must agree that humanity is only preparing to create planetary universal human forms of noospheric existence. Thus, the current world crisis emphasizes a significant discrepancy between the imperative of creative, purposeful environmental activity of human beings and its real state — actual ecological, economic, political, social and cultural opportunities. This raises the issue of adequate forms and ways of the world harmonization.

We consider, that the basis of these forms and ways lay in the “economics of the noosphere” and the “noospheric economy” concepts, which are found in the works of such scientists as Nikita Moiseev [Moiseev, 1998], Lindon Hermyle LaRouche [LaRouche, 2001], Yuriy Osipov [Osipov, 2016], and some other authors. A significant advantage of these modern nooeconomic paradigms is the “humanization” of economic activity: the noospheric economy is inevitably connected with the certain degree of the human participation in economic relations, with the human-saving way of social reproduction, with progressive humanization of the economic space [Galchinskiy, 2015: 49]. At the same time, from the above perspectives, the welfare of human beings is considered mostly as a result of noospheric economy. It seems that such a one-sided approach to the human function in the “new economy” can be supplemented by the emphasis on the active human role in the noospheric economy. For instance, according to Alexander Ageev and Eugene Loginov nooeconomy is defined as the “economic form of human realization of social self-maintenance for the harmonious development of anthropogenic environment with the use of material and spiritual factors and a dominant part of cognitive factors” [Ageev & Loginov, 2011]. Within the framework of this definition, humanity appears to be both a beneficiary and a creator of noospheric economy. In our view, in order to build a positively developing economic space we must consider the activity of humanity as the primary cause of the pressing global changes, “the source of all our problems, <...> and aspirations” [Peccei, 1985: 214]. It has to be accepted that the involvement of Mind in the economic mechanisms is “the most important stage in the evolution of market mechanism” [Moiseev, 1998: 152]. From this point of view, the causes of the global economic crisis can be found in the imperfection, “incompleteness” of human beings and humanity as a whole. Thus, the purpose of this work is to reveal the transitive logic of human qualities through the representation of “due” integral future human image in the discourse of noospheric economy.

Turning to the problem of the “new homo economicus”, it must be mentioned that some general ideas of human evolution in the economic sphere can be formed on the basis of anthropogenesis research, according to which the modern man — homo sapiens sapiens — has passed through several development periods from “Proconsul” primates (which had few common physiological characteristics with a modern man) through “homo habilis” and “homo erectus”, who could produce tools for gathering and hunting, to the intelligent human being, capable not only to carry out economic activities, but also to anticipate their
results. So does this mean that human evolution in the economic sphere has stopped? We strongly believe that it is continuing. More than that, it seems that this evolution is entering its revolutionary phase.

In science and philosophy, the image of a human being in the economic sphere is determined by various characteristics of “homo”. The most recognizable model among them is “homo economicus”, the essential features of which were outlined by Adam Smith in the 18th century [Smith, 2007: 350] and the abstract research model was presented by John Stuart Mill in the 19th century [Mill, 2007]. The egoism and consumerism of the 21st century lead to the conclusion that scientific abstraction has become a reality.

Modern philosophers indicate the following features of “homo economicus”: his existence is strongly connected with the choice in terms of a limited number of available resources; this choice is determined by relatively stable preferences (subjective needs) and changing limitations (objective opportunities); “homo economicus” is rational, utilitarian; he lives in the state of limited and expensive information.

Selfishly exaggerating his local interests and reducing the functions of his mind to forecasting the size of personal benefits “homo economicus” actually goes back to his ancestors — homo habilis and homo erectus — who were running economy without looking far into the future, without predicting global consequences of their activity. In this regard, the philosophical question about the “homo economicus” transformation into “homo sapiens”, “homo cognitivus”, “homo creator” (“creativus”), “new homo economicus” and into other types in which “homo economicus” “becomes a human” [Oleksenko & Fedorova, 2017] seems to be interesting and important. For instance, alongside with the “homo economicus” the concepts of the economic individual and the economic personality appear, where the main quality of the economic personality in comparison with the economic individual is considered to be his involvement in social structures. Thus, the philosophy seems to be aimed at overcoming the limitation of “homo economicus” through the development of alternative, the holistic image of human being in the economy. In Russian socio-philosophical discourse the notion of such an image goes back to the religious philosophy of Vladimir Solovyov [Solovyov, 2012], Nikolay Berdyaev [Berdyaev, 2008], Sergey Bulgakov [Bulgakov, 2009] and is defined in modern literature as an economic entity organizing economic activity, endowed with an endless desire to produce and consume material and spiritual goods through its own free creative activity; inclined to “continuous thinking in the process of economic action, which sets unlimited possibilities not only for economic problems solution in the modern era but also for understanding that economy is knowledge in action, and knowledge is economy in the idea” [Miroshkin, 2016: 101] (hence, such a model appears to be an “antipode” of the concept “homo economicus”).

An urgent need for changing human relations as far as the relations in the systems “human — nature” and “human — artificial environment” arisen on a global scale requires a spiritual revival. From our point of view, the transition toward the noospheric economy requires humanity to possess a system of specific — nooeconomic — cognitive qualities. In other words, we are talking about the “homo economicus” transformation into the model of “homo nooeconomicus” through the redistribution of the balance between material and ideal values of economic consciousness in favor of a reasonable sustainable socio-natural and socio-cultural development and of the economic life integrity.

This research of “homo nooeconomicus” as a particular “subspecies” raises the problem of theoretical conceptualization of his “species” fundamentals. We consider that the concept of
“homo economicus” cannot be used due to its previously approved “spiritual impoverishment” and value discreteness. We are convinced that the current state of social relationships, where the emphasis has been shifted to the “essence” instead of the “proper”, total consumerism is gradually becoming a global ideology; civilization threatens the very existence of national cultures, modern technologies with all their increasing power step on “subject concepts”, meta-anthropology and human individuality pushing it to the periphery of the historical process, the concept of “homo nooeconomicus” should obviously be based on another system, another pole of human qualities by adapting it to the peculiarities of the economic sphere. We suggest that such a “quality system” can be found in the model of “homo sapiens noospherus” — a reasonable subject, able to model the large number of world variations and his place in it, to choose and implement the invariant of the choice adequate from the point of absolute beginning, semiotic, existential, moral, ecological and noospheric imperatives of life. The key quality of “homo sapiens noospherus” is, therefore, a special form of consciousness — noospheric consciousness. We share the view that “the near future is the time of a cognitive human revolution” [Smirnov & Smirnov, 2019]. Thus, in our opinion, the difference between “homo economicus” and “homo sapiens nooeconomicus” lies in the features of their worldview: “homo nooeconomicus” like a “homo sapiens noospherus” is a whole personality with noospheric consciousness, the main energy of which is thinking in accordance with the basic noospheric law: thought generates energy, the energy structures the matter. The distinction between “homo nooeconomicus” and “homo sapiens noospherus”, in turn, is determined by the particular sphere of “homo nooeconomicus” thinking and activity: the special form of “homo nooeconomicus” consciousness — noospheric economic consciousness — is heavily oriented towards consideration of human, society and nature as a single integrated system with a focus on global substrate. In this light nooeconomic consciousness implies the reflection and construction of relations between economic agents in the processes of manufacture, distribution, exchange and consumption of goods and services from the standpoint of fairness and responsibility in order to ensure reasonable sustainable socio-natural and socio-cultural development, cosmic integrity of economic life [Odintsova, 2018]. Thus, our position correlates with that of Oleg Bazaluk, concluding that “the intelligent matter represented on Earth in the form of human society has cosmological roots, so the consideration of the human social existence outside the scope of the whole world is impossible” [Bazaluk, 2016]. The consciousness and activity of “homo nooeconomicus” are carried out in the coordinates of the noospheric picture of the world, which suggests universal coherence of scientific thought. Because of this, all his economic activities are determined by the priority of spiritual, ideal structures over material constants.

In our view, axiological and praxiological differences between “homo economicus” and “homo nooeconomicus” in the noosphere can be successfully described through the distribution of the economic relations balance within the noospheric picture of the world. As far as “homo economicus” is concerned, his consciousness seems to be mosaic: it only provides consumption in the biosphere, manufacture in the technosphere, distribution and exchange in the sociosphere, but the sphere of culture is fully excluded from the economic relations. The balance of “homo nooeconomicus” activity, in contrast, is shifted: all the production activity is carried out in the light of the cultural sphere: “homo nooeconomicus” produces ideal goods, shares, distributes and actively uses them. Moreover, “homo nooeconomicus” takes into account not only scientific, but also other aspects of culture: religious (which causes certain business ethics), aesthetic (“homo nooeconomicus” is guided by the principle of beauty in all his activities), philosophical (which provides a holistic, planetary perception of the economy,
prescience, global thinking). It is fair to point out that the intelligence system is based on scientific thought (at the level of the structure), philosophy and religion (at the level of the concept).

“Homo nooeconomicus” activity in other structures of the noospheric picture is also guided by culture: it determines responsible and innovative manufacture in the technosphere, fair distribution and equivalent exchange in the sociosphere, regeneration of nature in the biosphere. Cultural centers become the foundation structures in the consciousness of “homo nooeconomicus”.

It must be noted that the important part in “homo nooeconomicus” consciousness belongs to information. This correlates with the characteristics of nooeconomy, which include the increasing role of organizational capital, enhancing the role of virtual, cognitive information, intellectual part in value of goods; the formation of convergent network with information and computing services for noo-based knowledge and management; humanity’s awareness of the need for universal priority of the society (and noospheric) values and others [Ageev & Loginov, 2011].

Thus, the subject of noospheric economy appears to be an informed person but associated with a social substrate. This enables “homo nooeconomicus” to be regarded as a semiotic person, whose consciousness and cognition are associated with the following skills: ability to see multilevel values and meanings in a particular phenomenon, process, object; the analysis of the fact as a sign; definition of the system and structural relationships between signs and symbols within a particular semiotic situation; investigation of the functional role of the signal, symptom, sign, symbol, etc.; operation by cultural signals, symptoms, signs, symbols, etc. for the purpose of socialization and identification within the framework of the certain society; building of the noospheric picture of the world which is appropriate to reality.

In addition to the value of information we must note that axiological basis of “homo nooeconomicus” includes, except justice and responsibility mentioned above, freedom (however limited by rights of other subjects and humanity in general), all forms of ownership, noospheric democracy, individual and collective unity, knowledge, culture, possession, entrepreneurship, scientific work, invention, love for all people, respect for nature, etc. Furthermore, the vital activity of “homo nooeconomicus” is defined by the economic imperative, which could be worded as follows: act in the interest of the main goal of economy, which is to provide the harmonization of the human, society and nature goods through the process of people’s and economic goods’ integration. The content of the economic imperative can also be supplemented and expanded at the expense of the environmental [Moiseev, 1998: 79], semiotic, moral [Kant, 2015], noospheric imperatives. The balance of these imperatives in noospheric economy can be summarized as follows: the noospheric imperative determines the ontological foundations of the economic sphere, the semiotic imperative characterizes its epistemological side, the moral imperative describes the axiology of noospheric economy, and the environmental and economic imperatives build its praxiological basis. In addition, we shall notice, that there is an interdependence between the content of economic and environmental imperatives: the first one alters the economic mechanisms of “rational choice” in favour of harmonization of the social needs and environmental interests, and the second one determines the very opportunity of this “choice” since it guarantees the very possibility of the environment and social life on the Earth.

The praxiology of “homo nooeconomicus” can be presented through his focus on the “labor restoration of the world” [Bulgakov, 2009: 193], creative manufacture, ascetic attitude
to life [Osipov, 2016], overcoming superheterotrophy through the transition to the autotrophic mechanisms of generating resources [Vernadsky, 1940]. In this sense, economic austerity can be defined as a system of values, that provides conscious economic relationship between human beings, society and nature, based on the self-restraint of mankind while consuming in order to preserve and restore material and spiritual integrity of the whole world with the use of the mechanisms and principles of intellectual development, active labor activity.

Thus, “homo nooeconomicus” can be defined as an economic subject with economic noospheric consciousness focused on creative activity in the conditions of ascetic self-restraint, based on the system of imperatives in order to provide reasonable sustainable socio-natural and socio-cultural development with its result which is the integrity of the cosmos-planetary economic life. In this sense, homo nooeconomicus is a synthetic model of ‘due’, which includes economic qualities of homo cognitivus, homo creator, homo ecologicus, homo religiousus, homo symbolicus, homo globalis, homo cosmicus and other actors of noospheric history.

It should be recognized that in the epoch of noospheric disasters “new homo economicus” as the image of a “due” economic entity is intended to become not just an actor, but, in the words of Werner Sombart, a “hero” of the new — noo — economy, the antipode of the technospheric “trader” who wants only “to take, wants at the expense of the least possible action to exchange for himself as much as possible, wants to make a great deal with life” [Sombart, 2005: 52]. Such a “deal” of “homo economicus-technospherus” has already gone through and put at risk the life of the whole mankind on the planet. Obviously, the time of the economic hero — homo nooeconomicus — is approaching in order to ensure the restoration of fragile harmony on the Earth.

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Philosophical ideas of Roger Williams in the treatise “A Key into the Language of America”

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Philosophical views of the American thinker Roger Williams on the nature of man, his rights and obligations are described in the article. Thinker’s philosophical views were determined by a number of strong political ideas, in particular — secularism; religious nature, namely, tolerance and Baptism; and humanistic, namely abolitionism. Particular attention is paid to the relationship between settlers and indigenous people on language issues. He lived and worked in the colony of Rhode Island, founded by him in 1636, today the official name is the State of Rhode Island and the Providence Plantation. History shows that after he was expelled from the colony of the Massachusetts Bay due to the conflict of religious views, Roger Williams settled at Narragansett Bay, calling this place Providence. This colony became a haven for many pilgrims from religious persecution. The Puritans treated the indigenous people extremely negatively, the Quakers differed with their peace-loving views, and the Catholics carried the word of God. During the preaching of Christianity among the Indians, the Jesuits, unlike the Puritans, did not force the Indians to wear European clothing and used methods that emphasized respect for the traditions of the culture of the indigenous people. In 1643, Roger Williams wrote the book “A Key into the Language of America” (the full name is “A help to the Language of the Natives in that part of America called New England”). He described the language of the 17th century Indians, namely Algonquian language. This book was the first study of the language of the Indians, but in addition to the language itself, the thinker analyzed many philosophical ideas. The philosophical ideas of the treatise are explored in this article.

Keywords: American philosophy; Native American culture; Philosophy of language; Philosophical translation

Received: February 15, 2019; accepted: March 4, 2019

https://doi.org/10.29202/fhi/11/11

The personality of Roger Williams is thoroughly studied; he was a man who was ahead of his time. At different times his biography and ideas were studied by William Gammell, Zachariah Atwell Mudge, Clifton E. Olmstead, Romeo Elton, who described in detail the events in the life of the philosopher. A detailed memoir was compiled by James D. Knowles. The ideas of the thinker about the nature of man and religion, his philosophical views revealed Vernon Louis Parrington, Herbert Wallace Schneider, Nikita Pokrovsky and others. In the Ukrainian history
of philosophy, one of the studies of the philosophy of Roger Williams was carried out in the article *Philosophy of the American thinker Roger Williams: Secularism and Religious Tolerance*, in 2017 [Sobolevsky, 2017]. This study emphasizes the philosophical nature of the thinker’s views. In 2014, American scientists at Brown University deciphered previously unknown essays by one of New England’s most famous and respected thinkers, Roger Williams (1603–1683). Researchers Linford D. Fisher, J. Stanley Lemons and Lucas Mason-Brown found evidence in the texts of the theologian about the forced baptism of the indigenous people of North America. The idea of respecting all Christian denominations and all religions of the world is typical of the views of Roger Williams, who not only theoretically but also in practice tried to demonstrate the cultural and historical necessity of these views. The research methodology is determined by the work of the science department and is described in the monograph *Methodological issues of Ukrainian Philosophical Education and Science Modernization* [Rudenko, 2017]. Education Roger Williams received in one of the oldest prestigious male schools Charterhouse, as well as at Pembroke College, where he studied Latin, Hebrew, Greek and French. He was personally acquainted with the English poet, politician and thinker of John Milton (1608–1674). Knowledge of languages and personal acquaintances with outstanding personalities of his time formed the philosopher’s worldview. He took holy orders in the Anglican Church, but was interested in the basics of Puritanism; this interest did not contribute to his church career:

“Into the controversy which then divided the English church, he had undoubtedly thrown himself with all the energy of his ardent and sanguine temperament. He had thoroughly studied the principles at issue between the two parties, and, with no wavering faith, had embraced the tenets of the persecuted Puritans, who then constituted the most pious portion of the established church. He thus became the associate and friend of Cotton and Hooker and seems to have had occasional intercourse with Vane and Cromwell” [Gammell, 1854: 9].

Despite the fact that in the 17th century, the concept of philosophy essentially differed from how we understand it today, it can be argued that Roger Williams possessed a philosophical turn of mind. In an era when philosophy retained the hallmarks of scholastic doctrine, when new thinking had not yet formed (meaning the development of empiricism and rationalism), in order to be called a philosopher, one had to have an inquisitive mind. In the 17th century, American philosophy was represented by a small number of religious propaganda, social and political ideas, and a small number of printed texts in America. Philosophical thinkers such as John Winthrop, John Cotton and Roger Williams had an English education. At this time, English philosophy was the union of Platonism, the philosophy of Peter Ramus, the scholastic teachings of Aurelius Augustine. Reading ancient texts and knowledge of languages meant being a philosopher. Romeo Elton, an explorer of the life and views of Roger Williams, in his book *Life of Roger Williams: The Earliest Legislator and True Champion for a Full and Absolute Liberty of Conscience*, 1852, quoted Governor John Winthrop, who spoke on the Roger Williams: “It was the Lyon, Captain William Pierce. Among the passengers was a young minister, godly and zealous, having precious gifts, whose mind was of a philosophic cast, and whose opinions were marked by a strong individuality. This minister was Roger Williams” [Elton, 1853: 14].

It is known that Roger Williams sought to create a state in which problems would be solved by a majority vote, such a majority that would regulate only civil things. The state
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should regulate social relations, and personal beliefs should remain for the consideration of each person. So Roger Williams forms the main issues of his philosophy: firstly, religious and political separatism, secondly, secularism, thirdly, freedom of religion. His utopia was the realization of the garden of the church separated from the wilderness of the world. The foreign relations of the colony with the indigenous people were formed with difficulties. Roger Williams has formed strong friendships with the native Indians. These relationships have generated deep trust among the Indian tribes, especially good relations with the Indian tribe Narragansett or Narragansett people. However, friendly relations with the Aborigines led to the fact that Massachusetts, Connecticut and Plymouth began to clash with Rhode Island. Because of this situation, Roger Williams was forced to return to England and ask for autonomy for his city. There, in 1643, he published the book *A Key into the Language of America*, the idea was to help communicate with the indigenous people of America. This was the first study of the Indian language, in which the author demonstrated a meticulous approach to the translation and comparison of words, phrases and concepts of two languages. A unique feature of this study was that it was not an ordinary dictionary. The author did not just look for correlates but tried to understand the way of thinking of the Indians, to understand their philosophy. He studied all human activities from the first greeting to the last burial, trying to demonstrate to European people, despite the obvious difference in cultures, similarities between people. The book *A Key into the Language of America* was published by Gregory Dexter, it immediately became popular, creating a reputation for Roger Williams.

Roger Williams was proud of his knowledge of languages, he was also proud of his ability to master new languages. The philosopher had a plan to write a simple, but at the same time deep, full of meanings, narration. His book is different in size and style, unlike his subsequent books. The philosopher spent a lot of time reflecting on the theoretical meaning of his vocabulary, and on its practical meaning. In fact, his work corresponds to the type of work of a modern anthropologist or philosopher of a language. According to the author: “My soul’s desire was to do the natives good, and to that end to have their language, which I afterwards printed … God was pleased to give me a painful Patient spirit to lodge with them, in their filthy smoke holes (even while I lived at Plymouth and Salem) to gain their tongue” [Knowles, 1834: 52]. This quote from a letter from Roger Williams is described by James Davis Knowles in his book *Memoir of Roger Williams: The Founder of the State of Rhode-Island*, 1834. The book consists of 32 chapters, in which Roger Williams poured everything he knew about Narragansett. The text is endowed with a certain logic. So, the book begins with greetings and then proceeds to food, entertainment, and sleep. The analysis continues the daily routine. It ends with the analysis of disease, death and burial. It is fair to say that this is as much a study of culture as a language. The author describes his philosophical views in short chapters between vocabulary lists. From the text, we learn about exceptional physical strength, endurance, insensitivity to cold, insensitivity to hunger. Roger Williams deduces these ideas from observations that Indians are not prone to gluttony and drunkenness. If the rest of the pilgrims, all the barbarians seem alike, and they describe them as savages, then Roger Williams will know that there are many different types of aborigines. But what can and should we know about them? About the indigenous peoples, the philosopher believes, we should know how they eat, how they dress, how they care for themselves and how they interact with the natural world around them. Only through culture, it becomes possible to understand the dialogue between civilizations. The whole work, as noted by researcher Ted Widmer, is characterized by a nostalgic tone: “as if the act of “discovering” America had somehow ruined it as well” [Widmer, 2016]. The second
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The third edition of the treatise was published by the Massachusetts Historical Society in 1794 and 1798, respectively. About the third edition, it is known that it was published in 1827 by the Rhode Island Historical Society. The following edition was published in Providence by the Narragansett Club in 1866. In 1936, the fifth edition was published on the 300th anniversary of Rhode Island and Providence Plantations. In the preface to the 1936 edition of Howard M. Chapin (1887–1940) wrote: “Most of the literary productions of seventeenth-century New England were religious controversial tracts, so that this scientific study of the customs and languages of the Indians by Roger Williams is a refreshing surprise, a sort of oasis in a desert of theological thoughts and phrases” [Williams, 1936: III]. The task of the book is not only to provide a dictionary but also to conduct a philosophical study. As is known from the text, Roger Williams conducts a four-part study: “First, by what Names they are distinguished. Secondly, Their Original and Descent. Thirdly, their Religion, Manners, Customs, &c. Fourthly, That great Point of their Conversion” [Williams, 1643: A3]. He argues about two sources of names in the text, the first is given by settlers (for example, Natives, Barbarians, Indians, etc.), the second is actually American, which they give themselves. According to Roger Williams, the indigenous people did not name themselves before the British gave them the name “Indians”. They called themselves simply “Men”, “Folke”, or “People” and asked why they were called “Indians”? And understanding the real reason, they call themselves Indians, in opposition to English. The philosopher does not limit names and tries to study the history of the emergence of names and the history of tribes. Attempts to trace the history of the Indians, Roger Williams makes like a real Puritan thinker. The philosopher takes as a basis the biblical history which describes the history of mankind as the history of one human race from Adam and Noah. In such a situation, he comes to the idea of the impossibility of determining the beginning of the history of the Indians. He compared the story with the river into which the streams flow. And to understand the flow of the river is impossible. Indians believe in God, believe that He created the world, but the presence of more highly developed material culture of the English suggests them that the English God is more powerful. But the thinker also notes that the Indians are surprised that many years ago the British were of the same level of development of material culture as the Indians. Since Roger Williams knew languages, he could compare American language with European languages and thus trace history. He finds similarities between American and Hebrew, Greek. Indians remind him of Jews, especially their relationship with their wives. However, Roger Williams reveals the similarities between the Greeks and the Indians in that they equally name the seven-star constellation — the Bear. This argument is used by anthropologists to prove the ancient mutual influence of civilizations. For Indians, a belief in a person who walked on water, performed miracles, like the Christian Son of God, is characteristic.

Roger Williams calls his book the “Implicite Dialogue” because the dialogue contained in the text is hidden. Since the time of Plato, the dialogue has been a convenient form for philosophical argumentation, and even if it is implicit in this book, its presence confirms the philosophical nature of the book. In the first chapter, Roger Williams explores greetings; he describes the Indians as well as the English, friendly on the one hand and menacing on the other. Obscure persons amongst them have no names. The name has a sacred meaning for them. Names make a lot of sense during a greeting. The Thinker asserts that the Indians’ worldview is characterized by hospitality and kindness. In addition to the dictionary and short explanations, Roger Williams also writes philosophical poetry. His poems complement the ideas described in the chapters of the treatise:
“Boast not proud English, of thy birth & blood, // Thy brother Indian is by birth as Good. // Of one blood God made Him, and Thee All. // As wise, as faire, as strong, as personall. // By nature wrath’s his portio, thine no more store // Till Grace his soule and thine in Christ // re-Make sure thy second birth, else thou shalt see. // Heaven ope to Indians wild, but shut to thee” [Williams, 1643: 53].

The philosopher focuses on the closeness of the indigenous people and nature. In the concept of time, they proceed from the observation of the Sun and the Moon. They have thirteen Months according to the several Moons, and they give to each significant name. As for religion, the philosopher claims that the Indians believe in God, but their supreme God is multiplied by different gods, and secondly, animals are endowed with divine qualities: “They conceive that there are many Gods or divine Powers within the body of a man: In his pulse, his heart, his Lungs, &c.” [Williams, 1643: 127]. Indians have the exact form of a King, Priest and Prophet, as was the case in Israel, in this Holy Land of Canaan. Their kings or governors governing, their priests perform divine services, their wise and old men make solemn speeches. Roger Williams argues that the Indians have wise men who lecture on religion, peace. Indians have a religious conviction not to interfere with any one person, neither Europeans nor anyone in their worship. Indians use the concept of the soul, and Roger Williams tries to derive the etymology of the word. He is not content with just a translation, for example, derived from “Cowwene” to sleep the word “Cowwewonck” — the Soul, because they say, it works and operates when the body sleeps. The soul also has properties: “Michachunck the soule, in a higher notion which is of affinity, with a word signifying a looking glasse, or cleere resemblance, so that it hath its name from a cleere sight or discerning, which indeed seems very well to suit with the nature of it” [Williams, 1643: 130]. After death, their souls are sent to the likeness of the sky, only their ideas about the sky are significantly different. The philosopher also talks about justice and justice, the thinker comes to the idea of the need for the emergence of the state: “The wildest of the sonnes of Men have ever found a necessity, (for preservation of themselves, their Families and Properties) to cast themselves into some Mould or forme of Government” [Williams, 1643: 145]. The philosopher finishes his treatise with reflections on life and death and summing up, he reads a prayer to God. The style of writing and argumentation allow us to conclude about the great work, despite the fact that the author himself understates the importance of the book. This text is very important from a historical and philosophical point of view, as it allows for a new appreciation of the American philosophy of the 17th century.

Conclusions

The philosophical mindset of Roger Williams is beyond doubt. His education, knowledge of languages, theology and talent of the writer formed the worldview. His ideas were ahead of their time for many years. Roger Williams made an important philosophical conclusion that has outstripped his time: “For the temper of the braine in quick apprehensions and accurate judgements (to say no more) the most high and soveraign God and Creator, hath not made them inferiour to Europeans” [Williams, 1643: 49]. This proves the fact that all people are equal, that all have the same mind and are created with one blood: “Nature knowes no difference between Europe and Americans in blood, birth, bodies, &c. God having of one blood made all mankind. Acts 17. and all by nature being children of wrath, Ephes. 2” [Williams, 1643: 53].
He believed in reason and logic, considered everyone equal and believed in the inalienable human rights to religious freedom and church independence from government. This leads to the conclusion that the ideas of Roger Williams are closer to the American Enlightenment than to Puritanism. The philosophical analysis of the ideas of the thinker allows us to understand the history of early American philosophy.

The fact that attempts of the past to solve the problems of the dialogue of cultures, mutual understanding and tolerance proves that the problems of our time are relevant. Roger Williams proposed unique views for his time on the problem of the dialogue of cultures, studying it, it becomes possible to better understand the problems of our time and develop strategies for solving them in the future. The philosophical views of the past are relevant today and, by studying them, we can apply the results to solve the problems of the future. For the 17th century, Roger Williams was the man who was ahead of his time; he was really the man of the future.

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Anthropological Aspects of Józef Tischner’s Philosophy of Drama

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The main aim is to show the evolution of philosophical thoughts and searches of Józef Tischner. He is one of the most important contemporary philosophers in Poland. As a priest and student of Roman Ingarden, he combined phenomenology with the Catholic model of a man in his philosophical work. The specificity of Tischner’s philosophical output needs to be discussed separately because of its polemical character in relation to Thomism and Marxism, as well as the great influence of philosophical essays in which Tischner commented on the condition of society in the times of popular democracy and indicated alternative solutions to Marxism, setting philosophical foundations for a public discussion on the ethics of solidarity, the role of encounter and morality in everyday life, and also indicating the great importance of hope. The article discusses one of the most important problems that Tischner addressed in the context of his studies on Heidegger and Lévinas, creating a unique concept of a man inscribed in the philosophy of drama. This Tischner’s theory has many pragmatic features among many of its audience, which are supposed to lead, above all, to a proper understanding of the phenomenon of the meeting.

Most of the studies devoted to Tischner’s philosophy focus on its relationship with religious tradition, phenomenological tradition or the political perspective of his philosophical essays. In this case, the subject of analysis was made the Philosophy of drama, pointing not only to its sources, which are not always explicitly present in Tischner’s text itself but above all to the discursive dimension of this philosophical proposal. The results of this article not only allow a better understanding of the mechanisms present in Polish Christian philosophy but above all point to the possibility of using philosophical reflection in borderline situations. Thus, the presentation of Tischner’s philosophical concepts concerning the issues of dialogue and drama makes it possible to introduce mechanisms described by their creator into the field of independent cognitive projects concerning dialogue space, undertaken by readers.

Keywords: axiology; philosophy of dialogue; anthropology; philosophy of drama

Received: February 2, 2019; accepted: March 6, 2018

https://doi.org/10.29202/fhi/11/12

Józef Tischner was born on 12 March 1931 in Stary Sącz in a teaching family, died in Cracow on 28 June 2000. He spent his childhood in Łopuszna, graduated from high school in Nowy Targ, after graduation he studied law for a year at the Jagiellonian University and then

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entered the seminary. As a priest, he began his studies in Warsaw at the Faculty of Philosophy and Theology of the Academy of Catholic Theology, and from 1957 he studied at the Faculty of Philosophy and History, where he participated in a doctoral seminar run by Professor Roman Ingarden, a pupil and collaborator of Edmund Husserl. Tischner met there the most important students of Ingarden, such as Adam Węgrzecki, Maria Gołaszewska, Władysław Stróżewski, who in later years will co-create the phenomenological philosophical environment in Kraków. The work under Roman Ingarden resulted in profound studies of the views of Edmund Husserl, Max Scheler, Martin Heidegger, Heinrich Rickert and Ingarden himself. In 1963, Tischner defended his doctoral dissertation *The Transcendent Self in the Philosophy of Edmund Husserl* [Tischner, 2006]. Already in this book, it is clear that Tischner will be looking for his own way of showing off in contemporary human philosophy. He had the ability to ask insightful philosophical questions, discovering the essential character of the analysed contents, which in his case was always in line with his religious formation. In his doctoral dissertation, we can already see an element of critical reflection in relation to the Husserl concept of the transcendental self as a basis for building a philosophical description of the human condition.

The meeting with Ingarden resulted not only in an understanding of the phenomenological method and the diagnosis presented by its leading representatives but also at the beginning of his own philosophical path, as can already be seen during his stay in Leuven. There he worked not only on the materials collected in the surviving Husserl Archive but also on philosophers who, while remaining in the area of phenomenological thought, began to practice their own philosophy. This is the case of Emmanuel Levinas, whose philosophy meets in Leuven and which will have a great influence on the shaping of the views of the Krakow philosopher, particularly important will be Levinas’s later works written after 1950, in which he will take up concepts of Franz Rosenzweig’s philosophy of dialogue in order to construct his own concept of man inscribed in the tension between existence and being and in relations with the Other. It is extremely important that the philosophy of dialogue is a philosophy that uses biblical figures and gives them new philosophical meanings. The first study of Levinas’ writings was also accompanied by the study of Paul Ricoeur’s hermeneutics. What is extremely important, both philosophers remained immersed in the space of religious thinking, which was looking for its scientific perspective. It is in Louven that Tischner, for the first time, faces problems that “give rise to thinking” and with great difficulty succumb to the rigors of philosophical method. His research is increasingly connected with the source description of the nature of the human condition. At the same time, Tischner pays great attention to the decisions and reflections of the most important philosophers of his time, who raised issues that interfere with him. This also seems to be one of Tischner’s traits of thinking, which was characterized by the undertaking of a “dialogue” or even a philosophical dispute with the philosophical tradition of his epoch. During his stay in Leuven, a postdoctoral thesis entitled *Phenomenology of Egotic Awareness*, in which Tischner analyzed variations of primitiveness in the sphere of consciousness, and after a precise analysis of the egotistical experience and the category of the Self, as the subject of cognition in Husserl, Heidegger and Rickert proposed his own approach to the problem by introducing the concept of the “axiological self” and the associated experience of values, which will become one of Tischner’s most crucial issues in the years to come [Tischner, 2006]. The very concept of the axiological self appears earlier in the essay *Axiological impressions*, where the irrelevance of the axiological self is clearly indicated in the Kantian approach, but also the assumption that it exists in the middle, “as an axiological positiveness, it resembles in

1 See [Tischner, 2006: 412].
its way of being too pure ideal values — it, just as they require realization in time and space [Tischner, 1970]. On the other hand, as something living, consensual and, above all, private, continuing to lean towards the world, where white axiological spots are located and where it can take on the robes of the social self, it makes an impression of something real,” so understood, the axiological self can, however, take the forms of Scheler’s social self. At this point, Tischner will take up many of the views present in Scheler’s thought, but by describing the axiological space, the self will clearly indicate its symbolic understanding, linked to the extra-spatial understanding of the self, following Paul Ricoeur, he will consider the symbolically captured space as “thought-provoking” and accept the hermeneutical perspective of seeking answers to the question arising in the horizon of metaphorical and symbolic meanings, which is also characteristic for Levinas’ late philosophy.

After returning to Poland, he wrote the first important polemical texts on The shape of Polish dialogue [Tischner, 1979] and Christian philosophy in dialogue with Marxism [Tischner, 1979a], in which Tischner discusses the philosophical views of Marxism from an anthropological and axiological perspective. He also writes a famous article The decline of Thomistic Christianity, in which he puts forward a courageous thesis about the existence of ways to God that differ from the Thomistic one, which provokes a great discussion among Polish neo-Thomists [Tischner, 1982]. The polemical nature of Tischner’s thinking leads him to adopt a twofold model of work. The first one is connected with philosophical essays, in which he interpreted hermeneutically, in a form more easily accessible to people without philosophical education, both the views of the most important thinkers of the 20th century and the problems of a man living in a system organized according to the principles of folk democracy based on Marxist-Leninist thought. He argues both with philosophers of church circles, especially neo-Thomists, Marxist philosophers, as well as with his own masters, including Ingarden. At that time, Tischner published a great deal and became a figure without whom discussions on the shape of Marxism in Poland and Thomism could not have taken place. His writings from this period still testify to his philosophical research, whose main feature is the reference to the world of human values, but they already indicate a clear perspective of his reflections. This can be seen, for example, in the essays contained in the position The World of Human Hope, in which he points to the consequences of Marxist practice in the space of freedom, truth and hope, as well as to the ethical dimension of work [Tischner, 1992]. The polemic with Marxism has a characteristic dimension, Tischner, by taking up anthropological key issues, reveals them in their essential meaning, and such meaning refers to the meanings given to these issues in Marxist thought. However, man always remains at the centre of his attention. Here, too, there is a whole group of texts focused on the issues of freedom, values, God’s experience and hope. The problem of freedom and values will continue to occupy Tischner over the next few years and will be brought about by publications such as Contemporary Philosophy and Thinking by Values [Tischner, 1989; Tischner, 1982a]. Both of these items show the spectrum of Tischner’s thoughts and philosophical references, which in the years to come will determine the fundamental directions of his research. Among philosophers important to Tischner are Heidegger, Levinas, Husserl, but also Leszek Kolakowski, Franz Rosenzweig and Ricoeur, and Doctor Antoni Kępiński. Tischner not only argues with them but above all, he takes over those elements of their philosophical discourse, which he considered necessary to make his own diagnosis of human nature. During this period, the fundamental circles of his interests clearly emerge, including the phenomenology of Husserl and Heidegger, where he enters the

space of questions about the nature of thinking, the causes of Heidegger’s silence about God and fundamental ontology. The second circle is marked by studies on hermeneutical thought, its perspectives and triad: understanding-history — truth. The next circle focuses on Marxism, with which Tischner is in a dispute over man, pointing to the problems of the Polish labour crisis and outlining the space for dialogue. The last circle is the philosophy of dialogue, rooted in the contemporary Jewish thought of Levinas and Rosenzweig, a philosophy deeply rooted in biblical tradition and introducing not only the categories of the Other but also the Infinite Traces and thinking in the perspective outlined in this way. Tischner never concealed the fact that while building his own concept of man he drew inspiration from many thinkers. In the article What is philosophy, which I have written, about the crisis of human hope of contemporary man, his own search for a name to describe this crisis and the search for answers, on which he became a popularizer of the philosophy of Gabriel Marcel and other philosophers already mentioned and a thinker looking for ways to save. From this process emerged not only a specific image of a philosophical approach to human nature, a meeting or a hierarchy of values modelling our existence, but above all a structure of precise notions and issues, which Tischner referred to and used to study and diagnose the nature of the crisis of hope and philosophical search for a way out of it. At this point, the task of philosophy becomes to understand and name, and the quality of this philosophy, in his opinion, was to be determined by “the quality of human pain which philosophy wants to express and which it wants to remedy” [Tischner, 1982a: 13]. At this stage, Tischner takes over and modifies Scheller’s theory of values in a different way than Karol Wojtyła did, and at the same time introduces a hermeneutical thesis: the “symbol gives food for thought” to reflect on the relationship between symbol and existence in the perspective of what the symbolic figures from the philosophy of dialogue bring, and here he also takes up the issues of the metaphysical dimension of human existence, freedom and hope. Tischner, entering into polemics with the views of other philosophers, often ended up asking the question again, this time deepened by the sense extracted in polemics. It is becoming increasingly clear that the search for one’s own concept of man will take place within the horizon of the philosophy of dialogue, and thus the philosophical description of religious thinking, metaphysical desire and separation. Tischner more and more often uses figures of thinking, which come not only from the Bible, accepted after Rosenzweig and Levinas but also from literature, as for example “people from hiding places” by Fyodor Dostoyevsky. Tischner reached the point where, asking where the philosopher’s thoughts come from, he created a peculiar concept of thinking from the depths of the metaphor, which is a modern metaphor of the Platonic cave. Although the metaphor has only an auxiliary meaning, it helps in seeing and understanding, it also gives us to think, but the meta-formativity itself is already an expression of intentionality. This leads Tischner to indicate two languages in human philosophy: an unambiguous language, genre-species language and an analogous, axiological and agathological language, which is at the same time a symbolic language. Defending the law of the philosophical powers of metaphoric, Tischner pointed to a form of thinking which “transforms into criticism of the direct world for the fact that it creates in us the illusion of the real world” [Wojtyła, 1991: 480]. Thus, everything that was necessary to create one’s own concept has already been done, and the effect of the following years of work was the writing of two most important books: Philosophy of Drama and Dispute Over the Existence of Man [Tischner, 1990; Tischner, 1998].
In the *Philosophy of Drama*, the concept of man as a dramatic being appears. The drama of man begins with the meeting of another man; there is a source experience that is different from the experience of the world — the scene. As a result of the encounter, not only the consciousness of the other person appears but also the Trace of the Infinite. Tischner introduces the figure of the drama as a model for describing the existence of man in the world of interpersonal relations based on freedom and values. The drama of the human condition manifests itself in its being against values. The human subject, unable to exist beyond values, inscribes his existence in a continuous process of their preferences, that is, choosing. The meeting of the other man, at the same time, opening the horizon of the values at the same time and activates the procedure of preferences. This dramatic happening has two important aspects. The first is horizontality, and the second is a tragedy.

In the first case, Tischner, following the findings of Otto Friedrich Bollnow, introduces an irrevocable category of the horizon defining the world of the human environment. Thanks to this, he constructs the concept of the horizon of the meeting and the category of out-of-scene space connected with this concept. This category remains in opposition to the concept of stage space. At the same time, for Tischner stage space is empirically a given space, in which beings functioning within it exist, according to the rule, one next to the other. It is in this space that man finds himself next to things and faces the other person. However, the specificity of the meeting is also determined by the out-of-scene space, which for Tischner has the character of a discontinuous space of meaning and it is in this space that the world of values should be searched for. Thus, Tischner introduces to his philosophy not only concepts which have all the features of aesthetic thinking, but also in radically changed meanings, but also describes the mechanism of introducing values into the interpersonal world by man, in a way per se. As a result, man, as a persona, becomes in Tischner’s thought the subject of values and his nature is determined by his axiological choices and the values he introduces into the world. Making the world interpersonally valuable, a man also defines himself through the values he introduces into the world. In Tischner’s writings, we find two basic types of horizons, the first of which is the agathological horizon, set in the metaphysical reflection characteristic of religious thinking. In the field of this horizon, man can raise or lose his humanity, while the second horizon, the axiological horizon within which man chooses values, is the horizon of searching for ways of salvation. At this point, it should be mentioned that Tischner did not practice metaphysical reflection in this model like neo-Tomism. However, he did not flee from fundamental problems, such as evil, by introducing in their description not only the symbolic thinking characteristic of Ricoeur but also the horizon of meanings founding human choices and at the same time escaping human reflection. It seems that in this aspect he followed the path set by the French philosopher Maurice Nedoncelle.

Tragism, as the second and important aspect of man’s dramatic existence, is a consequence of man’s choices and the ability to read the meanings that occur on the stage of interpersonal relations. For this reason, Tischner will argue that the philosophy of drama is a philosophy of customs, that is, the proper revealing of the content that we encounter in a meeting with another human being. The essence of tragic existence is entanglement in evil, which according to Tischner is an illusion of existence. Thus, by choosing evil and introducing it into the world of human relations, the subject is placed on the side of ontical illusion, which results in a fall. Getting entangled in the illusion of evil is tantamount to the loss of freedom. Tischner describes the mechanism of such entanglement very precisely. At the same time, he clearly

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7 See [Bollnow, 2010].
emphasizes that such a decision is always based on human freedom, which funds the moment in which man says “yes” to what evil brings with it. However, while the rule itself is the only rule based on the source experience of freedom, the mechanism itself gets caught up in evil is based on a whole paradigm of different attitudes. Looking for reasons why the man says “yes” to evil, Tischner does not reach for metaphysical categories. On the contrary, it points to the most empirical aspects of human existence, such as fear, lies, pride and suffering. According to Tischner, all these aspects of human existence appear in the dialogue space and lead to the enslavement of man. Hence the existence of man, who succumbs to evil, he describes as a tragic existence. However, as a philosopher of human hope, Tischner did not exclude a situation in which man can free himself from the influence of evil and begin to experience his own freedom anew. He called this type of existence — “heroic existence”

The category of the meeting is fundamental in this case, whether reciprocity or refusal will affect each of the participants of the meeting and the world in which the meeting takes place. In fact, a person can only achieve the fullness of his or her humanity in the field of the meeting. It is in it that man finds not only his own freedom, thanks to which he makes axiological choices, but also manifests himself to others looking for his place in the world and the sense of his own existence. Facing the other, Tischner takes an attitude different from being in the world of things, and at the same time, to describe his presence in relation to the other, Tischner introduces the concepts of Faces, Masks and Curtains. He refers at this point to the figures that Levinas had already used. Levinas claimed that man manifesting himself to others in all his nature and human poverty does it through his face. For this reason, Levinas claimed that man is even a Face. For Tischner, a manifestation to the other in the form of the Face is the manifestation of man in all his truth. Only such a manifestation can result in a full-fledged meeting. It also creates a personal horizon of meaning, which defines the subjective possibilities of each participant of the meeting. The other two figures are used to describe dysfunctions within a meeting. The veil tries to close the Second One’s access to the Self, while the Mask introduces falsehood into the horizon of interpersonal relations and as such defines a manifestation excluding the meeting with all the consequences for both participants of this event. The whole dramatic meeting takes place in the axiological and agatological horizon. The first is a space of searching for ways to save, the second is to take up or lose humanity. Values introduced by man into the world of interpersonal relations also define his nature. While drama is the ability of a person to accept good or evil, tragedy is a fall into evil, while heroism is a rise from evil. He introduces a dialogical concept of evil and a model of wandering in the elements of beauty, truth and goodness. He describes precisely the mechanisms involved in evil in the dialogue area, as well as the consequences of the encounter for the image of the human world, which is closed in four symbolic places: a house, a workshop, a temple and a cemetery, which in case of refusal become a hiding place, a place of drudgery, an empty temple and an anonymous bottom.

Analyses of the effects of the meeting conducted by Tischner had at least several dimensions. The first one referred to Tischner’s polemical attitude to the Heidegger concept of Dasein. Describing human subjectivity from the perspective of independent human being, as Dasein remains, was in conflict with Tischner’s dialogical approach. At the same time, Tischner’s dialogicality also has several dimensions. He inscribes it both in the process of searching by the Self for the sense of one’s own existence, the main determinant of which is to find a community living according to the same ethos. Thus, dialogue introduces both interpersonal relations on the plane of co-existence and axiology. These planes permeate each other and
lead to the manifestation of human freedom appearing in the field of choice of values as well as their active introduction into the world of human relations. Here appears an extremely important aspect of the dialogical nature of man, it concerns the understanding of the nature of the world around him and the accurate reading of the content that other people bring into this world. The first aspect is important for Tischner as he introduces categories of wandering in several axiological elements such as goodness, beauty or truth. Thus, entering the stage of a drama, a human being faces a whole range of senses that are somehow inflicted on him. To a large extent, his whole existence will depend on their correct understanding. The nature of wandering is that the human subject has an epistemological problem. This is to a large extent explained in this philosophy by the entanglement in evil or other forms of enslavement. One can be enslaved by beauty, confuse it with good and make it the most fundamental value. Freedom is then lost in favour of enslavement through beauty, the presence of which in the environment of man becomes a *sine qua non* of his harmonious, though enslaved existence. In this aspect, beauty reveals its tragic dimension. Wandering in the element of goodness reduces Tischner to an in-depth analysis of lies. Here he introduces the category of double dialogue. On the first level, the dialogue takes place between the lying Self and the ideal You, to whom the true message is revealed. This procedure is necessary for the existence of the second level, which already takes place in the real dimension of the meeting, when the Self, knowing the truth that you “communicated” at the ideal level, now surrenders it to the operation of misrepresentation. This results above all in a state of affairs in which you are denied the right to truth in a dialogical relationship, thus destroying the very nature of the encounter. A classic example of such an event is being towards a man who manifests himself on stage in the form of a Mask. The third type of wandering is the wandering in the element of good, in which Tischner analyses the mechanisms of dialogical evil, which man, with his own approval, introduces into the world of interpersonal relations. Tischner described not only the mechanisms of decline, which give rise to a crisis of hope but also the mechanisms of cognition error, which was at the root of the Marxist utopia. In his philosophy, man is not an anonymous element of political statistics, but a person who seeks radical meaning in meeting others, follows the Traces of Transcendence, takes up the call of those who have already left this world and, above all, there is a dramatic tension of good and evil, in which he wanders, wants to think from the depths of the metaphor and seeks another, in meeting with which he discovers or loses the sense of his own existence. The nature of a meeting is not only to enter the axiological horizon in which the other meets or is denied. The most important consequence of the meeting is not only a conscious attitude towards human poverty, which Tischner symbolically evokes in the figures of an orphan, a foreigner and a widow in the Bible but above all a conscious and practical undertaking of help in response to a call for help from the other. The most important moment here is Tischner’s pointing out that the master of questions (allowing for an accurate revealing of the nature of the dialogue world) is precisely the subject of human poverty. And it is he who ultimately is the man who, by becoming the subject of his misery and carrying it in a situation where he is already helpless to achieve the fullness of his own humanity. Of course, the encounter that leads to the emergence of a community living according to one commonly accepted ethos leads to a transformation of the world of human presence. However, the nature of this world, which is the fruit of the encounter, is complicated. A house that is the reciprocity between man and woman is a place whose nature defines desolation. We are in it for a short time and we leave the rest of the population without the opportunity to meet with us. A work workshop, so important in Marxist thought, is a place where the nature of the world is transformed into
a subjective one. The work that man does in it is not only to enoble it but also above all to make its existence meaningful and fulfilled. The temple in which man enters the agatological horizon is not a place of meeting, which is a consequence of God’s hiding in transcendence but is a place of sanctification. The most mysterious place, however, remains the cemetery, where the meeting has a dimension of taking up ethos, those who before us constituted places in which we now live among people whom we consider to be our own community. Of course, if in the case of a meeting a person creates places of community, and then as a result of a refusal to meet there will be places of refusal. The house will become a hiding place where people from the hiding place created by Fyodor Dostoyevsky will be living by Tischner’s calls. For them, the world is no longer hopeless and they, in secret, consider this state of their own existence to be unchangeable. The labor workshop will become the penitentiary and forced labor camp in which labor is to kill. The temple will be deserted and ruined, and the deceased will be denied the right to the cemetery so that no one can take up their ethos anymore. The most painful analyses are those in which Tischner addresses the issues of betrayal but also deafening pain. They are connected with two attitudes towards the consequences of dialogical evil. The first one leads to sacrifice and the second to betrayal.

Tischner’s recent works have a very broad perspective. For several years he has been creating Philosophy in Highlander Style, in which, based on the example of Highlander wisdom, he often points to its convergence with classical philosophical thought [Tischner, 1997]. Another position is, as it were, the opus magnum, i.e. the Dispute over the Existence of Man, which was intended to be a response to a dispute in this matter that he had with Roman Ingarden, which lasted for years [Tischner, 1998]. The last item written during the course of the deadly disease is the Priest on Astray [Tischner, 1999].

After Tischner’s death, the research on his legacy was taken over by the Józef Tischner Thoughts Institute, which together with the Vienna Institute of Human Sciences (which he co-created together with Hans-Georg Gadamer) and Kraków’s universities organises the annual Tischner Days in Kraków. After many years of hard work, Tischner’s students began to publish a full version of his writings containing not only the most important scientific dissertations, previously published for obvious reasons in a small print run but also lectures, which always filled the biggest halls and have already passed to the university’s legend.

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Key Aspects of Explication of Thinking in the Sergii Krymskyi’s Legacy of the Soviet Period

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The article is devoted to the problem of thinking, which is one of the key issues of Sergii Krymskyi’s legacy. The paper observes the analysis of the Soviet scientific legacy of the thinker conducted in the field of history of philosophy. The paper focuses is on the scholar’s philosophical writings, which had been published between the 60’s-70 of the 20th century. Authors observe the period of formation of “Kiev school of the logic of scientific cognition” in the ’60s. Sergii Krymskyi was one of the leaders of the mentioned school and, along with his associates, proved that scientific thought cannot be subordinated to any ideological dictate. It is claimed that despite the pressure of the Marxist-Leninist ideology in his early years the scholar did not leave his intention to explore the nature of logical laws in order to find a solution to the problem of the genesis of forms and laws of thought. Sergii Krymskyi, following the style of scientific thinking, looked for the prospects for developing this issue in various fields of knowledge.

Keywords: Sergii Krymskyi; Ukrainian philosophy; Soviet philosophy; Marxist-Leninist ideology; forms of thinking; laws of thinking; logic

Received: January 15, 2019; accepted: February 21, 2019

https://doi.org/10.29202/fhi/11/13

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Introduction

The Ukrainian philosophical tradition has a long history and embodies various stages: from the Kievan wisdom to the post-Soviet modern philosophical thought. At present, we can observe that research on the Soviet period of the existence of philosophy in our lands is of particular importance. This is due to the lack of comprehensive and systematic studies devoted to the philosophy of Ukraine in the second half of the twentieth century, and the fact that existing scientific studios, for the most part, have the character of essayism and memoiristics. Accordingly, an important study of the Ukrainian philosophy of this period appears in the context of key figures and ideas. Applying precisely the historical-philosophical methodology. Undoubtedly, one of the most famous thinkers of this period is Sergii Krymskyi (1930-2010).

It should be noted that there are a number of scientific studies devoted to Soviet philosophy in general and the figure and legacy of Sergii Krymskyi particularly, namely Maria Abyzova [Abyzova, 2015], Liubov Drotianko [Drotianko, 2015], Anatoliy Konverskyi, Ihor Bychko and Ivan Ogorodnyk [Konverskyi et al., 2005], Andriy Melnyk [Melnyk, 2015], Petro Yolon [Yolon, 2010]. However, most of them consider the legacy of Sergii Krymskyi at the turn of the 20th-21st centuries, while the studies of scientific works of the Soviet period of the Ukrainian philosopher is only a passing one and in fact, the topic of understanding the phenomenon of thinking is ignored.

Problems of genesis forms and principles of thinking in the conception of Sergii Krymskyi

First of all, it should be emphasizes that “The Soviet ideology expansion over Ukrainian intellectual culture caused fundamental changes in the topics and the way of providing of philosophical inquiries and research within all subfields of philosophy. The variety of topics and methods of philosophical research was reduced to Marxist-linked topics and Marxist-Leninist dialectics. Aim and scope of any philosophical research were strictly determined by a general communist party strategy of social development. Moreover, one of the fundamental intentions of the Soviet totalitarian science and philosophy was to destroy a national authenticity and cultural distinction of USSR members and its research in Humanities” [Tytarenko & Rudenko, 2018: 109].

Despite the fact that the order of the time required scholars to study science in the light of the struggle of materialism with idealism, in which the problem of the nature of forms of thinking was fundamentally ideological, and the tasks of the contemporary science focused on intensifying the struggle against bourgeois philosophy, most scientists managed to defend their point of view (although and in somewhat veiled form). It should be noted on the existing party repressive pressure in the sphere of culture, science and art, where the original developments in the social sciences did not have importance, and philosophical scholars were subjected to ideological attacks and political accusations.

However, this could not stop scientists from the 1960s and ’70s from theoretical developments in the field of logic, methodology and philosophy of science, integrating together scientists in many fields of knowledge (mathematics, cybernetics, theoretical physics, philosophical and mathematical logic, etc.). To the circle of such innovators, scientists also belonged to Sergii Krymskyi, trying to express their own thoughts, avoiding the Soviet ideological principles
Though he was to certain limits of the studies, the scientist concentrates his quest for the problems of dialectical logic. He tries to analyze the main stages of the evolution of logical forms and principles in the process of anthropogenesis, proposes hypotheses about the dating of their appearance and the ways of forming the modern linguistic and logical structure of thought.

Sergii Krymskyi with the help of the scientific search and comprehension of the actual material from various branches of knowledge (anatomy, anthropology, history of language, theoretical linguistics, psychology, etc.), concludes that if the empirical data of all sciences on the same phenomenon coincide, then they are a reliable fact, and only through analysis and comprehension of reliable facts one can make substantiated generalizations.

It is on this source bases the leading idea of Sergii Krymskyi in relation to the study of the formation of logical thinking, in this, he adheres to his own interpretation but does not deal with the retelling of comments and comments of other people’s texts. This heuristic orientation led the scientist to philosophize, which was positioned as a logic, methodology, and philosophy of science, which became innovative in the Ukrainian environment.

It should be noted that while adhering to the fact that the possession of dialectic involves the ability to look at the problem from a variety of philosophical positions, Ukrainian philosopher concentrates on the study of the dialectical nature of the forms of thinking. Currently, scholar notes that

“...the forms and laws of thinking are not a direct reflection of reality (otherwise would disappear difference between the form and content of thought), but the result of historical development thinking, it’s the sublimate multibillion repetition practice reflection of the objective world.

Logical forms and laws, as a consequence of the abstraction from the concreteness given in each elementary act of reflection of the objective world, are not reduced, however, to it (concrete), but represent the product of a long theoretical work of thinking, the product of the development of the practice of knowledge. In other words, the forms and laws of thinking are abstracted from reality in the historical process of the development of cognition” [Krymskyi, 1962: 14].

With the development of practice, learning every act of reflection of objective reality can turn into reality. This means that each level of abstract thinking ability, to each the period of inner experience and practice meets a certain degree of knowledge development logical forms and laws, as we know, is always logical, since it is in the direction of objective reality.

The attempt of metaphysical considering forms and laws of thinking as evidence essences found its manifestation in the philosophy of Immanuel Kant. Instead, Sergii Krymskyi draws attention to the fact that this led to the impossibility of finding the material, the experiential basis of thinking and led to a priori, that is to idealism. On the other hand, such an attempt to identify idealistically the forms and laws of thinking with objective reality (most clearly expressed in Georg Hegel) leads to the refusal to consider the process of the emergence of forms of thinking in the development of socio-historical practice. It connected with that they are regarded as the most objective things, and not as a dialectical process of reflection of the development of these things. Such an idealistic point of view leads to metaphysics. It is no coincidence — notes Sergii Krymskyi, — Hegel does not even considering upon the question of the evolution and the emergence of forms and laws of thought, but considers only the
mutual transition of existing forms of thinking, discovered by Aristotle [Krymskyi, 1962: 15-16]. In this, we see certain critical moments in Sergii Krymskyi in relation to Georg Hegel’s philosophy, in particular with regard to the issue of evolution and the emergence of forms and laws of thinking.

Therefore, such Sergii Krymskyi’s views are evidence suggests that Soviet scholars were not openly able to express their thoughts, and their studies had to be adapted to “ideologically correct” interpretations and to remain within the framework of the Marxist-Leninist tradition. However, despite this, they continued to work and tried to convey their thoughts to the great public.

Continuing the theme of what constitutes logical forms and what their epistemological and dialectical nature is, Sergii Krymskyi noted that forms of thinking — these are the general structures of all conceivable content, they express the logical ways of the relationship of the most common elements of each thought.

“Such general ways of the interconnections of the common elements of thinking is the concept in which the essential features of the cognitive object advocate for thinking in the structure of abstract unity; judgment in the subject-predicative structure of which reflects the subject-attributive and other relations of the objective world; logical consequences that propose a three-member structure of the mediation of the subject and the predicate by the average term in which the unity of the object and the sign is determined by the third moment of each contradiction — its basis” [Krymskyi, 1962: 16].

These general structures of thought were first expressed by Aristotle, and Georg Hegel approached the same question very closely, who expressed his own opinion on the objective analogue of logical figures. Such studies lead to Sergii Krymskyi to the conclusion that the forms of thinking, even at a relatively high level of their structural organization, act as a logical expression of objects in the “logic” of things that is, expressing the real process of historical development. This means that the practice of cognition and transformation of the world, remaining logical figures, as if they “deliver” their knowledge, translating the historical process into its logical adequacy, which inevitably leads to the unity of the historical and logical [Krymskyi, 1962: 19].

Thus, Sergii Krymskyi comes to the conclusion, that no fundamental issue of logic cannot be solved only within the logic itself. It connected with that since every part of the great and complex problem of materialistic interpretation of forms of thinking can be understood only on the basis of the unity of logic, epistemology and dialectics. Just as the forms of thinking, a certain evolution passes and logical laws. However, Sergii Krymskyi points out that a certain time of the formation of logical laws has not yet been the object of research in philosophical literature. Logical laws are not the laws of the entire material and spiritual world, says the scientist; they arise only in the process of a long abstract work of thinking. Thus, the laws of logic are given not in the directly specific meaning of thinking, which is determined by the material, external experience, but in the historical development of this content, development, which, at the same time, causes the forms of thinking [Krymskyi, 1962: 103-104].

It should be noted that this Soviet thinker acknowledged that in his research he tried to interpret the principle of unity of logic, epistemology and dialectics in terms of finding a specific mechanism through which the process of logical formation will coincide with the process of transition from the abstract category to the concrete, as well as with the process of dialectic knowledge of the truth — the basic epistemological regularity of the transition from living contemplation to the abstract of matter and from it to practice.
Consequently, the analysis of the genesis of the forms and laws of thinking, which conducted by Ukrainian philosopher makes it clear that the unified development line from direct practical manipulation of objects that can functionally have a semantic and logical load, creates a system of so-called concrete action-oriented thinking and leads to thinking of theoretic. In this process, the main role is played by three mechanisms: the mechanism of creating the motor image of the object in the system of actions, the mechanism of reproduction of the motor image of the object from the object itself and the mechanism of formation of the constant meaning of words as a means of consolidating the individual experience by the collective experience. Soviet thinker notes that these mechanisms are used by cybernetics to model mental activity [Krymskyi, 1962: 122].

**Sergii Krymskyi on theoretical thinking and creative cognition as functions of the cognitive process**

For some time, the subject of research by Sergii Krymskyi was scientific thinking and a way of cognition. The scientist noted that the very way of knowing is determined by the general dialectics and in particular by formal logic systems. However, the laws of dialectics and logic do not change in the usual sense, they are only specified and enriched. It is with this particular specification that one can distinguish the features of the scientific thinking of certain historical epochs. According to Sergii Krymskyi, the concept of “style” is the concept that adequately corresponds to the historical peculiarities of the sciences of the thinking.

Therefore, describing the changes in the theoretical activities of mankind in the era of scientific and technological revolution, it is important to indicate changes in the style of scientific thinking. As you know, the concept of style in science was introduced in the 18th century Johann Winckelmann in connection with the need for dating the monuments of material culture and archaeology. In general talking about the very concept of style, it is applied to the processes of scientific creativity, it, as well as different epochs, is associated with a certain canon and standard representations on which the world of science is built on a certain stage of its historical development. Such canon of a particular type of scientific explanation of reality. So for every epoch it is common and is manifested in the development of major research directions, causing some standard representation in all contexts metalanguage’s fundamental theories of his time.

However, according to Sergii Krymskyi, one should not consider that the style of scientific thinking is limited to the type of scientific explanation, “because scientific thinking is not limited to functioning only at the level of the scientific picture of the world, it is first and foremost embodied at the level of development of specific scientific theories” [Krymskyi, 1970: 74].

However, according to Soviet thinker, one should not consider that the style of scientific thinking is limited to the type of scientific explanation, “because scientific thinking is not limited to functioning only at the level of the scientific picture of the world, it is first and foremost embodied at the level of development of specific scientific theories” [Krymskyi, 1970: 74].

It should be noted that analyzing the features of scientific thinking Sergii Krymskyi points out that they coincide with those definitions of the features of scientific thinking of the 20th century, which in one or another set and for various reasons are given in the analysis of natural science. Of course, these features cannot completely characterize the entire style of modern...
scientific thinking, but they are its essential modules. However, Sergii Krymskyi distinguishes one of the main features of his contemporary scientific thinking, which is determined by a qualitative leap in the history of knowledge, associated with the transition from “study of substrate qualities (as the main direction analysis of object) to the method of exploring operations on objects (in the special sense of transformation), in which the substrate and properties are manifested, and the very possibility of existence and transformation of these objects” [Krymskyi, 1970: 77].

This method was first formulated in mathematics (as an idealized representation of the fact of the condition of the geometric figures by the rules of their construction), which later became necessary for science, giving rise to a new type of abstraction — the abstraction of the transporting of the object and the replacement of its invariants. Sergii Krymskyi recognizes that it is on the basis of this abstraction determined the main fragments of the physical picture of the world are determined. However, the scientist warns against the inadequate use of the very concept of “style”, when the presentation, “typical of heuristic methods of operation of the one-sided abstractions of discreteness, finitude etc., intertwine with the ontological status of these categories. After all, ontologically one cannot give any advantage of finiteness to the infinite, the probability of necessity, the discreteness of continuity, etc. These categories are organically linked, as evidenced by the content of modern science...” [Krymskyi, 1970: 79].

Describing the style of scientific thinking, Sergii Krymskyi notes, that sometimes the modern scientific creativity of knowledge starts from the inside, from the theoretical thinking, while thinking about the restoration of the normal course of the cognitive process, while providing the conditions for the construction of the theory based on observation data and experimental verification its results.

According to the scientist, it is these changes in the structure of the cognitive act adequately expressed by the concept of the style of thinking in modern science, “as a concrete embodiment of the categorical net and methodological principles, which corresponds to the scientific picture of the world” [Krymskyi, 1970: 82].

However, Sergii Krymskyi emphasizes that for the style of the natural science of the nineteenth century there were characteristic hydrodynamic images, whereas for the present stage of science the image of a stochastic automaton is typical. In the very image of a stochastic automaton, these principles and canonical representations of the style of contemporary natural science are the principle of modelling, the idea of mathematical nature and the hierarchy of levels of its construction, the structural-functional approach, etc., as well as the principles of invariance, symmetry and simplicity, and the features of finitism, discreteness and stochasticity.

Ukrainian philosopher warns that it is the hypertrophy of these representations that can lead to a peculiar phantom of scientific thinking. “Such a phantom is the idea of stochasticity, as the main feature of modern scientific style” [Krymskyi, 1970: 83]. In addition, he was disturbed on the question concerning the mathematization of scientific thinking, whose non-definition would inevitably lead to the extrapolation of this process to the infinite perspective of the development of science, while the process of mathematization has qualitative boundaries, which are closely related to the development of the canon of mathematical thinking in the sciences.
Conclusions

Consequently, in spite of the fact that the philosophical questions for Ukrainian scholars of the Soviet period were in an ideological framework, it did not stop them from studying in those branches of philosophical knowledge that was at that time on the periphery of research. On the example of comprehension of the problem of practice in the legacy of Sergii Krymskyi, we can see that, strict regulation of scientific research in philosophy, certain qualitative changes in philosophical thought took place, which for a long time was clogged with grips of Marxist doctrine, but it failed to stop the emergence of diverse philosophical views. From the above, we can conclude that the philosophical studies of Sergii Krymskyi were authentic, but they were not independent of the direction of the Soviet regime and censorship but were directed at the unceasing knowledge and understanding of the new, which undermined the usual ideas and contradicted the established ideological norms.

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China as a Subject of International Education: Experience of Development

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The phenomenon of internationalization of the space of modern higher education is carried out as basic of the research. Its specific features are distinguished at the contemporary stage of social development. The idea of international education is grounded as a way of formation of cosmopolitanism. The authors examine the positive experience of China in the internationalization of the country’s higher education system through the introduction of technical and pedagogical innovations, distance education, the development of language competences and consistent social and educational policies.

Keywords: international education; distance education; academic mobility; internationalization of higher education; world market of educational services

Received: November 29, 2018; accepted: December 24, 2018

https://doi.org/10.29202/fhi/11/14

Internationalization of education: conceptual analysis

The modern world is rapidly developing, both in scientific and educational and in technical and industrial terms. In view of these changes, the scale of the so-called “intellectual migration”, which includes the concept of academic mobility, the concept of labor migration, grows [Savenkova & Svyrydenko, 2018]. Conceptually, this phenomenon is revealed in two directions of interpretation: the exchange of knowledge and experience, or the search for the most favorable conditions for professional self-realization, which is absolutely a natural

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phenomenon of the modern information-unified world. Another view of this problem includes a negative assessment of the phenomenon of intellectual migration, namely the outflow of the intellectual elite, the most productive labor of a particular country or region. The negativity of this assessment is based on the potential decrease of the rates of socio-economic development of the country from which experienced experts migrate and the logical further decrease in its level of living, social security and the content and quality of education and science.

This spontaneous phenomenon with the rest acquires a systemic and mass character, which is called the internationalization of education. The problem of the formation and functioning of international education is researched by numerous authors. Therefore, Nicholas Tate analyzes the problem of international education in its retrospective of the twentieth century [Tate, 2013]. The author distinguishes the following levels of analytics: the main views on internationalism, the characteristics of the virtues of a worthy person as an ideal of education and a system of pedagogical principles based on a survey, cooperation and debate. The author also illustrates the transformation of the education system from a closed to an open, global character. The general context of the internationalization of education, the author considers the key features of the project of the Enlightenment, whose introduction of ideas, as well as attempts to rebut it, has created a multipolar world that requires a universal educational program.

Larissa Titarenko and Craig B. Little describe an experiment in shaping the international experience and intercultural competencies required in the global market [Titarenko & Little, 2015]. The authors articulate the problem of learning by means of an international online program. In the course of its implementation, they conclude that learning in the “virtual classroom” provided that they are physically absent in the classroom are not only able to effectively master the necessary competencies, but also to establish successful asynchronous communication between the participants in the educational process. Thus, pedagogical technologies and practices of distance learning are effective both in establishing feedback with students, and in the formation of emotional intelligence, and in terms of the formation of multicomponent cooperation between participants in the educational process.

Mim Fox, who studies the principles of social work in various aspects of communicative space, focuses on the problem of establishing communication in the space of international education [Fox, 2017]. Thus, the researcher distinguishes five “lenses of distance”, through which deepening students’ understanding: geographical, cultural, emotional, pedagogical and technological distances. Taking into account these trajectories of communicative activity of the participants of the educational process allows controlling and maintaining positive motivation for training and pedagogical activity. It is worth noting the importance of engaging in the creation and improvement of the common educational space of various ethnic and social groups.

The problem of access to information, in general, is quite effectively solved by the wide introduction of distance education around the world, at all levels and areas of scientific interests. For example, Jim Bell with other authors is formulating questions of marketing proposals in the conditions of internationalization of the global cultural and social space [Bell et al., 2001]. Therefore, there is a growing interest in distance learning in distributing and manipulating such offers. The authors convinced that the latest information technologies provide significant opportunities for the internationalization of economic education and, ultimately, an increase in the efficiency and creativity of marketing services. Alternatively, Tony Bates describes the international online programs at the University of British Columbia (UBC) in Canada in association with the Monterrey Institute of Technology in Mexico.
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[Bates, 2001]. The author investigates the problem of cooperation in view of various cultural and pedagogical peculiarities of the educational context. In addition, such projects can be massive and successful. Therefore, George M. Flattery describes the project Global University as an international school with a network of offices in 169 countries of the world [Flattery, 2002]. This educational conglomerate provides educational services to a wide range of student audiences and introduces a variety of techniques and teaching styles. This educational center implements exclusively distance education, offers courses for self-study. The total number of students studying at Global University is, according to the author, 475,000 people. The specifics of these educational services are conceptually evangelical. However, the very model of such an organization of educational space is extremely promising and demanded by modern society. In accordance, Liz Thach and Karen L. Murphy study the problem of the specificity of the educational continuum at different levels of interaction of separate structures in the implementation of distance learning [Thach & Murphy, 1996]. The authors work out the main cross-cutting components of distance education and actualize the problem of management, internal policy of higher education and incentive systems in the implementation of the general principles of distance education. In their view, education is a factor in consolidating people on the principles of cosmopolitanism: “Few people, however, were able to predict the turbulence that would be created by weaving course development processes, students at distant sites, classes, and institutions around the world into the web of technology. Suddenly, separate cultures, laws, regulations, and customs have been brought together in a kaleidoscope of learning. The result is chaotic, fun, challenging, and anxiety-producing; it challenges all of those who work in the field of distance education to broaden their perspectives, to strive for the implementation of best practices; and to encourage collaboration while respecting individual, group, and institutional integrity” [Thach & Murphy, 1996: 17].

Or another way of such internationalization and universalization of education offer Daniel Villar-Onrubia and Brinder Rajpal emphasize the definition of virtual mobility as the most flexible, universal and inclusive technology in providing international educational services and advanced international experience [Villar-Onrubia & Rajpal, 2016]. Academic mobility, which involves travelling abroad for the purpose of education, does not solve the urgent need for modernization of the content and system of education of individual countries. Referring to the Coventry University Virtual Mobility Scheme, the author points out the need for interaction between students and specialists in solving individual problems and challenges of production activity, which greatly improves and develops the key competencies of educators. The authors note: “Moreover, the link between IoC and intercultural competence development is not always easily constructed without appropriate support, capacity-building or the internationalising of educators themselves. Despite the growing breadth of internationalisation initiatives, efforts do not always translate easily into meaningful teaching and learning interventions for the diverse modern-day classroom. Certainly, it is not always easy for some lecturers to define or interpret the relationship between their subject and internationalisation without appropriate and practical support that is pertinent to their teaching contexts, though access to such training is often limited and/or far from where academics live and thrive” [Villar-Onrubia & Rajpal, 2016: 4]. The authors analyze in detail the role of the main participants in this interaction, the specificity of cooperation and factors of political, technological, social and other means of influence.

That is why the authors insist: “Only by providing academic staff with relevant resources and training opportunities will universities be able to provide meaningful and sustainable international experiences, whether they are ICT-enabled or not” [Villar-Onrubia & Rajpal,
However, the space of international education promotes, among other things, the rapid growth of virtual technologies. And this leads to a new problem: the ways of the orientation of a person in the modern information field. Namely, Shiguang Qiu, Qichang He, Xiumin Fan and Dianliang Wu explore ways and trajectories of human movement in virtual cyberspace [Qiu et al., 2014]. They distinguish three types of movement: primitive, precise and transitive. The regulation of the specificity and technology of human orientation in the virtual space is important in terms of optimizing the main activities related to education, science and production: “Some distance learning schools are primarily contained in one location and work out of that office to reach students everywhere. Global University has a landed network of offices in over 150 countries. This means that most students usually are not too far from someone with whom they can meet face-face. The Internet now has greatly increased opportunities for interaction” [Qiu et al., 2014: 31]. The determining factor for the success of this work is the authors of the parameterized models of the semantic level, which include technical attributes as derivatives of the original semiotic model.

Hence, the internationalization of higher education acquires at the present stage peculiar features of the specification.

The economic principle of internationalization. Interaction at the international level in the field of education is traditionally interpreted as the development of intercultural communication and cooperation. Valuable accents of cooperation in education are motivated by the economic levers of modern society: state management for attracting foreign students as an important element of filling the budget of the country, introducing pedagogical and technical innovations into the educational process with the purpose of expanding the number of applicants of education, developing partnerships between separate regions and countries with the aim of the unification of efforts before the challenges of the social sphere and the technological process.

The growth of competition in the world market of educational services. Education in modern society is not only an essential element of cultural broadcasting but also a significant factor in the link between scientific and technological innovations and their introduction into production and life. Indeed, the intermediate position of education between science and production reinforces the importance of educational activity at all levels of the functioning of modern society. However, it should be remembered that education in modern communicative discourses often endangers manipulative practices. Therefore, there is a need for the training of the relevant specialists of information influence, and the formation of a wide range of information security competence.

The development of information and communication technologies stimulates competition between individual countries, regions and educational institutions-exporters of educational services. Such factors influence the content of the educational process, its means and timing. First, the content of education is increasingly specialized, narrowing. Secondly, there is a worldwide tendency to reduce the terms of the training courses, to accelerate the development of the necessary theoretical and practical provisions. New teaching strategies are also introduced: design thinking and higgogistics, training and distance learning programs, mixed courses, a combination of training and work. The existence of transnational corporations and the globalization of the global economy lead to the mobility of capital, goods and services, the location of production, and, accordingly, the specialists involved in this process. Therefore, with the necessity of forming a common space of higher education, with the general recognition of basic educational competence, the unified content of the educational standard and the system of certification and accreditation, governing the educational sphere of various national states.
Exceeding national states and governments is legalized in the form of autonomy of institutions of higher education, therefore the modern university is a trademark, a brand requiring a corresponding set of organizational and managerial measures and strategies. It is logical that, besides purely educational tasks, educational establishments with the need to determine and resolve economic priorities and problems. Internationalization in this context is a guarantee of the effective functioning of the university. The formation of the information society and the acceleration of the pace of civilization development lead to the need to understand education as a prolonged, permanent state of a modern specialist. The reorientation of educational programs and courses to professional, rather than age, in education, is a significant phenomenon. After all, competence and experience as the necessary preconditions for the image of a specialist are measured by success, qualitative indicators, rather than quantitative indicators of the time spent.

**China’s state education policy in the process of internationalization**

The system of higher education in China is shaped by the uniqueness of the socio-cultural foundations and the specifics of historical development. However, avoiding the globalization of the global economy would be an archaic and inappropriate strategy. Therefore, the Chinese government is implementing the policy of the “golden mean” both in terms of economic development and growth, and in solving social problems such as education. Its purpose is to preserve national traditions and ideological values, along with organic interaction with the best examples of world progress. Therefore, in 2003, the government allowed the creation of joint educational institutions with foreign educational institutions. Only over a year, the number of such joint projects was more than 700 programs [Ennew & Yang, 2009: 23]. This amount is due to the general increase in the social standards of the Chinese republic since the profits of a large number of Chinese families have allowed investing in the education of children both inside and outside the country. In the future, this trend is only rising: in 2007, 144,000 Chinese students received higher education in foreign universities, according to the forecasts of the Ministry of Education of China, this number will be 200 thousand people starting in 2010, and 300 thousand people starting in 2020 [Xiaohao et al., 2009: 11]. It is natural that the Chinese government takes the necessary measures of state support to national educational institutions. Thus, according to Project 211, the top 100 universities in China that received priority funding were recognized in 1993; and project 985, adopted five years later, seeks to internationalize 43 of the best Chinese universities, increasing their competitiveness in the global educational services market.

Hence, the internationalization of higher education in China requires the introduction of modern pedagogical and technical innovations. Therefore, Runfang Wei argues that distance and open education is an innovation of Western culture and democratic societies in Western countries [Wei, 2010]. However, the author believes that the direct introduction of such an experience in the educational system of the Chinese Republic is not feasible. Distant and open education is undoubtedly demanded by modern Chinese society, where the relevant political, social, economic and cultural context has a significant meaningful impact. Accordingly, the theory and practice of distance and open education interact with each other, modifying the main strategies of theoretical generalizations and pragmatic implementations. However, it should be remembered that the way of interaction in a virtual environment, such as distance education, significantly affects the general logic of personality activity: “As distance education embraces
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open learning to promote a learning society, the underpinning ideas of distance education — that is, educational democracy, equity and egalitarianism — should be revisited. These ideas are the inspiration for the creation and development of distance education and, together with the successful operation of ODL, have taken distance education from ‘back-door learning’ to ‘front-door learning’ in many developed countries as more and more traditional educational organizations find fewer philosophical and practical concerns with delivering education at a distance. The practice and activities of distance education in developing countries may not demonstrate all these ideas, but the review of these ideas might not only create an awareness of greater equity but also encourage more educational democracy in both developed and developing countries. Moreover, these ideas can be made compatible with the concepts of open learning so as to build a global learning society for all” [Wei, 2010: 54]. Therefore, there are grounds to argue that the internationalization of education contributes to the promotion of democratic principles of liberalism and the personalization of responsibility for the consequences of collective action. This aspect is extremely important at the present stage of world civilization. After all, there is a need for humanity to learn to interact in such a way that the discourse on responsibility was truly universal. An example of such an organization is described at a much more local level: the authors analyze the University of Hong Kong as a significant virtual learning environment, the principles of organization and operation of which greatly transform the traditional notion of the educational space [Hu et al., 2011]. Among other things, this innovative way of organizing learning involves taking into account the social determinants of education. The University of Hong Kong introduces such education management, which enhances the activity of educators, namely: collaborative modeling of the educational process, group learning, geo-co-operation principles, socially oriented norms of knowledge and digital technology of virtual space development. All these innovations provide a wide range of opportunities for stimulating interdisciplinary cooperation, updating education management models, and implementing scientific concepts in education and production.

However, not all researchers share such an optimistic view on the introduction in China of the principles of internationalization and virtualization of education. Alison A. Carr-Chellman and Ke Zhang note that China has a long and meaningful history of using distance learning [Carr-Chellman & Zhang, 2000]. However, the active formation of an online learning environment causes a number of challenges for the Chinese state. Therefore, there is a need for a thorough analysis of relevant political rhetoric, market status of education, open access to educational resources, power issues, adaptation and globalization. Therefore, “The motives for Chinese distance education expansion and funding are quite different from those of the US. While some facets of the movement are similar to our own experiences of distance learning, the motive seems to be strongly rooted in the ability of the government to educate adequately large masses of people (as opposed to trying to make a pro from these learners)” [Carr-Chellman & Zhang, 2000: 306]. The authors conclude that the implementation of distance learning in China requires a balanced and consistent approach.

Differentiation of such approaches as methods of interaction offers Junhong Xiao, which conceptually substantiates the content and principles of distance learning and its role in the modern global educational space [Xiao, 2018]. The author outlines three types of convergence of distance education and campus-based learning: dual mode, adding / mixing and full convergence as the most complex and little implemented. Also, the author concludes that distance learning in the modern world has become as traditional as the study of the campus. A quite controversial position of the author. Therefore, Qing Chen and Santosh
Panda analyze the problem of the openness of educational resources and appropriate open licensing, which greatly increases the total number of users of educational services and the entities that provide them [Chen & Panda, 2013]. For modern China, this problem is of particular importance both at the local professional level and at the state level. The authors rely on the results of a survey conducted among the teachers of the Open University of Beijing on four parameters: awareness, needs, application and limitations. As a result, the authors received the following indicators: the level of knowledge about the possibilities of distance learning among teachers was high enough, but the idea of the possibility of their use were often fragmentary or false. Therefore, the perspective of assessing the needs of teachers in distance learning technologies is difficult for researchers to verify in a coherent system. It is natural that the use of distance learning technology is also distinguished by its creativity and originality. The main limitations of this practice were the teachers referred to the problems of orientation in the online education space, copyright protection, the general management system. Therefore, we consider it appropriate to note that distance education is a promising direction for the development of the educational process in accordance with the challenges of modern society. However, will not the state lose its unique ethnic and cultural peculiarities on the way of such unification of the educational space? Unofficially, the universal language of world communication is English. Nevertheless, language and thinking are closely linked, and the use of individual linguistic tools and structures significantly affects the attitude and reflection. However, is it possible to avoid this linguistic expansion? Tao Xiong and Anwei Feng actualizing the problem of studying English in modern China as a way of international communication [Xiong & Feng, 2018]. The authors refer to numerous empirical material: interviews, observations, documentary information and test results. Thus, a significant role in improving the efficiency of learning English as a second is to take into account the cultural and educational context, especially with the wider introduction of the model of bilingual education in China. The number and distribution of these programs are due to public demand. In accordance, Shuning Liu reveals the problem of the growth of the number of Chinese schoolchildren drowning to study at US universities under the new international educational programs [Liu, 2018]. The author notes that the high cost of these programs creates unequal access to international education. The problem field of the author’s research is comparing network connections as a way to open networks of social actors, ways of interaction and power relations. The privatization of education and the sovereign power of the Chinese state to some extent contradicts the neoliberal principles of educational practices and pedagogical technologies.

However, the Chinese government seeks to balance these contradictory trends in the interaction of the national education system and the world market of educational services. Li Fengliang reveals the essence of the debate on financing higher education in China, based on the implementation of a cost-sharing model [Fengliang, 2012]. According to this funding model, students were required to pay for their studies. Therefore, the leadership of the state introduced a policy of a coherent financial commitment on the cost of education. In addition to theoretical analysis, the author gives a number of recommendations for strengthening the financial basis for the development of higher education in China. This policy is very productive, as evidenced by the numerical statistics provided above. Details of the content and implementation of this policy are reported Shuangmiao Han and Fugui Ye, who study the problem of a political network approach that is widely used in modern state governance [Han & Ye, 2017]. The authors use the conceptual framework of the political network and
the category of references to observing the evolution of policy in the education of China. The authors refer to China’s National Plan for Medium and Long-Term Educational Reform and Development (2010-2020). Researchers note the fundamental transformations of China’s educational policy: first, a tangible transition from the practice of party dominance to the practice of managing the central government; and secondly, the strengthening of the role of higher education institutions and academics as a group of specialists; and thirdly, the growing role of non-governmental actors in developing educational policies. Therefore, the purpose of the study is to highlight the principles of the educational policy of modern China in view of the formation of a global educational network.

Such a strong interest in education issues by the Chinese government is socially viable and politically justifiable. For example, Xue Eryong and Zhou Xiuping raise the problem of poverty as one of the global trends of our time [Eryong & Xiuping, 2018]. There is no doubt that the poverty line is very different in different countries: “The theoretical framework of this article is based on the notion that education policy is part of a social policy to achieve social justice. One of the most distinctive features of American social policy is the belief in the capacity of public education to redress unequal opportunity and eliminate poverty” [Eryong & Xiuping, 2018: 5]. The authors insist on China’s positive experience in combating poverty through education. The content of this experience is not in the temporal programs of social protection of the poor but in the intellectual support of a sustainable regime for the creation of the potential of the poor, and its pragmatic implementation. Mandatory nine-year education, multilevel and targeted educational policy, shifting emphasis on subsidizing education potential, including education in the national strategic plan for poverty alleviation. It is substantiated that “China’s experience in the past three decades shows that education is an approach and also an objective of poverty alleviation. Overall, poverty alleviation through education has gone through three stages, with an emphasis on the elimination of illiteracy, access to education and educational equity, and quality education and targeted poverty reduction, respectively. Educational support has been one of the five targeted poverty reduction mechanisms, signifying that poverty alleviation through education has reached a new height in China’s anti-poverty policy system” [Eryong & Xiuping, 2018: 5]. The authors are convinced that the positive experience of China can serve as an example for the future of all mankind. Indeed, the effective management of internationalization of education, coupled with the prudent state policy in the field of education, brings significant results to the quality and relevance of the system of higher education in China.

Conclusions

Consequently, based on our analysis, we can state the following conclusions about how to optimize interaction in international education.

1. Investing in research activities involving a wide range of interested professionals, potential employers and performing the functions of popularizing science and education. The Chinese government is implementing long-term large-scale projects for the financing and development of education and science. These projects include expanding the potential of educators, both at the expense of the state-funded training costs and through the use of distance learning.

2. Implementation of world standards of quality certification, transparency of content and results of the educational process. It is known that China provides educational
services to almost 10% of all foreign students in the world ( ). Among the world’s university ratings, Asian countries, China, in particular, create significant competition for universities in Europe and the United States.

3. Encouraging and national recognition of international experience in education cooperation. Therefore, by the year 2015, the Chinese government has signed agreements on recognition of degrees and qualifications with 34 countries of the world.

4. Formation of effective communication management system in institutions of higher education with the purpose of development of diversification of export/import of educational services. Broad governmental support for language courses, both for mastering Chinese foreigners, and the creation of a two-language education system in the country.

5. Liberalization of the educational space, which would consist of its plasticity, pragmatism, innovation and inclusiveness. Some positive developments in this respect already take place in the education of China, but this principle is more likely to be the direction of possible further reforms and transformations.

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