Education as a Way of Human Existence in a Postmodern Society

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Abstract: Without exaggeration, learning problems are among the most complex and most controversial not only in pedagogical and philosophical science but also in other scientific areas. We are talking about the philosophy of education as a general paradigm of the organization and content of all that knowledge - scientific and non-scientific - that we pass on to pupils and students through education, about worldview values that are brought up, merged in the process of educational and educational activities, the certainty of the spiritual world of the individual which is formed at school and university and determines her personal position, role and ways of behavior in postmodern society.

Education is an important stage in the formation of the human soul, his spiritual world. Consciousness, like other qualities of the human psyche, results from education and acquisition of social experience. An important means of forming a person's consciousness is the educational system, which contributes to the spiritual development of a person. Since it is education that is that social institution, it performs the functions of preparing and including the individual in various spheres of the life of postmodern society and attracting him to culture. Human consciousness is the ideological foundation of aim and reliable knowledge. In this context, consciousness is the possibility and condition of the world, the individual can perceive and develop his spirituality. Education in this case is the most effective way to form a person's spirituality. Since, besides a certain profession, education gives a person the opportunity to spiritually improve himself.

Keywords: *education, spirituality, postmodern society, human existence, philosophy of education.*

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1. Introduction

The most important factor in the formation of human spirituality is thinking. However, the postmodern world, thanks to a mass culture, makes the legalization of archaic layers of the human psyche. Political free-thinking in an open society does not always mean freedom from one's own destructive inner ideas. The purpose and objectives of education in this case looks more solid. Education is a certain system of total opposition to the destructive principles of the human soul.

There is a certain relationship between a person's thinking and the nature of the world around. People create the material world in exact accordance with their inner experiences and ideas. That is why the upbringing of spirituality in a person is the goal of the educational process. In this respect, it is impossible to exaggerate the importance of special human relations in transferring the experience of theoretical understanding of the world (Kryshtanovych et al., 2020).

Responsibility for the correct upbringing of a person's spirituality depends on the education system and, above all, on the teachers who implement the upbringing plan under existing pedagogical theories and technologies. In recent years, the most popular is the personality-oriented theory of education. After all, experience has shown that the success in mastering the ideas and technologies of personality-oriented education depends on a certain readiness of the teaching staff for this type of activity. Indicators of this readiness include: clarification by the administration and teachers of the essence of the concept and the ways of its implementation; mastering and applying specific criteria of personality-oriented education in relation to the life of students, to the work of a teacher, to a lesson, to the educational process; mastering the technologies for creating a personality-oriented situation, including diagnosing the personal potential of schoolchildren, identifying the problem-conflict area of their development, correlating the problem that has arisen with the capabilities of the studied subject and the activities that are organized during its study, producing dialogic, game situations, searching for active-communicative (interactive) forms of building lessons, determining the possibilities of combining the educational activities of students in the extracurricular sphere of the life of children (Peters, 2017).

Using pedagogical theories, modern teachers educate the younger generation, fulfilling an important social order - they shape the personality of a person with his own civil position and worldview. The basis of a person's worldview, of course, is science, which makes it possible to rationally explain

social, natural, cosmic and other phenomena. Science and education are closely interconnected, their uniting center is the philosophy of education, analyzes meta-pedagogical problems using a rich arsenal of philosophical and general scientific method.

2. Main research

2.1. Problems of the formation of the philosophy of education in a postmodern society

The public's scientific interest in the philosophy of education was most noticeably manifested in the early 90s of the XX century. The manifestations of the crisis were identified by scientists who saw at least two sides in it (Peters, 2019):

- education does not always rise to the level of technocratic thinking, which has some advantages, in particular, proper mastery of the formal-mental method;
- education loses its cultural, moral, personal, subject-content and subject-activity context.

During these years, many researchers and publicists argued that the crisis of Soviet education and Soviet pedagogy was caused by a general crisis of the political system. Analysis of information sources gives grounds to assert that the crisis of education, both global and national, proceeds in three main directions:

- crisis in the spiritual sphere as a loss of value orientation, which leads to the rupture of education and culture;
- the crisis of the competence of modern people and specialists, leads to a lag in a person's ability to cope with changes in the surrounding world;
- the crisis of the objectivity of education, its goals and attitudes is expressed in the inconsistency of the content.

A unified view of when exactly in the XX century the modern philosophy of education began to emerge is absent. According to some, the formation of the philosophy of education as a scientific discipline was facilitated by the influential socio-pedagogical concepts in the first half of the last century, which developed based on behaviorism, gestalt psychology, psychoanalysis, philosophical anthropology, etc. 40s XX century, when a society was created at Columbia University (USA), the goals of which were the study of the philosophical problems of education, the establishment of cooperation between philosophers and theorists of pedagogy, the development of training courses on the philosophy of education in colleges

and universities, the training of personnel in this specialty, the philosophical examination of educational programs, etc. (Gontar et al., 2020).

According to modern scientists, the periodization of the philosophy of education is a separate problem, since it is just being formed as a special branch of knowledge.

Some see the philosophy of education as an opportunity to express their attitude to the problems of education and those reforms in this area, while others interpret it as a kind of paradigm that allows solving the problems facing the world educational system. Some believe that the philosophy of education makes it possible to establish the causes and explain the course of development of many social processes; others point out that the philosophy of education will allow setting new ideas, values, and goals in the social sphere. Some are confident that the new philosophy of education will help overcome the crisis in education; others believe that the new philosophy of education should serve as a guide for the development of global education. For some, the philosophy of education is the starting point to solve the human problem; for others, , philosophy of human nature is the starting point for the development of the philosophy of education. For some, the philosophy of education sets the paradigm and defines the discourse of liberal arts education; for others, the philosophy of liberal arts education determines the development of philosophy. For some, the philosophy of education determines educational policy; for others, the philosophy of education is born from public policy (Jandri et al., 2018).

An equally difficult problem is the interaction of the philosophy of education with other sciences. Some consider the philosophy of education as an integrative discipline, while others see the philosophy of education as a separate independent branch of knowledge. For some, the philosophy of education is a new branch of philosophical knowledge, for others it is applied philosophical knowledge serving the needs of pedagogy. Some consider the philosophy of education in the framework of ontology, others - in the framework of praxeology. Some interpret the philosophy of education as a branch of philosophical anthropology, others - as a branch of cultural studies, within the framework of which a person assimilates culture. For some, the philosophy of education is a metatheory for the pedagogical branches of knowledge, for others it is reduced to the philosophy of pedagogy. Some people separate the philosophy of education and philosophical problems, for others, on the contrary, these subject fields coincide. Some consider the philosophy of education in the ontology's context of human existence, while others see it as a philosophy of pedagogy. Some want to replace pedagogy with the philosophy of education, others

deduce the philosophy of education in pedagogy. Some consider the philosophical concepts of education as the basis for a synthesis of the world, others see in it a philosophical basis for a new educational model. Some build the philosophical foundations of the modern paradigm of education, others define the philosophical foundations only for didactics (Orchard et al., 2016).

However, despite the variety of interpretations, opinions, definitions, in all positions and views, a general pattern is observed: all studies and publications are devoted to the discussion of existing social phenomena that directly affect the pedagogical process and pedagogical activity (it is not a special subject of pedagogical research itself).

2.2. The genesis of the philosophy of education

Over a period of centuries-old history, philosophical science has accumulated a significant number of ideas, theories, and provisions. Special branches of philosophical knowledge arose within philosophy. Schools of new philosophy were born.. Philosophical eras succeeded each other.

Researchers of this scientific doctrine identified four main blocks of the branch of philosophical knowledge: the history of philosophical doctrines, theoretical, practical philosophy and human philosophy. In modern textbooks we find philosophy of history, philosophy of economics, political philosophy, philosophy of culture, philosophy of creativity, philosophy of religion, philosophy of love and even philosophy of sex and the like.

The German philosopher Karl Jaspers considered antiquity to be the cradle of education. The education of broad strata, according to the philosopher, in contrast to the masses until now, was carried out only with the help of humanitarian knowledge, while other ways were possible for individual individuals. Anyone who studied Greek and Latin, read ancient authors, philosophers and historians, then mastered mathematics, got acquainted with the Bible and a few major poets of his nation, then enriched himself in, which is much in the achievements of the nation, and in its boundless mobility and openness gives a strong retention and makes everything else available (Antonenko et al., 2020).

However, according to K. Jaspers, such upbringing is already selection. Not everyone finds in him everything that is important; many people are able to comprehend knowledge and the world and are able to perceive only the outer shell of the phenomenon.

The Age of Antiquity has provided a factual basis for why we can be as Westerners. In Greece, the idea of education was first realized and

realized in the same way as it has since been applied by everyone who understands it. All the great ups and downs of human existence took place in the West with the help of touch and separation from antiquity. Where it was forgotten, barbarism ensued. If, having broken away from our native soil, we are destined to hesitate, being deprived of support, then this will be our position if we lose touch with antiquity. Antiquity is our soil, although it is constantly changing, and only secondarily, and without the autonomous power of education, is it the past of its people.

Education is one of the most effective ways of transferring knowledge, mastering social experience, acquiring skills and abilities. The Greek philosophers discussed which circle of knowledge is generally binding. Gradually, the training became lengthy, which goes through various stages. Children were taught in schools, in educational institutions, where, under the guidance of teachers, they became literate and knowledgeable. In the Middle Ages, monasteries played a huge role in education. A variety of information was stored here, which was passed on to the novices. The first universities appeared in the same era. This was the name of higher educational and scientific institutions in which a set of disciplines was studied, constitutes the basis of scientific knowledge (Demirel, 2019).

The German philosopher Immanuel Kant gave a significant role to education. In the treatise "On Education", the subject of his study is a person. "A person can become a person," he writes, "only through education. She is what makes her upbringing ... Man is the only being, is subject to upbringing ... can only be raised by a man. "Education is an art, and pedagogy becomes a theory of education and a science about this art. It is "in upbringing that lies the great secret of improving human nature," and pedagogy should serve to achieve this goal".

Kant was the first in European philosophy to come to the conclusion that Man is an extremely exciting and mysterious object of philosophical speculation. To reveal its secrets, independent and non-trivial means are needed. In this sense, philosophical anthropology opposes the traditional sphere of philosophical knowledge - ontology (the doctrine of being), logic, theory of knowledge, history of philosophy, ethics, aesthetics, natural philosophy, social philosophy, philosophy of history. "The goal of all successes in the field of culture is to apply the acquired knowledge and skills in the world," writes Kant, "but the most important subject in the world in which this knowledge can be applied is a person, since it is actually the last goal of this process." Kant's ideas related to pedagogical anthropology sparked a surge in social perceptions (Bloom et al., 1956).

German philosopher Max Scheler associated education with the formation of a person and the development of society. The cultural world, in his opinion, "plunges into gray formless twilight", since the living personal spontaneity of a person's spiritual life, his freedom are under threat. The result of educational activity, according to Scheler, is a "microcosm" that is responsible for human being. This microcosm is integrity, in each element of which the living form of each personality is fixed with one degree or another. In the course of the educational process, they unite in the absolute real human universe. In this sense, all great people had their own special gifts, and the goal of the educational process is to give such peace to every student, every person.

Scheler thinks of education as a global issue. He writes: "If, in the course of their previous history, large cultural regions each in their own way unilaterally developed these three types of knowledge (for example, India - rescue knowledge and the welcoming and spiritual technique of gaining power over himself by a person, China and Greece - educational knowledge; West since the beginning of the XII century - labor knowledge of positive sciences), - today all over the world the time has come when it is necessary to pave the way for comparison and complementarity. "

German sociologist Karl Mannheim also views education in the context of rapid social change. He reveals the changing features of modern educational practice during the period of state regulation of capitalism. Mannheim went down in the history of sociology as one of the most productive thinkers who studied the social nature of knowledge. He saw thinking in public life and politics as an instrument of collective action. Therefore, he tried to correlate various spiritual formations circulating in society with the social positions of those who were carriers of specific types of thinking. In his own works, K. Mannheim tries to provide a mind-bending knowledge of a whole historical era, which he conventionally calls liberal and associates it with the ideology of liberalism. The essence of this time lies in the fact that during this period private-entrepreneurial initiative was cultivated, priority was given to the individual and spontaneity in social development was established due to the individualistic orientation of consciousness (Medvedev, 2019).

Mannheim unfolds a new contour of social development in the study. Sociology acts as a tool for starting the construction of new social knowledge.

Where does Mannheim see a reform of democratic and liberal goals and practices? He notes (Peters et al., 2018):

1. Education does not form a person as a whole, but a person in a separate society and for this society.

2. The best educational unit is not an individual, but a group. Groups vary in size, purpose and function. In the course of training, various models of behavior are brought up, which individuals in groups must adhere to.

3. The goals of education in society cannot be adequately understood if they are separated from the specific situations in which each age group falls, and from the social system in which they are formed.

4. Laws and norms are not an end in themselves for a sociologist. They express the interaction between individual and group accommodation.

5. The goals of education in their social context are communicated to the new generation along with educational methods. These educational methods are not developed in isolation, but as part of "general methods". Education can be correctly understood only when we consider it as one way of influencing human behavior and as one of the means of social control. The slightest change in general technology and control will affect education in the narrow sense, that is, education within the walls of educational institutions.

6. The more we view education from the point of view of our recent experience as only one way of influencing human behavior, the more obvious it becomes that even its most effective methods are doomed to failure if they contradict other forms of social control. No educational system can maintain emotional stability and spiritual integrity in the new generation until it has a common strategy with social services operating outside the school. In our time, only in interaction with them can social influence be controlled, which would otherwise disorganize the life of society. The only way to prevent the mass psychosis that has arisen on the continent is by blocking the destructive influence of mass society. Obviously, the words of the famous sociologist became prophetic in connection with the recent unrest in the United States.

2.3. Polyfunctionality of modern education as an important factor in the development of postmodern society

In the social world, education is multifunctional. It performs various social tasks and in this sense can be defined in different ways (Vlieghe & Zamojski, 2020):

- a) education is a person's entry into the world;
- b) education is a person's comprehension of the meaning of life;
- c) education is a person's acquisition of his own "I";
- d) education is the awakening of spirituality.

Before understanding the inner world of a person, his psyche, it is necessary to determine the purpose and essence of human existence. Man, his psyche is a unique phenomenon. Since a person can reason, recognize, evaluate, build a logical structure and a sequence of inferences. In the process of life, people rely not only on their own instincts. Attainments results from knowledge, tested by practice, its real, accurate reflection in human thinking.

Man is the only creature that presents the gained knowledge to the next generations. Education is not only a kind of social activity, the study of which presupposes the existence of effective ways of storing and transferring accumulated knowledge. Consistent reflection on upbringing invariably generates the comprehension of human nature. Learning and knowledge is not a local process associated with a specific area of public life. It is a living marker of culture; it is the architecture of the future. For the first time in European culture, the question of the connection between generations was raised by ancient philosophers, about which Plato writes in the dialogue "Protagoras". He argues about how virtues can be passed on to other generations. Philosophers led a discussion and during the discussion concluded: for the state to exist, there must be something single that binds everyone - this is virtue (Verharen, 2020).

Analyzing the thoughts of Plato, the German philosopher M. Heidegger wrote that the Greek word "paideya" can not be translated. "Our word "education" is closest, though not entirely, to Paidei's name. We will, of course, have to return this word to its original considerable force first, forgetting the misinterpretation to which it was subjected at the end of the nineteenth century. "Education" has two definitions: first, it is gaining knowledge. Secondly, Education is both a process of formation and use of a certain pattern.

Most of the issues that modern psychology deals with - personality, mental development, activity, consciousness and unconscious, emotions and feelings, interpersonal relationships, crowd psychology - are of interest to philosophers. Moreover, the discussion of these issues has a solid historical and philosophical basis. It turns out that the subject of psychology intersects with the subject of philosophy.

However, there is more than just something in common between philosophy and psychology. There is also a fundamental difference that cannot be ignored. In the history of psychology, the comparison of psychology and philosophy was made in different ways. For example, Aristotle - the creator of not only logical science but also psychology, presented in the treatise "On the soul", which gives an understanding of the

soul, the phenomena of perception and memory. The soul, according to Aristotle, is the highest activity of the human body. In the soul is the mind, which does not arise and is not subject to death, destruction. Aristotle tries to create a theory of plant, animal and intelligent soul, which is the basis for the division of living beings into plants, animals and humans.

Kant believed that psychology would never become a science. He wrote: "Psychology for the human mind is nothing more, and can be nothing but anthropology." The German philosopher believed that rational psychology in the question of our eternal existence is not a theoretical science, it is based on a single conclusion of moral teleology, and all its application is necessary only to moral teleology in connection with our practical purpose (Roth et al., 2020).

Psychology is difficult, according to Kant, to explain certain phenomena of human behavior. He wrote: "Yes, moralists require psychologists to explain to them the strange phenomenon of avarice, which is seen in the mere possession of the means of living in abundance (or for any other purpose), which is of absolute value, but never intends to use; or ambition, which finds these means in glory alone without any further purpose, to explain this phenomenon to them, so that they may reconcile their precepts not with the moral laws themselves, but with the removal of obstacles to the influence of those laws (Stokas, 2015).

Thus, psychologists must, according to Kant, provide real criteria for moral behavior. But it's hard. "At the same time, however, it must be admitted " Kant continued, "that psychological explanations, when compared with physical ones, are very bad; because they are often hypothetical and on three different grounds, the explanation is easy to come up with a fourth, just as illusory, and because of this many such imaginary psychologists can find reasons for each mental affectation, which usually occurs on a strong stimulus, and emotional excitement, which awakened by performances, poetic ideas and objects of nature, and call this wit their philosophy, designed to scientifically explain the ordinary phenomena of nature in the corporeal world - these psychologists do not show not only no knowledge, but probably even the ability to it".

2.4. Basic approaches to understanding the history of anthropological ideas

There are two main approaches to understanding the history of anthropological ideas. The first was most consistently expressed by M. Scheler. According to his theory, in anthropology, there is a constant qualitative accumulation, which over time is transformed into the

corresponding philosophical concepts. Philosophical and anthropological thought never loses itself: new images of a person can arise in any era. But at the key moments of history, the self-consciousness of thinkers can rise to unprecedented heights, sharpening interest in the philosophical understanding of the problem of man. M. Scheler, and his disciple and follower P. Landsberg, name classical ancient Greece, early Christianity, early modern times and the twentieth century key epochs (Schwimmer & McDonough, 2018).

In an era when the world around us seems to be inhabited and prosperous, reflections on what a person is and what is his place in the world may not arise at all. Only in periods of "disorder", "homelessness", when the feeling of loneliness and fragility of human existence is exacerbated, anthropological ideas become relevant.

Modern philosophical and religious anthropology, in accordance with its theoretical principles, is, first of all, an anthropological version of that kind of theorizing, which in the Christian tradition is differently expressed as "natural theology", "philosophical theology", "philosophy of religion" (primarily confessional). Such theorizing seeks to create, with the help of specifically philosophical means, such a construction that could serve as an indication of the existence of divine reality and, accordingly, become the foundation of some kind of "philosophical-theological", "metaphysical" faith or "natural foundation", a "preamble" of any formalized faith (Sosnowska, 2020).

Socio-philosophical anthropology also began to develop dynamically. So, the words "philosophical anthropology" denote the most diverse and sometimes incomparable directions of metaphysical thought. At present, we can talk about the "renaissance of anthropological knowledge", the expansion of its scope. Among the anthropological directions listed above, a significant place is occupied by pedagogical anthropology, the initiative of creating which arose from I. Kant (Suissa, 2015).

The emergence of educational anthropology was closely associated with the conclusions about the depravity of human nature. If a person is vicious, then, naturally, the question arises, is it possible to have a spiritual influence on a person, able to change her? Are there such levers in society that will improve human nature? The answer to this question should be pedagogical anthropology, the purpose of which is to try to make a person better, cleaner, nobler and more perfect through upbringing and education. Proceeding from such a task, educational anthropology begins with a critique of human nature as a given and with reflections on how human nature can be improved.

The importance and popularity of pedagogical anthropology is determined by the nature of the theoretical and methodological problems of modern education and the appeal to its development of philosophers, psychologists, teachers and other scientists.

3. Conclusions

Thus, education has always been considered by great social thinkers as a fragment of in-social theory they tried to find reserves of social dynamics in this theory. Analysis shows that the crisis of education and the crisis of culture have similar characteristics, and therefore they are not only interconnected but also interdependent.. Analysis shows that the crisis of education and the crisis of culture have similar typical features, and therefore are not simply interrelated, but interdependent. Consequently, a revolutionary restructuring of both culture and education is needed.. The development of ideas for humanistic pedagogy should be viewed as a philosophical and pedagogical reflection on these socio-cultural phenomena. This "intersection" of philosophical and pedagogical problems suggests that the opposition of these branches of knowledge is unacceptable. In their analysis and practical application, the principle of complementarity should apply.

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