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Axiological Aspects of Educational Activity in Postmodern Philosophy

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Abstract: The relevance of the chosen topic of the article is determined by the need to improve the system of educational activities in postmodernism.
The article provides a theoretical analysis of developments on the topic, substantiates axiological (spiritual, moral, aesthetic and other values, their relationship with each other, with social, cultural factors and human personality; section philosophy) perspectives of educational activities in postmodern philosophy, gives a description of axiological areas of academic activity in postmodern philosophy; the main directions of the philosophy of education in the epoch of postmodernism are determined; the vision of a new paradigm of education in the works of researchers and scientists is presented.
The article analyses the understanding of the problems of education in the European philosophical and pedagogical tradition of the XX-XXI century, gives a brief overview of systematic works on the philosophy of education of prominent Western researchers of these problems, taking into account their proposed educational values. Based on the analysis, the article's author concludes that it is necessary to critically review several traditions for the philosophy of education and the choice of approaches in understanding the values of modern education.
The article's author notes the emergence of new axiological paradigms of education in the philosophy of education of the late XX - early XXI century, associated with the development of cultural-centric and global-historical trends in philosophy.

Keywords: *Spiritual values, renewed system of education, philosophical bases, evolution of development of education, axiological directions.*

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Introduction

At a time of radical renewal in the world education system, the axiological aspect is decisive. Nowadays, man has many opportunities, and their implementation depends not only on the coincidence of objective circumstances but also on his activity in choosing the path and performance. Thus, in the process of education, it is essential not so much to encourage the solution of specific and, in principle, possible problem situations, as to form the ability and readiness to optimally choose goals and means in a changing case, to assess real opportunities and maximize the implementation of choice.

Education should help people build a new world picture based on global axiological values. The new worldview is based on such matters, which should become the basis of new educational values to recognize the need for radical change in ethics and the importance of progressive, artificial civilization. And it is not about the displacement of everything and "higher values", but only about a set of values and principles that are minimally necessary for overall survival and free development.

Peculiarities of axiological perspectives of educational activity in postmodern philosophy were the object of scientific research of Ortega y Gasset (1991) and other scientists, in whose works methodological bases of educational activity in postmodern philosophy, their properties and conditions of functioning.

The article aims to define and substantiate the features of axiological (spiritual, moral, aesthetic and other values, their relationship with each other, social, cultural factors and human personality; section of philosophy) perspectives of educational activities in postmodern philosophy.

The article aims to characterize the axiological directions of educational activity in postmodern philosophy, define the main principles of education in the era of postmodernism, and envision a new paradigm of education in the works of researchers and scientists.

Characteristics of axiological directions of educational activity in postmodern philosophy

The new paradigm in education in its initial position has a revolutionary change in the man's worldview of the XXI century.

Already in the pragmatism of John Dewey, the world appears not as an order (divine or natural), but as a space of problematic situations,

difficulties that man inevitably faces and to overcome which he needs knowledge, skills, abilities (Wolfson, 2003).

Increasing control over the environment, the ability to pose and solve the modern world qualitatively distinguishes the new society. The leading role is science and education (Nerubasska, Maksymchuk, 2020; Nerubasska, Palshkov, & Maksymchuk, 2020).

This fundamentally new understanding of education problems appears in the works of Ortega-Gasset & Jaspers (1991). They understand culture and education from the standpoint of axiology: a set of values, principles, and knowledge that allows human communities to meaningfully build their lives and solve problems in the modern world.

The axiological social mission of education is seen by Ortega (1991) in the means of social pedagogy to concentrate the efforts of advanced people to achieve the cultural ideal of the era. The concept of Ortega (1991) on the transformation of education into a leading social force was developed by the German philosopher – existentialist Jaspers (1991). He assigns to education the responsibility for creating a new social consciousness based on understanding the consequences of technology development.

In understanding the tasks of education, the European philosophical and pedagogical tradition was based on balancing the three poles of the foundations of education: culture, society and the individual. The last attempts to keep the content and tasks of education in this space were a controversy between the supporters of liberal classical education and the supporters of the progressive utilitarian theory of education. The controversy ended in a surprising victory for the utilitarian Berube (2004).

However, in the twentieth century, the balance was restored thanks to the authoritative works of Zinchenko (1992) and the development of the "Newman" idea of the university. Already Zinchenko (1992) predicted the merging of liberal and utilitarian education concepts into a single integrative theory, which, in essence, meant a revolution in the foundations of education.

In this ideological space is born the modern Anglo-American tradition of “philosophy of education”, the beginning of which is associated with the work of Durkheim (1991), which avoids clear conceptual definitions and formulations. However, he set such criteria to consider activity "educational".

First, significant knowledge of a particular value must be transferred in the educational process. Thus, Durkheim (1991) was the first of education

theorists to directly point to values as the source of the first philosophical criterion of education.

The second criterion is consciousness, awareness of the teaching method and perception of new knowledge not only as information but also as values.

The third criterion is related to the need to deploy in forming a "cognitive perspective", understanding the connection of their actions with the actions of others, understanding their place in a holistic model of life. From philosophy comes the analytical tradition of the philosophy of education (Phillips, 2014).

Systematic works accompany historical and philosophical works on the philosophy of education, which is set by major philosophical trends. Each direction includes works from different eras, from antiquity to modernity: idealism, realism, pragmatism, reconstructivism (social reform through education), existentialism, analytical philosophy (Polany & Prosch, 1975).

The authors oppose the excessive ambitions of each philosophical direction and point out its strengths and weaknesses. On the one hand, the authors rely on recognized authorities. However, the most important for them is the standard ideas of the liberal plan of traditional pedagogical concepts and topics (goals, content and methods of education, education and personality, education and society, etc.). However, research of this type analyses the exact philosophical directions of idealism, realism, humanism, pragmatism, and others (Salnikova, Lishchuk-Torchynska, 2016).

The main idea of the research is to try to reconcile individual and social values. It is believed that an open society needs well-educated, informed, able to provide for themselves and stand up for their interests. However, an individual, to take a worthy place in an open society, also needs a good education, awareness, the ability to defend their civil, economic, political interests. All this gives him society. It seems to us that this idea is another liberal-democratic myth about the harmony of personal and public interests. To some extent, convergence is indeed possible and is taking place, especially in developed countries. However, it is not taken into account that the interests of society- especially an open society – are consistently the interests of influential social groups, and the interests of these groups do not include raising the educational level (Brameld, 1956).

The focus of our education on liberal values will not work, and we should look for other reasons for making innovative educational decisions in

the axiological philosophy of education. Such grounds must be a variety of values, both universal and specific to different groups and communities.

Let us dwell on the general criteria for assessing the content of education, proposed by Lauta (2016):

- the breadth of species and knowledge, which corresponds to the actual cultural breadth of ways of thinking and understanding, which forms an absolute wealth of personal experience;
- application of forms of knowledge not directly to any activity, but providing human understanding, interpretation, evaluation;
- within each form of knowledge the primary attention should be paid to the basic concepts, principles, procedures, as well as differences and connections between the elements of different forms of knowledge;
- education should not serve as abstract temporary procedures of thinking, volumes of information. It should be an introduction to fundamental social ways and communication, to a real conversation between people and cultures over the centuries, as well as within each of us;
- through education, students should acquire a particular reflection on knowledge, for example, to learn what happened in the past and learn how our knowledge of the past is formed in general and moral values.

The above five criteria are convincing, although some contradict each other. In such a situation, a reasonable choice or ranking of the criterion of significance can be made only based on decisions of a high abstract level - value.

Analyzing Andrushchenko (2008) main ideas concerning the grounds for forming the content of school education, we note that from his point of view, the content of education should be what deserves the effort.

Such efforts deserve knowledge that unites and liberates. The first is the knowledge that integrates the individual into the broadest possible community, which is why language should be taught faster than dialect, science rather than occultism, the priority should be a classical author rather than a fashionable novelist, and so on.

Liberating knowledge is the knowledge that, intellectually, frees from clichés and superstitions, allow you to express yourself and think independently (Andrushchenko, 2008).

Moral education should focus on two kinds of values: the values of social integration and the values of individual liberation, respect for cultural heritage, and the awakening of individual consciousness. The development of these values is impossible in isolation from each other. Freedom is

recognized as the most important for the individual, mainly internal, intellectual and spiritual freedom (Bilohur, Kravchenko, Lishchuk-Torchynska & Yukhymenko, 2020).

The most important thing for society and culture is integrating people into the community, not external institutional, but internal spiritual.

However, the value approach in its current version has a weakness. Accounting for "eternal" values is not logically and philosophically combined with the current world political, socio-economic, cultural, environmental situation (Yukhymenko, 2019).

Education should focus on values rather than on the current situation, but detachment from actual modern trends, threatening the implementation of values in education. At the same time, the requirements of the current world situation for general humanitarian education are growing sharply.

The main directions of the philosophy of education in the era of postmodernism

The domestic literature on the philosophy of education can be divided into three major areas that intersect, coexist, and form a specific stage sequence.

The chronological framework more or less limits Liberal-rationalist direction – so thought its authors: Pakhomov, 1992; Tereshchenko, 2002 and others. According to them, the socio-political situation of that time required spiritual, intellectual resistance to official ideological pressure. The ideology of education at that time had, in their opinion, a primitive socio-utilitarian character: providing the national economy with a trained workforce and specialists, plus the total spread of a unified "Marxist-Leninist worldview" (Opachko, 2016).

For obvious reasons, the only support in opposing such an ideology could only be the authorities recognized by this ideology itself. Hegel and Marx played the role of these authorities. Theoretical, dialectical, creative thinking, reason, reflection, self-determined personality as opposed to the empirical, non-dialectical, rule of thinking and behavior, non-reflexive mind, a conformist individual become a sign of resistance (Horban, Kravchenko, Martych & Yukhymenko, 2019).

The cultural-centric direction is primarily related to the consequences of the turbulent external socio-political events in the second half of the 1980s. The internal development of thinking has shown the limitations of a

pure rationalist approach to education (focusing on theoreticality, dialectics, developed learning activities, creativity, reflection, etc.) (Proshkin, 2017).

The agenda is reunification with world (and, above all, European) culture, restoring their cultural traditions. The idea of culture, culturally appropriate education can rightly be considered dominant in modern domestic philosophical and pedagogical thought.

As we can see, the new approach to cultural education includes the ideological achievements of the previous liberal-rationalist trend, which focused on reflection, design, constructive thinking and education, personal development.

This new understanding of culture is accompanied by limiting technocratic claims based on consciousness, social life, education.

Zakharov writes: "The need for new education concepts arose not by chance. An unexpected consequence of scientific and technological progress was that the concern for the creation of formal intelligence has become much sharper than the concern for society's development of spiritual potential, which can only defeat soulless intellectualism" (Zakharov, 1989, p.101).

A new direction in the national philosophical and pedagogical thought is global history. Firstly, it is characterized by the global scale of analysis, and secondly, awareness of the role of education in civilizational crisis processes.

Conclusions

In the article, the author conducts a theoretical analysis of developments on the topic, substantiates axiological (spiritual, moral, aesthetic and other values, their relationship with each other, with social, cultural factors and human personality) angles of educational activity in postmodern philosophy, gives a description of axiological areas of educational activities in postmodern philosophy; the main directions of the philosophy of education in the epoch of postmodernism are determined; the vision of a new paradigm of education in the works of researchers and scientists is presented.

Thus, within the framework of the work, it is concluded that the new philosophy of education should first be based on a new picture of the world. It makes sense to replace the mechanical-deterministic picture with a synergetic-evolutionary one. These changes should be implemented in

postmodern philosophy's axiological perspectives of modern educational activities.

Postmodern philosophy cannot be seen as the philosophical foundation of education because of "anti-pedagogical" and "anti-ideological" intentions. Peculiarities and peculiarities of postmodern culture, its aesthetics (radical pluralism of values and meanings, constructivist access to the concept of truth, holistic attitude to communicative networks) should be taken into account not only by philosophical education. However, it also led to the paradigm of postmodern education.

However, concerning postmodernism, one of the first tasks of summing up the philosophical results of the twentieth century is to overcome the postmodern crisis, a kind of spiritual antibody that can deal with the viruses of nihilism in modern education system.

It seems that this problem can be solved based on raising the substantive aspects of philosophy, "secularization" of philosophizing, its return to the practical level of personality and social consciousness. What is happening in modern science and culture is related to attempts to create elements and structures of a new worldview.

The article analyses the understanding of the problems of education in the European philosophical and pedagogical tradition of the twentieth century, gives a brief overview of systematic works on the philosophy of education of prominent Western researchers of these problems, taking into account their proposed educational values. Based on the analysis, it is concluded that it is necessary to critically review several traditional approaches to European philosophy of education in understanding the values of education. The article's author notes the emergence of new axiological paradigms of education in the philosophy of education of the late twentieth century, associated with the development of cultural-centric and global-historical trends in philosophy. The formation of a new worldview paradigm requires treating nature not as a material but as a complex organism with which man must interact, synergetic, axiology (Ortega, Gasset, 1991).

We see prospects for further research on this topic in the element-by-element development of axiological, namely: spiritual, moral, aesthetic and other values in their relationship with social, cultural factors and human personality, perspectives of educational activities in postmodern philosophy.

The identified urgent issues need to be addressed in order to ensure axiologically, namely: spiritual, moral, aesthetic values, their relationship with

each other, with social, cultural factors and human personality in the modern world) areas of educational activity in postmodern philosophy.

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