Pedagogy of Spirituality as a Factor of Sustainable Development of Humanity

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Abstract: Education today is an area around which heated discussions are unfolding, both at the state level and in society. The processes of integration and globalization are especially active today, but they should not replace the content of national cultures and educational systems on which they occur. It should combine an openness of education with its general availability at all levels, in the interaction of interested parties and, above all, the state, in all components of this process in order to preserve society's intellectual potential. Scientific analysis of any phenomenon involves considering it from several positions. Nowadays, modern society is going through complex processes of revaluation of basic values in all spheres of life - material, spiritual, socio-political, social (in the narrow sense) against the background of various activation of the human factor in the above areas. The analysis of global problems should consider the principal objects of influence of these problems and the subjects whose activities cause their aggravation. In other words, it is necessary to distinguish between the spheres of interaction between the individual, nature, society (in this case, the world community), which comprises states with different forms of social structure, economy, national-state organisation, different mentality, legal systems, and the like.

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1. Introduction

Changes in the economy, culture, technology in the second half of the twentieth century and at the beginning of the twenty-first century gave rise to the need for philosophical reflection, putting forward a new value paradigm for interpreting the world, including education. The response to these changes is the ideas of postmodernism, which offers a critical and transformative view of modernity. The urgent tasks of addressing this topic are the need for an alternative approach to education and a change in the conceptual framework of the philosophy of education (Cavanagh, 1999; McClure, 1995).

Applying the concept of “spirituality” to the solution of educational problems, we rely on the humanistic paradigm, according to which a person strives for the maximum disclosure of the essential forces inherent in him, self-identification in the cultural space. Here, we proceed from the image of a person as an integral being. Postmodernism does not accept such an image of a person, the concept of unity and identity is questioned in it. Here we are talking about an individual who has broken down into partial functions and spheres of life, in this case, the goal of education can no longer be the creation of an identity claiming significance, individuality.

Such ideas are quite popular in modern philosophy. They reflect the changed perception of a person and are expressed: in abstract art - in the aim's destruction world, in behaviour - in a massive refusal to comply with generally accepted moral norms, in oblivion of religious commandments (Crick & Jelfs, 2011; Harlos, 2000).

This way of life corresponds to the new image of a person of the postmodern era, free from the totalitarian, according to the authors of these ideas, attitudes of morality, art and religion. “Spirituality” as a concept that expresses the desire for integrity, harmonization of a person's abilities and goals, is becoming unpopular, losing its relevance. A person plunges into his emotional life, the vital prevails in it over the ideal - this is the essence of the image of a postmodern person (Lips-Wiersma, 2004; Pargament, 1999).

Does this mean that the property of the soul, which this concept defines, disappears, is leveled? The concept of “spirituality” comprises many aspects, and only in their unity it is fully manifested and realized. These are not only the sensory-intuitive properties of a person such as faith, intuition, insight, but also the rational aspects of his being (Watts, 2006; Freire et al., 2005, pp. 11-14).

Pedagogy as an art is always connected with the teacher's abilities, is realized in the relationship “teacher-student”, and is communicative in

nature. Postmodern pedagogy does not offer a single image of a person, but also insists on his decency, on the plurality of his life forms, on the exclusion of the “pedagogical attitude” with the leading role of the teacher and replacing it with symmetrical relationships, language games, visualization of the learning process with the help of computer (Boone et al., 2010).

The variety of problems facing society today requires a revision of the existing approaches to assessing the phenomena of social life, one of which is the spiritual one, which has undergone serious deformation over the past almost fifteen years because of the prevailing social and, political realities. The latter also applies to such a variety of the spiritual sphere of activity as education. The quality of education largely determines the level of training of modern specialists in various fields (Dei, 2002, pp. 1-13).

Another component of the global challenge of the future is the spiritual integration of the human community, convergence in order to work out ways to bring national mentality closer together and develop on this basis worldview compatibility, leveling the threat of global confrontation as a consequence of threatening modern trends and processes. And the role of education in this sense can hardly be overestimated. As a social institution, it makes it possible to facilitate the organization of a multidimensional dialogue of mentalities and cultures in a post-pandemic world.

However, it is very important to remind once again that the processes of integration and globalization, should not crowd out the content of national cultures and educational systems based on which they occur. Otherwise, the individuality of the student and the teacher is leveled and ultimately suppressed. In this sense, it is typical for test problems, especially in the humanities, which limit live communication between teacher and student. We believe that computer technologies, on the basis of which it introduces test tasks, should not impoverish the spiritual world of a person and be a factor in the deculture of a person.

2. Theoretical Background

Scientists believe that the possibility of optimizing the current situation on the planet largely depends on the level of culture of each person, the way out of which is seen in the cooperation of states of the world community with different levels of socio-economic development and with different levels of spiritual development.

It should be noted that reform processes are taking place in society, which, as a rule, boils down to a reduction in funds for education, strengthening the tendency to transform education into a service. This trend

is also facilitated by the Bologna process, which provides for the financing of the educational system according to the scheme adopted in the world: state - corporation - private person, where the state is not assigned a primary role.

The openness of education should be combined with its general availability at all levels, giving rise, according to the Bologna Convention, to a natural differentiation of students according to the "bachelor-master" system, in the interaction of stakeholders and, the state, in all components of this process in order to preserve society's intellectual potential in a post-pandemic world.

Scientific analysis of any phenomenon involves its consideration, at least from the following main positions:

- genesis of the phenomenon
- its evolution
- transformation of the phenomenon
- the presence or absence of conditions for its existence in the future.

At the turn of XX-XXI centuries, a significant role in understanding the essence and goals of modern education, according to most researchers, belongs to the philosophy of education. This discipline emerged in the second half of the last century on the territory of the educational space of the USA, Great Britain, Germany, was directly related to the crisis phenomena of the system, insufficient practical effectiveness of approaches in solving the problems of socialization, education and training of children and youth (Antonenko & Chursin, 2019).

The influence of education systems and philosophy at all stages of history has been mutual. In the philosophical concepts of thinkers of the ancient era and the Middle Ages, and then representatives of the New Age, French Enlightenment, German classics, Marxism, the issues of education, upbringing, moral and personal improvement of a person was raised as a reflection of cultural processes (Delgado, 2005).

In the last century, the Western European philosophy of education took shape and developed within the framework of many directions and concepts - empirical-analytical, hermeneutic, psychoanalytic, postmodern, religious-theological (Bazaluk, 2016).

The result was the formation of a well-known contradiction between universalism and the need for the development of individuality, prepared the basis for a paradigm change and a transition to a non-classical, and later - to a post-classical model, oriented education to uniqueness, originality, and the creative principle of personality (Bazaluk, 2018).

Philosophy, being a form of knowledge, a theoretical worldview and an art of thinking, is directly related to culture. This means, firstly, that philosophy has potential, is of particular value for education as a cultural phenomenon with the help of a broad ideological and methodological base, a reflexive attitude to the tools of consciousness and cognition, the requirement of consistency.

Secondly, the modern world is experiencing a deep crisis of value ideals, therefore, the philosophical worldview which is based on the value type of thinking and orientation towards moral, humanistic values, makes it possible to determine the correct vector of civilizational development in a post-pandemic world.

Thirdly, exploring the ways of mental and moral development of a person in a cultural environment, philosophy determines the degree of assistance to this process of the educational system.

The universality of the categorical apparatus of philosophy makes it possible to overcome the fragmentation of knowledge, to make it meaningful, which makes it possible to determine one's life guidelines. In addition, many pedagogical categories and concepts have their own philosophical origin.

Today it is becoming more and more obvious that it is necessary to look for a new complex of pedagogical and philosophical ideas that create an intellectual basis for the education system. Therefore, right now there are different approaches to the issue of reforming the education system in a post-pandemic world.

Philosophy as a worldview and methodology is the basis for comprehending culture through the definition of the life-meaning goals of modern civilization, allowing to identify value orientations in the global and regional levels of education (Dubinina & Tsybulko, 2019). The importance of the philosophy of education lies because such a philosophical and at the same time pedagogical discipline allows for philosophical reflection on those special points of culture that allow their interpretation in the categories of human education, which is especially important in the context of the modernization of education in a post-pandemic world.

Educational and upbringing issues did not leave philosophical concepts from different times. Outstanding thinkers since ancient times, for example Socrates, Plato and Aristotle were not only philosophers and thinkers, but also real teachers. The creativity of these ancient thinkers provided a significant impetus for the further development of pedagogical thought.

3. Controversial arguments regarding the philosophy of teaching

A unified view of when exactly in the XX century the modern philosophy of education emerged, 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 on the basis of behaviorism, gestalt psychology, psychoanalysis, philosophical anthropology, etc (Schafer, 2017). The separation of the philosophy of education as a special research direction in this sense began only in 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.

In the 20th century, philosophical problems were only being developed, and the philosophy of education cannot be reduced to them.

However, there are other points of view in the literature. If you try to systematize them, the following picture emerges.

Some see the philosophy of education as an opportunity to express their attitude to the problems of education and to those reforms in this area that are underway in our state; others interpret it as a kind of paradigm that allows solving the problems facing the world's educational system.

Others believe that the philosophy of education allows establishing the causes and explaining the course of development of many social processes; others believe that a philosophy of education will allow new ideas, values, and goals to be set in the social sphere. Some are confident that the new philosophy of education will help overcome the crisis in the field of education; others believe that the new philosophy of education should serve as a guide for the development of global education (Antonenko, 2018). For some, the philosophy of education is the starting point in an attempt to solve the human problem; for others, on the contrary, human philosophy is the starting point for the development of the education system.

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. For some, the philosophy of education should determine the ways of spiritual renewal of

the world; for others, the spiritual renewal of the world will determine the development of the philosophy of education.

No less complicated problem of 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's mastery of culture takes place. 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 (Shagardinova, 2014). Some consider the philosophy of education in the ontology's context of human existence, while others see it as a philosophy of oriented education. 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.

However, despite the variety of interpretations, opinions, definitions, absolutely 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).

According to modern researchers, today a person who is able to take responsibility for his actions, a person who can communicate in a multipolar culture, who will build himself in a certain sense, is coming to the fore (Voronkova & Kyvliuk, 2017). The pedagogical ideas of the twentieth century revolved around the idea that the main content of education is knowledge and scientific subjects. And the modern philosophy of education puts this question in a different way: it is necessary to move to other units of the content of the educational process: to teach methods, approaches, paradigms.

The idea of combining and indissolubility of spirituality and pedagogical practice meets with opposition from some scientists (Lindholm, Astin, 2008; Zidani, 2021).

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Such an "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 (O'Grady, 2020).

Scientific interest in the scientific and general public on the problems of the philosophy of education was most noticeably manifested in our country in the early 90s of the XX century. Ukrainian researchers identified the manifestations of the crisis, they saw at least two sides of this phenomenon (Piwowarski, 2017):

- 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 and meaning.

An analysis of various sources suggests that the crisis in 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.

The analysis shows that the crisis of education and the crisis of culture have similar typical features, and therefore are not simply interconnected, but interdependent. Therefore, a revolutionary restructuring of both culture and education will be necessary. The development of ideas for humanistic pedagogy should be viewed as a philosophical and pedagogical reflection on these socio-cultural phenomena.

4. Arguments about the importance of the teacher in solving this problem

One of the central persons of pedagogical influence - the teacher - is exactly the person, on whose professional level the future of society and humanity depends. The education system itself implements the function of socializing individuals, including them in the diversity of social relations of the modern world. After all, the primary goal of any education is to educate a spiritually filled, responsible person. But without painstaking work on the education and formation of the spiritual world of the individual, it seems impossible to reveal his spiritual potential. In the attitude of the individual to the world, to nature, lies its attitude to itself, because external manifestations testify to their own ideas about the purpose and meaning of personal existence (Vlasova, 1999).

In the information society, amidst the vast flows of information, knowledge is both accessible and immense. It is impossible to embrace endless streams of information with human thought and filter out the necessary and unnecessary (Grekhnev, 2010). In addition, a person is formed not only by knowledge that is necessary in a practical sense but also by worldview positions brought up by teachers and on personal experience.

The turbulent modern world with such phenomena as international terrorism, the COVID-19 pandemic, and, as a consequence of the above and without hope and expectations that it will pass, the global economic crisis requires reflection and analysis. And the most catastrophic at the same time becomes the consciousness of the individual, which can become an object of manipulation. Passively observing the surrounding changes, a person becomes a consumer, therefore, does not have independent thinking. Consciousness ceases to perform cognitive functions, and the person is no longer capable of producing his own ideas, making responsible decisions. Consciousness, along with other abilities of the individual, is a product of upbringing, the result of social interaction and experience. And an important

role in the formation of consciousness is played by the education system, which transforms a natural being into a thinking person (Krymskiy, 2001).

Theories about the natural origin of human talents, as well as the prevailing consciousness, are debunked by realities. Since they are not born as a thinking being, the ability to think is formed and educated. Such “natural” theories reject all the complex work of parenting that awakens the mind and the ability to think independently.

The educational environment still performs the functions of a social institution, since it prepares and introduces the individual into the life of various spheres of society, attracts the individual to the cultural values of humanity (Bogush, 1992). Consciousness, as a condition for the reliability and objectivity of knowledge and the world as a whole, is the foundation of personality education. Therefore, a conscious person understands, perceives and reproduces the world around him, acts consciously, chooses consciously. This ability for independent thinking provides opportunities for the existence of universal human values. At the same time, thinking also acts as an effort of the intellect, since it requires extraordinary courage and diligence.

Consciousness, like other qualities of the human psyche, is the result of education and the acquisition of social experience. An important means of forming a person's consciousness is the education system, which contributes to the spiritual development of a person (Bryzgalina et al., 2012). 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 society, attracting him to culture. Human consciousness is the ideological foundation of objective and reliable knowledge. In this context, consciousness is the possibility and condition of the world in which the individual can perceive and develop his spirituality (Zakhovaeva, 2005). Education in this case is the most effective way to form a person's spirituality. Since, in addition to a certain profession, education gives a person the opportunity to spiritually improve himself.

Education is an important stage in the formation of a person's soul, his spiritual world. The most important factor in the formation of human spirituality is thinking (Shevchenko, 2017). To carry out this logical-psychological operation, it is necessary to combine objects of different content into a single whole. However, the modern world, thanks to mass culture, makes the legalization of archaic layers of the human psyche, since 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 (Shevchenko et al., 2020).

There is a certain relationship between a person's thinking and the nature of the surrounding world. People create the material world in exact accordance with their inner experiences and ideas (Nassimov et al., 2019).

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 the process of transferring the experience of a theoretical comprehension of the world.

Many scientists cite a large number of arguments confirming the importance of the teacher in the process of developing students' spirituality in the process of their learning.

Responsibility for the correct upbringing of a person's spirituality depends on the educational system and, above all, on teachers who implement the upbringing plan in accordance with existing pedagogical theories and technologies. In recent years, the most popular is the personality-oriented theory of education (Shevchenko, 2017).

The experience of its implementation shows that the success of 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 (Ashforth, 2010):

- 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 with the capabilities of the studied subject and the types of activities that are organized during its study, producing new ideas, dialogical, game situations, searching for actively communicative (interactive) forms of building lessons, determining the possibilities of collision of educational activities of students in the extra-curricular sphere of life of children.

Using pedagogical theories, modern teachers educate the younger generation, thereby 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 unifying center is the philosophy

of education, capable of analysing the problem using a rich arsenal of philosophical and general scientific methodology.

Conclusions

Education and upbringing act together with experience, the only possible ways in the work on the formation of the spiritual consciousness of the individual. At the same time, having received high-quality knowledge, a person may not develop the ability to think independently, to make independent decisions. Therefore, education acts as a potential and an opportunity, a condition for implementation, and already realizes this opportunity, or does not realize the personality itself. After all, not only professional knowledge education provides, but above all, scientific knowledge, experience of many generations. It is in the process of learning, getting education, self-education during life a person realizes his own essence, understands the purpose of his life. And along with awareness comes understanding, the ability to perform independent actions.

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