

PHILOSOPHY AND EDUCATION AS CULTURAL PHENOMENA

Viktoriiia PISHCHANSKA ^{1,*}  | Larisa GORENKO ²  | Tamara PUSHKAROVA ³  |
Oksana KONONCHUK ⁴  | Tetiana KONONCHUK ⁵ 

1 Philosophy Department Dnipro Academy of Continuing Education, Dnipro, Ukraine

2 Department of Musical Arts Educational and Scientific Institute of Theater and Music Arts, Kyiv International University, Ukraine

3 Department of project activities Institute of education content modernization, Kyiv, Ukraine

4 Taras Shevchenko National University of Kyiv, Educational and Scientific Institute of Philology, Department of Middle East Languages and Literature, Ukraine

5 Department of Ukrainian Philology and Social Sciences Academy of Advocacy of Ukraine

* *Correspondence*

Viktoriiia PISHCHANSKA, Ukraine, Dnipro, Volodymyr Antonovych Street, 70, 49006
E-mail: Victorya.ps@gmail.com

Abstract: The article analyzes the existential, gnoseological, and axiological dimensions of philosophy and education in the socio-cultural space. Cultural phenomena are positioned in several key manifestations: cognitive (as a result of sense experience), value (as a unique phenomenon), and being (as an element of civilization existence). The tasks of the article are to highlight the key philosophical and educational constants in modern humanitarian-scientific discourse. To achieve the objectives of scientific exploration was used general scientific (analysis, induction, deduction, systematization) and philosophical (synergetics, dialectics, phenomenology) methodologies, through which the essence of the phenomenon of philosophy and education in the system of culture are revealed, and the development of these areas of social activity is analyzed. The study was conducted based on an analysis of modern philosophical, educational and cultural ideas and theories. The scientific novelty of the study lies in the attempt to reconcile philosophical and educational theoretical-methodological and practically oriented precepts in a unified socio-cultural space. Consequently, the most effective format of coexistence of philosophy and education in the system of culture is considered to be a synergetic model, which provides interaction of these fundamental spheres of social activity.

Keywords: modern philosophy, philosophy of education, socio-cultural phenomenon, XXI century education, culture, philosophy of culture.

Introduction

Philosophy and education occupy a crucial place in the system of sociocultural development. Education and the ability to think (both linear and

non-standard) have always been the engines of progress. It is the continuous focus on development that defines education and philosophy as cultural phenomena.

The main problematic issue of scientific ex-

ploration is not to state the peculiarities of development separately in philosophy or education since this is rather the task of philosophical and educational-scientific discourses. The main focus is on the theoretical and practically oriented constants through which philosophy and education are positioned as phenomena. There are two ways to characterize a phenomenon in culture:

- philosophical, interpreting sensory experience as the first priority in defining particularity and exclusivity;
- scientific, which explores exclusivity through the use of rational-cognitive potential.

The study aims to analyze the constants (principles) through which we position philosophy and education as cultural phenomena. The tasks of the article are to systematize and structure the ideas of the philosophical and educational segment of culture in the context of the synergetic model.

Methods

The methodology used in scientific exploration has both a general scientific and a philosophical dimension. Since the philosophical interpretation of the very concept of “phenomenon” is based on sensual experience, in addition to the traditional rationalistic methods (analysis, systematization, induction, and deduction) for this type of research, the empirical methodology (observation, generalization, classification) is actualized. Contemplation is an integral part of the experience and contributes to the inner transformation of the individual, allowing us to comprehend the uniqueness of philosophical and educational principles (Ildefonso-Sanchez, 2019). Through comparative analysis, we can compare the features of the development of education and philosophy in the cultural field.

A separate tool is the classical methodological dichotomy: dialectics vs synergetics. Since the subject of our study is the constants and principles of education and philosophy, which position these cultural clusters as phenomena, the need for:

- Consideration of common elements of these segments of culture, interacting in a synergetic paradigm;
- Identifying the differences between the components of education, philosophy, and other

clusters of culture, characterized by dialectical confrontation.

Synergetic methodological principles are quite relevant in the modern worldview system. They manifest themselves in the fact that modern education primarily focuses on providing self-control and self-direction for the individual in his own life and process of experience (Koenig, 2019).

Although both education and philosophy focus primarily on the theoretical component of scientific discourse, the practice-oriented aspects also occupy a separate niche in their paradigms. Methodological tools become an important factor in characterizing the phenomena of philosophy and education. Instrumentalism, in general, seems to be the key methodologically worldview idea of Western society (Sosnowska, 2020).

Literature Review

Philosophy and education have been rather thoroughly considered in contemporary humanities and science discourses. However, these spheres of social activity are mostly viewed through the prism of sociocultural phenomena or in the context of general civilizational development. The positioning of philosophy and education as a phenomenon is illuminated in a different context, focusing on existential, gnoseological, and axiological manifestations in the socio-cultural space.

An important aspect of the interpretation of cultural phenomena of the twentieth century is the analysis of the latest philosophical trends that determine the priorities for the development of certain spheres of social activity. One of these is metamodernism, a continuation of modernist trends associated with scientific and technological progress. Forming a response to cultural regimes is an important mission of both education and philosophy (Kilicoglu & Kilicoglu, 2020).

Advances in scientific and technological progress cannot answer all of the questions facing humanity. At the same time, the scientific achievements of the present contribute to daily understanding and human confidence in the ability of civilizational development. Progressive scientific ideas include “cybernetics, complexity theory, quantum computing, artificial intelligence, and algorithmic capitalism” (Peters & Besley, 2019). In all contexts, society is aware of

the potential risks that can arise when the information-technology dimension dominates the cultural space. The rapid decline of the humanistic-oriented component in the picture of the world conditions the danger of the self-destruction of civilization.

Another principle that reveals the essence of the phenomenon of philosophy and education is openness and accessibility to the socio-cultural environment. This format is achieved through the currently demanded transdisciplinary approach (Rostoka et al., 2021).

The question of what kind of education and philosophy modern culture needs is still debatable in modern scientific discourse (Oliverio, 2020). The vast majority of researchers of the cultural phenomenon of philosophy and education see their future in interaction. The tool that will ensure this interaction will be the philosophy of education, which will form the theoretical-methodological and practical-oriented potential of these phenomena (Tesar et al., 2022).

Results

The driving force of the modern world is scientific and technological progress. The key feature of science is dynamism. Such realities need the coordination of permanent changes associated with the rapid development of all spheres of social activity. Education and philosophy traditionally become the sources of stabilization of the socio-cultural environment by developing axiological constants that perform regulatory and normative functions. In the modern world, science has become a direct productive force and is one of the urgent tasks of philosophical reflection (Atamanyuk, 2019).

Philosophical ideas become elements of the worldview picture of the world. Unlike science, also considered a phenomenon of culture, philosophy is focused on providing theoretical and methodological principles of social development and individual existence. Philosophy does not form practice-oriented, material values, focusing on the sensual-ideal component.

Education in the context of material-spiritual positioning in the system of culture is divided into matters of its influence. On the one hand, education acts as a spiritual cluster of culture, as the educational process itself has a spiritual-

mental priority. At the same time, the educational process as a whole is inseparable from the rational and, with it, the material component of culture.

Cultural phenomena are considered in modern humanitarian-scientific discourse through the prism of many culturological principles. One of these is the concept of “balanced culture,” a feature of which is the pragmatism of solving strategic and urgent problems by combining theoretical and practical experience (Park, 2021). The educational tool used to implement such a methodology, PBL (problem-based learning), focuses on the synergy of the stakeholders of a particular socio-cultural environment.

Philosophy, too, is designed to form balances in cultural development. But while education implements these intentions through the educational process, practically oriented formats are not available to philosophy. Philosophy confirms its phenomenality in the system of culture by appealing to such notions as a worldview, mentality, ideology, etc.

A common trend that unites philosophy with other clusters in contemporary civilizational advancement is the multi-dimensional interpretation of sociocultural realities (Zidny, Sjöström, & Eilks, 2020). Usually, the cultural-historical epoch offered a single worldview paradigm (mythological, religious, humanistic, scientific, etc.). The current foundations of the worldview do not assume a unified ideological framework or diversifying ideas and principles. Under such conditions, qualitatively new perspectives in the cultural space open up for philosophy and education.

On the one hand, the unification of philosophical, scientific, educational, and other components of the worldview paradigm is levelled. In addition, philosophy and education are given full freedom in shaping their own attitudes. It should be understood that the worldview principles based on the identification of philosophical ideas and educational strategies determine the originality and specificity of the system of culture.

Moral and moral component acts as important factor in sociocultural development. Ethics, as a section of philosophy, acts as a theoretical and methodological regulator of relationships in society (Buchanan et al., 2022). At the same time, the educational space offers practice-oriented algorithms for the formation of moral and ethical

principles as one of the elements of soft skills. Without taking into account the moral component at all, it would be difficult to position the philosophical-educational segment in the cultural-ethical dimension.

Ethics is an important element that defines the exclusivity of cultural activity. Axiological spiritual priorities are guided by both the official legal framework and unwritten rules. It is the element associated with traditions, stereotypes, and beliefs that shape the public understanding of the phenomenon. In education and philosophy, this combination of value components is actualized to the fullest extent. Consequently, we can assert that, in the axiological dimension, these spheres have clear characteristics of uniqueness. Moral constants are especially actualized in periods of instability (on global, cultural, and national scales). Kononchuk T. (2019) focuses on the importance of axiological principles in the context of existential crisis (in particular, Holodomor in Ukraine 1932-33), highlighting the fundamentality of normative function in the socio-cultural dimension.

We consider philosophy and education as purely cultural phenomena, but there is no need to completely eliminate the natural aspect of these segments. The ecological trends of the modern world do return scholars to the consideration of natural factors in the development of civilization (Bonnett, 2021).

Moreover, the phenomenon of philosophy and culture would not be complete with the exclusion of the natural factor. The reason for this is human nature in the humanistic manifestation, the environment in the scientific definition, and the nature of being in the philosophical dimension. All these components influence the individual qualities of man, due to which a person is educated at different levels or has the opportunity to reflect on a philosophical-ideological basis.

An interesting approach to the natural-biological interpretation of the phenomenon of philosophy and education in contemporary scientific discourse. Cultural awareness training (Shepherd, 2019) is a relevant element of the scientific picture of the world. The philosophical-anthropological segment explores humanness in all its manifestations. Consequently, philosophy is not limited to axiological content but also illuminates existential (being of nature), gnoseological (being of the human mind), and anthropological (be-

ing of man as a natural subject) aspects. Philosophy in the cultural sense alone remains limited to a public worldview. When philosophical ideas are considered in the synergy of nature and culture, we can talk about the uniqueness of this type of worldview.

Another factor determining the prospects for education and philosophy is the social sphere. Society is the dimension in which education is realized in a practical dimension, and philosophy produces its conceptual paradigms (Kaushik & Walsh, 2019).

If we consider the concept of the phenomenon in different variations, it has, in addition to its existential dimension, a sustained sociocultural definition. The phenomenon of philosophy and education acts as a certain crowning recognition of their relevance, generating the uniqueness of these spheres of culture for society.

The modern pragmatic approach to the practical implementation of educational strategies defines effectiveness as a key principle (Frank & McDonough, 2020). Consequently, the question arises about the ability of philosophy to provide the educational segment with relevant worldview principles.

A practical step in realizing the synergy of philosophy and education is the introduction of an appropriate educational course, Philosophy of Education. Such an educational course is designed to respond to the historical and institutional debates that arise in the cultural space (Vlieghe, 2020). The formation of critical perspectives provides an opportunity to theoretically understand the particularities of the phenomenon in culture. Adding to such a practically oriented model of theoretical-methodological and worldview attitudes, we get the possibility to investigate and study education and philosophy as cultural phenomena.

Discussion

At present, there is a tendency for philosophy to decline in the worldview picture of the world (Colgan, 2018). This can be traced in the context of all basic spheres of human activity. We can state that such processes have already taken place in the history of civilization. At the same time, philosophy has always demonstrated exceptional vitality in the existential-worldview dimension.

Therefore, we should not worry about the future of philosophy even now since the actualization of philosophical discourse is only a matter of time.

Another cultural phenomenon - the educational cluster - is also a basic element of civilizational development. Having a more axiological orientation, education has not experienced critical crisis shocks, always being in demand in the socio-cultural dimension. The modern state of education should be characterized as a period of correlation of education with rapid information and technology and globalization development.

Cultural phenomena have their own nature of formation and affirmation in the worldview system. Philosophy has formed elements of exclusivity due to the demand for it in society. Philosophical ideas become components of different actions of public development: from ideas helping to overcome crisis phenomena to ideas adapting the public worldview to new progressive views or innovations. Providing the worldview and ideological support of scientific achievements, socio-economic clusters, and moral and ethical norms, philosophy forms the principles of its phenomenality.

The positioning of philosophy in the picture of the world remains a debatable issue. It is safe to state that philosophy does not fulfil critical or vital functions. At the same time, philosophy retains the status of a fundamental component of social development.

The answer to this phenomenon can be partially provided by the educational sphere. Carrying out a comparative analysis of the functional characteristics of philosophy and education in socio-cultural development, we see that man and society need to be structured and organized in matters of political, economic, cultural, and worldview life. Education has become a kind of tool to differentiate society into clusters (intellectuals, workers, clergy, etc.), which further perform their functions in society depending on the skills they acquire during the educational process. However, society needs not only the conditions that ensure its full functioning but also the reasoning behind these conditions. The scientific or political segments characterize socio-cultural development from their side, but neither of these sides can characterize the social structure in terms of existential dimensions. For a long time, such an interpretation was provided by religion,

but with the development of science, the discrepancies between these paradigms became critical and did not provide the necessary ideological balance in the social worldview. Philosophy, on the other hand, thanks to its diversity, makes it possible to explain to people the existential, value, and cognitive contexts of socio-cultural realities. In addition, philosophy can guide a person or a society in the question of the prospects of further cultural development. Such interpretations of the role of philosophy give it the status of a cultural phenomenon without any alternative.

However, we should not forget the role of education in such realities. Throughout several cultural and historical eras, philosophy has demonstrated its effectiveness in constructing worldview paradigms. However, philosophy can realize these possibilities only by using the practical formats that the educational sphere possesses. Paradoxically, philosophy, while possessing important theoretical ideas, has virtually no platform of its own for its translation.

The educational cluster has been a powerful and effective translator of philosophical, scientific, and worldview ideas and concepts for centuries. Education has all the necessary methodological capabilities to shape its applicants' worldview beliefs, which either align with professional skills or correlate with educational elements. A vivid example of harmonization of the concepts inherent in different spheres of humanitarian-scientific discourse is the solution of "linguistic issues" (Kononchuk, 2020) - problems associated with the functioning of linguistic components in the sociocultural space (national, cultural, and religious). In this case, it is the coordination between science, education, philosophy, and religion in the cultural dimension that confirms the uniqueness of these spheres of social activity.

In this way, education shapes the principles of its uniqueness through the practice-oriented dimension of its purpose. The dual role: of education (shaping the total level of education in society) and enlightening (broadcasting relevant worldview principles) allows the sphere of education to hold the status of a cultural phenomenon deservedly.

Another debatable issue concerning philosophy and education is the environment in which these cultural phenomena exist. The nature-culture dichotomy is one of the fundamental philo-

sophical issues reflected in virtually all areas of social activity (Murriss, 2020). If we add to this the actual technologization, we get a format of the modern scientific picture in which philosophy tries to hold the leading positions in terms of

the theoretical-methodological and ideological segment. Education is a source of knowledge and ideas about the natural, cultural, and technological peculiarities of civilization's development (see Fig. 1).

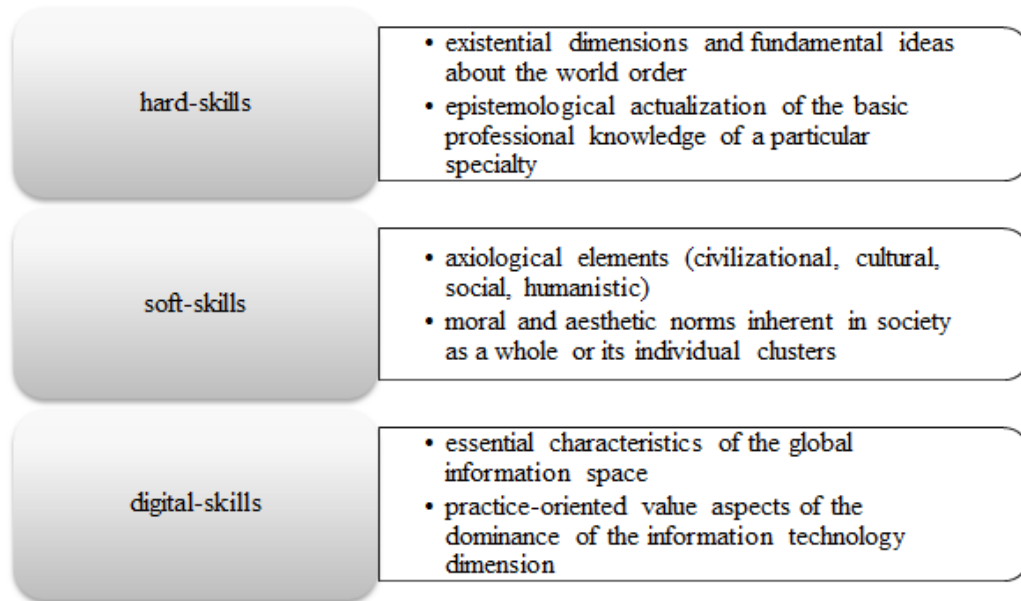


Figure 1. Philosophical Interpretation of Educational Skills in Contemporary Socio-Cultural Space (Authors' Development)

One of the characteristics inherent in both philosophy and education is their regulatory and normative function. The history of civilization shows that society is constantly tempted to radicalize social relations (Sardoč et al., 2022). Such processes lead, in part, to social upheavals on a planetary scale (wars, revolutions). The phenomenon of philosophy and education is based on the effective regulation of relationships in society. Of course, wars and revolutions occasionally occur, upsetting existing balances. However, these occurrences are not of a massive and permanent nature, which would threaten the existence of humanity as such. Ensuring balance, order, and the rule of law is the result of the effective work of a society nurtured by educational and philosophical ideas.

The phenomenon, in general, is very difficult to characterize the conceptual apparatus to give it a clear definition or formulation. Also problematic is the characterization of the features or principles that interpret the phenomenon. There is an opinion among the scientific community that a phenomenon cannot be investigated - it can only

be comprehended by sensual or rational experience. Under such conditions, the scientific field is irrelevant to the characterization of the phenomenon.

At the same time, philosophy and education, having all the necessary tools, can provide the process of understanding the phenomenon. This process is interesting from the position that defines philosophy and education as a phenomenon. That is, we are under conditions that meet the principles of the synergetic methodological paradigm, which provides for self-organization and self-identification.

Conclusion

Synergetic attitudes allow for forming constants, due to which the features, positioning education and philosophy as cultural phenomena, are defined. The principles of exclusivity and exclusivity of an educational and philosophical cluster of culture have existential, cognitive, and value dimensions. Among the constants that form the

uniqueness of philosophy and education, we note worldview, socio-cultural, and moral and ethical.

The status of phenomena is not a crowning recognition of the importance of education and philosophy in the cultural space. The uniqueness of these spheres of sociocultural activity has a dynamic nature, focused on constant development. Civilizational advancement is difficult to imagine without philosophical ideas and educational strategies, which are the real drivers of progress.

References

- Atamanyuk, Z. M. (2019). The philosophical and methodological basis of analysis of the science of philosophy of education. In Z. Atamaniuk, Ye. Borinshtein, Yu. Dobrolyubska, & V. Okorokova, (Eds.), *Comprehension of the formation of the world in different philosophical approaches* (pp. 1-24). <https://doi.org/10.36059/978-966-397-145-2/1-23>
- Bonnett, M. (2021). Environmental consciousness, nature, and the philosophy of education: Some key themes. *Environmental Education Research*. doi: 10.1080/13504622.2021.1951174
- Buchanan, R. A., Forster, D. J., Douglas, S., Nakar, S., Boon, H. J., Heath, T., Heyward, P., D'Olimpio, L., Ailwood, J., Eacott, S., Smith, S., Peters, M., & Tesar, M. (2022). Philosophy of education in a new key: Exploring new ways of teaching and doing ethics in education in the 21st century. *Educational Philosophy and Theory*, 54(8), 1178-1197. doi: 10.1080/00131857.2021.1880387
- Colgan, A. (2018). The examination of the decline of philosophy of education with institutional theory: A focus on the last three decades. *Philosophical Inquiry in Education*, 25(1), 66-87. <https://doi.org/10.7202/1070716ar>
- Frank, J., & Mcdonough, J. (2020). Core practices and philosophy of education: Balancing effectiveness with goodness. *Teachers College Record*, 122(4), 1-22. <https://doi.org/10.1177/016146812012200402>
- Ildefonso-Sanchez, G. M. (2019). Revaluing leisure in philosophy and education. *Studies in Philosophy and Education*, 38, 163-176. <https://doi.org/10.1007/s11217-019-09651-6>
- Kaushik, V., & Walsh, C. A. (2019). Pragmatism as a research paradigm and its implications for social work research. *Social Sciences*, 8(9), 255. <https://doi.org/10.3390/socsci8090255>
- Kilicoglu, G., & Kilicoglu, D. (2020). The birth of a new paradigm: Rethinking education and school leadership with a met-modern 'lens'. *Studies in Philosophy and Education*, 39, 493-514. <https://doi.org/10.1007/s11217-019-09690-z>
- Koenig, H. (2019). Enabling the individual: Simmel, Dewey and "The need for a philosophy of education". *Simmel Studies*, 23(1), 109-146. <https://doi.org/10.7202/1062541ar>
- Kononchuk, O. (2020). *Khudozhnie slovo ta "movne pytannia" (za tvorchistiiu M. A. Dzhamal-Zade)* (Artistic word and "language question" (courtesy of M. A. Jamal-Zade), in Ukrainian). *Visnyk Mariupolskoho derzhavnogo universytetu. Serii: Filolohiia (Bulletin of Mariupol State University, Series: Philology, in Ukrainian)*, 23, 43-50. doi: 10.34079/2226-3055-2020-13-23-43-50
- Kononchuk, T. (2019). *Ekzystentsiini vymiry khudozhnoi realnosti (na prykladi tvorchosti V. Tendriakova, V. Zhuravskoho ta O. Ilichevskoho)* (Existential dimension of artistic reality (on the example of the work of V. Tendryakov, V. Zhuravskiyi and O. Ilichevskiyi), in Ukrainian). *Problemy suchasnoho literaturoznavstva (The Problems of Contemporary Literary Studies, in Ukrainian)*, 29, 209-219. doi: 10.18524/231268-09.2019.29.180606
- Murris, K. (2020). Posthuman child and the diffractive teacher: Decolonizing the nature/culture binary. In A. Cutter-Mackenzie-Knowles, K. Malone, & E. Barratt Hacking (Eds.), *Research handbook on childhood nature* (pp. 31-55). Springer International Handbooks of Education. Springer, Cham. https://doi.org/10.1007/978-3-319-67286-1_7

- Oliverio, S. (2020). Dead-ending philosophy? On Rorty's literary culture, democratic ethos and political education. *European Journal of Pragmatism and American Philosophy*, 12(1). <https://doi.org/10.4000/ejpap.1897>
- Park, H. R. (2021). A case study of understanding culture and philosophy using PBL. *International Journal of Advanced Culture Technology*, 9(3), 100-105. <https://doi.org/10.17703/IJACT.2021.9.3.100>
- Peters, M. A., & Besley, T. (2019). Critical philosophy of the postdigital. *Postdigital Science and Education*, 1, 29-42. <https://doi.org/10.1007/s42438-018-0004-9>
- Rostoka, M., Guraliuk, A., Cherevychnyi, G., Vyhovska, O., Poprotskyi, I., & Terentieva, N. (2021). Philosophy of a transdisciplinary approach in designing an open information and educational environment of institutions of higher education. *Revista Romaneasca Pentru Educatie Multidimensionala*, 13(3), 548-567. <https://doi.org/10.18662/rrem/13.3/466>
- Sardoč, M., Coady, C. A. J., Bufacchi, V., Moghaddam, F. M., Cassam, Q., Silva, D., Mišćević, N., Andrejč, G., Kodelja, Z., Vezjak, B., Peters, M. A., & Tesar, M. (2022). Philosophy of education in a new key: On radicalization and violent extremism. *Educational Philosophy and Theory*, 54(8), 1162-1177. doi: 10.1080/00131857.2020.1861937
- Shepherd, S. M. (2019). Cultural awareness workshops: Limitations and practical consequences. *BMC Medical Education*, 19, 14. <https://doi.org/10.1186/s12909-018-1450-5>
- Sosnowska, P. (2020). Instrumentalism: A worthwhile critical concept for philosophy of education? *Policy Futures in Education*, 18(7), 850-863. <https://doi.org/10.1177/1478210320960880>
- Tesar, M., Hytten, K., Hoskins, T. H., Rosiek, J., Jackson, A., Hand, M., Roberts, P., Opiniano, G. A., Matapo, J., St. Pierre, E. A., Azada-Palacios, R., Kubly, C. R., Jones, A., Mazzei, L. A., Maruyama, Y., O'Donnell, A., Dixon-Román, E., Huang, W., Chen, L., Peters, M. A., & Jackson, L. (2022). Philosophy of education in a new key: Future of philosophy of education. *Educational Philosophy and Theory*, 54(8), 1234-1255. doi: 10.1080/00131857.2021.1946792
- Vlieghe, J. (2020). Philosophy as education: A post-critical approach to the position and future of an academic discipline. In N. Hodgson, J. Vlieghe, & P. Zamojski (Eds.), *Post-critical perspectives on higher education: Debating Higher Education: Philosophical Perspectives*, 3 (pp. 145-157). Springer, Cham. https://doi.org/10.1007/978-3-030-45019-9_11
- Zidny, R., Sjöström, J., & Eilks, I. (2020). Multi-perspective reflection on how indigenous knowledge and related ideas can improve science education for sustainability. *Science & Education*, 29, 145-185. <https://doi.org/10.1007/s11191-019-00100-x>