

контекстах. Определена актуальность изучения педагогических проблем в региональном контексте. Проанализирован выбор критериев для определения типологии регионов в междисциплинарном контексте исследований. Описаны два метода использования регионального подхода в историко-педагогических исследованиях.

Ключевые слова: регион, подход, региональность, региональный подход, образование одаренных.

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HISTORIOSOPHY OF EDUCATION IN UKRAINE: THE SUBJECT OF STUDY

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The article examines the subject of historiosophy of the Ukrainian education as a science that studied world and human society in its entirety spiritual, intellectual, moral and ethical components. It is proved that the subject of study of historiosophy of the education in Ukraine is establishment and development of human world, its spiritual and moral qualities in the process of pedagogical influence of family, public and educational institutions.

Keywords: Spirituality, personality, universum, historiosophy of Ukrainian education, education, history, system of value orientations, standards and spiritual qualities.

Problem in general and its relationship with important scientific and practical tasks. Historiosophy is the science that studies the world view of a human and society in its entirety of spiritual, intellectual, moral and ethical components. Historiosophy is not only a philosophical understanding of the historical process, but transcendental which, precisely, allows to combine different worldviews and give a comprehensive answer to the question: Who and what determines the course of history; what is the force driving of the universal

development; how a person sees himself in this process; how he/she understands his/her calling and what expects from the world in which he/she lives?

Analysis of recent researches and publications in which a solution of this problem is started and relied upon by the author. One of the earliest recorded in written sources historiosophical ideas are Old Testament, books primarily of prophets: Jesus son of Syrach, Isaiah, Jeremiah and Ezekiel. The proper place in historiosophical interpretation of human history take work of Awgustyn Blazhenny and in the Eastern tradition – Cyryl Alexandriysky, Vasyl the Great, Hryhoriy Bohoslov, Hryhoriy Niskiy, Ioan Zlatoust and other theologians of the early Christian church.

In Ukrainian Kiev-Rus Christianity the fundamental questions of human existence and humanity tried to understand the Metropolyt Ilarion Kyjiwsky, Anthoniy and Feodosiy Pechersky, later Metropolyt Petro Mohyla, I. Wyshensky, Yu. Rohatynets, Feofan Prokopovych, S. Jaworsky and Ilarion Ohijenko. Historiosophy remained almost the only science that combined theological and philosophical views on the man and the world and the main ways of human development.

Historiosophical thinking dominated not only in the Middle Ages, but in the XVI–XVIII century. Under the influence of historiosophy rationalist philosophy of F. Bacon, R. Descart, T. Hobbs, Jh. Berkeley was impressed. Echoes of this science is felt in the works of Sh.-L. Montesquieu, M.-F. Voltaire, A.-R. Turgot, M.-Zh. Condorcet, K.-A. Saint-Simon, I. Kant, G.-V. Hegel, O. Cont, K. Marx, H. Spencer and other prominent thinkers of the XIX century. On historiosophical concepts were relied J. Vico, Y.-G. Herder, J.-W. Goethe, F. Shlegel and later F.-V. Shelling and other German romantics. Historiosophy as a tool for understanding of reality using Cyryl and Methodians, Slavophiles and famous religious philosophers such as A. Khomyakov, M. Danylevskiy, C. Leontiev, V. Rozanov. In the second half of the XIX – early XX century historiosophical ideas were developed by S. Trubetzky, V. Solovjov, L. Tikhomirov, L. Shestov, S. Bulgakov, M. Loskiy, B. Vysheslavtsev, L. Karsavina, I. Ilyin, S. Frank, P. Florensky, M. Berdyaev, L. Gumilev. In Ukraine from XVIII to the middle of the XX century: H. Scovoroda, S. Hamalija, I. Khmelnytskiy, M. Berlynsky, P. Velychkiysky, V. Karpov, P. Jurkewych, M. Kostomarov, B. Grinchenko, I. Franko, S. Siropolko, Ya. Chepiga, Ya. Mamontov, G. Vashchenko, V. Zenkivsky, A. Richynsky, D. Chyzhevsky, V. Lypinsky, I. Lysyak-Rudnytsky, V. Vernadsky, M. Hrushevsky, M. Braichevsky, O. Pritsak.

Working out of the earlier unsolved aspects of the general problem, that the article is devoted to. A special rote in the historiosophical

interpretation of human existence belongs to M. Berdyaev, who began to interpret the history as a process of interaction between good and evil. In Europe, the main leader of historiosophical thinking was O. Shpengler. Between the two world wars existentialist moods were intensified. Particular attention is paid to a personality that by M. Buber acquires completeness and usefulness through his own «I», that was formed during the intense dialogue of a person with God. In V. Frankl's works – under the influence of personal moral responsibility for the outlook. C. Jaspers, by contrast, justifies the hypothesis about the autonomy of individual cultures and develops religious and personality studying about parallel but coordinated, «Symphonic», the spiritual development of humanity. These and other methodological approaches to the study of the «philosophy of life» are accordant with the theory of cognition by W. Dilthey, who, interpreting the «historical facts as such» concludes that the object of historical knowledge serves the spiritual meaning of real events, so to the place of knowledge, prevailing in natural science, he puts the «value» as the spiritual formation of general importance [1, p. 18-19]. This very approach to the historical knowledge is inherent to historiosophy that considers human culture as a spiritual formation of general importance.

Significant historiosophical layers raises in his studies A.-Dzh. Toynbee, who models human history on the basis of Shpengler's hypotheses concerning cyclical and basic Christian values. He believes that in the historical process the vital role is played and will be played by religion that despite all the circumstances is conducive to the spiritual development of humanity, which makes it able to respond to the challenges [2, p. 21-27].

Such a view on the history develops a French philosopher and theologian P. Teilhard de Chardin, who is mainly based on the idea of the noosphere by V. Vernadsky and philosophical and cosmological thoughts of K. Tsiolkovskyy. In modern Ukraine these issues in this or that particular plane were considered by S. Averincev, V. Yelensky, A. Zinchenko, V. Kafarsky, A. Kolodnyy, S. Krymsky, P. Krolyuk, Yu. Pavlenko, A. Sagan, P. Sorokin, D. Stepovyk, L. Filipovych.

The aim of the article is to determine the subject of research. Now historiosophy is understood as a certain set of social and philosophical ideas that constitute the axiological layer – evaluation criteria – in the philosophical system of presentation of history, and in our study – the history of education.

Presentation of the main material. In this regard, it is essential to avoid confusion of concepts, substituting the historiosophy by other kinds of history and cognitional activity: philosophy of history, history, philosophy of national idea, history of pedagogy and others.

The close connection of historiosophy with philosophy and historical science researchers estimate as the ratio of logical intersection. If the philosophy of history summarizes the historical process, explores its general laws, reveals the inner meaning of historical events, the historiosophy draws attention to the fate of historical universes, the personal factor in history, but, in the end, to that we call the soul of the people. On the one hand, historiosophy involves actual historical material, on the other – strongly emphasizes the importance of identity and history, its people, their best traits, virtues, experienced difficulties and dashed hopes. In contrast to the philosophy of history historiosophy is much more intense by intuitive thinking, ethical and emotional experiences that are largely related to the comprehension of humanity itself, in itself a divine law, its higher purpose and alternatives to further historical development.

Comparison of historiosophy with other social sciences clearly reveals its fundamental differences, characteristics and methodology of the study. For historiosophical research, despite the transcendental idea, pragmatism and a clear direction on fundamental practical problems of historical communities (universes) are characteristic. This has its explanation, even on the level of historical researches, because «the subject of history», as noted by E. Trjolch, is constituted through ethnic spiritual, individual totalities, that can be determined only by the concept inherent integrity or meaning, and this, greatly, and historiosophical researches' field as well.

If speaking about Ukraine, the Ukrainian historiosophy has always been concerned about the theoretical fixation of Ukrainians' selfidentity. «Spiritual revival» of the Ukrainian historiosophical thought, writes S. Siropolko, begins from the end of the XVI century in connection with the reform movement in Western Europe and the union, to which came a large part of the hierarchs of the Orthodox Church [3, p. 74]. It should be noted that this legacy of Ukrainian creative thinkers not only preserved our cultural and civilizational identity, but also authorized the openness to the world, in particular, western, traditions and realities of social life.

The return of history into modern science suggests a deep understanding of national and world problems, prompting at searching the mechanisms to exit from the total crisis, including the spiritual one, that was largely provoked by new technologies, military conflicts and global changes in the environment. Originality of the historiosophical approach to the analysis of social phenomena lies in the fact that it is not limited by consideration of this or that social formation as a self-contained object by the objective way but discovers its features in the system of subject-object coordinates. In particular, by finding out differences in relation to a particular historical integrity of two different entities, that lived at the same time and the relationship between them, that, taken

together, formed some social unity, and contemporary researchers whose researches have to be based on the adequate vision of the originality of the historical communities.

Modern challenges require appropriate researches of not only the history of Ukraine, but also the history of pedagogy: its refinement periods, research methodology, a comprehensive analysis of the current system of training and education, methods of formation a personality in the family, school and civil society. It is the very understanding of social and personal perception of historically established system of values (semantic) orientations the historiosophy of education in Ukraine with its inherent understanding of the spirit of training, education and self-identity is aimed.

In Ukraine, it remained a long time unnoticed that the educated person – is such that by improving its intelligence and understanding of life experience creates its spiritual world, the world of the family, family and humanity and, what is more important, is able to save it. The current state of spiritual development of Ukrainian society says that we need to update historiosophical thinking and thus create the concept of «movement in advance», based universal values and historically formed spiritual outlook of the Ukrainian people. This, in our opinion, is the main task of historiosophy of education in Ukraine.

If we take into account the modern Western ideals of democracy, they are to fill a practical policy by the Christian sense of universal brotherhood, but in reality, admits Arnold Toynbee, the policy turned to be militant and filled with strife. Now, he considers, the activity of democratic countries is reduced to two attempts to reconcile the two spirits and the two forces that are almost completely opposite to each other. This aim has modern European education, that assumes that everything begins with a man who is a corporeal and spiritual integrity, with his specific body and his soul, separate and distinct from the others, is not repeated and unique. Mystery of a man is in his absolute singularity, says S. Averintsev [4, p. 8]. Such a statement has its truth, because no creature on earth is an «of a» so much as a person who due to his mental perfects himself in wisdom and raises above the «world of things», becomes the «master of himself» and the owner of «over all earthly creatures» [5, p. 80 -81].

Mind, free, creative will make human personality a vehicle (subject) of his thinking and spiritual self-perfection, if not, then self-destruction and destruction. The source of man's own decisions is in himself, only in it are laid prior rules trough which he receives experience connected with spiritual worldview and moral responsibility. The core of these standards and spiritual qualities is faith, hope, love, conscience, conscience and justice. Through the calls of conscience and an innate sense of justice a man realizes his personality and understands the

nature of good and evil, and, consequently, what sin and own guilt for violation of the law are.

If you look at these traits of human nature through the lens of historiosophy, it is worth noting that a person like anyone else is aware of the inevitability of his death. The feeling of the end of his life, in connection with the relevant level of maturity forms, and even radically changes the perception of the world, sets up the «conversation with God», that is, the creation of personal spiritual world that, whatever we speak about, is and will be the basis of the internal «I» of each person [6, p. 30-64]. So, from thinking man's inner world the historiosophy of education is directed. Of course, along with conventional forms and methods of influence on the formation and development of personality each community has something own, special that passed from generation to generation and created the soul of the people, the character (spirit and will) and abilities that are needed in order to survive, establish oneself and defend oneself in ambiguous and sometimes even hostile world.

Every culture in the past, and now is based on joint ownership of the spiritual treasures of related communities. «All of us, Goethe wrote in his letter to Ackerman, have something to take and something to learn – both from those who had been before us and from those who are with us. Even the greatest genius could not have achieved something great if he wanted to thank for all to his inner abilities» [7]. To the inner abilities should be added an inquisitive mind, openness and ability to self-organizing. These and other qualities for the personality helps to realize historiosophy and pedagogical science in general.

Personality, and in contemporary Christian sources personality, according to the religious philosophers and theologians means «to participate in the world of the divine Mind». It is through the mind, which improved in the wisdom, a man is raised above the «world of things» [8, p. 98]. So personality is a unique (uniqueness) of a man, autonomy (independence), the ability to own (subjective) thinking, actions and inaction. Personality is also a self-discipline and free will, which stems from the spiritual nature of a man, and the responsibility, and moral conscience, and, last but not least – the ability to sacrifice [9, p. 39-41].

Freedom, conscience and responsibility are core of a personality, what is completed by the love of neighbor, loyalty, truthloving, justice, obedience, ability to share your spiritual values, with others inner desire to give and receive, to be involved in spiritual completeness of others and that what spiritual teachers called the wisdom of obedience.

These and other qualities of a personality became the subject of research of great prominent thinkers of old Ukrainian national school (from P. Mohyla to H. Skovoroda) and the representatives of the second part of the XIX – first part

of the XX century (from T. Shevchenko, F. Dostoevskiy, P. Yurkeviych and V. Soloviev to the founders of Paris school of free Orthodox religious and philosophical thought, that united themselves around the magazine «The Way») as well, and through the decades have given rise to a scientific analysis of knowledge synthesized in historiosophy of education, the foundations of which developed in Ukraine V. Andrushchenko, I. Bekh, O. Homilko, M. Evtukh, V. Kremin, I. Nadolnyy, S. Proleiev, M. Stelmahovych, V. Sukhomlynskiy, G. Shevchenko and others.

Historiosophical vision of contemporary problems of education helps to identify some of its significant signs (the genesis of various properties of training and education), correlate them with social and historical development of society, and this, in turn, allows, Firstly, to identify key factors of education, that historically emerged and were lost or substantially transformed on certain stages of its development; Second, to understand correctly the inner nature and the ways of forming the personality by means of education, that was obscured by many ideological layers and transformed by materialistic ideas about the contents and purpose of education; Thirdly, to see the origins of today's educational processes, to assess their positive potential; Fourth, to qualify a number of contemporary issues of education, to forecast their development, to find the ways to solve them; Fifthly, to respond to the challenges posed by educational institutions of the XXI century. In terms of reforming the educational system to reflect a comprehensive process in all its historical integrity of current intellectual, spiritual, integrative, procedural and resultative characteristics.

If we talk about the subject of investigation of historiosophy of education, it should be noted that since the ancient times the formation of a person's world view was put into the basis of training and education. To solve this problem were directed the educational activities of the majority of Kyiv Rus, old Ukrainian and modern Ukrainian educators. Exploring the educational movement of the XVI century, in particular the educational activity of I. Vyshenskiy, S. Siropolko concluded that this famous polemicist «is worldview» is based on three synonymous concepts: the nation (Rus), faith (the Orthodox), language (Slavonic) [3, p. 81].

Summing up the centuries' experience of schooling in Ukraine Ya. Mamontov underlines that «particularly great success in Ukraine had spiritual culture», without which it would be impossible to form the world view of the Ukrainian people [10, p. 379]. Almost all factors of culture, write M. Myhalchenko and Z. Samchuk, are «natiogenetic elements. Each of them – language, literature, art and music – content and form adapted to the vital needs

of the people; the whole world view, ethics and everyday life of the people are the elements that deepen the process of national individualization, transforming it from ethnographic material to national singled out social team. People – are ethnographic and not a national unit. If people are a raw material, then nation is a product of this material» [11, p. 29-31].

Conclusions and recommendations for further researches. All this gives grounds to say that the subject of the study of historiosophy of education in Ukraine is the establishment and development of the outlook of people, their spiritual and moral qualities in the process of pedagogical influence of the family, community and educational institutions. Hence the main tasks of historiosophical research of education in Ukraine, namely: a) to reveal the meaning the notions of historiosophy and historiosophy of education; b) to organize methods of research of historiosophy education and to identify its impact on the formation of world view of the Ukrainian community; c) to specify periods of historiosophy of education in Ukraine; d) to examine the contents, forms and methods of historiosophy's of education influence on the spiritual development of the individual at every historical stage of life of the Ukrainian community; e) to understand the origins of today's educational process, to evaluate its intellectual, spiritual, moral and ethical potential; f) to qualify (through historiosophical research methods) modern problems of education, to predict their development, to find the ways to solve them; g) to develop historiosophical model of answers to the challenges posed before the education by the XXI century.

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ІСТОРИОСОФІЯ ОСВІТИ В УКРАЇНІ: ПРЕДМЕТ ДОСЛІДЖЕННЯ

О. Б. Кафарська

У статті досліджується предмет історіософії української освіти як науки, що вивчає світогляд людини та суспільства в усій повноті його духовних, інтелектуальних та морально-етичних складових. Доведено, що предметом дослідження історіософії освіти в Україні є становлення і розвиток світогляду людини, її духовних і моральних якостей в процесі педагогічного впливу сім'ї, громадськості та закладів освіти.

Ключові слова: *духовність, особистість, універсум, історіософія української освіти, освіта, історія, системи ціннісних орієнтацій, норм і духовних якостей.*

ИСТОРИОСОФИЯ ОБРАЗОВАНИЯ В УКРАИНЕ: ПРЕДМЕТ ИССЛЕДОВАНИЯ

О. Б. Кафарская

В статье исследуется предмет историософии украинского образования как науки, которая изучает мировоззрение человека и общества во всей полноте его духовных, интеллектуальных и морально-этических составных. Доказано, что предметом исследования историософии образования в Украине является установление и развитие мировоззрения человека, его духовных и моральных качеств в процессе педагогического влияния семьи, общественности и учебных заведений.

Ключевые слова: *духовность, личность, універсум, историософія українського образования, образование, история, системы ценностных ориентаций, норм и духовных качеств.*

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