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ФИЛОСОФСКО-ПРАКСЕОЛОГИЧЕСКОЕ ИЗМЕРЕНИЕ МУЗИКАЛЬНОГО ОБРАЗОВАНИЕ В УКРАИНЕ: ПОСТАНОВКА ПРОБЛЕМЫ

В статье осуществлена постановка проблемы изучения актуальных вопросов развития музыкального образования в Украине под углом философско-праксеологического среза. Музыкальное образование рассматривается как система теоретических, методологических и аксиологических учений, устанавливающих взаимосвязь искусства, педагогики, философии, культурологии и определяют социальную роль и значение музыки в бытии сообщества сквозь призму интересов и потребностей человека.

Ключевые слова: философия образования, музыкальное образование, прaxeологический измерение, междисциплинарные связи, музыкальная культура, личностно-ориентированное обучение, социально-культурные потребности.

Z. Hnativ

PHILOSOPHIC-PRAXEOLOGICAL DIMENSION OF MUSIC EDUCATION IN UKRAINE: FORMULATION OF THE PROBLEM

The article posing the problem of studying current issues of music education in Ukraine at the angle of philosophical and praxeological link. The musical education is considering as a system of theoretical, methodological and axiological doctrines that establish the relationship of art, pedagogy, philosophy, culture and defining social role and importance of music in existence through the prism of community interests and needs.

Key words: philosophy of education, music education, praxeological dimension, interdisciplinary connections, musical culture, personality-oriented education, social and cultural needs.

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ANTHROPOLOGICAL CRISIS AND EDUCATION

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Abstract. In the article the crisis of education in the context of modern civilization crisis is discussed, and possible ways to overcome it by changing a number of fundamental principles of the education system are suggested.

Keywords: anthropological crisis, civilization crisis, alienation, human, spirituality, universality, education, reform, two-tier system of education.

Introduction

Modern man lives in a very complex and contradictory conditions. The deepening crisis of humanistic culture and the increase in the number of global problems became a negative sign of our times.

Globalization technology and ideology of postmodernism has now led to a civilization crisis not only of the European but also global scale. There is a unification of the social and political structures, the destruction of forms of cultural, historical and spiritual human identification, blurring any philosophical foundations of his identity and at the same time – an appeal to rely only on his own self as the basis and the meaning of life. Today we live in a situation of "ideological catastrophe." Before our eyes, spiritual and psychological atmosphere of society has been changing, radically altering the actual content of the modern man inner life. After the fall of the socialist system, all habitual to millions of people an ideological system of values was destroyed. There has been ceased to exist the variety of meanings that permeated the entire social life, which helped them to navigate it and to solve their everyday problems and encourage them to commit specific actions and deeds. Life has lost a clear direction, and sometimes even the sense. With the departure of the dominant ideology of the "all-

powerful and true" teachings of Marx there was some confusion and lack of understanding of social development prospects.

The crisis has affected all aspects of human civilization life-being. There is the inability of the human mind to find a solution to many of the burning issues of today. The actual human intelligence is too weak and clearly inadequate to address such challenges. The current crisis is systemic in nature, including the crisis of spiritual culture, the environmental crisis and anthropological crisis.

However, the cause of the tragedy is not reduced to the production and economic factors. Their origins have deep socio-cultural and psychological nature, indicating lagging behind of mankind's spiritual and moral development from the scientific and technical progress.

Formulation of the problem

The task of this article is to examine the main features of the educational crisis and possible ways to overcome it in the conditions of modern civilization crisis.

Main body

Formed in the 90-s of the twentieth century the anthropological crisis, is mainly characterized by the alienation of man from his own nature and the loss and

violation of his specific attribute characteristics that is independent thinking and reflection. There was a devaluation of the values of critical thinking proper. Our days is the time of diverse psychotherapies, forms of alternative medicine, psycho-social techniques painless liberation of man from the responsibility before himself, before other people and before the absolute meaning of his own life.

There is a variety of ways to manipulate both the individual consciousness and consciousness of social groups. There are means of psycho software and coding of human consciousness (for example, mass hypnosis technique, the effect of 25th frame, a variety of sorcerers and fortune tellers techniques, and so on.), which allow to use them for purposes that are often contrary to an individual's own interests. To these tools can also be included all sorts of suggestions, esoteric and advertising slogans (such as – Do not let yourself wither! You are worthy this! Youth chooses "Pepsi" and so on). In the sphere of influence upon the minds of today, there are new psycho-techniques and spiritual practices that lead to altered states of consciousness, being in which a person exhibits cravings for anything extreme, contrary to his biological desire for self-preservation; including violation of norms and laws, violence, up to acts of terrorism and suicide (suicide bombers, terrorist attacks in France, Belgium, assassinations). These phenomena show both the loss of human life value, and the devaluation of the human self proper, the possibility of independent thinking, manifestation of creative activity and the preservation of their own individuality. The same influence is of diverse social technologies, virtualization and electronization of social and personal life.

In the area of public life there actively implemented such social mechanics technologies as the promotion of the topical of the day ideologies (Vote, or you'll lose! Vote by your heart, not the mind!). Double standards, the replacement of values and creating an illusory choice and other tricks lead a person to social unconsciousness and inability to feel social contradictions. Aspiration for the total control, the introduction of chips, electronic surveillance systems and identification of a personality leads to the spiritual enslavement and loss of human's possibilities for the private and personal life.

Another factor intensifying the alienation of man from the actual human characteristics, is the development of computer technology and virtual reality. The real world of human existence is gradually replaced by virtual, impaired communication, the relationship between the real actors is replaced by relationships such as "subject – a virtual subject" Against the background of the reality virtualization social responsibility of the individual is reduced significantly. In addition, the tendencies of human renunciation of his own physiological properties are growing. The devaluation of the value of human as such is supported by the ability to create a new image in the virtual world, correspondent to one's own ideas of perfection, and also to use means of cyber-art and body art for these purposes. Modern desire for rejuvenation technology shows human unwillingness to understand the significance of the age.

Anthropological crisis is largely reflected in the extreme cruelty and violence, ignoring the generally accepted norms and cultural values; in the barbaric attitude to nature and thoughtless consumption of its resources and environmental pollution, which in the end can lead to ecological disaster, to the unsuitability of the environment for the life of both human and other living beings. For the first time in human history, there is the danger of destruction of human civilization and human extinction as a species. "It can be stated: the type of civilization, unable to eliminate extreme militarist, terrorist, criminal and other violent forms of domination and subordination, historically is getting rid" [3, p. 60].

As in globalization the crisis processes merged into one system civilization crisis, it is necessary to overcome the system. In terms of synergy the investigation of the crisis, including the social sphere, leads to an understanding of the crisis as a natural and necessary step in the development of systems of any type, in which there is a qualitative transformation of the basic parameters of the system. Thus, social crises, including the current systemic crisis, should be considered as an essential factor of social and cultural dynamics.

Transition to the new post-economic civilization (information) stage of development caused large-scale social changes in various spheres, showing rigidity and inability of the various components of society, to comply with and meet the growing pace of social dynamics, the new conditions of development of society.

Today there is a paradoxical situation: the vector of civilization development is opposite to the vector of the individual development. The contraposition of "cultural", "spiritual", "semantic" and – "civilization", "structural", "technocratic" components of human social life as never true. Development of "civilization" component is hostile to a personality development.

In today's society consumption comes to the fore. Man is not working for the realization of his creative potential, but to ensure a "decent level of consumption." , Even such seemingly far removed from the economy things as religion, beliefs, new experience, knowledge turn in consumer goods, as well as people who can provide certain benefits. Consumption and standards of living are steadily increasing , but at the same time for many people natural components of the human being such as confidence in the future, the ability to enjoy free activities peace of life, quiet, selfless communication, the ability to always be close to their loved ones, etc. are not available. Man turns into a creature without roots, which rushes through the world by impersonal logic of global socio-economic and political processes.

The main problem of modern civilization is inhumanity. Inhumanity not in the sense of brutality and focused aggression, but in the sense of disproportion with being and consciousness of the individual, whose life does not consist in meaningful human actions, but in the ability to function effectively according to the impersonal logic of "social processes". Modern civilization comes to a person, like a huge mechanism, which is impossible to resist to. The situation of futile and senseless confrontation, described by Kafka, has

not disappeared, but on the contrary, its scale immeasurably increased.

The realities of modern civilization require the formation of an active creative individuality, value-oriented personality, capable of continuous intellectual growth and critical thinking. Education is one and perhaps the only one of the social institutions, that "can effectively produce and propagate the values of long-term resolution of world problems" [2, p. 41].

Nowadays, the state of the domestic education is very problematic. This is due to a number of persistent trends in the socio-cultural sphere, which have a mobile impact on the life-activity of education.

The acceleration of socio-cultural changes in the modern world leads to a growing discrepancy between the real development of education and the general level of cultural and technical requirements to it. Hands-on over the centuries system of transmission of experience and traditions, which leads to increasing the gap between the development of education and the needs of society is disturbed.

It is evident that the new directions of development of education cannot be formulated from the outside; they must naturally "grow out" of cultural traditions.

However, in this case there is a question of overcoming the crisis of the education system proper, which "manifests itself in the weak stability of acquired knowledge, in the low efficiency of the general cultural component of education, the lack of a clear focus on an integral view of the world, in the overload of students and in the inefficiency of teaching methods" [3, p. 36]. The content, structure and technology of the whole educational process need updating.

Rather significant in this direction is the transition of the high school into the two-stage education, carried out in the framework of the "Bologna system". The first cycle (bachelor) should basically meet the mass social demand for higher education, and the training is to be focused on some wide area of professional activity (engineering, education, economy, etc...); the second cycle of education (Master's degree) aims at the acquisition of knowledge and skills in specific occupations, which are many in each region and which demand advanced training.

However, in terms of the anthropological crisis the founders of "humanistic psychology" Maslow and Frankl and many other theorists believed that at the first level, the emphasis is not so much on a professional, but on the general cultural training and the educational component of the whole process of education. This will increase students' opportunities in independent and responsible choice of their career. Study of the basic cycle that gives general guidance throughout the entire volume of culture, will enable them according to their internal needs to efficiently and competently implement selection of areas for further work and either to continue their studies in the chosen profile, or to enter the labor market.

The modern system of education involves the introduction of innovative processes and changes. Being one of the most innovative sectors, largely determining the effectiveness of innovative activity, the creation of innovation climate and competitiveness of the economy as a whole, modern system of education

should be a global system of open, flexible, individualized knowledge and man's long-life education. At the heart of the development of a new educational system modern information, computer and telecommunication technologies and technological innovations are based. An important feature of innovation management in education is that the application of these technologies requires radical changes in teaching methods and techniques, in the organization of work of teachers and students, in economic arrangements, and even in the theory and methodology of modern education.

The aggravation of global problems is connected with the acceleration of the processes of socio-economic development and the constant increase of anthropogenic impact upon the environment. Today it has become clear that the unrestrained development of various technologies is subject to the requirements of the economy rather than the real needs of people. Under these conditions, people realized that humanity needs a fundamentally different approach to education, which will make possible to educate a responsible person in the global crisis of society state.

In most countries there is a significant change in the very model of education. "Classic" model, with its aim at anthropocentrism and self-value of the person; with its intrinsic faith in limitless possibilities of the mind; in its capacity of comprehension the universe and creation of harmony in the world; the cult of knowledge, management and discipline; the cult of a specialist, although evolved in the twentieth century, remained unchanged and actually exhausted itself in its foundations. It does not meet people's new requirements to education. These requirements are, first of all, to change valuable bases of education. "Classic" model of education is not able to solve this complex problem.

Modernization of domestic education is carried out against the backdrop of fundamental changes in the economic, political and cultural life of the country, the crisis of its life-support systems. It is accompanied by the intensification of the contradictions that indicates internal problems in the education itself. This is what must be determined by the overall goal of national education – realization of intellectual and creative potential of the people and formation free citizens with a sense of personal responsibility, capable for productive activities and life creation.

At all times of human existence the priority in its development was not so much the material aspect, but the spiritual one. The modern scholar of philosophy of education N.Sukhova thinks that material production and distribution and consumption of material goods provided for their implementation on the basis of moral norms and universal values, disregarding of which leads to various troubles: wars, famines, epidemics, etc. Today, it is manifested in destruction of the environment and environmental disaster. Feeling itself infinitely powerful, humanity switches on the "self-extinction mechanism."

From this perspective, the new content of education must include not only the principles of science, but also the whole educational blocks, which include such elements of culture as the culture of the organization

and implementation of activities; culture of thinking; ethical culture; aesthetic and artistic culture and so on.

One should recognize education as a value. The fundamental principles of the new education system Russian scientist M. Lukatskii considers continuing education, implying orientation to the specific educational needs of the individual; spontaneous and traditional must exist on the principle of complementarity. An important role in the process of education must be played by its value and humanistic orientation, and also the formation of new value foundations of education, such as tolerance (especially significant in the context of globalization), the value of independent critical thinking, etc. At the heart of the education system sense-formative educative strategies involving not only the formation of professional competencies, but self-actualization of the individual, the development of critical and humanitarian thinking are necessary[4, C. 82-91].

Humanitarian thinking is based on a special method of the relationship with the outside world. It is an attempt to understand and comprehend the realities of the world in their "human dimension." Its starting point is the thesis not simply about "man as the measure of all things", but the "the extent of human in man." This way of thinking is fundamentally different, because together with an explanation of the facts, causes, consequences and results there established man's attitude to them that changes the very meaning of human cognitive and transformative activity.

The environmental component of education is rather important, that is the reproduction of co-evolution values, socio-natural homeostasis and environmental ethics.

There is a need of education autonomy as a social institution and its outstripping development in relation to society.

The functions of education should be not only training (transmission of knowledge), an introduction into the culture and socialization, but also, above all, the formation and transmission of new values, development of creative personality, able to make independent decisions and to be socially free and responsible.

The basic capabilities of new man can be called the ability of imagination, without which it is difficult to comprehend new realities and to live within these events; the ability of reflection, allowing to stop and articulate the existing forms of life, as well as to rebuild them; communication skills, such as understanding, communication, conflict resolution, promotion a compromise, implementation of joint activities, and others. And a whole range of skills, making it possible to learn and relearn, to be constantly occupied with self-education.

Building up a humanistic educational process involves a reorientation of pedagogical ideals from social problems that is formation of human with the parameters set by specific interests of the community, to the individual – formation of human for himself, and only indirectly to the society[4,P. 21 – 27].

The main focus of educational work should be the formation of young people's ability to cooperate, their readiness to help and the responsibility for the future of

society. This involves the establishment at the university a democratic style of relations between teachers and students, relations of mutual understanding, participation, assistance and non-violence between students, creating favorable conditions for students' forming and understanding a complete picture of the world and human role in preserving it in the study of arts and sciences.

The basic meaning of the humanistic oriented pedagogical process is the development of man, "to return him to his essence, to humanity." [5,P. 319].

Humanistic-oriented pedagogic regards spirituality as an attributive fundamental quality of man, which determines all the other properties, combining them into a single integrity. Spirituality in the context of humanistic vision is understood as an essential characteristic that allows man, according to Kant, "to have an image of him." Spirituality allows man to understand laws of reality, to realize the uniqueness, originality of him, to understand his personal "Ego," to develop a program of regulation and control of his behavior and to understand his place, role and purpose in the world and society. Solving this problem, man chooses one of the possible options for action, such as "to live or die" (Camus), "to have or to be" (Erich Fromm).

S. Krymsky, who made a great contribution to the development of problems of spirituality, believed that spirituality of an individual – it is not the same that the spiritual life of society. Man's spirituality is a way of his self-improvement and self-construction. Shaping their spirituality, people will always choose their own unique spiritual path, their way, their destiny that is meeting with themselves. And though this is a very complex event, just the phenomenon of meeting with the self is the central problem of spirituality in our time, when the idea of the personality comes to the forefront of history. Universal human values are not such because we refer to certain characteristics of an average human communities, but through their enrichment with ideas of personality, their rights and values. That is why in the present situation the UN declares the principle of priority of the individual's rights over the rights of peoples and nations [3, P. 401].

Everyone, in fact, chooses one of the strategic objectives as a value landmark: the possession of the property or power; desire for pleasure or full satisfaction of one's needs; desire for fame, popularity, or desire for personal self-affirmation and implementation of all essential powers and one's purpose and etc. Humanistic pedagogic emphasizes the need for realization of man's purport in the world, in full deployment of his features and abilities in the pursuit of truth, goodness, beauty, welfare, etc., it understands the highest meaning of human life in life itself (Erich Fromm).

Conclusions

Education is one of "the most important means of social reproduction of community and increase the potential of its adaptive capacity and socio-cultural development prospects".

The efficiency and effectiveness of social and economic processes of the development of society depend on education. This is what must be determined

by the overall goal of national education – realization of intellectual and creative potential of the people and formation free citizens with a sense of personal responsibility and capable for productive activities.

The methodological basis for the development of national education should be humanistic pedagogic, the main subject of which is man who aspires to self-realization and self-development. In accordance with the humanistic function education should help man to become the subject of culture, of history, of his own life, that is, to teach him the art of life-creation. Humanistic function consist also in mitigating social tensions and in the restoration of man's ecology, his mental equilibrium, sense of life, public and private morality, civil peace.

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Л. В. Кадникова

АНТРОПОЛОГІЧНА КРИЗА ТА ОСВІТА

У статті розглядається криза освіти в контексті сучасної цивілізаційної кризи, а також пропонуються можливі напрямки його подолання шляхом зміни ряду основоположних принципів системи освіти.

Ключові слова: антропологічна криза, цивілізаційна криза, відчуження, людина, духовність, універсальність, освіта, реформа, дворівнева система освіти.

Л. В. Кадникова

АНТРОПОЛОГИЧЕСКИЙ КРИЗИС И ОБРАЗОВАНИЕ

В статье рассматривается кризис образования в контексте современного цивилизационного кризиса, а также предлагаются возможные пути его преодоления путем изменения ряда основополагающих принципов системы образования.

Ключевые слова: антропологический кризис, цивилизационный кризис, отчуждение, человек, духовность, универсальность, образование, реформа, двухуровневая система образования.

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ГРОМАДЯНСЬКИЙ ГУМАНІЗМ ЯК ДЖЕРЕЛО ДЕРЖАВНИЦЬКОЇ ІДЕОЛОГІЇ УКРАЇНСЬКОГО КОЗАЦТВА

Національного авіаційного університету

Анотація: У статті розглянуто місце громадянського гуманізму в ренесансній культурі України, його вплив на формування державницької ідеології козацтва

Ключові слова: громадянський гуманізм, ренесансна культура, українські гуманісти, козацтво, державотворча ідеологія.

Вступ

Суспільно-політичні проблеми, що виникають перед молодістю українською державою, вимагають для свого вирішення звертання до надбань культури минулого. Українська культура у своїй скарбниці зберігає ідеї, концепції, приклади, які здатні стати важливим чинником прогресивного розвитку українського суспільства і держави. Суспільно-політична думка України за століття свого розвитку накопичила багато ідей, що не тільки не втратили свого значення, але й здатні допомогти знайти шлях вирішення багатьох проблем сьогодення. Особливо важливою в цьому відношенні є культура доби Відродження. В цей період всі сфери української культури інтенсивно збагачувались надбаннями культури європейської. І не просто збагачувались – філо-

софські ідеї, політичні концепції, мистецькі форми стали основою для розвитку ренесансної культури на Україні як глибоко оригінального варіанту ренесансної культури Європи. Як раніше культура візантійська, так пізніше культура Ренесансу надала українській культурі нових засобів і форм виразу, адекватних викликам, які постали перед народом України в наступні століття. Особливе місце в цьому відношенні займає громадянський гуманізм. Ідеї громадянського гуманізму були не просто сприйняті, а переосмислені українськими гуманістами під кутом зору потреб і прагнень українського народу. Вони стали складовою освіти, що сприяло їх поширенню не лише в середовищі інтелігенції, але й серед козацтва. Громадянський гуманізм вплинув на формування державницької ідеології козацтва, яке