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TIME REQUIREMENTS FOR UNIVERSITY PHILOSOPHICAL KNOWLEDGE

In recent decades, teleological potential of humanitarian knowledge in general and potential of philosophy education in particular, have been actualized sharply. Today the finding of new solutions of transforming the humanitarian component of higher education around the world and its adaptation to national needs is very actual. The rising importance of teleological aspect of education, which was a key aspect for Epicurus, Seneca, I. Kant, S. Kierkegaard and allows you to analyze reality through the prism of human goal-setting and reasonability, is a major incentive for changes in teaching and learning. The questions of existence and its purposes actualize the question of the purposes of activity and related issues of value potential of science in general.

In this sense, the problem of correlation of discrete and continual, that is the basis for humanitarian education, becomes extremely important. Understanding discreteness as an analog of coherence, consistency and continuity as autonomy, interruption (in the terminology of Nicholas of Cusa «discontinuity» and «continuity») today we can observe paradigm shift in the whole complex of philosophical researches: from discrete, structural, combined paradigm to continuous, systematic and dynamic. These changes are largely provoked by the development of postnonclassical scientific picture of the world and by the interpenetration of problem searching (both natural and social sciences). They currently have a significant impact on the objectives of university education. We can say that discreteness and continuity, as two models of the universe, are significantly reflected in the education system. In particular, we can say that the outer segmentation of humanitarian knowledge (its disciplinary segregation) causes the danger of internal segmentation of our system of thoughts. One of the leading critics of the system of university education P. Bourdieu describes it as a process of permanent reproduction of knowledge in the minds of future generations in a way where there are strict external borders of the competence of science, but the diversity of internal divisions, boundaries and hierarchies within the certain scientific field are also supported. Bourdieu believes that humanitarian education system reproduces itself in the structures of thinking of its students, who will reproduce the discreteness of knowledge in their future practice [1].

The question of the conceptual status of philosophy – is the question about the place held by philosophy in the system of spiritual practices and in the structure of

social consciousness. In the study of philosophy in high school such questions are arisen: what place holds the philosophy among other institutionalized forms of consciousness and can we consider the general philosophy as a special kind of science. So we try to immerse philosophy in a generic form of spiritual practice that surrounds it. There is an alternative approach: when philosophy is not considered as a part of science, morality, religion, but as an independent spiritual formation with its own conceptual specifics.

In front of modern higher education there is a great number of transformational challenges. In terms of fundamental reformation the humanitarian component of higher education plays a crucial role even in those specialties, which are oriented to vocational training for the labor market, not just for the sphere of science. This role is adaptive, is intended, first of all, to teach to perceive the world in its totality, universality and integrity, which will eventually give the opportunity to adapt to the fast changes in the structure of the world in terms of the transitive society.

Speaking of «the status of modern philosophy education», we keep in mind not only its narrow understanding (training of philosophy students through the relevant departments and specialties), but, first of all, a broad interpretation - as an integral part of higher education in general. However, the awareness of the importance of this field of knowledge in the modern world also requires radical revision of the principles of teaching and using the potential of the continuity of philosophical discourse through their speakers - representatives of humanitarian education.

Repeated systemic discussion among Ukrainian specialists of philosophy and managers in higher education didn't give a clear interpretation of the defined critical situation until now. Paradoxically, the present situation is largely the same as the situation eloquently described by Terry Eagleton in his famous post in 2015 «The Slow Death University»: «In the midst of this debacle, it is the humanities above all that are being pushed to the wall. The British state continues to distribute grants to its universities for science, medicine, engineering, and the like, but it has ceased to hand out any significant resources to the arts» [2].

Humanities and philosophy in particular is the most vulnerable as the most dramatic field. Attacks on philosophy and its neglecting exist, in fact, as long as philosophy exists by itself. The stated problem really contains a strategic threat for society today, because society by its nature is a communicative mind and philosophy from ancient times – is its way of dialogue, guarantee of social understanding. Therefore, during its existence, it had also to become an art of resistance, opposition, constant tension of the human mind, defending itself as the only way of humanity and hope for society. The lecturers of the humanities are not just «test tubes with knowledge», but people who are called to create value-targeted, moral and meaningful tone of social development, to generate knowledge in the mind, not the information, to satisfy implicit need of society in intelligence. If the paradigm of positive science has

clear ideals of disciplinary organization, then humanities aim to create a space for public discussion and set common paradigm of social development. Humanitarian mind is dialogical by its nature. It aims to «the other» relatively to itself; this focus is not so much cognitive or gnosiological as hermeneutic understanding of nature. It's philosophy which is largely responsible for the formation of this focus. Thus, artificial «dehumanization» of education, such attempts constantly are observed in higher education of Ukraine, means withdrawal or purposive reduction of humanities disciplines in the structure of university education, in fact lead to disastrous consequences for the future of the entire society. Already mentioned Terry Eagleton outlined it as «the slow death of the university as a center of humane critique» [2], stressing that the humanities, through a certain detachment from everyday life, makes it possible to think about values, goals and priorities of public order and solve strategic practical tasks.

References

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ПРОБЛЕМА ДУХОВНОГО БАГАТСТВА У ТВОРАХ ГРИГОРІЯ СКОВОРОДИ

Історико-культурний розвиток України тісно пов'язаний з ім'ям визначного філософа-мислителя, поета, письменника, педагога, музиканта, художника, знавця духовної спадщини Античності і Середньовіччя, Григорія Савича Сковороди, «українського Сократа», який жив і творив у XVIII столітті.

Григорій Сковорода є одним з найбільших і найзагадковіших християнських філософів світу. Видатний український письменник Дмитро Чижевський писав: «Може, ні про одного філософа у світі не висловлено таких розбіжних думок, як про Сковороду. Тепер є не менше, ніж 250 великих та малих праць, присвячених Сковороді, який, як це загалом визнано, — є найцікавіша постать історії українського духу. В цих працях — можна сказати