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Education reforming in the context of F. Nietzsche's philosophy

Problem statement and substantiation of its topicality. At the turn of the millennium, when “we have the historical transition of mankind from industrial to information civilization” (Kremenn, 2005, p. 3) and “knowledge society” is being formed based on an “information society” concept, in which the determining role no longer belongs to the industry but information alone (Kremenn, 2013, p. 8), education, pedagogical practices and the philosophy of education are facing new challenges connected with changing their ideological principles and value points. A number of traditional concepts primarily associated with awareness of the essence of human, contexts and factors of his formation, where education and upbringing takes the central place, are reconsidered. The opposition of values “globalization-identity”, “technocratic-humanism”, “industrial-informational”, “empirical-theoretical”, “spiritual-material”, “democratic-totalitarian”, “traditional-innovative”, influencing the re-articulation of meanings in various paradigms of scientific knowledge, is especially relevant for the enlightenment sphere, actualizing issues regarding the semantic paradigm of education, its content, goals, place and functions in

society, organizational and managerial principles, types of pedagogical practices, etc.

So, the **topicality** of the study offered is determined given various challenges of modern civilization, in the scales of which the main idea includes reconsidering of education's key tasks and content, the essence of human knowledge and culture in the context of the best examples of philosophical thought, presented in particular by F. Nietzsche's works, whose views undoubtedly touch not only upon the problems of the philosophy of education but also upon the practical needs of contemporary educational discourse.

First of all it concerns, in our opinion, three aspects of Friedrich Nietzsche's works: cultural, human-centred and educational ones, which are interrelated and interdependent taking into account peculiarities of education (and pedagogy) as an activity based on implementation, sharing and passing on established cultural norms and, at the same time, creating such norms, represent a cultural heritage mechanism. At the same time, any cultural changes directly depend on the "quality" of an educated person as a cultural personality, which is impossible without the transition of education into a human-centred dimension. In this regard, we fully agree with the opinion of V. Kremen that "the emergence of education philosophy is a logical result of the development of education itself, especially considering its transition to a man-centered dimension, a change in the situation of existence and the formation of a new type of man in the postmodern world. It (...) changes the system of activity, adaptation and life is qualitatively different conditions. Observing and contemplating the results and consequences of their activities – both irrational and rational – people have appeared in a situation which is inadequate for their expectations, with which they cannot find the point of contact, based on the knowledge and abilities acquired in the existing system of education and culture" (Kremenn, 2007, p. 492).

The **subject** of the research is to identify and interpret aspects of the philosophical and cultural concept by F. Nietzsche, relevant for contemporary processes of conceptualization of education and pedagogical culture.

The subject includes the following tasks:

- 1) To reveal the significance of Nietzsche's ideas for understanding the structural unity of education, cognition and culture, taking into account the principles of humanization and the integrability of education;

2) To interpret the idea of Nietzsche's superman as the idea of self-development of an individual because of the concept of continuous education and self-education, the principles of humanization and individualization;

3) To interpret Nietzsche's ideas considering the content and tasks of modern education and the formation of a creative type of pedagogical culture.

Research methods: to achieve the goals and objectives stated, the method of consistent selection is used to choose and set out fragments of F. Nietzsche's texts containing ideas concerning the problems of modern education, cultural and educational unity, upbringing and pedagogical culture, as well as methods of contextual-interpretive and intertextual analysis to identify the continuity and evolution of the views of the philosopher on the identified problems. Also, elements of a linguo-stylistic analysis method, which was aimed at interpretation of figurative (first of all, metaphorical) component of the content involved in the text research material, were included.

Main material. Transformation of an educated person into a cultured one is one of the leading ideas of the F. Nietzsche's works (although not explicated in the form of a separate aphorism).

Even though F. Nietzsche's philosophy is primarily associated with an irrational outlook, irrational forms of the world cognition, his conception of the ideal of an educated person touches not only upon anthropological understanding of education with the appeal to the irrational inception of a man, such as intuition, will, feelings, but also attracts individual elements of scientism based on rational phenomena, just reason and discipline.

Such, it would seem, the duality of the approach is not intrinsically contradictory, since it is stipulated by features of the degree of education characterized by the philosopher and, accordingly, the needs of the subjects of education, depending on age characteristics and abilities. In particular, the school, according to F. Nietzsche, should be a place for "harsh thinking" learning, since "school discipline of intelligence made Europe the way it is now" (Nietzsche, 1996, p. 381). However, the need for such a rigorous thinking at a certain stage of personality development is due to the fact that in the future life and human nature "will weaken the tense bow of thinking" (Nietzsche, 1996, p. 381).

The value of the next stage, specifically the gymnasium education, consists of the adoption of the "seeds of a scientific approach" by students' minds, in their acquaintance with the abstract language of higher culture,

which appears, according to F. Nietzsche's metaphorical statement, to be "high gymnastics for the mind" (Nietzsche, 1996, c 382). Finally, while gaining "higher education, everything becomes interesting to a person, who can quickly find in each subject its educative side and indicate the point where he can fill a gap in his thinking or confirm his idea". At the same time, improving his abstract language of "higher culture", a person with higher education becomes a kind of a "human-scientist", which is explicated by a philosopher with the help of the original figurative comparison: "He starts to walk among people as a botanist among plants" (Nietzsche, 1878, p. 254).

Consequently, F. Nietzsche's ideas about the specific character of school, gymnasium and university education are in tune with the modern pedagogical principle of consistency and systematic teaching methods.

On the other hand, the above-mentioned opinion about the connection of a person's education and pedagogy with culture (both in individual and in general terms) is recurrent in the work by F. Nietzsche and is expressed both explicitly through the formulation of the relationship of universal education and the breadth of the scientific world outlook with the individual purpose of such a person to be one of the links in the chain of culture, to be engaged in general cultural development, and with the help of metaphorical comparisons of culture with a tank that is sluggish and shaky with different effects or that is brave being influenced by education and metaphors about the multivariate nature of culture in education associated with the universal diligence of erudition and scientific outlook. The task of upbringing a person is, according to F. Nietzsche, to build a spacious home of culture, at different ends of which dissimilar forces can live for example, scientific knowledge can coexist freely with the passion of fine arts or music. At the same time, such a cultural "microcosm of a man" is an isomorphic cultural heritage of different epochs (the "macrocosm of culture"), allowing them to recognize their "microcosm" by analogy with structure (the "building", if using the aphoristic-metaphorical language of the philosopher) of the latter (Nietzsche, 1996, p. 387; 1878, pp. 276). By the way, Nietzsche's idea of the consistency and continuity of culture is expressed through the symbols of expulsion (past), death (present), and love for children (future) (Smolinskaya, 2013, p. 36-50) is consistent with the perception of modern philosophy cultural paradigms as such that "do not change each other, but exist in a quasi-uniform space" (Dovzhenko, 1995, p. 18).

In addition to the phenomenon of education, the culture is directly related, according to the philosopher, to the task of pedagogy, which should solve the problem of adapting an individual to “extremely diverse requests of culture, so that they do not disturb him and do not break his peculiarity”, as well as educational institutions, which, being the living monuments of outstanding cultural movements, connect us with the past of the people and are in essential terms (...) a holy and highly valued heritage” (F. Nietzsche, 1871).

Hence, the idea of spiritual unity with the cultural heritage is in accordance with the pedagogical principle of culture correspondence of education with the culture and history of the people.

By fostering the link between individual culture and cultural values and social rules, F. Nietzsche also notes that adapting to the demands of culture (as one of the tasks of pedagogy) presents itself as a problem of how “a person can be included in the counterpoint of private and public life, how can he both run the melody and, being a melody, remain an accompaniment?” (Nietzsche, 1996a, p. 369).

By the way, the comparison with musical instruments is a very decisive feature of the figurative language of the philosopher when expressing his ideas about culture and education (enlightenment). This is also about the above-mentioned metaphor of multivariate culture associated with the breadth of the scientific outlook, and a metaphorical comparison of ideal education with an orchestra, and a creative teacher with a conductor (in the final words of the work “On the Future of Our Educational Institutions”). Categorically speaking against exceptionally narrow empirical specialization in scientific knowledge, the philosopher compares the latter with two-string instruments, playing which (if to continue the metaphorical comparison) is, according to Nietzsche, the desecration of free mind that is “of the one who thinks differently than it is expected from him based on his origin, environment, state and position, or based on of the prevailing views of the epoch” (“Human. Superhuman”) (Nietzsche 1878, p. 225).

The feature of a modern stage of culture development according to F. Nietzsche is narrow empiricism and specialization, for which the free mind presents a certain danger as “things do not find their validity and ants’ diligence”, therefore scientists would willingly drive it (free mind) into a separate corner of science” (Nietzsche, 1996, p. 390).

Similarly, the specialization in the field of education appears as an impediment to the formation and development of the energy potential

of the person-creator. In the work "The Future of Our Educational Institutions" F. Nietzsche mentions: "now the study of sciences has so developed in width that if a person wants to create something in them, he has to deal with completely special industry and, as a consequence, leave all the rest ones untouched. Such an exceptional specialist becomes like a factory worker who throughout his life does nothing but a certain screw or a car handle reaching however in this certain virtuosity" (Nietzsche, 1871). Accordingly, the result of such specialization is "ignorance of everything that lies outside the speciality" (ibid.).

Valuable opposition between "specialized" and "integrative / comprehensive" is one of the cross-cutting ideas of one of the sections "We, the scientists" of Nietzsche's famous work "Beyond the Good and the Evil": "Babylon Tower of sciences has grown to terrible proportions, and with it - the likelihood that a philosopher would be tired or stop at some point and "specialize" so that he would no longer be able to rise to the level from where the view from top to bottom is available" (Nietzsche, 2013, p. 205)

The ideas given by F. Nietzsche are in harmony with the "integrative" the direction of pedagogical knowledge formation that goes beyond the traditionally perceived interdisciplinary ties and is defined by the philosophers of education as such that, unlike the vector "from below", that is, from different pedagogical practices , is a system of "integration relations", some "intelligent tools", "which will be used for various purposes: for integration, for the transition from one type of practice to another, for design, for justification", which in turn requires efforts "according to the reflection of such approaches" that understand education in a different way, establish rules of their "intellectual communication" (Rozin, 1996, p. 13).

No less problematic aspect of education is, according to F. Nietzsche, its utilitarian-pragmatic orientation. While criticizing the tendency for the widest possible expansion of education, the philosopher mentions: "the speed of education is needed to quickly become a being that earns money, and a sufficient degree of education is needed to earn it in large quantity". A danger of such a functional transformation of education is prophetically associated by F. Nietzsche with the morality of society consumption, with a conscientious ideology that hates any personality, all that "lie outside money and benefits" (Nietzsche, 1872).

According to the projection of modern philosophy concepts concerning education, in particular, concerning the types of pedagogical

culture, the dangerous tendency described by the philosopher is associated, in our opinion, with the upbringing of homo utilitarian in the format of pedagogical culture of utilitarian type, when the principle of culture correspondence of education is determined as the principle of expediency and coherence with social and / or individual benefit. Utilitarian type of man interprets "the value-semantic and normative-regulatory requirements established in the culture on the grounds of situational benefits, and entirely devotes his life to socially or individually useful activities" (Yarkov, 2015, pp. 117-128),

As an antithesis of mediocrity, generalization, and utilitarianism, F. Nietzsche sees the task of education in identifying a natural hierarchy in the realm of intelligence, in giving birth to a genius and in giving him proper education and care. The image of ideal education is given by the philosopher through the metaphor of an orchestra, which should be conducted by a true artist and that creates an absolute harmony with the "rhythmic necessity of every gesture". The metaphor becomes transparent through the words of the philosopher, key and almost final for the fifth lecture and the entire cycle of lectures "The Future of Our Educational Institutions" (Nietzsche, 1871-1872): "you will understand how the intelligence hierarchy is inclined to a similar organization"

Different types of pedagogical culture identified by modern philosophical works (Yarkova, 2015, pp. 117-128), such co-creation, creative synergy corresponds to a pedagogical culture of a creative type, aimed at educating the homo creator – a creative person whose existence is self-organized and education "is connected with the actualization of a creative modality of the attitude towards the world as a goal of creative activity, with the development of the need for self-actualization" (ibid.). Within the framework of the pedagogical culture of this type, the implementation of the principle of cultural expediency of education involves the cultivation of "not only originality, non-trivial thinking, but also the formation of a creative attitude aimed at enhancing the world" (ibid.) to create personalities capable of producing new ideas, new technologies and new ways of life (Watson-Glaser, 2012). Accordingly, creativity teaching should be accepted by teachers as a philosophy of teaching (Wadaani, 2015, pp. 669-679).

We can say without exaggeration that all of the main aspects of F. Nietzsche's philosophy (nihilism, revaluation of all values, the will to power, the eternal return of the same, a superhuman) are aimed at the destruction of mediocrity in a human and the creation of a special type

of man through self-realization, development of creativity and energy of his potential. Hence education and upbringing of such a person require a new pedagogical outlook, an innovative type of pedagogical culture.

Among other F. Nietzsche's ideas connected with the ideas of education improvement, one should consider the idea of the inalienability of education and upbringing, where the latter is perceived by the philosopher as the premise of the first one: "I (...) see the approach of the time when serious people who work together in favor of completely renewed and purified education, will again become legislators of everyday upbringing – *upbringing aimed specifically at such education*" (Nietzsche, 1872). The urgent for the present is the idea of the philosopher about the need for a critical attitude to the level of the own education. In particular, F. Nietzsche expresses a desire to see his reader to be "enlightened enough to have a contemptuous thought about his education" (ibid.), which, in our opinion, fully agrees with the concept of "eternal return" with the denial of the universal and impersonal, the need for a permanent reconsideration of human cultural and individual values, the way out of the ordinary and the acquisition of free will (self-determination of values).

No less modern is the idea of the philosopher about the responsibility of teachers and the methods they use. By deliberately comparing imperfect methods of education with "broad paws" ("The future of our educational institutions. The second lecture") (Nietzsche, 1872) and education with art, the philosopher calls to approach the problems of education with fear because of the great responsibility for what may be the result of poor quality education, as the technique of education is, according to the philosopher, the most gentle technique that can only exist in art.

The cross-cutting stone of F. Nietzsche's philosophy is the idea of Nietzsche's superhuman, which has a direct relation to the philosopher's attitude regarding the value meaning of education as an energy potential, which directs the vector and speed of human development in the space of the individual and general culture, the search for existential meanings of his existence.

F. Nietzsche's quotation "Learn the own self" ("Learn the own self and make yourself what you are, everything the best you have, develop it to the highest perfection, live to realize your truth, be faithful to yourself, be yourself in everything"). Such an act of "self-perfection" requires, among other things, continuous education and self-education ("Try to become what you must be – a teacher and the creator of your self"), provided that the education of an individual is so firm and self-confident that nothing

can knock him off the path as a whole (Nietzsche, 1990, p. 224). Only the continuous knowledge of the world and the own self makes it possible to answer both "eternal" philosophical and practical questions, which, however, also reach the scale of the universe in Nietzsche's philosophy: "What is love? What is creativity? Desire? What is a star?" ("So it was said by Zarathustra" (Nietzsche, 1990, p. 16).

At the same time, it is important to take into account that in its essence Nietzsche's superhuman is close not so much to the ideas of national-socialism, but to the humanistic outlook of well-known Russian philosophers and writers L. N. Tolstoy, F. M. Dostoyevsky, N. A. Berdiaev, V. I. Vernadsky, S. L. Franko, S. N. Bulgakov, P. A. Florensky, who felt the influence of Nietzsche's ideas regarding their humanistic, value-based plane (Danilevsky, 1991, pp. 5-43), given the self-sufficient value of each man. For Nietzsche the "moral ideal" lies "not inhomogeneity and equality of people" and not in obeying the same laws for all, but in diversity and originality, in implementation of "those intimate questions and desires that are different in each individual and are equally supreme" (Frank, 1990, pp. 9-64).

Hence F. Nietzsche's philosophy is relevant for understanding the content of a number of principles concerning modern education reforming – humanitarianization, humanization, individualization, culture conformity, continuity of education and self-education, integrity and consistency. The philosopher's ideas correlate with the values of a creative type pedagogical culture and with the "integrative" direction of pedagogical knowledge formation.

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Abstracts

BLIDCZENKO-NAJKO WIKTORIA. Reformowanie edukacji w kontekście filozofii F. Nietzschego. Artykuł koncentruje się na aspektach filozofii F. Nietzschego, dotyczących kwestii konceptualizacji wartości, treści i zasad współczesnej edukacji. Rekurencyjną w twórczości filozofa jest idea relacji powszechnej edukacji i kultury z uwzględnieniem funkcji edukacji w płaszczyźnie uniwersalnej – jako środka transmisji kultury i mechanizmu tworzenia kultury, a także w wymiarze indywidualnym – ze względu na to, że zadaniem wykształconego człowieka jest bycie ogniwem w łańcuchu kultury, mikrokosmosem kulturowym, izomorficznym wobec „makrokosmosu” kulturowego – osiągnięć różnych epok. Idea duchowej

jedności instytucji edukacyjnych z dziedzictwem kulturowym jest zgodna z pedagogiczną zasadą „zgodności kultury”, to znaczy zgodności edukacji z kulturą i historią ludu. Koncepcja nadczłowieka zakłada zasady ciągłości edukacji i samokształcenia, integralności i ciągłości, a także humanizację jako samostanowienie osobowości z uznaniem jej praw do indywidualności. Idee filozofa korelują z wartościami kultury pedagogicznej typu twórczego oraz z „integracyjnym” kierunkiem kształtowania wiedzy pedagogicznej. Filozof krytykował utylitaryzm, wąski empiryzm i specjalizację w edukacji i wiedzy naukowej jako przeszkody w rozwoju kreatywności, uzyskaniu wolności woli i potencjału energetycznego. Reasumując można powiedzieć, że filozofia Nietzschego jest istotna dla zrozumienia treści szeregu zasad reformowania współczesnej edukacji – humanizacji, indywidualizacji, zgodności kulturowej, ciągłości edukacji i samokształcenia, integralności i ciągłości, jedności i kreatywności.

Słowa kluczowe: edukacja i kultura, zasady edukacji, kultura pedagogiczna typu twórczego, wolność woli, światopogląd humanistyczny, nadczłowiek.

БЛІДЧЕНКО-НАЙКО ВІКТОРІЯ. Реформування освіти в контексті філософії Ф. Ніцше. Стаття фокусується на аспектах філософії Ф. Ніцше, дотичних до проблем концептуалізації цінностей, змісту і принципів сучасної освіти. Рекурентною у творчості філософа є ідея взаємозв'язку універсальної освіченості і культури зважаючи на функцію освіти в універсальній площині – як транслятора культури і культуротвірного механізму, і в індивідуальному вимірі – з огляду на призначення освіченої людини бути ланкою в ланцюгу культури, культурним мікрокосмом, ізоморфним культурному «макрокосму» – надбанню різних епох. Ідея духовної єдності освітніх закладів з культурною спадщиною співзвучна з педагогічним принципом «культуровідповідності», тобто відповідності освіти культурі і історії народу. Концепція надлюдини імплікує принципи безперервності освіти і самоосвіти, цілісності і наступності, а також гуманізації як ціннісного самовизначення особистості із визнанням її прав на індивідуальність. Ідеї філософа корелюють з цінностями педагогічної культури креативного типу і з «інтегративним» напрямом формування педагогічного знання. Філософ критично ставився до утилітарності, вузької емпірики й спеціалізації в освіті і науковому знанні як перепонам у розвитку креативності, набутті свободи волі і енергетичного потенціалу. Отже, філософія Ніцше релевантна для усвідомлення змісту низки принципів рефор-

мування сучасної освіти – гуманітаризації, гуманізації, індивідуалізації, культуровідповідності, безперервності освіти і самоосвіти, цілісності і наступності, інтегративності, креативності.

Ключові слова: освіта і культура, принципи освіти, педагогічна культура креативного типу, свобода волі, гуманістичний світогляд, надлюдина.

БЛИДЧЕНКО-НАЙКО ВІКТОРИЯ. Реформирование образования в контексте философии Ф. Ницше. Стаття фокусується на аспектах філософії Ф. Ніцше, пов'язаних з проблемами концептуалізації цінностей, содержания и принципов современного образования. Рекуррентной в творчестве философа является идея взаимосвязи универсальной образованности и культуры, которая проецируется на функцию образования как в универсальной плоскости – в качестве транслятора культуры и культуротворческого механизма, так и в индивидуальном измерении, принимая во внимание назначение образованного человека быть звеном в цепи культуры, культурным микрокосмом, изоморфным культурному «макрокосму» – достоянию разных эпох. Идея духовного единства образовательных учреждений с культурным наследием созвучна с педагогическим принципом культуросоответствия, то есть соответствия образования культуре и истории народа. Концепция сверхчеловека имплицитно включает принципы непрерывности образования и самообразования, целостности и преемственности, гуманизации как ценностного самоопределения личности и признания ее прав на индивидуальность. Идеи философа коррелируют с ценностями педагогической культуры креативного типа и с «интегративным» направлением формирования педагогического знания. Философ критически относился к утилитарности, узкой эмпирике и специализации в образовании и научном знании как преградам в развитии креативности, обретении свободы воли и энергетического потенциала. Таким образом, философия Ницше является релевантной для осознания содержания ряда принципов реформирования современного образования – гуманитаризации, гуманизации, индивидуализации, культуросоответствия, непрерывности образования и самообразования, целостности и преемственности, интегративности, креативности.

Ключевые слова: образование и культура, принципы образования, педагогическая культура креативного типа, свобода воли, гуманистическое мировоззрение, сверхчеловек.

BLIDCHENKO-NAIKO VICTORIA. Education reforming in the context of F. Nietzsche's philosophy. *The article considers the main aspects of F. Nietzsche's philosophy concerning the issues of conceptualizing the values, content and principles of modern education. The idea of the relationship between universal education and culture is essential in the work of the philosopher. It reflects the function of education both in a universal aspect as a translator of culture and culture-making mechanism, and in an individual dimension, taking into account the purpose of an educated person to be a link in the chain of culture, to be a cultural microcosm which is isomorphic to the cultural "macrocosm" that is to be the heritage of different eras. The idea of the spiritual unity of educational institutions with cultural heritage is in harmony with the pedagogical principle of cultural conformity that is the correspondence of education to culture and the history of the nation. The concept of superhuman implies the principles of continuity of education and self-education, integrity and succession, humanization as a value self-determination of an individual and recognition of his rights to be independent. The ideas of the philosopher correlate with values of creative type pedagogical culture and with "integrative" line of pedagogical knowledge formation. The philosopher treated utilitarianism, narrow empiricism and specialization in education and scientific knowledge to be barriers for the development of creativity, freedom and energy potential. Thus, Nietzsche's philosophy is relevant for understanding the content of a number of principles for reforming modern education, specifically humanitarian ization, individualization, culture-conformity, continuity of education and self-education, integrative and succession, integrativity and creativity.*

Keywords: education and culture, principles of education, creative type pedagogical culture, free will, humanistic outlook, superhuman.