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Transcendental approach to development of humanistic worldview by means of integration of ethical and esthetical influences

Worldview concepts of modern society and epoch in general need very fast changes. Revolutionary rise of the mental spirit of the society, the rapid evolution of consciousness require acceleration of reforms of educational processes, which are influenced by the global information revolution, what transformed information into the most important economic category and caused the development of information economy, business etc.

Because of the rapid development of society's informatization, its incursion into all the spheres of human life, education, acquisition of skills in different spheres are no longer the only source of knowledge. Amplification of 'digitalization' of the society technosphere, spread of digital technologies beyond the scope of the information sphere [6, p.5], global informatization of telecommunication, amplification of cognitive-intellectual creative abilities of humans is the result of usage of information technologies lead to the change of worldview and even

change of modern world itself, including the paradigm of educational and methodological processes.

Considering the philosophy of education as a value basis of new projects of pedagogical thought, let's look at one of the leading concepts.

It is the concept of noosphere education that meets the requirements of the time, by integrating into the concept of educational sphere development of the XXI century. This is a conceptual system of scientific-theoretical, gnosiological, methodological and practical ways of effective transformation of pedagogical space into the harmonious, ecological and humane educational process. Scientifically grounded organization of the educational process, usage of modern methodologies give an impulse for natural transformation of thought, the worldview of every human. This approach will help processes of self-identification, mastery, and processing of knowledge, skills to take place for determining the life meanings and settings of socially adapted person [11].

Philosophy of education involves identification of ontological, gnosiological and axiological components of the educational process. It includes the necessary generalization of social reflection, expressed in philosophy, methodology, history, cultural science, axiology etc.

Modern technologies have to provide the possibility of self-realization of the individual, explain the phenomenon of human consciousness development. Historically, bias formed towards discursive-logical thinking, imbalance of natural human abilities, what led to disharmony of activity attitudes. Scientists argue that this type of thinking prevails in the human society for more than thousand years and had led to civilization crisis of the late XX century, which is also called the crisis of thought, domination of the principle of inappropriacy of socio-ethical imperative over the principle of ecological imperative [2].

According to many scientists, the leading place in the development of worldview formation of mankind, worldview reflection, belongs to a prominent scientist with great intuition, extrasensory abilities, Volodymyr Vernadsky [8].

Works of V. Vernadsky significantly developed the scientific worldview, the formation of modern scientific picture of the world. The scientist considered the Universe as a set of living matter, the biosphere and humanity. He foresaw a qualitatively new stage in the development of the Universe, the development of a planetary scale with the help of human mind. This transformation will result in the transformation of the biosphere into a new life environment – noosphere (sphere of reason), significant

changes of the biosphere, which will lead to social transformation and organization of new forms of human coexistence. The scientist believed that homo sapiens would refuse any military intentions, the Universal Mind would help in resolving controversial issues.

V. Vernadsky's theory of biosphere and formation of biosphere thinking was not the only response to the actual challenge of the present but also a new approach to understanding the objective necessity of human transition to the new relationship with the biosphere, creation of a "civilized cultural mankind" [3].

The scientist connected the need for world science to cover the whole planet, creation of universal science as a powerful historical and geological force, in which natural-historical, space and socio-human knowledge will merge into one, with the development of the noosphere. Integration of spheres of human activity, knowledge, trends of development will be the consequence of this merger.

Giving his lectures on questions of the field of reason, under the impression of statements by E. Leroy and P. Teilhard de Chardin, the scientist emphasized the need for a philosophical analysis of human activity for the explanation of the role of reason on Earth, gave the noosphere a natural (or cosmic), cognitive, phylogenetic, biogeochemically analytical sense [2].

The aforementioned scientists explained the concept of the noosphere differently, there are at least three popular interpretations of the term: 1) V. Vernadsky refers to biosphere when mentioning noosphere; 2) this concept interprets scientific thought as a planetary phenomenon; 3) refers to the geological activity of humans. The main goal of these searches was to find the truth for the good for a human and all mankind.

The paradox of the achievements of the outstanding scientists H. Bergson, E. Leroy, P. Teilhard de Chardin and V. Vernadsky is that they formulated the following scientific hypothesis almost simultaneously: nature is evolving slowly, and humanity, despite being a part of nature, is moving revolutionary because of the development of technology and intellectual activity. V. Vernadsky called this process the noosphereogenesis.

V. Vernadsky assumed that noosphereogenesis was becoming a natural stage of the Universe evolution. The scientist remained a supporter of natural-scientific monism, philosophical view of the world that is based on a single basis of all the existing, explaining the formation of the noosphere from the position of natural, geological, geochemical, biochemical laws. It is known that supporters of materialistic monism recognise the matter as the basis of the world, consciousness is a property of the matter, and the

ideal is put in the dependence of it. Idealist monism defines the substantive consciousness of the individual, the Universal mind, the absolute idea.

«The historical process is changing radically... Mankind becomes a strong geologic force» [3, p.70].

According to modern Japanese researcher Michio Kaku, processes of technical and social development are intense in conditions of accelerated modification of productive technologies, growing pace of economic, social, cultural transformations[7]. Global environmental and economic issues are solved most effectively by the modern method of noosphere thinking. Modern scientists emphasize the dynamic development of the present information segment of the noosphere, proved in interdisciplinary research [4, p.9]. As J. Ortega y Gasset correctly pointed out, the second half of the XIX century is the first historical period in European and World history, when the importance of life interests of a human actually and ideologically, in their consciousness and in the consciousness of statesmen, comes into the first place. It is especially noticeable in everyday life. For the first time the new ideology is based on the consciousness of mankind, which acts on the historical scene as a social force. It begins to cover all mankind without exception at fast-growing pace.

The social and political-ideological revolution was clearly evident in the XX century mainly due to scientific work, scientific definition and clarification of social tasks of humanity and forms of their organization (J. Ortega-y-Gasset).

V. Vernadsky tried to include religion to the sphere of ethical problems, change it from worldview sphere of human behaviour to that one he considered as bordering between mind and feelings, however at first he rejected correctness of any connections between ethics and religion [6]. "So-called religious feeling," Vernadsky wrote, "is a sum of moral aspirations that can be transformed into other forms." [3]

Constantly exciting him moral questions were the second reason for turning religiosity of Vernadsky to ethics. Vernadsky changes point of view to the one, according to which, using Planck's words, «a human needs science for acquiring knowledge, and religion — for behaviour» [9, p.100].

It is important to save all positive achievements of the world and Ukrainian educational experience, enrich it with achievements of educational spaces of other nations, which would combine harmoniously with the Ukrainian ones, based on the *trinity of education, science, and society* [10]. I consider it useful to acquaint students with the main categories of moral and esthetical consciousness, for forming of their holistic understanding of

the genesis of morality and esthetical culture of mankind, introduction to issues of moral choice and esthetical comprehension of the world.

A specialized integrated analytical course, whose main objective is to methodologically provide an understanding of ethics, oriented on moral reflection and understanding the system of esthetical knowledge and worldview, as it was presented on the example of scientific experience and theoretical heritage of V. Vernadsky, is proposed to bachelor students.

By studying ethics and aesthetics, a student will know the specificity and essence of ethics, learn the meaning of the main categories of ethics and moral consciousness; the system of the main moral values of modern culture; specifics of teacher professional ethics; nature, meaning, main spheres of the esthetical; the main stages of esthetical thought development; meaning of esthetical categories, structure and properties of esthetic consciousness; genesis, nature, functions and laws of art development, specifics of types of art; nature of artistic figuratively and specifics of artistic perception.

Learning this course gives the possibility to analyze the sense of mankind moral culture phenomena; use the categories of morality; work with theoretical sources on ethics; form programmes of moral education and self-education; work on improvement of professional ethics, use acquired knowledge in the moral education of the youth, navigate in the world of esthetic and cultural values, analyze works of all types and genres of art, understand practical work on forming esthetical experience of future generations.

The specificity of such activity is build based on the principle of interdisciplinarity of education on the background of general philosophical propaedeutics and consists in presenting basic concepts and problems of ethical and esthetical block in their connection with pedagogical issues. Staying interdisciplinary, this specialized course considers the genesis of the ethical and aesthetics as specific philosophical subjects, based on materials of the history of pedagogy and didactics.

It is possible to use even more complicated type of activity — comparison of works of different genres, etc for the development of abilities of perception.

Development of esthetic imagination depends on the amount and colourfulness of artistic ideas, experiences, those sensory images that are saved in memory and interact with new ideas of reality or works of art, enriching them. By perceiving any object, a human at the same time evaluates it, how beautiful it is, whether corresponds to requirements of the surrounding world, which is constantly improving [10]. As for a child, this

need is formed spontaneously, in interconnection with the environment, in the process of the diverse activity. The task of esthetical education is to develop it to the social level needed.

The meaning of the esthetic need of an individual is expressed in his taste as a set of esthetic norms, etalons, ideas of what the environment should be. Level of taste depends on how much ability to produce, deepen, broaden the degree of perfection is developed in the individual, how adequately they reflect the modern needs of society.

Images of art have information not only about phenomena of reality, but evaluation and attitude of the author to them, esthetic perfection of works of art is expressed in: whether the issue is relevant, whether the idea is true, whether artistic language is perfect enough, how adequately the idea is expressed in the artwork. Dialectics of artistic perception consists in the mentioned process being not equal to the recognition of artworks as reality, and at the same time creates in cooperation with the artist an imaginary world, having special artistic authenticity. Artistic perception, on the one side, is *directed towards the sensory-contemplative subject* (bright texture of a painting, voluminous forms, correlation of musical sounds, language sound structures, figurative word, melodics), and on the other one — is detached from them and goes through imagination to image-semantic, spiritual sphere of the esthetics of a valuable object, turning to sensory perception [10].

Specific qualities, which humans relate to works of art, are determined by their esthetic experience, set of criteria that have to be satisfied for artworks, which will be considered to have artistic value. Evaluation of an artwork depends on its esthetic characteristics and esthetic perspective, which humans use for its judgment. The result of esthetical judgment is expressed through esthetic views.

Work with primary sources of different epochs, in which the students distinguish ethical and esthetical component, allows getting the new experience of ethical and esthetical analytics of pedagogical achievements for its application in pedagogical reality.

This experience is valuable for the formation of the complex nature of educational work, gives a possibility to understand the importance of apprehending courses on ethics, esthetics, pedagogics, psychology, history of pedagogics etc, which will be studied more consciously in future. Such learning corresponds to the principle of progressive learning, as it propaedeutically precedes complicated theoretical courses and will provide a better understanding of philosophical and pedagogical concepts and issues.

The proposed specialized course *“Ethical and esthetical tradition in Ukrainian pedagogy”* helps to get acquainted with objectives and specifics of ethics and esthetics and aims to explore their interconnection with other educational influences and development of Ukrainian pedagogical science in general.

The course involves the study of pedagogical thought heritage: educational, moral and esthetic ideals of the East Slavs, their historical reconstruction, ethical and esthetical components in education of Kyivan Rus, moral and ethical analysis of the works of ancient scribes and significance of literary artifacts of that epoch for the reconstruction of the worldview of Ukrainians of that times; considers problems of education in brotherhood schools; gives an understanding of virtues in the education of the Ukrainian Cossacks by analyzing controversies “cossack-outlaw”, “cossack-knight”. Analysis of works “The Testament of Vladimir Monomakh to Children” or “Sermon on Law and Grace” by Hilarion of Kyiv becomes very practicable for correlation of knowledge and its effective usage.

The students are proposed to study the transformations of educational ideal under influence of confessional struggle; formation of the Cossacks as an attempt to form the political elite (Ukrainian nobility) in the context of the Aristotelian understanding of “aristocracy”; characterize the image of woman in Slavic mythology as esthetic standard etc.

Evolution of ethical and esthetical components in the history of Ukrainian pedagogy occurred thanks to the outstanding people (V. Karazin, K. Ushinsky, N. Pirogov, M. Corf, S. Rusova, M. Drahomanov and many others), complex ethical and esthetical approach to the process of education and study of the ethical and esthetical potential of modern Ukrainian pedagogy, such as pedagogy of “good” by I. Zyazyun, education of beauty and humanistic pedagogy by S. Amonashvili.

Ethics and esthetics as scientific disciplines were studied at the first higher education institutions in the Ukrainian lands and there were ethical and esthetical components in the programmes of these educational institutions. The phenomenon of the East Slavic Academies gives the possibility to understand the esthetics of image of Ukrainian student of XVII — early XVIII centuries, to study esthetics of poetry by G. Skovoroda, his “true happiness in life”, theocentric ethics in views of P. Prokopovych, carry out the comparative analysis of educational programmes of Slavic Academies and European Universities.

Modern challenges of higher education require from young specialist professionalism, competencies, and appreciation of values of civil society. It is the harmonious combination of these components which allows making higher education effective and modern. Esthetic and esthetic science and art play a very important role in the system of values formation. The modern reform of the higher education, directed at the deep study of profession-specific knowledge, involves reducing the humanities. This is not always justified, especially when it comes to the education of teacher, which is assigned an important social task to not only teach a child certain knowledge, but also to form a holistic person capable of creative life. Pedagogical problems of forming esthetic culture are reflection of contradictions between requirements of society, its age culture and real situation of cultural level of the youth, between ideal esthetically the cultural person and the ideal of pragmatically educated young specialist.

The aforementioned course involves an integrated study of ethical and esthetical knowledge in the education of a citizen and personality: a complex approach to pedagogical work and art of V. Sukhomlynsky, the collective as value standard and regulatory system, the method of "explosion" and motivation of pedagogical system of A. Makarenko and "Fundamentals of esthetic education" by G. Vaschenko; the importance of a personal example for ethical and esthetical education; "esthetical argument" in justification of Ukrainian national identity; the postmodern cultural situation and its influence on Ukrainian pedagogy; the main moral, ethical and esthetical challenges of the early XXI, and place and role of ethics and esthetics in modern legal framework regulating the content, tactics, and strategy of education.

So, this specialized course allows students to justify and explain theoretically the importance of ethics and esthetics as philosophical disciplines, differentiate and analyze them, unveil their importance; work with abstract concepts and use them effectively in the learning process; gives the opportunity to acquire skills of independent work with primary sources, prepares students for the perception of education as a sphere of social worldview transformations realization.

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Abstracts

ŁOBANCZUK O.A. Podejście transcendentálne do rozwoju humanistycznego światopoglądu poprzez integrację wpływów etycznych i estetycznych. *Ukraińska tradycja edukacyjna wymaga transcendentálnego przemyślenia jej elementów etycznych i estetycznych w*

kontekście europejskiej przestrzeni kulturowej. Trudno przecenić znaczenie wprowadzenia podstawowych kategorii świadomości moralnej i estetycznej studentom uniwersytetów w celu kształtowania całościowej wizji genezy kultury moralnej i estetycznej ludzkości. Współczesne społeczeństwo stawia nowe wymagania w zakresie edukacji i nauki w celu rozwijania kompetencji kulturowych i zawodowych. Zaproponowany specjalistyczny integracyjny kurs analityczny pozwoli w sposób metodologiczny zapewnić zrozumienie etyki ukierunkowanej na refleksję moralną i dołączyć do systemu wiedzy i pomysłów estetycznych. Specyfika tego połączenia opiera się na zasadzie interdyscyplinarności nauczania na tle propedeutyki filozoficznej i polega na przedstawieniu podstawowych pojęć i problemów bloku etycznego i estetycznego w ich związku z zagadnieniami edukacyjnymi.

Słowa kluczowe: podejście transcendentálne, integracja, światopogląd humanistyczny, wpływy dydaktyczne, etyka, estetyka, kompetencje zawodowe, myśl pedagogiczna.

ЛОБАНЧУК О.А. Трансцендентальний підхід до розвитку гуманістичного світогляду за допомогою інтеграції етичних та естетичних впливів. Освітні традиції України потребують трансцендентного перегляду своїх етичних та естетичних компонентів у контексті європейського культурного простору. Важливість введення основних категорій морально-естетичної свідомості студентам університетів для формування цілісного розуміння генезису морально-естетичної культури людства навряд чи можна переоцінити. Сучасне суспільство встановлює нові вимоги до освіти і науки з метою розвитку культурних і професійних компетенцій. Запропонований спеціалізований аналітичний інтеграційний курс дозволить методологічно забезпечити розуміння етики, орієнтованої на моральну рефлексію, і приєднатися до системи естетичних знань та ідей. Специфіка цієї комбінації побудована на принципі міждисциплінарності навчання на тлі філософської пропедевтики і полягає в презентації основних понять і проблем етичного та естетичного блоку у їх взаємозв'язку з освітніми проблемами.

Ключові слова: трансцендентний підхід, інтеграція, гуманістичний світогляд, дидактичні впливи, етика, естетика, професійна компетентність, освітня думка.

ЛОБАНЧУК О.А. Трансцендентальный подход к развитию гуманистического мировоззрения посредством интеграции этических и эстетических влияний. Образовательная тра-

диция Украины нуждается в трансцендентальном пересмотре ее этических и эстетических составляющих в контексте европейского культурного пространства. Важность введения основных категорий морально-эстетического сознания студентам университетов для формирования целостного понимания генезиса нравственно-эстетической культуры человечества трудно переоценить. Современное общество устанавливает новые требования к образованию и науке с целью развития культурных и профессиональных компетенций. Предлагаемый специализированный аналитический интеграционный курс позволит методологически обеспечить понимание этики, ориентированной на моральное отражение, и объединить систему эстетических знаний и идей. Специфика этого сочетания построена на принципе междисциплинарности обучения на фоне философской пропедевтики и заключается в представлении основных концепций и проблем этического и эстетического блока в их взаимосвязи с образовательными вопросами.

Ключевые слова: трансцендентальный подход, интеграция, гуманистическое мировоззрение, дидактические влияния, этика, эстетика, профессиональная компетентность, образовательная мысль.

LOBANCHUK O.A. Transcendental approach to the development of humanistic worldview by means of integration of ethical and esthetical influences. *Ukraine's educational tradition needs transcendental reconsideration of its ethical and esthetical components in the context of European cultural space. Importance of introducing the main categories of moral and aesthetic consciousness to students of Universities to form a holistic understanding of the genesis of moral and aesthetic culture of mankind can hardly be overestimated. Modern society sets new requirements for education and science in order to develop cultural and professional competencies. The proposed specialized analytical integration course will allow to methodologically provide an understanding of ethics oriented towards moral reflection and join the system of aesthetic knowledge and ideas. The specificity of this combination is built on the principle of interdisciplinarity of learning on a background of philosophical propaedeutic and consists in the presentation of the basic concepts and problems of the ethical and aesthetical block in their relationship with educational issues.*

Keywords: transcendental approach, integration, humanistic worldview, didactic influences, ethics, aesthetics, professional competence, educational thought.