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EDUCATION AS A KEY STRATEGY OF POSTMODERN PHILOSOPHY: OVERCOMING THE TRAUMA OF NON-FREEDOM

The formation of personality attracted the attention of both classics of philosophical thought, in particular the works of C. Pierce, Z. Freud, and representatives of modern philosophical discourse (Z. Bauman, P. Ricœur, J. Harari, K. Wilber). Recent research states that the main obstacle to formation of the individual and society is cultural trauma that arises as a result of the development of totalitarian colonial societies in the twentieth century. The concept of cultural trauma is analyzed in the studies of J. Alexander, C. Caruth, A. Neal. *The aim* is to explore the individual in modern and postmodern paradigm, the application of concepts of development, education, self-development and self-education of the individual in postmodern discourse, to consider education and self-development as key strategies of postmodern philosophy in overcoming totalitarian cultural trauma. *Scientific novelty*. It is stated that education, development and self-development of the individual become main strategies of information age and postmodern culture, which contributes to overcoming the totalitarian colonial traumatic experience. The personality in modern and postmodern paradigm (concepts, attitude to the personality, processes of education, social institutions, self-education) is investigated. It should be noted that self-development of the individual will acquire a global scale: whether it is measured by the coefficient of happiness or economic efficiency of a society, there are scientific debates, one thing is certain - at the same time education, self-education and upbringing become the deal of not individual countries, but humanity on the whole. *Conclusions*. 1. In the modern paradigm, the individual implicitly contains the antithesis of mental and physical origin, immutability, and hence eternity, and development as a certain adaptation of man to external circumstances of socio-cultural life. 2. Postmodernism replaces this contradiction with the controversy or dialectic of personality as unchanging, perfect and at the same time constantly growing under the influence of both external and internal factors, the application of the concepts of self-development and self-education philosophical paradigm, as modern and colonial discourse seeks to do. 3. Based on the presented argumentation, the conclusion is made about education and self-development as key strategies of postmodern philosophy in overcoming totalitarian cultural trauma of imprisonment.

Keywords: personality, education, philosophy of culture, philosophical anthropology, postmodern, cultural trauma, philosophy of education, freedom

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**ОСВІТА ЯК КЛЮЧОВА СТРАТЕГІЯ ФІЛОСОФІЇ ПОСТМОДЕРНУ: ДОЛАННЯ
ТРАВМИ НЕСВОБОДИ**

Становлення особистості привертало увагу як класиків філософської думки, зокрема це праці Ч. Пірса, З. Фрейда, так і представників новітнього філософського дискурсу (З. Бауман, П. Рікер, Ю. Хараррі, К. Уїлбер). У дослідженнях останнього часу говориться, що головною перепоною у становленні особистості та суспільства є культурна травма, яка виникає як наслідок розвитку тоталітарних колоніальних суспільств у XX столітті. Поняття культурної травми аналізується у дослідженнях Дж. Александера, К. Карут, А. Ніла. **Мета** – дослідити особистість у модерній та постмодерній парадигмі, застосування понять розвитку, освіти, саморозвитку та самоосвіти особистості в постмодерному дискурсі, розглянути освіту та саморозвиток як ключові стратегії філософії постмодерну у доланні тоталітарної культурної травми несвободи. **Наукова новизна**. Констатується, що освіта, розвиток та саморозвиток особистості стають основними стратегіями інформаційної доби і постмодерної культури, що сприяє подоланню тоталітарного колоніального травматичного досвіду. Досліджено особистість у модерній та постмодерній парадигмі (поняття, ставлення до особистості, процесів виховання, соціальних інститутів, самоосвіти). Можна відмітити, що саморозвиток особистості придбає глобальний масштаб: чи буде він вимірюватись коефіцієнтом щастя чи економічною ефективністю того чи іншого суспільства, ідуть наукові суперечки, беззаперечно одне – одночасно освіта, самоосвіта і виховання стають справою не окремих країн, а людства загалом. **Висновки**. 1. У модерній парадигмі особистість імпліцитно містить антитезу душевного та тілесного начала, незмінності, а отже вічності, та розвитку як певної адаптації людини до зовнішніх обставин соціально-культурного буття. 2. Постмодерн замінює це протиріччя контрверзою або діалектикою особистості як незмінної, доведеної і одночасно постійно зростаючою під впливом як зовнішніх, так і внутрішніх факторів, застосування понять саморозвитку та самоосвіти особистості сприяє діалектичному розумінню самої особистості, що поліфункціональна і не може бути вписана лише в одну філософську парадигму, як прагне це зробити модерн та колоніальний дискурс. 3. На основі представленої аргументації зроблено висновок щодо освіти та саморозвитку як ключових стратегій філософії постмодерну у доланні тоталітарної культурної травми несвободи.

Ключові слова: особистість, освіта, філософія культури, філософська антропологія, постмодерн, культурна травма, філософія освіти, свобода

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ОБРАЗОВАНИЕ КАК КЛЮЧЕВАЯ СТРАТЕГИЯ ФИЛОСОФИИ ПОСТМОДЕРНИЗМА: ПРЕОДОЛЕНИЕ ТРАВМЫ НЕСВОБОДЫ

Становление личности привлекало внимание как классиков философской мысли, например это работы Ч. Пирса, З. Фрейда, так и представителей новейшего философского дискурса (З. Бауман, П. Рикер, Ю. Харарри, К. Уилбер). В последних исследованиях говорится, что главным препятствием в становлении гармонической личности и общества является культурная травма, которая возникает как результат развития тоталитарных колониальных обществ XX века. Понятие культурной травмы анализируется в исследованиях Дж. Александра, К. Карут, А. Нила. **Цель** – исследовать личность в современной и постмодерной парадигме, при этом применить понятия развития, образования, саморазвития и самообразование личности в постмодерном дискурсе, рассмотреть образование и саморазвитие как ключевые стратегии философии постмодернизма в преодолении тоталитарной культурной травмы несвободы. **Научная новизна.** Констатируется, что образование, развитие и саморазвитие личности становятся основными стратегиями информационной эпохи и постмодерной культуры, что необходимо способствует преодолению тоталитарного колониального травматического опыта. Исследовано личность в современной и постмодерной парадигме (понятие-категория, отношение к личности, процессам воспитания, социальным институтам, самообразованию). Следует отметить, что саморазвитие личности приобретает глобальный масштаб: то ли будет он измеряться коэффициентом счастья или экономической эффективностью того или другого общества, идут научные споры, ясно одно – одновременно образование, самообразование и воспитание становятся делом не отдельных стран, а всеобщим, всего человечества. **Выводы.** 1. В модернистской парадигме личность имплицитно содержит антитезис душевного и телесного начал, неизменности, а значит вечности, и развития как определенной адаптации человека к внешним обстоятельствам социально-культурного бытия. 2. Постмодернизм заменяет это противоречие контрверзой или диалектикой личности как неизменной, совершенной и одновременно постоянно растущей под влиянием как внешних, так и внутренних факторов, применение понятий саморазвития и самообразования личности способствует диалектическому пониманию самой личности, природа которой полифункциональная и не может быть вписаной лишь в одну философскую парадигму, как пытались это сделать модерн и колониальный дискурс. 3. На основе представленной аргументации сделано вывод относительно образования и саморазвития как ключевых стратегий философии постмодерна в преодолении тоталитарной культурной травмы несвободы.

Ключевые слова: личность, образование, философия культуры, философская антропология, постмодерн, культурная травма, философия образования, свобода

Formulation of the problem. The development of personality implicitly involves the opposition of two main paradigms of modernism: evolution, evolutionism and the individual as unchanging Divine essence.

Using philosophical concepts on a daily basis, we gradually become accustomed to their entry into everyday discourse, the concepts are «erased», significantly changing their original philosophical paradigm. Professor Volodymyr Skoda once said that he was very impressed that in an ordinary store a simple saleswoman intricately and freely uses the concept of the Absolute, when she says that they sell absolutely normal apples, here the concept of norm always seemed the opposite to sublime and high and absolute, ideal unexpectedly meet, combine, at the same time each buyer understands that the proposed apples are not just normal, but one hundred percent normal, so nothing to worry about.

In the nineteenth century, the concept of evolution and development emerged, biology as a new natural science was built on this model, and the concept of evolution and development was introduced as key to all humanities, philosophy is no exception, especially interesting from philosophical point of view is combination of Hegel's stages of development with positivist interpretation of evolutionism.

Analysis of the degree of research and recent publications on researched topics. The formation of personality attracted the attention of both classics of philosophical thought, in particular the works of Charles Pierce, Z. Freud, and representatives of modern philosophical discourse (Z. Bauman [Бауман, 2002], P. Ricœur [Рикер, 2004; Рикер, 2000], J. Harari [Харари, 2018], K. Wilber [Уилбер, 2005]). Recent research states that the main obstacle to the formation of the individual and society is cultural trauma that arises as a result of the development of totalitarian colonial societies in the twentieth century. The concept of cultural trauma is analyzed in the studies of J. Alexander [Alexander, 2003], C. Caruth [Caruth, 2014; Caruth, 2016], A. Neal [Neal, 1998]. Different ways of overcoming the trauma of imprisonment and colonial pressure are discussed in the works of N. Averyanova, T. Voropaeva [Averianova, Voropaieva, 2020], O. Hnatyuk [Гнатюк, 2005], O. Dzeban, O. Alexandrova,

N. Vinnikova [Dzeban, Aleksandrova, Vinnikova, 2019], V. Dodonova, R. Dodonov [Dodonova V., Dodonov R, 2020], G. Dyatkin [Дяткин, 2018], S. Yosypenko, S. Rudenko [Yosypenko, Rudenko, 2018], K. Kyslyuk [Кислюк, 2018], T. Kuzio [Kuzio, 2018], T. Mroz [Mroz, 2018], at the same time many philosophical as well as psychoanalytic aspects of such definition of trauma and overcoming through education and postmodern upbringing remain unclear.

The aim is to explore the individual in the modern and postmodern paradigm, the application of the concepts of development, education, self-development and self-education of the individual in postmodern discourse, to consider education and self-development as key strategies of postmodern philosophy in overcoming totalitarian cultural trauma.

Presentation of the main obtained scientific results and research materials.

Evolutionism uses a tautological metaphor – the strongest survive, or already adapted adopt, while the factor of this unexpected adaptation or force remains somewhat mysterious, teleological, only from the future, i.e. the final successful adaptation, we can see all the progressive development in general, this teleological development in general. Natural sphere is gradually transferred to the world of history, giving it such a teleological prospective as the best survival and prosperity of all mankind in the process of history.

Personality has long been synonymous to the soul, mental, often spiritual, with the influence of the Christian paradigm on European and world culture, we see the use of Christian transformation of the soul to the spirit that occurs as a result of transformation, but such a transformation can only be external, after all the Christian God himself, who helps the saint in the awakening of the soul and the spiritual in the bodily shell. With the spread of Protestant ethics and Reformed Christianity, such an awakening became not so much the work of the church, but the very first work of man himself.

Significant ethical changes occur in the formation of the modern information society, the values of such a society are also often called postmodern, it leads not only to the relativization of morality, but also the emergence of many ethical paradigms, most of which take into account the value of the individual. There are a number of works that talk about changes in the axiological parameters of the modern information society [Dzeban, Alexandrova, Vinnikova, 2019], [Dodonova V., Dodonov R, 2020], the growing role of the individual and freedom, in particular after the Revolution of Dignity in 2014 [Averianova, Voropaieva., 2020]. The authors O. Dzeban, O. Alexandrova, N. Vinnikova try to give a holistic axiological portrait of the modern information society, increasing the role of the individual in it, emphasizing the role of the individual in the new cultural space [Dzeban, Alexandrova, Vinnikova, 2019]. This issue concerns the change of the worldview of the individual, which under the influence of postmodern information culture leads to constant creativity and communication, which manifests itself as new opportunities and overcoming the lack of freedom of Soviet and partly post-Soviet societies, especially important at the level of new values. the concepts of freedom and self-expression of the individual become key, in particular the authors use the concept of «infosociogenesis», where social demand for freedom leads to both emancipation and virtualization, which generates virtual patterns of culture: «The axiology of post-industrial society is often identified as a post-modern as a post-modern state...A human of modern civilization is considered as an active person, a transformational activity of whom is the man human purpose. Furthermore, an active ideal of human attitude to the nature is expanded into the sphere of social relations. Rational thinking aimed at external world consideration and knowledge usage for tools' production for increasing of their effectiveness and nature understanding in the light of objective reality with the existed regularities having known what a person can take a control under them is typical for such society» [Dzeban, Alexandrova, Vinnikova, 2019, p.14].

V. Dodonova, R. Dodonov [Dodonova V., Dodonov R, 2020] rightly point out that modern intellectual discourse is significantly influenced by the circumstances of recent cultural events related to the reaction to the pandemic, which could not be taken into account by modern culture. Here, postmodernism is an era of rethinking all the values of both modern and postmodern, placing in a new way the problems of global solidarity. In particular, in connection with the rethinking of the individual as part of the world as a whole, the concept of Pitirim Sorokin regarding global altruism as a vital necessity of the individual is actualized: «During and after a pandemic, significant transformation will affect a balance between material and post-material values. It is clear that material values will remain, but the excessive luxury will be receded into the background, and people will increasingly focus on «pricequality» format. At the same time, the role of post-material values will increase greatly, not so much the values of personal self-actualization, as the values of family, love, friendship, knowledge, mutual assistance, humanity, tolerance, indifference to the other. One may predict the increase in the value of the vital or

existential values associated with the preservation of life on Earth, human existence, environmentalism, global solidarity, and accompanying values of natural law: the right to life, the right to health, to self-preservation» [Dodonova V., Dodonov R., 2020, p.25].

Postmaterial values are beginning to be perceived as the core of the modern postcognitive personality, there are axiological changes that affirm the value of environmental friendliness, convenience, sociability, the new personality in its self-development takes into account natural law and personal responsibility to all mankind, tolerance and respect to all mankind.

The discovery of personality in modern Ukraine is due to the Revolution of Dignity, these aspects of the formation of a new postcolonial discourse of national identity and the place of personality in it are explored in the works of N. Averianova, T. Voropayeva [Averianova., Voropaieva, 2020]. N. Averianova, T. Voropayeva pay attention to the concept of individualized society of Zigmund Bauman, where identity and personality reveal the main features and problems of modern cultural life [Бауман, с.176], modern society paradoxically combines the individual (personality) and social fabric (socio-cultural existence). N. Averianova, T. Voropayeva [Averianova, Voropaieva, 2020] apply a transdisciplinary discourse on the current situation of growing personal role in the days after the Revolution of Dignity. They also used the concepts of «the new Ukrainian personality» of K. Kyslyuk [Кислюк, 2018] and Taras Kuzio [Kuzio, 2018]. As indicated in the methodology of the works of N. Averianova, T. Voropayeva – «The heuristic potential of using transdisciplinary research strategies in studying transformations of collective identity after the Revolution of Dignity lies in the fact that they allow: 1) to establish a connection between different forms of the collective identity of Ukrainian citizens, 2) to promote an optimal understanding of the specificity and dynamics of identification processes at several levels of reality simultaneously, “crossing” the boundaries of specific disciplines, and 3) to create a universal picture of the object studied» [Averianova., Voropaieva., 2020, p. 55]

Personality is translated from Latin literally as «individual» (in various philosophical interpretations such as late nineteenth - twentieth century, an individual with special qualities), the concept itself extends to Hellenism and later the Roman Empire and is literally «immutable», «indivisible», «atom», a social atom that ultimately cannot be divided, religious philosophers of the XIX - XX centuries revive the concept of the individual and the individual as an immutable immortal perfect being, which retains its integrity and indivisibility during human life and even after death. That is, the dualism of the concepts of soul-development is laid down by the culture of modernism and reaches its peak in the middle of the twentieth century. Simultaneously with bringing the contradictions of modernism to its culmination, self-denial during the Second World War and catastrophes of totalitarian societies, it becomes clear the need not to oppose, but to complement these concepts – the human soul and the development of human civilization, the word combiner (mediator) becomes a new understanding which is the basis, including the emergence of the postmodern paradigm as a paradigm of theistic societies, totalitarian narratives, where the individual is always a victim of the greater interests of society and its grand narratives. Yuval Noah Harari [Харари, 2018] writes about a new religion of the twentieth century – humanism, where outdated religious categories are replaced by the category of economic development and achieving maximum well-being by the individual in this earthly life. We agree with this view, at the same time we must emphasize that the duality of the concept of «personality development» comes from the duality of the very view of modernism, including emphasized by advanced Cartesianism, with the assimilation of the bitter lessons of modernism it becomes clear that not only «New Times never existed» [Ляур, 2006] (Bruno Lyatur), but that humanity can only develop successfully when the main value is recognized by man, the individual as an example of a comprehensively developed harmonious person.

The totalitarian regimes of the twentieth century were aimed at leveling and destroying the individual, by replacing the system of education with a system of training and total control, which is well shown in the works of M. Foucault and his followers. Due to the oppression of various abilities of individuals, the destruction of the personal qualities of entire groups, the concept of trauma, collective trauma arises. Cultural trauma is understood as an unexpected wound, a defeat, where there is both the effect of surprise and strong emotional shock, a shock, cultural trauma combines the understanding of vulnerability, surprise, and hence unconsciousness, and adaptation, survival.

In the 1990s and 2000s, it became clear that individual trauma also had a collective dimension, and that we as human beings and peoples were all connected by shared experiences. Thus, Arthur Neal in 1998 in his work «*National Trauma and Collective Memory*» [Neal, 1998] introduces the concept of national cultural trauma, which involves understanding of cultural trauma as an event that is constantly

lost in the collective consciousness at the national level. It is possible to get rid of this collective experience, the destruction of one person is as important as the destruction of whole groups, but it is on the basis of personal beginnings and choice that these groups are formed, so the destruction or oppression of the individual is the destruction of the foundations of society. To overcome by means of psychoanalysis, positive cultural creativity and special democratic practices of education, where critical thinking, personal opinion, personal decisions and independence of creativity are fused and brought up.

Since the combination of components of consciousness and unconscious mechanisms, the utterance of trauma, is important for understanding cultural trauma, psychoanalysis and hermeneutics (Gilbert Diatkin, Paul Ricœur) also address this problem. In Gilbert Diatkin's work «*On the Other Side of the Pleasure Principle*» [Дяткин, 2018], cultural trauma is characterized as a recurring experience that combines pain, suffering, and some satisfaction with the recurrence of that experience, which is a psychological mechanism for both survival and compensation. In Paul Ricœur's work «*Memory, History, Oblivion*» (2004) [Рикер, 2004] he fixes not only mechanisms of repetition on cultural trauma, but also the obligatory obsession with traumatic memories, this obsession man is unable to overcome on their own, only with the help of a certain collective hermeneutics, i.e. the injured person desperately needs therapy, and the best therapy is education and experience of generational and intergenerational relations, i.e. different generations and age groups need trauma hermeneutics, which should be considered in different educational approaches and strategies.

In 2000-2020, the concept of cultural trauma is associated with collective identity, which is understood not only as a mechanism for building their collective cultural identity, but also a mechanism of cultural mediation, through this mechanism cultural trauma is detected, proclaimed and cured, or rather, because finally, according to researchers, it cannot be overcome, at least at the level of one or two generations. Hence the generational theories of trauma (Tamara Gundorova), which examines cultural traumas inherent in certain generations («lost» generation, «boomers», generation «X», generation «Z», «millennials», etc.).

Postmodernism begins by emphasizing that the self-movement of the human personality is only consistent (not guided) with large social communities, which should not impose ready-made recipes for development, hence the notion of self-development as conscious human growth through self-education and involvement to increasingly complex communications. Humanism becomes a form of religion that humanity worships as God, and therefore all human interests become a priority. Yuval Noah Harari [Харари, 2018] in particular points out that in recent centuries, communication methods have changed significantly, it is no longer enough to communicate with hundreds of such individuals, he lives in a world where the number of similar individuals is hundreds of millions and billions of people. New religion and ethical attitude of humanism and the impossibility of ignoring new ways of communication, where education becomes a matter of society and a guarantee of «flexible» socialization, which was not possible in the Middle Ages, much less in a tribal community closely related to wildlife.

Scientific novelty. It is stated that education, development and self-development of the individual become the main strategies of the information age and postmodern culture, which contributes to overcoming the totalitarian colonial traumatic experience. The personality in the modern and postmodern paradigm (concepts, attitude to the personality, processes of education, social institutions, self-education) is investigated. It should be noted that self-development of the individual will acquire a global scale: whether it will be measured by the coefficient of happiness or economic efficiency of a society, there are scientific debates, one thing is certain - at the same time education, self-education and upbringing become the deal of not individual countries, but humanity on the whole.

Conclusions. 1. In the modern paradigm, the individual implicitly contains the antithesis of mental and physical origin, immutability, and hence eternity, and development as a certain adaptation of man to the external circumstances of socio-cultural life.

2. Postmodernism replaces this contradiction with the controversy or dialectic of personality as unchanging, perfect and at the same time constantly growing under the influence of both external and internal factors, the application of the concepts of self-development and self-education philosophical paradigm, as modern and colonial discourse seeks to do.

3. Based on the presented argumentation, a conclusion is made about education and self-development as key strategies of postmodern philosophy in overcoming the totalitarian cultural trauma of imprisonment.

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