

DOI: <https://doi.org/10.26565/2306-6687-2022-65-05>

УДК 130.2

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PHILOSOPHY OF EDUCATION AND RESTORATION OF EDUCATIONAL PRINCIPLES IN THE CONCEPT OF JURGEN HABERMAS

The goal is to investigate the modern philosophy of education and the principles of European enlightenment on the example of the concept of Jürgen Habermas, to prove that the European educational project is the heart of modern civilization. **Research methods** — historical and philosophical, hermeneutics, discourse pragmatics, analytical method. **Scientific novelty**. In the concept of rationality of Y. Habermas, the following are organically included and synthesized: - the relation of the acting person to the world (Aktor- Welt-Beziehung); - his relation to other people, precisely such an important factor as the processes of "speech", speech, expression of certain language sentences and hearing the counterparties of the action. The teleological orientation of history for Habermas, as well as for one of the founders of the Enlightenment project, Herder, is in the principle of the "formation" of humanity (Bildung), where the progress of civilization is connected with the moral development of the individual, and therefore the improvement of education and upbringing. For Habermas, this is possible primarily through a continuous collective "learning process" (Lernprozess) through overcoming social challenges and cultivating the best moral qualities. **Conclusions**. The modern philosophy of education and the principles of European enlightenment are based on the need for rationality and critical thinking. This is the basis of Jürgen Habermas' concept of the justification of reason and rational action. The European educational project as the heart of modern civilization is based on the Kantian understanding of the independence of the mind and the understanding of its boundaries, as well as a revived rationality. In his concept, Habermas critically overcomes the subjectivist tendencies of transcendentalist philosophy, which, in the epistemic struggle against substantialist metaphysics, brought the doctrine of mind to the level of the philosophy of consciousness. Reason and rationality are nurtured and corrected in the public sphere, in everyday and political dialogue, acting as a guarantee not only of the education of society, but of its development as a whole.

Keywords: **philosophy of education, philosophical anthropology, Enlightenment, rationality, critical thinking, J.Habermas, metaphysics.**

In cites: Tytar, O., Fradkina, N., Havryliuk, Y., Alimova, V. (2022). Philosophy of education and restoration of educational principles in the concept of Jurgen Habermas. *The Journal of V. N. Karazin Kharkiv National University, Series "The Theory of Culture and Philosophy of Science"*, (65), 39-48. <https://doi.org/10.26565/2306-6687-2022-65-05>

Formulation of the problem. The educational paradigm was also criticized in 1980-2000, at the same time it became clear that we can talk not so much about the negative consequences of educational projects, but about the fact that they did not have enough opportunities to be fully realized. Criticism of the Enlightenment is refuted by J. Habermas. "Over the past ten years, radical criticism of reason has almost become fashionable again" [Habermas, 2000, p. 313], he writes in his work "Philosophical Discourse on Modernism". In this work, Habermas brings into a system various ideas and mental attitudes regarding the criticism of reason, and reduces their origins to concepts and formulas that arose as early as the 19th century. The author proves that criticism of universal reason, starting with Hegel and ending with Foucault and Derrida, does not overcome the principle of subjectivism. Habermas demonstrates how unreliable the "medicines" proposed against the subjectivism of universal reason and logos, which allegedly poisoned Western civilization.

The philosophy of education and training of all mankind on the basis of reason should become a priority for the development of modern society.

Degree of research. The most significant book by Jürgen Habermas "Structural changes in the public sphere. The study of the category of civil society" of 1962 regarding the definition of the public sphere as the basis of democracy for the 60th anniversary of the publication was rethought and supplemented by the author, as a result, in 2022, Jürgen Habermas published "A New Structural Transformation of the Public Sphere and Deliberative politics" [Habermas, 2022]. Also, the most significant works of Habermas are the works "The Unfinished Project of Enlightenment. Philosophical and political essays" (1990), "Inclusion of the other. Research of political theory" (1996), "Postmetaphysical Thinking II. Essays and answers" (2012) [Habermas, 2012], "This Too a History of Philosophy. Volume 1: The Occidental Constellation of Faith and Knowledge. Volume 2: Rational Liberty. Traces of the Discourse on Faith and Knowledge" (2019) [Habermas, 2019].

The goal is to investigate the modern philosophy of education and the principles of European enlightenment on the example of the concept of Jürgen Habermas, to prove that the European educational project is the heart of modern civilization.

Presentation of the main material and research results.

Habermas is a leading modern philosopher who not only defends reason and rationality, but also offers a continuation of the educational project, philosophy and education for all mankind. Habermas emphasizes that overcoming the supposedly all-powerful mind is "entrusted" to exotic, peripheral, marginal formations of the spirit. M. Heidegger places his hopes on some archaic "origins" of metaphysics, M. Foucault - on the search for the "archeology" of the humanities, J. Derrida - on the almost imperceptible technique of reading "writing", other philosophers - on people's acquisition of "childlike kinship" in relation to nature, to the body and corporeality, or to society's atonement of his guilt before the "second sex". According to Habermas, no matter how interesting individual topics and solutions are, put forward in the struggle with reason, philosophy in the 21st century. has not yet offered anything salutary and constructive instead of science and reason, therefore "Modern is an unfinished project".

1. Habermas himself proposes a new project of criticism of reason and its renewal through the development of the concept of communicative reason. First of all, to develop this concept, Habermas breaks with some fundamental principles and traditions of the "modern" era:

1. Based on M. Weber's concept of "rationalization", Habermas implements "desubstantialization" and demythologizing of the mind, primarily in the fight against idealistic concepts of the Hegelian type.

2. The subjective tendencies of transcendentalist philosophy are critically overcome, which, in a justified struggle against substantialist metaphysics, brought the doctrine of mind to the level of the philosophy of consciousness. In the fight against the errors of the philosophy of consciousness, Habermas sees his permanent task.

3. In the fight against substantialism and transcendentalist subjectivism, Habermas does not give up the achievements of traditional rationalism. His goal is to save the mind.

4. Habermas takes into account all the movements of traditional rationalism, both towards the development of the theory of action, activity and sovereignty of active subjects-

personalities, and towards the study of interaction, intersubjectivity, including cognitive, moral-practical, socio-historical aspects of human interaction.

5. Habermas himself offers a new project of criticism of the mind and its renewal through the development of the concept of "communicative mind". He sees his goal in the interweaving of the "activity" approach, in the study of the mind as a concrete rationality of action, in the study, in particular, of the intersubjective, communicative dimensions of action.

2. Complex types of action, according to Habermas, can be considered in the light of the following aspects of rationality:

- in the aspect of instrumental rationality (rational solution of technical problems, as a design of effective means that depend on empirical knowledge);

- in the aspect of strategic rationality (sequential decision in favor of certain options – given preferences and decision maxims and taking into account the decisions of rational counterparties);

- in the aspect of normative rationality (rational solution of practical problems within the limits of morality, which is guided by principles);

- in the aspect of rational "expressive action". In other words, the concept of rationality is specified according to the typology of action.

The concept of rationality of J. Habermas organically included and synthesized:

- the relationship of the acting person to the world (Aktor-Welt-Beziehung);

- her relation to other people, precisely such an important factor as the processes of "speech", language, expression of certain language sentences and listening to counterparties of action.

From here, Habermas concludes: the concept of communicative action requires that acting persons (Aktoren) be considered as subjects who speak and listen, who are connected by some relationship with the "objective, social or subjective world", and at the same time put forward certain encroachments on the significance (Geltungsanspruch) of what they talk about, think, what they are sure of. Therefore, the relationship of individual subjects to the world is always mediated - and relativized - by the possibilities of communication with other people, as well as their disputes and the ability to come to an agreement. At the same time, the acting person can make the following claims: his statement is true (wahr), it is correct (richtig - legitimate in the light of the defined normative context), or believable (wahrhaft - when the intention of the speaker is adequately expressed in the statement).

These encroachments on significance (and the corresponding processes of their recognition – non-recognition) are advanced and realized in the process of discourse. Habermas closely connects the concept of discourse, widespread in modern philosophy, precisely with communicative action. Discourse, in his opinion, is the thematization of Geltungsanspruch, the alleged "suspension" of purely external compulsions to act, a new consideration and argumentation by the subjects of actions and motives, intentions, expectations, incl. precisely encroachments, their "problematization".

According to Habermas: "The speaker and the listener directly agree in this world on some issue and communicate within the limits of their compatible sphere of life; this sphere remains for those involved in it in the background as an intuitively perceived, unproblematic, holistically undivided background. The verbal situation is conditioned by a limited a part of the life world defined by the theme. This theme forms the horizon and at the same time allocates a resource of cultural values from which the participants of the communicative process in their attempts to find out borrow agreed patterns of explanations. The solidaristic position in relation to integrated groups and the competence of individuals as members of society are also considered components of the life sphere" [Habermas, 2000, p. 310].

Of particular importance to Habermas is the fact that discourse, by its very nature, denies models of dominance-coercion, apart from the "compulsion" to perfect persuasive argumentation.

These models of Habermas resonate with recent research on the nature of discourse. For example, the concept of "general knowledge", "uncommon ground" and communicative literacy, which we generally agree on: "To understand a text, it is necessary to have access to the information that it presupposes (Hirsch, 1983, p. 165). In linguistic terms, this amounts to claiming that the mechanism of speaker-hearer comprehension is grounded on the so-called mutual knowledge (Gibbs, 1987), i.e., a set of knowledge and beliefs that listeners share with speakers (Bach and Harnish, 1979; Leech, 1983; Levinson, 1983; Schiffer, 1972). One neglected aspect of mutual understanding (Macagno, 2018a; Verdonik, 2010) is the conflict between the allegedly common grounds, which occurs when the speakers assume that some information is shared by the interlocutors when in fact it

is not. The "uncommon ground" becomes extremely important at the level of the analysis of the analysis of the dialogic process as it brings to light how interlocutors detect, negotiate, and discuss the knowledge that is not shared between them" [Macagno, Rapanta, Mayweg-Paus, Garcia-Mila, 2022, p.116].

Habermas assumes that the communicative action and communicative rationality identified and investigated by him correspond to a certain extent to real features, dimensions, aspects of the actions and interactions of individuals in real history. Mutual understanding, recognition, argumentation, consensus are not only concepts of theory, they are integral elements of human interaction. And to some extent - all those actions that lead to at least the smallest agreement of individuals, social groups and associations. At the same time, if the strategic action is determined from the outside, regulated by previously submitted norms and sanctions, then the meaning of communicative action is the need for acting individuals to find and adapt rational principles that can reassure other subjects and incline them to agreement.

According to Habermas, there are much more communicative aspects and dimensions in human actions than we think. And the task of modern thought is to single out, so to speak, illuminate them in the real communication of people, helping modern people to cultivate the mechanisms of agreement, consensus, and conviction, without which a normal democratic process cannot take place.

In particular, it is reciprocity and openness of dialogue, which provides an opportunity for dialogue and understanding: "Reciprocity is a (proto)social mechanism that involves (im)politeness as a balance of positive and negative actions among individuals: doing something good to someone is expected to be reciprocated in kind (Culpeper & Tantucci 2021). The same applies for negatively charged behaviour (Culpeper & Tantucci 2021). The present study advances the theory of reciprocity both empirically and theoretically, as it extends the model to contexts of information transmission, i.e. cases where some news is being communicated from one interlocutor to another. What we found is that the way people react to 'being informed of something' remarkably involves (im)politeness and is mediated by two maxims of epistemic reciprocity: Engagement E (be interested) maxim and Knowledge exchange Ke maxim (be interesting in return)" [Tantucci, V., Wang, A., Culpeper, J., 2022, p.55].

Turning to the topic "modern-postmodern", Habermas paid tribute to the theorists of the Frankfurt School, his teachers and predecessors - M. Horkheimer, T. Adorno and G. Marcuse; but Habermas continues the logic of argument that Horkheimer and Marcuse proposed. Concluding the philosophical discourse on modernity, Habermas states: "modern Europe created the spiritual preludes and laid the material foundations for the formation of a world in which the mentality of aggression would take the place of reason. But, he continues, who else, besides Europeans, will be able to find the courage, strength, and energy to resist the aggression of system creation from their own tradition" [Habermas, 2000, p. 376]

So the prospects for the development of Europe, and Ukraine as its integral part, in the restoration of courage and energy in cultural creation, the creative growth of state-building and the educational tradition as a liberating society into a whole and a separate person.

3. The teleological orientation of history for Habermas, as well as for one of the founders of the Enlightenment project, Herder, in the principle of "formation" of humanity (Bildung), where the progress of civilization is associated with the moral development of the individual, and therefore the improvement of education and upbringing. For Habermas, this is possible primarily through a continuous collective "learning process" (Lernprozess) through overcoming social challenges and cultivating the best moral qualities. According to Habermas, the main tool of the learning process is language as a source of human rationality and a means of improving any knowledge.

In "This Too a History of philosophy" [Habermas, 2019], Habermas proves that the creation of metaphysical systems obscures communication, mythologizes it, makes communicative sense-making and education difficult.

According to Habermas, which he makes both in "Postmetaphysical Thinking II" (2012) [Habermas, 2012] and in "This Too a History of Philosophy" (2019), only modern "postmetaphysical" thinking allows philosophy and humanity as a whole to begin to realize the process of learning itself. This concludes the ideological premises of the Frankfurt School regarding the criticism of the Enlightenment as a possible continuation of it. "This Too a History of philosophy" (2019) [Habermas, 2019] is the realization of Habermas' idea on a very large scale "Overall, this work provides a historical overview that connects Habermas's older communication theory with his more recent arguments for the superiority of Judeo-Christianity. The central thesis is

extended but simple. Communicative rationality, as well as constitutional democracy, arose as a result of a three-thousand-year dialogue between the two poles of Western thought: faith and knowledge. Through a long history of intellectual debates and social transformations, the moral universalism underlying Christianity — developed from its Jewish predecessor — has been incorporated into modern, post-metaphysical thinking" [Bloch, 2019].

According to Habermas, the basis and guarantee of avoiding violence is the presence of democracy and the free functioning of the public sphere.

Habermas proves that the development of the public sphere dates back to the Enlightenment, and was finally formed only at the end of the 19th century.

Jürgen Habermas's article and his use of the concept of "public sphere" became a program for the philosophy of the late 20th and early 21st centuries: the work of 1962 was supplemented by the encyclopedic definition of 1974 and a number of later works, which allowed Habermas to become one of the main theorists of public discourse and its role in "vita activa" of socio-political life: "By "public sphere" we mean first of all the sphere of our communal life, in which something approaching public opinion can be formed. Access is guaranteed to all citizens. A part of the public sphere arises in every conversation in which private individuals gather to form a public association" [Habermas, 1974, p.50].

For Jürgen Habermas, the public sphere is a more abstract category [Habermas, 1991], which can also be achieved by technical means, including the Internet, thus the unlimitedness of communication and the inclusion of all citizens in it is important, rather than direct contact and physical presence, as once upon a time in the ancient Greek agora. The rationality of the dispute and free access to it, of course, are preserved, a joint focus on presenting a certain problem is also necessary. The formation of modern societies required openness, protection of property rights and freedom of expression, which became the basis for the formation of civil society and the public sphere.

Habermas' philosophy is considered to be "the point of intersection of the border between social sciences and philosophy" [Behrends, 2023].

This opens up a field of dialogue between different humanities, their mutual enrichment, which practically best realizes itself in education and the philosophy of education.

Conclusions. The concept of rationality of Y. Habermas organically included and synthesized:

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The article was received by the editors 20.01.2022

The article is recommended for printing 18.06.2022

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ФІЛОСОФІЯ ОСВІТИ І ВІДНОВЛЕННЯ ПРОСВІТНИЦЬКИХ ПРИНЦИПІВ У КОНЦЕПЦІЇ ЮРГЕНА ГАБЕРМАСА

Мета — дослідити сучасну філософію освіти та принципи європейського просвітництва на прикладі концепції Юргена Габермаса, довести, що європейський просвітницький проект є осердям сучасної цивілізації. Методи дослідження — історично-філософський, герменевтика, прагматика дискурсу, аналітичний метод. Наукова новизна. У концепції раціональності Ю. Габермаса органічно включені та синтезовані: - відношення діючої особи до світу (Aktor-Welt-Beziehung); - відношення її до інших людей, саме такий важливий фактор як процеси "мовлення", мови, висловлювання тих або інших мовних речень та вислуховування контрагентів дії. Телеологічна спрямованість історії для Габермаса, як і для одного з засновників Просвітницького проекту, Гердера у принципі «формування» людства (Bildung), де прогрес цивілізації пов'язується з моральним розвитком особистості, а отже вдосконаленням освіти і виховання. Для Габермаса це можливо насамперед через постійний колективний «навчальний процес» (Lernprozess) через подолання суспільних викликів та виховання найкращих моральних якостей. Висновки. Сучасна філософія освіти та принципи європейського просвітництва спирається на необхідності раціональності та критичного мислення. Це є основою концепції Юргена Габермаса виправдання розуму та раціональної дії. Європейський просвітницький проект як осердя сучасної цивілізації спирається на кантівському розумінні самостійності розуму та розуміння його кордонів, а також відродженої раціональності. Габермас у своїй концепції критично переборює суб'єктивістські тенденції трансценденталістської філософії, яка у епістемній боротьбі проти субстанціоналістської метафізики перевела вчення про розум на рівень філософії свідомості. Розум та раціональність виховуються та корегуються у публічній сфері, у повсякденному та політичному діалозі, виступаючи запорукою не тільки освіти суспільства, а його розвитку в цілому.

Ключові слова: **філософія освіти, філософська антропологія, Просвітництво, раціональність, критичне мислення, Габермас, метафізика.**

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Стаття надійшла до редакції 20.01.2022

Стаття рекомендована до друку 18.06.2022