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TÍTULO: Concepto comunicativo-dialógico de la educación en el contexto de las discusiones filosóficas modernas.

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RESUMEN: El propósito de este estudio es analizar el papel crucial de la filosofía educativa en la formación del hombre del futuro; por lo tanto, el estudio de la filosofía es uno de los principales requisitos previos para la entrada de cada joven en el contexto cultural global. Es la filosofía de la educación que tiene una misión especial en la formación del hombre del futuro, ya que proporciona a las futuras generaciones una socialización exitosa en el contexto del impulso de la información y la justificación de la necesidad de cambios constantes en el sistema educativo.

PALABRAS CLAVES: filosofía educativa, sistema educativo, comunicaciones sociales, visión del mundo, personalidad.

TITLE: Communication-Dialogic concept of Education in the context of modern philosophical discussions.

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ABSTRACT: The purpose of this study is to analyze the crucial role of educational philosophy in shaping man of the future. Therefore, the study of philosophy is one of the main prerequisites for the entry of every young person into global cultural context. It is the philosophy of education that has a special mission in shaping man of the future, since it provides future generations with successful socialization in the context of information boost and substantiation of the need for constant changes in the education system.

KEY WORDS: educational philosophy, education system, social communications, outlook, personality, man of the future, professional competences, globalized society.

INTRODUCTION.

Life requires obtaining practical knowledge and skills by man, so education has always been a means of training a professional.

In the twentieth – early twenty first century, the content and purpose of education are complemented by value priorities that makes the analysis of education from the standpoint of socio-cultural dynamics even more relevant. Today, when it comes to the problematic field of education philosophy, it is primarily referred to the diversification of social orders of a society, which necessitates the flexibility of thinking, the perception of the world and the dialogue of cultures.

The globalization processes and the formation of the information space have caused serious deformities in the spiritual plane related to the phenomenon of mass culture, the crisis of humanistic values, and the virtualization of reality. It is education as a social institution that must respond to all the changes taking place in a society, and the philosophy of education, in its turn, is the system that reflects on the educational system in its relation to the cultural paradigm.

Under current conditions of forming the new world order, the so-called, globalized world, the issue about the peculiarities of personality formation in modern conditions naturally arises. It is the world of high dynamism in all spheres of social life and, first of all, of self-actualization of an individual. Thus, education is emerging as a strategic resource for the development of civilization. Evidently, high technology is created by the mind that combines education, science and culture. The strategic breakthrough will include, above all, highly educated, intellectually powerful nations – peoples with the global outlook and culture.

DEVELOPMENT.

During the last century, significant changes took place in the life of modern man and society due to the rapid development of technological culture. Transformations in the realm of human communication became the decisive element that accompanied these changes. Only in the last two decades, humanity witnessed and survived the emergence and widespread adoption of two new communication technologies – mobile telephony and the Internet. This led to the significant shifts in socio-scientific knowledge, resulting in the formation of a new, communicative paradigm.

Socioeconomic transformations in Ukraine, problems of globalization, orientation towards the creation of a single European space require significant changes in the system of higher education, in particular, creating such an educational environment that would provide the formation of a new

personality type with mature spiritual values, among which the leading places are taken by dignity, responsibility, tolerance, and charity (Lappo, 2019, p. 42).

If the twentieth century was the century of linguistics, then the twenty-first century can be called the century of communication. This statement reflects a bold attempt to reflect the place of communication in the scientific, educational and socio-cultural space. In its turn, being a factor in building the social and professional society structure, education is one of the main and effective channels of social mobility. The importance of the philosophy of education as a research field of the Humanities in modern information society is determined by solving of the most important task in the strategy of the survival of humankind – ensuring a new generation of full life, successful socialization of new citizens of the society. The history of the formation and development of educational philosophy includes a number of valuable ideas and approaches to the educational process, which may underlie the search for new philosophical and educational paradigms.

As noted in the previous research of the author, due to the exceptional achievements of the last few years, the processes taking place in Europe have become more specific, more fully in line with the realities of the European Union and its citizens (Svyrydenko & Mozhgin, 2019). The obtained prospects, along with the deepening relations with other European countries, provide even greater opportunities for development. Therefore, in our view, there is a growing understanding of the need to build up close links throughout the developing Europe by an increasing part of the political and academic world, forming and strengthening its intellectual, cultural, social and scientific, and technological potential (Kharchenko, 2019).

The concept of teacher support, at the same time, guarantees the flexibility of the inclusion system in combination with high learning outcomes – appropriate preparation for the profession can be provided by scientific education as an alternative to traditional learning and teaching. Taking into account

innovative methods and resources, it allows satisfying the needs of the student youth and create better conditions for the joint development (Czyż & Svyrydenko, 2019, p. 15). Therefore, the most important task of modern education is to form a new outlook that can solve the most acute contradictions – both global and specific for every society, especially Ukrainian.

Education systems in different countries of the world differ from each other on the one hand, but have some common levels on the other. Undoubtedly, the goal of education for the future is the learning system, which is accessible and open in both subjective and objective contexts. It is characterized by the desire to make learning and upbringing processes and procedures more flexible, using the latest teaching methods, while maximizing the individualization of content (Czyż & Svyrydenko, 2019, p. 19).

According to philosophical and educational view, man and their development are defined as the central component of the educational paradigm, which is required by the progress of modern globalized society. At the heart of the philosophical views of modernity, focused on man and their personality, as noted by modern scholars, there are the same essences underlying the evolution of man and which have been sidelined in modern times. From the standpoint of modern developments in postmodern philosophy, scientists approach the definition of the meaning of values of human being, on the basis of which man is made a human by means of conscious spiritual activities. In this case, a person must go beyond the material, natural-consumer being.

In spite of everything else – the possibilities and obligations of moral growth of man and their self-improvement are taken into account – spiritual transcendence acts both as a condition and as an imperative of moral development.

Undoubtedly, the philosophical education of any historical and philosophical period has a number of tasks. Firstly, to adapt the teaching practices to the need of society, i.e., the general level of

philosophical culture and philosophical knowledge commensurate with the world development of philosophy, or at least relevant to the philosophical science cultivated by certain educational institutions of neighboring European countries. Thus, the philosophy of education must meet the socio-political, cultural and scientific needs of the society to which it belongs. Secondly, to teach philosophy in such a way as to maximize the effectiveness of the acquisition of philosophical knowledge. Thirdly, philosophical education should lay a solid foundation for the further development of philosophical theory and practice, and for the future diversification of philosophical knowledge.

Therefore, the philosophy of education is a science that has a single object – education in the unity of its axiological, systemic, procedural, resultant characteristics, which take into account interdisciplinary factors that influence the functioning of the education sector and the development of educational strategies. Among the philosophical and educational concepts, interdisciplinary training is considered to be one of the most effective in educational activities. We understand neuroprogramming as the result of the impact of information and communication technologies (including educational ones) on the brain, through which programs of expression in the ontogeny of intrinsic creative potentials are recorded in human brain (Fatkhutdinov & Bazaluk, 2018). Educational philosophy here acts as a means of integrating science in the way of integrating knowledge into a coherent system that reflects the objective world in its unity and development.

With regard to the fundamentals of the philosophical understanding of communication in education, they originate in ancient Greek philosophy and are related to the activities of sophists who developed rhetoric as an art of language (Gorgias, Hippius, Protagoras 5th-6th century BC). Socrates initiated the moral philosophy and developed a special method of dialectics as a way of reasoning in dialogue in the form of questions and answers through the clash of different points of view (the method of

maieutics). Even at that time, communication was conceived not only as a necessary condition for human development, one of the sources of its knowledge, but also as a way of realizing new knowledge and discovering the truth. Extending the Socratic view, Plato also emphasized in every possible way the existence of a separate isolated human being. He pointed out that it was not enough for humans and therefore they felt the need to communicate. Considering the latter as an exchange of thoughts between people, Plato in the dialogue *Phaedrus* not only pointed to the information nature of communication, but also to its technology in the form of language and writing. Personal relationships arising between individuals in the process of communication were portrayed as “reasonable relationships of mutual use” (Plato, 1994).

Thus, in Socrates and Plato, philosophical reflection acts in the form of a dialogue as intellectual communication between people. Aristotle is considered to be the creator of the first general scheme of communication processes. He formulates the tasks of rhetoric as clarifying the means and methods of effective persuasion. In addition, it is possible to identify the most important juncture in the formation of ideas about communication, i.e., Aristotle used the term “communication” (*homilia*) quite purposefully. In *Rhetoric*, he stated that any act of communication requires three elements: 1) a person speaking; 2) the language that a person speaks; 3) a person who hears this language (Aristotle, 1983).

The problem of dialogue of educational space began to be actively developed in the late twentieth century as a result of changing the paradigm of the human world view and world perception. Liberal thinking, which today is a dialogue of educational culture on existential problems, equal communication of different cultures, is embodied in the artistic heritage and communication of people, when the voice of every person who expresses their thoughts and ideas about the world is important for all. Relying on the idea of tolerance, which is necessary in human relations, we see the

goal of education in the formation of cultural tolerance as a personal position that allows one to tolerate other cultures and the ability to live in the multicultural world. This goal can be achieved through the following tasks: – to forming the ability to perceive the view of others, to adopt contrary value positions; – to stimulate interest in the views of others, to build relationships based on respect for another culture; – to form the ability to see the positive moments in the facts of the mismatch of positions, cultures and values; –to use cultural differences to enrich and develop one's own culture.

Information technology development manifests itself as a goal and a value because they are capable of serving the value of communication, speed, practicality, awareness, etc. The final conclusion is that the development of technology should be seen as an independent value (in fact it is) (Antonenko & Chursin, 2019; Soroka & Kurkova, 2019).

Analyzing the studies in the field of educational philosophy, it should be noted that they are the intersection of philosophy and education as human practices and socio-cultural institutions. These studies outline two main aspects of the state of national education: 1) education does not carry out the function of educating that type of worldview, which will solve the global problems of humanity; 2) formally valid education system is constantly alienated from people's interests and values. Given the current state of socio-cultural reality, philosophical and educational studies require, first of all, establishing new trends in educational philosophy, which will consist in the effective purposeful influence on the personality by means of philosophical knowledge, as well as new educational technologies that aim at shaping value orientations of a person and educating the sense of global responsibility of a person for their actions. In addition, they need to further solve the problem of the methodology of forming the outlook of a future specialist in higher educational establishments of Ukraine, systematization of theoretical and methodological approaches to the formation of value orientations of future specialists, development of the axiological potential of the student's personality,

methodology of improving environmental education and raising the level of environmental awareness of students, formation of planetary-space personality type during the acquisition of professional competences.

The basis for the functioning of both medieval and Napoleonic universities were the assumptions of the ancient school, based on the transfer of knowledge. Therefore, it is impossible to speak of the clear separation of these two types of ideas. The difference, however, lies in the pragmatism and method of functional use of the acquired knowledge (Možgin, 2019).

University educational space is a social and pedagogical system that initiates the development and actualization of the creative potential of the subjects of education, taking into account cultural, national, and regional traditions, as well as personal needs. The main purpose of this space is to awaken the student potential for self-development and maximize it. Thus, the more students use the academic and educational space, the more active their professional development becomes.

One of the possibilities of university educational space is to ensure the use of the cognitive and communicative media potential by the subjects of education, the role and importance of which is determined by the change of the academic and educational paradigm in Ukraine and the world, which is focused on the comprehensive development of the spiritual and social essence of a person, creating the necessary conditions to actualize their main life vocation – self-knowledge. University is an institution that is constantly changing. The tendency of this variability and the process of adapting to the environment in which the university functions can be seen from the very beginning of its establishment as an institution. It is important that not only the institutional essence of university but also the procedural idea of its functioning is changing (Možgin, 2019).

It can be argued that communication is an integral part of human existence, an important prerequisite for the formation of a person as a social being capable of coexistence with the similar ones, as well

as a necessary prerequisite for the development of society. In the process of communication, the necessary organization, unity and regulation of the actions of an individual are achieved, as well as their intellectual and emotional-sensual interaction, which contributes to the formation of common sentiments and views, mutual understanding and coherence of actions, cohesion and solidarity, without which no collective functioning is possible and which form cultural and communicative basis of social life of any society.

Based on the above, the amount of human knowledge, skills and communication skills that are created, accepted and implemented in a particular society at a certain stage of its development is expressed in the culture of communication. The communicative culture of a person can be positioned as a personal need for interaction with other subjects, expression of the whole and individual in a person, the manifestation of their creative potential in the ability to maintain the positive character of the communication process and to be friendly to the interlocutors. In this regard, modern professional training should be aimed at the development of a spiritually developed cultural personality, which is characterized by the holistic humanistic worldview. This is possible provided there is the communicative culture that bears not only common cultural features but is also a manifestation of the inner culture of an individual.

According to the domestic scientists, in the educational space of modern university, the development of new information systems and the use of media allow for distance education, which provides a set of educational services offered for use with the help of the specialized information and educational environment at any distance from the educational institution. The features of distance learning are the following: individual communication; the work of teachers, who act as consultants and organizers and are directly responsible for each student; person-oriented approach to teaching, with a special emphasis on positive motivation; student-oriented character of educational process, which allows for

independent search for the necessary information, its analysis and systematization, self-control, self-assessment of the quality of education, selection of multimedia tools, etc. In this way, distance education solves a number of educational tasks and, in general, life problems of an individual, such as: accessibility of education; creating a system of continuous education, improving the quality of education; ensuring functional literacy of the population; providing education to persons with disabilities who are unable to study in the traditional system; the possibility of providing education for especially gifted people, regardless of their place of residence; joining forces and capabilities of different educational institutions, creating their associations; integration and globalization of education, creation of common educational space.

New information technologies are sure to enable the creation of “open” educational institutions and access to them from the space of “systemic”, traditional universities that are transitioning to distance learning as additional education. An open university variant is a virtual university that uses satellite and Internet to transmit materials, giving people living in different regions the opportunity to use the same resources. It is a non-institutional model of university education that is person-centered to provide educational services outside traditional social institutions such as universities.

Therefore, it should be noted that the urgent need of the twenty-first century is to form such a way of life that would be the basis of long-term harmonious development of humanity. Scientific and technological progress, new technologies are not capable of overcoming the threats facing humanity. We need a new philosophy, a new policy, a new moral orientation – the commitment of everyone and humanity as a whole. In general, it is a system of values, a component of the cultural worldview of every person and society as a whole, independent of economic upheavals or declines, a change in political power in which the protection and conservation of nature, care for human, their life and respect for their rights are considered to be vitally important.

Philosophy of education as a set of worldview theories in modern society leads to the development of various models of education and upbringing, as well as the development of innovative educational technologies, in particular by using academic and educational developing resources of the means of mass media. Ideas of educational philosophy contribute to the methodological search, the formation of the appropriate type of personality in the educational space of higher education. A university graduate must have a high level of general and professional competence, be free to navigate modern educational space and use its resources for self-development and self-improvement, which is determined by the fundamental philosophical principles of the concepts of the education foundations. The state of dealing with the problem of the use of mass media in the university educational space reveals an inter-sectoral way of solving it, since it involves philosophers, educators, psychologists, and journalists whose efforts are used to coordinate philosophical, pedagogical, social, cultural, anthropological, and other issues.

It is known that the philosophy of education under discussion has the most general approaches to education and pedagogy: the place and essence of education in the cultural universe of life; understanding of a person and an ideal of education; meaning and features of pedagogical activities, etc. The methodological and, in particular, projective orientation of the philosophy of education lead to discussing the ways and means of solving the crisis of education and creating the image of a new school. Thus, the philosophy of education is a form of conceptualization of education, which becomes an object of philosophical analysis, covering its ontological, epistemological, anthropological, axiological and praxeological aspects. The new idea of education is connected with the need to involve a person in a continuous active process of discovering and exploring the world (Simpson, 2016).

Education is emerging as a strategic resource for the development of civilization. And this is apparent because high technology is created by the mind that combines education, science and culture. The strategic breakthrough will include primarily highly educated, intellectually powerful nations – peoples with the global outlook and culture. Modern philosophy is a generalized philosophical thought of humankind. The ideological basis of modern philosophy is formed by universal values and priorities. The study of philosophy is one of the main prerequisites for the entry of every young person into a global cultural context. In recent years, there has been a scientific interest in such concepts as lifestyle, life path, life competence, and the concept of “life potential” as an integrated one.

According to Galina Beregova, “It is the pragmatist-instrumentalist orientation of the philosophy of education that gives grounds to consider philosophy as the general theory of education, and the structure of philosophical knowledge as a “toolkit” of the process of educating and upbringing, focusing on a particular pedagogical and social result, which aims at shaping the modern outlook on the personality of future professionals in accordance with the changing world, on the development of planetary space thinking in order to ensure the survival of mankind and civilization preservation” (Beregova, 2016, p. 35). In general, in most countries of the world, philosophy is at the forefront of the humanities taught in higher education. It is well known that the creative potential of an individual depends on the humanities education. Mastering the basics of philosophical knowledge helps the student to become a specialist who is able to think broadly and deeply and act independently. Becoming man of the future as a holistic subject of culture first and foremost involves the formation of value components of their outlook, which is determined by defining philosophical knowledge as a special spiritual phenomenon and identifying the place of man in the system of culture, their relationship with other spiritual phenomena (forms of social consciousness) – sciences, arts, religion, etc. (Beregova, 2016, p. 37).

At the same time, studying philosophy in higher education is not just a supplement to the formation of a specialist who will use its position in their profession, but also those general principles of formation of the spiritual world of a person, which, through the awareness of human as a person, through the awareness of the essence of their being, play largely decisive role for becoming a specialist for a young person. It is through education that the purposeful process of socialization of an individual, their becoming as a person and a citizen, is underway. Undoubtedly, modern Ukrainian philosophical anthropology, philosophy of education, philosophy of education and pedagogy work to build a coherent system of education and upbringing, aimed at forming initiative, responsible, spiritually rich personality with a sense of dignity, developed creativity and critical thinking.

Meanwhile, modern society is constantly enriched with information resources that involve the widespread use of modern information technologies, providing opportunities to use and share information and knowledge, developing information products, fully actualizing each human's personal potential for a professional career and quality of life, and the formation of a single information space puts forward certain requirements for all the spheres of public life. In particular, this concerns the systemic transformation of the educational process and modernization of the national education system in the matters related to digitalization and computerization.

In the previous studies, we paid considerable attention to the education of the planetary-cosmic personality type, the human leader who seeks to enter and actualize themselves in life, has a broad vision of their place in the world and society, understands their purpose and devotes themselves to achieving an ultimate (global, consistent with common human values) goal. The "massification" of education (and other similar phenomena, including the Ukrainian educational environment), unfortunately, does not create favorable conditions for the education of a leader, which does not mean rejecting the tendency to educate a free personality of a civilized society, but, conversely, requires

changing approaches to academic and educational issues, focusing on “achieving harmony between the mind, soul and body of man”, which constitutes “the path to understanding the essence of human existence, the place of man in civilization and space” (Bazaluk, 2015).

It is worth mentioning that modern university is an educational and scientific center, an open system for the replenishment of knowledge, in which an individual can satisfy the requests and needs in the field of science, education and culture. The traditional, or classical, model of university is a model of the systematic transfer of universal elements of knowledge, culture and achievements of science, the highest standards of human activities to the young generation. The educational activities of classical university is focused on preparing a promising, highly educated and cultured person for the needs of society. In accordance with the concept of traditionalism, an educational system is directed to solving the problems of formation of basic knowledge, abilities and skills, which allows students to move to independent mastering of knowledge, values and skills of higher level when compared to the acquired ones.

It should be noted that philosophy is open to all, and every person is philosophizing in one way or another, but its actual mastery is the result of deep and systematic thinking process, it requires a certain state of mind, when we consider significant phenomena to be the laws of harmonious and intelligent state of being, and see our true place within the world as a whole. The strategic task of reforming higher education in Ukraine is to transform quantitative indicators of educational services into the qualitative ones.

At the same time, social communication in the days of globalization has imperceptibly but irreversibly gone to a stage where it is continuously more determined by its intercultural context. Moreover, intercultural communication increasingly determines not only the mechanisms of implementation of any other communication, but gradually begins to identify more and more essential characteristics of

any social communication (Sarid, 2012, p. 927-928). From this point of view, philosophical analysis of the value-normative principles of intercultural communication makes it possible to deepen the knowledge of values and norms of communication at all other levels.

It is important that with the formation of the knowledge society in its various cultural modifications, a number of problems of meaningful formation of the educational space are exacerbating. Solving these problems requires comprehensive understanding of the various aspects and ways of presenting knowledge in a modern way. In addition, the nature of knowledge representation is a significant indicator of the state and tendencies of the development of education, the basis of its management. For these reasons, it is clear that the relevance of researching knowledge representation is substantiated by the need for an adequate education response to the challenges and prospects of the multifaceted world (Arnett, et. al., 2010). Yet, it is equally evident that the totality of such studies will not be complete without philosophical intelligence, which should not only establish their epistemological basis, but also seek to bring together and justify the diversity of their cultural, scientific and cognitive approaches.

Nevertheless, this area of research is of particular relevance to Ukraine. After all, in national education, the system of methodological, analytical, organizational, diagnostic, search, research, applied scientific, and information activities has not yet been developed according to the best institutional and scientific models of representation of knowledge according to modern technological possibilities (especially this is noticeable in the practice and theory of writing textbooks under traditional constituting of educational content). Non-transparent system of task formation and planning of modern forms of knowledge representation in educational space leads to the inefficient use of economic, cultural and educational resources. Ukraine's desire to enter the European educational space requires a sound strategy of overcoming these and similar obstacles (Pavlova,

2018). This, in turn, involves the philosophical analysis of the representation of knowledge in actual and counterfactual educational space.

According to Violetta Lappo, the definition of the structural components is due to conceptual provisions about the dialectical unity of intellectual and emotional factors of consciousness. After all, without knowing the spiritual values, it is impossible to form an attitude to them. At the same time, without emotional perception, positive attitude and interest in spiritual values, there will arise difficulties in mastering knowledge. This explains the separation of the cognitive component that determines the justification of beliefs and knowledge about a phenomenon (Lappo, 2019).

It is worth noting that the formation and development of modern ideological and methodological paradigm is impossible without philosophy as the theoretical basis of the human worldview, without comprehending philosophy as a vital task. Therefore, currently there is a growing demand for mastering philosophy as an appropriate type and a way of thinking. Modern Ukraine is in search of its own path of development, establishing cultural, economic, political, social, etc. internal and external links.

The process of reforming a society is characterized by the inevitability of improving the forms and conditions of human life, involving all citizens in the process of social creativity. In the turning points of history, when the old ideological and psychological stereotypes change to a new system of views and values, the real possibility of humanizing the social sphere and realizing the personal potential of every citizen of our country opens up. That is why, like most countries in Europe and the Western world, Ukraine is undergoing a number of reforms in various spheres of social life, including the education system. Educational activities, and in particular, pedagogical activities are closely intertwined with the basics of a person's outlook, even if they are not aware of it. Pedagogical process mainly identifies and shapes new value orientations of an individual, so in pedagogical activities, it

is very important to be guided by such ideological principles, which direct people towards creative self-realization, awareness of their own planetary and cosmic essence.

It is obvious that the communicative potential of the media enhances an individual approach to learning and converts university into the space of intercultural communication, in which the teacher-student relationship is transformed, the communicative culture is formed, and the intersubjective potential of the personality of both a teacher and a student is fulfilled.

It should be noted that the responsibility of a modern teacher is to teach students to be open-minded, ready to overcome obstacles, to navigate in the new information society, to constantly self-develop and seek self-actualization. Philosophy that has always been a harbinger and catalyst for reforms that are pursued in various areas of contemporary social life around the world, the philosophy underlying the new philosophy of education provide answers for the questions of how the pedagogical process must be organized in today's context of information society; what a third millennium teacher must be like, etc. The philosophy of education provides mastery of knowledge and technology of modern educational activities under conditions of transforming society. Moreover, the domain of its functioning includes the substantiation of axiological and pedagogical prerequisites of personality formation, which will determine its place in a new, dynamic, modern society for the purpose of self-actualization (Haneda, 2018).

Lifelong learning is a prerequisite for the continuous development of consciousness. It is a special culture that drives consciousness to self-development in ontogenesis. Lifelong learning technologies require work with knowledge; development of the nervous system; development of attention, memory, and other neural groups (Voitovska & Tolochko, 2019, p. 150).

The main purpose of restructuring the education system based on modern humanism is to actualize a person as an axiological dominant in the pedagogical process. In connection with this, the primary responsibility of education is to move from the declaration of the humanism principles to the creation of conditions for the diverse development of an individual. The educational system must be grounded on a new humanistic ideal, which is based on the rejection of the idea of controlling, suppressing, dominating of man over nature. An indispensable characteristic of the new humanistic ideal should be the equal partnership of a person with natural and social processes, with other people, and with the values of another culture (Hetherington & Wegerif, 2018).

Based on the above stated, we should mention that among the factors influencing human personality, consciousness, behavior and activity, the leading one is the scientific and technological revolution, which, having covered the whole globe completely, visually and significantly changes the face of the planet and human life. However, our time is remarkable due to both milestone successes in economics, science, social sphere, and to the knot of contradictions unprecedented in complexity and tension, social and environmental disasters. The triumph of science and technology, the growth of labor productivity and material benefits, education and the amount of free time open up new prospects for the development of humanity and comprehensive personality development, attracting the general public to the achievements of spiritual culture, providing the conditions for the formation of comprehensively developed, physically and spiritually healthy personality.

Education theory “Those who transform the Universe” is an opportunity to gain knowledge of the essence of human life and the cultural ideal for terrestrial civilization. It is the genesis of man’s idea that transforms the Universe. It is the introduction to the ontology of the philosophy of the cosmos, in which man emerges as “mentality” freed from their biological nature to find themselves, a new qualitative state that is the Intelligent Matter of Earth. In this new state of being, man is given an

opportunity to influence the continuous and nonlinear complication of the Universe (Bazaluk & Kharchenko, 2018).

In the process of socialization of man, the formation of their inner world and the value-semantic dimensions of being take place. This raises the issue of spirituality, which expresses the theoretical-cognitive, artistic, creative and moral-axiological activities of man, their focus on self-improvement (Kharchenko, 2019, p. 162). Spiritual values are semantic formations directed at other people and ourselves. That is why they are always associated with emotional contact between the two subjects. Correctly reflecting another person's feelings, we signal how we perceive their inner state. In such cases, the performance of interaction and understanding depends on feelings and emotional manifestations rather than on factual information (Lappo, 2019).

CONCLUSIONS.

In general, in the ethics of technocratic interpretation, there is a widespread point of view that the new activities, which have emerged under the influence of scientific and technological revolution seem to form new positive personality qualities: honesty, sense of duty, discipline, responsibility, etc. It can be noted that the advance of science and technology determines the level of development of human qualities, its humanization, and alongside the development and humanization of the whole society.

It should be emphasized that the specifics of philosophical reflection on education, in comparison with the aforementioned sciences, lies in the fact that philosophy is primarily intended to answer the major questions related to the attitude of man to the world, their way of "entering" it, i.e., setting a worldview perspective on problematic issues. Philosophical understanding of the world is a prerequisite for scientific knowledge. It is carried out primarily through a system of philosophical categories, resulting in the overall understanding of processes and phenomena.

Based on the above, it can be argued that a significant impetus to the development of personality, humanity and civilization is given by philosophical understanding of the existence of man and the world, which becomes relevant in the light of globalization processes and is formed by the acquisition of philosophical knowledge in higher education. This, in turn, leads to the delineation of the semantic content of philosophical knowledge in modern educational space.

If in the 1990s, the two streams of forming philosophical and educational knowledge in Ukraine, based on the needs of pedagogical science and those of philosophical science, did not intersect, currently we are facing a shift towards interdisciplinary research. Philosophical science, combined with the experience of innovative educators, aims to unlock the potential of philosophical and educational knowledge in view of the predictive benefit to the industry and society at large.

Thus, when determining the scientific status, the scientists agree that the philosophy of education has a dual nature – it is a science and worldview. The philosophy of education is a field of scientific knowledge in the system of sciences, on the basis of which an individual worldview and social outlook are created. Philosophy of Education is an integrative science of education, the subject of which is the worldview-methodological substantiation and generalization of educational practice, and the object of which is presented by philosophical and educational knowledge – the integration of value-based, systemic, procedural and resultant components of education.

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