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## **Prognostic Role of Philosophy of Education**

**Słowa kluczowe:** filozofia edukacji, funkcja prognostyczna, technologia społeczna, edukacja.

**Key words:** philosophy of education, prognostic function, social technology, education.

Philosophy of education is a reflection in the field of pedagogical techniques, in modern terminology it is in the field of educational technology. Education is an instrument and a portal of experience and knowledge transfer, philosophical load in this context means understanding of both a particular technology transfer of knowledge and understanding of the purpose of knowledge transfer. In the final version it is a construction of a society with the defined (desired, predicted) parameters.

Education is closely linked to issues of philosophical anthropology, because it also comprehends problems of a person formation and development. Meaningfulness is a principal characteristic feature of education. Education has to answer the questions, “Whom to teach?” and “Why teach?”, “What are the tools to teach with?”.

Knowledge transfer forms the ability to “operate” in a certain historical era, to realize not only the events of the time, but also dominant ideas to leave for the upcoming generations.

And if knowledge is a proven by experience result of perception, accumulation and systematization of knowledge, its analysis is likely to contribute to building for prediction and modelling of certain social events and concepts. That means that we move to the level when the philosophy of education can perform prognostic and modelling functions.

However, the predictions are possible only under conditions of high

quality and creative assimilation of knowledge, clear-cut ideas and concepts.

A human being is the only creature who can transfer acquired knowledge. Therefore, the problem of knowledge transfer is a social one. The society produces a social “filter” that is what knowledge is necessary for the functioning of a society, which should be of general and limited nature. Education is understood not only as a kind of social activity, the research of which involves searching for the most effective means of preserving and transferring of accumulated knowledge. In this context the formation of a social person comes to the fore. After all, the knowledge transfer involves the ability to use it. Knowledge transfer is not limited to a certain sphere of a society. Knowledge transfer is a process creating a society (for example, by nationality, that is why now the attention of many researchers is focused on the Finnish education system, the particularities of British education, American approaches in education) and the process that has global signs, especially in the conditions of the present information society, multiculturalism, the use of the latest information technologies, interdisciplinary studies. German philosopher Max Sheller emphasizes these very features and understands education as a global problem. He writes: “If throughout previous history big cultural regions developed these three kinds of knowledge in their own way (for instance, India developed redemptive knowledge and vital-psychic technique to acquire power over himself, China and Greece developed educative knowledge; West starting with XII ct. developed labor knowledge of positive sciences), nowadays there is a need to level and at the same time complement these one-way soul directions”<sup>1</sup>. Knowledge transfer or wider education as a social technology serves as the “architecture of future”<sup>2</sup>.

Since the first issue of conscientious attitude to the knowledge transfer and social experience occurred in antiquity, it is appropriate to emphasize that education as a *conscious education* is a civilizational attribute of a society, the society-forming feature (Karl Jaspers). It is interesting that humanitoristics was the main source of knowledge and experience transfer and therefore formation of education. Jaspers argues that this is knowledge of languages and the ability for mathematics. It is the ability (according to Jaspers – readiness) for spiritual understanding.

German sociologist Carl Mannheim emphasizes the adaptability of the knowledge transfer process. Denying the era of liberalism as the era of the past, he denies the spontaneity in social development. The sociolo-

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<sup>1</sup> M. Sheller, *Forms knowledge and education, Selected works*, Moscow 1994, p. 47.

<sup>2</sup> P.S. Gurevich, *Philosophy of education: theory and practice 2006 – #. 4* Conference “Higher education for XXI century”, p. 31.

gist stresses on the possibility of conscious forming of social relationships through the study of the existing and future (projected) social trends. He considers sociology to be the tool of a new public knowledge formation<sup>3</sup>.

In the context of consideration of the predictive function of philosophy of education the attention should be paid to some theses, formed by Charles Mannheim, namely: education forms not a man in general, but a man in this society and for this society. Underlining the role of education in shaping of the society, Mannheim seems to contradict himself. Because the context *for* the society emphasizes the fact that a society has already been formed. We assume the prediction role of philosophy of education is in the fact that, on the basis of certain parameters and concepts serving as the basis for a new model of education, another (new) society will be formed. According to Mannheim, social purposes of education should be transferred to a new generation along with methods of education. These educational methods are developed not in isolation, but as a part of the general development of “common methods”. Education can be properly understood only when we consider it as one of the tools of influence on human behavior and as one of the means of social control. Any change in the overall technology and control will make an impact on education in a narrow sense, i.e. education within educational institutions<sup>4</sup>. It is hard to avoid philosophical approaches trying classify the wide range of educational problems<sup>5</sup>.

This context combines educational philosophy and pedagogy. We suppose that the educational philosophy has certain drawbacks when the teaching methodology is not included in the subject field (methods of education). Although Mannheim formulated this principle for the sake of it is social control of a society where “massification” became massive and turned into a threat to the society. However, massification proved to be an organic process for the modern education and a formed “clipping consciousness” when texts become shorter, sentences simpler, vocabulary affordable and convenient.

Mannheim believes that the education system is not able to support emotional stability and spiritual integrity in a new generation, as long as it does not have a common strategy with social services operating outside school.

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<sup>3</sup> K. Mannheim, *Diagnosis of Our Time*, Moscow 1994, p. 681.

<sup>4</sup> *Ibidem*.

<sup>5</sup> O. Bazaluk, *The Strategies of Systematization of the Theories of Education. The Main Meaning and Features of the Theories of Education of Plato's and Isocrates' Lines*, *Future Human Image* 7 (2017), p. 13.

Education is a part of a unified and strong social organism. In our opinion, the change of the educational system to change the future society can take place if there is a request of a society for a change and awareness of such changes. The separation of the education from the social organism, reforming of only specific area (i.e., education), will always be artificial, therefore it will not be supported by the society.

In today's society education is of a polyfunctional nature. But it is appropriate to analyze the predictive function of education in the educational philosophy.

In the 20th century educational philosophy is out of the range of a pure philosophizing. Its interdisciplinary character addresses practical and applied problems. It turned the educational philosophy to be an active "player" in a social life performing at the same time a predictive function. Modern philosophy of education has different vectors of development, but provides a display of the historical forms of the ratio of educational knowledge with philosophy. Sergii Terepyschchiy underlines that knowledge society is a bearer of new challenges for education which should be forecasted by means of philosophy of education<sup>6</sup>.

Such Western philosophers as Kingsley Price and Harry Braudi assumed that philosophy performs both an analytical and critical function in relation to education, and an integrating, constructive function in relation to a society.

Thus, E.G. Pair believes that the purpose of philosophy is to provide educational problems with the solution relying on philosophical knowledge: what an educated man is, what the basic learning aims and outcomes are, what the basic tools (software and methodology) must be used to achieve these goals<sup>7</sup>. Despite the fact that the educational philosophy is practical (applied) philosophy, it does not mean that any problem in education is a philosophical one. Pair claims that philosophers should refer to the policy. It is the political influence that the theoretical concepts are embodied in the action documents. That is the way the adaptation of the universal declaration on education to specific social circumstances will occur.

Among many areas in the modern educational philosophy the two focus on the prognostication function, namely it is a modern pedagogical anthropology<sup>8</sup>. This concept of the educational philosophy highlights the

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<sup>6</sup> S. Terepyschchiy, *The concept of "knowledge society" in the context of information era*, Studia Warmińskie 53 (2016), p. 78–81.

<sup>7</sup> *Philosophy of Education: An Anthology*, ed. by R. Carren, Oxford: Blackwell Publishing 2006, p. 582.

<sup>8</sup> O.A. Mihalina, *Topical Problems of the Development of Modern Western Education Philosophy*, Journal Izvestiya Rossiyskogo Gosudarstvennogo Pedagogicheskogo Universiteta named after A.I. Gertsena 114 (2009), p. 103–111.

formation of a new image of a man, adequate to its existence (O. F. Bolnov, G. Roth, M. Langevid, I. Derbolav, G.-H. Vittig, P. Kern, et al). It forms the methodological basis for the development of a man pattern in the educational space (homo educandus).

Another conceptual direction according to O. Mikhailina, that is a critical and emancipation educational philosophy, stresses the inadmissibility of separation of education from politics, upbringing, emancipation (T. Adorno, I. Habermas, G. Markuze et al.)<sup>9</sup>. Postmodern philosophy of education (V. Fisher. Doll et al.) is positioned as a democratic, pluralistic direction which is alien to the world of social norms, plans, institutions and the process of free individuality formation is oposed.

Institutionalization of the philosophical movements and searches in the field of education was held in 1941 when the American community of educational philosophy at Columbia University was founded. The purpose of this organization was to study the philosophical problems of education, effective collaboration between philosophers and educators, the formation of training courses on the problems of the educational philosophy, philosophical evaluation of educational programs.

In the present world due to the trend of multicultural and interdisciplinary studies, institutional understanding of education through the desire to perceive education as a tool for achieving certain goals education appears to be a personality upbringing with the qualities meeting the rapidly changing civilizational and sociocultural conditions. The conscious formation of such qualities can be interpreted in theory as a predictive function and an applied aspect this is the implementation of competence approach – to teach with a certain purpose but not reason. Mentioned dynamic civilizational and sociocultural conditions launch the challenges to the axiological bases of education<sup>10</sup>.

Changing social and technological conditions of life, the growth of information resources and tools, their impressive availability, mobility of the population lead to rethinking of educational functions and results. American educator, Dr. Willard Daget says that the world, where our children will have to live, changes four times faster than our schools.<sup>11</sup>

The prediction function of educational philosophy is being rethought and must be based on forecasting (predicting) of directions of the society and education development like its institutions, processes, phenomena,

<sup>9</sup> Ibidem.

<sup>10</sup> D. Svyrydenko, *Plagiarism challenges at Ukrainian science and education*, Studia Warmińskie 53 (2016), p. 67–69.

<sup>11</sup> D. Gordon, V. Janet, *Revolution in education. To teach the world to study in a new way*, Parvine 2003, p. 670.

consciousness (including public awareness and possibilities of its formation) built on the existing knowledge system about a society, education, thinking, etc. Prediction function is not an individual or overwhelming one. All the philosophical functions are closely related and may be different depending on the goals, objectives, situations of the degrees of manifestation and importance.

The prediction function is paid attention to due to the fact that the society is undergoing a phase of “turbulent” changes (turbulent for the generation undergoing these changes). Information, values, established targets are changing faster than education and particularly educational philosophy as its reflection. The knowledge gained through formal education, quickly loses relevance and social weight. Therefore, awareness and full implementation of the predictive function have to lead to the avoidance of spontaneity and unpredictability in social development, put education at the head of such processes to be a legislator, not just to respond to the challenges of the time, and often already past time. Education, aimed at the goal, operates under the principle “study for something.” Who or what will initiate the answer to the question what for? Considering that the concentration of the intellectual capital in the educational system, able to develop, is quite high, there is a logical answer – substantiation of the answer to the question – what for? – should be found in the field of the education.

Retrospective analysis of not only education as an institute, not only educational technologies but also the philosophy of education proves that the education and the society is the production of each other, they are interconnected. Now comes the turn to predict the development of the first (society) through the second (education) and to do it consciously. Education remains to be the main stage of the intellectual training and adaptation of each person to the social life.

N. Burbules and N. Raybeck outline three trends in the philosophy of education: prescriptive (indicate how to proceed), analytical, critical<sup>12</sup>.

Prescriptive is currently dominant, since it tries to provide an answer to the question about the purpose of education. Aristotle, Plato, Rousseau, Kant stated the mission of philosophy of education in the scientific perspective and in the social vision of a higher purpose<sup>13</sup>. There are analytical and critical components in any direction and flow.

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<sup>12</sup> N. Burbules, N. Raybeck, *Philosophy of Education. Current Trends // Encyclopedia of Education*, Second Edition, J.W. Guthrie, ed. N.Y.: Macmillan 2003, R. 1880–1885.

<sup>13</sup> O.A. Mihalina, *Topical Problems of the Development of Modern Western Education Philosophy*, Journal *Izvestiya Rossiyskogo Gosudarstvennogo Pedagogicheskogo Universiteta* named after A.I. Gertsena 114 (2009), p. 103-111.

Philosophy of education (or rather its main wing) is analytics according to its essence and principles of activity. Philosophy of education directs the development vector to address the question – what kind of education should be, what values should be formed, how to achieve the objectives. The main problem at this situation is searching and substantiation of future human image which could be a vector for education development<sup>14</sup>.

Philosophy of education is differentiated according to its subject. A society that needs education, or an individual that is included in the society through education can be the subject. Education as a social structure wants continuous reflection to meet the needs of the time. The problems of education are contemplated over rather actively. Research on education problems is versatile, complex, with a mix of global, national and macro levels. Due to numerous studies in the field of education, including education in transitional periods, public education, etc, seems to be quite important in the context of predictive searches that is a question of education significance. Philosophical analysis and comprehension have always formed the expected results. It is through the implementation of the predictive function that the philosophy of education has led to a change in the paradigm of education.

A well-known and widely-used competency-based approach can serve as a good example. V.S. Lapshina argues that “in the 1970-ies education, focused on competence, was described for the first time by the American philosopher-theorist Naom Chomsky (University of Massachusetts). John Raven (Edinburgh University, Scotland) made a significant contribution in the diagnostic and research competencies, their nature, development, assessment and implementation.<sup>15</sup>

Philosophy of education offers a look at education from the point of view of perspectives, gives an answer to the question “why?”, and “what for?” Education, which should correspond to the real society of tomorrow forms the ability to navigate in the flow of information, the ability to find and process information.

Jean Delor formulated the basic principles of modern education – learn to come to know, learn to work, learn to live together, learn to live. Later these principles were understood as global competences.<sup>16</sup> They

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<sup>14</sup> O. Bazaluk. *The Philosophy of Cosmos: the Place of Human at the Scale of Earth and Cosmos. Chapter One*, Philosophy and Cosmology 16 (2016), p. 28–32.

<sup>15</sup> V.S. Lapshina, *Philosophy of education: on the way to the formation of a new field of knowledge*, Philosophy and Society 4 (2013), p. 135–147.

<sup>16</sup> *Competence approach in the modern education: world experience and Ukrainian perspective: library in educational policy*, ed. by O.V. Ovcharuk, Kiev 2004, p. 112.

contain a good mix of a narrow professional measurement of competence with the social needs or the social competencies<sup>17</sup>.

The necessity to see the future educational results, the prognostic aspect are due to a number of factors specified by G.L. Ilin (Philosophy of Education, 2002), namely: – the processes in education acquire crisis features, problems of a national education are considered in the context of global problems, the crisis of education is no longer the problem of the education, it is a part of the general social crisis, – there is a social need for continuous education<sup>18</sup>.

Public philosophy of education is formed in the Western traditions, as it extensively uses existing empirical material, pedagogical practice. The problems of freedom in education are also discussed. Instead, the native tradition is aimed at searching for answers to the question “How should it be?”, “What are educational tasks?”. Future modeling is in the field of philosophical reflection, predictions are also studied by domestic philosophers.

Actually the philosophy of education combines one philosophical question of sense that is the sense of education for an individual and the sense of education for a society. The possibility of an objective review is in the existing planes of the educational ontology, gnoseology, axiology, ethics, etc. Ontological, gnoseological, axiological, praxeological, ideological, transformative, regulatory, predictive functions are traditionally considered to be the main functions of the philosophy of education.

Query on a predictive function of philosophy of education as a reflection and inquiry on a conscious education are formed by the same society moving along the transformation rails. A nation-wide sociological survey “Attitudes of the population to the system of higher education in Ukraine”, carried out from December 2–12, 2016 Fund “Democratic initiatives” named after Ilko Kucheriv together with the company “Ukrainian sociology service”<sup>19</sup> shows the following data - the problem of education improvement, both of higher, and the secondary education, is regarded in the society as an important one ( this problem is considered by less than 3/4 population), in this case more than a quarter of the population thinks it to be of primary importance. Instead, about a quarter of respondents believe this issue to be secondary. At the same time the quality of both secondary, and higher education is estimated by the majority of the population as average (approximately at the level of 3 points according to a 5-point scale, where 1 is very low, and 5 is very high.

<sup>17</sup> J. Delor, *Education: hidden treasure*, UNESCO 1996, p. 37.

<sup>18</sup> G.L. Ilin, *Philosophy of education (Idea of continuity)*, Moscow 2002, p. 13–14.

<sup>19</sup> <http://www.democraticinitiatives.org/>

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Therefore, the philosophy of education in prospect and retrospect appears as a reflection of education that forms the society due to the implementation of its main purpose that is the transmission of social experience. Education should be understood as a social technology that fulfills the predictive function of philosophy of education. Many researchers stress that the meaningful crisis in education (responses to the question “what is education for?”, “what kind of education must be?”) should be solved exactly by the philosophy of education as an independent branch of scientific knowledge, as philosophical analysis always precedes innovations in education. Philosophy of education through a specifically predictive function makes it possible to rethink the educational processes, provide them with a new direction and a different meaning.

The new sense appears through the changing educational paradigms (theoretical level) and changing educational methods (practical level). The practical level is represented by the introduction of the competence approach in education. The need for a vision of the future society and the ways of achievement of this society are due to the request of the society in the transformation, the change in the sphere of education as a system, process, and as a result. The problem of interdependence of a society on the results of education and education on the requests of a society requires education to be flexible, responsive and mobile. Education is more than just teaching, pedagogy, the public forming role of education is intensified.

The prediction function of philosophy of education directs the education to the practical implementation of theoretical concepts and developments. To implement a predictive function the philosophy of education should effectively interact with the pedagogical sciences, sociology, politicalology. Empirical material, provided by these sciences, makes it possible to turn theoretical postulates in actions, and then actually perform predictive and modelling functions. Philosophy of education does not just provide comprehension, but also the substantiation of the role of education for an effective and constructive social life, creates the future of a society. These surveys prove that the needs of the society in the adequate education does not decrease. Education always provokes interest of the society, and makes a range of problems related to education, topical.

## PROGNOSTYCZNA ROLA FILOZOFII EDUKACJI

### (STRESZCZENIE)

W artykule omówiono prognostyczną funkcję filozofii edukacji. Ponadto wykorzystano współczesny materiał empiryczny, a także ważne omówienia problemów filozofii edukacji. Autor udowadnia, że nowoczesna edukacja odnosi się do wielu wymiarów, m.in. świadomego kształcenia i samokształcenia, technologii społecznych i kwestii związanych z rozwojem społeczeństwa, wskazuje również, że głównym wyzwaniem współczesnej edukacji jest umiejętne wykorzystanie teoretycznych idei i zasad. W konkluzji podkreśla, że filozoficzna refleksja wobec faktycznego kształtowania edukacji pełni funkcję prognostyczną, tzn. wyprzedza i warunkuje formułowanie praktycznych zasad i zaleceń na polu kształcenia. Zwraca uwagę, że odpowiednio ukształtowane systemy edukacji umożliwiają właściwe stymulowanie społeczeństwa do osiągania przez nie pożądaných i godziwych rezultatów.

## PROGNOSTIC ROLE OF PHILOSOPHY OF EDUCATION

### (SUMMARY)

The article considers the prediction function of philosophy of education by means of its study and practical application. The author tries to prove that modern education appears in multiple dimensions such as a conscious education, social technology and simulation of the future society. The author uses modern empirical material, domestic and foreign sources on the problems of the philosophy of education. The task of a modern education is to focus on the practical implementation of theoretical ideas and concepts. The article emphasizes the priority of predictive function of philosophy of education that is why the philosophical analysis has always preceded the formation of practical guidelines and recommendations. Only the system of education makes it possible to model a society and achieve the desired result.