PHILOSOPHY OF EDUCATION IN MODERN CONDITIONS OF SOCIETY DEVELOPMENT

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ABSTRACT

The subject of this research is the philosophy of education and its reflection on the educational process. Based on the analysis of the works of predecessors, the author presented a new structure of the philosophy of education, which enriches the understanding of its subject, goals and research methods. The author presented the philosophy of education as a pyramid, at the base of which there are generalizing provisions about man as a subject and object of research, accumulated in philosophical anthropology. The first floor of the pyramid is occupied by psychology, as a science that studies the laws of the emergence, development and functioning of the psyche. The "pyramid" is crowned by pedagogy. The author used the dialectical method, system-structural, structural-functional, as well as methods: comparison, analysis and synthesis. The main conclusions of the study are proof that the philosophy of education in its new understanding is not only theoretical comprehension of the foundations and manifestations of the educational process, but also practice, the direct embodiment of theoretical developments in education in everyday life. Using a historical and philosophical analysis, the author showed that the philosophy of education not only depends on the state of development of social philosophy (and philosophy in general), but also through its methodological apparatus, implements established philosophical (worldview) paradigms in various pedagogical practices.

KEYWORDS: *Philosophy Of Education, Pedagogy, Pedagogical Practices, Philosophical Anthropology, History Of Philosophy, Education, Worldview Paradigm, Philosophy, Philosophical Reflection.*

INTRODUCTION

Review of established ideas about the philosophy of education

According to modern concepts, the philosophy of education is an area of philosophical knowledge, the subject of which is education. According to S.Shitov, in the history of the philosophy of education, there are three main stages [23]:

1. Prehistory of the philosophy of education - the origin of the philosophy of education through the intellectual history of philosophical thinking about education: starting with the relationship of Greek philosophy with "paideia", through all classical philosophical systems in their connection with educational knowledge up to the beginning of the 19th century (Socrates, Plato, Aristotle, Augustine, Montaigne, Locke, Rousseau, Kant, Hegel, Scheler, etc.).

2. Protophilosophy of education (transitional stage: XIX - early XX century) - the emergence of some prerequisites for the philosophy of education in the systems of general philosophy, which coincides with the isolation of education, the growth and differentiation of educational knowledge (J.Dewey, I.F.Herbart, G.Spencer, M.Buber, etc.)

3. Formation of the philosophy of education (mid-20th century) - education acts as an autonomous sphere, educational knowledge is distanced from speculative philosophy, at the junction between them is the formation of a philosophy specializing in the study of educational knowledge and values, that is, the philosophy of education.

In the works of specialists in the field of philosophy of education, we find different in terms of formulation, but practically the same in the meaning of the definition of the goal of philosophy of education, which speaks of a relatively stable understanding of it. For example, in the studies of Russian specialists, the goal of the philosophy of education is:

- to consider "how mental and moral development of a person takes place in a cultural environment and how the education system can (and should) facilitate this process" (E.Gusinsky, Y.Turchaninova) **[7]**;

- "comprehension of educational problems" (S.Shitov) **[23]**;

- "discussion of the ultimate foundations of pedagogical activity and experience, and the design of ways to build a new building of pedagogy" (V.) **[22]**;

- "1). Comprehension of the crisis of education, the crisis of its traditional forms, the exhaustion of the main pedagogical paradigm; 2). Comprehension of the ways and means of resolving this crisis. 3). The philosophy of education discusses the ultimate foundations of education and pedagogy: the place and meaning of education in culture, understanding of a person and the ideal of education, the meaning and characteristics of pedagogical activity "(O.Krashneva) **[16]**.

Some researchers in the field of philosophy of education believe that "Philosophers of education proceed from the fact that teachers need help, first of all, in determining the criteria for effective teaching" (S.Klepko) **[14, p.196]**; "There is not a single ability of the human soul that would not be born, preserved and would not develop as its internal subjective state otherwise than in the space of meeting and mutual communication. This space is the space of theoretical activity of the philosophy of education. From her position, the postulates of the fundamental theory of educational activity are determined "(V.Kremen) **[17, p. 314]**, etc.

The famous Russian philosopher P.Gurevich revealed the difference between pedagogy and the philosophy of education: "The lack of many studies related to the history of pedagogy and upbringing is that their authors isolate a complex of views on education from the general stream of philosophical and psychological reflections. That is why the history of pedagogy turns out to be just a list of various didactic techniques. But these techniques themselves were born in a particular era and bear the trace of the worldview of the time " **[6, p.31]**. That is why, summarizes P.Gurevich: "Any serious thinker who turned to education issues invariably found himself in the mainstream of general social philosophy" **[6, p. 32]**.

O.Krashneva in her dissertation work, based on the analysis of numerous approaches of researchers of philosophical problems of education, identified the following main approaches to understanding the status and tasks of philosophy of education **[16]**:

1. Philosophy of education as a sphere of philosophical knowledge, using general philosophical approaches and ideas to analyze the role and basic laws of the development of education.

2. Philosophical analysis of education, understood as a matrix of the reproduction of society (sociality, social structure, systems of social interaction, socially inherited codes of behavior, etc.).

3. Philosophy of education, as philosophical metaphysics, is a broader area of philosophical knowledge in comparison with social philosophy and philosophical anthropology.

4. Positivist understanding of the role of philosophy of education as applied knowledge, focused on the study of the structure and status of pedagogical theory, the relationship between value and descriptive pedagogy, analysis of its tasks, methods and social results.

5. Philosophy of education is not philosophy or science, but a special sphere of discussion of the ultimate foundations of pedagogical activity, discussion of pedagogical experience and design of ways of constructing a new building of pedagogy.

We will join the above points of view on the subject and purpose of the study of philosophy of education. At the same time, we believe that these concepts do not take into account the breakthroughs in neurosciences that are accumulating in neuroscience, which are important for the philosophy of education, and also in neuropsychology. This complex of new ideas about the stages of the formation of the structure and functions of the human psyche has significantly enriched modern discourse in philosophical anthropology.

Expansion of ideas about the subject and object of philosophy of education

Thanks to the research of B.Bim-Bad, L.Buev, B.Grigorian, P.Gurevich, A.Huseynov and many other researchers, the initiative of I.Kant, the work of K.Ushinsky and others, by the end of the twentieth century found their embodiment in a new scientific discipline - pedagogical anthropology, which, in turn, expanded the conceptual and methodological apparatus of pedagogy.

According to the famous Russian philosopher B.Bim-Bad, modern pedagogical knowledge includes three main areas **[5]**:

1. Pedagogy as a science and art. The area of knowledge about pedagogy as theory and practice is called the philosophy of pedagogy, or general pedagogy.

2. Theory of education, upbringing and training. This theory answers questions about the nature of education, upbringing and training, about their necessity and possibilities. Its subject is the process of education and the educational process.

3. Pedagogical anthropology as the foundation of the entire edifice of pedagogy. The part of pedagogy devoted to the cognition of a person as an educator and educated person is called pedagogical anthropology. She answers questions about the nature of man and the human community, about educability, learning ability of a person and groups of people.

B.Beam-Bad believes that the theory of educational processes is based on pedagogical anthropology, above which the theory of pedagogy rises. B.Bim-Bad sees the structure of pedagogy as a pyramid, at the base of which there are generalizing provisions about a person as a subject and object of education - pedagogical anthropology. The first floor is occupied by the theory of education. The "pyramid" is crowned with ideas about pedagogy as science and art - general pedagogy (philosophy of pedagogy) **[5]**.

From our point of view, even despite the significant expansion of the methodological base of pedagogy at the expense of pedagogical anthropology, pedagogy, as "the science and art of improving a person and groups of people through education, upbringing and training" **[5, p. 13]** is significantly inferior to the methodological capabilities of philosophy education.

On this issue, we are in solidarity with P. Gurevich and others, researchers who believe that pedagogy, along with other humanitarian disciplines (for example, sociology, psychology), is an integral part of the philosophy of education and, within the framework of the philosophy of education, deals with theoretical and practical issues of human improvement. and groups of people through education, upbringing and training.

If we take the above point of view as a basis, then following B. Beam-Bad, we can present the structure of the philosophy of education as a pyramid. At the base of the pyramid there are generalizing provisions about a person as a subject and object of research - philosophical anthropology (including, among other things, modern generalizations of neurophilosophy, neuropsychology, etc.). The first floor is occupied by psychology, as a science that studies the laws of the emergence, development and functioning of the psyche and mental activity of a person and groups of people. The "pyramid" is crowned by pedagogy in the definition of B.Bim-Bad: "Pedagogy is the science and art of improving a person and groups of people through education, upbringing and training" **[5, p.13]**. Moreover, the entire pyramid of the structure of the philosophy of education proposed by us operates in conditions of continuously and nonlinearly developing micro and macrosocial groups, i.e. on the scale of social philosophy. In this matter, we adhere to the views of the education of the German sociologist K.Mannheim. Namely **[18]**:

- Education forms not an abstract person, but a person in a concrete society and for this society;

- The best educational unit is not an individual, but a group that is trained for specific purposes and in a specific social environment.

- the influence of the social environment (with a set of goals, objectives, methods of influence, relevant for society, etc.) on education is decisive.

Philosophy of education: from theory to practice

The structure of the philosophy of education we have considered above enriches the subject, purpose and methods of philosophical reflection on education to a large extent. We will try to prove that the philosophy of education in its new understanding is not only theoretical comprehension of the foundations and manifestations of the educational process, but also practice, the direct embodiment of theoretical developments in education in everyday life.

Well-known experts in the field of philosophy of education A.Ogurtsov and V.Platonov believe that the philosophical concepts of education are based on certain images of education. On this occasion, they write: "... One of them - the position of transcendentalism - is associated with keeping the distance between philosophical consciousness and reality, focusing on the procedure of detached reflection about the processes and the education system, allowing the homogeneity of the intellectual space and putting forward the ideals and norms of education as a sphere of obligation as opposed to the real education system. Another is the immanent position, in which philosophical consciousness is woven into the acts of education, education is carried out in life itself, and the emphasis is on the procedures of getting used to, understanding, and interpreting, included in the pedagogical attitude. If the first position can be called the position, "consciousness-about-the-world of education", then the second - the position of "consciousness-in-the-life of education" **[21, p. 7]**.

The position designated by A.Ogurtsov and V.Platonov as "consciousness-in-the-life of education" is close to understanding the philosophy of education as a practice (action). Based on this position, philosophical reflection is not only aimed at studying education, but rather at its development - at the continuous improvement of methods, methods and ways of

educational impact. Implicit in the educational process through pedagogy, the philosophy of education lays the foundations for educational policy and a system (model) for the formation of local macrosocial groups.

Another prominent specialist in the field of philosophy of education, A.Zapesotsky, expressed himself even more clearly on this matter: "The influence of philosophy on education was direct (through understanding the essence, functions of educational institutions) and indirect, but no less significant - through the approval of the method of cognition itself" **[10 , p.52]**.

Returning to the etymology of the concept of "philosophy of education" in Russian, I would like to remind you that according to V.Dahl "education" (in W. Dahl - "education") comes from the verbs "to educate" and "to educate", i.e. "To imitate, give an appearance, an image; to trim or fold, making up something whole, separate " **[8, p.613]**. At the same time, "to imitate", which, according to V.Dahl, underlies the verbs "to form" and "to form" means: "to give something an image, to dress, to make a thing, the image of which is made of raw materials, cutting or grooming supplies in a different way" **[8, p.613]**. According to V.Dahl, an active principle is laid in the meaning of the concept of "education". To educate a person (to give a person education) is to compel him, to give, to direct, to influence his inner world in certain ways.

It turns out that through education (its active influence on the forming human psyche), the philosophy of education can be engaged not only in theoretical developments in the field of its research subject, but also in practical implementation. The methods and ways of influencing the philosophy of education allow it not only to rethink educational knowledge and values on a large scale and completely, but also to translate them into practice, through the same pedagogy (pedagogical influence).

Understanding the philosophy of education as a pyramidal structure, which is based on philosophical anthropology with neurophilosophy, psychology (first floor) and pedagogy (crowning the "pyramid"), gives the philosophy of education the status of not only a theoretical (philosophizing) science, but also a substantive, practical, coercive science. ...

What additional characteristics should the philosophy of education have if we consider it as an objective and compelling science?

1. Philosophy of education should not only investigate the process of education - it itself should become a process, action, questioning aimed at the full realization of the internal creative potentials of both the individual human psyche and the potential of certain micro and macrosocial groups in general. The philosophy of education should acquire an active principle, which lays new ideological foundations for the younger generations, releases the inner potentials of the developing psyche, breaks down historically formed archetypes, but at the same time preserves and transfers historical and cultural values and traditions from generation to generation. Philosophy of education goes beyond the theoretical and predictive framework, and objectively tries to model, influence the formation of a person and society. The philosophy of education as a process is not just aimed at the study of education, but through the influence on educational policy, the state educational model, which stimulates and mobilizes the national idea, prescribes the worldview foundations and forms in the younger generations the main characteristics of the image of a citizen, a participant, a specific macro-social organization (collective, state , nation, region), which follow from her theoretical developments.

2. Philosophy of education as coercion (practice, implementation) is the direction of the educational process in a specific micro and macrosocial group. This is a movement towards a predetermined and outlined social image (the image of a person of the future). More specifically, it is: a) a clearly formulated educational policy; b) the educational system aimed at the formation of a certain image-ideal (the image of a person of the future **[2; 3]**); c) an

effective national idea, as a value mobilizing a specific social group, formed by the philosophy of education and instilled in the younger generations from the first steps of educational impact. This is, as in V.Dahl "to give a form, an image", directing the activity to the chosen, planned, presented in a mental image **[8]**. Coercion as a direction for the philosophy of education is the desire to embody specific theoretical predictions in a real way, to bring theoretical beginnings to practical perfection. For example, in Hegel (as L.Mikeshina clearly disassembled), the ascent to the universal in education is an ascent above oneself, above one's natural essence into a certain sphere, in an orientation - to the sphere of the spirit **[19]**.

3. The philosophy of education as practice is the proclamation of discipline, certain rules, the establishment of clear boundaries between what is permitted and what is prohibited. Even the founder of German classical philosophy I.Kant wrote in his time: "Discipline does not allow a person, under the influence of his animal inclinations, to escape from his purpose, humanity. <...> Discipline subordinates a person to the laws of humanity and makes him feel the power of laws " **[13, p.433]**. The famous Russian philosopher I. Ilyin in the middle of the twentieth century pointed out that "real discipline" is, first of all, a manifestation of "inner freedom, that is, spiritual self-control and self-government. It is accepted and supported voluntarily and deliberately " **[11, p.213]**. I. Ilyin believes that the most difficult part of upbringing is precisely to "strengthen the child's will capable of autonomous self-control. This ability must be understood not only in the sense that the soul is able to restrain and force itself, but also in the sense that it is not difficult for it. Any prohibition is difficult for an unbridled person; for a disciplined person, any discipline is easy: for, having control over himself, he can put himself in any good and meaningful form. And only he who controls himself is able to command others. That is why the Russian proverb says: "The supreme dominion is to own oneself" **[11, p.213]**.

In turn, the famous Russian writer and paleontologist I.Efremov, predicting the society of the future, wrote: "Before the man of the new society, an inevitable need arose for the discipline of desires, will and thought. This way of educating the mind and will is now as obligatory for each of us as the education of the body. The study of the laws of nature and society, its economics replaced personal desire for meaningful knowledge. When we say, "I want," we mean: "I know that this is possible." Even millennia ago, the ancient Greeks said: metron is ariston, that is, the highest is measure. And we continue to say that the basis of culture is the understanding of measure in everything " **[9, p.201]**.

4. Finally, the philosophy of education as practice is an educational technology (an operating model), supported by science (the philosophy of education itself and the whole complex of interdisciplinary research that it covers), politics (state policy in the field of education) and practice (the state education system, which, through educational institutions of various forms of ownership have an educational impact on the younger generations).

Thus, we examined the main characteristics that the philosophy of education should have if we consider it as an objective and compelling science.

Our next step is to prove that the philosophy of education has the above characteristics, not only in recent decades, but also in the history of philosophical reflection on education.

In the article "Philosophy of Education: Theory and Practice" P.Gurevich proved the incorrectness of considering education outside of social philosophy **[6]**. Using historical and philosophical analysis, we will try to prove another important detail: the philosophy of education does not just depend on the state of development of social philosophy (and philosophy in general), but also through its methodological apparatus, implements social and philosophical developments in pedagogical practices.

Returning to the periodization of the history of the philosophy of education by S.Shitov (on which we relied at the beginning of the article **[23]**), we will try to prove its inconsistency.

We argue that the philosophy of education, as theory and practice (despite the relatively late separation of the subject and object of research, as well as the emergence of the term philosophy of education), since Antiquity, has performed intermediary functions between philosophy (and its theoretical developments) and educational practices.

From our point of view, the dominant idea about the place of the Earth in space, about the place of man on the scale of the Earth and space, about the essence of human life and a number of other key philosophical issues that accumulate in philosophy, undergo a certain adaptation in the philosophy of education and are implemented in specific pedagogical and educational practices. Advanced ideological attitudes through the methodological apparatus of the philosophy of education directly and indirectly affect the state educational policy, the education system, the relevance of the national idea and historical and cultural values.

In the history of philosophy, three main stages can be distinguished in the development of ideas about the place of the Earth in the Universe or about the place of man on the scale of the Earth and space. Let us prove that the stages of change in the worldview philosophical paradigm correspond to the main stages in the development of education. From our point of view, the key intermediary role between philosophy and pedagogical (educational) practices was played by the philosophy of education.

1. The first stage of key ideas about man, Earth and space is associated with the philosophical treatises of Socrates, Plato, Aristotle and other thinkers of Antiquity. The philosophy of Antiquity laid the foundations for specific pedagogical practices, the most famous of which is the Greek paideia [12]. A direct connection between the developing philosophical ideas about man and space and the educational systems of Antiquity can be seen at least in the fact that the key concepts of the education process in the Antique period (for example, ethos, kalokagatiya, arete, etc.) remain completely incomprehensible outside the philosophical context. As evidenced by the sources that have survived to this day, it was the development of the philosophical thought of Antiquity (ideas about man, Earth and space) that directly influenced the development of educational systems of this period, the perfection of goals and methods of forming the worldview of the younger generations [12].

2. The next stage in the development of the philosophy of education and pedagogical practices is associated with the formation and development of the geocentric model of Ptolemy's perception of the world. The formation and development of education in the Middle Ages absorbed the ideas of geocentrism, and the resulting characteristics of God's chosenness, fate, obedience, blind faith, asceticism, the elimination of addiction to earthly goods, self-control of desires, thoughts and actions, etc. The program of the seven liberal arts, proposed at the beginning of the 6th century by the Roman philosopher Severin Boethius, formed the content of medieval education. This educational program lasted until the 15th century. The pinnacle of education in the Middle Ages was medieval school philosophy - scholasticism, whose representatives (scholastics) sought to rationally substantiate and systematize Christian doctrine. To do this, they used the geocentric model of Ptolemy and the ideas of the ancient philosophers Plato and especially Aristotle, whose views scholasticism adapted to its goals.

3. Finally, the third stage in the development of the philosophy of education, which also captures the present, began with the revolutionary ideas of N. Copernicus, who proposed a qualitatively new understanding of the place of the Earth on the scale of space - heliocentrism. The Renaissance, and then the Enlightenment, up to the modern authorities revered in the philosophy of education and pedagogy, is nothing more than a projection of the evolution of ideas about man, Earth and space on pedagogical practices. The increasing complexity of the philosophical understanding of being-in-the-world, the phenomena of consciousness, life, etc., the birth of German classical philosophy and its transition to modern philosophy, was reflected in the complication of pedagogical and educational systems.

We can argue that, by and large, the modern philosophy of education (in its pyramidal structure) continues to inherit the traditions of education of the Renaissance, New Time and Enlightenment, because the philosophical (worldview) basis remained the same. If we compare the ideas of the classic teachers of the 15th, 16th, 17th centuries (and as we know at the beginning of the 17th century in the works of the English scientist F. Bacon, pedagogy was first separated from the system of philosophical knowledge) with the ideas of modern recognized authorities in the field of education (pedagogy and philosophy of education), then we will not see any fundamental differences. All these ideas are based on a single worldview platform, on a common worldview. For example, at the beginning of the XVII century. F.Bacon formulated the principle of pedagogy, according to which the goal of education is not the accumulation of the greatest possible amount of knowledge, but the ability to use the methods of their acquisition. Let us compare this formulation with the meaning that is embedded in the concept of competence, which is key for modern educational systems. For example, the author of the dissertation research on pedagogy for 2012 G.Naumova (Russia) believes that the scientific novelty of her research lies in the fact that "The concept of" professional competence of a hotel service specialist "has been clarified as a systemic property of a specialist's personality that integrates permanently developed general competences and formed professional competence, the manifestation of which is possible only in practical activities for the organization and provision of hotel services " **[20, p.201]**. As you can see, the principle of pedagogy, introduced by F.Bacon almost 400 years ago, and the modern understanding of competence (which consists of three main components: 1) knowledge; 2) methodology for applying this knowledge, possession of this methodology; 3) practical skill) or a competent approach in the education system of the XXI century, are not much different. The whole complex of differences that has grown lumpy in the philosophy of education from the 15th century to the present day (about 600 years of development of civilization) - in particular. The pedagogy of the Renaissance differs from the modern philosophy of education just to the extent that the views of the dying N. Copernicus and the heliocentric system of the world proposed by him differ from the modern physical and mathematical Standard Model of the Universe, which tries to answer questions about the origin and stages of development of our world.

The direct influence of philosophical reflection through the philosophy of education on pedagogical practices is even more clearly seen when considering the last (third) stage in the history of philosophy. Comparing the history of the development of philosophical thought from the Renaissance to the present day with the history of pedagogy, we find a direct connection between the increasing complexity of philosophical perception of the world and the development of pedagogy. So, the worldview of man, the Earth and space (ideological paradigm) from the 15th century to the present day went through three main stages:

1. The predominance of the idea of heliocentrism (the very idea of heliocentrism originated in ancient Greece (authorship is attributed to Aristarchus of Samos), but acquired the status of a stable worldview paradigm in the Renaissance). The period of dominance of the ideas of geocentrism: the end of the 15th - the middle of the 18th century (from Nicholas of Cusan, Regiomontana to Copernicus, Galileo and Kepler) **[1, p.201]**.

2. The predominance of the Kant-Laplace cosmogonic hypothesis, in which an attempt was made for the first time to comprehend the picture of the origin of the solar system from a scientific point of view. The period of predominance of the ideas of Kant-Laplace cosmogony: the middle of the 18th century (from Swedenborg and Kant to Laplace and Roche) to the beginning of the 20th century (before the ideas of Charles Darwin, A.Einstein, A.Friedman, etc.).

3 The prevalence of ideas of non-stationary models of the Universe (including the idea of evolution of man, the Earth and the Universe). The history of the creation of cosmological models begins with the Friedman model (theory) (the beginning of the 20th century) and has

more than 10 models that continue to develop (create and disintegrate) to the present day. (The history of the creation of the Standard Cosmological Model is considered by I.Vladlenova **[4]**).

The change in the worldview paradigm, which was laid down in philosophy, was manifested in the history of pedagogy. From our point of view, large-scale and deep generalizations of philosophical developments were carried out in the philosophy of education and through it were introduced into practice. The practical significance of the philosophy of education is evidenced by the correspondence of the history of the development of worldview ideas about the Universe and the place of man on the scale of the Earth and space to the history of the development of pedagogy. In pedagogy (or rather, in the philosophy of education as a pyramidal structure), three main stages of development are clearly visible, which correspond to the time frame of the history of philosophy:

1. *Appeal to a person*: the end of the 15th - the middle of the 18th century. The gradual replacement of geocentric ideas about man, Earth and space with heliocentric ones led to a revision of church dogmas, which for centuries (the entire period of the Middle Ages) were implanted in the European mentality. Through the efforts of Copernicus, Galileo, Kepler and other astronomers, the Earth lost its exclusivity (as the center of the Universe) and turned into an ordinary planet in the solar system, after which it came to the understanding that God has enough other troubles, more important than determining the fate of every person. Since the Renaissance, there has been an increase in interest in knowledge, in the cultural heritage of Antiquity. Education is becoming more humane and secular (rejection of harsh cane discipline, the system of corporal punishment, a harsh regime that suppresses the interests of the child, his freedom and natural inclinations, the idea of universal education, equality in the education of men and women). The democratic and humanistic ideas of Renaissance pedagogy were most vividly and fully expressed by Y.Komensky in his pedagogical system **[15]**. This stage ends with the pedagogical views of English and French educators (J.Locke, D.Diderot, J.-J.Rousseau, etc.).

2. *Developmental and educational training; requirements for the teacher; moral education:* the middle of the 18th century to the beginning of the 20th century. The second stage in the development of modern pedagogical thought is associated with the dominance of the Kant-Laplace cosmogonic hypothesis in the worldview of Europeans. There is a lot in common between the scientific approaches of I.Kant, P.-S.Laplace, E.Roche and other scientists and the approaches of I.Pestalozzi, F.-V.Disterweg, I.Herbart and other classics of pedagogical thought of this period: they are all tried to substantiate the subject of their research from a scientific point of view. At the same time, thanks to breakthroughs in understanding the place of man on the scale of the Earth and space in cosmogonic hypotheses, the pedagogical systems of I.Pestalozzi, F.V.Disterweg, I.Herbart and others formed an ever more liberated, freedom-loving and comprehensively developed beginning in a person (According to I.Pestalozzi, all-round development is the formation of "mind, heart and hand) **[15]**. The requirements for the professional and personal qualities of the teacher have increased, the understanding of pedagogical methods and ways of interaction between the teacher and students has deepened. The first attempt to create a scientific system of knowledge about upbringing and education (I.Herbart), the idea of pedagogy as an independent science, belongs to this period of time. The deeper a person understood the laws of the formation and interaction of society, the Earth and the cosmos, the more substantive and responsible he was to his education.

3. *Creation, implementation in practice and dissemination of non-traditional models of education and training:* the beginning of the twentieth century to the present day. Penetration into the secrets of the Universe, achievements in mathematics, physics, cosmology, biology and other scientific disciplines, influenced the formation and development of new ideological attitudes, which manifested themselves in the philosophy of education and pedagogy.

Appeared and proved in practice: pedagogy of "action" V.Lai, experimental pedagogy E.Meiman (Germany) and E.Thorndike (USA), Russian pedagogy (K.Ushinsky, A.Makarenko), philosophical and pedagogical currents of pragmatism, existentialism and neo-Thomism. Finally, just as on the basis of physics and mathematics at the beginning of the twentieth century, the emergence and intensive development of a new science about the evolution of space - cosmology - took place, so in pedagogy, on the basis of philosophy, pedagogy and psychology, through the efforts of D.Dewey, the formation of the philosophy of education took place.

CONCLUSIONS

Thus, based on the analysis of the work of predecessors, we tried:

1. To present a new structure of the philosophy of education, which, from our point of view, significantly enriches the understanding of the subject, goals and research methods of philosophy of education. We presented the philosophy of education as a pyramid, at the base of which there are generalizing provisions about a person as a subject and object of research, accumulated in philosophical anthropology, which includes, among other things, modern generalizations of neurophilosophy, neuropsychology, etc. The first floor of the pyramid is psychology, as a science that studies the laws of the emergence, development and functioning of the psyche and mental activity of a person and groups of people. The "pyramid" is crowned by pedagogy in the definition and structure presented in the monograph by B.Bim-Bad **[5]**. Moreover, the entire pyramid of the structure of the philosophy of education proposed by us operates in conditions of continuously and nonlinearly developing micro and macrosocial groups.

2. To prove that the philosophy of education in its new understanding is not only theoretical comprehension of the foundations and manifestations of the educational process, but also practice, the direct embodiment of theoretical developments in education in everyday life. Using historical and philosophical analysis, we have shown that the philosophy of education does not just depend on the state of development of social philosophy (and philosophy in general), but also through its methodological apparatus, implements established philosophical (worldview) paradigms in various pedagogical practices.

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