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**Olga DOLSKA****THE PROBLEM OF RATIONALITY AND REASON COMPREHENSION IN MODERN EDUCATION**

*The article discovers that the education development is largely determined by reason it is oriented on; thus, it is possible to determine the types of rationality in education and build a model of its transformation. The author tries to answer the question: what reason has European education been focused on during its development; and to analyze social and cultural potential of the rationality transformations in education. According to the rationality type the education space is formed. The availability of different rationality types allows us to construct the rationality transformations model. The model fundamentally remains open for further improvement.*

**Keywords:** *education, education in rationality, reason, rationality types, rationality transformation, model of rationality transformations in education.*



Education in modern society is considered to be a strategically important cultural phenomenon; it is realized in social and cultural practice. From these points of view, education is understood as a means by which society determines the future, manages itself and defines the direction of its development. At the same time, education is under pressure of society and «must» be oriented on its needs, and on the development of science, culture, etc. In other words, both society and education must be in one mode of development, but education must come forward as the locomotive of society development. In fact the situation is completely ambiguous.

Growth of attention to education is conditioned by more and more noticeable school, both middle and higher, estrangement from life. The fact that young people have special place in society and they are considered to be the force that is able to be beyond conventional existence and move social reality towards the challenges of the future is undeniable. There are different methodological criteria of education result analysis. They can be, for example, the criterion, based on the analysis of progress, and the criterion based on estimation of student preparedness to solve a problem independently in different professional situations. Education, as a rule, is considered to be a «resource», taking it mainly to the

social and economic indexes of efficiency, or a «potential», based on an intellectual constituent. However, modern education does not view an intellectual constituent via comprehension of what reason modern education and society are oriented upon the whole.

The contemporary philosophers investigate the problems of reason in education which can act as a both social and cultural potential of society development. These are works by I. Dobronravova, N. Kochubey, L. Bogata, L. Gorbunova, L. Kiyaschenko, E. Knyazeva, E. Moren and others. Nevertheless there is a lack of researches devoted to historical types of rationality in education. The main ideas of the paper are: the education development is largely determined by reason it is oriented on; thus, it is possible to determine the types of rationality in education and build a model of its historical transformation. Therefore the following tasks arise: to find out what reason has European education been oriented on during its development, and to offer the model of rationality types in education historically replacing one another, and to analyze a social and cultural potential of rationality transformations in education.

The concept “reason” is in a constant focus of philosophical reflections. Thus, M. Horkheimer stated that every prominent philosophical system built up its positions exactly on the basis of this phenomenon [Horkheimer, 2002].

The problem of contemporary kind of reason and the ways of its reflection in educational strategy organization began to arise not accidentally. The reason of the contemporary person became self-directed and independent constituent in solving of some problems. The resource of not only power, wealth and force but reasonableness that is consistent with the intellectual height and professional competence must be involved in any business.

Reason must be discovered as not an individual ability of reflection, but as a product of intellectual culture of the humanity. The idea of «reason» is regarded as a general civilization *principle*.

Referring to G. Hegel, only the reason is able to «generate» new ideas and break old logical constructions to create the new ones. Understanding cannot always entirely estimate the true value of reason ideas. They are sometimes incompatible with a common understanding, but the reason ideas sometimes give an opportunity to «leave» an old world and «enter» a new one.

J. Habermas, continuing the Hegel’s tradition, writes that the concept of «reason» is depreciated and is reduced to understanding. M. Horkheimer and T. Adorno speak about the “instrumental reason” as the ironical expression. It means that today the “purposeful rationality” (M. Weber) threatens to usurp the place of reason. Horkheimer says that it supposes itself by mistake to be the center and the top of society [Horkheimer, 2002]. The ontological connection between reason and vital reality was reminded by T. Burckhardt. He emphasized that reason must be instrumental in clearing up our existence projects

[Burckhardt, 1995]. Moreover, M. Horkheimer specified that this was the fundamental question of philosophy— a healthy reason to be brought into the world as a methodical and persistent attempt.

L. Wittgenstein, Y. Habermas, K.— O. Apel overcome thinking monologism so that reason is proclaimed to be communicative. V. Welsch and N. Luhmann considered reason as transversal at the end of the 20<sup>th</sup> century.

The grounding of the ontological aspect of rationality supposes the «reason» idea presence in the sense of transindividual structures, which are expressed in the particular and historical «language» that depends on a historical epoch and represents one or another type of rationality. On the other hand, the reason presence is a possibility of its realization in a human activity, language, and thinking. This requires the subjectivity presence and the exposure of its existence, which not only «lives» in the mode of these transindividual structures of reason, but is characterized by impermanence. Moreover, it is related to the description of the rationality transformations, when rationality itself supposes both estimation and overcoming of these structures. Such overcoming supposes the row of consequences that are necessary to be examined as construction and action of particular types of rationality.

Rationality is associated with the scientific rationality in the age of science and technology development. The influence of scientific and technical progress created something like substantial ground on the basis of which the principle of scientific rationality which has no need to «justify itself» towards the standards laid the foundation by philosophy appears. V. Karr notices that the matter of philosophy is now turned in a way, that it is philosophy that has adopted an excusatory position: these are philosophy and rationality that must be determined in accordance with the standards of the rationality set by science [Karr, 2006]. However, philosophers started discussing not only scientific rationality in the 20th century. Rationality is discovered in political science and politics. The problem of rationality types in education arose in the 21st century. We offer to distinguish the rationality types in education on the basis of historical and philosophical and also historical and pedagogical approaches. Distinguishing the types we stress their historical changeability based on different reason comprehension.

We begin the grounding of theoretical bases of rationality construction in education with the philosophical and educational ideas of Antiquity. The affective and naive rationality is typical for the epoch of Homer. It is represented as the synthesis of emotional sensuality and discursiveness. The following principles of the reason comprehension were formed during sophist, Socrates and Plato times: intellectually-formal, intellectually-evident and intellectually-socially conditioned. There was formed, due to Plato and Aristotle, the theoretical reflection of the process of the rational comprehension of the perceptible reality with

the eventual result thought fixing. The concept construction process was designed on the basis of description-normative standardization of thinking. These processes became the basis of the construction of the deductively-derived type of rationality in education. The discursively-scholastic type of rationality was constructed in the Middle Ages, but there was the domination of the deductively-derived type of thinking on its basis. Reason began to be discovered as *Mens mesure* (Lat. a reason-measuring device) in the early Renaissance. The thought of Nickolas of Cusa became the example of such changes. He made an effort to connect deductive conclusions with new possibilities of the rational world familiarization — perceptibly-measuring ones.

Education was constructed on the basis of the F. Bacon's and D. Locke's conceptions in the Modern epoch. Locke's ideas helped J.A. Comenius to find the principle of demonstrative teaching. There was the thesis at the heart of a new rationality type that the sensually reproduced experience facts were the scientific knowledge source. This was the transition to the span-new type of rationality, in fact, according to Comenius, the transition of understanding into reason is carried out in different forms, the most typical of which is overcoming the measures of the traditional knowledge system on the basis of the new ideas generation [Comenius, 2003].

This idea became the basis of the strategy of the whole European educational system. The rationally-empiric type of rationality is being formed. The rejection of the legislative, «monologue» reason at the beginning of the 20<sup>th</sup> century occurs. The communicative rationality was in the spotlight of philosophers' attention since the middle of the 20<sup>th</sup> century. Scientists-methodologists used the communicative reason in their practice in a different way. The G. Shchedrovitskiy's School offered the idea of the project rationality and the reason communication by emphasizing the methodological significance of rationality. The V. Bibler's School offered the idea of the dialogic rationality. He also suggested complementing the formally-logic value of concepts by a pragmatic aspect. It allowed him to generate the idea of a new technique of thinking — illogical.

The classic variant of rationality was based on the scientific rationality only, at the heart of which there was the realization of the «geometrical» construction and the reality perception. However, postmodern philosophy started to discover the world as the world of senses, signs and texts. G. Deleuze criticizes the Plato's and G. Hegel's tradition in which sense has the status of the transcendental. According to his opinion, the problem of sense is the problem of language, which is the sign system. Sense means something fluid, mobile and becoming. The monosemantic reading of the sign characterizes the thinking technique linearity. In postmodernism polysemy is emphasized as the thinking technique non-linearity feature. In fact the representatives of postmodernism have the program of refusing the linearity idea and the idea, being traditionally related to

it, of the predictable, simple, and transparent rationality. It indirectly intersects with the Bibler's ideas, and the necessity of turning to a new type of rationality in education — interpretational one is simultaneously stated.

Thus, the bases for the dialogic rationality type transformation in education at the end of the 20th century — the beginning of the 21st century are constructed: the necessity of interpretational and methodological types became more intense. The conditions for the project rationality type construction are made.

Reason in education ceased to be monologic. Nowadays it is considered to be both communicative and transversal. We distinguish particular types of rationality in education on the basis of historical and philosophical and also historical and pedagogical approaches: affective and naive, deductively-derived, discursively-scholastic, discursively-empirical, dialogic, interpretational, methodological and project.

Rationality in education is constantly transformed. According to the rationality type the education space is formed. The availability of different rationality types allows us to construct the rationality transformations model. The model fundamentally remains open for further improvement.

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#### **Ольга Дольская. Проблема понимания рациональности и разума в современном образовании**

Основные идеи статьи: показать, что развитие образования во многом определяется тем, на какой разум оно ориентируется; а, следовательно, можно определить типы рациональности в образовании и построить модель их трансформации. Автор ставит задачу: выяснить, на какой разум ориентировалось европейское образование на протяжении своего развития, и рассмотреть социокультурный потенциал трансформаций рациональности в образовании. В зависимости от типа рациональности формируется все пространство образования. Наличие различных типов рациональности позволяет построить модель трансформаций рациональности. Модель принципиально остается открытой для дальнейшего усовершенствования.

***Ключевые слова:** образование, рациональность в образовании, разум, типы рациональности, трансформация рациональности, модель трансформаций рациональности в образовании.*

**Ольга Дольська. Проблема розуміння раціональності та розуму в сучасній освіті**

Основні ідеї статті: показати, що розвиток освіти багато в чому визначається тим, на якій розум освіта орієнтується, а, отже, можна визначити типи раціональності в освіті і побудувати модель її трансформації. Авторка ставить завдання: з'ясувати, на якій розум орієнтувалася європейська освіта протягом свого розвитку, і розглянути соціокультурний потенціал трансформацій типів раціональності в освіті. Залежно від типу раціональності формується весь простір освіти. Наявність її різних типів дозволяє побудувати модель трансформацій раціональності. Модель принципово залишається відкритою для подальшого удосконалення.

***Ключові слова:** освіта, раціональність в освіті, розум, типи раціональності, трансформація раціональності, модель трансформацій раціональності в освіті.*