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EDUCATION AS A PATH TO SELF-KNOWLEDGEMENT: A PHILOSOPHICAL ANALYSIS OF CURRENT CHALLENGES AND OPPORTUNITIES

Summary.

The article is devoted to the philosophical analysis of the problem of education as a path to self-knowledge, which is one of the central themes in modern pedagogical theory and practice. In the conditions of constant changes and transformations of society, the problem of self-knowledge is gaining increasing importance, since self-understanding and self-determination of the individual act as prerequisites for its harmonious development. The article explores the role of philosophy in the educational process, considering both the concepts of self-knowledge and the methods of their integration into the educational process, which allows significantly enriching pedagogical practice.

The article emphasizes that education, by its purpose, should not only transfer knowledge, but also form in its students the ability to reflect, develop self-awareness and moral values. Pedagogy, focusing on personally oriented approaches, should promote the self-realization of the individual, giving him the opportunity to realize his internal resources, moral guidelines and attitude to the world. In addition, attention is focused on the importance of philosophical principles, in particular existentialism, phenomenology, and hermeneutics, which help to reveal deeper aspects of self-knowledge in an educational context.

Existentialism, particularly through the work of philosophers such as Jean-Paul Sartre, raises questions about freedom and self-determination as necessary conditions for the development of a full personality. The influence of this philosophical school on education is that it emphasizes individual choice, responsibility for one's own life, and self-development.

Phenomenology, in turn, helps to more deeply understand the perception of the world and one's own experience, which is the basis for the development of students' inner self-awareness. The use of phenomenological methods in the educational process allows students to better understand their own experiences, emotions, and motivations, which positively affects their ability to self-reflect.

Hermeneutics as a method of interpreting texts and phenomena is an important tool for the development of self-knowledge in education, as it allows us to comprehend not only the meaning of educational materials, but also the contexts in which these materials are used. The hermeneutic approach creates an opportunity for dialogue between the teacher and the learner, helping the latter to understand their own beliefs and determine their place in the world. This approach stimulates the intellectual and moral activity of applicants, contributing to the formation of the ability to self-knowledge and self-determination.

The article also analyzes in detail the main pedagogical methods that integrate philosophical approaches to self-knowledge, in particular, problem-based learning and dialogic learning methods. They not only help students develop critical thinking, but also stimulate the process of self-awareness, thanks to which students can gain a deeper understanding of their beliefs, values, and, ultimately, their life path.

However, the article also points out a number of unresolved problems that arise when integrating philosophical concepts into modern educational practice. One of these problems is the lack of preparation of many teachers to use philosophical methods in the educational process.

The conclusion provides recommendations for further research in this area. They include an in-depth study of the interaction of philosophical concepts with various pedagogical approaches, the development of new methodological strategies that should take into account the philosophical component in the process of developing students' self-awareness, and the study of sociocultural aspects of self-knowledge in education. Thus, the article contributes to expanding ideas about the role of philosophy in the educational process and offers new perspectives for further research on this important topic.

Keywords: education; self-knowledge; philosophy of education; self-awareness; pedagogical methods; existentialism; phenomenology; hermeneutics; self-reflection; moral development; critical thinking.

The current stage of human development poses new, complex challenges for education. In the context of rapid changes in society, technology, and culture, the question arises: what should education be like in order not only to transfer knowledge, but also to promote the development of the individual, his or her self-knowledge, and self-determination? Can education be a path to self-knowledge, discovering one's identity and calling in the face of globalization and rapid changes in worldview paradigms?

The philosophical problem of education, its role in the development of man and society remains one of the most important for science and practice. Education is considered not only a means of transmitting information, but also a mechanism for the formation of personality, its moral values, self-awareness and ability to self-realization. Based on this, the problem of the influence of education on the processes of self-knowledge of the individual is relevant for philosophy and pedagogy.

The problem of self-knowledge is a subject of study in both philosophy and psychology. In many philosophical studies, education is considered as a mechanism for personality development. Thus, philosophers Albert Schweitzer [1], Karl Jaspers and Pierre Bourdieu consider the importance of the role of self-knowledge and the importance of education in the formation of the intellectual and moral potential of the individual.

Ukrainian scholars Ivan Zyazyun [2] and Vasyl Sukhomlynskyi in their works noted the importance of developing critical thinking, self-reflection, and moral orientations in students. They emphasized that education should be aimed not only at acquiring knowledge, but also at helping to form personal integrity.

Psychologists Carl Rogers [3] and Abraham Maslow [4] addressed the problem of the role of education in self-knowledge. They viewed education as a tool for developing a personality capable of self-expression and self-realization.

Despite numerous studies, the problem of integrating educational practices and the philosophy of self-knowledge leaves a number of unresolved issues. In particular, research is needed on the problem of effectively combining the transfer of knowledge and the development of the inner world of the individual. The question of the most favorable methods and approaches in education for the development of self-knowledge of students is quite controversial. Also, such an aspect of the topic as the integration of philosophical concepts of self-knowledge into practical pedagogical activity requires understanding. These issues require additional research in the context of modern educational systems, which are increasingly faced with the need to adapt to rapid changes in the socio-cultural environment.

The purpose of the article is to analyze education as a path to self-knowledge through the prism of philosophical concepts, highlight key points that contribute to the development of self-knowledge in the learning process, and analyze the possibility of integrating these approaches into modern educational practice.

The objectives of the article are as follows:

- 1) to analyze the importance of education for self-knowledge in the context of philosophy;
- 2) to investigate how modern educational practices contribute to the development of students' self-awareness;
- 3) to consider the prospects for introducing philosophical principles into the educational process;
- 4) to identify unresolved problems and challenges in this area.

Education as a process of acquiring knowledge and developing intellectual and moral qualities of a person is certainly one of the most important components of the socialization of an individual. In modern conditions of globalization and constant socio-cultural changes, a new requirement for educational systems arises – education should become not only a tool for transferring knowledge, but also contribute to the development of the individual through deep self-knowledge and self-realization. Along with the development of cognitive skills, education should promote self-knowledge of a person, that is, understanding not only the external world, but also internal motives, values, and the emotional sphere. Such an understanding of education requires the integration of philosophical concepts of self-knowledge into the educational process to develop critical thinking and self-awareness of students.

One of the central themes of the philosophy of education is the issue of self-knowledge, which is directly related to the development of personality. This issue is important not only for theoretical research,

but also for the development of practical educational methods that contribute to the development of critical thinking and reflection of students. In the context of educational philosophy, self-knowledge has become an important aspect of personally oriented learning, which focuses on the formation of individual qualities of learners, in particular, the ability for self-understanding and self-reflection.

The problem of self-knowledge and self-understanding is extremely important for modern education, as it allows a person to go beyond the superficial understanding of the world around him and delve into the analysis of his own beliefs, motivations and life principles. The philosophical aspects of self-knowledge in education can be considered in the context of various approaches related to both the philosophy of education and pedagogical theory.

The problem of self-knowledge in the philosophy of education dates back to ancient times. In the philosophy of Socrates, self-knowledge is the basis for the development of a person's moral qualities, which is an important component of the educational process. In his famous phrase "Know thyself". Socrates viewed education as a path to a deeper understanding of the world and the individual. He argued that self-knowledge is the key to achieving moral perfection. According to Socrates, "It is impossible to lead a person to the path of true well-being without him understanding himself". In this context, education is not only a path to knowledge, but also a process of self-disclosure of the individual, which leads to his self-knowledge and spiritual improvement [5].

Socrates' student, Plato, in the dialogue "Alcibiades the First", emphasized the importance of knowing not only the world around us, but also oneself in order to form a worthy personality [5]. He believed that true education should be aimed at developing a person's inner potential, his moral and intellectual self-awareness, as well as the ability to self-understanding and self-realization.

In the 20th century, existentialism took on an even deeper meaning, as the focus of attention was on the individual experience of man, his freedom of choice, and his responsibility. Philosophers of this movement viewed man as a free creator of his own essence. As Martin Heidegger noted, true self-knowledge requires deep self-reflection, which allows a person to understand their essence and connection with the world [6].

Another representative of existentialism, Jean-Paul Sartre, emphasizes that education should contribute not only to the acquisition of knowledge, but also to helping a person "become himself", to reveal his deepest motivations and aspirations. He considered self-knowledge as a central aspect of personal development. In his work "Being and Nothingness" J.-P. Sartre argued that self-knowledge is the basis of self-determination, where a person defines himself through his own choices and is responsible for his actions. Self-knowledge, according to the philosopher, allows a person to gain freedom from social and cultural patterns, which is extremely important for the development of autonomy and individuality in the educational process [7]. These ideas are also relevant in the context of modern education, as they provide an opportunity for every person to reveal their potential and determine their place in the world [7].

According to Ukrainian scholar Ivan Zyazyun, education should not only be the transfer of knowledge, but should be a process of forming critical and self-reflective thinking. I. Zyazyun emphasizes that it is through deep self-knowledge that a student can achieve not only academic achievements, but also moral improvement [2]. He also notes that at the current stage of education development, it is important that the educational process includes elements of self-knowledge, as this contributes to a deeper understanding of the values and principles of students, their moral development, and personal growth [2].

Also, one of the important tools for studying self-knowledge in education is phenomenology, which focuses on "direct" experience and cognition. Important for education is the idea that each person should learn about the world through their own experience, which is the basis for the development of personal self-awareness and a critical attitude towards the environment. Incorporating phenomenological methods into the learning process allows students to see the world in its original form, without prior interpretations, which provides an opportunity for deeper self-knowledge.

The founder of phenomenology, Edmund Husserl, emphasized the need to study the "direct" experience of a person as the primary basis of his knowledge. Phenomenology, as a method focused

on the description of direct experience, opens up the possibility of considering self-knowledge not only as a theoretical, but also as a practical task in education. The student, using phenomenological methods, can explore his own beliefs, attitude to the world and thereby deepen his understanding not only of reality, but also of himself in this world [8]. The phenomenological approach allows to avoid subjective distortions and to learn the essence of phenomena through direct experience, which is extremely important for the pedagogical process.

The use of phenomenology in education allows not only to develop critical thinking skills, but also contributes to a deeper awareness of one's own emotions and experiences. Accordingly, in the educational process it is important to focus on how learners experience and perceive the information received. In addition, phenomenology allows us to pay attention to the value of the subjective experience of each person. This requires participants in the educational process to pay attention to their own experiences and perceptions, which allows them to form not only intellectual, but also emotional aspects of self-knowledge, which is an integral part of personal development. With the help of phenomenological teaching methods, it is possible to develop in students the ability to self-reflect, which contributes to a greater awareness of their beliefs and choices in life [8].

Domestic philosopher and educator Ivan Zyazyun noted that phenomenological approaches can be used in education to better understand the interaction between students and teachers, as well as to develop emotional intelligence [2].

Hermeneutics, or the science of understanding texts, has also made a significant contribution to the development of self-knowledge in education. According to one of the founders of this direction, Martin Buber, hermeneutics views the process of understanding as a dialogue between the text and the reader, as well as between the inner world of a person and the outer world. The hermeneutic approach focuses on how the interpretation of text, particularly educational materials, can help reveal inner experiences and meanings. With the hermeneutic approach, the learner not only assimilates information, but also interprets it independently, creating their own understanding. This allows you to enrich the process of self-knowledge, because each interpreted message is a new step on the path to knowing yourself and the world [9].

As M. Buber noted, the process of understanding is not only the disclosure of the meaning of the text, but also the interaction between the reader and the text, during which each participant acquires new knowledge about himself. Hermeneutics emphasizes the importance of interaction and mutual understanding in the educational process, which allows learners to learn more deeply about themselves and the worlds of others. The educational process, according to hermeneutics, is not simply the transfer of knowledge, but is a mutual discovery through dialogue, in which each party is given the opportunity for self-reflection and self-knowledge [9]. The space for self-knowledge in education is opened up through the hermeneutic understanding of ideas and concepts, which allows students to consider subjects of study not only from a scientific, but also from a moral and existential perspective. Thus, hermeneutics creates opportunities for the formation of students' comprehensive self-awareness through deep understanding of information and reflection on it [9].

The practical application of philosophical approaches to education can be seen in active learning methods, such as problem-based learning and dialogic learning methods.

Problem-based learning promotes critical thinking because it involves students actively participating in the process of analyzing and solving real-world problems. This approach allows students to not only apply their acquired knowledge but also ask new questions, which helps them become aware of their own beliefs and develop self-knowledge. This promotes the development of critical thinking and self-awareness. When solving problem situations, students are forced to reflect on issues of morality, values, and their own beliefs, which is important for their self-understanding and self-knowledge.

The role of the dialogical method proposed by Martin Buber, which involves an open and honest dialogue between the teacher and the learner, is important. The dialogical learning method, based on the principles of hermeneutics, allows you to organize the learning process so that learners can freely express their thoughts and interact with others, thereby contributing to the development of their self-awareness and mutual understanding. In the process of dialogue, students get the opportunity not only to acquire

knowledge, but also to discover new aspects of their personality, which contributes to deeper self-knowledge. This method stimulates students to deep self-assessment and self-knowledge, since each participant in the learning process gets the opportunity to express their point of view and correlate it with others [9].

Another important aspect is the role of reflection. In the methodology of the modern pedagogical process, reflection contributes to the self-knowledge of students. With the help of reflection, students learn to analyze their actions and decisions, which allows them to become more conscious individuals. Reflection helps to understand not only their own mistakes, but also their strengths, which allows them to interact more effectively with the world and other people.

Summarizing the above, it should be noted that the integration of philosophical concepts of self-knowledge into the education system will help individuals develop the ability to self-reflect and raise their moral level. The practical application of these approaches in education will contribute to the development of critical thinking in students and a better understanding of their inner values and motives.

As a result of the analysis, it was found that modern educational practices need modernization in order to ensure a balance between academic knowledge and the development of students' self-awareness.

Thus, education should be aimed not only at the transfer of knowledge, but also at the development of the personal identity of the learners. Self-knowledge is a key component of this process, as it allows a person to better understand themselves and their place in the world.

Prospects for further research in this area lie in the development of new methods for integrating the philosophy of self-knowledge into the educational process, as well as in studying the influence of various philosophical schools on the development of critical thinking and personal integrity in the context of modern education.

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**ОСВІТА ЯК ШЛЯХ ДО САМОПІЗНАННЯ: ФІЛОСОФСЬКИЙ АНАЛІЗ СУЧАСНИХ
 ВИКЛИКІВ І МОЖЛИВОСТЕЙ**

Анотація.

Статтю присвячено філософському аналізу проблеми освіти як шляху до самопізнання. Автор досліджує значущість інтеграції філософських концепцій самопізнання в освітні практики, а також взаємозв'язок теоретичних засад і практичних підходів у навчальному процесі. Обґрунтовано, що освіта має не лише передавати знання, а й сприяти формуванню та розвитку самосвідомості, утвердженню моральних цінностей і реалізації особистісного потенціалу. Проаналізовано вплив ключових філософських шкіл (екзистенціалізм, феноменологія і герменевтика) на педагогічні методи, що сприяють саморефлексії учнів. У статті також окреслено актуальні проблеми та виклики в галузі сучасної освіти і надано рекомендації щодо перспектив подальших досліджень.

Ключові слова: освіта; самопізнання; філософія освіти; самосвідомість; педагогічні методи; екзистенціалізм; феноменологія; герменевтика; саморефлексія; моральний розвиток; критичне мислення.

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**ТЕМА ОБДАРОВАНOSTІ В КИЄВО-МОГИЛЯНСЬКІЙ АКАДЕМІЇ:
 ТЕОФАН ПРОКОПОВИЧ ПРО ДАР КРАСНОМОВНОСТІ**

Анотація.

У статті проаналізовано концепцію обдарованості Т. Прокоповича у творі «Про риторичне мистецтво...». Філософ підкреслює взаємозв'язок сили людського духу з мовою та здатністю висловити думку. Обдарованість визначається як швидкість думки, винахідливість в його логічному структуруванні та мовно-стилістичному оформленні. Вона охоплює також фізичні якості, високі морально-психологічні риси особистості. Акцентовано, що Т. Прокопович застерігає: талант, не поєднаний із сумлінним навчанням, може призвести самовпевненого учня до життєвої поразки. Життєва історія Т. Прокоповича засвічує, що видатна особиста обдарованість супроводжується неминуchoю відповідальністю перед «судом нащадків».

Ключові слова: Києво-Могилянська академія; Теофан Прокопович; обдарованість; талант; красномовство.

Філософська та педагогічна спадщина Києво-Могилянської академії належить, на жаль, до кола недостатньо досліджених пластів вітчизняної філософської думки. Постать Теофана Прокоповича як одного з найвпливовіших діячів академії особливо вирізняється на цьому тлі. Активне освоєння духовної спадщини українського філософа почалося у 1970–80-х рр., коли були перекладені з латини та опубліковані його філософські твори [1]. Значну частину праць Т. Прокоповича було проаналізовано завдяки багаторічній науковій діяльності таких дослідників, як В. Нічик [2; 3], В. Литвинов [3; 4], Я. Стратій [3; 5], В. Андрушко [5], З. Хижняк [6] та ін. Після відновлення незалежності України філософські ідеї Т. Прокоповича продовжують залишатися в полі наукового інтересу окремих авторів. Так, В. Д. Литвинов продовжував осмислення