

Purpose and Features of Teaching Philosophical Disciplines at Tertiary Educational Institutions while Training Specialists of Various Knowledge Areas

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Received: June 10, 2020

Accepted: August 3, 2020

Online Published: August 10, 2020

doi:10.5430/ijhe.v9n7p321

URL: <https://doi.org/10.5430/ijhe.v9n7p321>

Abstract

Today there is a downward trend in the credibility of the humanities in university education including philosophy, it is evidenced by the reduction of popularity and the number of teaching hours. Nevertheless, according to students and professors, philosophy is an interesting and necessary discipline for specialists of various knowledge areas. The article is devoted to the study of the basic purpose and features of teaching philosophical disciplines at tertiary educational institutions. Training specialists in various fields in times of urgent need for total revision of the educational paradigm and principles of teaching not only in tertiary education but also throughout the entire system of Ukrainian education as a whole. In the course of the investigation, the methods of interdisciplinary approach, system analysis, social-cultural method, social-activity and concrete-historical approach have been applied. In the framework of the study conducted, the basic functions of philosophical disciplines have been identified that make them an integral part of the educational process at the tertiary educational institution, namely: a) philosophy as a system of world perception formation; b) philosophy as a methodology of scientific research; c) philosophy as the grounding of moral and ethical education; d) philosophy as the basis for critical thinking formation. In the course of investigation it was possible to identify some of the most important general formation principles of the required competences while studying philosophical disciplines, which are further necessary for the comprehensive learning of educational material at a sufficient level. Innovative principles and technologies of modern education help create the relevant matrix of pedagogical design, which makes it possible to better understand the processes and phenomena studied in different disciplines, to comprehend them, to conduct reflection. In the article it was possible to analyze the value of philosophical education for students of tertiary educational institutions of all training areas, to prove the need for such knowledge for the formation of professional, scientific, research, political and social competences of a future adult human, a responsible worker and a concerned citizen.

Keywords: philosophical education, tertiary educational institution (TEI), world perception, objectives of philosophy, purpose of philosophical education, ethics, aesthetics, logic

1. Introduction

In recent years, the tasks of adapting the prevailing philosophical and pedagogical views to solve problems of upbringing and education, put forth by modern times, have become of great importance, along with the needs of improving the methodological, conceptual and terminological apparatus of tertiary education's theory.

Currently, the prospects of scientific search in these areas are prevalently connected with the research progress in the sphere of educational philosophy, which is gaining more priority development with the transformation of pedagogical activity into one of the most important and basic types of human activity (Figure 1). Prolonged concentration on the development of educational philosophy issues, sharp polemical nature of their discussion in the philosophical and pedagogical literature, outline the hopes of the scientific community that the possibility of overcoming large-scale crises of the XX century - the crisis of degradation of education can be achieved exactly on this way. Nonetheless, all the contradictions, interpersonal conflicts and social antagonisms of the past and the beginning of the new century are the consequence of the global crisis of the European education system, which is expressed in its inconsistency with human nature and modern requirements (Charle, 2015).

From this perspective, the issue of the methodological prerequisites of the education's modern theory is rather relevant; these preconditions should determine its strategy and tactics, taking into account the prospects for the development of the society. The solution of this issue lies in the sphere of competence of philosophical education, because reforming of the education system is impossible without clarifying its groundings, which determine the place of education in the society and the state, as well as the compliance of educational programs with the interests of human existence. In this way, the answers can be obtained to the questions concerning the achievements of the educational heritage, which should be preserved and those, which should be left behind.

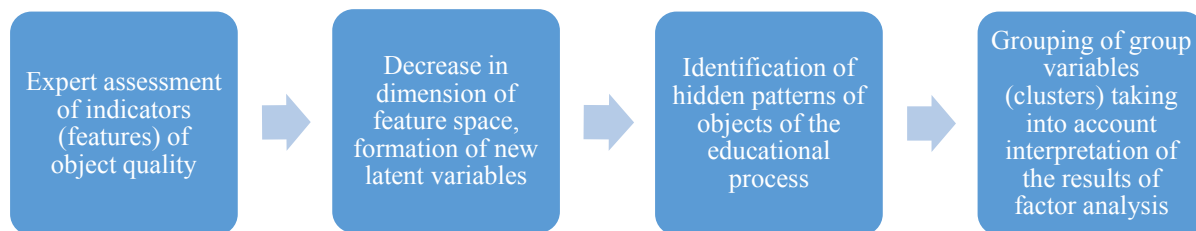


Figure 1. The scheme of revealing the hidden patterns of objects of educational process

Source: Athour's work

Recent decades have been marked by an avalanche-like increase in interest to the philosophy issues. A wide range of opinions about the nature, goals and objectives of philosophy has been formed, as well as the nature of its relations with other disciplines. Some educators are skeptical towards philosophy, considering pedagogy a self-sufficient science, capable of completely independent solutions of philosophical-worldview and theoretical-cognitive tasks. The relationship of philosophy and pedagogy in this case becomes similar to the connection of parallelly coexisting disciplines. Herewith, one does not take into account that from a historical and modern point of view, pedagogy has always been and remains directly related to philosophy (Susen & Baert, 2017). The current trends of the absolute opposition of philosophy and other humanities are the consequence of difficulties of technical and methodological nature and do not relate to more or less fundamental aspects of the problem. The point is that with the complication and differentiation of activities, the connection between philosophy and other humanities becomes more complex and indirect, and therefore less obvious than in the XVIII or XIX centuries (Cherednichenko, 2008).

Thus, the development of philosophy meets the urgent need to create an adequate educational strategy based on overcoming the "experience of alienation" and the possibility of misunderstanding in the interaction between philosophy and other sciences. Herewith, the relevance and, at the same time, the objective complexity of studying the education issues is determined so far by the existence of a number of philosophical schools, trends and directions. Accordingly, there were many not only different, but often oppositional ideas about philosophical education, its theory and methodology.

Throughout the history of the development of ideas about logic, scientists have debated that logic – is a reflection of objective laws, and that it is the laws of subjective thinking. However, no one doubts that logic working in the minds allows to gain reliable knowledge, to distinguish truth from falsehood, to distinguish correct judgments from errors. Lack of people's logic is one of the universal causes of human misery at any level of contradictions – from personal life to the level of organization and structure of society.

Teaching philosophy at the tertiary educational institution can be positioned as teaching history of philosophy, within a framework of which all areas of the discipline (ontology, epistemology, ethics, etc.) are being examined, followed by a detailed analysis of philosophical texts, concepts, definitions of concepts. Supporters of this approach believe that the historical and philosophical course of teaching is of great interest to students, as it covers a wide range of issues of an interdisciplinary nature related to the history of culture, politics, and economics.

In turn, this contributes to the adaptation of philosophical knowledge in the domain of future professional's training. There is one more point of view: there are many good specialists in the field of teaching the history of philosophy, while derogation from the historical outline of the philosophical context leads to a "gag" that has nothing to do with philosophy. The disadvantage of this teaching strategy, in our opinion, is the replacement of philosophy by the history of philosophy, however, that is the philosophy itself is aimed at the formation of critical thinking of students.

It is obvious that the teaching methodology depends on the understanding of philosophy itself. First of all, it is necessary to get rid of a very persistent and widespread superstition, according to which philosophy is considered a "pure" science. In this case, as a discipline, it comes down to the sum of knowledge, a set of "topics" that a student must "get through", pass and finally forget – according to the worst case scenario; in the case of the best case scenario - it can lead to a worldview enrichment, the acquisition of a certain level of "philosophical literacy". Herewith, the general methodology of teaching philosophy often comes down to the number of individual teaching methods of various sections of the course: ontology, epistemology, social philosophy, etc. Having freed from the "cage of ideology", the philosophy of the tertiary educational institution has not yet turned into what it really is - one of the forms of accumulation of spiritual experience of mankind, the fundamental importance of which is to reproduce the spiritual integrity of human existence.

When teaching philosophy, special attention should be paid to experimental philosophy, the main method of which is the transformation of philosophical methods and of empirical methods (Swain, Alexander & Weinberg, 2008; Weinberg, Nichols & Stich, 2001). Grundmann, Horvath and Kipper (2014), studying the similarity of experimental philosophies, believe that this science is a basic discipline for some empirical sciences. Currently, the increasing demand for philosophical education, for philosophizing as a way of perceiving the world and world comprehension, may be greater than ever, regardless of whether it is perceived by the society, the individual or not.

The personal necessity for philosophy is due to the fact that, as Yaspers (2006) has noted, philosophy cannot exist while people live. Philosophy contains the claim: to find the sense of life above all goals in the world - to reveal the meaning that embraces these goals - to realize, as if crossing life, this is the sense of the philosophy - actualizing the present and future - never reducing any person or people to the means or tool.

The issue of the image of the modern teacher of philosophy is also included in a number of public discussions. First of all, it is connected with the understanding of whether teaching philosophy is a profession or a vocation. In the ideal case, of course, these two conditions should be correlated. However, in reality, it's not always that a person, who has excellent knowledge of the material, is able to "infect" the audience, to cover the whole centuries-old tradition of philosophical knowledge to this audience. The educator, we are quite certain about it, must combine the qualities of orator, teacher and artist. We are particularly sympathetic toward the opinion of the educator-innovator Kazarnovsky S. that the profession of teacher (as well as educator, lecturer) is correlated with the profession of actor. If the educator is able to focus on his lecture, making it interesting, the proposed material will not remain "get through" for the student. Otherwise, his work will be in vain.

The problem of the adaptation complexity to the educational process at school, where knowledge of philosophy in rare cases occurs as part of extracurricular activities, as well as at college and tertiary educational institution, in our opinion, requires a separate understanding and consideration. Thus, philosophy is one of the basic disciplines of the education system, and its teaching is mandatory for tertiary education and institutions of secondary vocational education. It is appropriate to pursue here a line of demarcation between the teaching of philosophy at tertiary educational institutions and colleges. The course "Fundamentals of Philosophy" at colleges often comes down to a review of the history of philosophy and writing materials of an abstract nature, and usually teachers of history teach it. The issue of whether a future car mechanic needs philosophy in his future career is often the subject of debate among students, and, therefore, priority in teaching is given to professionally-oriented disciplines. Hence, the knowledge of philosophy of a student who has entered the tertiary educational institution after college does not meet the requirements of the university. Thus, the problem of the complexity of adaptation to the educational process between school (college) and the tertiary educational institution, in our opinion, requires a separate comprehension. In modern conditions, during studying philosophy at the university, special attention should be paid to: the study of intuitive judgments about consciousness (Arico, 2010; Knobe & Prinz, 2008), causality (Hitchcock & Knobe, 2009; Roxborough & Cumby, 2009), moral responsibility (Nichols & Knobe, 2014; Woolfolk, Doris & Darley, 2006), personal identity (Nichols & Bruno, 2010), semantics (Lam, 2010; Machery, Mallon, Nichols & Stich, 2004) and freedom of will (Nahmias, Morris, Nadelhoffer & Turner, 2006).

However, despite the current state, characterized by boundless pluralism of on philosophy issues and its subject, it seems quite possible to achieve a certain expressiveness of views on the basis of appeal to the paradigms that have been

developed in the history of domestic and Western culture. What this means is a concept of rationality types, which emerged in the 60s of XX century under the influence of the ideas of philosophy of science. The result of discussion of issues concerning the fundamental nature of mind, its forms, limits, possibilities, role and place in the processes of cognition has led to comprehension of historicity, polymorphism, rationality. Turning to historical types of rationality opens the prospect of authentic theoretical reconstruction and objective assessment of those strategies of understanding and practical social activities, which are an imaginary reflection and at the same time subject-practical expression of educational initiatives of cultural and civilizational creativity.

Achieving this goal involves solving the following research problems:

- to carry out theoretical substantiations of necessity of philosophical education for students of tertiary educational institution of all educational directions;
- to determine the general structure and dynamics of the value and meaningful life guidelines of students during training at TEI;
- to identify the features of the methodology of teaching philosophical disciplines among students of the tertiary educational institutions;
- to analyze the main educational trends and provide practical recommendations regarding subsequent teaching of philosophical disciplines at tertiary educational institutions.

The basic **hypothesis** of the study is that the need for philosophical education is due to the unique function of philosophy - the formation of world perception, methodology for making sense of the world.

In recent decades, considerable research experience has been accumulated in the field of teaching philosophy. The vital need to develop a strategy for understanding the essence of modern education’s crisis (European and domestic) on ways to overcome the mutual isolation of philosophy and other sciences through research in the field of educational philosophy is considered by numerous authors (Eyal & Buchholz, 2017; Hazareesingh, 2015; Sandhu, 2007; Thomas, 2015). That is why it is interesting to investigate the number of scientific publications on philosophical topics (Figure 2).

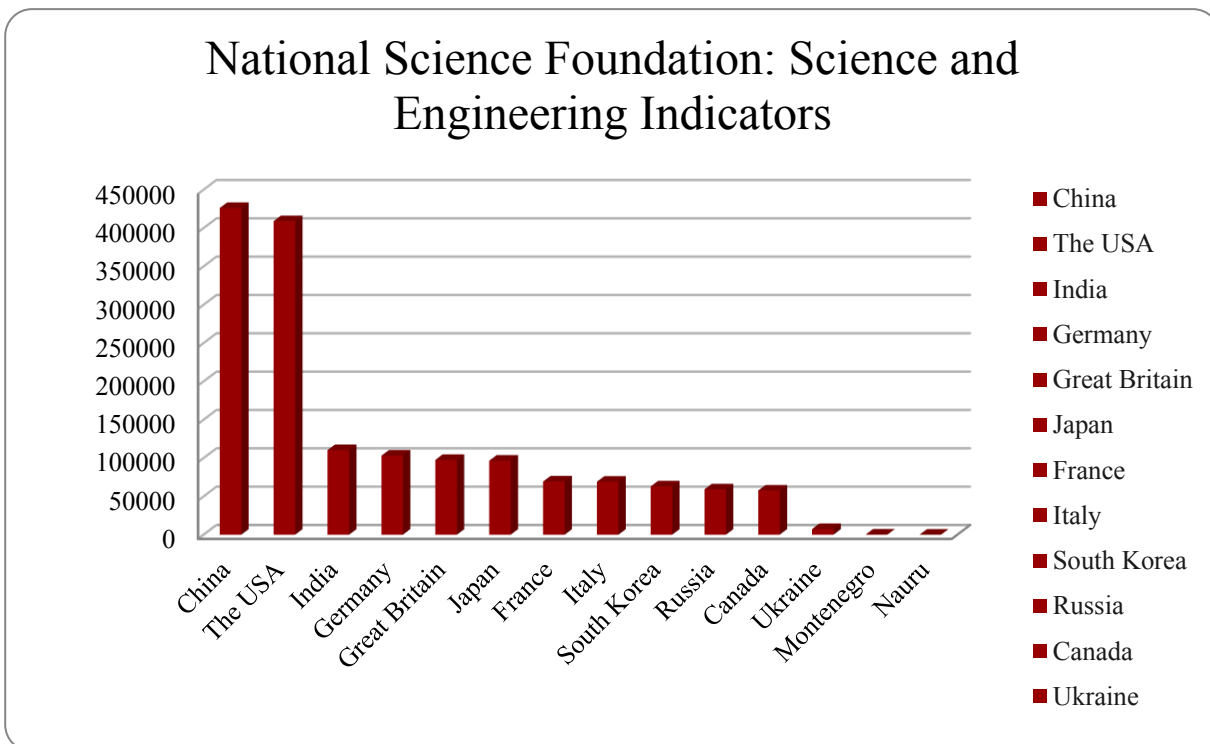


Figure 2. Diagram of the number of scientific publications

Source: National Science Foundation (n.d.)

Both general and special issues of philosophy are increasingly becoming the subject of discussion and fierce debate on the pages of magazines (“Philosophy Issues”, “Pedagogy”, “Human being”, etc.), in the media (newspapers, radio, television). The list of the most famous scientific Philosophy journals is presented in Table 1.

Table 1. The list of the most famous scientific Philosophy journals

Name of journal	Sphere, University, Country
1. Aporia	is an undergraduate journal of philosophy at Brigham Young University in Provo, Utah;
2. British Journal of Undergraduate Philosophy	publishes papers presented at British Undergraduate Philosophy Society conferences;
3. The Cyberphilosophy Journal	is an electronic forum for university students to exchange ideas, arguments and information;
4. The Dialectic	is the annual undergraduate philosophy journal of New Hampshire's University;
5. Dialogue	is official journal of Phi Sigma Tau, the International National Honor Society in Philosophy;
6. The Dualist	is a national undergraduate philosophy journal of Stanford University undergraduates;
7. Ephemeris: The Journal of Philosophy	is an undergraduate journal of philosophy under the Union College Philosophy Department;
8. The Gadfly	is the undergraduate philosophy magazine of Columbia University;
9. Geist	is peer-reviewed philosophy journal of Vanderbilt University;
10. Gnosis	is a journal of philosophy published by graduate students under the auspices of the Department of Philosophy at Concordia University in Montreal Quebec;
11. LOGOS	is a refereed journal at the Sage School of Philosophy in Ithaca, New York;
12. The Meteorite	is a peer-reviewed undergraduate journal of philosophy published at the University of Michigan;
13. The Penn Bioethics Journal	is nation’s premier peer-reviewed undergraduate bioethics journal at the University of Pennsylvania;
14. Prolegomena	is an online philosophy journal for undergraduate students at the University of British Columbia;
15. Prometheus	is an international undergraduate philosophy journal published by students at Johns Hopkins University;
16. The Reed	is a forum for Existential themes at the undergraduate level throughout the United States and abroad;
17. The Twin Cities Review of Political Philosophy	is an annual worldwide journal for undergraduate students.

Source: Lehigh University (n.d.)

A number of works of domestic and foreign researchers are devoted to the problem of rationality, its nature, historical types, components of social-cultural determinism, objectification forms in the structures of “sensitive”, “demonstrative” or “intuitive” knowledge (Charle, 2015; Tsyba, 2013; Yakoby, 2015; Yaspers, 2006). Certain issues of rationality types in connection with the problems of teaching philosophy to some extent have been raised in the studies of Rüegg (2016), Kennedy (2014), Susen and Baert (2017) et al.

Although a lot of attention is paid to the issues of teaching philosophical disciplines, the issues of developing an acceptable model for the formation of the structure of educational subjects, which would make it possible to form appropriate professional, social, epistemological and moral and ethical competences for further socialization and integration into the modern world, still remain unresolved.

2. Methods and Materials

The first stage of the investigation centered around studying and generalization of the theoretical and methodological foundations of teaching philosophical disciplines at TEI. The theoretical and methodological basis of the study includes: a comprehensive analysis of the essence and framework of the information component of modern education, based on the use of an interdisciplinary approach; the principle of unity of historical and logical, which is applied in the analysis of development trends of philosophical education (Charle, 2015; Tsyba, 2013; Yakoby, 2015; Yaspers, 2006). The study also extensively uses the cultural and philosophical analysis of the social-cultural functions of education in the situation of rethinking the educational paradigm. Based on the use of the philosophical principle of universals and particulars, the issues of framework formation of philosophical knowledge of students of different directions at tertiary educational institutions have been considered.

The systematic approach is of great importance in the investigation that allows studying the processes of formation and development of philosophical education as an integral characteristic and the basic component of the culture structure of modern society from different perspectives and points of view.

At the second stage of the investigation, secondary data from the students' survey have been used to assess students' need in philosophical disciplines. Data from the Lehigh University (n.d.) have been used for this purpose.

3. Results

1. The purport of philosophy existence at our modern university is not obvious. A possible answer to the question of the existence of teaching system of philosophical knowledge is the remark that only tradition is in effect at our universities. However, it remains unclear how it operates. The "stigmatas" of Marxist-Leninist philosophy are to a large extent revealed in the philosophical discourse that actually exists at tertiary educational institutions. And the matter is not in the staff "who decide everything", although they are just the point too. The basic point is that there was no abandonment of this heritage, as well as, by the way, from other unjustly earned inheritances (Yakoby, 2015)

Educational philosophical discourse cannot fully exist outside communication with the great social philosophical discourse. Moreover, the history of culture shows that the former became the generating structure for the latter, which, in turn, sometimes initiated significant social-cultural transformations.

2. The transition from the scientology-oriented to the competence teaching paradigm involves changes in the aims not only of the participants, but also changes in the goals and structure of the educational and methodological complex. It should be noted that most modern textbooks on philosophy continue to adhere to the priority of knowledge schematization and classification. There are no competency-oriented textbooks yet. There is also no official system for monitoring professional and general cultural competences for the discipline "Philosophy". However, these problems will, of course, be resolved over time. However, within the philosophy itself there are difficulties with the definition of the basic categories, and with the determination of the position (point of view) of the educator on the subject.

Regarding the basic concepts and categories of philosophy (Table 2), then, perhaps, each era interprets them in its own way: getting into a new context (new era), the category is either accepted or not.

Table 2. Philosophical sciences

	Philosophy
History of Philosophy	Dialectics
Ethics	Culturology
Esthetics	Ontology (<i>the science of being</i>)
Logic	Social Philosophy
Axiology (<i>science of values</i>)	Philosophical Anthropology
Gnosiology (<i>cognitive science</i>)	Epistemology (<i>science of methodology of scientific knowledge</i>)

Source: Author's work

The most vivid example, in our opinion, is the category of being, developed by the ancient Greeks and gradually descended to "Nothing" in the philosophy of Hegel. As for the position of the educator, the easiest way for him is to focus exclusively on the state standard. The problem arises when the educator has his own point of view on the subject, that is, he acts as a researcher. It is even more difficult if the research teaching fellow does not preach only

one point of view on philosophy (for example, Marxism or psychoanalysis), but shows students the possibilities of different philosophizing techniques, without diminishing the advantages of competing positions (by the way, philosophy has always been a field of intellectual duels).

3. We believe that modern teaching of philosophy can and should be based not so much on textbooks as on the study of original philosophical texts, as textbooks in their schematics simplify the unique style of a particular author. This particular variability of solutions to various philosophical problems is necessary to modern students in order to increase their self-comprehension, ability to self-reflection and foster a culture of thinking, which is characterized not only by short-term but also long-term goals (Eyal & Buchholz, 2017).

4. The system of philosophical knowledge, proposed by the university training program, is designed to educate the student's scientific style of thinking. The formulation of hypotheses, the analysis of the results of any research, conducting experiments, but even the formation of the topic, the allocation of objectives, scope and subject of research is impossible without fundamental knowledge in the field of philosophy. Philosophy provides exactly the set of tools that is commonly called science. Philosophy itself, in its essence, is the foundation of any scientific sphere, because it generates and operates with all scientific categories.

5. In order to reveal real-life philosophy as a tradition of philosophizing, the research teaching fellow should not only be aware of the limits of philosophers' radical activities with the word. For instance, the two "extreme points" in understanding the category of "being" may include the idea of being according to Plato, on the one hand, and on Hegel's point of view, on the other. Work on understanding the category of "consciousness" (as part of problem solving "consciousness – body") can be organized in the form of the following step-by-step algorithm for studying different interpretations of this issue (Hazareesingh, 2015).

a) Students are offered the basic texts of R. Descartes: "Reflections on the method" and "Metaphysical reflections". The purpose of reading these texts is to comprehend that the famous "cogito ergo sum" – "I think, therefore I am" is not only a conditional logical statement that connects thinking with being and shows the time gap between them: thinking becomes a condition and criterion of being. These first secular philosophisms about the nature of consciousness are fundamentally different from religious ones (let's review the medieval Christian triad "body - soul – spirit"). Therefore, these texts can be "another point of view" in order to discuss the problem of interpreting the category of "soul" in different religions (in Christianity and Buddhism, for instance, or in Islam and Orthodoxy).

b) Then students compare the basic text (in our case - Descartes's) with the texts of modern philosophers on the same issue.

c) This stage of work with the category of "consciousness" is based on the analysis of modern philosophical text. At this stage of work, students reveal how the category of "consciousness", separated from the category of "soul", becomes only "more supreme, peculiar to human and connected with the linguistic function of the brain" (the classic definition of textbooks).

d) At this stage of work, students compare (in the form of a table) the psychoanalytic paradigm of thinking about consciousness with the materialistic ideas of psychologists and philosophers. After reading the studies of representatives of these areas, students make the second intermediate conclusion that if in Europe in the XX century psychoanalysis were the main competitor of the philosophy of consciousness, after the impact of which consciousness became the main philosophical problem, then in Ukraine the philosophy of consciousness and psychology would be developed in one (materialist) direction, the basic idea of which was the statement of connection between the physiological activity of the higher nervous system (brain) and thinking.

e) The next stage of students' research is to analyze the field of modern concepts: comparing the positions of existentialists and positivists.

6. A survey of students conducted at leading universities regarding the assessment and need of philosophy showed that most students (about 60%) consider it is necessary to study the humanities sciences, 27% of them believe that the philosophy is the most useful among the taught socio-humanitarian disciplines (Political Science, Fundamentals of State Ideology, Sociology, History). Nevertheless, the majority of students (41%) consider it is necessary to study philosophy at the 5th or 6th year, and not at 1 or 2. 31% of the surveyed students are interested in discipline beyond the curriculum and 59% of respondents like the way of teaching at their university (Figure 3, 4).

Students understand philosophy as a worldview and want to expand their worldview and outlook during their study. Most students define this discipline as a worldview and understanding of the world – 58%, 16% – think that it as a science, and 27% consider it like a discipline, provided for in the curriculum. During the study of philosophy, students master the material of science, know how to operate with the whole spectrum of possible approaches – to

compare different positions, views and points of view on the discussed problem, make a critical analysis of the main ideas, views and develop relevant thoughts. Interviewed students of II-IV courses believe that the greatest impact on increasing interest in the subject was provided by the use of innovative approaches to learning (congresses, project activities, preparation of presentations, essay writing, round tables, etc.) (Tempel, Tempel & Zolnikova, 2016).

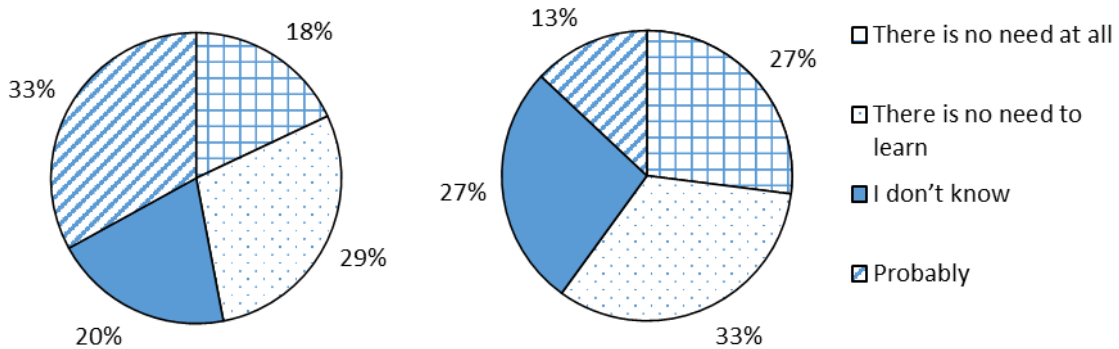


Figure 3. Student's opinion about necessity of philosophy for students on 1th and 2th courses

Source: Author's work on the basis of student's survey

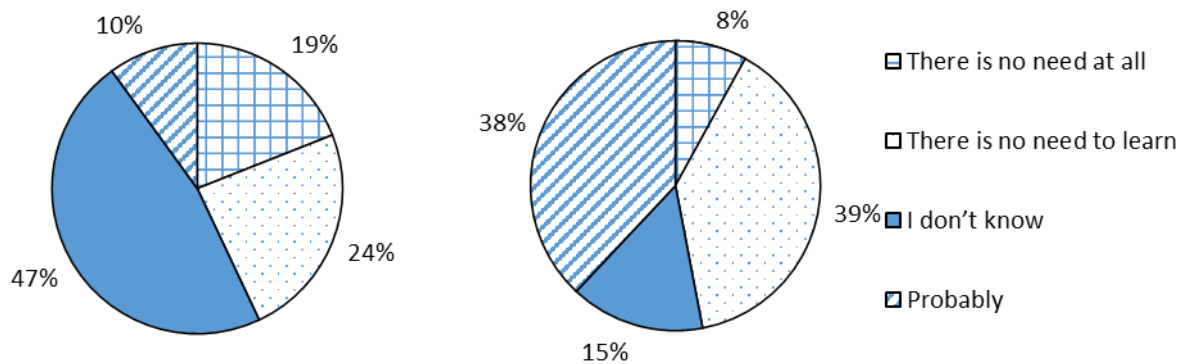


Figure 4. Student's opinion about necessity of philosophy for students on 3th and 4th courses

Source: Author's work on the basis of student's survey

In modern conditions approaches of teaching philosophy require a change in conceptual foundations (Yuzhaninova, 2014). The study of philosophy must be structured in a way to promote students' reflection, to teach them to move from ordinary to philosophical reasoning. That's why it is necessary for teacher, when presenting the material in a problematic way, to raise students with questions that contribute to finding a solution and identifying new philosophical questions of a discussion nature (Karelin, Kuznetsova & Griftsova, 2017).

7. Issues of aesthetic education by tools of philosophy continue to be developed in depth by modern pedagogical science. Yes, it should be noted, that by art in terms of philosophy, we understand an aesthetic reflection in the visual process, colored by the feelings, emotions, experiences of the artist. It is not a mold or copy of reality, emphasizing the possibilities of art to create a new art world based on reality, but filled with spiritual meaning. It is interesting to observe how modern students organically use in their works a fairy-tale plot, mythical characters, supplementing them with modern technical means, endowing them with subjective character traits or, conversely, depicting the modern world, using traditional folk motifs. This immediacy confirms the importance of forming a consciousness of the integrity of spiritual knowledge and traditions.

Theoretical and methodological prerequisites for ethical education in philosophy lessons, substantiation of the integrity of the process of spiritual and moral education make the provisions of philosophical science about the social essence of man as a set of all social relations and are very valuable for us; ideas and views of great scientists of East and West; ethnopedagogy; about the role of activity in the formation of personality; about the decisive role of social

existence in the development of consciousness and self-consciousness of the individual; about people, who are the product of circumstances and changed upbringing; about circumstances are changed by people; about the educator himself, who must be brought up.

4. Discussion of Results

Thus, we have conducted a holistic conceptual analysis of the system of modern philosophical education at the tertiary educational institutions, identified general directions, features and problem areas of this issue, in particular:

1. Theoretical substantiation of necessity of philosophical education for students of tertiary educational institutions of all educational directions has been carried out.
2. The general structure and dynamics of the value and life-purpose guidelines of students during their studies at tertiary educational institutions have been determined.
3. The methodology features of teaching philosophical disciplines for students of tertiary educational institutions have been revealed.
4. The basic educational trends have been analyzed and practical recommendations on the subsequent teaching of philosophical disciplines at tertiary educational institutions have been given.

The globalization of knowledge (Susen & Baert, 2017) has led to increased integration of philosophy in other fields: psychology, economics, law, etc. As a result, experimental philosophy is developing. Research studies the problems of social interaction, differences between different cultures at the global level, ways of exchanging knowledge, images and symbols (Kennedy, 2014).

Such trends have led to the development of relations between universities and states, teachers and students, their ambitions and political, economic activities (Rüegg, 2016; University in the Middle Ages, 2011). Relationships have grown into a debate at the intersection of the science of the changing role of intellectual philosophers in an increasingly interdependent society of the XXI century (Susen & Baert, 2017).

New alternative approaches are being formed. They are accessible not only to philosophers and intellectuals, but also to the general population. At the same time, there are different views on the extent to which professional philosophers can play a constructive role in influencing the socio-political events of the modern era (Susen & Baert, 2017). This is due to the fact that philosophers differ in the level of knowledge and professionalism in the field of economics, politics, sociology, law.

The growth of the literature of empirical philosophy calls into question the dependence of philosophers on intuition as a proof. This is based on the fact that intuition differs depending on cultural and educational factors, socio-economic status (Swain et al., 2008). This idea is interrelated with the differentiation of the level of professionalism of philosophers.

A new branch of philosophy is experimental philosophy. It has developed significantly over the past twenty years and is represented in Western and Central Europe, the USA. The concentration of professional philosophers is highest on these territories. Experimental philosophy is understood as an attempt to expand the list of available methods of cognition of philosophy and an attempt to reform inner core of philosophy (Grundmann et al., 2014).

Professional intuitionism has become the subject of scientific research (Grundmann et al., 2014). Research focuses on the areas of possible collaboration in philosophy, psychology, behavioral economics, law, and other sciences. In general, these areas study human behavior. In many cases, experimental philosophy studies the psychological processes that based on philosophy of intuition.

On the other hand, economics also explains the psychological motives for the actions of economic agents. The development of experimental philosophy leads to the development of empirically proven knowledge and, therefore, affects society more than ever. This leads to a rethinking of norms of behavior, values, especially given the important role of the media (Schwartz, 1994).

5. Conclusions

The investigation conducted in the article made it possible to conclude that the following approaches have been identified as the basic ones: the sphere of philosophical knowledge, which uses philosophical approaches and ideas to analyze the role and basic predicted patterns of existence; philosophical analysis, which is understood as a matrix of society modelling; philosophical metaphysics; positivist approach to solving the issues as applied knowledge; philosophy in the educational process is not a special science, but it is a certain area of discussion of ultimate grounds of human activity.

The analysis made it possible to identify the following meanings of philosophy in the system of tertiary education, namely: philosophy is characterized by semantic polysemanticity, which is determined by study aspects, the objectives of analysis and the status of this problem area, which allows highlighting:

- a) philosophy as a system of world perception formation;
- b) philosophy as a methodology of scientific research;
- c) philosophy as the grounding of moral and ethical education;
- d) philosophy as a basis for critical thinking formation.

The study of philosophical education development made it possible to establish the following stages of formation of national education: ideological, innovative, cybernetic, problem-based, dialogical, environmental.

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