

CHAPTER 1

GENERAL PEDAGOGY AND HISTORY OF PEDAGOGY

A RETROSPECTIVE OF THE ISSUE OF HUMAN SELF-DETERMINATION IN THE HISTORY OF PEDAGOGICAL THOUGHT (PHILOSOPHY OF ANTIQUITY)

Mykola Dudinka¹

¹Ph.D. (Pedagogy), Associate Professor, Associate Professor Department of Pedagogy and Management of Education Department, Volodymyr Vynnychenko Central Ukrainian State Pedagogical University, Kropyvnytskyi, Ukraine, e-mail: mdubinka72@gmail.com, ORCID: <https://orcid.org/0000-0001-7129-3750>

Abstract. *In the article the author focuses on the issue of self-determination of personality as an important problem of scientific knowledge, which is inextricably linked with philosophical understanding of man, meaning of life, purpose of life, principles of harmonious coexistence with the world and knowledge of one's inner self. In fact, the phenomenon of «self-determination of the individual» is characterized as a system-forming factor in human development in a social context.*

The author defines the concept of «self-determination» as a process, relatively independent state of socialization, the essence of which is to form in the individual awareness of purpose and content of life, readiness for independent living based on the ratio of their desires, qualities, capabilities and requirements applied to an individual from the position of environment and society.

Analysis of philosophical, historical and pedagogical literature indicates that for the first time the question of personal self-determination started being outlined in the works of philosophers of the ancient world (Heraclitus, Democritus, Protagoras, Socrates, Plato, Aristotle, Epicurus, Seneca, Epictetus, Marcus Aurelius). The specificity of the philosophy of ancient Greece and Rome in its initial period was the desire to understand the essence of nature, the world as a whole, universe. The main question was about the foundation of the world and a human being was seen as part of the universe, which must be subject to fate, which is identical with the need – the Logos.

The author argues that self-determination of the individual has always been one of the fundamental problems of social and individual life, it dates back to the formation of social philosophical thought, which is understood as the search for harmonious coexistence with the world, universe, Logos. And if the focus of philosophy of antiquity was natural and cosmic life, and the actual process of self-determination took place primarily through empirical knowledge of the world, then in subsequent historical epochs the social side of human activity in earthly life comes to the fore. The main feature of self-determination of the individual becomes self-awareness – understanding of their own strengths and capabilities. A human becomes an active, thinking, free and equal being who is able to transform the world by finding his own place in it.

Key words: *personality, self-determination, human nature, antiquity, ethics of self-determination.*

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Introduction. The issue of self-determination of the individual is an important problem of scientific knowledge and is inextricably linked with the philosophical understanding of a human being, the meaning of his life, purpose, principles of harmonious coexistence with the world and knowledge of their own inner selves, the purpose of which is to form a person capable of realizing himself in specific socio-cultural conditions. All branches of scientific knowledge, one way or another,

addressed the question of the place of the individual in society, the possibility of its self-actualization, the conditions for the fullest realization of the inner potential of a human being and finding his self.

Thus, such a phenomenon as «personal self-determination» can be presented as a system-forming factor in human development in the social context, as a key in the system of competencies needed by modern man living in conditions of growing instability. As the tendency to complicate socio-cultural dynamics is becoming more obvious, the ability to find oneself in the «mosaic culture» (A.A. Mol) through the comparison of their own capabilities, interests, aspirations with the conditions of society will largely depend on the fate of a particular person, and the relative social harmony of society. This is what determines the relevance of our research.

Many valuable achievements that help to understand the meaningful depth of the outlined phenomenon can be found in the philosophical works of both domestic and foreign thinkers who have important psychological and pedagogical significance.

Literature review. Until now, the self-determination of the individual as one of the fundamental problems of existence of the individual and society has been organically woven into the range of problems that determine the essence of any model of society. Therefore, it did not stand out as a separate independent theory. This explains the huge number of scientific achievements, which to some extent outlined various aspects of the problem of human self-determination. Thus, in the history of pedagogical thought, according to our analysis of leading ideas and historical and scientific sources, we focus on the views of prominent philosophers of the ancient world (Heraclitus, Democritus, Protagoras, Socrates, Plato, Aristotle, Epicurus, Seneca, Epictetus, Marcus Aurelius).

In the context of considering the concept of «self-determination» the subject of research of scientists in the XX-XXI centuries. there were different aspects of this phenomenon: personal self-determination (L.I. Antsiferova, O.I. Barysheva, M.R. Ginzburg, G.P. Nikov, S.M. Panchenko, V.F. Safin); professional self-determination (O.M. Borisova, O.I. Vitkovskaya, D.O. Zakatnov, V.E. Kavetsky, O.V. Kapustina, M.I. Piddyachny), social self-determination (I.A. Vintin, M.I. Melnikova, T.A. Osipova, B.A. Shcherbatyuk); vital self-determination (K.O. Abulkhanova-Slavskaya, M.Y. Boryshevsky, O.M. Zbarskaya, G.S. Kostyuk, O.M. Leontiev, S.D. Maksimenko, S.L. Rubinstein); self-determination in the team (A.V. Petrovsky), self-determination of creative personality (V.V. Davydov, N.M. Malakhova, V.O. Molyako).

Aims. The purpose of the article is to represent the issue of self-determination in the pedagogical views of ancient philosophers.

Methods. The use of historical-structural method provided an opportunity to systematize the ideas and historical and pedagogical works of philosophers of antiquity to identify different characteristics of the development of the problem of human self-determination.

Results. Theoretical and methodological analysis of the scientific literature on the concept of «personality self-determination» gives grounds to claim that this

phenomenon is closely related to the technologies of «formation», «personality development», «life choice situations», «self-actualization», «self-limitation».

Actually the basis of «self» – self-determination, self-knowledge, self-actualization, self-expression, self-esteem, self-realization of a human being (as a special mechanism, which is inherent, along with the properties of self-development of any system, its own specific requires special analysis and understanding of this phenomenon in its differentiated and integrated understanding (not only at the level of the individual in the process of ontogenesis, but also as a phenomenon of phylogeny and cultural-historical development) and in accordance with the realities of modern social status and changing historical environment. This is important, first of all, in terms of assessing human capabilities to preserve and create the human world and oneself in it as a carrier of a historically new level of organization – the implementation of the social movement.

The need for self-understanding, self-knowledge, self-actualization, self-determination, self-realization and other phenomena of «self» grows with the expansion of human knowledge about the world and about himself, along with the growth of subjective capabilities and complexity of human tasks. The self can be defined as a unique property-ability of self-realization, self-change of the person in restoration and expansion-growth of the human possibilities-abilities-needs in the world created and transformed by him.

To begin with, let's reveal the essence of the studied formation. Self-determination of personality is «purposeful comprehensive creative behavior, the purpose of which is to master the spheres of life as a system based on ideas that fully embraces the subject and is the result of personal processing and personal experience» [7, pp. 66-67], and a logical continuation of interpretation of this concept is the position of scientists who argue that «self-determination is a process, relatively independent state of socialization, the essence of which is to form an individual's awareness of purpose and meaning of life, readiness for independent living based on the ratio of their desires, qualities, capabilities and requirements, which are applied to the individual by the environment and society» [9, pp. 222-223].

Analysis of philosophical, historical and pedagogical literature indicates that for the first time some aspects of the problem of self-determination of the individual started being outlined in the works of philosophers of the ancient world. Thus, the specificity of the philosophy of ancient Greece in its initial period is the desire to understand the essence of nature, the world as a whole, universe. The main issue was the origin of the world and a human being was seen as part of the universe, which must submit to fate, which is identical with the need – the Logos. Therefore, in Heraclitus cosmology, a human being is not free in his choice, self-determination does not occur, because it depends entirely on the nature around him. Democritus has already argued that a human being, above all, is shaped by life experience, and the processes of learning and education ennoble him, develop the mind and make him happy [8, p. 16]. However, even recognizing the possibility of knowing the world, the philosopher still denies the free self-determination of a human being, emphasizing that he in his life must proceed

from what is in the environment» [4, p. 18]. Thus, he states: everything that happens is due to «a certain necessity and depends on chance» [2, p. 138].

The discussion of the nature of a human being is traced in the sophists (primarily «sophist» – «skilled in anything» [3, p. 22]. They started the tendency to «turn to a man», referring to the human individual as a special type of individuality [8, p. 16]. In the Sophists we find statements about the value and possibility of education and confirmation of the understanding of this process as a special sphere of human activity. The problem of self-determination is considered through the comprehension and separation of pedagogical laws, one of which is the idea of «kalokagatia» («kalos» – good, «agatos» – good) – harmony in human body and spiritual and active desire for this integration. This is a movement towards the formation of a certain moral ideal of «arete» – a virtue that «can be studied in the same way as all other skills and abilities» [8, p. 17].

As an example, it is worth mentioning a number of pedagogical problems that the sophists sought to solve by the method of discussion: 1) human nature and the impact of the environment on the process and outcome of personal education; 2) organization of training, education of youth habits of moral behavior; 3) the effectiveness of the educational influence of the state and the right to youth; 4) the problem of interaction between teachers and parents [8, p. 17]. One of the famous sophists was Protagoras, who emphasized that the formation of a moral ideal (certain virtues) and human experience in general is still a subjective phenomenon, so it should not be said that there is only one truth. There are as many of them as there are people, because «a human being is the measure of all things – the existence of existing and non-existence of non-existent» [8, p. 17]. Thus, although insisting on the subjectivity of human experience, we note that it, in a way, marks the beginning of the «era of man in Greek philosophy».

Socrates «was one of the first philosophers who opposed the superficiality of the teachings of the Sophists and their subjectivism and, contrary to them, argues that there is one undoubted, eternal and absolute truth and goodness» [8, p. 18]. In this case, a human being becomes the only center of existence, in other words, self-determination here means finding the truth in himself, knowledge of truth and goodness is the highest goal of human existence and the basis of moral education. Thus, the idea formulated by Protagoras is supported by Socrates, detailing it that a human being can and should know himself and move to his highest virtues – knowledge and wisdom [4, p. 14]. He was convinced that a person who receives knowledge will also acquire virtue, because «good and knowledge are the same» [8, p. 18]. Thus, we can say that since the time of the Sophists and Socrates, the problem of self-determination of the individual has become one of the significant problems of scientific knowledge.

The progressive significance of sophistry is that it has brought to the fore the subjective moment in relation to a human being. It has been expressed in the requirement: everything that is valuable to the individual must be justified before his consciousness. But the measure of all things for Socrates is not a subject-arbitrary single person, but man as an intelligent, thinking being. Thus, the fundamental ability of a human being, according to Socrates, is the mind, which gives higher knowledge

and which is not given in the finished form. Therefore, the self-determination of a thinking person is to make a significant effort to develop the mind: «I set my life goal to give everyone in his individual spiritual life as much help as possible, striving so that each of you could become more intelligent» [2, p. 87–88]. However, the wise philosopher was confused by the fact that a person does not make every effort to understand the problems his happiness and proper behavior depend on. He suggested searching for the truth, which should be based on «ideal, correct concepts». But their search is the essence of the philosophy of «love of wisdom», which is the basis of self-knowledge and self-determination. It is through knowledge and self-knowledge that a person acquires a number of virtues: restraint, courage and justice. At the same time, Socrates emphasized: “Beautiful and good deeds are performed only by wise people. «Honesty» is understanding what is good, this can only be achieved by noble people» [3, pp. 24-25]. It is in outlining the essence of moral concepts and was the measure of the philosophical search for truth as a condition for further enlightenment. «I know that I know nothing» – this ironic statement of Socrates is focused on stimulating a person to self-knowledge and awakening in him the desire for self-improvement. Doubt was the precondition for turning to one's own «Self». All this, in addition to self-knowledge and improvement of morality, was aimed at «... creating a harmonious unity of life needs and abilities of man, developing interest in knowledge» [6, p. 24]. And the research pathos of his philosophical property became a force that prompted descendants to seek means of harmonious development of personality [8, p. 18].

If we analyze the views of Plato, it should be noted that the philosopher denied the possibility of knowing the objective world, believing that human knowledge is subjective and relative [4, p. 15]. However, Platonic ethics gives an understanding of self-determination of the individual, which is identical to self-improvement and focused on creating a perfect society – the state [5, p. 117]. With his doctrine of society and the state, he tried to justify the need to create an aristocratic state in which there would be philosophers (rulers of the state), soldiers (its guardians), artisans, farmers, workers. The education of each stratum of society must differ in tasks and content, ensuring «freedom of vocation» (according to inclinations). «An ideal in the form of knowledge and broad knowledge must enter a person; this can be understood by a philosopher who must know everything that is possible to study, – says Plato [8, p. 20]. At the same time, the creative level of knowledge is self-improvement. Thus, the scientist combines the philosophical concept of the structure of the world on the basis of «ideal values» and tries to solve the problem of «individual – society» as one of the important areas of self-determination. However, still idealizing the role of the state in this interaction.

In Aristotle, the highest form of self-determination is cognitive, theoretical activity, but, like Plato, he sees a human being only as a «political animal» [1, p. 37]. Although Aristotle's philosophical system is generally idealistic, it is saturated with elements of dialectics and materialism. He noted that... every thing has a essence and a form, life is a process of development, which is based on human cognition is sensory experience; argued that nature has given a human being only a deposit of abilities, which has the opportunity to improve and develop in the process of learning and

education» [4, p. 16]. An important aspect of self-determination, the eminent philosopher considered the unity of form and content. He emphasized the gradual process of cognition: from semantic observation – through memorization – to understanding. The path of seeking truth is the focus of self-determination.

The social ethics of Plato and Aristotle are replaced by the individual ethics of the Epicureans is a sensualist approach to knowledge of the world, where the main task is the liberation of man from ignorance and thus opening the way to happiness. And if Plato and Aristotle [1; 5] saw the main means of self-determination of the individual as its inclusion in social integrity, the Epicureans considered a condition of vital self-determination of the liberation of man from the power of the outside world and the need for the individual to achieve a happy life. The highest form of self-determination according to Epicurus – is a state of complete peace of mind – ataraxia. The philosopher promoted a life-affirming ethic, which is optimistic and utilitarian in its direction. In this case, the moral life of the individual requires moderation in everything, and the ideal is to satisfy natural, not contrived desires. The basic moral principle in self-determination is: «not to harm others and not to be harmed by others.» In fact, acquired wisdom (philosophy) not only gives knowledge but also spiritual pleasure, and its bearer (sage) is not a carefree hermit who has departed from life, but a connoisseur of life who has risen above the ordinary, able to express his will.

A slightly different solution to the problem of self-determination of the individual is offered by the Stoics (Seneca, Epictetus, Marcus Aurelius), who paid considerable attention to the study of human nature, understanding it as an organic unity of two natural foundations (physical and spiritual). Moreover, it is spirituality, which by its nature comes from the divine, they considered the true essence of a human being. Therefore, the purpose of human existence was seen in life, according to the laws of nature. And since the nature of human spirituality is far from harmony with the absolute nature (deity), because the purpose of education was determined – the improvement of human nature. Thus, a human being is denied the opportunity to change the order of things, he is not able to freely choose his life path, but can only adapt to nature and fate. Thus, Marcus Aurelius argued that a human being is only an element of the world order, a link in the laws of nature, whose existence has no higher purpose. Nature is neutral towards a human being, it is neither good nor evil.

In the doctrine of a human being Epictetus, for example, increases the opposition of soul and body. At the same time, the philosopher emphasized that nature frees a human being from the shackles of the body by death, from poverty – by wealth, but from the shackles of the spiritual by such virtues as knowledge, skills and work. It is no coincidence that the way to achieve spiritual perfection is self-improvement and self-education of the moral plan. The scientist sees the essence of such bliss only in the human will, which helps a person to self-determine.

In his views on the problem of human self-determination, Seneca noted that it is necessary to develop a certain attitude to phenomena and events that we are not able to change. Man's happiness is to orient himself correctly, to harden his will to resist the flow of events [2, p. 98]. At the same time, emphasizing that education should form an independent personality, thus criticizing the formalism of the school system, which

educates «the mind, not the soul» [6, p. 29]. «Only one thing makes the soul perfect: the inviolable knowledge of good and evil», – said the philosopher. And the knowledge of these eternal constants (a kind of ideal moral norm) is one of the tasks of human self-determination.

Discussion. Thus, anthropocentric orientation endows a human being with reason and will, the ability to choose between good and evil, and sees the problem of self-determination in the solution of man's dual nature in favor of good. Providentialism and eschatology, on the contrary, deny the free self-determination of the individual and consider self-determination only as a rejection of all earthly, self, and complete submission to divine providence [10, p. 159].

Conclusion. Thus, the question of self-determination of the individual has always been one of the fundamental problems of social and individual existence, it dates back to the formation of social philosophical thought and can be traced in outstanding monuments of human science, where it was interpreted as a search for harmonious coexistence with the surrounding world, universe, Logos. And if the focus of philosophy of antiquity was natural and cosmic life, and the actual process of self-determination took place primarily through empirical knowledge of the world, then in subsequent historical epochs the social side of human activity in earthly life comes to the fore. The main feature of self-determination of the individual becomes self-awareness: self-realization and self-affirmation, understanding of their own strengths and capabilities. Man is characterized as an active, thinking, free and equal being who is able to transform the world by finding his own place in it. In this case, the ethics of self-determination considers man as a completely unique kind of being, with his own specific inner «Self». The meaning of life becomes self-embodiment, the only criterion of truth of which can only be the moral values of the individual. Ethics of self-determination is the concept of practical human action. Further scientific research will be aimed at revealing these constants.

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