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Pedagogical Philosophy as a New Independent Scientific Theory

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Abstract: The challenges of the modern, global, fast-changing world require that theoreticians and practitioners in the sphere of education should focus their efforts not only on finding innovative forms, methods and technologies of teaching, but also on reconsidering the entire philosophy of organization and functioning of the educational space, which inevitably leads to the need of developing a new independent scientific and pedagogical theory – pedagogical philosophy.
Comparing pedagogical philosophy with the philosophy of education (teaching), defining the subject and object of the new pedagogical science, the author formulates its main elements: a) the leading ideas; b) the basic concepts and categories; c) the fundamental laws and regularities; d) the main principles and rules of application of the theory in practice during the organization of educational processes in real time. The main ideas of the new theory of pedagogical philosophy are as follows:
1. The idea of recognizing the life of the younger generation and each individual person as the main and leading value of the entire educational space that has been built or is currently being built;
2. The idea of showing an essential and constant concern of the adult generation for the conditions, development and strengthening of the comprehensive health of the younger generation at all the stages of their maturation;
3. The idea of introducing psychological and pedagogical, socio-pedagogical and philosophical-pedagogical favoring for a free development and maturation of the younger generation and each individual person in real time in the educational space;
4. The idea of the imperative of restricting, at all levels of educational administration, permissive, prohibitive and controlling functions and expanding organizational and search-and-creative ones, focused on the protection of comprehensive health of the younger generations and the introduction of constructive processes in their real life by fully suppressing and limiting the destructive ones.

Keywords: *pedagogical philosophy; philosophy of education; logical foundations; educational space.*

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Introduction

Philosophical knowledge or vision, understanding and interpretation of the world order and the reality around us, as well as the awareness by the bearer of this knowledge of himself and of his place and destination in it, is the most widespread and at the same time the most ancient phenomenon in its origins. It has been present since man appeared on Earth, everywhere and anywhere, no matter in what conditions he lived, at what period of historical time – before or during civilization to the present day, and at what period of an individual life – at birth, in early childhood, adolescence, maturity, old age or decline.

At the moment of birth, every child cries out – this is his first step in cognizing himself and the world, and his first action in establishing appropriate and desirable relationships with the outside world. It is at this point that the philosophical knowledge of an individual is born. Science cannot yet give an exhaustive answer to the question who bestowed this knowledge on man – the Creator, the cosmic mind, or the nature?

The logic of thought movement through the cry of a newborn baby suggests that philosophical knowledge, even in its embryonic stage of formation, is not only a vision, understanding and interpretation, but also a guide to action, which is not simple, but anticipatory, i.e. only such an action has "protective" functions for a living organism as a single whole. Moreover, even before birth, an infant in the mother's womb is capable of anticipating events with its actions and automatically seeks the most comfortable place of its location before the birth canal opens. This is the proof of the presence of a philosophy of feeling life in the infant before it is born.

Thus, philosophical knowledge, present in any person's life, is an inherited genetic phenomenon. It should be added that philosophical knowledge is not only a vision, understanding, and interpretation of the world around us, but also a way of mastering life in this world and establishing adequate relations with it in order to seek self-preservation, self-creation, and self-development.

Philosophical knowledge, like any other, can be interpreted very broadly. It is characterized by the most diverse and varied characteristics derived from its content, orientation, state, level, development, validity, truthfulness, class, kind, etc.

Throughout history, each science, relying on some general and acknowledged laws of the world order, has professed its own philosophy: the philosophy of natural science, the philosophy of physics, the philosophy

of mathematics, the philosophy of economics, the philosophy of war and peace, the philosophy of ethics, and the philosophy of social values.

As we can see, among the multitude of concepts built on the basis of the fundamental, philosophical knowledge, there is also a logical place for such a concept as the philosophy of the teacher. We prefer to use a broader notion that is present in the educational space for all its participants without restriction or termination – it is "pedagogical philosophy".

If we recognize that philosophy in general is the wisdom of understanding and interpreting the world and living space and its development, as well as cooperation and transformation in the interests of an individual, society and state, then pedagogical philosophy is the wisdom of understanding and interpreting everything that happens in the educational space and providing ways to equip it in the interests of the younger generation.

Pedagogical philosophy is not a mere wisdom, but a philosophical non-standard view into the future non-standard education from the standard past and present. Only this view can claim to be true, because standards do not exist in nature, but they are the products of human activity pursuing selfish interests toward their own benefit, yet to the detriment of nature and all living things, since they are unnatural.

Philosophy in general, as well as pedagogical philosophy, is not the privilege of adults and their views of the world, it is not the privilege of science or scientific discipline, but it is simultaneously a way of mastering, maintaining, developing, strengthening and flourishing the life of each particular person individually, of the society and the state as a whole.

Having accepted this fact as immutable, we are forced to believe that every participant of the educational space and educational practice, no matter whether it is a pupil or a teacher, a student or a lecturer, a child or a parent, is a bearer of his own philosophy, which is based on the mechanisms or ways of behavior, preservation, protection, strengthening and development of his life.

The challenges of our time are such that a new branch of pedagogical knowledge called "Pedagogical Philosophy", whose independent scientific status has not yet been officially acknowledged, is knocking insistently at the door of pedagogical science. But this is not changing anything – there is still an empty cell in the matrix of the related sciences, which is objectively awaiting to be filled in. Its adjacent and contiguous cells of the related sciences, which study their objects and subjects in the pedagogical field, i.e. in the educational space, have already been occupied. We should note that it is not the philosophy of education or the philosophy

of pedagogy, which has been claimed before, but the pedagogical philosophy, the understanding of which in a brief interpretation of its components will be given below.

Having already undertaken a large amount of work on its development, it became clear that this theory may be able to explain a lot of unexplained things happening in the educational space; it will also allow us to look at it from a different perspective and see what legislators, administrators, educators, including many researchers, prefer not to see. Not only to see, but also to assume, that such enormous current innovations, coming from above, as the introduction of credit-module system of training at universities, an external independent testing, the adoption of 12 years of studying in a secondary school, etc., are the most important ones in the sphere of education. The main problem is that such major current innovations, coming from above, are not only constructive with positive consequences, but can also be destructive with negative consequences. Only time and life itself, as well as additional research, can show which consequences will prevail.

It is worth mentioning that the problem raised in our manuscript is not limited by the local or reginal context but has a global, international significance, thus it can be interesting and useful for the pedagogical community all over the world.

1. Pedagogical philosophy vs. philosophy of education and other educational philosophies

The awareness of the need to elaborate pedagogical philosophy as an independent and fundamental theory that would serve as the basis for all newly developed pedagogical theories in this direction was prepared by the entire course of the preceding evolution of pedagogical thought and the challenges of the present time.

The first major claims for the development of such a scientific discipline in Eastern European pedagogy were made by Gershunsky (1998), Gessen (1995), Korotyaev (2009), Kremen (2009); Yevtukh (2013); Zyazyun (2011), who viewed it as an applied part of pedagogy, although not denying the existence of the philosophy of education as an independent interdisciplinary scientific theory.

S. Gessen's and M. Yevtukh's suggestions were a continuation of the established classical scheme of the movement of scientific thought "from philosophy to pedagogy", while the ideas of B. Gershunsky, V. Kremen and I. Zyazyun were fundamentally new – "from pedagogy to the philosophy of

education". However, neither of these two proposals satisfies us because of the following reasons. In the first case, the general laws of philosophy are simply transferred directly into the field of pedagogy, whereas in the second case, the authors reveal only one aspect of the philosophy of education, which lies at the core of the activities of the organizers of the educational system and which is, in fact, the leading one. Beyond the scope of study, comprehension, and discussion remains the second side – the driven one, i.e. the one that is "educated" according to the standards, programs, and rules developed in the heads of the adult generation.

For these reasons, we prefer to operate with another concept, namely "pedagogical philosophy", which turns out to be able to reflect the empirical basis of all the parties involved in the life of the educational space, including the leading one, the driven one and all the others directly or indirectly accompanying both parties of the space in question.

In this two-word concept, the word "pedagogical" comes first (not "philosophical pedagogy" or "philosophy of pedagogy" – although such word combinations are possible and acceptable as a matter of fact). This is not accidental, because it does not reflect philosophical objects, phenomena, categories, and laws, but pedagogical objects, phenomena, and laws that lie in the depths of the actual pedagogical reality, which interact in real time with general philosophical laws. This is one side of the choice of the first place of the word, but the second is that pedagogical objects and phenomena in their relations to philosophical ones are the prerogative of the professionals in the sphere of education, not of philosophers, although the participation of the latter can be useful and fruitful, and therefore desirable and necessary.

Now let's see how we can define this notion so that it would not conflict with the generally accepted notion of "philosophy", or at least would loop around with it to some extent. Usually, "philosophy" is understood as a system of views, a theory or science in general, which studies, describes and explains the laws of nature, society, state, and man (matter, being, consciousness, cognition, laws of thinking, spirit, ethics, values, etc.). As it is well known, the Soviet philosophy included only two sections – dialectical and historical materialism. Such categories as spirit, life after death, idealism, religion and other faiths were completely rejected by it as anti-scientific or anti-materialist.

The Western European philosophy interprets its object much wider, including such components as: 1) metaphysics: the philosophy of being and consciousness; 2) ethics: the philosophy of values; 3) political philosophy:

the philosophy of state and citizen; 4) the philosophy of science; 5) logic: the philosophy of conclusion; 6) philosophy and life (Kenny, 2010).

In a generally accepted understanding, philosophy is a system of scientific views, a science, a theory, a concept that studies, describes and explains the general laws of the existence of the entire world space and its components – nature, society, man, state, matter, thought and spirit – and on this basis it gives recommendations on how to build relations with this space without damaging all its components (Deleuze & Guattari, 1996).

If we rely on such an understanding and interpretation of philosophy and recognize it as a fundamental and generic concept, then we can logically reach the definition of all other generic notions, among which such concepts as "philosophy of education" and "pedagogical philosophy" occupy a certain place. Proceeding from the basic concept, they can be defined as follows:

Philosophy of education is a system of philosophical views (science, theory, concept) that studies, describes and explains the general laws of the existence of the educational space as part of the world and gives recommendations on how to manage this space.

Pedagogical philosophy is a system of pedagogical views (science, theory, concept), which is designed to study, describe and explain its own laws of existence of the educational space, which are the basis of joint activities of all its participants (direct and indirect) and on these grounds to give recommendations on how to manage it from the perspective of these laws.

As we can see, there are significant differences between these two concepts, and they are not reducible to one denominator. It should be noted that the introduction of the notion of "pedagogical philosophy" in order to analyze the state of affairs in the educational space is a completely new phenomenon for the world's pedagogy. In all previously published and currently published textbooks on pedagogy, the notion of "pedagogical philosophy" has hardly been mentioned, and if it appears somewhere, it is extremely rare and sporadic, and is used as a term without a prior discussion of its content.

Since the beginning of the 21st century, such concepts as "philosophy of education", "philosophy of pedagogy", and "philosophy of didactics" have been actively used in scientific research (Adler, 2003; Alexander, 2006; Bailey et al., 2010; Blake et al., 2008; Carr, 2003; Chambliss, 2009; Hayden, 2012; Hickman, 2009; Kerr, 2006; Mayo, 2011; Noddings, 2007; Siegel, 2009; Wilson, 2003). But none of these notions carries the load and content that we believe the notion of "pedagogical philosophy" can take on.

We should mention that it is not synonymous with the notion of "philosophy of education" as well as with "philosophy of pedagogy" or "philosophy of didactics" and in our understanding it is fundamentally different from them. This difference lies in the fact that, by definition, pedagogical philosophy studies its own and yet unknown laws of the existence of the educational space, which is not natural, but man-made, created by adult generations in the interests of the younger ones, whereas philosophy of education studies the laws of the educational space from the perspective of many learned laws of the world space existence, projecting them onto the educational space as its constituent part. As a result, the history of the philosophy of education is the history of philosophical thought and philosophical concepts developed in Western Europe, Russia, and the USA, including the philosophy of sensualism – Locke (1975); Hobbes (1983); Berkeley (2013); Hume (1999); Diderot (2009); Bacon (2014); the philosophy of positivism - Comte (1903); Spencer (1901), the philosophy of existentialism - Heidegger (1982); Jaspers (1959); Camus (2021); Sartre (1968), the philosophy of behaviorism Watson (1913); Thorndike (1905), the philosophy of practicalism – Dewey (1903), the philosophy of constructivism – Piaget (1950), Chomsky (1981). In accordance with the aforementioned philosophical concepts, the corresponding theories of educational philosophy, far from what we call "pedagogical philosophy", have been developed.

As we understand it, the object of pedagogical philosophy is a formed or newly created man-made educational space on a pedagogical and professional basis that includes such stable components as 1) the activities of: a) those who are taught; b) those who teach; c) those who manage both; 2) the fundamental documents, programs, textbooks, information facilities; 3) material and financial resources.

The subject of pedagogical philosophy is stable, recurring, i.e. regular connections and relations between all the components of the man-made educational space in a unified link with the world, which determine the results of its functioning in the real mode of a particular time interval. It should be noted that these results may coincide with the expected ones, i.e. they can be positive, with a plus sign, or they can fail to coincide and be unexpected, i.e. negative, with a minus sign. Positive results are the consequence of the prevalence of the constructive processes in the educational space, whereas the negative results are the consequence of the destructive processes.

If the object of pedagogical philosophy is set as the reality in our senses, then it is subject to rigorous scientific description. And not only that,

it is also manageable from the very outset, since it is man-made. As is well known, description requires no proof, because in its process it specifies and enumerates those common and distinctive features of the described object that are obvious, sufficient and necessary for its identification and referencing in the class of the related or intraspecific ones.

Unlike the description of an object, the explanation of the laws of its existence always requires evidence, among which a wide variety can be used, including logical (inductive and deductive), historical-comparative, experimental, mathematical, and many others. But these laws or regular links and relations functioning within the described object must be mentally discovered beforehand, and only then it is necessary to prove their permanent and stable character of manifestation.

As we can see, the nature of the object and subject of pedagogical philosophy is quite complex and requires a great deal of intellectual and biophysical effort, as well as the will and inner energy on the way of its development.

2. Pedagogical philosophy and pedagogy: basic similarities and differences

The first effort is to mentally "see" and grasp both the similarities and the differences between the original, i.e. basic concepts, such as "pedagogy" and "pedagogical philosophy". These are not only basic concepts, but also the key ones that open the door to the science itself.

It is quite obvious that the logical connections between these concepts can be neither subordinate nor adjacent, separated into two independent parts on the basis of some conventionally drawn boundary. Therefore, there remains the third type of their causal connection – both concepts in relation to each other are conjugate and hence have both common and distinctive features. At the same time, they cannot be reduced to common grounds or have signs of "overlapping" on each other.

Let us look at the differences between pedagogy and pedagogical philosophy, because the similarity is inherent in the very names of both sciences – in either case we are talking about the educational space as a real social and pedagogical phenomenon, given in our senses and perceptions. Although educational space can be called differently – the system of education, pedagogical reality, the process of upbringing, training and education, or simply a pedagogical process – the essence of the concept does not change. This is where they are similar, but then there appear significant differences.

First, as it has already been stated, these two sciences are completely independent of each other, and can be neither adjacent nor co-subordinate. They relate to each other as conjugate, i.e., somewhere they have common points of contact, common space and time, and somewhere they have nothing in common, neither in time nor in space, and therefore are not overlapping, nor are they reducible to common foundations.

Second, significant differences are seen in the fact that they have different gnostic goals. For example, pedagogical science is primarily interested in those laws and regularities that lie in the depths of the historically established and currently functioning educational space, cognizing which and relying on which, it would be possible to fully implement the social and state order to prepare the younger generations for adulthood and independent life at the level of present-day requirements. Meanwhile, pedagogical philosophy, as mentioned above, is interested in another aspect, the philosophical one. These are completely different spheres of interests and goals. In the first case, we are talking about cognition of natural connections between goals and results, as well as other connecting parts of a given chain of pedagogical phenomena, whereas in the second case it goes about the natural connections and relations between life, behavior, activity of all the participants of the educational space and the philosophy of their visions, attitudes, and convictions.

The gnostic goals of pedagogical philosophy as an independent science predetermine other differences that lie in its own structure, including the composition of its conceptual apparatus, the content of its sections, etc. As we develop the science itself and move into its depths, the essential differences will take on more and more substantive and concrete outlines and boundaries. Now let's return to the discussion and reflection of the main question "What is pedagogical philosophy as a science and do the society, the state, people, and all those who are involved in such a mass phenomenon as education need it at the present moment?"

3. Pedagogical philosophy: a fresh response to the challenges of our time

The moment of truth has arrived in the development of pedagogical science – to look at the years-long nurtured, man-made pedagogical system of the total control, measurement and evaluation of the quality of acquired knowledge in the minds of the younger generation in real time. Or to be more precise, from the perspective of the wisdom of understanding life. An attempt to see in this system those "black holes" that swallow up the living

energy of millions of the participants of the educational space without a trace. You can't see it with your eyes, but only with a philosophical way of thinking, abstracting from real events and actions. In doing so, you will have to see something that those in charge of the state of affairs in their kingdom would not want to notice.

The reference to the moment of truth in pedagogy was not made by chance. The recognition of such a moment has its analogues if we remember the emergence of new branches of pedagogical science: pedagogical psychology and, later, pedagogical sociology. In the first case, the moment of truth arrived when it was realized that without reliance on psychological knowledge, pedagogy would be empty and scholastic; and in the second case, without reliance on sociology, it would be far from real life. Now the time has come to recognize the need for a new branch of pedagogical science: pedagogical philosophy.

The root cause is the same: without the support of philosophy, pedagogical science is weak because it lacks the necessary strength and internal energy. Without these two components, it is like a windmill without grain. The wind blows, the windmill wheel rotates, but there is no flour. Roughly the same thing happens in the "educational mill", in which some collected grain is still loaded, but what "product" it will make, nobody knows. The well-established system of control, tracking and evaluation of the results of learning and training does not provide an answer to this question either. It cannot find the answer, because the final quantitative data do not represent the life of the tested person, but only faint, sometimes distorted fragments of that life. To see this side of the pedagogical system of monitoring and evaluating the results of teaching and learning is possible only if there is a fact of the philosophization of pedagogical knowledge regarding this system and as a result an appropriate philosophical assessment of it will be given from the perspective of wisdom of understanding the lives of younger generations and adults.

The adult generation, in the person of the organizers and implementers of the educational process, consider the system of control and evaluation of knowledge as a necessary and important tool of their activity, and believe in its power because it is simple, efficient and economical, above all in the interests of the adults themselves, who dream of seeing their successors in the finest possible form, i.e. much better than the adult generation itself is in reality. It is in this key that the goal of education and all its subsequent operating blocks are designed.

That is why the adult generation seeks to implement their dream into the reality by inventing a way of monitoring and controlling it.

Unfortunately, the dream remains unrealized and the output result does not match the expected one by any parameters.

There are many reasons for this, but perhaps one of the main ones is that the expectations of the adult generation are built without taking into account what expectations the younger generation lives by, what goals and values they pursue in their lives. The second reason lies in deeper layers, i.e. in the philosophy of understanding the life of the younger generation.

If we rely on it and proceed from the understanding of the vital interests and needs of the younger generations in general and each of them individually, rather than the interests of the adult generation, then the whole system of control, measurement and evaluation of knowledge with all its attributes - exams, tests, grades and scores, based on the principle of catching and counting mistakes made, appears before us not in the bright but in the gloomy light. With respect to the growing young generation at all stages of adulthood, the system of control and evaluation embodies the image of a powerful and terrible force that comes and presses on each of its representatives in the form of a test-taker from above, threatening every second to crush and destroy the weakest and least prepared of them, to trample down their honor and dignity psychologically and morally! Then at the final stage of control, based on the number of mistakes calculated, to deny the examinee the right to continue his studies at the university! Is this not a terrible blow?

These are not emotions or literal marks of exclamation at the end of a significant event in the life of a high school graduate. It is a real fact for all those who did not get a passing grade - and they are not just a few, not tens or hundreds, but thousands. For them, it is not just an event, not just a fact, but a shameful event and a shameful fact from which there is no hiding behind the back of a friend or a parent.

Here it is, that great, in terms of pedagogical philosophy, delusion, which rules the minds of the adult generation, represented by specialists and professionals responsible for the state of affairs in the educational space, not only in Ukraine but all over the world. After all, the system of control and evaluation of knowledge as an integral part of the educational policy is in effect in all countries where educational institutions function. Why? Because it is economically and socially beneficial for the state, convenient for the society and the entire adult generation, and profitable for all those in whose hands power is in the current period of time. In fact, who controls the process of "pumping" (transferring) knowledge and its content and volume is the one who rules the minds of those who assimilate it to guide them into action. This is what the power elite thinks, but they are mistaken – life has

shown: it does not work and obviously will not work as long as the inner world of each person is hidden by nature under the seven seals. Therein lies the epicenter of the wisdom of perception, of seeing and understanding, of interpreting all that goes on in the world around us, in tandem with our own lives. The truth in understanding the existence of an independent and uncontrollable inner world of every human being from the moment of his birth is that this world is inviolable and protected by the laws on human and children's rights adopted by the UN and the vast majority of states. Therefore, it is not only unnatural, but also illegal to infringe on the independence of the inner world of a human being.

Thus, we should define the initial foundations or ideas of pedagogical philosophy as an independent theory or scientific discipline, which would serve as a reference point for the construction of its constituent parts and the system as a whole.

Based on the definition of the concept itself, taking into account the outlined boundaries of the object and subject of the future theory, and also relying on our own findings in this direction, we emphasize and name the following ideas:

1. The idea of recognizing the life of the younger generation and each individual person as the main and leading value of the entire educational space that has been built or is currently being built;

2. The idea of showing an essential and constant concern of the adult generation for the conditions, development and strengthening of the comprehensive health of the younger generation at all the stages of their maturing;

3. The idea of introducing psychological and pedagogical, socio-pedagogical and philosophical-pedagogical favoring for a free development and maturation of the younger generation and each individual person in real time in the educational space;

4. The idea of the imperative of restricting, at all levels of educational administration, permissive, prohibitive and controlling functions and expanding organizational and search-and-creative ones, focused on the protection of comprehensive health of the younger generations and the introduction of constructive processes in their real life by fully suppressing and limiting the destructive ones.

The four ideas mentioned above may be the logical foundations on which everything else is built. They are far from exhausting all the possible and actual diversity and other logical foundations yet to be discovered in the future.

On this basis, pedagogical philosophy as a science is able to exercise its descriptive, explanatory, and prescriptive functions on how to manage the educational space. But in order to realize these functions, it is also necessary to have a corresponding set of concepts of its own.

The first row of a small number of such concepts has already been constructed. It includes the initial and basic notion of "pedagogical philosophy" and its constituent concepts: the object of pedagogical philosophy, the subject of pedagogical philosophy, and the tasks and methods of research. Next to this concept, it is necessary to use such a notion as "philosophy of human life" and its components: worldview, behavior, actions, and activities.

These concepts we have discussed at the level of the summarized description earlier. Therefore, our next step is to distinguish the second row of concepts, which consists in dissecting the object under study into its components. Thus, the concept of "pedagogical philosophy as a science" can be conditionally dissected into two constituent concepts, because any science always includes two constituent parts. One of them is what the science has already studied and accumulated; it is a certain amount of knowledge about what has been studied – some system of knowledge, concepts, theories. And the second part is what lies beyond the studied and what is to be studied.

Taking into account this fact, in the second row of movement into the depth of the object under study such concept as "pedagogical philosophy as an independent scientific and pedagogical theory" takes the place of the basic one. In relation to the concept of the first row, it is derived, and in relation to the concept of the next, lower row (the third one) it is basic.

At the level of the summarized description with the support of the basic concept under discussion, we can give the following definition:

Pedagogical philosophy as an independent scientific and pedagogical theory is a system of studied and acquired worldviews, attitudes and convictions of all the participants of the educational space, regulating their life, behavior and their main activities in real time and actual pedagogical reality.

Based on this definition, we can logically build derivative definitions of the concepts highlighted in the third row by dissecting the object of description into its components, for example, according to the principle of social and professional status of the main participants of the educational space. These are: a) caretakers, teachers and lecturers; b) children, pupils and students; c) managers of all levels of the educational space. On this basis, we

build three derivative concepts on the third row in the general scheme of the movement. To these we refer the following concepts: 1) philosophy of the pupil (student), 2) philosophy of the teacher (lecturer), 3) philosophy of the manager. Based on the main concepts of the second and first levels, their definitions can be constructed in a logically flawless and concise form.

Philosophy of the pupil (student) is a stable way of his/her life, behavior and comprehensive activity in accordance with his/her philosophical views in real time, conditions and circumstances. Philosophy of the teacher (lecturer) is a stable way of life, behavior and professional activity in accordance with his/her philosophical views in the real-time mode and actual pedagogical reality. Philosophy of the manager is a steady way of his life, behavior and professional managerial activity in accordance with his/her philosophical views in real time and actual conditions of the general system of power.

Each concept considered above can be viewed not only as a derivative in relation to the closest upper row, but also as a basic one in relation to the lower row. As an illustration, let us mention the following: philosophy of life, activity of a) a preschooler; b) an elementary school pupil; c) a teenage pupil; d) an early adolescent student; e) a mature adolescent student, etc. Similarly, in this row, two other related rows reflecting the philosophy of the teacher and the manager can be arranged.

The laws of formal and dialectical logic allow us to move further along the path of dissecting the object under study into its component parts, but at this point we will make a break, limiting ourselves to the listed concepts as necessary and sufficient to describe and explain the object of the theory at the primary stage of its elaboration.

In order to describe the object of the theory better and deeper and to explain the laws of its existence, we need to have a look not only at the co-relevant and related concepts, but also at the conjugated ones, i.e. those that reflect other sides of the educational space – its processes and events. Among them, we distinguish dualistic or bipolar concepts, such as:

- the missing and the superfluous in the educational space;
- the favorable and the unfavorable in the educational space;
- the constructive and the destructive in the educational space.

The missing is everything that the educational space as a whole and its subjects – the child, the pupil, the student, the teacher, the lecturer, the manager – need for their positive development, and everything that all the other constituent parts of the space need for their positive development. The superfluous is everything that interferes with the positive development of the educational space and all of its components named above.

The favorable is everything that helps the educational space and all its components to get the positive missing and, on the other hand, to get rid of the negative superfluous. The unfavorable is everything that acts the other way around.

The constructive is everything that happens in the educational space, accompanied by the acquisition of new properties and qualities of a positive nature, and the destructive is when everything happens the other way around.

In addition to the above-mentioned dualistic concepts reflecting bipolar processes and events in the structure of the educational space, such an important concept as expectation should be included in the study. To describe it briefly is quite simple – it is an emotional state of a person, including every subject of the educational space, associated with anticipation of meetings in a certain time interval with some event or with someone.

Next to the concept under discussion there is always or in most cases the notion of "achievement" as success in something (work, life, behavior) that brings a person a sense of joy, pride, and moral satisfaction. And, on the contrary, if a significant achievement or success is not reached, then a particular subject experiences a sense of disappointment and some kind of major loss.

As we can see, those nurtured expectations of a person, which are focused on significant and major achievements or successes for him in life, behavior and activity are an important component of his worldview or philosophical attitudes. Expectations and achievements are looped in the chain of the concepts of "goal" and "the result of its realization". This chain can be represented as: goal → expectations → realization of the goal → result as goal achievement or failure.

To summarize what has been said about the conceptual apparatus of the newly developed theory of "pedagogical philosophy" we should note the following.

The total number of named concepts through which the basic content of the newly developed theory is revealed is minimal, limited by criteria of necessity and sufficiency for further immersion into the deeper layers of the theory. This number does not exhaust the richness and diversity of other concepts, not named by us, but which can be used in the process of this immersion.

Each of the selected and named by us concepts has the property of discontinuity and continuity and therefore can be considered and interpreted in depth of its content at different in sequence levels or stages of advancing

into the depth of the object and subject of the research. To these levels we refer the following:

The first one is a condensed description of a concept by means of a brief definition;

The second one is an extended description of a concept by means of a short or complete explanation;

The third one is an explanation of the regular connections and relationships of a concept using various systems of evidence;

The fourth one is the application of a concept in practice as a guide to action;

The fifth one is the construction of a coherent and independent theory adequate to the name of the concept – as many concepts are singled out and named, as many theories can be developed.

Concluding the conversation about the conceptual apparatus of the theory of "pedagogical philosophy" that is being developed, we note that the cumulative and general number of the necessary and sufficient concepts, their comprehension and brief disclosure of content allows us to return to the definition of the original and basic concept to make additional and significant clarifications that expand its understanding and interpretation.

In light of these remarks, "pedagogical philosophy" is not only a science (a system of worldview, concept, theory), but also the wisdom of understanding the life, behavior and activities of all the participants in the educational space and everything that happens in it: how things happen and what are the results compared to what was expected from the point of reference.

In addition, this wisdom should be the basis for the entire educational system at all levels of its functioning in real time, from the preschool level to the postgraduate level. At the same time, pedagogical philosophy as wisdom must initially be present in all important strategic and tactical tasks in education, including:

a) the development and improvement of the legislation on education;

b) the adoption of bylaws, procedures and regulations at the level of the supreme executive body and its departments on the rules of licensing, attestation, accreditation and control;

c) issuing all orders, regulations, and recommendations of the ministry of education and all its subordinate services and departments;

d) the preparation of programs, curricula, textbooks, and other documentation;

e) the organization and implementation of the entire process of upbringing, training and education of the younger generation in the real-time operation of the educational space and in the actual conditions of existence of each individual educational institution, both public and private.

So, the first two components of the newly developed theory of "pedagogical philosophy" – the logical foundations and the conceptual apparatus – we have considered on the primary level, limiting ourselves to the criteria of necessity and sufficiency. We will make a break here and pass to the consideration of the next part of the theory – the laws or regularities.

To discover, identify and name them, we will turn to three sources – the accumulated findings in the pedagogical literature and related sciences; the laws of formal and dialectical logic; and our own experience of professional and pedagogical activity.

We preliminarily stipulate the boundary that divides such basic definitions as "concept", "law" or "regularity as a particular case of law".

For example, in logic and pedagogy, as well as in philosophy, "concept" is commonly understood as a thought or proposition in which signs of similarity and difference of an object or phenomenon are indicated, which are sufficient, necessary and obvious for its identification, whereas "law" is understood as a thought or proposition indicating a stable, recurring, i.e. regular connections or relations between objects and phenomena, which need to be substantiated and proved.

Based on the aforesaid, we distinguish *the law of unity and interdependence of ways of life, behavior and activity of the main participants of the educational space in accordance with their worldview attitudes and positions*.

The following three derivative regularities can be deduced from this law:

1) the unity and interdependence of life, behavior and comprehensive activity of the learner (child, pupil, student) in accordance with his worldview attitudes in real time, actual conditions and circumstances;

2) the unity and interdependence of life, behavior and professional-pedagogical activity of the educator (caretaker, teacher, lecturer) in real time and actual conditions of the educational process;

3) the unity and interdependence of life, behavior and professional-pedagogical activity of the manager of all levels and services of managerial bodies in real time and actual system of power.

The above formulated law and three derivative regularities reflect the most stable connections and relations between the constituent parts of the

object of the theory of the first, i.e. the surface layer both vertically (one law) and horizontally (three derivative regularities).

Following the logic of ascending from the abstract to the concrete and taking into account the new pedagogical-philosophical notions introduced into usage, named and listed above, we are able to discover the regular connections and relations between the components and parts of the object of theory lying in its deeper layers, i.e. at the secondary level. On the basis of the new notions introduced into the discussion and realizing their similarity and difference, we can formulate one of the general laws of the second level, for example, as follows: *the law of presence of dualistic or bipolar phenomena – the missing and the superfluous, the favorable and the unfavorable, the constructive and the destructive – in the entire educational space*. The second general law at the discussed level can be formulated as *the law of correspondence between what is achieved and what is expected in the educational space as a whole and in all of its components*.

On the basis of the above-mentioned two general laws of the secondary level, derivative regularities can be formulated as particular cases of the law of presence and the law of correspondence. For this purpose, it is only necessary to distinguish three subjects of the activity present in the educational space – a teacher or a lecturer; a pupil or a student; a manager.

Such laws and the regularities arising from them are present not only in the process of their joint activity during the functioning of the educational learning process. They are present both in the products of intellectual labor (programs, textbooks, orders, regulations) and physical labor (school buildings, facilities, locations, etc.) that are being created or have already been created.

Thus, as a result of our reflection, we have named three general laws and nine derivative particular regularities (three from each law, which reflect the subject of pedagogical philosophy and its specificity). We are clearly aware that this is only the first attempt to identify the subject of the theory we are building and, on this ground, to discover the basic laws and regularities named and briefly disclosed in the content above. We are also aware that this number is far from exhausting their variety and richness (laws and regularities), because in deeper layers it is inexhaustible. We deliberately limit ourselves to a minimum number, following the criterion of necessity and sufficiency at this stage of the search in the construction of the new theory, called by us the theory of pedagogical philosophy.

Its basic elements are as follows: a) the leading ideas; b) the main concepts and categories; c) the main laws and regularities. What remains for us to do is to complete the initial procedure and formulate the main

principles and rules of applying the theory in practice in the course of organizing the educational processes in real time.

It is not difficult to formulate them, since the basic laws and regularities have been discovered and named. If we consider that principles and rules are a kind of prescription about how to act, then in our case we are talking about the imperative, which is addressed to the organizers and implementers of the educational space. This imperative dictates that they build their activity according to the laws in effect and the regularities that follow from them.

These principles (and corresponding rules) should include the following:

a) the principle of following the unity and mutual conditionality of the philosophy of all the participants of the educational space;

b) the principle of balancing the missing and the superfluous, the favorable and the unfavorable, the constructive and the destructive in all the components of the educational space;

c) the principle of following from vital expectations to successes and achievements in the main types of joint activities of all the participants of the educational space.

On the basis of the formulated regularities as particular cases of each of the three laws, we can formulate particular principles oriented to the activity of a pupil or a student, a teacher or a lecturer, and a manager. In order not to overload the text with monotonous formulations and taking into account that the construction of such formulations is a matter of technique, we will limit ourselves to the above-mentioned ones. It is assumed that all the participants of the educational space will be guided by them and the theory in general in their activities and act in real life according to the same accepted rules.

Thus, we have built the basic framework of the newly developed theory of "pedagogical philosophy" at the level of the highest abstraction. We emphasize that it is the framework of theory and its basic blocks, not the theory itself. This looks as shown in the diagram below:

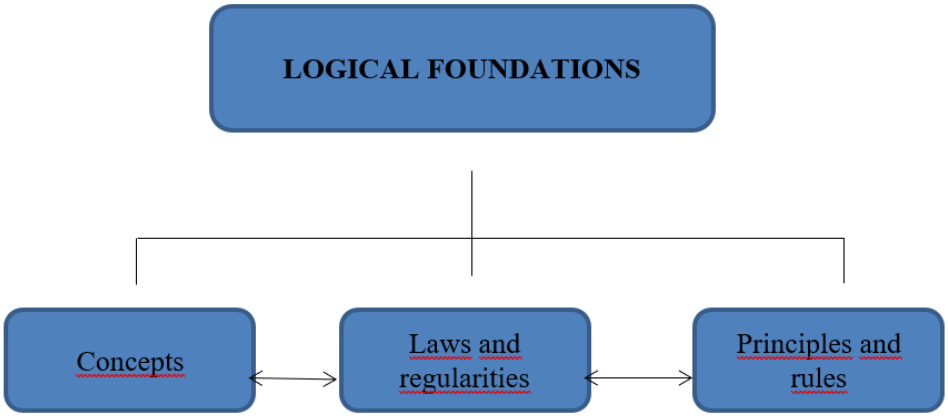


Diagram 1

But even by observing and comprehending the theory presented in a minimized form, one can find in it all the necessary properties that are characteristic of any system of scientific knowledge that satisfies the status of a theory.

Firstly, the structure of theory represents all of its major structural elements.

Secondly, these elements are not contradictory and are ordered logically and functionally.

Thirdly, the presented structural composition of the theory turns out to be capable of performing such gnostic functions as the function of description, explanation, transformation and "anticipation" of the reality ("looking ahead" into the future).

Finally, fourthly, the presented structure of the theory has one remarkable and necessary property – the property of self-development and self-movement, which is clearly demonstrated by the empty cells, which can be filled in as the theory unfolds.

So, the first step in developing the new pedagogical theory that we call "pedagogical philosophy" has been made, including naming the logical foundations of the theory or the leading ideas; identifying and defining the main concepts; formulating and listing the main laws and regularities; and finally naming and listing the principles and rules on how the laws learned are to be followed in practice.

The next step is logically predetermined – it is necessary to fill the consistently developed "framework" of the theory of pedagogical

philosophy with empirical material in order to "animate" it. In dialectical logic such steps are usually called ascent from the abstract to the concrete, and in our case to the educational space as a living socio-pedagogical organism, filled with concrete content.

Let us remember that the initial postulate of the theory of pedagogical philosophy is the assumption that each participant of the educational space is a bearer of worldviews both his own, including individual, group, corporate, and those generally accepted in philosophical science and society. Therefore, children and educators, pupils and teachers, students and their professors, administrators of all levels are all living carriers of the philosophy that is the essence of their lives, behavior, work, and rest in the field of professional and pedagogical reality. And each particular bearer has his or her own philosophy of understanding that life in which he or she lives at this or that particular interval of time, and in this or that narrow or broad educational space. Here we are not talking about philosophical science, but about the wisdom of understanding life and how to preserve, develop and strengthen, achieve and flourish it, by all the subjects of education without exception, i.e. how each of them understands life, and builds it accordingly. This is the starting point of the theory of pedagogical philosophy, the construct of which we have presented above.

As soon as we have reached the awareness and comprehension of this construct as a whole, we have mentally seen in the educational space all that should not happen in terms of protection, development and strengthening of health of the younger generation, but what occurs as a mass phenomenon in all educational institutions in a daily real-time mode. At the same time, we have seen everything that, again from the point of view of protecting the health of the younger generation, should be happening everywhere and anywhere in real time, but is not happening.

This situation can be explained by the fact that the adult generations have created a man-made educational space for the younger generation, contrary to the laws of the universe and the principles of celestial mechanics, in exactly the opposite way.

If we imagine a caretaker, a teacher, a lecturer in the image of the Sun radiating light, heat and energy, and a child, a pupil, a student in the image of the Earth absorbing this light, heat and energy, it turns out that the Sun moves from sunrise to sunset across the sky of the educational space, while the Earth stands still and stays motionless. According to people before the age of Galileo and Copernicus, who observed the movement of the Sun in relation to the Earth, the Earth stood on three whales. But where the whales came from, and what they were called, ancient people did not know.

But since we are talking about the educational space, we know the names of the images of these whales – one of them is called Laziness, the second one is called Dependency, and the third one is called Consumerism.

In order not to completely destroy the younger generations in the educational space created for them, the named whales should be drowned. But this is not possible, because they are unsinkable and eternal companions of human life. Apparently, they should be relieved of this burden and set free. So that the "Earth" would not collapse into a black hole without support, it should be forced to rotate around its axis and move around the "Sun" on its orbit, receiving and absorbing light, heat and energy from it in a free mode exactly as much as necessary to protect, develop and strengthen life of the "Earth", i.e. the growing generation. But not food and chewing gum and everything lacking in the ready form, including knowledge, skills and abilities, otherwise it will be back on these whales.

Conclusion

As we can see, the picture is stunning. It obliges us to reconsider absolutely everything that is currently being done in the educational space and all of its components, including the original postulates and doctrines, goals, content, forms, methods, control, measurement and evaluation of the results of learning and education. Because these components, historically established and operating, do not protect, develop and strengthen the life of the younger generation and their health – physical, mental and spiritual – but rather destroy them. That is why it is necessary to monitor, control and evaluate not the quality of notorious knowledge, skills and habits, but the quality and sustainable way of life of the younger generation in accordance with the worldview attitudes and positions that are being acquired. This means that the goal of education as the organization of a sustainable and appropriate way of life and its realization must be present on a daily basis, i.e. at the "input" and not at the "output", at the end of a particular stage of maturation. At the "exit", the goal that each student or pupil sets for himself in the form of his personal successes or achievements is realized. Thus, everything depends not on the "Sun", i.e. the teacher or instructor, but on the "Earth" itself, i.e. the pupil or the student.

Figuratively speaking, our working construct of the theory of pedagogical philosophy "screams" that the "Earth" in this space should rotate around its axis and move around the "Sun", but not stand still on the three whales.

He who is unable to understand this is doomed to continue looking at the educational space through the eyes of a person living in the pre-Halilean era! Even if he is a connoisseur of all the classical and new-fangled philosophical theories of education, mentioned and not mentioned by us above, because none of them highlights the existing mishap on the sky of the educational space. The reason is clear: the authors of these theories were interested only in the philosophy of adult generations, while the philosophy of younger generations at different stages of their maturation, their world outlook and sustainable way of life remained outside their attention. To be more exact, they were interested not in what the younger generation is, but in what it should become at the end of their maturation.

The theory of pedagogical philosophy mandates a different path, and we will explore this path in our further research.

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