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CONCEPTUAL SPHERE OF EDUCATION AND ITS LINGUO-ANALYTICAL DIMENSION

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Метою статті є виявлення значущих концептуальних зв'язків та демонстрація концепцій, що глибоко вкорінені у традиційному мисленні. Відмінності виникають, якщо освіту розглядати як єдиний процес або як сукупність процесів. У цьому разі невизначеність зумовлена неоднозначністю критеріїв. Більшість філософів сучасної освіти сходяться на думці, що поняття «освіта» та «розвиток людини» взаємозалежні, тому їх взаємозв'язок має важливе значення для навчання, стосунків учителя і студентів та власне освітньої спільноти. Зазначається, що людину не можна назвати освіченою, якщо вона в курсі деяких культурних явищ, але ні-

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Стаття є результатом досліджень у межах проєкту «Європейські цінності різноманіття та інклюзії для сталого розвитку» (620545-EPP-1-2020-1-UA-EPPJMO-PROJECT)
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коли не турбується про норми, що пов'язані з ними. На цій підставі робиться висновок, що освіта містить спонукання, насамперед моральне, тобто ініціацію. Поняття «освіта» передбачає не тільки розвиток певних здібностей, а й диференціацію свідомості у відносинах, які можуть розвиватися, проте шкодити іншим. Результатом такого освітнього впливу є пристосування до великої кількості правил і звичаїв, які необхідні для позначення каналів індивідуального життя, в результаті чого формується здатність до проникнення в суть себе, пізнання власної психічної структури. Це можливо за допомогою вивчення мови, яка, з погляду аналітичної філософії, є ключем до форми життя.

In the process of conceptual analysis R.S. Peters wants to identify meaningful conceptual connections and to demonstrate concepts that are deeply rooted in traditional thinking. This type of analysis aims to clarify important educational problems and eliminate conceptual confusion. For the analytical philosopher, "education" is a concept with the necessary normative connections that are logically embedded in it. However, he acknowledges that sciences such as sociology and anthropology may interpret the term "education" more neutrally, while addressing to the socio-cultural aspect. Thus, the term "education" has several interpretations depending on the uniqueness of the science in which it is used, so it remains ambiguous. Differences arise if education is considered as a single process or as a set of processes. In this case, the uncertainty is due to the ambiguity of the criteria. For R.S. Peters education cannot relate to a specific activity or process, but to a system of processes whose purpose is to "make a person better." The concept of education, as a family of processes, has its own form of life, in some way desirable to achieve [9, p. 55].

Reflecting on the meaning of the concept of "education", he proceeds from the so called "family of processes", the principles of unity of which determine the "better" future of society. Of course, this state cannot be considered formal, because "better" is understood from the axiological point of view, because a certain number of such processes leads to the achievement of the ultimate desired goal. Tasks of analytical philosophy, according to R.S. Peters is to study the meanings of concepts used in everyday language and show the direction of formation of a general view of education, with special attention to the problems of knowledge and understanding, as well as individual ethical issues. Accordingly, the designation of practical goals can be found in the concept of "education", which means the emergence of something. Therefore, the philosopher turns to the study of concepts related to human development, especially since the concept of "education" indicates a purposeful improvement.

Most philosophers of modern education agree that the concepts of "education" and "human development" are interdependent, so their relationship has important implications for learning, teacher-student relations and the educational community itself. Only in this case, according to R.S. Peters, the theory of cognition can clarify the content of training courses, and therefore, what is learning, the nature of the relationship of the subjects of the educational process that determine learning success, as well as the importance, role and influence of the educational community, authority, discipline and punishment in overcoming educational difficulties.

According to Peters, analysis of the conceptual sphere of technical education consists in the following requirements for logical analysis: "Obviously, when analyzing the Proposal, we must come to the Elementary Proposition, which consists in the direct combination of names. This raises the question of how the combination is carried out" [2, c. 118].

In accordance with this task R.S. Peters builds his research. First of all he turns to the concept of "education," which is an "elementary proposition" as the unity of word and action in the making of the subject. It is no coincidence that as the main prerequisite for conceptual analysis, he highlights the ability to correctly correlate words. In this regard, we present his reasoning when considering the concept of "punishment": "If we have a concept, we should link "punishment" with other words, such as "guilt", and therefore say: "Only the guilty can be punished". Indeed, an understanding of this would probably lead teachers in our imaginary convention to argue that preserving the community as a whole is not a "punishment" because guilt has not been established" [9, p. 10].

The correlation of words on the basis of the "family of similarities" suggests, according to R.S. Peters, the establishment of the mental unity of word and action, denoted by the concept of "having a concept". This means, as we have already noted, understanding the connection of a word with other words in the context of what L. Wittgenstein calls a language game, which, according to A. Bogomolov, emphasizes not only the connection of language and action, but also "arbitrariness, and therefore the certainty of the adopted rules ", as well as the impossibility of their perfect implementation [1, c. 254].

In his linguistic-analytical studies of education R.S. Peters is based on the idea of L. Wittgenstein (Philosophical Studies, 1963), according to which one should not look for simple situations that indicate the facts, but should turn to the understanding of the concept as a whole, in unity with others. We are talking about "family resemblance", which is found when comparing different types of games: "And the result of this study is this: we see a complex network of similarities that overlap and intersect. Sometimes these are complete similarities, sometimes - similarities in details" [12, p. 32].

Experience in finding such similarities R.S. Peters also finds himself in Socrates, who studied in detail individual cases of the use of concepts, as a result of which the connections between them are clarified by examining the life situations in which they are involved. Words in this case are used as tools, which allows to identify their conceptual structure.

R.S. Peters proceeds from the postulate of analytical philosophy, that there can be no experience and knowledge without the association of concepts that structure it. Therefore, it is assumed that there is a social agreement on the classification and categorization of experience and opinion. This implies the presence of texts that show their mastery. Accordingly, there is a problem of clarifying the relationship and understanding the relationship between the concepts. If we turn to the numerous forms of public expression, then, according to R.S. Peters, there are numerous claims to the objectivity of the tests. At the same time, attention is drawn to the fact that the concepts imply knowledge and understanding of the world that is perceived by the senses. At the same time, some concepts (for example, "believe", "decide", "act") have great importance for interpersonal experience and knowledge, as the latter becomes impossible without observations.

Moral consciousness, respectively, judgments, presuppose knowledge of such concepts as "duty", "justice", "good" and others, which must relate to understanding and experience, so it is important to show the objectivity of morality. Since this principle applies to aesthetic and religious experience, R.S. Peters offers the following classification of social regimes of experience: philosophical, religious, ethical, aesthetic, logical, mathematical and physical.

According to the thinker, for each of them there are appropriate categorical concepts: for example, for the physical world - "space", "time", "cause", for the ethical - "due", for the aesthetic - "beautiful". Accordingly, the objectivity of the test is related to the value of these "categorical points". Therefore, the scientist insists on the importance of anticipating the application of a categorical concept. Each of these "domains" provides autonomy, as it differs in the uniqueness of the concept, on the other hand - the concepts form a kind of "network" that allows you to take into ac-

count their various relationships not only within each domain, but also between them. Therefore, the development of knowledge in one domain involves the use of elements of understanding from others.

As a result, R.S. Peters concludes that these structural relationships are important for the choice of educational goals. This is explained by the fact that the development of education suffers not only from the ambiguity of the range of understanding and knowledge, but also from the ambiguity of its actual range, as well as the vague distinction and awareness of the purpose of general and special education.

The need for general education is that the specialist needs knowledge of relevant concepts that provide an understanding of knowledge in a special field [10, p. 57]. That is why R.S. Peters emphasizes the relevance of understanding the philosophical foundations that determine the understanding of social requirements for specific tasks. The problem is, the philosopher notes, that the observance of this balance becomes a subject of speculation and that in philosophy this problem is formulated when considering the meaning and role of categories.

Here we can see a practical requirement which is formulated - to determine the goals for all types of solutions in different types of experience, for example, the methods of algebra can be used when considering the motion of the planets [5, p. 239].

Thus, the object in analytical studies of education R.S. Peters is not only pedagogical, but also other types of social experience, including medical. As noted earlier, he focus on the study of the meaning of concepts such as "education" and "treatment". He draws attention to the fact that the concept of "cure" covers a set of processes of correction of people. Similarly, the concept of "education" indicates moral improvement, in other words, educational reasons are associated with the development of desirable qualities in people.

The difference between a teacher and a doctor is seen by R.S. Peters is that education has no results. This is clearly understood because a person is not aware of the path intended for him. If there is a consensus for doctors about the state of health as a goal, then for teachers it is absent, so in pedagogy there are many opinions about the goals of education. The philosopher has repeatedly emphasized the need to find out what an "educated person" is, because development is justified by the value of who he will become, respectively, the formation of which knowledge and understanding becomes necessary. From this it is concluded that an educated person can be considered a person who is agile in solving practical problems and mastering innovations and has a narrow specialization.

Based on the above, R.S. Peters is critical of the state of education, the assessment of which does not involve consideration of the "family of processes" that determine the development of personality. However, he highlights some positive aspects of this approach, in particular, the focus on the gradual formation of the ideal that determines the content of education. This is due to the fact that the meaning of the term used to describe the process of education and training is quite unstable, and the lack of a differentiated concept does not provide grounds that would contribute to positive human conditions [7, p. 173]. That is why R.S. Peters considers it important to define the goals of education in the metaphysical sense.

The ban on the interpretation of education as a means of achieving the desired state is considered by R.S. Peters only as an indication of the general direction of action, the desire to "be educated", from which it follows that goals can not indicate the state of affairs. That is why the educational ideal may be that every child should learn with the joy of discovery. It is possible that during the consideration of the "family of processes" the basics of education will be revealed, which will lead to the desired state of success [2, p. 41].

The problem of maintaining the "rigor of knowledge" in the philosophy of education, according to R.S. Peters, should no longer be decided in a logical, but in a pragmatic aspect, because it is logical that is "in terms of our real

needs" [6, p. 173]. That is why the expediency of education, emphasizes the philosopher, is to form such knowledge that ensures the achievement of practical goals. In addition, critical thinking, the presence of aesthetic taste, which become the criteria for finding out what it means to be "educated" are relevant. The designation "to be educated" indicates that the "goals" of education, which are seen as a means of training qualified personnel, have nothing to do with the goals of teachers, although this does not mean that the teacher means purely professional and economic goals. Criteria that determine the content and methods of teaching emphasize the importance of an accurate idea of the goals [11, p. 223].

Analytical research involves the consideration of etymology, which reflects the "family of processes" in the form of a set of conditioned values. In understanding the meaning of "concept" R.S. Peters relies on its interpretation by L. Wittgenstein, who states the following: "The use of words does not always have a direct designation, as, for example, in geometry, where it is used as a term, such as the designation "triangle ". Rather, they are connected by the form of a "family", a complex network of coincidences, sometimes similarities in details, sometimes completely identical" [8, p. 47]. Therefore, the term "education" implies a "family of processes", whose principles of unity are the development of desirable qualities in something that determines existence.

Accordingly, there are many such processes that can be interpreted in terms that express the values of a person or group of people. R.S. Peters believes that the term "education" means the development of children in accordance with the picture, the project, so "giving shape", which indicates the imperative function of the teacher, which has become widespread in the authoritarian way of learning. It is emphasized that this method of teaching involves the unquestioning acceptance of doctrines, the formation of the necessary skills that support knowledge. From this point of view, a person as a material must be treated in terms of forming the ability to understand and recognize. He demonstrates that the metaphor of "formation" implies the intention to "cure", which is objectionable, because the purpose of education is associated with the possibility of self-improvement and positive transformation. That is why the representative of the analytical philosophy of education includes the term "reform" in the "family of processes".

At the same time, it defines the following differences between the terms "education" and "reform". Thus, the reform provides that the individual depends on certain set standards of behavior. Education does not have such forecasts, as it is designed to ensure the interests of the people.

The reform includes a limited number of operations. Education, on the contrary, is not limited in their number, as it determines the transfer of certain positive qualities of society, so each individual can choose them for themselves, without outside influence. Education offers not only what should be developed in the context of awareness of values, but also what is associated with the development of knowledge and understanding, because an educated person is one who, above all, understands. That is why such an understanding should not be too narrow: "the education of a whole person is a conceptual truth that is incompatible with his narrowly specialized existence" [8, p.19].

In correlating the concepts of "education" and "learning" R.S. Peters reveals significant shortcomings in the use of the term "education", in particular its linguistic narrowing to formal education and learning: "With the advent of industrialism, the demand for knowledge and skills increases. "Education" is increasingly associated with "training" in special institutions. Such a significant number of changes in the development of compulsory education has led to the fact that this word is used in connection with the development of understanding and knowledge " [8, p. 67]. R.S. Peters believed that education is about knowledge and understanding and is linguistically equivalent to learning, because society needs symbols of success – diplomas, certificates, which are used as a means of competition within the socio-economic system. Training has be-

come not just legally binding, but socially and economically necessary. Socio-economic pressure leads to a kind of equation: "education" multiplied by "learning" is equal to "socio-political force" [8, p. 45]. In this context, the philosopher regrets that only formal education is legal for society. The thinker refers to T. Green, who notes that in many developed countries the "secondary benefits" of education are often valued - documentary evidence of education, which is valued more than the knowledge, skills and understanding. For the above process, R.S. Peters suggests the use of the term "learning," which describes a form of state or unconscious experience that requires participation, and notes that not all learning processes are educational because they must be excluded ethically or aesthetically undesirable.

Therefore, the concepts of "education" and "learning", from this point of view, are not logically conditioned, because education is possible outside of learning, especially since certain goals can be achieved without teaching. At the same time, clear ideas and skills are often formed. For education to be effective, the analytical philosopher believes, it is necessary to identify central goals, such as the quality of mind, which can be formed by mastering complex language structures, social institutions and traditions in the presence of regularity, development of rules and procedures. It is emphasized that this is impossible without outside help.

Accordingly, the function of the school, insists R.S. Peters, is to perform this task, which involves mastering the skill, for which it is necessary to focus on the content (scope) of the purpose of training. Therefore, ideal conditions and external motivation are only aids. Learning activities should have an end point, which indicates "what" and "how" to teach, so to provide an orientation to the cognitive state of students.

According to Peters, the term "education" defines the causality of the conscious process, and in this aspect the educational activity must meet the following conditions: 1) the security of the learning process; 2) the ability to demonstrate what has been studied; 3) focus on the capabilities of students. In the first case, the transfer of skills is envisaged, as the training takes place within the community. However, it is necessary to focus on the potential of the student. Accordingly, it is argued that the concept of "education" indicates not only the development of something valuable, but also that which includes the development of knowledge and understanding. Therefore, an educated person is one who has an understanding not only of something valuable, but also of something that includes the development of knowledge and understanding of humanity.

When using the concept of "education", says R.S. Peters, it is necessary to keep in mind the existence of two types of conditions – the conditions of formation and conditions of knowledge in society as part of humanity. Therefore, the philosopher argues that we can not talk about the educational system of the country without assessing what others have already mastered, it is necessary to draw a parallel between the moral code of another community or subculture within their own.

Very close to the described definition of "education" can be considered the position of W. James: "When they say that education is development, it all depends on what is meant by the word" development ". In the language of pedagogy, this means, firstly, that the educational process has no purpose outside itself, it is its own goal, and secondly, that education is a process of constant reorganization, restructuring, transformation" [3, c. 315]. There is no doubt that in describing the meaning of the concept of "education" R.S. Peters relies on W. James.

In the family of "educational" processes, according to R.S. Peters, includes the concept of "instruction", but they can not be equated, because education is associated with study, not with mysterious contemplation. Therefore, education is only indirectly related to the motivation for any specific type of activity, because a person can get an education both alone and in a small group. Therefore, the philosopher clarifies that "education" is similar to reform, but it is not a specific activity or process. Rather, it must meet the criteria for activities or processes, cover a number of tasks, the solu-

tion of which involves the formation of certain attempts and success in certain activities.

According to the philosopher, the key problem is that the terms can not always be clearly interpreted, because, as mentioned earlier, they form a so-called "family", which is united by a complex network of semantic coincidences and intersections. They denote the scope of meaning only in general terms, so the term "education" should be considered as something that is consciously created in the minds of themselves and others. However, the philosopher emphasizes that this does not mean that there are no certain criteria of education that could not be correlated with this term. The difficulty lies in the fact that in natural language terms can acquire a connotative meaning, far from the main denotative. This does not mean abandoning the focus on the term, but rather encourages the distinction between central and peripheral use. Accordingly, "education" as "reform" can also act as a criterion for transformation and self-improvement, which is significant and valuable for a person. This is also pointed out by G. Ryle, who believes that teaching someone means transmitting the values of knowledge and understanding [4, c. 312].

The last remark is also shared by I. Scheffler when considering the term "learning", which, in his opinion, has a dual aspect: 1) learning as something through which people convey something that makes sense; 2) learning as something in which they really succeeded. In this case, success can be marked by general features: a sense of relevance, accuracy and strength, as well as more specific feelings – courage, sensitivity to others, a sense of style, etc.

In connection with the need to identify the central importance of the concept of "education" R.S. Peters denies the position that education is about education (educere), not education (education), which is based on the position of self-realization, not the force of external imposition. R.S. Peters insists on the primacy of the conceptual view of education, given that moral principles cannot be formed from concepts, especially when a dubious etymology of concepts is used. The philosopher condemns such "conceptual hints," insisting on the need to mention the difference between education as the "task" of the word and its "achievement." The meaning of the term "achievement" is that a person is interested in what has meaning, truth, and not just considers science as a means of material progress. Education as an "achievement" does not necessarily have to be marked by a specific goal. In this regard, the example of a scientist who conducts experiments without any coercion.

More attractive, according to R.S. Peters, there is a conceptual view that strengthens the link between education and social purpose, points to the importance of understanding, especially since it does not seem possible to describe the educational tasks of the teacher without an idea of the educational goals of the student. To avoid this, R.S. Peters considers other concepts that are part of the conceptual sphere of education, first of all - the concept of "development".

In analyzing the above concept, R.S. Peters turns to the understanding of individual consciousness by British empiricists F. Bacon and J. Locke, who see development as a slow process by which common beliefs are formed in the form of experience. It is assumed that individual sensory data are obtained through sensory perceptions, resulting in the formation of an individual mind that contains complex ideas and expectations. Accordingly, the main function of the teacher is to provide an optimal environment where individual development can last for some time or more actively root certain ideas in the child's mind.

Thus, as noted earlier, knowledge and experience cannot exist without the association of the concepts that structure it. However, the key problem with this approach is that the concepts may not always have a clear interpretation. To clearly understand the term "education" it is necessary to identify its main objectives, and this is possible only through a detailed analysis of language structures, which is what analytical philosophy.

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