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**PERSONALITY AS A PHENOMENON OF CIVILIZED ADOPTION OF
EUROPEAN VALUES**

***Abstract.** The modern process of forming European values reflects the strengthening of the relations between Poland and Ukraine as a phenomenon of noble representation of the meaning of the Self-being of a person through spirituality, but this process of anthropologizing is multilateral, it must be realized comprehensively, especially in the plane of the neo-Thomist conception of the phenomenon of truth. First of all, it is the influence of concepts (educationcentrism, the nobility of a civilized person, neo-Thomism, Sophianism, Western philosophy, humanism, sociocultural space, anthropocentrism, metacommunication, tolerance, and professionalism) of the system of transforming the "man of mass" and "Social European life" as a way of overcoming both Ukrainianophobia and Westernophobia (polonophobia, yudophobia, Russophobia, Islamophobia) for the evolutionary creation of the civil inclination of a traditional post-Soviet society, or the help of specialists in the post-classical philosophy of civilizational prolegomenes of the "dominant humanistic paradigm" with the aim of mastering the "future" of socio-cultural, professional and patriotic virtues, spoken by European humanists from the time of antiquity (Aristotle, Thomas Aquinas, M. Heidegger, John-Pavlo II - K. Wojtyla, A. Mickiewicz, Plato, Spinoza, I. Franko, T. Shevchenko, A. Sheptytsky).*

Introduction.

The modern process of forming European values reflects the strengthening of the relations between Poland and Ukraine as a phenomenon of noble representation of the meaning of the Self-being of a person through spirituality, but this process of anthropologizing is multilateral, it must be realized comprehensively, especially in the plane of the neo-Thomist conception of the phenomenon of truth. First of all, it is the influence of concepts (educationcentrism, the nobility of a civilized person, neo-Thomism, Sophianism, Western philosophy, humanism, sociocultural space, anthropocentrism, metacommunication, tolerance, and professionalism) of the system of transforming the "man of mass" and "Social European life" as a way of overcoming both Ukrainianophobia

and Westernphobia (polonophobia, yudophobia, Russophobia, Islamophobia) for the evolutionary creation of the civil inclination of a traditional post-Soviet society, or the help of specialists in the post-classical philosophy of civilizational prolegomenes of the "dominant humanistic paradigm" with the aim of mastering the "future" of socio-cultural, professional and patriotic virtues, spoken by European humanists from the time of antiquity (Aristotle, Thomas Aquinas, M. Heidegger, John-Pavlo II - K. Wojtyla, A. Mickiewicz, Plato, Spinoza, I. Franko, T. Shevchenko, A. Sheptytsky). The most valuable of the category of social life is the formation of the spirit of socio-cultural paradigms that contribute to the development of the conception of humanism, which enhances the spirit of tolerance in the ethnosocial and globalized socio-cultural space. John Paul II reveals, for example, the spirit of post-classical philosophy in finding the truth, despite the negative moments in historical memory (Fides et ratio of Holy Father John Paul II to the bishops of the Catholic Church on the relationship of faith and reason.) Encyclical (fragments). foreign lit. 2001 No. 5-6, p. 3-14).

The "era of globalization" is revealed in the hierarchy of the concepts of autocentrism: "Humanities of human development", "the spirit of social life", "humanization of the socio-cultural space", "ethnosocial space", "postmodern personality", "humanist horizons"; "Socio-cultural tolerance", "metacommunication", "community", "prospects for overcoming Western-phobia", "professionalism".

EducationCentrism, as a noble attempt of the Hetman-Cossack type of civilization, causes the overcoming of the choleric obstacles to the development of a sovereign state, is the enrichment of civil society in the communication of the Ukrainian idea to the requirements of European humanism, that is, entry into a civilized world is a European hope of a civilized postmodern personality. The spiritual achievements of the reformers of the Slavic-Orthodox civilization in Ukraine also become anthropocentrism as the main symbol of civilian nation-building in the context of the activities of public figures (L. Balzerovich, L. Valenza, V. Havel, S. Gluzman, M. Gorbachev, O. Kwasniewski, L. Kravchuk, V. Chornovil). The Ukrainian-Polish experience of socio-cultural communication clearly reflects the social power of the carriers of the synthesis of postmodern philosophy and post-classical pedagogy, sociology and metaphysics (Y. Korchak, A. Makarenko, V. Sukhomlynsky), the complicated formation of spiritual symbols of European freedom as a protest of a young generation against imperial aggression of neighbors and ideological distortion of the role of "the historical transformation of the Little Russian ethnic group" into a Ukrainian political nation, where there will be no apology for ethnic nationalism, and there is a social need to reproduce the neo-Thomistic approach to the foundations of Ukrainian-Polish cooperation, - gradually eliminates all obstacles to overcoming the spirit of enslavement in a separate territory. The anthropology accumulates this visual aspect in the spirit of its contemporary phenomenology.

Modernity has absorbed the local civilization of the nomads of the Eurasian steppes: "nature is changing again, although not due to the cosmic influences of solar activity, but as a result of human activity, armament of machinery and energy resources from the bowels of the earth ... Steps turn into arable land; villages and resorts grow in the foothills; through the deserts laid railways and highways; cars replaced camels and horses. The world has changed - and the ways of adapting man to the environment have also become different "(Lev Gumilyov, 1968). In contrast, the «Homo Sovietikus» project was not successful as the international community increasingly uses economic coercion to integrate undeveloped societies into the European and world community.

1 Neo-Thomism as a systematizer of the human-dimensional turn of Western philosophy on the rails of the culture of tolerance

Neo-Thomism is one of the main post-modern substantive foundations of the spiritual factors of European values, turning towards the protection of human rights and of the citizen, and even the transition of child-centeredness to enlightenment. Conceptually, this process was conceptualized in Roman Catholicism, as in general human rights, the initiator was the Roman Pope John Paul II (1920-2005), his humanism of a convergent society in neo-Thomism reveals both the humanism of Christianity and the forms of the European cognitive and creative potential. The first Slav pontificate, due to Neo-Thomism, revealed the essential elements of the post-industrial paradigm as a convergent nature of European civilization. Moreover, his critique of modern spiritual diseases have nothing in common with the inquisitorial (now condemned) tradition of "hunting for a witch".

His model of refurbishment of the philosophy of the postmodern man, His Holiness Father John Paul II, discovered in multidimensional literary work, in particularly in the theological writings. Thus, in the formation of European values that reflect the strengthening of the relations between Poland and Ukraine, as a phenomenon of noble representation of the meaning of the sovereign communication of the state on the principles of the concept of humanism, had a spiritual meaning, which is reflected in the encyclical "Fides et ratio" ("Faith and Intellect"). Here, referring to the bishops of the RCC, he emphasized: "The Church, by the power of authority which it has as the keeper of the Revelation of Jesus Christ, seeks to confirm the need for reflection on the theme of truth. Therefore, I decided to turn to you, dear Brothers in the Episcopate, with whom I am united by the mission of the open appearance of truth (cf. 2 Corinthians 4:2), as well as by theologians and philosophers, who have the duty to explore various aspects the truth, and, moreover, to all people who seek the truth ... or anyone who has in the heart love could be on the right path ..., find in it the reassurance of their cares and spiritual joy "[6, p. 5]

The search for the truth for the pontiff is the need to enrich the spiritual foundations of European civilization: "Philosophical quest forged in the loose sands of general skepticism, gave way to uncritical pluralism: it revealed a lack of faith in the existence of truth ... Certain concepts of life derived from the East ... are deprived of the truth of absolute character ... All is reduced to a rank point of view ... Philosophical reflection ... prefers to

consider existential, hermeneutic or linguistic issues that overcome the main problem of the truth of each person, there is, God himself ... In general our contemporaries formed position distrust of major cognitive abilities of man "(John Paul II) [6, p 5].

The philosophy of neo-Thomism helps to draw a holistic image of the cognitive quest for Western postmodern philosophy, which qualitatively updates the humanitarian education of youth, in accordance with the requirements of scientific and technological, informational and communicative, noosphere significance.

For example, Pope John Paul II, for all his post-classical modernism of views on the earthly existence of personality, pointed out that "the liberation theology" (when certain priests, in particular Catholics, became leaders of rebel groups or field rebel leaders) is an "antiteology", since it does not have evangelical ideals, so that freedom is not a destructive phenomenon. In his opinion, the historical ethnos is effective only when it has the basis for divine understanding of the axiological penetration into national education, which the political nation is constantly humanizing its own struggle for human rights, as a synthesis of faith and reason. Science in the context of neo-Thomism is the main factor of globalization, it develops first of all as techno-science, "which becomes the basis ... of the development of a society of knowledge ... of developed countries of the world", allows to overcome the intolerable social manifestations of techno-sciences and transform the modern science into a strategic resource of social development. Science forms the environment of globalization, encompasses all kinds and forms of a society of sustainable development: from the sphere of production and consumption to the legitimization of "theological disciplines."

The humanist side of the changes in reality within the limits of the scientific perspective of the educational space, touches on social experience. The life of outstanding mentors is a qualitative reflection of the reformation of youth training in the spirit of the ideals of social influence, one of the aspects of which is the Ukrainian and European approaches, with their, at first glance, utopian dreams, about the role of kozakophilism in the process of humanizing the socio-cultural space. Pope John Paul II through neo-Thomism shows to intellectuals the need to enrich the elements of the post-industrial type of thinking, from the childhood, since on this integral basis, a universal paradigm of a "convergent society" is formed. [6, pp. 3-14] For this, the public must actively and peacefully resist apology for the "rebellion of the masses", as it resulted in the twentieth century up to two world wars and the creation of the diversity of weapons of mass destruction. Neotomism gives almost universal answers to scientific, economic, political, and social challenges. Not only John Paul's II theological public efforts play an important role, he left a critical reflection on a multi-valued philosophical position as a supporter of historical optimism: "Different philosophical systems have instilled a man's false conviction that she is the absolute master of herself, that she can determine her destiny and future, relying solely on themselves and on their own strengths. Thus never manages the greatness of man ... Only under the heavens of truth can she ... understand the meaning of his freedom and his vocation to love and to know God, and in the exercise of this vocation, she will find herself in all its fullness "[6, p. 14]

The holy pontiff warns of the situational threats in finding freedom as an expression of anarchist and epistemological pride: "The peculiar" philosophical pride "... would prefer to provide (own meaning) the own vision, imperfect and narrowed, the choice of the outlook perspective, the level of universal interpretation ... For the good of mankind ... one imposes on it (the philosophical search of truth. - Aut.) a special responsibility: this is the deaconion of truth. I have already written about this in my first Encyclical *Redemptor hominis* ... Every recognized truth is always just the stage of the road to the knowledge of the full truth that will appear in the final revelation of God: "Now I understand partly, and then I will know, as I know" (I. Kor 13:12) - emphasizes John Paul II [6, p. 4]. This aspect of the futurologist of neo-Thomism overlaps with the humanism of the "philosophy of culture," through overcoming the negativism of "social factors," contributes to the western "humanistic tradition", the self-organization of ethno-social and national relations (W. Beck). In the context of metaphysics (hope), the spirit of noble ideals is found, which is among the "reference forms of society" (St. Augustine, O. Rosensch-Gussy). The consequences of anthropologizing forms of communication are not a random phenomenon, as in Western historiography, irrationality reflects them as phenomenological manifestations associated with the names of R. Bart, H. Ortega-y-Gasset, S. Kierkegaard ...

Man is the creator of the heart, and, as a bearer of culture, John Paul II proves what the Creator created for everyone. This problem is solved in the following way: specific historical cultures differ in accordance with the external dimensions of selectivity, that is, each and every individual and ethnic group have a certain "cultural threshold" that passes only what may be relevant to the individual's own lifestyle and beyond ideological manipulation. For this purpose, a conscious person, in particular in Ukraine, must determine his measure of protection of the humanistic life of a patriotic individual, where the person is responsible for all noble standards and remains the protector of the inheritance of the liberties of the ancestors, in the spirit of tolerance, and others like that.

2. Humanist side of changes in reality within the limits of philosophical anthropology

The substations of the human personality of a free person have the power to adequately resolve the issue, the subject of the article talks about the unity of the European space "under the signature of Sophia" as a measure of the sociocultural content of the educational work of the carriers of the spirit of freedom and hope, "that a civilized man" always worthy to resist his physical and spiritual endings. The formation of civil and noble thought is a form of democratization of national statehood, as well as a specific embodiment of the value principles of the futurological formation of the phenomenology of the national spirit (M. Berdyaev, E. Husserl, N. Hartmann, I. Kant, O. Losev, G. Skovoroda, P. Yurkevich, M. Scheler). The history of ancient aesthetics (Sophists, Socrates, Plato), the Thomistic correlation of faith and the reproduction of a civilized personality in early Christian nominations of human dignity. The nature of the eternal will be recognized through faith in God, and through the theological works, actions of blasphemy against naturephobes (carriers

of ochlocracy, oligarchism and conformism) - often prompts the reproduction of God-baptized and xenophobic stereotypes, in particular totalitarianism (Stalinism, fascism).

The essence of human existence, as proved by the activities of outstanding mentors, allows the individual to occupy such a place on the earth, which directs, even in the development of civilizational forms; corresponds to the national mentality and qualities of each step of a tolerant person as a creator of "humanistic European space." Patriotism and tolerance of the individual cause the victimity and scientific development, which reproduces in the anthropocentrism the spirit of "multiculturalism," the bearers of various ethnoconfessional customs in confrontation with the spirit of the form of "Homo soveticus", - the nominee of "plebeian stereotypes". The civilized personality is a manifestation in Ukraine of the timely activity of the "luminaries of the historical people," began to criticize the "pharisaic" (steady, but purely external), dogmatic or even demonstration of any socio-cultural and moral rules, which does not allow the plebeian reactualization of noble goals. The Sofian Victimity of Cossackophiles significantly influenced the appearance of a cohort of noble people; this phenomenon separates the interpretation of the ideals of social life, with its coloration of spiritual virtues (the unity of the holy faith, the Church, the political nation). Thus, the "Ukrainian idea" is a key concept for both civilized "autochthons" and for "national minorities" (Serbs, Croats, Poles, Germans, Bulgarians ...) whose ancestors have come or arrive with a true intention of permanent residence, which is covered by the patriotic energy of holiness, and by all those Christian or Orthodox high ideals, which specify the Ukrainian meaning of European life.

The path of becoming a humanistic anthropocentric paradigm in the European education comes through the formation of spiritual and personal dimensions. For example, Mykola Hartmann distinguishes between "soul" and "spirit"; the soul, according to Hartmann, is inherent in beings, endowed with consciousness, to which he relates animals; spirit is inherent exclusively to man. In the spirit of Hartmann distinguishes: "personal spirit", the bearer here is a separate person; objective spirit, the bearer of which is social community (objective spirit is manifested, for example, in the spheres of language, philosophy, morality and law); "Objective spirit" is embodied in works of art, science, industry, etc. [5].

The great tasks of humanizing the educational space of Ukraine in the spirit of holistic dynamism, mobility of conceptual schemes of the European world were patriots, which sometimes almost complicated the embodiment of anthropocentrism, since they only attributed themselves to one side of "intercultural communication", that is, the reproduction of the subject of learning as a rational explanation " The object of the dialogue of cultures is a very complex problem. Education is centered on the fact that the "little linguistic" method of "attempts and errors" should learn to make a choice among alternative *mods existendi*, while having not all the real possibilities to fully assess all the consequences of the adoption of one of them.

It is clear that the search for the most rational ways requires the introduction of a person into the European system of values, restoration on the principle of humanities of all levels of public education, will demand from the political elite comprehension of best practices anthropologizing socio-cultural changes.

The anthropocentrism of modern searches for moral justification deepens the spirit of anthropocentrism during the Knights of Renaissance, also greatly influenced creativity and the concept of quixoticity. The writers of post-classical thought (V. Vinnychenko, E. Malanyuk, D. Chyzhevsky) complement the works of T. Shevchenko - the Great Kobzar to the neo-Thomistic concept. Fides et Ratio of the Holy Father John Paul II and his synthesis of faith and reason, raised the question of the evolutionary nomination of enlightenment-centeredness as the Spirit of a civilized society (Y. Korchak, A. Makarenko, V. Sukhomlynsky, M. Pirogov, K. Ushinsky), determines the influence on the enrichment of European landmarks of the values of a "little Ukrainian" (E. Borinstein, V. Kremen).

Under the influence of educational reforms, its ecumenical genesis of the formation of the unity of the Christian religions of Eastern Europe is intensified, as a result of its state-self-regulatory and Orthodox-clerical reproduction, in particular as a result of political work, as well as in the socio-cultural space of education, etc. (Aksynova V. I., Sklovsky I. Z.) now reproduces the creative reflection of the national idea as a sign of the "Cossack nation", where the meaning of life was manifested - the autocentric sources of law (child and youth), but in the post-classical-educational spirit (O. Gonchar, L. Kodatskiy, M. Kultayeva, V. Kremen).

For example, in the spirit of Platonism, the paradigm of spirituality in the cordocentric interpretation of the ancient world (G. Skovoroda, P. Yurkevich) considered a person (microcosm) through the moral combination in his native land (macrocosm) of the spirit, soul and body, since man has a natural desire for freedom, aimed at freeing from imitation the understanding of "intentions of the eternal" - super humanus - lat. - superhuman I. Kant in his time bound human freedom with a "moral imperative." Classical and modernist philosophy even in the twentieth century considered human freedom in the epistemology of non-violence of being ("freedom is an awareness of necessity"). According to ethics, the necessary limitation of state violence or anti-totalitarianism, in particular, is the criticism of right-radical interpretation of Nietzscheanism. The post-classical approach begins to play an increasingly important role in the interplay of the philosophy of humanization and the reproduction of socio-cultural changes in the European space (John Paul II, J. Korchak).

The charismatic thinkers of the chivalry reproduce the reformers of education, in particular the cordocentrism of philosophers. G. Skovoroda, for example, taught in the European model, of cordocentrism ("Philosophy of the Heart"): "God allows us to at the same time know the" human dimension "of the world and understand its depth.

"God for a civilized man is his departure from the alienation of creative independence to a sensible conscience, a connection between personality and eternal.

For example, the reverence of St. Augustine, Virgin Mary or Elizabeth (even the former inhabitants of Yelisavethrad (Kropyvnytskiy - Aut.), emigrating to the East or the West, are trying to act in the communicative and moral discourse of European values).

In the communicative system of values of the socio-cultural space, the civilization of education is formed under the influence of anthropological enrichment of the spirit of ethnic education, this phenomenon appeared even after the experience of early Christian teachers, where humanism "Mentor" occupied a central place, always has the status of human-dimensional public opinion. Philosophy of educational space was the spiritual foundation for teaching the mentor (St. Augustine), their own community of pupils [5; 6; 7; 8; 9]. First of all, the role of the media (or the use of the Internet), etc., for the millennials is extremely important, for spreading the respect for the community anthropocentrism rooted in the education, which gave its historical name to its native land, its landscapes and culture. Now understandable is the fact that declared itself about mid-I millennium BC. Almost at one and the same time in India, China and Greece (later on the territory of Rus-Ukraine) there are the first educational and philosophical systems in which there is a mentor and the principle of humanism.

For example, the Vatican, and its Roman popes, opposed the distortion of the theological theory of the divine basis of the European state and the aggressive power of the monarchs, considered unacceptable slavish subordination of secular authority to church and spiritual, and vice versa, in particular during secular rule that degraded human dignity. The Vatican attempted to divide their functions: the bishop is not subjected to a king or king during worship in any denomination. The authority of the monarch does not extend to the church, and the sphere of influence of the bishop is limited to the walls of the cathedral. It is believed that the power of the monarch is given by the people, and his main duty, as a sanctified person, is the vicar of Christ on earth (the pontiff), is the protection of the rights of all subjects, the care of them. Respect for the peculiarities of ethnoconfessional traditions is the key to the stability of the state and society. At the heart of the Christian conquest of a monarch is not ideological-political myths or fear of punishment, but respect and love, without which, according to thinkers, there isn't strong secular power, when free critique of ethnic nationalism ensured. The further development of philosophical anthropology begins to determine the anti-racist and educational aspect of educational centering (M. Hartmann, J. Korchak, V. Dilthey, M. Scheler). In all socio-cultural, these centers of European civilization declared "axial time" (K. Jaspers). M. Scheler defends axiological synthesis as a spirit of qualitative updating of the educational process, allows us to identify the signs of humanism in the socio-cultural system always acts as a form of social life. Cultural paradigms of anthropologizing reflect the spirit of the socio-cultural space created by charismatic individuals, and give benchmarks for a "public perspective."

The new paradigm of anthropocentrism has always grown in the community of European and national scholars through a broad debate on the level of implementation of the ideals of a civilized man, determined by the metaphysical level of the existence of its sociality. M. Scheler's anthropologism, for example, is reflected in his works between 1897 and 1920-1928. At this time, Scheler critically examines the doctrine of "Higher Races" in historical consciousness; he defines the institutional role of education in counteracting the so-called reflection of the spirit of permanent radicalism, fascism, and so on. A civilized man must resist the demagoguery of the so-called "Führer" through the humanities of the world of education, that is, to comprehend the issues of ethics, national feelings, religion, political philosophy. In the second period, from 1920-1922 to 1928, Scheler proposed the interpretation of the Deity and personality as incomplete in its similarity, which appears together with the formation of space in a holistic human history [11, 12]. The article "The Situation of Man in the Cosmos" (1928) proposes "a grand vision of the gradual self-determination of a culture of tolerance, the spiritual association of man, deity and the world. He converges to a point of a gradual process, in the integrity of the two polarity: the mind, or spirit, on the one hand, and the impulse - on the other. "The ideas of reason or spirit, powerless, if they do not enter the civic consciousness, that is, in practice, or not realized in the life and practical situations created by the impetus of the cohort and human inducements. (...) People, however, are metaphysically "out of" space, due to the ability to make their object and everything from the atom to the very cosmos "[13].

3. Civilization dimension of anthropology of autocentrism in Ukraine.

The civilization dimension of the manifestations of autocentrism is observed in Europe from antiquity, a phenomenon that was typical of Ukraine-Russia, because it is the basis of the complex phenomenon of ethno-social communication of the Coryphaeus of dignity and of the self-identification of the "Cossack nation". The spirit of the Ukrainian education world realizes itself both in the system of social progress and in the revival of a sovereign state at the turn of the twenty-first century.

The set of national ideals, as a noble manifestation of the philosophy of anthropology, is a real imprint in the educational center of the ideological signs of time, since it originates at the time of the Ukrainian national revolution, which created the conditions for the cathedral state building on the basis of the civilizational-fragmentary (UNR, ZUNR, Kuban) efforts of the cossackophiles.

It is necessary to consider the phenomenon of autocentrism as a manifestation of the fundamental element of the noble formation of the Ukrainian political nation and the development of a civilized person in the retrospect of the history of Western world-view of anthropocentrism in the 21st century.

Personality is the bearer of anthropological signs that redirects the vector of humanism from being to nihil (from Latin - nothing) - the Sophian status of Homo sapiens, according to B. Spinoza, reproduces the kind of Homo Liber.

It is the sophistry that causes the creation of the nation: the emergence of historiosophy (vizathosophy, ecosophy), its meaning and purpose highlight the structure of the ideals of communicative intention, the bearers of civilized paradigms and anthropological peculiarities of the human person as units of the natural genome and phenotypic category - the species. Modal-constructive dialogue, as a chivalrous context of the sophistry of cultural paradigms since the early 20-ies of the twentieth century in the work of Anton Makarenko, and Vasyl Sukhomlynsky, when Soviet Little Russia began its actively turn into an unconstrained Ukraine. In the field of Orthodox-Christian traditions it is possible to recreate a culture of tolerance in order to really help young generations, that is, the spirit of social harmony allows us to get rid of piety against the dogmas of evil (militant sociology). In particular, in Ukraine - Russia, these traditions were enriched by such charismatic figures as Kiev Metropolitan Hilarion, Prince Yaroslav the Wise and Volodymyr the Great, and during the Lithuanian-Polish times - I. Vyshensky, S. Orikhovsky-Roksolan, P. Mohyla, G. Skovoroda.

The new stage in the liberation struggle, the intense suppression of mythological ideas on the periphery of the cultural space (T. Shevchenko, Lesya Ukrainka, I. Franko) begins in the infinite Little Russia, influencing the emergence of the national conscious, European enlightened intelligentsia, the cossackophiles and anthropological direction of the actions of the authorities (D. Chyzhevsky, M. Hrushevsky, E. Malanyuk, V. Korolenko, M. Drahomanov, V. Vinnychenko), who creatively enriched the experience of anthropocentrism of Western philosophy (M. Pirogov, K. Ushinsky, A. Makarenko), In the Uncorrupted Little Russia revision the former (barbaric) values of "higher ranks" are dissipated, there is a new interpretation of world history and mythology, education, professionalism and humanities of public education.

The progress of anthropological understanding of the meaning of European being, according to the Great Kobzar, reflects the course of evolution, which distinguishes the stages of spiritual development of man - savage, barbarism, civilization, since the formation of the formation is not spontaneously and consciously, with spiritual benefit for his own personality and for the whole of his people.

The humanistic component of the organization of educational space in the provincial and Soviet Little Russia during the "mass rebellion" touched upon "the Hamlet question - being or nothing"? A. Makarenko in the "Pedagogical Poem" showed himself how be the defender of the "little Ukrainian" world view. He, like the real "Don Quixote of Zaporozhian" [9, p. 312], gives this Shakespearean tragedy indirectly a psychoanalytic interpretation, since the Bolshevik ideology ignored and condemned "humanities of the quixotic", thomism, cybernetics, genetics, sociology and Freudianism. A. Makarenko began to consider this Hamlet phenomenon on the example of the fact of suicide in the process of socialization of the individual, but not rejecting the religious point of view. The insensibility of a suicide bomber had an unfortunate experience of "first love," as one of the difficulties

of social and personal upbringing of a young person, and others like that. The outstanding teacher briefly describes the feelings of the colonist (all of them disdained by the war in Ukraine), nicknamed "Chobot", who had fallen in love with Natasha, in due time helped him to enter the colony, where he became an active member of the collective, prepares for admission to the institute, refuses from intimate relationships and subsequent marriage, moving to the village. "Without Natasha I can not live. Talk to her (she turned to A. Makarenko, colonist "Chobot" - Avt.) To go with me ... Just know, Natasha will not go, I'll end myself (" Chobot "was then one of those who actively helped the mentor in raising "passivation", "swamps", "spans"). This allegedly individual fact, a brilliant pedagogical innovator, shows the deadlock of the vulgar sociological paradigm in the unbroken Little Russia, which does not correspond to the European tradition, in particular the experience of Z. Freud and K. Jung.

- "This is what a stupid talk ... You are a man or a sizzle ... I let him go" (mentions A. Makarenko - Aut.) ... a man who lost control and brakes ...

- I wanted to ask if Natasha knows about the mood of the "Boot", but for some reason did not ask "[9, p. 293]. "The boot hangs at night on the third of May ... The boys encountered suicide" Boot "restrained ...

Belukhin shook her head:

- "Chobot" is not a man, but a slave. Barin was taken away from him, so he invented Natasha ... "[9, pp. 297-298]. "In full swing (after "Chobot`s" suicide, - emphasizes A. Makarenko - Aut.), There was a crisis in front of me, and threatened to fly ... the values of the collective, exceptional dignity, which ... I did not want to hide from myself ... "[9, p. 208].

Anthropologism must not be purely racial or biological, since a person, as a subject of society, a carrier of high social values, manifests some free human`s attitude to nature and man as a living integrity, testifying to the "I - environment" in the natural environment. But a person also finds himself a cultural creator, when the bearer of the ideology of the "titular nation" personally does not have a superiority with the representatives of other nationalities (nations) living together with him. In the publications of dissidents of 60-ies of the twentieth century the attempts were made to reveal the meaning of the concept of "humanist horizons," as a socio-philosophical meaning of self-identification of a young person. European teachers-educators, even under the conditions of "newest Stalinism", approached the pupils as supporters of the Ukrainian tradition of "philosophy of the heart". Humanism, as an addition to the forces of the national spirit, is the aggregate value of concepts of philosophical upbringing, "Our boys represented on the average a combination of very bright features of character, with a very narrow cultural status ... The overwhelming majority of them were illiterate or illiterate at all. Almost everyone was accustomed to dirt and fork, in relation to other people they developed protective and threatening beyond primitive heroism "(A. Makarenko). [9, p. 45]

That is why the educationcentrism of a great teacher was aimed at transforming the "knights of the finns" into "Knights-Don Quixotes", "defenders of truth" in the spirit of European anthropocentrism, that shows a culture of tolerance.

The conceptual interest of professional and patriotic virtues, touches upon the essence of changing the educational space, in the coordinates of the "philosophy of the heart" has found a partial embodiment in the XIX century, and then, more broadly, in the industrialized countries, its demand is sharply increasing in the 60's and 90's centuries in connection with the civilizational lag in the crisis society; these conditions also developed in the system of secondary education. In Ukraine, from the requirements of scientific and philosophical and technological advancement, the spirit of European communism arose (P. Shelest, L. Kravchuk), the local sovereign communists began to retreat towards the cossackophiles under the influence of establishing relations with the officially missing values of sovereign status (split into fragments of Ukraine) , there was a need for a spiritual impulse for the new demands of the scientific and technological revolution, and so on.

To achieve the renewed goal in the system epistemology of the sociocultural meaning of educational conception, the following tasks were set: the influence of the mentor on social life, the situational understanding of the interaction between power and society, separately for the purpose of mastering its role as future specialists, to identify "liberal prescriptions" of those that are only unsystematic say about the necessary social changes or often, claim that our pedagogical paradigm is supposedly a mechanical conglomerate of scientific and spiritual knowledge. But our educational space conceptual etymology was able to distinguish in such a way that the community clearly revealed the experience of the countrymen, predecessors, and comprehend some of the most pressing tasks in the spiritual, cultural and political socialization of the individual.

The formation of the needs of the humanistic world perception of the "noble (European) type of Ukrainian man" is influenced by the charismatic figure of a public figure - the undisputed genius-artist T.G. Shevchenko, his life and fate. The "Testament" and patriotism now help to resist imperial embezzlement, in conditions where an unjustifiably long term of service in the army drove a free man into a "screw", erasing the native anthropoid type of a free Ukrainian, and creating a "soldier of a despotic system." Don Quixote is an example for patriotic education of future professionals, in particular the features of ethnic tolerance [14]. What was, as an exception, first in the nineteenth century in the Russian Empire, and it was repeated in the early 20th century, and is now gradually spreading, reflected in the work of charismatic people [15], and all who are looking for an optimal method for the creation of civilized human relations, society and nature.

For a long time, philosophical anthropology in the space of fundamental principles of education was an important but often coincidental component of defining-system of thinking, using the superficial inheritance of «great teachers and philosophers» and by expanding its implementation in a very abstract way, to one or another of the areas of socio-

cultural reality in other words, the philosophers of the humanity of the educational space, as well as the general philosophy of education, touch upon humanism and the stabilization of the socio-cultural space, when democratic patriotism is the key to the progress of education in the Ukrainian state and society. And this way of deployment of philosophy, as an updated characteristic of education, it's only for antiquity and modern times, but also for the XXI century [2].

The experience of the descendants of knight pedagogues proves an opportunity to put forward projects of reforming education, its continuous existence in the future, which enables its timely reorganizations on the basis of the existing, "Ukrainian schools of the future", especially in the experience of V. Sukhomlynsky. Actually not always these projects correlated with socio-cultural, financial resources, but they always ahead of their time and asked a perspective on the development of the educational system og philosophical and pedagogical thought.

The analysis showed that with the preserved general epistemological meaning of the term "humanistic paradigm" - the advanced team (mentor and pupils) reflects a system of models, methods, techniques and methods of educational and historical explanation of the modern content of the concept of "educational paradigm": finds its metaphysical illumination in the context. The existence of a basic level of process as a synthesis of ontological senses and individual aspects of philosophical interpretation of the experience of religious and educational innovators, but in aggregate sense culture of tolerance. For even in the late 80's of the twentieth century in Ukraine they began to use this concept to demonstrate clearly that the "official philosophy" also refused to be voluntary "servant of the CPSU Central Committee". Therefore, in the Spiritual elite, the search for epistemological carriers of noble views increases. In the qualitative ethnosocial change of the concepts of ideal species, the kind of "Homo Lieber" (under the influence of the metamorphosis of the spirit of truth) is reproduced, the assimilation of new humanitarian categories, reproducing anthropologically-spiritual, close to the one that reflects the synthesized spirit and secular, and religious feelings in the search process. Constant inner truth, self-purification and love for Ukraine in particular for the development of uncensored information in accordance with the spirit of critical rationalism [4].

Modern metaphysics understands the need to study a new conceptual system as a European reproduction of the advancement of educational civilization in the aspect of important innovation changes, and in the context of the appearance of a person on a certain informational, ethno-social and civilian level of humanism, the horizons of the national idea. In the field of knowledge of the futurological horizons of socio-cultural life, the social meaning of anthropocentric is an extraordinary moment of globalization.

Conclusions.

Innovations in the spirit of enlightenment should be related to the search for truth, the understanding of the answer of the prominent Ukrainian humanists, first of all, the Great Kobzar, with his prediction of the creation on the evolutionary basis of a "great, free, new" family, which, through suffering (riots, revolution, war) transforms the Little Russian-Ukrainian ethnos into a Ukrainian political nation. Such logic is the humanistic contribution of the bearers of a democratic-patriotic direction to the European path of Ukraine. Spiritual descendants of the Great Kobzar were the Ukrainian reformers of the educational space A. Makarenko and V. Sukhomlynsky whose efforts continue their supporters particularly in a high school. Pavlysh, Onufriivsky district of the Kirovohrad region (which, as a rule, are graduates of the KPU named after V. Vinnychenko).

M. Pirogov and K. Ushinsky have conceptually been referred to aut centrism for the first time. V. Vernadsky, as the initiator of the inventing of anthropocentric traditions, gave the noospheric impetus to the model of aut centrism, the eco -ontological significance of the struggle of the spiritual elite against marginalized groups of influence. However, it can be argued that, given the volatility of the external environment of a civilized personality, the issue of the current state of the educational industry in the congregation of Ukraine and the prospects of development in everywhere of gifted youth remains relevant. In Ukraine it is necessary to generalize the consideration of anthropological studies and models of Ukrainian education centered in the work of Kobzarevyh descendants. To investigate the activities of the Ukrainian coryphaeus, aut centrism denotes the positive results of the ethno-social struggle against the rooting of stereotypes - the provincial (and Soviet) Malorossiys that hinder the formation of European Ukraine. Having considered the more critical development of a civilized personality of the twenty-first century the direction of futurology-philosophy of forecasting the ethno-cultural, ethno-social and political space of the collegiality as a close future of Ukraine is being recreated.

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