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**RETROSPECTIVE ANALYSIS OF THE FORMATION AND
DEVELOPMENT OF CIVIC EDUCATION**

Civic education that becomes more and more relevant in the modern world is the fundamental basis of the formation and development of civic society.

The term “civic (democratic) education” is of English origin, it became popular in world theory and practice, first of all, as a modern integrative technology of the formation of civic virtues in, predominantly, youth. Being an interdisciplinary challenge, civic education is concerned by a raw of sciences: philosophy, political science, education, sociology, and psychology.

Scientific and historical analysis of the development of social relations reveals that theoretical and methodological foundations of civic education have a long history. At all stages of human civilization, both society and education influenced to a certain extent on the development of the personality with generally accepted rules and duties, able to live and self-actualize in the society, as well meet his/her demand and interests in a lawful way.

The idea of development of civic education and formation of civic values was originated in Ancient World. Just then, the *republican model of citizenship* that considerate a person as an important component of political society appeared. The main principles of this model were: the sense of affiliation to the general political society as a part of the whole life, allegiance to a country, priority of civic duties over personal interests, etc. In his fundamental works, Plato states that the ideal state is not to provide paramount prosperity or meet the demands of personality or a certain layer of society, but to form state interest priority, provide an efficient civic education which requires person to put aside his/her egoistic aspiration and comprehend national interests. Plato considers civic education as a state function. The philosopher

granted civic values with scientific frame and proposed the principle of the harmonious development of an individual and harmony as a law of nature. A particular attention was given to interrelation of the political and legal origins in personality formation. Using the ideas of Plato and Socrates, Aristotle created the new cultural model based on rationalism and humanism, which were expressed by word and thought. The educational ideas of the thinker are based on the new approaches to knowledge acquisition as to the result person's creative activity. Pedagogical ideas are considered as a part of the theory of state and law. Aristotle justified the need for formation of the actual civic society and stated that a freeman was to belong to state and to feel himself/herself as an integral part of it. According to the conception of state and citizen, proposed by Cicero, personality was to combine both patriotic and moral virtues. The generalized experience of contemporary educational practice is reflected in the works of certain Ancient Greek philosophers. Thus, Socrates and Democritus gave preference to conviction as the most efficient educational mean of citizen development and abandoned enforcement and violence.

As a result, the *ancient republican model (tradition) of citizenship* was formed according to the relevant social virtues of that time and emphasized person's belonging to community, development of responsibility and duties of the citizens.

Moreover, a variety of ideas and approaches to civic education provoked conflicts between the concept of personality formation and citizen formation. The philosophy of cynics (substantiated by Antisthenes and Diogenes of Sinope) proposed their own interpretation of personal liberty according to the society. It was a kind of protest against quasi-democratic ancient society and consisted in absolutization of society of personal liberty, priority of the inner world of a person, shift of the accent to the neglect of the social norms and institutes of the state as a hostile phenomenon of personal development. Theoretical basis of cynics' philosophy aroused such direction as cosmopolitanism as non-civic values.

In Eastern countries during different historical periods, the comprehension of the nature of the citizen was also connected with belonging to state. Moreover, the utilitarian and social view on an individual prevailed, as well as in Ancient times. The

concept of Confucius as a philosophical and pedagogical direction was based on the person's service to the nation, due respect to elders and superiors. It was obedience that was of the paramount importance, but not the person's liberal attitude to his/her state.

The conversion of people to Christianity in the history of Western civilization had an important moral and ethical consequence – shift of the attitude to a personality, his/her spirituality. Ideal education in the Christianity was directed not only to the development of mental endowments, but to the development of consciousness. Moreover, the partial separation from utilitarian approaches was evidenced. The particular elements of personal scientific rationale of the problem on the formation of civic values are reflected in works of orthodox Christian philosophers.

Thus, St. Augustine adhered to the structuring of social space on the basis of the dual unity of the material world and the world of ideas. Ideas were of greater preference. Thinking on the issue on formation of civic and Christian values from the standpoint of critical mutual contradiction, he concluded that the idea of civic education is, ideally, dead-ended (it finished in Civitas Dei without division according social and political systems) and appeared to be senseless. It is worthwhile to note that the medieval tendencies of development of civic education were, in general, unique and paradoxical: on the one hand, the civic directed subjects (political philosophy, civic and public law, theology, etc.) were widespread, on the other hand, the strengthening of ideas that human nature was imperfect, and that human rights depended on the place in social ranking. During the Reformation of the 16th Century that was a kind of prologue for representative democracies of the 17th – 18th Centuries, the new judgments on the afore-mentioned problems appeared. T. Luther proposed his theoretical conception, according to which the liberty of conscience was of the paramount significance, and a person could not be deprived of it. Liberty of conscience gave rise to the good and evil, justice and injustice, etc. In other words, the person was to adhere to law, however, he/she was not to abandon his/her beliefs. It is worthwhile to note that during this period civic education divided

from the general religious upbringing as its component, and the attempts at mediation of two global axiological models: development of civic and Christian values.

The Renaissance is marked by the renewal of the theory of liberal education, content of the concept “citizenship”, which was defined as the basis of civic honor. Philosophical and pedagogical thought on the threshold of the European Industrialization promoted equal rights, unity of religious, moral and civic education which could be interpreted as the development of culture of personal dignity, as well as culture of social value. Despite Ancient society, when the person was absorbed by the state, the Renaissance was characterized by relative liberty of the personality. In particular, the works of T. More and T. Campanella reflected not only the need for civic education, but the direct connection with formation of the citizen’s personality and further democratization of society that extend the scope of civic education. Innovative approaches to relations between the state and a citizen were suggested in the theoretical models of N. Machiavelli. Considering republic as the best form of government which provided every person’s responsibility for the destiny of the state, he stated that the development of civic virtues were the main condition of its prosperity. It is worthwhile to note that the ideas of John Locke on the rights and liberties of the individual. The interrelation of state and right took on enormous importance in political, legal, and pedagogical thought, served as the beginning of modern democracy, and his social contract – as a prototype for the future constitutions. Despite certain differences in comprehension of the aims and tasks of civic education in different countries, the image of the citizen which combined comprehension of social relations and civic mind.

The aim of civic education in Western Europe of the 18th Century underwent transformations, when the idea of civic education determined foundation of public schools, and the idea of upbringing of individual was considered as civic upbringing. French enlighteners C. Helvetius, Th. Hobbes, Ch. Montesquieu, and J.-J. Rousseau substantiated the idea of priority of personal approach to human development and regarded system intelligent education of a new citizen as an undeniable condition of the development of civic values. Progressivity and significance of the new

approaches consisted in conception of the individual as a personality who a priori had right to participate in social and political life of the state, regardless of race and lineage. The public support of the new vision of the human's nature was reflected in adoption of the historical legislative document *The Declaration of the Rights of Man and of the Citizen* (France, 1789) that pronounced personal liberty, liberty of speech, freedom of conscience or ideas, equality before law that directly influenced on the general development of European democracy, was conducive to confirmation of new value approaches to civic education.

The formation and development of civic society on the positions, different from British liberalism, which implicated the division of civic society and the state was scientifically defined in dialectical philosophy of G. Hegel, as well as the development of civic values of the person in the process of the direct education that covered not only private life of individual, and providing socialization with clearance direction.

At the beginning of the 19th Century the philosophical and pedagogical thought the aim and direction of civic education were reconsidered. The followers of "education of social interests" I. Kant, J. Pestalozzi, and J. Fichte developed the ideas, mentioned in the works of C. Helvetius and Ch. Montesquieu, and filled them with their own conceptual view of the nature of civic education that was based on the universal human values and brought different nations together. The ideas of A. Tocqueville on the democracy as a basis of the society resonated with the practice of civic education of those days (F. Parker, W. Kilpatrick). Philosophy of Education of North America and Europe substantiated the combination of education and life, oriented to ideal person who met the requirements of industrial (postindustrial) society.

It was important during this period to form stable persuasion of outstanding enlighteners on the mandatory personal liberty in the society and laws as a prerequisite for comprehend civic education. Moreover, the centuries-long transformation of human nature from obedience and allegiance to the entire active

personality simultaneously affects positive change in the society with all its internal relations.

Aggravation of contradictions between civic aspirations and the actual conditions of their implementation, increasing of social tension, the deepening of crisis of morality and ideas that occurred in the context of objective strengthening of the state in the 19th Century, let the scientific thought intensify seek for new ways of restructuring society, improved the content and purposes of civic education. The crisis phenomena in society contributed to the emergence and spread of communist ideas, which eventually formed the scientific theory, representatives of which were H. Saint-Simon, R. Owen, K. Marx, and F. Engels. In order to restructure the whole world, the theory of Marxism in the field of education proposed the formation of a “new citizen” who was to be deprived of cultural, historical and religious traditions. In fact, this proclaimed the creation of the absolutized “artificial human”. It should be noted that at this time a variety of pedagogical theories appeared in which the issue of civic education received a new urgency and ultimately differentiated from educational problems. Moreover, the role of the mass school, which started to generalized new directions of the development of educational process.

The ideological basis of a new stage of civic education in the early 20th Century was the philosophy of pragmatism (Ch. Pierce, W. James D. Dewey). Scientific and pedagogical theory by D. Dewey as a child-centered one declares the priority of interests and needs of the individual, offers to form experience of achieving success, prepares for life in democratic rights and freedom. Th. Brameld, A. Coombs, and E. Kelly, developing the ideas of pragmatism, offered to develop experience of democratic relations from the very childhood as opposed to selfishness and maximal individualism. However, the representatives of essentialism (W. Bagley) abandoned pragmatism in education and warned that rejection of systematic education will reduce the role of scientific knowledge in the educational system.

However, despite the variety of views and approaches to civic education, in social thinking a common understanding of the positive direction of education of

youth gradually forms: not only in the state's sake, but also for the realization of personal needs in life.

It should be noted that education in its development shaped not only the nature and direction of civic education, but classified the nature of “ideal of education” according to the existing civic values.

The following classification of the relevant concepts, in our view, is the most optimal:

1. *Social utilitarianism*. The interests of the society and government are more valid and control the personality of the educatee (Plato, Aristotle, St. Augustine, N. Machiavelli);

2. *Utilistic eudemonism*. The personality of the educatee is led to his/her personal happiness, success, fruitful work (H. Spencer);

3. *The theory of liberal spiritual activity*. Free development of the personality and his/her civic values, neglect of the mechanic approaches to education (J. Pestalozzi, J.-J. Rousseau, J. Locke, and J. Fichte);

4. *The theory of obedience* is based on the civic education, according to which only certain group of people have a right to rule the others (was popular in the Eastern system of education, especially in Japan, China);

5. *The theory of the harmonious civic development* is based on the priority of spiritual liberty of the personality (J. Dewey, A. Adler, L. Kohlberg);

At the beginning of the 21st Century, mankind in its historical development had to join efforts in solving of the global problems that raised the question of education of “global citizens” who will be able to get rid of ethnocentrism and corporate interests. This determines the urgency and complexity of the problems of civic education at the present stage, what is reflected in the works by B. Barber, C. Bahmuller, E. Boyer, K. Hlykmash, R. Mosher, S. Huntington, B. Elstein, S. Franzosa, P. Newman, J. Habermas, et al.

Civic education in Soviet times, basing on the paradigm of authoritarian and imperative pedagogy, focused on the absolutized concept of the citizen as a communist, internationalist, patriot and collectivist (N. Krups'ka, M. Kalinin, A. Lunacharsky). Ideologization in the communist period led to monodirectional, standardized and simplified education, what, in fact, made liberal development of personality impossible and formed the politically selective and formal legal framework.

Ukrainian political thought was characterized by its formation on the basis of historical aspirations of the Ukrainian people for freedom and social justice. The first display of civic issues in education in Kievan Rus is present in the works of Metropolitan Hilarion and Nestor the Chronicler. Vladimir Monomakh, actually, was the first figure in Europe who substantiated the necessity of transition from religious and ascetic upbringing to education related to the practical needs of the individual and to the humanist foundations of pedagogy of the Ukrainian people.

In social and pedagogical views of the period of the Ukrainian Renaissance, educators, teachers, and, above all, the representatives of the brotherhood schools I. Vyshens'ky, K. Starovets'ky, I. Borets'ky, Ye. Slavynets'ky, and S. Polots'ky substantiated the demands of liberty, equality, and justice as the basis of vital functions and social life of the individual and people, strengthening and defense of civil liberties. Cossack pedagogy had a significant influence on the development of civic education in Ukraine. Taking into account educational wisdom, it was aimed to education in the family, school and social life of free and unbending in his/her aspirations personality – a citizen who develops Ukrainian culture, traditions, humanism and create the free society on the basis of the foundations of social and domestic political life.

Later, ethical and humanistic direction of national Enlightenment, represented by Hryhorii Skovoroda, became wide-spread in Ukraine. Defending the principle of nationality and accessibility of education, the educator believed that the social ideal was the system where citizens are free to live in cooperation, equality and the rule of law, as opposed to tyranny. In his ideal of the foundation of the independent

democratic Ukrainian state, Mykhailo Hrushevsky (who had social and democratic views), gave a particular attention to the image of the citizen of Ukraine, his/her civic virtue, believing that the general success of the creating of the basis of a new life was possible only under condition of purposeful education of the citizen-patriot, a spiritually developed person. While holding social and political measures, the representatives of the movement of the populists M. Lysenko, S. Rusova, and I. Steshenko, a special attention was given to the patriotic education of youth, its civic formation, spirituality and love for Ukraine, were made a significant contribution to create a new progressive concept of national education. The ideas of the necessity of the system civic education is also reflected in the works of the neoconservatives and “statists” V. Lypyns’ky, B. Kistyakivs’ky, and representatives of the philosophical direction of national identity D. Dontsov (author of the theory of integral nationalism), and D. Chizhevs’ky.

Education in the Soviet Ukraine developed under the influence of the common communist ideology, giving rise to conformists, excluded from the actual administration of affairs of the country, without ethnic people, related to system. However, the educational thought of those times was formed and influenced by the views of some innovative educators and innovators. Pedagogical approaches of A. Makarenko on the need for a combination of moral sentiments and emotions based on the legal knowledge, on the overcoming of the lack of faith in their own strength and desire to be useful to the society; on the pursuit of social and political activity and qualities of the owner and organizer are meaningful and useful for the development of the individual. Considering the priority of patriotic education and formation of a citizen in educational work, V. Sukhomlinsky defined theoretical and practical foundations of formation of civic virtues, arguing that the future of the country depends on the ability to ensure the development of spiritually mature, socially active citizens. However, overrideologized society and the Soviet school did not perceive the ideas of civic education, which later became nothing, but a formality, and was eliminated from social and school practice.

The formation of Ukraine as an independent state led to the creation of a new national system of education based on democratic principles that focuses on the achievements and educational experience of the international community. Ukrainian scholars (V. Andrushchenko, I. Bech, A. Vihsnevs'ky, V. Kremen', O. Savchenko, O. Sukhomlinska) continue the research on civic education at the present stage, the search of the approaches to understand of its nature, principles of organization and content.

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Тесленко В. В. Громадянська освіта в історичному вимірі: проблеми становлення та розвитку

У статті визначено основні етапи становлення та формування громадянської освіти в історичному розвитку людської цивілізації, підкреслено особливу роль громадянських загальнолюдських цінностей у розвитку сучасного демократичного суспільства. Проведений науково-історичний аналіз розвитку суспільних відносин свідчить, що теоретичні та методологічні основи громадянської освіти мають давнє коріння, оскільки формування та виховання громадянських цінностей сягає античних часів. Розмаїття поглядів, підходів та моделей виховання громадянина у світовій науковій думці змінювалося та розвивалося разом з розвитком суспільства на всіх етапах його історичного розвитку. Для незалежної України, яка стала на шлях демократичного розвитку та створює нову національну систему освіти, важливо враховувати відповідний освітянський досвід світового співтовариства.

Ключові слова: громадянська освіта, громадянин, демократія, демократичні цінності, демократичне суспільство, виховання, свобода, гідність, особистість, духовність, загальнолюдські цінності.

Тесленко В. В. Гражданское образование в историческом разрезе: проблемы становления и развития

В статье определены основные этапы становления и формирования гражданского образования в историческом развитии человеческой цивилизации, подчёркивается особая роль гражданских общечеловеческих ценностей в развитии современного демократического общества. Проведенный

научно-исторический анализ развития общественных отношений свидетельствует о том, что теоретические и методологические основы гражданского образования имеют давние корни, так как формирование и воспитание гражданских ценностей начиналось с античных времён. Разнообразие взглядов, подходов и моделей воспитания гражданина в мировой научной мысли изменялось и развивалось вместе с развитием общества на всех этапах его исторического развития. Для независимой Украины, которая стала на путь демократического развития и создаёт новую национальную систему образования, важно учитывать соответствующий образовательный опыт мирового сообщества.

Ключевые слова: гражданское образование, гражданин, демократия, демократические ценности, демократическое общество, воспитание, свобода, достоинство, личность, духовность, общечеловеческие ценности.

Teslenko V. V. Retrospective Analysis of Civic Education: Its Formation and Development

The article defines the main stages of the formation and development of civic education in the historical development of human civilization, emphasizes the special role of civic and human values in the development of modern democratic society.

The conducted research is a historical analysis of the development of public relations; it shows that the theoretical and methodological foundations of civic education are rooted in the Ancient times, when the formation and development of civic values began. The approaches to, views on, and models of the education of the citizen offered by scholars around the world change and develop along with the development of the society at all stages of its historical evolution. This dynamic process has always involved a debate among scholars regarding the understanding of personality formation as compared to that of the citizen. The development of the philosophical and pedagogical thought has also revealed the essence of the “educational ideal” in accordance with the existing civic values. The basic concept

includes: social utilitarianism, utilitarian eudaimonism, theory of the free activity of the spirit, theory of obedience, and the theory of harmonious civic development.

The independent Ukraine, which is committed to the democratic development and is creating a new national system of education, has to consider the experience of the international community in this regard.

Key words: civic education, citizen, democracy, democratic values, democratic society, education, liberty, dignity, personality, spirituality, universal human values