

UDC: 130.123.4:008V. N. VASHKEVICH^{1*}, O. V. DOBRODUM^{2*}^{1*}National Pedagogical Dragomanov University (Kyiv, Ukraine), e-mail gileya.org.ua@gmail.com, ORCID 0000-0002-1312-4315^{2*}Kyiv National University of Culture and Arts (Kyiv, Ukraine), e-mail dobrodum.olga@gmail.com, ORCID 0000-0001-7651-4946**TRANSFORMATION OF PERSON AND SOCIETY IN THE ANTHROPOTECHNICAL TURN: EDUCATIONAL ASPECT**

Introduction. Anthropotechnical turn in culture is based on educational practices that characterize a person as a subject and at the same time as an object of educational and corrective influence. **Theoretical basis.** We use the method of categorical analysis, which allows revealing the main outlook potentials of anthropotechnical turn as an essential transformation of modern socio-culture. **Originality.** For the first time, we conducted a categorical analysis of the glossary of anthropotechnical turn as dialectic of active and passive in the personal and social modes such as education. **Conclusions.** The anthropotechnical turn of modern socio-culture means the actualization of the dialectic of active and passive in the process of socialization and formation of a person in a modern society. The world-view potential of the anthropotechnical turn is producing a new maxim and stratagem of person's behaviour through the formation of a new way of self-identification and self-esteem. The modern educational system, given the theory of anthropotechnical rotation, should change the content of timological energies from obedience to self-actualization and self-improvement. A prerequisite for this task is the change in the motivation of the education sector and the improvement of the social status of the teacher as an intellectual and leader of opinion. The analysis of the specificity of the information society and its determinatory impact on the individual provides grounds for identifying modern culture as a culture of lost opportunities. Thus, the main cause of disorientation and ignorance of a person is not the lack of information, but the lack of motivation. Therefore, the fundamental principles of anthropotechnical turn are productive in solving pressing problems of our time.

Keywords: anthropotechnical turn; Sloterdijk; paideia; phylotymos; philophonis; amechania; autopoiesis

Introduction

The technique and skills of its creation and application in different modification have been repeatedly incorporated as an attribute to the definition of person's essence. So, medieval genius Saint Augustine noticed that a human is the only creature, that is able arbitrarily to elect the measure of own activity. And that is the display of human's likeness to God (Aquinas, 2017). This arbitrariness means that the measure inherent in human thought and activity is not limited by factors of reality. It is therefore logical that the technique as a means, process and the result of human's activity is not limited to a single interpretation. Consequently, the definitions of technique are revealed in at least three aspects.

1. Technique as an instrument and tool that extends the boundaries of possible experience, serves as the basis for transformation of the surrounding reality.

2. Technique as a technology, or rationally constructed and optimized process of production of artefacts, services, goods, etc.

3. Technique as skill, virtuosity of execution and the received result. This way of interpreting the technique is close to the allusions of art, rather than the scientific paradigm of thinking. At the same time, this way of interpreting technology reveals to us its educational and pedagogical potential. After all, the process of formation of person both as a purposeful influence of society, and as self-education is not purely formalized or technological process. The formation of personality is a dialectical contradiction of social and individual, in which universal socio-cultural practices receive a unique incarnation and expression. Thus, an actor or musician, playing a role or

musical composition, brings to the general sense an original and unique performance. This aspect of the person's formation is fundamental and necessary in nowadays: the general pedagogical and cultural content acquires the integrity and expression in individual everyday practices (or techniques). This change in the emphasis in the dialectic of the present and the desired, real and possible, ordinary and perfect reflects in the so-called anthropotechnical turn, the main ideologue of which is rightly considered by P. Sloterdijk. The discussion depending the potential of anthropotechnical turn for education was initiated by M. Kultaieva (2014; 2016), but this concept still not represented qualitatively at Ukrainian discourse of philosophy of education.

Purpose

Methods of interaction between people and society are significantly changing under the influence of technologies and modern information technologies in particular. The problem of philosophical analysis of influence and determination of technology to human has a rather meaningful tradition. The range of evaluation in the study of this problem is close to polarity: from muscular and cosmo-theological optimism of E. Kappa and F. Dessauer to restrained or frankly pessimistic assessments from M. Weber to M. Heidegger. Under the condition of any assessment, it is undeniable that in the modern world the technique has acquired signs not merely descriptive but definitive in terms of the person's essence. The technique is a creation and explication of human's nature, a product of the realization of the potential of ratio and free will.

On the other hand, technology is a separate kind of being, with immanent logic and relative autonomy of existence. Such a close link of human and technology, together with the uncertainty regarding a common future and strategies for interaction in modernity, gives us grounds to assert the urgent need for a corresponding philosophical analysis. P. Sloterdijk (2005; 2009) offered new point of view on the human nature as well as social mechanisms conceptualized at the scope of one's "anthropotechnical turn" concept. The authors are going to explore the educational implications of mentioned methodological strategy as a research instrument for educational sphere.

Statement of basic material

The concept of "anthropotechniques" has become widely used in contemporary philosophical and applied research. In general terms, anthropotechniques is a complex of factors, strategies and ways of constructing a human person. Hence, an anthropotechniques is a definite form, or a method of realizing activity, through which the translation of purely human sociocultural norms and principles of world is carried out. Literally it can be interpreted as "art to make a human" (Sloterdijk, 2005, p. 21). First, understanding pedagogy as anthropotechniques in the general context of the formation of a person can cause certain negative connotations. Thus, the essential attribution of education to the technology gives us reasons to identification of a person as an object, or material suitable for carrying out the relevant operations. In this approach, the notion of techniques sophisticatedly replaced by the concept of technology, mass production according to the established model. As an example of implementation this strategy of interpretation can be used a schizoid analytics by G. Deleuze and F. Guattari: concepts of understanding a person and his life strategies as "bodies without organs", "machines of desires", "willing production", or the principles of the existence of society as "circulation of intensities". Such technological interpretation of a person and society is definitely original and meaningful, producing accentuation of the symptomatic tendencies of the modern era. But, as any technology, it is too schematic, so the concept of personality is unacceptable in this theory, as well as the concept of conscious choice, conscious life and self-improvement.

Another variant of hyperbolizing the influence of technology on both personal and social space is the so-called transhumanism. The conviction is based on the desire to adapt to the intensive growth of technogenic influence to society, culture and the individual by mimicry, by the acquisition of signs of the factor of this transformation, by refusing of certain constants of anthropogenesis. Clear, this point of view has a lot of adversaries. The main pathos of criticism of transhumanism is the fundamental threat of the disappearance of the boundaries between man and machine, the actual absence of an idea of the purpose and the limit of such transformations, and most importantly, the motivation of such activities is not due to humanitarian considerations, but economic ones. The desire to succeed and optimize the effectiveness of human life as the main value in this disposition determines not a person and his life, but activity as a technological process. In terms of pragmatism, perhaps, a justified position. But the existential assessment of such strategy is unlikely would be positive. Therefore, there are many reasons to believe that the anthropotechnical turn in general, and anthropotechniques in particular, are not focused on the understanding of techniques as a tool and technology of production.

As well as technology in any ideology of interpretation is a product of human activity, in a sense, the types of anthropotechniques may consider all manifestations and implementation of culture in everyday life. The current educational problems able to be minimized by the changes of everyday practices are listed in some modern researches of A. Kundin (2017), V. Voronkova and O. Kyvliuk (2017). Thus, ways of structuring from building a home to a social system, discursive practices from metanarratives to separate ideologues, judging taste from culturally perfect models to mass culture products, or space of simulacres is the embodiment of anthropotechniques. Such a research methodology forms is the basis for a culturological turn, which, according to M. Kulitaieva (2014) "is in general a dominant tendency in Western humanities anthropotechniques" (p. 22).

But how expedient is such an expansion of the meaningful field of the concept of "anthropotechniques"? In accordance with the rule of formal logic about the feedback between the content and the volume of the concept, this interpretation of the term is counterproductive.

Therefore, as a fundamental understanding of the sense of the concept of anthropotechnics, let us describe on its definition by P. Sloterdijk (2009): "Anthropotechniques is an auto-poiesis or self-education in many thousands of cultural specifications" (p. 46). Let's try to formulate an analytic of this definition in the following way.

The theory of an auto-poiesis states the fundamental differentiation of alive from non-alive. So, according to their definition, auto-poiesis systems:

Which as a unity are defined as components of the production network,
which recursively, through their interactions, generate and implement the
network that produces them; and constituting the boundaries of these
networks in the space of their existence as components involved in the
implementation of the network. (Protevi, 2006, p. 45)

The authors illustrate their theory of the life of a biological cell that produces components of its membrane, without which the cell could neither exist nor produce these components. That is, auto-poiesis is a process of biological growth, or in another context, the becoming and formation of a new quality, or meaning, or phenomenon.

The defining element in this methodological key is the need to set boundaries for recursive reproduction. Recall that the setting of boundaries as such is a prime example of the orientation in space, its habit and definition. This procedure is the basis for defining how to locate content and its designation. Most importantly, this way of mastering the world transforms the chaotic reality into a predictable and meaningful body of culture. A great provocateur and extraordinary thinker F. Nietzsche wrote that "culture is a thin pellicle over the abyss, which conceals the unspeakable horror of nature" (Protevi, 2006, p. 47). Culture acts as a protective layer or sphere (in the terminology of P. Sloterdijk), which produces a space suitable for human living. Consequently, the interpretation of anthropotechnics through auto-poiesis emphasizes such initial positions. First, the person, his thinking, consciousness and livelihoods are not constant, but rather plastic and open in character. So, even in a highly automated and stereotyped everyday life, the individual will definitely change. The question is only in the direction and characterization of these changes. Second, the concept of auto-poiesis in the definition of anthropotechnics emphasizes that person as a carrier of cultural programs and resources, is the author, motivator and executor of changes, that taking place in the horizon of human life. Thirdly, the implementation of activity in any application does not occur spontaneously and voluntarily, but involves certain established norms and rules. Thus, the growth of a biological substance is determined by the laws of cell division. And outlook personal transformations are also, to a certain extent, designed and ritualized by culture. Therefore, the issues of education and self-education are fundamental in the analysis of anthropotechnics.

2. P. Sloterdijk, like many other prominent thinkers, is rather skeptical about the level of the current socio-cultural situation. There are all grounds for such a pessimistic assessment, of course. But Sloterdijk (2005) formulates without appeal: "The project of inculturation of human is failed" (p. 88). So, culture arose as a specifically human way of adapting to the environment. But in the course of cultural and historical development, adaptation was transformed into domestics – adaptation to artificial conditions. Indeed, the strategies of activity to adapt in the surrounding world have the ability to lose their potential in future. And with the rest, these stereotypes are ritualized in everyday practices as rules and limits of the personality in his freedom and creativity. Therefore, for example, various social institutions or organization, the essence of which is a "the program of cultural broadcasting" (Sloterdijk, 2005, p. 90), are often perceived as bureaucratic machines that do not contribute to solving a certain range of issues, but rather multiply the number of issues that need to be solved. And modern information technologies, which, according to Sloterdijk, are "a continuation of the work of the objective spirit" (following the terminology of G. Hegel), they do not pose a threat to the existence of mankind.

3. The main threat to a modern person is inertia, lack of initiative and irresponsibility, especially in relation to one's own life. At the same time, the Greeks called this principle "amechania". It means that it is impossible to do anything, and hero of the tragedy has to wait until the situation returns to one or other side. Such perseverance in the implementation of the techniques of escapism from freedom and conscience transforms the existential horizon of a person into a constant expectation, helplessness before the challenges of life, and despair in one's own powers and the justice of the universe. Political culture as a mechanism for preventing human inertia lies in the "distinction between chains and crutches" (Sloterdijk, 2005, p. 34). The space of extrapolation of the existential nature of human is manifested in this case extremely restrictively. The only panacea for general depression and apathy P. Sloterdijk quite rightly calls education and self-education. Therefore, self-education is the "bridge" that combines autopoiesis and numerous practices of cultural specifications.

Consequently, anthropotechnics and anthropotechnical turn signal the next ideological breakthrough in the history of culture. Organic tendencies of formation and development through internalization of variable cultural patterns formulate the basic strategies of the relation of human to the world. But what exactly does anthropotechnical rotation suggest in the content of this strategy? Let's hold such an analysis of the exploratory strategies of human activity in the history of Western European culture.

The initial stratagem of the formation of culture as a phenomenon and personality as a carrier of the corresponding norms and samples is formulated by the thesis "Tend to itself". The transition of human as a biological being to the level of social and semiotic culture, above all, is characterized by the awareness of the need for self-control and self-organization. The ability to absorb itself is a prerequisite for reflection and rational activity, without which the consciousness of the individual, social attitudes and cultural identification are impossible.

The next significant shift in the history of "human inculturation" was proclaimed by a prominent philosopher Socrates. His call "Do examine yourself" fix qualitatively new principles of universal attitude of human as an actor of culture. First, the need for self-restraint of human activity by norms and laws is already understood as absolute and justified. Secondly, the person as the carrier and the executor of certain norms and rules requires understanding and awareness of their content and justification. And thirdly, the person himself is positioned as a subject of analytics and an object of educational influence. The process of inculturation is ongoing.

The next thesis in the history of Western culture, which for a long time determined daily practices, and has not lost its relevance in our time, should be considered as a stratagem of the Sermon on the Mount "Love your neighbour!". This ethical-communicative principle produces this type of social interaction, which is largely utopian and declarative. Certain grounds for the scrupulous critique of Christian ethics, presented in the arguments of F. Nietzsche, are sufficiently balanced and consistent. Thus, attentions to produces contempt for one's own person, his interests and abilities. Therefore P. Soderdijk (2009) offers a new stratagem, optimal for solving the problems of our time. The thinker formulates it this way: "You have to change your life!" (p. 61). This "revolution in the second person in singular" radically changes the meaning and direction of human's activity. For the first time in the history of thought imperative of behavior (not analytics) is addressed to the subject itself. It means that the person is not a passive partner of public life, but an active and responsible actor of action. This disposition updates the idea of a person as the creator of his own being, the principal director and producer of his everyday life. This appeal to yourself through "you" has the purpose of several principal moments in the constitution of one's essence. First, consciousness as a reflection is primarily binary, as convincingly wrote by Johann Fichte in the basics of his teaching. The horizons of history and culture are a place of meeting of consciousnesses, which are objectified and internalization of personal meanings. Secondly, identity as self-identification takes place in communication. "Others are hell", wrote prominent phenomenologist J.-P. Sartre (Protevi, 2006, p. 293). But there is no other adequate way of self-knowledge without objectivization of the essence in "you". Third, the awareness of oneself as part of the community, or awareness of sociality on the basis of both competition and solidarity, forces a person to actively act in the space of personal and social formation. That is, in positioning yourself as "you" contains a fundamental position of self-esteem, self-correction and self-improvement.

And in this position of things there is an ontological justification of the need for education and educational practices. So, by defining a person as a "modal creature", P. Sloterdijk calls "performance exercises" or "acrobatic existence" as a way to realize their own potentials and self-actualization. M. Kul'taieva provides the following analysis:

When defining a person as a being doing exercises (Mensch als Übender) and the modern world as the planet of the practitioners (der Planet der Übenden), Sloterdijk considers expanding the range of various physical and mental training practices – from the pursuit of artistry and spiritual enlightenment is the achievement of the Modern era when the ‘auto-operational distortion of the space’ takes place. (Kultaieva, 2016, p. 96)

The essence of this "auto-operational distortion of space" consists in the existential situation of autonomy, freedom and responsibility of a person, who can deal with the possible appropriate pedagogical technologies. That is, the person as a subject of public relations and cultural processes must be active and persistent in achieving the desired content of his own life and his own essence.

Undeniably, in this problem area, the dialectic of activity and passivity in the life of person and society acquires a special significance. Modern society of consumption and wealth provides the individual with the necessary package to meet the vital needs. Technologized space of modern socio-culture, monotonous and formalized, offers many opportunities for self-realization. If a person dwells only on engagement with production practices, he feels the meaninglessness of his own life. The transition from passive to active in the society of satisfied basic desires is not easy. So, the advertising slogan of Fitness club "Fit mich!" ("do fitness to me"), according to Sloterdijk (2005), perfectly illustrates the gap between the desirable and the real because of the lack of activity of the individual. This gap between "operate yourself" (das Sich-Operieren) and "give yourself control" (das Sich-Operieren-Lassen) in Sloterdijk denotes two modes of anthropotechnical behavior that compete with each other. In the first, I am formed as an object of direct self-modification through my own activities, in the second, I rely on the operational competence of others and allow them to form me. In balancing between self-control and the laying on of the operation of oneself on others, all the care of the subject about himself is carried out (Sloterdijk, 2009, p. 589). During the modern era, a new social competence is formed in the subject: the competence of competent people. It is clear that the issue of competence has a direct attribution to pedagogy and education. That is why “performing exercises” as an anthropotechnical procedure is an attempt to compensate for the lack of education in the modern information society:

I collected the materials for the homo immunologicus biography, which gives me reason to suppose that I found a material that reveals what anthropotechnics is. Underneath I understand the mental and physical exercises that help people of different cultures try to improve their

cosmic and social immune status in accordance with the increasing life-threatening and acute sense of confidence in their own death.

(Sloterdijk, 2009, p. 23)

Acrobaticity in this context means plasticity in activity. Namely, the ability to navigate around changes, find new, more effective strategies for implementing day-to-day practices: "Acrobaticism discriminates life by putting a return to the service of non-repeatable" (Sloterdijk, 2009, p. 32). Thus, the technologicalized pattern of everyday life is broken – due to the activity and plasticity in the "performance of exercises", or the solution of daily problems.

Exercises and acrobatics of life are possible due to the development of so-called "athetical abilities" (Sloterdijk, 2009, p. 33). It is not about sports victories, but about the peculiarities of the person's motivation, which are revealed through the ancient principles of *philotimos* ("victorious authority") and *philophonis* ("effort, care"). In the range of egocentrism and devotion to another (business, person, ideal), an individual is active, characterized by content and completeness. Obviously, it is necessary to achieve this goal, to organically combine these two opposing trends by means of "restoration of trust in the mind" (Sloterdijk, 2009, p. 72), or "the return of philosophy in everyday life" (Sloterdijk, 2009, p. 79). It is philosophical thinking that has sufficient potential to streamline and verticalize human life in such a way that the anthropotechnical practices carried out are justified both in terms of content and outcome. Philosophy as a "school of universal synthesis" is, at the same time, a *paideia* that teaches a person "art to live" in culture. Consequently:

The principle of *paideia*, or the attraction of consciousness, which asks the world for the acquisition of spiritual experience in the knowledge of the world, is this space of encounter. The most perfect pedagogical technology and techniques are ineffective without this fundamental activity and request from the consciousness. (Yatsenko, 2017, p. 84)

Therefore, an anthropotechniques as conscious self-designing is based on two fundamental positions. First, it is the activity of inquiry, philosophical reflection and the cultural experience of the *paideia*. And secondly, there are performing exercises, training their own abilities and potencies.

It is quite logical to promote the implementation of these two components of life in the education system. But modern education system, by definition of Sloterdijk, embodies the habitus of simulation learning. This situation is conditioned by somewhat compromised intellectuals in the modern world. So, "for example, in Ukraine still philosophy is not even allowed on the threshold of social consciousness, not to mention the private territories that they are safely guarded by common sense or courageous absurdity" (Kultaieva, 2016, p. 102). Interesting contexts of Ukrainian cultural determinants in higher education modernization demonstrates the research of D. Svyrydenko (2017). The educator, as an intellectual leader, is forced to defend his right to leadership almost as a human right to life, says B. Bub (Protevi, 2006, p. 529).

But not everyone can withstand such a struggle with social thought, especially in the context of total lumpenization of authority in the field of knowledge in the media-culture, namely teachers and doctors. Therefore, the modern system of education focuses on its own horizontal structures, which serves as a kind of technology for self-preservation and self-reproduction. It is logical that the "timologic energies" inherent in human are transformed under the influence of the education system in the stratagems of obedience and submissiveness.

A frustrated and disoriented system of education (in the person of its performers: educators and education managers) postulates a "demonstrative reluctance to create models for imitation" (Sloterdijk, 2005, p. 72). Thus, the "apology of laziness" is formed – passivity and inactivity as a leading trend in the way of existence of a person and society. Technologized socioculture produces blurred self-identity samples that mimic the result of self-reflection and self-perfection. But the existential emptiness remains. And the consequence of this emptiness, or negligence, is quite predictable, there is personal and social stagnation. The only productive method to overcome these harmful tendencies of influence should be considered "active self-determination". And C.-E. Noguera-Ramírez sure that:

The modern school collects and at the same time produces a series of anthropotechniques that for the first time are meant for every one for the purpose of their conversion, of the transformation in lieu of specific purposes that churches and states aim to reach as long as they are government, conduction, and direction institutions. Here, it is clear the proximity between these two concepts of anthropotechniques and government, as the former two are, effectively, techniques for the conduction of one's own conduct and that of others, and the latter, as long as it implies the conduction and direction of one's own behavior and that of others in lieu of specific purposes, can be considered as a set of production techniques of human beings, that is, as anthropotechniques.

(Noguera-Ramirez, 2017, p. 722)

It is personal reflexive and analytical activity that can change the way of positioning a person in his own identity and public life. This space of freedom can be designed exclusively by spontaneous anthropotechniques practices. Hence, the dialectic of active and passive in the process of both education and general everyday life becomes especially acute. So, with regard to European culture, Sloterdijk emphasizes:

Europeans, wherever they were, are everywhere the best observers. Using the theory as a window, they learned to observe others, slipping away from observations from the opposite side. This portal, which opens through such a mental window, has made European entrepreneurs higher than their open ones in the ability to describe, analyze, and act. We can distinguish five essentially important forms that spherologically predetermine the subordination of the "white", that is, the unknown space. It is: – Ship's Mythology (Schiffsmythologie); – Christian religion; – loyalty to the domestic princes; – scientific comprehension of the outer space; – translation. Each of these practices has created its own poetics of space, thus contributing to the solution of the epoch-making task of making the Exterior fit for the lives of newcomers and invaders, or to create the illusion of integration into this External, or to impress upon its submission. (Sloterdijk, 2005, p. 194)

That is, the dialectic of power and subordination, purposeful influence and spontaneous self-realization is a necessary basis for the formation of a person and the formation of society.

P. Wiebe notes "the metaphysics of Sloterdijk is in keeping with the theories that antecede him in the Western tradition, and possibly carries as much insight as other theories that purport to tell us (provisionally) 'what there is' and 'how things are'" (Wiebe, 2014, p. 767).

Consequently, the transformations of a modern person and society in a world-view of anthropotechnical turn have the aim "to awaken" the human consciousness from the calming and unifying influence of technologized social culture. And the role of education in this projection is to actualize athletic abilities in the design of personal space and civic society.

Originality

For the first time, a categorical analysis of the glossary of anthropotechnical turn was conducted as dialectic of active and passive in the personal and social modes such as education. The authors take into account the statements of M. Kultaieva researches and tried to make the discourse of educational implications of anthropotechnical turn. There were diagnosed that modern educational system, should change the content of timological energies from obedience to self-actualization and self-improvement due to need of overcoming of nowadays pressure on Human according to stratum of person's behavior through the formation of a new way of self-identification and self-esteem.

Conclusions

The research lets us to substantiate the following series of conclusions:

The anthropotechnical turn of modern socioculture means the actualization of the dialectic of active and passive in the process of socialization and formation of a person in a modern society. A person's moderate position between these extreme points allows organize ways of implementing daily practices for the most effective manner, and achieve an optimal balance of purpose and means of action.

The world-view potential of the anthropotechnical turn is producing a new maxim and strategem of person's behavior through the formation of a new way of self-identification and self-esteem. Its content consists in extrapolating the social request into the context of personal aspirations. In this way, the person reacts more quickly and responsibly to changes in the socioculture.

The modern educational system, given the theory of anthropotechnical rotation, should change the content of timological energies from obedience to self-actualization and self-improvement. A prerequisite for this task is the change in the motivation of the education sector and the improvement of the social status of the teacher as an intellectual and leader of opinion. The basis for motivation must be determined not by the factors of material well-being, but by the harmony and completeness of the person and his life.

The analysis of the specificity of the information society and its determinatory impact on the individual provides grounds for identifying modern culture as a culture of lost opportunities. Thus, the main cause of disorientation and ignorance of a person is not the lack of information, but the lack of motivation. Therefore, the fundamental principles of anthropotechnical turn are productive in solving pressing problems of our time.

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В. Н. ВАШКЕВИЧ^{1*}, О. В. ДОБРОДУМ^{2*}

^{1*} Національний педагогічний університет імені М. П. Драгоманова (Київ, Україна), ел. пошта gileya.org.ua@gmail.com, ORCID 0000-0002-1312-4315

^{2*} Київський національний університет культури і мистецтв (Київ, Україна), ел. пошта dobrodum.olga@gmail.com, ORCID 0000-0001-7651-4946

ТРАНСФОРМАЦІЇ ОСОБИ ТА СУСПІЛЬСТВА В АНТРОПОТЕХНІЧНОМУ ПОВОРОТІ: ОСВІТНІЙ АСПЕКТ

Вступ. Антропотехнічний поворот в культурі ґрунтується на освітянських практиках, які характеризують особу одночасно як суб'єкта і об'єкта виховного та корегуючого впливу. **Методологія.** Авторами застосовується метод категоріальної аналітики, який дозволяє розкрити основні світоглядні потенції антропотехнічного повороту як сутнісної трансформації сучасної соціокультури. **Новизна.** Вперше здійснено категоріальний аналіз глосарію антропотехнічного повороту як діалектики активного і пасивного в особистому та соціальному модусі, зокрема, у освітній сфері. **Висновки.** Антропотехнічний поворот сучасної соціокультури означає актуалізацію діалектики активного і пасивного в процесі соціалізації та становлення особи в сучасному суспільстві. Світоглядний потенціал антропотехнічного повороту продукує нову максимум та стратеми поведінки особи через формування нового способу самоідентифікації та самооцінки. Сучасна система освіти, з огляду на теорію антропотехнічного повороту, має змінити зміст тимологічних енергій зі слухняності на самореалізацію та самовдосконалення. Необхідною умовою здійснення цієї задачі слід вважати зміну в мотивації працівників сфери освіти та підвищення соціального статусу вчителя як інтелектуала та лідера думок. Аналіз специфіки інформаційного суспільства та його детермінаційного впливу на особу дає підстави для ідентифікації сучасної культури як культури втрачених можливостей. Так, основною причиною дезорієнтації та необізнаності особи є не брак інформації, а брак мотивації. Тому, основоположні засади антропотехнічного повороту є продуктивними у вирішенні нагальних проблем сучасності.

Ключові слова: антропотехнічний поворот; Слотердайк; пайдейя; філотимія; філопонія; амеханія; аутопоезис

В. Н. ВАШКЕВИЧ^{1*}, О. В. ДОБРОДУМ^{2*}

^{1*}Национальный педагогический университет имени М. П. Драгоманова (Киев, Украина),
эл. почта gileya.org.ua@gmail.com, ORCID: 0000-0002-1312-4315

^{2*}Киевский национальный университет культуры и искусств (Киев, Украина), эл. почта dobrodum.olga@gmail.com,
ORCID: 0000-0001-7651-4946

ТРАНСФОРМАЦИИ ЛИЧНОСТИ И ОБЩЕСТВА В АНТРОПОТЕХНИЧЕСКОМ ПОВОРОТЕ: ОБРАЗОВАТЕЛЬНЫЙ АСПЕКТ

Введение. Антропотехнический поворот в культуре основывается на образовательных практиках, которые характеризуют человека одновременно как субъекта и объекта воспитательного и корректирующего воздействия. **Методология.** Авторами применяется метод категориальной аналитики, который позволяет раскрыть основные мировоззренческие потенции антопотехнического поворота как сущностной трансформации современной социокультуры. **Новизна.** Впервые осуществлен категориальный анализ глоссария антропотехнического поворота как диалектики активного и пассивного в личном и социальном модусе. в частности, в образовательной сфере. **Выводы.** Антропотехнический поворот в современной социокультуре означает актуализацию диалектики активного и пассивного в процессе социализации и становления личности в современном обществе. Мировоззренческий потенциал антропотехнического поворота производит новую максиму и стратегию поведения личности через формирование нового способа самоидентификации и самооценки. Современная система образования, учитывая теорию антропотехнического поворота, должен изменить содержание тимологических энергий из послушания на самореализацию и самосовершенствование. Необходимым условием осуществления этой задачи следует считать изменение в мотивации работников сферы образования и повышения социального статуса учителя как интеллектуала и лидера мнений. Анализ специфики информационного общества и его детерминационных воздействия на человека дает основания для идентификации современной культуры как культуры упущенных возможностей. Так, основной причиной дезориентации и невежества личности является не отсутствие информации, а недостаток мотивации. Поэтому основополагающие принципы антропотехнического поворота являются продуктивными в решении насущных проблем современности.

Ключевые слова: антропотехнический поворот; Слотердайк; пайдейя; филогимия; филопония; амехания; аутопозис

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