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EDUCATIONAL ENVIRONMENT SECURITY: AXIOLOGICAL ASPECT

Bezpieczeństwo środowiska edukacyjnego: aspekt aksjologiczny

Abstract

The article considered the conceptual aspects of the study: security and the axiological aspect of the security of the educational environment. Presented the classification of security aspects. The content of the complex safety of the educational environment is disclosed. The speech of the British Foreign Secretary Liz Truss regarding the reset in relation to the peaceful world to the solution of the problem of international aggressors against the backdrop of the Ukrainian crisis and her vision of the future picture of the world are analyzed.

Keywords: *axiological aspect of the security, security, complex safety of the educational environment, picture of the world, educational environment, values.*

Sreszczenie

W artykule rozważano koncepcyjne aspekty opracowania: bezpieczeństwo oraz aksjologiczny aspekt bezpieczeństwa środowiska edukacyjnego. Przedstawiono klasyfikację aspektów bezpieczeństwa. Ujawniono treść kompleksowego bezpieczeństwa środowiska edukacyjnego. Analizie poddano wystąpienie brytyjskiej minister spraw zagranicznych Liz Truss dotyczące resetu w stosunku do demokratycznego świata w celu rozwiązania problemu międzynarodowych agresorów na tle kryzysu ukraińskiego oraz jej wizję przyszłego obrazu świata.

Słowa kluczowe: *aksjologiczny aspekt bezpieczeństwa, bezpieczeństwo, kompleksowe bezpieczeństwo środowiska wychowawczego, obraz świata, środowisko wychowawcze, wartości.*

Introduction

Today, our country is creating its European face through a bloody struggle for such values as responsibility, freedom, justice, equality, solidarity and dignity.

With this in mind, Ukraine must undergo a process of change, which will entail the formation and implementation of public policy following

European requirements to ensure a fully-fledged joining to European civilized countries. No doubt, Ukraine is strongly united with them by European identity, history, geography and culture.

Historical experience shows that contradictions are exacerbated at tipping points in the development of society and state-building. Mentioned above facts are convincingly evidenced by Ukraine. So, security is a very troublesome issue for our country now.

As a rule, researching the essence of the phenomenon that is identified with the concept of “security” a variety of aspects are focused on. They are conceptual (ontological and gnoseological foundations of security); practical (security is considered in the context of reflecting certain needs in the life of the individual, society, state and the international community); value-based (security philosophy, security culture, etc.).

In our study, we will analyze the value or axiological aspect in the context of the security of the educational environment.

Own study

Currently, the term comprehensive security of the educational environment is widely used. Comprehensive security of the educational environment covers the protection condition of the educational institution from real and anticipated threats of social, man-caused and natural origin, which ensures its safe operation. Comprehensive security of the educational environment is a set of certain types of security (intellectual, spiritual, moral and ethical, psychological, pedagogical, ethnic, physical, labour, and management), which provides and guarantees the protection of all participants in the educational process.

According to O.V. Vykhrystiuk, V. V. Kovrova, and E.H. Leonova, the security of the educational environment is mostly ensured by holistic and systematic monitoring of the educational environment, which allows timely identification of emerging threats and risks to the educational environment and implementation of appropriate effective corrective measures [1].

A distinction should be made between security in education and educational security. Security in the field of education is associated with many facilities that exist in this area, while educational security is determined by the actual education and characterizes in some way the educational status of the individual. Security in the field of education includes, in particular, educational security. However, in addition to educational security, security in the field of education as a social phenomenon takes the form of social relations of a certain content. In fact, both the state of security of a security object and security are manifested as a certain social interaction between the relevant actors involved

in the action and the creation of conditions that ensure the security of the security object.

Educational security is a type of security and is closely related to other types, in particular, national, economic, informational, other, which is determined by the close relationship of education with economics, information, psychology, because education as a social phenomenon is a product of social interaction and indeed actualized, acquires values – individual and social only as a result of communication between the subjects of society. All mentioned above determine the social nature of educational security, its social value.

The problem of clarifying the essence of security at each stage of society required a person to find different methods of achieving protection of its existence, which are determined by the specific cultural and historical situation, people's way of life, their worldview and so on. The origin of security knowledge can be traced to mythology, religion, philosophy, and in general the history of science.

Let's analyze the problem of the concept of "the security of educational environment" by defining the essence of its components, namely "educational environment" and "security". Problems of educational environment organization are highlighted in the works of many researchers. So, V. Yasvin in his research defines the concept of "educational environment" as "a system of influences and conditions of personality formation, as well as opportunities for his or her development contained in the social and spatial-object environment".

As I. Baieva notes, the educational environment is a subsystem of the socio-cultural environment and is considered to be a set of specially created psychological and pedagogical conditions, as a result of interaction with which the formation and development of personality happen.

The issue of defining the term "educational environment of higher education" is touched upon by A. Katashov. In his study, it means a set of spiritual and material conditions of HEI operation which provides self-development of the free and active personality of the student and the creative potential of his or her personality. The educational environment is a functional and spatial association of educational entities with close diverse group relationships established between them, and it can be considered as a model of socio-cultural space where the formation of personality takes place".

Thus, all the above scholars have had a common view that the educational environment is a set of specially created conditions under which the development and formation of personality and the formation of values take place. As far as we are concerned, values, their nature, features, and the system of values in society overall are a kind of signposts in shaping the worldview and

the spiritual world of a human. So, the desire to obtain them is an important condition for gaining the necessary life experience and socialization.

The axiological aspect of security is really the fact that security is in the list of universal values, such as goodness, truth, and beauty, because it is valuable for many people generations, though its content and meaning were understood differently in various epochs. Security creates optimal conditions for maintaining a harmonious livelihood and sustainable development of society. Knowledge of security gives a person freedom of choice and reveals its value gist. Thus, security is one of the most important needs along with human needs for food, clothing, housing, etc. Its provision is the main prerequisite for human existence and progressive development. In this case, the same situation can be assessed by the subject as dangerous (as it is recognized in relation to the subject) or as safe (as it is recognized in relation to the action that denies the very existence of the subject).

According to N.A. Berdiaiev, the tragedy of human life is primarily in the conflict between good and evil, and human values. Thus, the Polish scientist L. Kolakovsky, studying this problem, identified such pairs of values that conflict with each other as antagonistic: security and freedom; freedom and equality; equality and personal rights; property and justice. In his opinion, these conflicts cannot be resolved by recognizing one value at the expense of another, but only in the case of their simultaneous recognition and development. This is the main condition for resolving the conflict of these pairs of values, and hence possible conflicts in society. And the more universal the value, the more significant its integrative function in society.

Values are general ideas that help people to distinguish good from evil, desirable from undesirable and on this basis to formulate social guidelines and principles of behaviour. This is very relevant now, because without a doubt, we are going through difficult times.

There are many universally accepted values which do not seem to be related to politics or education. Let's take at least such basic values as God, human life, health, love, family, and communication. Conditions of social existence (political environment, socio-psychological climate), of course, affect a person's daily life, his or her private being, family practices, and human life on the whole.

In general, a person can achieve something high only when he or she dares to be himself, accept the challenges of fate, and own historical and personal responsibility. This, in fact, is what true morality teaches, and these lessons acquire a special significance in our time. This applies not only to the individual. Humanity as a whole now reached the stage in its development at which this development can no longer remain unlimited and uncontrollable, and

humans as patrimonial beings must finally determine their principled position in the world, value priorities concerning it and accordingly limit their own growth and practical activity.

The person, as well as a collective, a society has many value orientations. Some of them are smaller, others are more significant, among them are trivial and sublime, and soon. Orientations to higher values – ideals (personal, class ideals, the ideal of a leader, ideals of kindness, beauty, justice, etc.) are of great importance. The ideal is a model, a prototype, a concept of perfection, the highest goal of aspirations. “An ideal is a perfect image that determines the way a person or a social class thinks and acts”. The formation of natural objects in accordance with the ideal is specifically a human form of life, because it involves a special creation of the image of the purpose of activity to its actual embodiment.

In a recent speech, at the Lord Mayor’s 2022 Easter Banquet in Mansion House, Secretary of State for Foreign, Commonwealth and Development Affairs Liz Truss stressed that geopolitics was back and called for a reset in the free world’s attitude to the international aggressors amidst the Ukrainian crisis.

So, in the context of Russian unprovoked aggression against independent and democratic Ukraine a wide range of significant issues must be paid attention to:

the world picture is both a map of the territory and the main driving (motivational) force, it determines what a person/society wants and where and why moves;

the tragedy that Jerusalem, Mahdeburh, Hernika, Khirosyma, Bucha and Mariupol have to pay for always comes from the same reason: distortion of the picture of the world;

and the distortion of the world picture occurs in two stages: breaking the feedback from reality, falling into indoctrination, where indoctrination is the cause and the breaking is the consequence.

Doctrinated people, no matter with what – “free liberal ideas” or “Soviet communism”, sooner or later lead to trouble. If these people are at the head of the real apparatus of opportunities (such as the state), then to great trouble. The combination of doctrinaires at the head of several states is a disaster. The power of politics, the power of the simplest man, the power of humanity or any part of it is determined by the quality of its connection to reality [5].

N. Machiavelli’s ideas are worth mentioning. He emphasized that in order to succeed in the political endeavour a human had to live in that very epoch and take into account its peculiarities. A lot of things could be achieved only on the wave of time feeling it. In addition, the ideas of M. Machiavelli can identify features of innovative political strategy. He wrote inter alia that the

ruler had to develop and apply adequate methods and tools governing the state and people, which could be changed depending on the circumstances: for example, not to move away from good, but if it was necessary to resort to evil. According to his ideas, some virtues could lead to demise, but some vices could help to find prosperity and be safe. Thus, in the XV book “Sovereign” the following can be read: “... Sovereign, if he wants to stay in power, must learn to deviate from the good and use or not use this skill, looking as needed”. To achieve the goal the ruler must be able to use both the path of law and the path of violence. In particular, for the sake of order and stability as social goods, the ruler may, if necessary, show cruelty, because indulgence in this case will lead to riots and violence, and good can lead to evil [2].

It is impossible not to have neither a world picture nor a worldview – a person simply can not operate without them, but will be a broken doll. The picture of the world must not be allowed to degenerate into a doctrine, the concept is a cancerous tumour in the mind. The problem is that indoctrination occurs in early childhood through the system of upbringing, education and social practices and then is complemented throughout a human’s life.

Civilization is often mixed in lies – lies of unwillingness to face reality – the fear of life is much stronger than the fear of death. Add to the basis of the recipe the essential sacred traumas of humans and mankind, which come from their very essence, and we will get an interesting fundamental task of saving the human race from its software. In principle, people who have not received basic training in philosophy and psychology should not be allowed into politics – especially where they are closed: in the depths of mass and individual consciousness, where philosophical and political concepts define the world picture, and sacred wounds and traumas force them to choose one or another concept.

Unfortunately, the ideal of precluding people who have not been taught the basic psychohygiene skills from the centres of power and decision-making is far from being realized. World politicians continue to grow and operate within clans and concepts. So far, we have to fight for the quality of clans and greater adequacy of concepts, the quality of which is determined by the strength of their connection with reality. But as reality frightens the masses and prevents elites from winning elections, there will still be a lot of self-deception and new Bucha and Mariupol in world politics. At the individual level, however, you can solve this problem [2].

The strength of society consists of educated and organized citizens who respect common existence, common decisions and appropriate actions. In our opinion, education is a system that consumes, performs and produces values and forms value orientations, as the most important elements of the internal structure of personality, enshrined in the life experience of the individual,

distinguishing significant, and essential for a person from nonessential, insignificant.

According to Bourdieu, people with substantial symbolic capital impose on others the most appropriate scale of values that preserves their social status, their de facto monopoly on the institutions of the education system that establish and guarantee social categories [4].

A truly safe educational environment manifests (should manifest) itself in self-organization and self-government at all levels of life – in students' and pupils', in trade unions, and human rights movements, and in the activities of various non-governmental organizations that make up civil society.

Human is free, that is, a person determines the purpose, content and rhythm of his or her existence. No one can force a free citizen to commit oneself to something one considers unworthy, something that does not matter to one. But such disengagement and freedom of self-determination do not mean that a citizen can leave the sphere of public life at all – no matter how diverse and complex it may be and no matter how insufficiently educated and unprepared a person may consider oneself. No one can replace an individual citizen in his or her social activity. "Without me, the people are incomplete," - said O. Platonov. And "the way apart from the people is no longer the way," as Confucius proved [1].

Therefore, the axiological aspect of the security of the educational environment is becoming important today. In terms of priority, individual values of a human (personality) always prevail over social ones. Individual values are the link between a person and society, the culture of a particular society. A human (life, work, creativity) as not so much a biological as a social being has been and remained super-valuable. Therefore, the axiological aspect of the security of the educational environment has become increasingly important today.

Conclusions

The axiological aspect of the study of educational security is a logical conclusion of socio-philosophical penetration into the subjective meaning of human actions that determine human relations in the process of social interaction, as all its participants are guided in choosing their goals and means to achieve certain preferences. There are the values and related emotions, in which not only personal experiences are manifested, but also the experience of generations and socio-ethnic communities that is enshrined in consciousness and mentality, guide individual choice of behavior. The combination in the value world of the individual rational and sensual attitude to reality creates a basis for

the formation of interests, creating social motivation to make decisions and choose opportunities, achievement goals to meet their physical and spiritual needs.

Axiological categories cover an infinitely diverse range of universal "eternal" values, embedded in the truth-good-beauty triad and represented in life's aspirations to fully meet the personal, group and social educational, political and spiritual needs of a human.

In our opinion, it is necessary, that in the public and individual consciousness of Ukrainians transformation of traditional value norms and their displacement by new ones will happen. New values should be formed based on the goals and objectives of the society and reflect the social needs, which can be met only by following the paradigm of public administration, where the main value is a human. This, in turn, leads to changes in the construction and provision of a favourable environment necessary for the development and self-realization of citizens, and the protection of their rights and freedoms. The educational environment is the environment of such type.

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