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2 HUMAN-SCALE OF EDUCATION QUALITY: PHILOSOPHICAL AND METHODOLOGICAL DIMENSION OF THE PROFESSIONAL TRAINING OFFICERS OF THE NATIONAL POLICE OF UKRAINE

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ABSTRACT

Chapter 2 specifies the essence of the human-scale of the quality of education in the philosophical and methodological dimension of the professional training of officers of the National Police of Ukraine; the basic concepts of philosophical, educational theory and practice are analyzed, ideas and positions in the scientific literature on the study of educational phenomena in Ukraine and abroad in their integral connection with the social and cultural context of the philosophical and methodological dimension of national and world transformations of human-scale; the essence of the phenomenon of the human-scale of science in the historical and philosophical context is determined; at the general theoretical philosophical level, the trends of the processes of modern transformations in education are substantiated in a holistic connection with the corresponding concepts of human development; the philosophical and methodological aspect of human-dimensional measurements of the quality of education of police officers in Ukraine is concretized; the necessity and prospects of research and implementation of the concept of Ukrainian general scientific methodology in the theory and practice of education regarding the unity of the formation and development of a Human on the basis of the cognitive-emotional-volitional triad of its components are proved.

KEYWORDS

Human-scale, quality of education, pedagogical skills, transformational education, post-non-classical.

INTRODUCTION

The main way to ensure the quality and efficiency of the activities of the National Police of Ukraine is the systematic improvement of the system of professional training of police officers, focused on training a professional who is ready to perform its functions in modern conditions of the development of society. *The goal of professional police education* is to prepare police professionals of any rank and for any kind of policing. The idea of professionalism of a police officer, although not the only one, most often includes the following standards [1]: respect for the Constitution and laws of Ukraine, legal acts regulating the activities of the National Police of Ukraine; full understanding of the purpose of the police in society; sense of community with colleagues; developed intellect; availability and constant replenishment of knowledge; awareness of the strengths and weaknesses of one's personality; psychological and moral preparedness; possession of a set of methods of

professional activity (the ability to translate knowledge into the sphere of practical work); continuous training in new methods of policing, legal training, etc.

Analyzing the professional training of police officers, it should be noted that their *professional development* takes place in stages, penetrating all stages of formation, starting from the pre-university level and ending with professional self-improvement and advanced training in the practical field. It should be noted that the departmental education system, which, first of all, is engaged in the training of future law enforcement officers, is an organic link in the state educational system of Ukraine and is aimed at high-quality staffing for the activities of internal affairs bodies.

Describing the goals of police education, there is a need for a more detailed analysis of one of the most controversial issues regarding the degree and nature of police education. The tasks of the reform of police education, in modern conditions, do not include the provision of higher legal education by special departmental higher educational institutions to as many police officers as possible, but only the definition of mechanisms and methods for transferring specific knowledge, skills and a set of practical skills to police officers for direct use in law enforcement as part of an intensive course of study (or a refresher course). Due to the execution of a wide range of powers (preventive and prophylactic activities; detection, termination, investigation of criminal, administrative offenses; ensuring public safety; traffic regulation and control over compliance with traffic rules), increased requirements are put forward for the police: not only to know and be able to apply the rules of law, but have a special legal education, and at the same time be a highly qualified worker with a high level of legal awareness and legal culture [2].

It should be noted that the problems of forming the personality of a specialist, in particular, a law enforcement officer, in the conditions of professional training and professional activity constantly attract the attention of scientists – lawyers, psychologists, teachers. In many of their aspects, they are covered in the scientific literature of different years. Taking into account the interdisciplinary nature of the problems of its scientific analysis, they are devoted to the work of scientists from other fields of knowledge, in particular sociology, criminology, criminalistics, operational-search activities, management theory and a number of other sciences. But the philosophical and methodological aspect of the human dimension of the quality of professional training of officers of the National Police of Ukraine in today's conditions remains poorly understood.

Therefore, **the aim** of the study is to reveal the essence of the phenomenon of human-scale of the quality of education in the philosophical and methodological dimension of the professional training of officers of the National Police of Ukraine.

To achieve this aim, the following **tasks** are formulated:

– analyze the main concepts of educational theory and practice, ideas and positions in the scientific literature on the study of educational phenomena in Ukraine and abroad in their integral connection with the social and cultural context of the philosophical and methodological dimension of national and world transformations;

– determine the essence of the phenomenon of the human-scale of science in the historical and philosophical context;

– at the metatheoretical philosophical level, to substantiate the tendencies of the processes of modern transformations in education in a holistic connection with the corresponding concepts of human development;

– concretize the philosophical and methodological aspect of human-scale dimensions of police education quality in Ukraine;

– to prove the necessity and prospects of research and implementation of the concept of Ukrainian general scientific methodology in the theory and practice of education regarding the unity of the formation and development of a Human on the basis of the cognitive-emotional-volitional triad of its components.

The methodological basis of the study is determined by: the provision on the general connection, interdependence and integrity of the phenomena and processes of development of society and man, a holistic approach to the social essence of the individual as a subject of development; philosophical ideas of the unity of the world and the unity of scientific knowledge; principles of the relationship between theory and practice. The theoretical basis of the study was a multi-disciplinary multi-aspect characteristic, analysis and evaluation of the main concepts of educational theory and practice, ideas, positions and conclusions in the scientific literature in the following areas: general scientific methodological approaches, methods of comparative pedagogy to the study of educational phenomena abroad and cultural context in the philosophical and methodological dimension of national and world transformations; patterns of formation and development of personality; personal and activity approaches in their organic integrity. The study was based on the philosophical principles of the theory of scientific knowledge as a social, multidimensional, dynamic phenomenon; scientific works of researchers and practitioners on innovative transformations in the education system.

PHILOSOPHICAL AND METHODOLOGICAL ASPECT OF HUMAN-SCALE MEASUREMENTS OF THE QUALITY OF EDUCATION

The essence of the phenomenon of the human-scale of science, as well as the procedural aspect in understanding scientific objectivity, lies in the removal of the confrontation between the classical reflection of being in consciousness and its non-classical construction: the interaction of the cognizer and the cognizable and evaluated in the perspective of the post-non-classical paradigm. The human-scale of scientific knowledge reflects its irresistible subjectivity, which is not identical to subjectivity as a characteristic that opposes the scientific ideal of objective truth, but focuses on the fact that scientific knowledge is always carried out in a specific *perspective* and from a certain point of view. The science of the classical era claimed knowledge of *sub specie aeternitatis Dei* (lat.). Let's note that the expression *"from the point of view of eternity"* is taken from the work of the philosopher Benedict Spinoza (1632–1677) "Ethics" [3]. The modern interpretation of the expression *sub specie aeternitatis* partially coincides with Ecclesiastes: *"All is in vain! What is the use of a man in all his work that he does under the sun? There is nothing new under the sun!*

A generation goes, and a generation comes, but the earth stands forever. And the sun rises, and the sun sets, and hurries to its place where it descends" (Book of Ecclesiastes, ch. 1) [4]. The realization of the unattainability and undesirability of such a position, at least in the field of purely scientific knowledge, led to the formation of a non-classical paradigm with its view *ex nihilo nihil fit* (lat.). "*No thing arises from nothing in a divine way*" – the position of the Epicurean philosophy of Lucretius (99–55 BC) "On the nature of things" (p. I, 251) [5]. Thus, the question of *truth* and objective reality was de facto crossed out on the main topics of philosophical research of scientific knowledge, which reduced objectivity exclusively to intersubjectivity. In contrast to the principles of relativism, post-non-classical science, substantiating its ideal of objective truth, and restoring many ideas of philosophers of the 20th century, which have remained irrelevant and even forgotten, about the mutual involvement of the world and man, a specific human person, as an immanent and full-fledged subject. Scientific knowledge does not eliminate the understanding of the objectivity of science as efficiency and intersubjectivity, but supplements it with evidence from reality [6].

The human-scale concept of post-non-classical science is concretized in three main non-identical aspects:

First, the simplest interpretation of this phenomenon is ***human-commensurability***. Here the world appears as the human world, the horizon of events that are available for comprehension. The ideas of the anthropic principle in cosmology, humanistic economics, or ecologically oriented ***human-scale*** architecture are just a few examples of how modern scientific practices reproduce the ideas of philosophers and humanists of the past. Post-non-classical science turns out to be not anthropocentric, in the sense of a person's selfish-consumer attitude to the world, but ecological, in the broadest sense – the perception of the whole world as one's home, existentially close and capable of acting as an object of affection and love.

Secondly, ***human-dimensionality*** in the narrower sense of the word, with an emphasis on a person, means the irreducibility of the subjectivity of modern science to understanding a person exclusively as a "subject of knowledge" in the classical interpretation of this concept, as a purely rational being, a kind of "brain in a flask", but it involves introducing into this status the indivisible fullness of human qualities, including the highest human feelings. From the point of view of the hierarchical structure of goals and values, therefore, *human-dimensionality* means an *orientation towards the universality of the ideals of truth and humanism*, as opposed to the pursuit of the particular interests of individual social groups. The task of the researcher of the situation in such a perspective, say, of a social conflict, is not to "choose a side", but to try to understand both opponents, – to consciously overcome the personal preferences of the scientist itself; choosing and formulating common goals and values for all participants in a conflict or situation, without denying the whole variety of positions and alternative approaches, that is, without denying one's own subjectivity, which in this case can act not as a hindrance, but as a condition for achieving scientific objectivity.

Thirdly, the consequence of the recognition of the subjectivity of science is another, no less important aspect of human-scale*: the assertion of a person in the status of a subject that sets values* – not only and not so much through their free construction, but through conscious

acceptance and awareness, which is especially important in relation to values. the highest level, such as the ideal of scientific truth, love, goodness and beauty, including the acceptance of personal responsibility for the observance of this ideal – as opposed to the alienation of this ability and this right in the interests of any social group, even in favor of the scientific, educational community.

It should be noted that the problem of the presence of a "human dimension" of science and education, the mutual influence of scientific knowledge and the existence of mankind, was of interest to scientists long before the development of the concept of post-non-classical science. One of the first attempts to comprehend the "human meaning of science" philosophers – researchers of the history and general methodology of education [6, 7] consider the book of *Arthur Holly Compton* (1892–1962), the American physicist, Nobel Prize winner, "The human meaning of science" [8] published in 1940. In this work, we are talking about the "hot issue" of the relationship between the laws of physics and the free will of man. According to Arthur Compton the problem lies in the fact that the acceptance of the laws of physics as true statements turns the free will of a person into an illusion, and vice versa, the recognition of the reality of choice implies fluctuations in the reliability of the conclusions of physical science. However, it was the development of the natural sciences of the 20th century, as Arthur Compton noted, that made it possible to consider this dilemma much more thoroughly than was possible at previous stages in the development of science. "...it is no longer justified to use physical law as evidence against human freedom" [8].

The next step, after the development of science practically confirmed the logical conclusions of Arthur Compton gradually the problem began to be considered from the other side: as the influence of purely human factors on scientific and educational activities. So, in 1958, the work of *Michael Polanyi*, the English physicist of Hungarian origin (1891–1976), "Personal Knowledge" appeared [9]. According to the researcher, "personal" is a kind of combination of objective and subjective in science, which holistically unites those phenomena that have remained out of the attention of researchers until then – from "implicit" knowledge of "unwritten rules and skills" that are transmitted from teacher to student, and to the so-called "passionate contribution of the person who knows the world", which is present in every act of knowledge.

In 1969, *Mykhailo Volkenshtein*, the Soviet biophysicist (1912–1992) devoted attention to the study of the "*human dimension*" of science. The scientist drew attention to the role of personality in scientific creativity. According to him, such a role manifests itself both in moral terms (for example, in the form of a "voice" of morality and conscience, which can rebel against research aimed at creating means that could potentially destroy humanity) and psychologically [10]. This is an illustration of the presence of a specific *paradigm impact* that characterizes the style of thinking of a particular community of scientists and can significantly affect the results of their scientific activities. It should be noted that, according to the author, the importance of personal *incentives* for the activities of scientists for evaluating their final results was also important. After all, such incentives can include not only the "need for knowledge" or the desire to solve practically important problems of mankind, but also the banal thirst for fame and reward.

In the 1960–70s, scientific reflections on the problem of the relationship between man, science, and humanistic values were updated. Thus, *Jürgen Habermas,* the German philosopher

and sociologist, a representative of the "Frankfurt school", known for his works on social philosophy, noted that the basis of society is communicative interactions in which rational arguments are formulated and rejected. Jürgen Habermas distinguished two forms of communication: *communicative action*, the purpose of which is the exchange of information, and *discourse*, which helps to come to an agreement, discursive mutual understanding through justifications. At the center of the philosophical reflections of Jürgen Habermas [11] of that period is the concept of a communicative mind and human interests. The first step in this direction of scientific research was his work "Knowledge and Interest" [12], in which the scientist argued the model of critical dialogue. *Patterns of learning* were the central issue for Jürgen Habermas. In his opinion, not the process of *learning*, but the absence of this process – that is, *not learning* is a phenomenon that requires explanation. Jürgen Habermas studied adult learning in the aspect of the processes of formation of a democratic society. He called this relationship *the adult learning project* and associated *democracy* with free and relentless *communication* [13]. Postulating the crisis of adult learning in contemporary society, the researcher argued that adults are not sufficiently prepared for a democratic society, namely, to participate in *public discourse*. It should be noted that Habermas's views that adults should be active citizens diverge from the uncritical version of lifelong learning, where the lack of basic skills combined with employment is the central problem of adult education. The aim of such education is "to fulfill our role as active citizens participating in a democracy" [14].

"The ontological mission of a person" as *Paulo Freire* (1921–1997), an outstanding Brazilian educator and psychologist, called him, "is to be a Subject that acts and transforms its world and, in the process, creates new opportunities for a fuller and richer individual and collective life. This world is not a static and closed system, a reality that a person must accept and adapt to; it is rather a problem that needs to be worked on and addressed. It is the material that man uses to make history, a task that it performs, overcoming that which destroys the human essence at any time and in any place, and strives to create something qualitatively new" [15]. In 1967, Paulo Freire published his first book *"Education as the Practice of Freedom"*. And next comes his most famous book "Pedagogy of the Oppressed", first published in Portugal in 1968. Paulo Freire believed that education cannot be divorced from politics: "the act of teaching and learning is considered a political act in itself". The scientist defined this connection as a fundamental principle of *critical pedagogy*. "Teachers and students need to be aware of the politics that surrounds education. How students are taught and what they are taught is in line with the political agenda. It is the teachers who bring into the audience the political concepts that they have" [16].

The works of *Ivan Frolov* (1929–1999), a philosopher, academician, researcher of the theory of knowledge, philosophy of natural science, were of particular importance for the establishment of the problematics of human dimensions in Ukrainian philosophical thought of that period; who devoted his life to a comprehensive study of man, socio-ethical and humanistic issues of the development of science and technology, philosophy and history of biology and genetics, problems of the meaning of human life and death. The scientist formulated the idea of "the unity of science and humanism, as a result of which science appears as a humanized doctrine, "containing" a person in

its both input and final results, which leads to the study of a person and its development in close interconnection with social practice" [17]. Such an idea is a guide for scientific educational issues – a goal and an ideal, which indicates the prospect of a "new humanism" that does not oppose science, but acts as the spiritual basis of the scientific and technological progress of mankind. Ivan Frolov has repeatedly emphasized that it is especially important to note the presence of a *value dimension* in science. "The fact that educational cognitive activity is axiologically oriented does not manifest itself in knowledge as something that deprives it of the attribute of objectivity… The value orientation of science and education is objectively motivated, because it itself also becomes the result of scientific knowledge, and not something extraneous that can only distort the truth" [18].

In Ukrainian philosophy in the 80–90s of the 20th century, the question of the human dimension in science, the place of man in the scientific picture of the world, was one of the first to be updated by *Mykola Ozhevan,* the physician and philosopher, publicist, public figure. Then, in the early 90s, the ideas and practices of the post-non-classical paradigm were not yet sufficiently widespread, so the researchers formulated the question of "scientific measurements of a person". Instead, one cannot but agree with the opinions of Mykola Ozhevan that the human dimension of science "is nothing more than a measure of the entry of culture into science and the education of science in culture" [19]. Contrasting modern science (without making a fundamental distinction between non-classical and post-non-classical) and classical science, the Ukrainian researcher defined this latter as axiological nihilism and "non-alternative realism", which leads to anthropocentrism or human-godism, the ending of which determines *synergetic revolution*.

Richard Rorty, the American philosopher (1931–2007) distinguished between the question of "how *should I* live *my* life where there is no need for consensus" from the question of "how *should we* live *our* life where there is a need for consensus and solidarity" [20]. In 1979, Richard Rorty published Philosophy and the Mirror of Nature, in which an attempt was made to refute the metaphysical understanding of the world as a mirror of reality... In Rorty's opinion, *transformation* can be conceptualized as "*a re-description* of people's appearances about themselves, their personal situation and the foundations of the world" [20]. The scientist observed scientific ethics and sought to discover opportunities for the transformation of the personal "I". In this aspect, the work of Richard Rorty is especially relevant, since his concept is *based on* the ideas of freedom and change in terms of their *transformation*. It is important to note that, despite the rejection of classical anthropocentrism, the problems of determining the role and significance of man in the scientific activity of that time began to acquire completeness again, echoing to a greater extent with the ideas of anthropocosmism. And the reflections of philosophers-cosmists began to echo both the development of environmental and ecological-philosophical problems in world science, and the ideas of a new dialogue between man and nature, in which any science becomes a humanitarian science – that is, a science created by people and for people.

In the last decade of the 20th century – at the beginning of the 21st century, the topic of human-scale, along with the development of research in various directions in line with the methodology of post-non-classical science, began to attract even more attention. It became clear that the matter of defining this concept and elucidating its importance in science, correlating it

with the ideals of scientific rationality is far from being as unambiguous as it seemed a few decades earlier. In addition, the theme of human-scale was interpreted as a "symptom of the ***crisis of science***" [21]; arose on the verge of the possibilities of objectified knowledge and testified to the emergence or growing influence of other regulators of cognition in general and scientific knowledge in particular, alternative to truth, asserting, for example, the dependence of judgments about truth and error, life and non-existence on the pragmatic interest of the researcher.

Thus, in 1991 *Jack Mezirow* (1923–2014) [22], an American educator and specialist in adult education, gained popularity by developing the concept of ***Transformative Learning (TL)***, a theory in pedagogy that considers the process of "perspective transformation" of a personality in three dimensions: ***psychological*** (changes in self-understanding), ***value*** (viewing the belief system) and ***behavioral*** (changes in lifestyle); ***TL*** is the expansion of consciousness through the transformation of the basic picture of the world and the characteristics of one's own individuality; transformative learning is facilitated by consciously directed processes, such as accessing the symbolic content of the subconscious and critically analyzing the premises hidden in it. Students, in order to change the "meaning schemas" of their own experience (beliefs, attitudes and emotional reactions), "must immerse themselves in a *critical reflection* of their experience, which in turn leads to a perspective transformation" [22]. This transformation leads to transformative learning and usually does not occur systematically. It begins with a "disorienting dilemma" that is actualized by a life crisis or major life changes – although it can also be caused by changes that accumulate over time in the "meaning schema". Less dramatic situations of critical reflection of the student's own experience, which also contribute to transformation, can be created by the teacher. An important component of transformative learning for a person is changing their belief system through critical rethinking of beliefs, as well as the conscious creation and implementation of plans that should lead to new ways of awareness of their own world of being. According to Jack Mezirow [23], this process is *exclusively fundamentally rational and analytical.*

From this point of view, the defining condition of human existence is that a person must comprehend the meaning of its own experience: "For some, any uncritical perception of the explanation of an authority figure is enough. But in society, the individual must learn to create its own interpretations, and not act to realize goals, beliefs, judgments, and other feelings. Facilitating such understanding is a fundamental goal of education" [23]. Jack Mezirow spent two decades developing the ***TL*** theory, which later turned into a comprehensive description of how students should interpret, verify and rethink the meaning of their experience. But later, according to Jack Mezirow itself (2012), the scientist explained: what the scientist itself called the *frame of reference* or the *perspective of meaning,* "the structure of assumptions and expectations through which a person filters ***sensory*** *impressions*, is transformed into ***TL***. This system combines ***cognitive***, ***affective*** and ***conative*** dimensions, selectively forms and differentiates perception, cognition, feeling and disposition, adjusting the intentions of the individual, its expectations and goals" [24].

Conative (lat. conatus – *attempt*, *effort*, *aspiration*) – a term referring to intrapsychic (motivational and volitional) and interpsychic processes of behavior regulation. For example, scientists

call "C." a synonym for the behavioral component of relations; the regulatory function of sign messages is also called "C.". This term forms a triad along with the terms "cognitive" and "affective". The noun "conation" is also occasionally used [25].

TL theory is a type of learning in which the individual and the social intersect [26]. Therefore, the ***TL*** theory is not only an individualistic theory, since Jack Mezirow focuses on intersubjective learning through awareness and *discourse* change. "By expanding current perspectives, ***TL*** helps to live with ambiguity and ambiguity, and promotes a democratic learning culture" [27]. In the context of the transformation of human-dimensional meanings, Jack Mezirow specifies *three ways of interpreting the experienc*e of a person through reflection [28]:

1. *Content reflection* – the study of content: "What did I do that led to this result?".

2. *Process reflection* contains an examination of the problem solving strategies used in the classroom: "Do I understand the needs of my students?".

3. *Reflection of premises* – the question of the problem itself: "Why do I feel responsible for this situation?".

As evidenced by the analysis of the works of scientists, the scientific views of Jack Mezirow in the development of the ***TL*** theory were influenced by the work of Paulo Freire, Jürgen Habermas and Richard Rorty. It is the philosophical justification of ***TL*** in the works of Jürgen Habermas that gives **TL** a ***social*** *dimension*. When others serve as *critical mirrors* [29] in discourse, they allow personal assumptions to be criticized. Based on the interpretation of the concept of *discourse* by Jürgen Habermas [13], as central to the theory of Jürgen Habermas, it becomes obvious that the **TL** theory lacks this type of dialogue that would contribute to *the transformation of the perspective* in ***the moral, cultural and moral growth*** of the personal sphere.

Mezirow's understanding of the interpretation of the *prerequisites* for the transformation of beliefs is close to Rorty's ideas about *redescription*. Rewriting/rethinking incidents, a person can *deconstruct* them and change their own methods of setting and solving problems [30]. "Every time a person is faced with an *experience of crisis* or dilemma, the boundaries of their current vocabulary (frame of reference) change. The integrity of your own deeply fixed assumptions is questioned, and then it is proposed to ask the question: does it prevent you from understanding the essence of using these words when using other words?" [20]. For Richard Rorty the ability to appreciate the power of discourse redescription, the power of language and speech, "which is to make new and different things possible and important", is paramount to the idea that there is no such thing as "the only correct essence" [20]. In the work of Richard Rorty, as well as in the ***TL*** theory by Jack Mezirow, both spheres are considered: special and public. However, unlike the **TL** theory, Richard Rorty defines the usefulness of the exchange of arguments in search of *a personal transformation of experience*. The emphasis on the difference in the works of Richard Rorty between *personal and social* vocabularies adds to the human dimension of the ***TL*** theory. But, according to Saskia Eschenbacher [30], the ***TL*** theory lacks a ***philosophical justification***, which at the methodological level will concretize the patterns of both transformation processes and related to them ***corresponding concepts*** of the development of education at the metatheoretical level.

However, "Living in general is difficult to conceptualize. We do not have a well-established definition of such fundamental concepts as "living matter", "living movement", "living knowledge", although we rarely make mistakes distinguishing the living from the non-living, the rational from the stupid... We are talking about the expansion of *technocratic thinking* into the sphere of human research, the sphere of education, and finally, into the sphere of the study of man itself", he wrote in his work "Affect and Intelligence in Education" [31], which, unfortunately, was published in a rather small circulation, yet in 1995, wrote Volodymyr Zynchenko (1931–2014) is a Soviet and russian psychologist of Ukrainian origin, Doctor of Psychology, academician, honorary member of the American Academy of Arts and Sciences, one of the founders of engineering psychology. "*Technocratic thinking* is a worldview, the essential characteristic of which is the primacy of the means over the end, the end over the meaning and universal values, the meaning over the being and reality of the modern world, technology (including psychotechnics) over man and its values. Technocratic thinking is the rationality of the mind, which does not know wisdom, there is no *morality, conscience, human feelings and dignity*" [31].

An essential feature of *technocratic thinking* is the view of a person not as a person who is inherent in freedom in choosing activities; but as a programmable component of the system, on the one hand, capable of learning, and on the other hand, it is the object of a wide variety of manipulations. Technocratic thinking is very good at programming specific subjectivism, which, in turn, hides outstanding social interests. The connection between the "programming" of behavior and the activities of an unspiritual person was brilliantly demonstrated by Fazil Iskander, the Abkhazian prose writer, journalist, poet and screenwriter, public figure (1929–2016) in a short, but so deep and age-old reflection on the subject of Pushkin's essay "Mozart and Salieri": "Salieri's benefit made him kill his soul because it interfered with this benefit…" [32].

Consequently, "passionate thinking" or "thinking passion" must always have a subject, more precisely, a wise, conscious "I" – not empirical, but the most ***conative I*** – that is, "***volitional***". The "empirical I" can be reflexive, but the "conative I" is always reflexive. But, as Merab Mamardashvili (1930–1990), a Georgian philosopher, Doctor of Philosophy, Professor, noted: "You can go crazy both on ecstasy, as well as on logic" [33]. Therefore, a real scientist-teacher does not seek to achieve the external goals of spiritual scientific and technological progress, it is not inclined to the instructions of the technocratic era of digitalization – its main goal at all times has been and should remain the transmission and enrichment of cultural and value experience, human-scale values generated both by humanity, and by the scientist-teacher itself, the desire for a holistic vision of Man in the world and Man in itself. Such "integrity" and "whole", as Andrei Belyi, the theorist of symbolism and modernism, writer, poet, mathematician, literary critic and philosopher (1880–1934), precisely formulated 100 years ago, "is captured by vital sensitivity" (lectures by Andrei Belyi "The Rhythm and reality", "The Rhythm of Life and Modernity" were read in Kyiv in February 1924). When realizing the importance of technical development – digitalization, globalization – in the creation of reality, we must not forget that it is also, at the same time, a person's knowledge of itself and the search for a way to itself. A maximalist in his demands on itself, Andrei Belyi wrote: "If we do not find a way to ourselves, we will die." [34].

Sharing the opinion of Volodymyr Zynchenko which the author formulated in 1995, we can still assert that we are slowly, even very slowly, moving towards the conclusion that most innovative or alternative educational systems choose *cognition* from the whole variety of attributes of the soul, moreover after all, not in the fullness of this concept, but in its "active-cognitive" form. Of course, this form can never be "purely culture", since it is impossible to exclude *the soul and personality* of the teacher from the educational system. It is, of course, about *dominance*. It is also impossible to exclude the *soul and personality of students* from the educational system. "Science and education, philosophy and religion do not have a monopoly on the study of the nature of Spirit. Another thing is that in *theology* there is a vast experience in the knowledge of the Spirit and modern science should recognize this! Now there is a real conscious need for a reorientation towards human-dimensional education, which determines not the depths, but the spiritual heights of the personality. After all, the movement to them "from below" only from the side of objective activity or Freud's "It", no matter how important their role in human development, is not only useless, but also dangerous. Such a movement will inevitably lead to a "man-machine", not only artificial intelligence, as the final authority for making final decisions about the fate of a person, but also to "artificial intelligence". These views are, of course, nothing new. This situation was assumed and described by many thinkers of the past. But *the memory of mankind is short-term, so we have to remind…"* [31].

Let's assume that the "illusory reminiscences" about the Golden Age – the age of an ideal truly free cultural human civilization, including the Golden Age in education, are real. For the first time, the problem of man was put at the center of philosophical reasoning by Socrates. *Socrates* (469–399 BC) is considered one of the founders of Western philosophy – one of the most famous philosophers of Ancient Greece, the first significant thinker who became the founder of *objective idealism*, directed against the materialistic teachings of the Milesian and Ephesian philosophical schools, the author of the so-called "Socratic method" [35]. The application of the *Socratic dialogue* method really shows decent results. According to Volodymyr Zynchenko this is due to the fact that this method was focused on *the integral human soul* with all its attributes: ***knowledge, feeling*** and ***will***.

This understanding of the soul permeates the entire European culture and history. In addition, the ancient soul, according to Mykhailo Bakhtin (1895–1975), a philosopher, literary critic and art critic, was not divided by the inner world of man, its hesitations and tricks. Mykhailo Bakhtin deliberately explored the cultural and historical origins of a person's *loss* of its life *integrity*, and possibly its selfhood: "The Greek did not know our distinction between external and internal (obvious and hidden). Our "internal" for the Greek in the form of a man was on the same level with our "external", that is, it was just as visible and audible and existed from the outside for others, as well as for ourselves. In this sense, all moments of the image were homogeneous" [36]. The social essence of ancient man found manifestations in the way it is presented not only in literature, but also in culture: "Everything bodily and external is spiritualized and intensified in it, everything spiritual and internal is bodily and external" [36].

In the further development of European history, man lost its integrity, there was a disintegration of man, its soul, the meanings of being. This is convincingly demonstrated by *Edmund Gustav Albrecht Husserl* (1859–1938) – a German philosopher, known as the father of phenomenology,

who at a certain stage of his philosophical and methodological reflections came to the conclusion that follows from the theme of *the crisis of science* (and education) move on to the topic of *the crisis of man*, European humanity. Education often, not only of its own accord and logic, lost the essential properties of the soul, focusing not on integrity, but on inferiority, changed orientation, and even lost its soul altogether. And "education without a soul devastates the personality" [37].

The analysis of primary sources showed that in the ***TL*** theory by Jack Mezirow the ***conative*** (that is, volitional) component appears only in 2012 [24]. In the previous works of the American scientific school of Jack Mezirow, the development of the theory, methodology and practice of education took place in two dimensions: *cognitive* and *emotional*. While in the approaches of Soviet scientists on education issues of that period, the emphasis was also placed on two components, but c*ognitive* (fundamental knowledge) and *conative* (discipline and the development of volitional qualities take the leading place).

Volodymyr Zynchenko in his work "Affect and Intelligence in Education" writes about the category of "will" in the history of Soviet education as follows: "in the history of education, the will was practically exploited for a long time and stubbornly, often speaking, however, in other persons. Suffice it to recall its long-standing focus on memory, memorization, cramming, while spontaneous – semantic and emotional memory remained in the shadows. Repetition has been seen for centuries as the "mother of learning". In addition, wise and experienced educators viewed it as a "donkey's haven". Let's note that the will to "learn something" is not the whole will, not even its main part. Going beyond what is learned requires no less will and courage. But the completeness of human-scale in education should be based on ***three*** *foundations* in their integral unity: ***cognitive***, ***emotional*** and ***volitional*** – conative. Otherwise, the elimination of one, any of the components, destroys the natural spiritual integrity of the person itself.

The issues of transformation of human-dimensional meanings in the post-non-classical era in the philosophical and methodological aspect of measuring the quality of education in Ukraine are considered in the context of the state policy of innovative development as one of the topical strategic issues of national security.

The education system in general and the police in particular, at all its stages, is faced with the task of focusing on the formation and development of the skills and competencies necessary for innovation. An indicator of the ability to innovate is a high level of *innovative potential* of the individual – an integral systemic characteristic of a person that determines its ability, firstly, to generate new forms of behavior and activity, using the opportunities that open up to it in the complex dynamics of the value-semantic dimensions of its living space, and, secondly, to provide a mode of self-development [2]. A complex and contradictory world requires the formation of a person of freedom, spirituality, deep humanity, aware of its responsibility for every step of its own choice. "The existential value of individual freedom (creative, civil, professional) is combined with its *moral responsibility*" [38]. It forms a *critically thinking, civic, courageous, competent person* who humanizes the world, fertilizing it with intelligence, reverence and nobility. A general, somewhat idealized view of a person, whose qualitative characteristics education should form, is the basis for imagining what education should be like, its philosophy and content [39].

The philosophical and methodological aspect of the human-dimensional measurements of the quality of education is determined by the ideas of the unity of the world and the transdisciplinary unity of scientific knowledge; theories of the functioning of paradigms and philosophical theories of the imperative; provisions on the general connection and integrity of the phenomena and processes of development of society; the works of scientists, which present the theory of the study of personality as an open self-developing system; a synergistic approach based on the ideas of the integrity of the perception of the world, non-linearity, the deep relationship of chaos and order, randomness and necessity; humanistic pedagogy, self-development of the individual in the process of professional activity.

The main issue of defining the essence of philosophical imperatives in terms of measuring the quality of education in Ukraine was the specification of the imperative of paradigms in education, which is of the highest value for those who study and determines their successful *prospects* for the future. *Imperative* (lat. imperativus – imperative) – command, demand, order, law. Even Immanuel Kant (1724–1804), a German philosopher, the founder of German classical philosophy, in his work Critique of Pure Reason [40], first published in 1781, explained that the imperative is a generally valid ethical prescription, as opposed to a personal (maxim). This statement brightly complements the statement of Immanuel Kant: "Do so that your behavior could be a model". From these positions, ***the personal-professional paradigm*** is a system of views and ideas within which a person perceives the world around it, realizes itself in society and suggests future changes that have specific logically connected and interdependent components: ontological – imperative and epistemological – innovation, self-improvement, forecasting, and is also characterized by functionality, prevalence, adaptability, dynamism, polyvariance and manageability [41].

In many works known to us by Ivan Ziaziun, the academician of the National Academy of Pedagogical Sciences of Ukraine, Doctor of Philosophy, Professor (1938–2014), the fallacy of the idea of "impartiality" of a teacher is thoroughly revealed. Ivan Ziaziun [42] reasonably stated that it is teachers who are able to influence future history, explaining the concept of pedagogy of the Good, he said that education is a "scientific education" of an open type, since a person's being is stipulated, but not determined by its circumstances. And finally, since teachers are also students, they are not independent of social processes. "In professional activities that directly relate to a person, there are two equivalent subjects in terms of their content essence – Man and Man. They must create for each other a feeling of Peace, Balance, Prosperity and Happiness… These life-giving principles and the final results of human life are in the hands of the Teacher". The scientist argued that the teacher is a master on an equal footing with the student, constantly participating in the creation of new knowledge, mastering valuable experience.

Institutes for the development of the theory of Jack Mezirow training centers for the development of digital competencies appear all over the world, but none of them considers the philosophical and methodological aspects of practical measurements of the quality of education in a natural-holistic human-scale sense in the post-non-classical modern era of digital transformations. Although "in professional activities that directly relate to a person, there are two equivalent subjects

in terms of their content essence – Man and Man. They should create for each other a feeling of Peace, Balance, Prosperity and Happiness... These life-giving principles and final results of human life are in the hands of the teacher. A teacher-trainer, like a teacher-master, teaches unobtrusively, non-tendentially, involuntarily. It teaches with its Behavior, its Status, its Knowledge, its Humanity, its Freedom, its Love, its Happiness, its Talent" wrote Ivan Ziaziun [42]. The key idea of pedagogical excellence is that, among other things, the teacher training system is "an exceptionally tangible activity of planning the future world of mankind" holistically combining three inseparable components of human-scale – **"*affect, intellect and will*"** in their integral unity: **cognitive, emotional and emotional**. We share the position of scientists that, in general, the modern priority areas of the state policy of Ukraine should be: *focus* on *the individual* and the preservation and transmission of *national* and *universal values* by the younger generation; creation of equal opportunities in education; continuous *improvement of the quality* of education, updating the content and forms of organization of the educational process; implementation of relevant *innovations* and information technologies; increasing the social status and *professionalism* of educators; strengthening their state and public support; *development of education as an open* state-public *system*; *integration* of domestic higher education into the European and world educational spaces [43]. The interpretation of universal human values as a *value-oriented holistic approach to learning*, which provides the meaning of life and human activity, is fixed in historically specific forms of culture and theoretically substantiates the importance of the problem of measuring the quality of higher education from the standpoint of human-scale in general and the professional training of National Police officers in particular.

CONCLUSIONS TO THE CHAPTER 2

Summarizing the above, we note that universal and nation-creative value orientations, as a special social basis of the philosophical and cultural worldview, should be extrapolated into the global function of modern education, which should determine and realize its social force that characterizes different civilizations.

We believe that a promising direction is the creation in Ukraine of an educational and research laboratory for studying the pedagogical skills of teachers for institutions of higher education with specific learning conditions in a human-scale holistic unity: *cognitive, emotional and conative* components. After all, it is the implementation of a scientifically and politically balanced educational policy that determines the degree of desire of graduates of the HEI for dynamic civilizational changes, their spiritual, moral and patriotic upbringing, the ability to productively serve the Motherland, create life and self-realization in the society of the 21st century [44]. The main goal of such a research laboratory should be aimed at:

– organizing and conducting fundamental and applied scientific research to solve topical methodological and theoretical, methodological and practical problems of ensuring the quality of education in the aspect of interaction in the "Man – Man" system;

– popularization and implementation of the results of scientific research, improvement of the content of education and organization of the educational process in order to develop personal pedagogical skills as an integral system of personal and professional development of teachers;

– assistance to the political, legal, spiritual, cultural and socio-economic development of society through the development and implementation in educational practice of appropriate scientific, methodological, psychological and pedagogical support;

– provision of consulting and scientific and expert support in the field of the quality of education and teaching of educational institutions of the Ministry of Internal Affairs, training of management personnel;

– dissemination of the experience of the Ukrainian scientific school of Pedagogical Excellence in the field of quality of vocational education in the HEI with special learning conditions by improving the pedagogical and managerial qualifications of scientific, scientific-pedagogical, pedagogical personnel and other educators; organization of conditions for the formation, development and self-development of the pedagogical skills of specialists, the realization of their intellectual, spiritual, cultural potential in the field of scientific and educational activities.

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