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# Концепция образования Макса Шелера в свете его философской антропологии

В современной педагогике постепенно утверждается образовательный идеал знания, как особого свойства включенного в бытие мира человека. На первый план здесь выходит формирование человека, а не просто процесс передачи определенной суммы знаний. Одним из основоположников такого подхода является Макс Шелер.

*Материалы и методы.* Общими основаниями исследования его концепции образования для нас послужили метод философско-антропологической реконструкции и метод содержательно-смысловой интерпретации, а также диалектический, герменевтический, компаративистский, восхождения от абстрактного к конкретному, системный и другие методы.

*Основные результаты исследования.* Свою теорию образования немецкий мыслитель разработал на основе философской антропологии и социологии знания, составными частями которой служат феноменология и аксиология.

Главная задача философской антропологии состоит в анализе сущности и сущностной структуры человека, истоков его бытия, соединяющего в себе мощный, но слепой энергетически-витальный «порыв» и зрячий, но слабый содержательно-смысловой «дух», аксиологически устремленный к Божеству. В первую очередь, человек – существо любящее, а потом – познающее и волящее.

Шелер выделил три вида знания – практическое, позитивное, нацеленное на достижение прагматических целей; сущностное, образовательное, направленное на становление и развитие личности, и метафизическое, спасительное, устремленное к постижению высшей основы бытия, которые могут быть использованы в процессе образования и духовного развития человека, где главную роль играет второй вид знания.

Образование есть процесс *самосозидания* человека через любовь к другим людям, Богу и всему миру, подчеркивает философ. Метафизической предпосылкой самоформирования личности служит *свобода* как спонтанность ее духовного центра. Цель образования – реализация идеала *всечеловека* как всесторонне и духовно развитой личности. В абсолютном смысле «всечеловек» представляет собой «направляющую идею» человека, в бесконечной форме и конечном многообразии последовательно раскрывающего все свои сущностные возможности. В относительном смысле этот идеал воплощается в представлении о «благообразно сформированном человеке», стремящемся к саморазвитию в конкретных исторических условиях и жизненных обстоятельствах. Всестороннее и целостное мировоззрение индивида возможно через получение и усвоение сущностного, образовательного и других видов знания, которые определяют структуру упорядочивания и осмысления фактов возможного опыта людей.

**Ключевые слова:** Макс Шелер, феноменология, аксиология, метафизика, социология знания, философская антропология, концепция образования

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# Max Scheler's education concept in the light of his philosophical anthropology

In modern pedagogy, the educational ideal of knowledge is gradually being established as a special property of a person included in the existence of the world. The formation of a person comes to the fore here, not just the process of transferring a certain amount of knowledge. One of the founders of this approach is Max Scheler.

*Materials and methods.* The general foundations for the study of his concept of education were the method of philosophical and anthropological reconstruction and the method of meaningful and semantic interpretation, as well as dialectical, hermeneutic, comparative, ascent from the abstract to the concrete, systemic and other methods.

*The main results of the study.* The German thinker developed his theory of education on the basis of philosophical anthropology and the sociology of knowledge, the component parts of which are phenomenology and axiology.

The main task of philosophical anthropology is to analyze the essence and essential structure of man, the sources of his being, which combines a powerful but blind energetic-vital "impulse" and a seeing, but weak content-semantic "spirit" axiologically striving towards the Divine. First of all, a person is a loving creature, and then – a knowing and willing.

Scheler identified three types of knowledge – practical, positive, aimed at achieving pragmatic goals; essential, educational, aimed at the formation and development of the individual, and metaphysical, salvific, striving to comprehend the higher basis of being, which can be used in the process of education and spiritual development of a person, where the second type of knowledge plays the main role.

Education is the process of *self-creation* of a person through love for other people, God and the whole world, the philosopher emphasizes. The metaphysical prerequisite for the self-formation of a personality is *freedom* as the spontaneity of its spiritual center. The goal of education is the realization of the ideal of the *whole human* as a comprehensively and spiritually developed personality, consistently revealing all its essential capabilities. In the absolute sense, the "whole human" is the "guiding idea" of a person who, in infinite form and finite variety, consistently reveals all his essential capabilities. In a relative sense, this ideal is embodied in the idea of a "well-formed human" striving for self-development in specific historical conditions and life circumstances. The comprehensive and holistic worldview of the individual, the philosopher comes to the conclusion, is possible through the acquisition and assimilation of essential, educational and other types of knowledge that determine the structure of ordering and understanding the facts of the possible experience of people.

**Keywords:** Max Scheler, phenomenology, axiology, metaphysics, sociology of knowledge, philosophical anthropology, the concept of education

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## Introduction

Philosophical and worldview reflection of the pedagogical process allows us to analyze the influence of education on the individual and society and thereby determine the strategy of personality formation. In modern pedagogy, the educational ideal of knowledge is gradually being established as a special property of a person included in the existence of the world. The understanding of the process of education as the transfer of information in society is being replaced by a personality-oriented approach, which considers a person as an integral being, which is characterized not only by rational knowledge, but also by experience. It is he who ensures the freedom of choice of pedagogical principles and methods for the comprehensive satisfaction of the cultural, spiritual, life-meaning needs of individuals and self-realization of the individual. Here, the formation of the person himself comes to the fore, and not only the transmission of knowledge [8, p. 76].

One of the founders of this approach is Max Scheler (1874–1928). We can agree with the opinion of a number of researchers that the cultural sociology and sociology of knowledge of the outstanding German thinker have not received the recognition that they deserve until now [2, p. 44], as his concept of education did not receive due recognition. To a certain extent, this article aims to fill this gap. The aim of our research is to analyze the main provisions of Scheler's theory of education in the context of his doctrine of man and his educational ideal.

## Materials and methods

During the reconstruction of Scheler's concept of education and consideration of its basic terms and categories, both philosophical methodological approaches (anthropological, hermeneutic, holistic) and general scientific methodological approaches (systemic, structural-functional, problematic) were used. The general foundations of the research were the method of philosophical and anthropological reconstruction and the method of meaningful and semantic interpretation, with the help of which Scheler's theory of education was analyzed in conjunction with other parts of his teaching. During the work on the article, a combination of formal and substantive methods was also used – dialectical, hermeneutic, comparative, ascent from the abstract to the concrete, systemic, etc.

## Research results and their discussion

Scheler developed his theory of education on the basis of philosophical anthropology and the sociology of knowledge, of which phenomenology and axiology are its integral parts. Phenomenological philosophy is a genealogy of "confidential acquaintance" with the world, outlining the horizon of a person's fundamental capabilities and carrying out through this constant problematization of his position [7, p. 34].

In the work "Phenomenology and Theory of Knowledge" (1913–1914), the scientist formulates his understanding of phenomenological research. This is not a new science or direction of philosophy, but such an attitude of spiritual contemplation, through which one can see or comprehend a certain area of "facts" in experience. We are talking here, firstly, about "facts" of a special type that precede any logical operations, and, secondly,

about the procedure of intuitive contemplation of these "facts". The specificity of the "facts" comprehended by phenomenology consists in live, intense and direct contact with the world, that is, with the "things" themselves, which are directly given in specific acts of experience [11, p. 198–199]. As "given" is meant that which is experienced as indisputable, any "state of affairs", which until a certain time is non-problematic [17, S. 29].

According to Scheler, phenomenology seeks to understand the transcendent foundations of the universe, which makes it possible for a person to find points of contact with the world, God and himself. The subjects of phenomenological analysis are the absolute essences, constituted in values that contain ethical burden. Therefore, as a doctrine of the ways of comprehending being, phenomenology is an axiology, and ethically colored, since "values are a kind of being – a valuable being" [12, p. 79].

The idea of constructing an axiology on the basis of a phenomenological approach is still found in Franz Brentano, who believed that all mental acts of consciousness are characterized by intentionality [1, p. 33]. Subsequently, it was developed by Edmund Husserl, who came to the conclusion that one of the types of being modes as intentions of consciousness, comprehended phenomenologically, are values [3, p. 353]. However, this idea found its adequate expression in Scheler, who in the early period of his creative work attempted to create a new doctrine of values. The philosopher strove not only to reveal the essential self of various phenomena, but, above all, to investigate values as the phenomena of feeling in their hierarchical subordination. This is an intuitive, emotional-volitional preference and attraction of living beings, people and God to each other.

In the work "Formalism in Ethics and the Material Ethics of Values" (1913), sensuality is considered for the first time as a pre-experienced sphere of activity. Having criticized the rational-rational apriorism of Immanuel Kant, Scheler comes to an emotional-sensual apriorism in comprehending the world and person, on the basis of which self-given phenomena are perceived in contemplation, and the realization of essential relations is realized in experience. In contrast to the real "formal a priori" of Kant, Scheler's values, which are objective in nature and independent of human subjectivity, are perceived phenomenologically, as emotionally experienced "material a priori". They are directly related to the personality, which is the center of all her acts. These are objective phenomena that are a priori and ideally given to a person in all acts of feeling [11, p. 284–292]. Values are not general concepts, meanings or meanings, they cannot be obtained by abstracting from the properties of things and phenomena and adequately expressed in the forms of logical thinking.

A constant choice of values permeates the existence of people, the German thinker believes, the structure of their life depends on him. This process is carried out according to the "law of education" prescribed by the value structure of the environment, on the basis of which culture develops and personality is formed. Certain types of values "attract" or "repel" a person according to the constant rules of "preference" or "neglection" of one over the other. These "attractions" and "repulsions" do not come from people, but from things themselves. From them, as it were, "value signals" emanate, according to which things "notify" about themselves, entering the human world and interacting with his sense organs.

In general, Scheler's axiology is a complex hierarchical system with horizontal and vertical connections. Among the numerous classifications of values, he distinguishes four levels of "value modalities": 1) sensory values, 2) life values, 3) spiritual values, 4) sacred values [11, p. 323–328, 343]. Values are not derived from sensory sensations, but are *experienced*, manifesting themselves in the acts of intentionality of consciousness. They are objective

and generally valid; these are such qualitative phenomena that the norms and rules of assessments and obligations are prescribed to people. Values form a transcendent realm of supra-empirical essences outside of space-time relations [9, p. 336–337].

Scheler considered his doctrine of man to be not only philosophical anthropology, but also the essential phenomenology of man [12, p. 169]. The deep intentions of phenomenology are incompatible with the classical understanding of man as a generic and rational being. Phenomenology proceeds from intentional consciousness based on the intersubjective experience of being in an object that is the core of the universal "life world" of people, where the "life world" is understood as an intersubjective general world. As a theoretical program, philosophical anthropology, on the contrary, is focused on the organic level, on the world of living beings, which serves as a prerequisite for the human living world [16, p. 169].

The definition of a new anthropology and the program of its construction was outlined by the German thinker in the work "Man and History" (1926) and in the Darmstadt report "The position of man in the cosmos" (1927). In the later period of his work, he comes to an interpretation of the essence of man, deduced not from the hierarchy of values, but from his position in space.

The philosopher sees the essence of man in his fundamental rootlessness, ontological inadequacy, anthropological incompleteness in the world. Man has no fixed place in the universe, his essential characteristics are not determined by the natural instincts inherent in animals. It is *a becoming being*, striving towards the highest values emanating from God. In order to establish himself in being, a person must create and reproduce the cultural forms of his existence. There are no immutable forms of being, absolute principles or constants in the world. But there is an eternal "kingdom of values" that is inextricably linked with the eternal spirit.

Primordial being, according to Scheler, is characterized by a contradictory unity of "spirit" and "impulse", which is discharged in the world process. These two attributes of being are found in man, they self-grow in the history of man and the evolution of life. Therefore, the formation of man and the formation of God presuppose each other [11, p. 181–182, 191]. A person combines in himself a powerful, but blind energetic-vital "impulse" and a sighted, but weak content-semantic "spirit". "Impulse" serves as a designation of natural power and "life" in general, and "spirit", which sets boundaries for it, designates the highest emotional and value forms of human existence.

The German thinker saw the main task of philosophical anthropology in identifying and analyzing *the essence* and *essential structure* of man, *the sources* of his being. Only such anthropology is capable of revealing the essential specifics of a person, his metaphysical position in the world and become the fundamental discipline of not only philosophical, but also of all humanitarian knowledge [11, p. 70].

Developing the anthropological principle as a methodological device of his philosophy, Scheler sought to show the special position of man in the universe. Unlike animals, people have the ability to go beyond the boundaries of immediate *life*, to transcend themselves beyond the boundaries of everyday life, comprehending a possible state, but not given in the present situation. The "peculiarity" of a person lies in his striving for God, the idea of which is associated with the experience of the absolute, highest value. The essential characteristics of a person are: first, life, which unites him with the entire organic world; secondly, *the spirit*, which is characterized by "openness to the world" and "objectivity"; thirdly, *personality*, which is the only form of existence of the spirit. Man is such a focus of

the macrocosm in which God and the Universe perceive themselves; it is the intentional center of higher emotional-value acts; the only being in the cosmos, capable of direct contemplation and experience to catch calls from the transcendent "kingdom of values". Man comprehends his destiny proceeding from the world basis.

The source of the emotional life of people is heart, the philosopher claims, the beginning opens in it, connecting them with the highest values and God. The *heart* has its own "logic", independent of reason, at the base of which is *love*. The individuality of a person is manifested in how (correctly or incorrectly) the "order of love" is implemented in him, how the objects to which the soul is intent are hierarchized, and how they correspond to the objective value of objects in the divine hierarchy in the course of transcending to the Absolute. It is the "heart" or "vessel of love", and not will, sensuality or reason, that is the true center of personality. Combining "spirit" and "impulse" as fundamental attributes of being, a person participates in the formation of the Divine.

Man in Scheler's concept is, first of all, "ens amans" ("loving being") and only then – "ens cogitans" ("knowing being") or "ens volens" ("willing creature"). As a "loving being", he manifests himself as a finite and concrete subjectivity, a value microcosm that determines the intentional structure of the macrocosm. The core of the personality is the "ordo amoris" – "the heart order of love", the main "value formula" on the basis of which the spiritual and moral life of a particular individual is built [11, p. 342, 352–353].

Thus, Scheler's love is an essential, uniquely intuitive, value-affirming reason that initiates in a person the desire for knowledge and volition, and the "order of love" itself appears as an ontological "vertical" of the divine and cosmic world order. This is a universal force acting in the universe that directs every thing and every creature towards their inherent value perfection. The German thinker defines love as a spiritual movement towards the value of a loved one, thing or God, as a spiritual act in which this highest value is comprehended.

The philosopher affirms the priority of love over knowledge as the basic law of the existence of "ordo amoris", since the person himself is at the bottom of "loving being": "... What we call "*soul*" (Gemüt) or, figuratively speaking, "heart" of a person... is a *dismembered reflection* the cosmos of everything that can be worthy of love – and therefore... *a microcosm of the world of values*..." [11, p. 358]. He formulates the a priori laws of the "order of love": first, the law of the primacy of love over hate, and secondly, the law of the primacy of love over knowledge. Love reaches its highest purpose as an aspiration to absolute value. That is why all love of a person for a person is a "dormant" love for God, which allows people to be in communion with each other.

But how is it possible for a person to exist as a social being? The search for an answer to this question leads to a sociology of knowledge, designed to investigate the sociality of people. Scheler's philosophical sociology is, first of all, the phenomenology of the feelings of individuals who form society [6, p. 81], where the starting and ending point of the research is a person. The anthropological nature of his doctrine means the understanding of society as the world of man, which is created by him in his own image and likeness [13, p. 260]. Knowledge is the relation of participation of one being in the concrete being of another being; in the course of education, the "known" becomes an integral part of the "knowing". This is an existential, essential, and not causal, space-time relation. In cognition, self-disclosure of the essence of being occurs, to cognize means to be involved in being. In cognition, self-disclosure of the essence of being occurs, to cognize means to be involved in being.

The scientist distinguishes between three types of knowledge [11, p. 5–11]. The first kind of knowledge that people strive for is *knowledge for the sake of achievement*

*and domination*; it helps to strengthen the power of man over natural objects and social relations. This knowledge is provided by particular positive sciences, and it is on them that Western civilization is based. The main tasks of its application are the discovery of the laws of the spatio-temporal connections of things and phenomena, the growth of the power of science and technology and, ultimately, domination over the forces of nature using the abilities of people themselves.

The second type of knowledge possible for a person is knowledge about the ways of being and the essential structure of what exists. This is *the essential knowledge* of what the world is, what a specific physical body or living being is. This also includes attempts to reveal the essential characteristics of being itself, i.e. to answer the question what is thinking, beauty, love, etc. This type of knowledge contributes to the development of culture and the formation of personality. Instead of the attitude towards possession and domination, through which people strive to comprehend the laws of nature, loving behavior, aimed at the search for the first phenomena and ideas of the world, appears here. Essential cognition is actually "reasonable" cognition, which differs from "rational" cognition, which is used mainly in the first type of cognition.

If this goal is achieved, Scheler argues, substantive essential knowledge becomes *educational knowledge*. This is the essential knowledge of groups and individuals acquired on one or several good models and included in the system of human knowledge, which has become the rule of knowledge for all facts of possible experience. It embraces not only reason, contemplation, but also mental functions – what the people usually call "heart". This is a historically changeable, but in relation to experience, a priori form of the structure of mental acts. The methods of "formation of the heart", "formation of will", "formation of character" as a priori forms of the structure of mental acts, including feeling and value attitude, do not differ significantly from the method of formation of a priori forms of reason [11, p. 36–38, 358–359].

The third type of knowledge that man has at his disposal is *metaphysical*, or *sacred*, knowledge, the basis of which is the essential ontology of the world and the human self. Only the combination of the results of positive sciences that investigate reality with the "first philosophy" aimed at the essence of the universe, their combination with the results of axiology, which studies the highest values, leads to metaphysical knowledge. The knowledge of the Absolute is necessary for the spiritual world of man, the German thinker believes. If it is not there, then the self-consciousness of the individual is filled with idols and fetishes, and then the spiritual center of the personality becomes empty.

When substantiating this type of knowledge, Scheler actively used the theory of ideating abstraction. "*...Ideation* means comprehending the *essential* forms of building the world by one example of the corresponding essential sphere… The knowledge that we obtain in this way is valid for the *infinite* universality of *all* possible things that have this essence ..." [11, p. 162]. This act, which characterizes the deepest essence of the spirit, allows the individual to comprehend the essential meaning of being as a whole. The "metaphysics of education" is love for ideal entities that "shine through" nature, as well as love for people and nature.

Thus, all three types of knowledge are practical, positive, aimed at achieving pragmatic goals; essential, educational, aimed at the formation and development of personality, and metaphysical, salvific, striving to comprehend the highest basis of being – can be used, albeit to varying degrees, in the process of education and spiritual development of a person [13, p. 58–68]. Each type of knowledge, in accordance with epistemological goals and cognitive acts, forms various ideal types of personalities, which are *a scientist, sage, saint*.

All types of knowledge are needed by individuals and society, they coexist with each other and cannot be reduced to each other. Among them, philosophical knowledge stands out, in which the whole person is fully involved through the full concentration of his higher spiritual forces. By joining essential knowledge, a person participates in essential being, thereby participating in the formation of himself and other people [14, p. 98–100].

Consequently, educational knowledge is directly aimed at the formation of the personality and its spiritual development. It is not reduced to the transmission of information, but acts as a personal characteristic, a form of knowledge of the world by a person and a way of increasing his spirit. Being in its essence philosophical, this knowledge casts doubt on the obvious provisions of everyday consciousness and natural worldview and, distracting from attitudes that are associated with sensual desires and pragmatic actions, encourages individuals to transcend from the sphere of life to the sphere of spirit.

Educational and saving knowledge differ from each other in their purpose: the first serves the formation and development of individuals, and the second – the formation of the world and God as the basis of the present existence of man himself. All types of knowledge form Scheler's value vertical: from knowledge for the sake of domination through essential (educational) knowledge, a person strives to redemptive knowledge [15, p. 99].

These fundamental provisions of philosophical anthropology and the resulting sociology of knowledge by Scheler are key to the concept of education. Its main provisions were outlined in the works: "Forms of knowledge and education" and "Forms of knowledge and society", uniting three independent works: "Problems of the Sociology of Knowledge" (1924/1926), "Cognition and Labor. Research on the values and boundaries of the pragmatic motive in the knowledge of the world" (1926), "University and People's University" (1921). In the first essay, the scientist examines the fundamental problems of sociology, in the second – the fundamental questions of the theory of knowledge, in the third – sets out his project for the reform of the education system in the Weimar Republic.

The German thinker reveals the essence and purpose of education in the works "Philosophical worldview" and "Forms of knowledge and education", published in the collection "Philosophical worldview" (1929). Personality is a monarchically ordered structure of spiritual acts, a unique individual self-concentration of a single infinite spirit, which contains the essential structure of the objective world. The metaphysical prerequisite for the self-formation of a personality is *freedom*, understood as the spontaneity of its spiritual center, the presence or absence of which makes it possible to distinguish between "erudition" and "education" of a person. Without personal freedom, instead of "education", at best, we get "erudition" – a certain set of knowledge and skills that allow a person to adapt to the changing conditions of everyday existence, but do not allow the development of the spiritual center of the individual [11, p. 13, 16–17].

Scheler reveals the process of education on the basis of the phenomenology of intersubjectivity developed by him, i.e. phenomenology of "essences" and "value feelings", at the emotional level, forms the experience of human community [4, p. 287]. He tries to answer three main questions that determine the purpose of education and the attitude of people towards it:

1. What is the essence of education?
2. How is the education process carried out?
3. What types and forms of knowledge and cognition determine the process by which a person becomes educated?

Education is a category of total human existence, the philosopher emphasizes, and not a random collection of knowledge and experiences. Its main task is to acquire a personal form by the human soul. Education contributes to the spiritual growth of a person, the formation of a spiritual personality in him [10, p. 489–490]. In the course of socialization, one cannot be limited to the mechanical transfer of a certain amount of knowledge and skills to the younger generation. The world of education is a universal "microcosm", the integrity of the universe, where essential ideas and values interact in an ordered composition. Therefore, "strive for education" means with love to take part in existential participation in everything that is involved in the essence of the world in nature and human history [11, p. 21]. The result of the educational process is a holistic spiritual person or personality.

In the article "Man in the Era of Equalization" published in the same collection, the German thinker puts forward the educational ideal of the *whole human* as a free all-round *self-formation* of the individual. In the absolute sense, the "the whole human" is the "guiding idea" of a person who, in infinite form and finite variety, consistently reveals all his essential capabilities. In a relative sense, this ideal is embodied in the idea of a "well-formed person" striving for self-development in specific historical conditions and life circumstances. This is a "value model of personality", the implementation of which presupposes something genuine, integral, free and noble [11, p. 32–33, 105–106]. Few saints, pure and whole natures capable of this, like the pioneers, serve as a measure of their spiritual growth for people, show and explain human purpose.

The education and development of the personality, as well as the awakening of the forms of spiritual knowledge in general, Scheler believes, always occurs through the essential knowledge about the structure of the universe acquired in some spheres of reality. Neither science, nor everyday knowledge, nor art are capable of forming the whole and complete picture of the universe. One of the means of intellectual and spiritual education of a person is metaphysics. It is a product of the activities of the upper strata of society, who have leisure for contemplating entities and spiritual development and are able to convey metaphysical knowledge to other people [13, p. 91–92, 96].

*Elites* are called upon to play an important role in modern education, which is carried out against the background of "eveling" the material and spiritual conditions of life of estates and classes, peoples and ethnic groups, human races and continents. It is highly educated and creative elites who can resist the horrific mass of people's lives, the gradual degeneration of the ideas of liberal democracy into a pseudo-democracy of the masses, interests and feelings, where the leaders act as the personification of the dominant authoritarian group aspirations.

When speaking about elites, the philosopher did not mean the economic, social and political superiority of some groups of people over others, although he recognized that the availability of material resources and leisure provides more opportunities for personal development. The elite is, first of all, a moral and spiritual association of people who are like-minded people in the all-round development of the individual, upbringing and education of individuals. Its representatives subtly feel the connection between man and God, society and nature through the introduction to the highest values of being.

For the spiritual development of the people, it is necessary to combine education and strength in the person of the elite, and this is achieved through education. In modern conditions, the elite cannot be a consanguineous group of people, where traditions dominate. A necessary prerequisite for the formation and development of new socio-political relations is the unity of national education and understanding of history, without

which a free discussion of the most important issues and the democratic formation of a parliamentary common will are impossible [5, p. 270].

The philosopher took an active part in the discussion about the tasks of educational reform in the Weimar Republic. The main idea of his project was to differentiate the goals and objectives of the educational process between education, which contributes to the formation of the personality, professional and special education, which gives knowledge and skills in production activities, and scientific research, seeking to gain knowledge about certain natural processes.

In the article "University and People's University" (1921), Scheler analyzes the socio-cultural aspects of the educational process in Germany at the beginning of the 20th century. In his opinion, the existing system of German university education does not meet the requirements of the modern civilized Western European people. The university is no longer the reliable value it used to be. The German University, like all European universities, has a medieval origin, which contributes to the preservation of the primitive integrity and undifferentiated goals that this educational institution sets for itself. To proclaim only a community of knowledge and education is a limited goal that rejects the very idea of universal education. Therefore, it is necessary to carry out a radical reorientation of the university in the German education system.

In an effort to put into practice the provisions of his concept of education, Scheler formulates a number of tasks that the reform of the German higher education system is called upon to solve. Among them, the main ones are: 1) careful and proper *storage and inheritance* of all the spiritual benefits of education and knowledge created by the labor of all Western European peoples; 2) methodical and pedagogical *training* in the field of professional and special education of all officials and specialists in the service of the state; 3) qualitative and methodological continuation of *scientific research*, both fundamental and applied; 4) all-round spiritual formation and improvement of the *personality* by solving general educational problems, the maximum spiritualization of these tasks with the help of outstanding personal *models*; 5) the correct and appropriate distribution of the accumulated benefits in the field of education and knowledge among *various classes and strata of the people* [10, p. 481–482].

One of the ways to overcome the crisis of higher education that has developed in the Weimar Republic is the distribution of functions previously carried out by the university between different types of educational, educational and scientific institutions. The philosopher proposed to implement the separation of special education and spiritual education within the university or in separate specialized institutes. He put forward the idea of *a people's university*, which is intended to become a general German ideological neutral institution designed to raise the level of education of representatives of the working classes. The People's University should not only carry out the educational process, but also serve the spiritual national unification and revival of Germany.

## Conclusion

All parts of the philosophy of late Scheler are subordinate to his doctrine of man, who combines a powerful but blind energetic-vital "impulse" and a sighted, but weak content-semantic "spirit", axiologically striving towards the Divine. The main task of philosophical anthropology, the German thinker believed, is to analyze the essence and essential structure

of man, the sources of his being. That is why Scheler does not have a separate philosophy of education, but has a detailed and systematized *concept of education*, the purpose of which is to realize the ideal of a *whole human* as an all-round and spiritually developed personality, concretized in the concept of a "well-formed human".

In an effort to comprehend his purpose in cosmos, a person "throws" worldview anchors into being, which can keep him afloat in a turbulent and eternally becoming world. The cosmos is understood here in the sense that comes from antiquity – as an ordered world, basically containing the principles of harmony, to which a "whole human" strives. Initially, a human is not a personality, he becomes one in the course of education and development of his spiritual abilities. The result of this process can be a comprehensive and holistic worldview, possible through the acquisition and assimilation of essential, educational and other types of knowledge that determine the structure of ordering and comprehending the facts of possible human experience. Education is precisely *the education of a human*, the German thinker emphasized, the process of self-formation of him as a person through love for other people and "dormant" love for God and the whole world.

In the modern era of globalization and universal "equalization" in the conditions of increasing alienation, a fall in the level of spirituality and education of the elites and the masses, the concept of education by Max Scheler, which directs a human to higher values, is becoming a popular philosophical and pedagogical thought.

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