

Olga HORODYSKA

National Technical University "Kharkiv Polytechnic Institute" Kharkiv, Ukraine

SELF-GOVERNANCE EXPERIENCE AS AN ELEMENT OF MANAGEMENT IN EDUCATION

Annotation. Research is aimed at substantiation of the one's self-governance experience as successful management obligatory condition in the education management process. Education is one on the top of the managerial practice list inasmuch as it aimed at cultivation of definite skills and competences among students for their further professional activity. Management as administrative, governance process has subject and object as the basic elements; they presuppose each other and represent the united system of management process. But in contemporary world it's ineffectively to consider management only as a process of out influence directed at definite objects. To realize management strategy successfully each human one in the process must function consciously and responsively, and it is impossible without free conscious choice, full-value experience, responsible self-governance and conduct. Even as a management object the self is not only the area for management subject's skills application. The one (self) is not passive but necessarily active constituent of management process. It's significantly important to investigate management as the usage of individual field of one's experience for general governance purposes, and it is particularly important in educative activity. That's why research in management must be initiated with investigation of one's experience as an open field of possibilities including conduct, governing (self-governance and governmentality) and care of the self as the essential aspects of freedom and personal self-realization. Only taking into account all these requirements investigation of management in education area seems to be relevant and forward-looking indeed.

Key words: education, management, human, self-governance, governmentality, experience, care of the self.

INTRODUCTION

Education as a process is provided with using of certain management approach and methods. In present conditions management in its wide meaning becomes one of the more and more demanded skills in many areas of human and social activity. Governance of companies and business, managing of projects and events as well as administration of staff and social groups are the obligatory conditions of successful state and society development. Education is on the top of the list inasmuch as it aimed at cultivation of definite skills and competences among students for their further professional activity. Naturally concept "management" is interpreted and used differently depending on aims and reasons but in contemporary world it's ineffectively to consider management only as a process of out influence directed at definite objects. It's significantly important to investigate management as the usage of individual field of one's experience for general governance purposes, and it is particularly important in educative process. That's why studying of management must be initiated with investigation of one's experience as an open field of possibilities including conduct, governing (self-governance and governmentality) and care of the self as the essential aspects of free-

dom and personal self-realization (as they were examined at the time by Michel Foucault). Here are the conditions for successful realization of teaching (in accordance with students' aims) and studying as the working out of wished skills which would be demanded in future human's life. Only taking into account all these requirements research of management in education area seems to be **relevant** and forward-looking indeed. Research **is aimed at** substantiation of the one's self-governance experience as successful management obligatory condition in the education management process.

GOVERNMENTALITY AS THE TECHNICS IN EDUCATION

Inasmuch as we consider management to be administrative, governance process there are subject and object of this activity which are the basic elements. Thereby subject and object presuppose each other and represent the united system of management process, and in education the situation becomes more and more demanded. Obviously both subject and object interact with external surrounding, meanwhile subject of management affects the management object and in common they affect external surrounding. As the external surrounding is

changing subject and object of management need definite subordination to this, and that is the reason why in the “subject–object” relations the self (human one) ought to be considered always as a subject of activity even if he/she is the object in there.

To realize management strategy successfully each human one in the process must function consciously and responsively, and it is impossible without free conscious choice, full-value experience, responsible self-governance and conduct. Even as a management object the self is not only the area for management subject’s skills application. The one (self) is not passive but necessarily active constituent of management process. It is necessary to remind about mindfulness as an obligatory condition of successful and forward-looking governance process particularly in education area. Moreover the issue is not about the mere domination of one over another, the matter is the complicated interdependence between management, freedom, awareness, self-governance, knowledge and care of the self.

At the time Michel Foucault in the late 1970s and early 1980s emphasized that there are a number of concepts – such as *conduct*, *governing* and *care* – “that presuppose the aspect of freedom rather than straightforward domination. Implicit in all these concepts, in addition to the notion of guiding someone’s behavior and being guided, is the idea of allowing oneself to be guided and doing the guiding oneself. All these concepts imply the ethical aspect of guiding one’s own behavior, and thus presuppose subjects who are free. Inherent in their freedom, however, is the need for continuous work on processing their relationships with themselves and with others... Conducting is described in a rather similar way as leading others *and* the self in the “open field of possibilities” (Tirkkonen, 2019). Obviously governance (management) process can’t be mere domination of management subject over management object as far as only their free, conscious, responsible cooperation may lead to expected results. By Foucault field of experience which is constantly changing presupposes “forms of veridiction”, “procedures of governmentality” and “pragmatics of the self”. In other words, he specifies each element of the knowledge-government-self matrix depending on the context” (Tirkkonen, 2019). Educational process presupposes the core interconnection between knowledge, government and self including not only the subordination mechanism but also responsible free conscious choice, self-governance and conduct of all process participants as far as the final purposes in there are transferring and obtaining the relevant skills.

In managerial process of education “procedures of governmentality” seem to be the most demanded because in the mentioned matrix it takes the intermediary place inasmuch as the personal position,

“the self” is the key one. Governmentality could be defined as the art of governance, as the way of governance (including certain steps in activity and conduct), as specific managerial rationality, as the technics and strategies of making society (community) the managed, controlled system, and even the best way of managing yet. So in the “subject–object” relations governmentality certainly directed at the object but simultaneously human one immersed in the process is always the source of governmentality oneself (Городиська, 2020). Hence in education the matter is not basically about management only but about self-governance as a result of experience in “subject–object” relations.

Moreover education is composed of united efforts of both – those who teach and those who study so the experience of self-governance is equally relevant and required for both sides of the common process. Such comprehension is more apparent when taking into account the next element of mentioned Foucault’s matrix – veridiction. In educational process knowledge is always evaluated as its primary aim though often the matter is not truth itself but knowledge as a product of veridiction. It is something that holds truth according to particular authority rather than being independently true. So it is important to decide on the authority, the source of the relevant knowledge, and there would be particularly great for students to obtain their teachers as such authorities and bearers of truth. Indeed those ones who teach ought to pass probably more complicated experience of self-governance than those ones who study to become finally the real subject of management and to be able to share true personal skills with students. That’s why “pragmatics of the self” reflected in experience of freedom and care of the self are essentially necessary in education management process.

SELF-GOVERNANCE EXPERIENCE AND CARE OF THE SELF

Self-governance experience is impossible without free choice (freedom experience) and care of the self so it is worthwhile to consider some Foucault’s and Nancy’s ideas on this. It is a commonly held view that Foucault does not develop a theory of the subject, and it is true that rather than asking the ontological question what the subject *is*, he asks what subjects *do* to themselves and what the *stakes* of taking care of the self are. Instead of giving instructions “on how to access happiness, freedom, well-being, harmony, or whatever the objectives of self-care appear to be, the question is how subjects constitute themselves as the subjects of their own behavior, make themselves act in a specific manner and modify themselves using various techniques” (Tirkkonen, 2019). In the broad sense he is interested not in ready truth and known essences but in therapeutic

tic guidance that aims at self-transformation and encourages subjects to focus on the self, turn the gaze towards the self, withdraw to the self, renounce the self, listen to the self, heal the self, purify, prepare and find that self (Foucault, 2005). Thus freedom as free choice experience in spite of its complexity becomes one of the most demanded skills as for those who study as for those who teach. Surely it deals closely already with human's existence, and it lead us to the purely philosophy's field although we can't avoid this. Only free choice may be the real working motif of human's conduct and activity so the freedom experience means "the experience of having nothing given, nothing founded, the experience of owning no capital of experience, the inaugural experience of experience itself" (Nancy, 1993). Self-governance constituted in veridiction, procedures of governmentality and pragmatics of the self is obviously realized in free experience which is the only condition of successful educational process as far as it is aimed at working out of relevant skills which would be demanded in future human's life. As Nancy emphasized, "that there is no existence, that nothing exists, or at least that no one exists, except in freedom, is the very simple proposition that philosophy not only will always have indicated or foretold, but will always have more or less clearly recognized as its own most motif and motivation, the *primum movens* of its enterprise" (Nancy, 1993). And in this freedom experience human one naturally step on the field of care of the self where each choice is important, knowledge is functional, each contact has sense and move is useful.

Antiquity pragmatics of the self studied by Foucault presupposed all the complex of procedures sufficient for self-realization, self-education and self-governance. Surely teacher took the leading place in the process for the first time but eventually teacher had to leave the student after working out the core skill – ability to care of the self. This skill could occupy all life time and this time would not be empty: "... it is filled with exercises, practical tasks, various activities. Taking care of oneself is not a rest cure. There is the care of the body to consider, health regimens, physical exercises without overexertion, the carefully measured satisfaction of needs. There are the meditations, the readings, the notes that one takes on books or on the conversations one has heard, notes that one reads again later, the recollection of truths that one knows already but that need to be more fully adapted to one's own life. Marcus Aurelius thus gives an example of "a retreat within oneself": it is a sustained effort in which general principles are reactivated and arguments are adduced that persuade one not to let oneself become angry at others, at providence, or at things. There are also the talks that one has with a confidant, with friends, with a guide or director. Add to this the correspond-

ence in which one reveals the state of one's soul, solicits advice, gives advice to anyone who needs it – which for that matter constitutes a beneficial exercise for the giver, who is called the preceptor, because he thereby reactualizes it for himself. Around the care of the self, there developed an entire activity of speaking and writing in which the work of oneself on oneself and communication with others were linked together" (Foucault, 1986). All the mentioned procedures and acts were aimed at real education on the basis of personal truth and real self-governance. No doubt teacher formed the primary path for the student, and the last one built one's own future by oneself following the known general horizon though teacher remained often a lighthouse in making a choice or decision "when, in the practice of the care of the self, one appealed to another person in whom one recognized an aptitude for guidance and counseling, one was exercising a right. And it was a duty that one was performing when one lavished one's assistance on another, or when one gratefully received the lessons the other might give" (Foucault, 1986). The described technics of care of the self seem to be the only sustainable version of self-governance and eventually of education in its essential meaning, and in the process they productively coincide more and more.

CONCLUSIONS

In education process management can't be presented as the abstract process with certain effective formulas and principles inasmuch as it depends on interrelation and mutual influence of both sides – those ones who teach and those ones who study. Simultaneously we have to take into account that each participant of the educational process is constantly the subject of self-governance procedures that form finally all the skills required as for transferring as for obtaining. That's why the question is how subjects and objects (both and together) constitute themselves in the "subject-object" relations in education management as well as how they make themselves act in a specific manner and modify themselves using various techniques, how they experience themselves. Obviously management process, free choice, awareness, self-governance, knowledge and care of the self create together the indivisible space of education sufficient for working out definite demanded skills which could be applied as the responses on the challenges of contemporaneity and near future.

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SAVIVALDOS PATIRTIS KAIP ŠVIETIMO VALDYMO ELEMENTAS

Olga HORODYSKA

Santrauka

Švietimas yra vienas iš svarbiausių valdymo praktikoje, nes juo siekiama ugdyti aiškius įgūdžius ir kompetencijas tarp studentų jų tolesnei profesinei veiklai. Valdymas kaip administracinis, valdymo procesas turi subjektą ir objektą kaip pagrindinius elementus; jie suponuoja vienas kitą ir atstovauja vieningai valdymo proceso sistemai. Tačiau šiuolaikiniame pasaulyje neefektyviai vertinti valdymą tik kaip įtakos procesą, nukreiptą į tam tikrus objektus. Norint sėkmingai įgyvendinti valdymo strategiją, kiekvienas žmogus šiame procese turi veikti sąmoningai ir jautriai, ir tai neįmanoma be laisvo sąmoningo pasirinkimo, pilnos vertės patirties, atsakingos savivaldos ir elgesio, kaip valdymo objektas savarankiškai yra ne tik valdymo subjekto įgūdžių taikymo sritis. Vienas (aš) nėra pasyvus, bet būtinai aktyvus valdymo proceso dalyvis. Labai svarbu ištirti valdymą kaip individualios savo patirties srities naudojimą bendriems valdymo tikslams, ir tai ypač svarbu švietėjiškos veiklos srityje. Štai kodėl valdymo tyrimai turi būti pradėti tiriant savo patirtį kaip atvirą galimybių lauką, įskaitant elgesį, valdymą (savivaldą ir valdymą) ir rūpinimąsi savimi kaip esminius laisvės ir asmeninės savirealizacijos aspektus. Tik atsižvelgiant į visus šiuos reikalavimus išryškėja, kad švietimo srities valdymo tyrimas yra svarbus ir orientuotas į ateitį.

Reikšminiai žodžiai: švietimas, vadyba, žmogus, savivalda, valdžia, patirtis, rūpinimasis savimi