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RELATIONS BETWEEN LIBERALISM AND HOME EDUCATION

Emilia Mazurek

*University of Szczecin,
Szczecin, the Republic of Poland*

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American homeschooling movement gave rise to the European homeschooling movement. Both liberal and conservative political wings were involved in building its foundations in the USA. In this speech, I will focus exclusively on the relationship between representatives of liberalism and homeschooling.

Liberal discourse focuses on individualism and the perception of man as an individual. Freedom, although understood in various ways, becomes an inalienable right and its attribute for man in the doctrine of liberalism. The limit of one's freedom is the potential risk to another individual's freedom. Liberalism is seen as an individualistic doctrine. For liberals, society should be shaped by an active civil society in which, as Mill (2022) argued, individuals identify their own interest with the interest of the whole. The state should therefore limit its interference with citizens. The rule of law and the protection of privacy are also important issues for liberalism. John Rawls (2005) rejects the concept of the person according to metaphysical doctrine. A citizen is supposed to be, above all, free, responsible for his own goals and having a concept of good. A vision like Rawls' was shared by Thomas Scanlon, Quentin Skinner, Richard Dagger and Bruce Ackerman. Such a conception of man in liberalism immediately evokes associations with the fundamental concept of liberalism, i.e. individualism. Individualism, on the other hand, is heterogeneous and takes the form of a hyper concept. Individualism as a concept appears in almost all publications that are key for liberals. It is worth mentioning here Roundell Palmer, Joseph de Maister, Henry Saint-Simon, Alexis de Tocqueville and Louis Blanc. In the social sciences, areas in which we discover individualism are also described, such as morality, economics or politics, but also education. In the latter category, I would like to point out the reception of individualism in home education.

Brittanica explains that homeschooling is “educational method situated in the home rather than in an institution designed for that purpose. It is representative of a broad social movement of families, largely in Western societies, who believe that the education of children is, ultimately, the right of parents rather than a government. Beginning in the late 20th century, the homeschooling movement grew largely as a reaction against public school curricula among some groups” (Farenga, 2024).

Homeschooling is well-known as a family-centered education, where parents are focused on their children's development as a person, as a student and as a citizen. In relation to home

education, we can point to its connotations at the very beginning of the movement in the USA. In the 1970s, during the criticism of education by figures like Ivan Illich, the legalization of homeschooling was advocated by both the Liberal Left, represented by John Holt and Unschoolers, and conservatives like Dorothy Moore. They have many postulates in common.

Despite this fact, these two political wings have also some different goals. The criticism of the school concerned, for example, the national program that could be considered too overloading for children or children's rights. Therefore, the school restricted the student's freedom, imposing preconceived educational content or forms of education. Therefore, liberals postulated that a child has the same rights as an adult. Students – he or she – can learn responsibly in accordance with the accepted values and views. In addition, according to liberals, parents should use their own freedom to secure the interests of their own children. This is supposed to be the core of homeschooling for them.

Looking from the perspective of the history of home education in the USA, which gave rise to European homeschooling, we notice that one of the most important issues was freedom of choice, respect for individual rights and limiting state interference in the affairs of the family, which also included the education of children. The practice of homeschooling is spreading almost all over the world. It is legal in almost all European countries, including Poland and Ukraine. It has been legal in Poland since 1991. As we can see in Home Schooling Legal Defence Association "Legislation [homeschooling was] introduced in [Ukraine] September 2019 under Order 10.07.2019 Kyiv N 955 has streamlined the registration process such that parents who wish to home educate just need a home education statement sent to the local school, after which a teacher will be assigned to assist the parents in curriculum preparations. Anyone in Ukraine may decide to homeschool, to do so they have to be associated with an educational institution and have assessments up to four times a year or this may be done by portfolio review". So many countries share the opinion that homeschooling is their right and freedom of choice.

Homeschoolers, giving up the tradition of sending children to school, have since created a distinct social minority. Sometimes Homeschoolers are accused of becoming a counterculture. While the previous thesis seems debatable, homeschooling is certainly an expression of the voice of citizens fighting for their own beliefs and ideals. Homeschoolers are diverse in terms of their religion, worldview or methods of upbringing. However, they certainly want to have autonomy in choosing what and how they want to teach their own children, regardless of the interests of the state.

Homeschoolers, as supporters of liberal thought, stand in opposition to compulsory schooling, often considering it repressive towards children. This is because of the national curriculum, where the state focuses on its own interests in education. Home education, close to liberalism, can be a form of escape from social tyranny, which is represented in the institution of school. This tyranny may consist in pathologies happening at school, focusing on a set of students and thus neglecting the individual. At school, there is often no time for an individual approach to the student and respecting his or her real abilities and needs. Thanks to home education, there is a focus on a single person, their autonomy in the way they learn, and independence in the process of self-education. This style of homeschooling is referred to as child-led education. Child-led-education is when the child is guided by his own needs and interests in the education process (sometimes with the participation of parents). This type of home education is consistent with the spirit of liberal education.

Homeschooling is also focused on a flexible educational environment, different from school, not manipulated by the person of the teacher or the interests of the state. Homeschooling is developing rapidly around the world. In the U.S., it includes more than 1 million students. In Poland it's about 60,000 students. In Ukraine more than 100 families are homeschooling.

But there are some countries in Western Europe where homeschooling is illegal, for example in Germany. There are many reasons for this situation. But in general homeschooling is

respected by governments and for some families it's the best way for educating their child in freedom.

Even though homeschooling may be related to the doctrine of liberalism, it's not the only way to show its philosophical foundation. On the other hand, homeschooling may be correlated to communitarianism. It depends on what family is in which state and how do a homeschooling. The most important issue will be the values raised by the family and their worldview.

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PHILOSOPHICAL FOUNDATIONS OF THE BAROQUE

Stovpets O.V.

Odessa National Maritime University,

Odesa, Ukraine

We seem to be used to perceiving the Baroque simply as one of the cultural epochs that manifested itself most vividly in the architecture, painting, music, literature, sculpture of (mainly) the 17th century. So it seems that we do not consider it necessary to look at the Baroque phenomenon more complexly, in a 'contemporal' aspect. Meanwhile, Alejo Carpentier spoke about the Baroque problem in this way: “The Baroque spirit can be revived at any moment... For it is a *spirit*, not a historical style... *Baroqueness* is more than a Baroque style. It is a kind of creative impulse, cyclically repeated throughout the history of art in any of its manifestations, be it literature, sculpture, architecture, or music... Baroqueness in the person of Alexander the Great, Charlemagne, or Napoleon Bonaparte represents the culminating point, the blossoming of a certain civilization” [1, p. 175]. Of course, this approach is opposed by art historians who seek to localize the chronological boundaries of the Baroque phenomenon solely as a kind of historical *artistic style*. In this contradiction lies the main terminological collision of the “baroque” and the “baroqueness”.

Our research interests include the *philosophy of architecture*. However, it is impossible to consider the genesis, history, and philosophy of Baroque architecture in isolation from the general cultural context of the Baroque age. Among the first monographs devoted to the Baroque is the book by the Swiss historian and art theorist Heinrich Wölfflin, named “Renaissance and Baroque” (1888). The book was written by Wölfflin during his years as a scholarship holder of the German Archaeological Institute in Rome. In 1893, Heinrich Wölfflin replaced Professor Jacob Burckhardt at the Department of Art History of the University of Basel. Wölfflin was not satisfied with the classical university “descriptive history of art”; he called his own concept “systematic”.

Unlike his predecessors, H. Wölfflin viewed the categories of “Renaissance” and “Baroque” as two different *psychological* interpretations of style. Thus, for the first time in Wölfflin's works, the Baroque style, especially in architecture, appeared not as something alien and opposite to the Renaissance, but as “a psychological interpretation of Renaissance order forms”. In his works, Wölfflin consistently developed the original concept of style in the visual arts, including the already mentioned “Renaissance and Baroque: A Study on the Essence and Genesis of the Baroque Style in Italy” (1888), which has received many reprints [2]; and also his