

1.6. Філософія та освіта: актуальні проблеми взаємодії. Побудова ідеального університету

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A SPECTRE IS HAUNTING UNIVERSITIES – THE SPECTRE OF MARXISM

While browsing my social media feed, I saw a video of students from a Canadian university singing the Marseillaise. There is nothing wrong with singing in a choir. The choice of repertoire is a personal matter. It is not good that educational institutions are becoming a place to disseminate Marxist teaching. Such cases are not isolated, judging by the number of similar stories on the Internet. Young people's fascination with Marxism is not new, and there are many reasons for this. I want to highlight one directly related to the modern education system.

Philosophy courses are being removed from the curriculum, or the hours allocated are reduced to a minimum. This leads to the approved elective courses providing a fragmentary introduction to individual philosophical and social teachings.

Marxism is attractive because of its simplicity. It is a powerful ideology that draws strength from Hegelian philosophy, from which it inherited its claim to universality. To paraphrase Nietzsche, Marxism is Hegelianism for the people. Hegel's philosophy is an example of one of the most complete systems in world philosophy. It combines, on the one hand, the search for the world's origin in the spirit of ancient Greek philosophy and, on the other, a call for freedom with a detailed explanation of how to achieve it. Thus, it ensures its immortality and relevance for all times.

Marxism takes away the essence of Hegelian philosophy. Literally deprives it of its spiritual basis. It reduces the history of philosophy to the level of its own propaedeutics. At the same time, preserving all the principles and methodology of European metaphysics as a *Deus ex machina*.

Its completeness and simplicity are attractive, but the essence of this teaching is inhuman. It levels the value of a person. It asserts the right of a political organization, a state, that is, some organized majority, to sacrifice this personality in the name of an abstract idea: for example, a better future, the construction of a just social order, etc. It, like an ancient god, demands human sacrifices and requires that a person not be afraid to sacrifice himself in the name of a chimerical utopia.

Marxism normalizes violence, endowing the majority with unconditional right and power, asserting its rightness by destroying those who disagree. It eliminates doubts about the right to use violence, making it ordinary and legal. This instils the idea that the life of society and social progress are impossible without violence and proclaims the ability for collective destruction as the main driving force of history. By destroying and forcing the most able-bodied and talented to emigrate, this ideology cultivates dependents accustomed to living on welfare, opportunists parasitizing the work of their coworkers, and splinters leading a life close to an animal.

Marxism has failed the test precisely in the way that it claims to be the main criterion of truth – the test of history, the practical implementation of theory, and socio-historical practice. Life itself can help us understand the fallacy of this teaching. But at what cost? Entire generations, families, and nations were destroyed solely because they belonged to social groups that this ideology declared hostile to the new social order. Children were forbidden to learn the language of their ancestors because of an ideology that taught people to be ashamed of the uniqueness of their national culture in the name of internationalism and under the slogan of fighting nationalism.

It is time for my colleagues to learn the old truth: ideology may be suitable as a theory, as a topic for scientific research and discussion, but it will turn into a nightmare and turn the lives of entire generations and nations into hell if it is put into practice. The temptation to have power over souls is great, and feeling like a preacher and leader of young minds is exciting. However, educational institutions should not become a place for propaganda. A lecturer has no right to use his authority and power over students to spread ideologies, even if he considers them the only correct ones.

Humanitarian education is being weakened by removing full-fledged courses in philosophy and the history of philosophy from the curriculum to save material resources and their "uselessness" for future specialists. The study of social and humanitarian disciplines without a comparative approach is impossible. Which, in turn, presupposes the study of the genesis of social and humanitarian teachings. It is necessary to give a detailed picture of the emergence of modern social and political teachings, their historical context, and their reasons. Before it is too late, it is necessary to return to the education system the humanitarian disciplines that educate, humanize the mind, and develop an understanding of the uniqueness of each individual and the value of human life.

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ГУМАНІТАРНІ ДИСЦИПЛІНИ В ЕКОНОМІЧНІЙ ОСВІТІ: ЕТИЧНИЙ ВИМІР

Викладання гуманітарних дисциплін в економічному університеті має низку важливих переваг, які дозволяють студентам не лише краще засвоювати професійні знання, але й сформувати цілісну картину світу та розвинути необхідні комплексні навички, що є неодмінною умовою для успішної діяльності майбутнього професіонала в умовах складних та мінливих економічних реалій.

Ще Арістотель стверджував: «...з корисних предметів необхідно вивчати ті, в чому існує потреба, але не всі; оскільки одні види діяльності притаманні вільним за походженням особам, інші – невільним, то, мабуть, із перших видів