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**Lebiedieva Nadiia Anatoliivna,**  
post-graduate student of the Department of  
Public Administration, Interregional Aca-  
demy of Personnel Management, 03039, Ky-  
iv, Str. Frometivska, 2, tel.: (063) 481 52 95,  
e-mail: vsesvit894@ukr.net

ORCID: 0000-0003-4095-2631

**Лебедєва Надія Анатоліївна,**  
аспірант кафедри публічного адміністру-  
вання, Міжрегіональна Академія управ-  
ління персоналом, 03039, м. Київ, вул. Фро-  
метівська, 2, тел.: (063) 481 52 95, e-mail:  
vsesvit894@ukr.net

ORCID: 0000-0003-4095-2631

**Лебедева Надежда Анатольевна,**  
аспирант кафедры публичного админи-  
стрирования, Межрегиональная Акаде-  
мия управления персоналом, 03039, г. Киев, ул. Фрометовская, 2, тел.: (063) 481 52 95,  
e-mail: vsesvit894@ukr.net



ORCID: 0000-0003-4095-2631

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## PHILOSOPHICAL BASES OF STATE ADMINISTRATION IN THE EDUCATIONAL SPHERE

**Abstract.** The article describes the philosophical foundations of state administration in the educational sphere. The analysis of scientific publications of contemporary Ukrainian scientists in the field of education of youth is made, as well as the opinions of world-famous philosophers are taken into account. It was established that education should be based on a philosophical, theoretical and methodological analysis of the entire educational process and modern achievements of science. Public administration in the field of education is necessary for the improvement of human beings and the whole society.

**Keywords:** philosophy, state administration, educational sphere, education, modern society.

### ФІЛОСОФСЬКІ ЗАСАДИ ДЕРЖАВНОГО УПРАВЛІННЯ У ВИХОВНІЙ СФЕРІ

**Анотація.** У статті схарактеризовано філософські засади державного управління у виховній сфері. Проаналізовано наукові публікації сучасних українських вчених у галузі виховання молоді, а також враховано думки

всесвітньо відомих філософів. Встановлено, що виховання має базуватися на філософсько теоретико-методологічному аналізі всього виховного процесу та сучасних досягненнях науки. Державне управління у сфері виховання є необхідним для покращення людських особистостей і суспільства в цілому.

**Ключові слова:** державне управління, зарубіжний досвід, взаємодія громадянського суспільства і влади, політична криза, національний “круглий” стіл.

## ФИЛОСОФСКИЕ ОСНОВЫ ГОСУДАРСТВЕННОГО УПРАВЛЕНИЯ В ВОСПИТАТЕЛЬНОЙ СФЕРЕ

**Аннотация.** В статье охарактеризованы философские основы государственного управления в воспитательной сфере. Сделан анализ научных публикаций современных украинских ученых в области воспитания молодежи, а также сделан акцент на мысли всемирно известных философов. Установлено, что воспитание должно основываться на философско теоретико-методологическом анализе всего воспитательного процесса и современных достижений науки. Государственное управление в сфере воспитания необходимо для улучшения качества каждой личности и общества в целом.

**Ключевые слова:** философия, государственное управление, воспитательная сфера, воспитание, современное общество.

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**Target setting.** The development of modern society cannot be imagined without qualitative education of youth. In turn, the improving the education process is one of the most important tasks of public administration. Public administration in the educational sphere has to take into account the experience of mankind and the best Ukrainian traditions that cannot be imagined without resorting to the achievements of philosophy.

According to the point of view PhD in technical sciences, the master of business administration and academician of the Ukrainian municipal academy Valery Pavlovich Rubtsov, and PhD in public administration Natalya Ivanovna Perinskaya, “management is a complex and universal social phenomenon.

Management in the social context is a purposeful influence, necessary for a coherent the joint activity of people to achieve their desired results. Development of society, its individual spheres is impossible without the establishment and implementation of a definite set of laws, regulations, rules, algorithms its behavior in general and its including components” [1, p. 104]. The problem of the internal state of modern personality in complex socio-economic conditions promotes the alienation on man from others, the consequence of which is drug addiction, hypocrisy, suicide. Prevention of such phenomena is the process of education at the highest social level – the State.

**Analysis of recent research and publications.** According to the works

of PhD in political sciences, associate professor Valentin Malinovsky, everyone can find a sufficiently detailed definition of public administration as one of the “types of state activity, the essence of which is the implementation of managerial organizing influence through the use of executive powers using the organization of law enforcement, the implementation of managerial functions with the purpose of comprehensive socio-economic and cultural development of the state, its separate territories, as well as ensuring the implementation of state policy and in relevant areas of social life, creation of conditions for rights and freedoms of their citizens” [2].

Ukrainian scientist V. Korzhenko has researched the problem of changing philosophical paradigms in pedagogy. The role of upbringing is an essential factor in social development. Logical reasoning led the scholar to an understanding of being, which is unconventional in the human interpretation of nature, along with social truth and “specificity of philosophical thinking” [3, p. 203]. A classically updated pedagogical paradigm in terms of philosophical point of view — “the metamorphosis of educational illusions in the philosophy of I. Kant and G. Hegel” [3]. V. Korzhenko highlighted the transformation and development of non-classical concepts of fundamental education, such as dialectical materialistic determinism, which has resulted in the sociocultural interpretation of the individual education.

From the standpoint of philosophical knowledge such scholars as P. Bilenchuk, V. Gvozdetzky, S. Slivka, it is contemplated the assertions of legal re-

search, substantiating legal and philosophical phenomenon of law in relation to such categories as freedom, equality, morals, justice, power and law. Investigating the emergence of philosophical and legal opinions, their further formation in Ukraine, scientists have revealed the philosophical and legal features of the Ukrainian national idea of law, its social and cultural concepts. The legal education philosophy of a legal entity is a philosophy of “the security of legal life of a man” [4].

Legal education as a component of public administration is comprehensively considered in the context of philosophical problems by the scientists — A. Hetman, O. Danilian, O. Dzoban, S. Zhdanenko, and Yu. Kalinovsky. The role of statehood in legal education, the formation of a democratic, legal culture, and state-building are available while highlighting the subject, structure and functions of legal education, as well as its organizational and managerial basis [5]. The researchers devoted considerable attention to the analysis of the traditions of legal education in various civilizational systems, as well as to the problems of legal education in modern Ukraine.

**The purpose of the article** is to review the philosophical foundations of public administration in the educational sphere on the analysis of scientific publications of contemporary Ukrainian scholars in the field of philosophy and education of young people to consider.

**The statement of basic materials.** Mykola Boychuk, a PhD in political sciences writes in the study “Government and Civil Society: Mechanisms of Interaction”: “Modern philosophical

and political thought has not yet established a sufficient technological link between “government” and “civil society”. Problems related to the substantiation of a single paradigm of power have to rise above the polarity of the classical and non-classical paradigms of understanding this phenomenon, overcome the contradictions between the concepts of “power over” and “power” for “having an institutional nature. It is equally owned by the state and civil society.

The problem situation lies in the fact that there is a contradictory idea of the place and role of power in the formation of civil society can be observed in the cultural-historical and political studies. Since it is proved that the power belongs, on the one hand, to the state, and on the other – allegedly belongs to civil society, which together with the state create a single legal space and therefore should be equal participants in power relations within the social organism of the country” [6, p. 2–3].

From the point of view of contemporary philosophical views, the educational problems of many Ukrainian scholars are devoted to the problems of the educational sphere. Thus, the PhD in philosophical sciences Pavlo Lisovsky in the article “Spiritual capital as a philosophical reflection in modern education of Ukraine” reveals the deep-philosophical formula of spiritual capital and considers the concept of patriotic education as a guarantee of high-quality education in the security of modern Ukraine. The scholar has focused on the need to build effective spiritual constants, within which education should establish not only national, but also European civility in a dialogue of

cultures, which requires the renewal of civility on the basis of the principles of science and technology. patriotic education [7, p. 210].

Human problems were analyzed by O. Ivchenko. He viewed it in civil society as the main subject. The scholar touched on the social, civil and party, status and described moral priorities along with spiritual values, focusing on the formation of a civilian culture as a component of modern Ukrainian society. The scientist came to the statement of freedom of personality and responsibility, noting that a person appears to be the speaker of his own needs and interests in the structure of market relations. The ideal, which is the highest and also the most optimistic, is a person who combines the best qualities of man and citizen, around which education, culture, education is concentrated. Providing information to the vital space of such a person highlights the line of general humanism in the development of civil and personal [8].

An interesting research in the context of our article is the scientific work “Philosophical and pedagogical concept of P. Yurkevich” by Svetlana Kuzmina. In the second part of her dissertation, “The theoretical basis of the philosophical and pedagogical concept of P. Yurkevich”, she described the idea that the main function of philosophy was considered by the Ukrainian thinker as being some construction of a holistic worldview through the intellectual justification of the truths gained by the Christian faith [9, p. 9]. “The philosopher asserted the priority of the spiritual development of the individual in the process of creative activity, in which the harmony of the psychological (tangible,

formal) and moral freedom, which finds expression in the ability to self-defense and self-improvement, must emerge” for the domination of the subjective educational relations”. The researcher also notes that the indisputable evidence for the thinker was the feeding of pedagogy not only with the Christian doctrine, but also with the experience of a certain national traditions of education, which peculiarly embodies the pedagogical idea in life. In addition, the source of pedagogical knowledge are the facts of the experimental sciences” [9, p. 9].

“The purpose of education is to provide intellectual and emotional acceptance of the ideal, the development of the forces to achieve it, and the inspiration of the pupil to reorganize his personality by spiritual laws” [9, p. 9]. Since the latter is impossible without self-action, self-improvement, education, it should have its general task of self-education. “Thus, the priority of the pedagogical strategy of Yurkevich is the preservation of the uniqueness of the individual and the creation of conditions for her free spiritual, purely human, development” [9, p. 9].

In the period of globalization, the study of the processes of social civil institutionalization in the system of education and management models is available in the concept of social philosophy. Global development, management models and levels of self-governance, the problems of social education and education, their role in the formation of civil institutions, the state and the impact on society’s life became the subject of a thorough study of V. Zinchenko [10]. The scientists examined some trends and models of the institutions

of the globalized society in modernity, education and social education, the processes of social management in the context of the development of civil society, taking into account existing concepts of social philosophy, philosophy of education, forms of ideological strategies for the development of modern industrial society, as well as the peculiarities of the relationship between society, man and the state. According to Viktor Zinchenko, education is not only the main value of statehood. It is a basic component of national security and public consciousness. The state should form special features of the intellectuals and civil life through education. The institutionalization of social consciousness in civil structures is considered by scientists as a prerequisite for social development in the philosophy of education and management of education. The scientist analyzed the modernization of social and economic-political development together with the potential of the anthropological-psychological structure of man in the value-normative dimension of modern civil society. Reformational strategies in society and perspectives of humanization of education, management, education are outlined. V. Zinchenko explored the prospects for the formation of an integrated social and humanistic system of social education of the intellectual personality in the context of democratic socially oriented development of civil institutions and management practices in the world and in Ukraine at the present stage [10].

Jovenko L. in an scientific article states that a special program of the discipline “Ukrainian Pedagogy” has been developed in order to comply with the

provisions of the National Doctrine of Ukrainian educational development in the 21<sup>st</sup> Century. There is an exceptional importance in the training of future teachers for pedagogical activities, which emphasizes that while studying the topics covered by the program, it is worth using an integrated approach consisting of combining ethnographic materials with art studies and folklore by means of poetry, music, dance, games, ritual activities and different kinds of visibility. Particular emphasis is placed on the implementation of the national system of education and the widespread use of the achievements of popular pedagogy and culture [11, p. 68–70].

According to O. Shestopalyuk's view, the peculiarities of civil education exist in the context of the humanization of vocational education, which, in turn, requires radical reorientation. Having defined the basic principles of civic education, we can conclude that the goal is to create citizenship as an integrative quality and self-organization of an individual, which will enable a person to be legally, socially, ethically and politically capable. Thus, the humanization of education creates conditions for the revival of the spiritual, ethical and intellectual potential of the nation [12, p. 31].

Ontological, epistemological and axiological aspects of communication are disclosed by O. Ponomariov due to the consensus of the essence of the governmental phenomenon, in the context of formation and management culture development as an important precondition for ensuring effective team activity and successful achievement of the goals. The scientist outlines the importance of linguistic and nonverbal means

of communication in the culture of governance. That is why the necessity of strengthening the spiritual and cultural upbringing of youth in the system of a new generation formation of the national elite is substantiated. Thus, getting the proper effect from the application of the principles and provisions of philosophy, communication is possible only with the purposeful activity of the education system, management structures and other authoritative social institutions with a significant increase in the general spiritual and cultural level of the population [13].

The Ukrainian scholar G. Beregova considers the defining aspects of the organic combination of education and education through the transformational processes of communication of generations. According to her work, this creates the possibility of outlining theoretical and methodological aspects of the assimilation of philosophical knowledge and the definition of methodological approaches to the formation of a practical worldview of the future specialist's personality in higher native educational institutions. Polar positions on education as a way of communicating generations are dominant in modern philosophical and pedagogical literature: the authoritarian understanding of the educational process as external influence and its humanistic vision, which is aimed in the individual by the development of all the best that can be embodied from the nature. The obvious advantage is the humanistic system of theoretical intergenerational experience's reconstruction focused on enriching the inner world of the pupil, taking into account his individual peculiarities and independent spiritual

efforts. “Intertransitions of the educational philosophy and education can determine the key position of educational activities, purposefulness, and a unifying factor – its pedagogical result, consisting in the formation of intellectual and spiritual potential of man” [14, p. 3].

The need for strengthening the national unity and self-awareness of Ukrainians, the formation of a national identity, as well as the substantiation of a leading role in the process of preventing negative informational influences is the main aim of humanitarian education. It is highlighted in the study by Ye. Arkhipova “Humanitarian education as a mean of counteracting negative informational influences” [15]. “The education of a harmoniously developed, patriotically and socially responsible personality capable of confronting destructive information influences must be a priority area of the state humanitarian policy, which should involve the implementation of complex measures, in particular in the educational, cultural, scientific and informational spheres” [15, p. 4]. “Modern education should fulfill not only the traditional function of transferring social experience, but also, to a large extent, the function of training a person to live in an era of rapid social changes. It should not only some teaching for people to memorize and reproduce information, but also to instill skills for using their knowledge to search the emergence of non-traditional situations, the synthesis of new knowledge, the ability to independently making decisions and for critical perception of information” [15, p. 9].

In our opinion, there is a need to introduce mechanisms in the educational

process that would introduce students to the basics of information security, logic as a component of confrontation with negative informational influences, which should be the tasks of state administration.

Historical and pedagogical experience of Ukraine in recent times has a lot of new developments in the sphere of establishment the system of national education. So, the Ukrainian scientist Mikhail Levkovsky observes in his scientific work that in the last decade, in the direction of “realizing the principle of nationality, culture there is an accordance with the history of domestic pedagogy, the popular experience of education and training of children and young people, should become a property for future teachers” [16, p. 3].

Analyzing the problem of national-patriotic education of youth, Vasil Ryashko noted the acuteness of the problems that present in our time to the educational institutions of Ukraine. The training of specialists is associated with upbringing, since it is precisely young people who will assume responsibility for the construction of our state in the XXI century [17]. Consequently, the state must influence on the processes of education, taking into account future economic and socio-political development, to ensure a stable law and order that is capable of defending, and should be based on a philosophical and theoretical and methodological analysis of the whole educational process and the modern achievements of science.

Pavlo Lisovsky highlighted the civil society as the fact that the necessity of national patriotic education formation will promote the quality of education, increase some effective competitive-

ness, information-analytical and security-creating processes, mobility of the main factors of the spiritual growth, the capital and ensuring of the sustainable national consciousness development as the growth of internal autonomy of “rest” of personality and state [7].

Public administration in the field of education is characterized by the work of the Ukrainian scientist Tatiana Leontievna Zhelyuk throughout the prism of the principles of the functioning of the militarized service in Ukraine, as “the training of militarized servicemen in the patriotic, combat traditions of the Ukrainian people, and the observance of military discipline” [18, p. 47]. Zhelyuk T. disclosed in her scientific work those theoretical and practical aspects of the civil service institution functioning, that highlighted the principles of organization, running and functioning in the civil service, the management of the civil service, resources of provision, types of civil service in Ukraine. “From a state-legal point of view, a civil servant represents the state both in the middle of the country and externally (in relations with other states, public and non-governmental organizations). The civil servant is the representative of the state administration and carries out all actions on behalf of the state and on its behalf the state and, where appropriate, applies administrative means of coercion to it. A civil servant holds a government position only in a state body, solves state tasks in economic, social and administrative matters and ethnic areas” [18, p. 57]. Therefore, education is necessarily due to public administration.

The versatility and complexity of the state administration involves the

conceptual apparatus and methodological tools of many sciences, among which a special place is devoted to philosophy. It is the philosophy that allows us to make substantive conclusions in the scientific sphere of civil service [18, p. 13].

Pavlo Lisovsky defined the characteristic sign of an anomie state of the social system, as an accelerated mass process of marginalization of individuals, as a result of which they find themselves outside of those social communities in which they were previously in his scientific article “Paradigm’s system of value pointers in the format of spiritual capital as a pledge of wise self-preservation” [19]. “The differentiation of society leads to the fact that a certain part of it lives on the verge of poverty, with the sole aim of physiological survival, and, accordingly, these people are in a state of deep social degradation and do not see the future. A significant part of people from the ordinary way of life find themselves in extreme conditions, which threaten them with psychological stress, moral deformation, etc.” [19, p. 245–246]. The scientist also observes that such an internal extreme contributes to the creation of a state of internal disorder and disorientation, the alienation of man from man. Loss of connection with the outside world violates the law and norms in relation to oneself, the result of which is drunkenness, drug addiction, even suicide [19, p. 246].

The author of this scientific work completely shares the opinion of Pavel Lisovsky in terms of the existence of eternal values of the national idea, which pass to a new qualitative state with the development of society, becoming the basis for a new spiritual ele-



ment. “Despite the fact that the content of the new value will significantly differ from the content of its predecessor, and the new value will play a fundamentally new role in the life of society, it updates certain elements of the old value. The transition to new social relations determines the establishment of new social values, because in society gradually accumulated qualitatively new problems that require for their solution new standard samples and spiritual values, that is, there is a theoretical understanding of the essence of modern society, the laws of its development, development of a strategy for social progress” [19, p. 246].

From a similar point of view, education is an integral part of the process of formation of qualitatively new spiritual values, the content of which will contribute to bringing society to a more harmonious spiritual layer.

By definition, the well-known Ukrainian scientist, Doctor of Pedagogical Sciences Mikhail Fitsula, the process of education is a system of educational measures aimed to the formation of a comprehensive and harmoniously developed personality. “It has its own specificity, primarily purposeful. The presence of a specific goal makes it systematic and consistent, does not allow for chance, occasionalness and chaos in the conduct of educational activities” [20, p. 218].

From ancient times, humanity has been looking for the best ways to educate its citizens. It is well known that Socrates did not leave the first-order sources of his philosophical considerations to the descendants but we know (thanks to his student Platon) that the purpose of education on his opinion was

to cognize only oneself and improve one’s morals [21], [22], [23].

Turn to other philosophers. Thus, for example, according to O. F. Losev, the great work of “The State” of Plato was written for many years, as there can be seen as visible impressions of Plato’s different sentiments inherent in him throughout his life after the death of Socrates. “The first book of this dialogue is referred by most scholars to the early period of creativity Plato, when he was to some extent still faced with the fashionable then sophistic education about progress. The second and third books are distinguished by a special rhetoric in relation to art and artistic education” [24, p. 6]. In the writings of “The State”, “The Law” Plato described his own views on the education of an idle state, where exactly government was supposed to be the most important factor. Most researchers talk about the theory of Plato, based on his statement about the age division, when children under 7 years would be raised at temples under the supervision of female educators appointed by the state. From 7 to 12 years old, they would attend a public school studying for reading and writing as well as music. Age after 12 years and up to 16, teenagers must be trained in gymnastic exercises in Palestine. Invalid children should be trained for being farmers and artisans according to the philosopher. Eighteen-year-old boys will watch military-gymnastic training [16, p. 20]. Consequently, the state itself should regulate all existing processes of education.

Plato says that if a country that intends to have enough suburbs wants to cut off a part of another country, “and our neighbors, in turn, will want to take

a part from our country, if they also rush into endless self-esteem, crossing the boundary of the necessary”, then the conclusion is made on the need to fight and have a good army, as well as citizens who will be properly brought up [24, p. 163].

He interprets the education for the body as a gymnastic upbringing, but for the soul as an artistic, and such kind of education will precede the gymnastic. Speaking of the soul education, Plato includes a composition of literature [24, p. 168]. “There are 2 types of literature: one true, the other is false, and it is necessary to bring up the species of the forehead, but at first it is false”. When dealing with children, we resort to myths earlier than to gymnastic exercises. Therefore, first, we must take musical art, and then for gymnastics”.

Aristotle was a student of Plato, was a tutor of Alexander the Great. In his opinion, public administration in the field of education should have started in public schools from 7 years old, where children should be offered physical exercises, music, readings and mathematics [16, p. 21].

The knights created a system of secular education for their children, in which there were “seven free arts” of school education contrasted with “seven knight’s charities”. There were those who had to be the content of upbringing and learning for boys. To this system of education belonged: horseback riding, swimming, archery, throwing a spear, fencing, hunting, playing chess, writing poetry, singing and playing musical instruments. The feudal lords were preparing for military service from childhood [16, p. 30]. The philosophers of the Middle Ages

spoke of faith as a priority, rather than a state administration in the educational sphere, and thinkers of the Renaissance called, first of all, for the self-improvement of their talent and mind. However, Nicolo Machiavelli became one of the philosophers in the history of politics, who built his reflections on power in a fundamentally different way from his predecessors. The Renaissance era was particularly prominent in Florence, where its most talented figures of world culture, art, literature and philosophy (Dante Alighieri, Leonardo da Vinci, Michelangelo Buonarrotti, Giovanni Boccaccio, Galileo Galilei) [21], [25], [26]. The peculiarity of the time when Machiavelli lived (1469–1527) is that the monumental work “The Prince” is written by contemplating the situation alive. Machiavelli lived and worked within the processes of politics, economics, cultural life, which made him think about questions: what is the world and society, and how to create an ideal society [27], [28], [29]. As a result of observations and reflections, he wrote a work to which the first persons of the countries would apply even in the 20<sup>th</sup> century. We can assume that the work of Machiavelli is similar to some educational guidance on public administration.

Machiavelli observed the general socio-political situation in Europe in his work “The Prince”. The philosopher reflected on what power was, how people get power, how this power could be hold by one person over other people, educating them. The philosopher devoted this collection of rules to Lorenzo dei Medici [30]. In the opinion of the author of this article, the work by Machiavelli is similar to the instructions with

precise indications of to make people to obey, that is, he gives some instructions for cruel education. Here are the words of Machiavelli himself to prove this position: “For what reason it is appropriate to note that people need to be caressed or destroyed, because for the smallest evil person can take revenge, but for the great one — cannot, the conclusion of what will be such that the offense for a person it is necessary to calculate in such a way as not to be afraid of revenge” [30, p. 3].

It is known that in the Middle Ages there existed a canon of the “governor of God on the Earth”. That is, it is the representative of the supreme, divine power of heaven on earth. The king is not afraid to be persuaded, opposite the king — this is the last hope of people in solving their personal, property cases, when the court cannot help them. This social postulate of Machiavelli describes well enough in the second chapter of the book, which deals with the transfer of power by the principle of imitation. “Supporting the population of the state is an absolute component of the success of the fact that the monarch will retain this power in his hands even if another ruler appears” [30, p. 2]. Machiavelli also writes that the descendant of the ruler, whose subjects managed to stay with the ruling house, is much easier to retain power than the new master, “for it is not enough for him to transcend the customs of his ancestors”. In our example in Italy, the Duke of Ferrara, who could not resist in power after the defeat inflicted on him by the Venetians in 1484 and by Pope Julius in 1510 only because the genus of him ruled in Ferrarri from a long time ago, for the sovereign, who inherited power, had few-

er reasons and less need to press the patrials, who paid him by more love, and if he did not find the great vices that cause hatred, then he habitually used a good attitude towards his citizens” [30, p. 2]. There are a lot of examples of the power seizure that are described by the philosopher: Francesco Sforza, Cesare Borgia, Alexander VI, King Louis, a description of the death of the governor, Ramirio de Orco. That is, anyone can capture power and Nicolo Machiavelli has made such conclusion, observing contemporary events for him. He writes in chapter XVI that people are evil and ungrateful by nature: “For people as a whole can be said that they are ungrateful and inconsistent, hypocritical, deceived, repelled by danger, calls for self-exaltation: while you do good, they will promise everything for your sake: their blood, their life, their children, their property, but when you need them, then they will immediately turn away from you” [30, p. 41], [31, p. 25].

In the context of his thoughts on the human nature the philosopher shows that the Prince should not think that all people will be obedient. They will be greedy, helpful people who need to be able to rule. It is necessary to bring subjects to feelings. What should people feel in relation to their Prince, love or fear? He begins his reflection from love: love is a great feeling that prompts a person for the best deeds, even feats. But he takes his thoughts about love for politics and shows that this feeling can be changeable: today the subject of love is the Master, bringing him to the throne, and later they can go to another one. Relying on their profound feelings towards the sovereign does not make sense. There must be another way of

keeping the people within the permissible limits — it's a fear. It is a fear that allows people to be kept within the society, within the state. According to Machiavelli, the physical destruction of the people who helped to come to the power is needed because, after a while, they wish to seek precisely from those who helped to obtain this power. This happens because the owner becomes an object of envy. The ratio to Machiavelli was ambiguous among scholars. But it has to be remembered another work of the philosopher, which was written after "The Prince" — "Reflections on the first decade of Tit Livy" [32]. Tit Livy — the first Roman historian who tried to present a conditional story. Bearing in mind the phenomenon used in the work of Tit Livy on moral values as the basis of human culture, Machiavelli believes that it is possible to construct an ideal society in Italy. The Prince is needed only for teaching the people to live according to the laws, and when each person is moral, then no supreme ruler will be needed [32].

According to the opinion of modern Ukrainian scholar, PhD in political sciences L. Yablonskoy, for the philosophy of modern times, romanticism is characteristic. It was formed in the era of the New Age, was not another unnatural branch in the formation of spiritual ways of understanding the reality of the era [33, p. 13]. "This is not the collapse of the grandiose construction of the rationalism of the bourgeois era and is not confused, simplified explanation in many of its forms of the newborn bourgeois era" [33, p. 13]. This is, in the opinion of the scholar, "a reflection of the objective process, which not only attempts to investigate the special

dynamics of change and processes (especially their acute feelings and experiences as participation), which took place here, but also carries a kind of delineation of "total" political technology, which became already extra-human in its essence and first appeared as a space of existence of the whole society, forming a complex system of power relations" [33, p. 13].

The culmination of German romanticism was the creation of philosophical and political-legal doctrines F. Fichte, F. Schelling, I. Kant, G. V. Hegel "It is the logic of the formation of a state based on fair laws, the essence of which would be determined by law and morality, has become a unifying link for the sociopolitical theories of these thinkers. Secondly, the study made it possible to determine the following criteria for political romanticism" [33, p. 14].

"German classical philosophy has integrated into itself the corresponding notions of previous periods of political and philosophical thought development" [34, p. 15].

Ukrainian scientist Natalia Volkova writes: "Society as a social association of people can function and develop only through deliberate, systematic and organized work on the education of each individual" [35, p. 94].

Vasyl Sukhomlynsky wrote about education by means of conversations about civic consciousness. According to the great Ukrainian teacher, such conversations cause the pupils' desire to be good, real people. "The true education includes self-education. The educational power of the word lies precisely in the fact that it prompts the inner spiritual forces of a person. With the capture

of beauty and valor of civic consciousness, there is a desire to become morally beautiful then one has been born” [36, p. 454].

We mean that the term “state” is a social phenomenon that has certain functions and managerial interactions with society in the modern historical and legal context, that the state is a form of society, with which it becomes orderly, stable and, as a consequence, develops. The state provides social services to the whole society with its activities [17, p. 28]. The essence of the state is revealed and realized through interaction with the society.

**Conclusions.** As a result of analyzing the scientific research in the field of philosophical knowledge, we can speak about some polar views on the problem of public administration in the educational sphere. On the one hand – the state should promote the education of ideal citizens in order to improve the social organism, on the other – education can be based on feelings of fear, which was embodied during years of totalitarianism.

The versatility and complexity of the state administration involves the conceptual apparatus and methodological tools of many sciences, among which a special place is devoted to philosophy. It is the philosophy that makes it possible to make substantive conclusions in the scientific sphere of the civil service and through systematic influence to shape the worldview, to contribute to the process of formation of the moral principles of the individual.

The problem of internal extremism contributes to the creation of a state of internal disorder and disorientation, the alienation of man from the others,

as a result of which there are such social entropy phenomena as hard-drinking, drug addiction, even suicide. Prevention of such phenomena is the process of education at the highest social level – the State. In the cultural-historical and political studies there is a contradictory view on the place and role of power in the formation of civil society. From the point of view of contemporary philosophical works, the scholarly intelligence of many Ukrainian scientists and the concept of education, as a guarantee of a qualitative future of Ukraine, are to be devoted to the problems of the educational sphere, to be built on spiritual constants, to affirm the national, together with European civic consciousness, in the dialogue of cultures. Education is the main value of statehood. It is a basic component of national security and public consciousness. The state should form special features of the intellectuals and civil life through education.

The state should influence on the processes of education, taking into account future economic and sociopolitical development, to ensure a stable legal order for defense purposes. Education should be based on a philosophical theoretical and methodological analysis of the whole educational process and the modern achievements of science. Thus, public administration in the field of education is evident and necessary for the improvement of human persons and obsession in general, which is confirmed by the philosophical views of the most famous philosophers of mankind and reflected in the scientific researches of leading Ukrainian scientists.

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