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INTERNATIONAL MODELS, TRENDS AND CONCEPTS OF THE PHILOSOPHY OF EDUCATION IN THE CONTEXT OF SUSTAINABLE SOCIAL DEVELOPMENT UNDER GLOBAL INSTITUTIONAL TRANSFORMATION CONDITIONS

At the turn of the Millennium, the issue of education, especially higher education, its role in state formation and impact on the life of society acquired particular relevance and became a subject of research of not only teachers and historians but also economists, political analysts, psychologists, social scientists and, above all, philosophers (which gave rise to a variety of models and trends in the philosophy of education). In the meantime, there is some lack of fundamental integrative studies into comprehensive educational-managerial and socio-historical, socio-economic and state-political experiences of some developed countries in the implementation of these philosophical and educational paradigms, trends, models and reforming/modernization concepts of higher education and science, to be examined with consideration for similar challenges faced by education and science in Ukraine. Nearly every developed country has wide experience in building up a system of higher education. Results of reviewing such experience may contribute to the development and enrichment of the domestic educational system, afford an opportunity to avoid repeating mistakes and offer new approaches to solving a range of problems in this field. Based on the above, we also believe that it is impossible to pretend to develop a strategy for educational and scientific modernization reforms that deal with challenges of educational and scientific institution of society in management of scientific and educational space (which applies to both a social component of the philosophy of education and the field of educational management) without analyzing the existing models, schools, trends and their classification in the modern philosophy of education.

Key words: educational systems; philosophy of education; educational management; models of philosophy of education; social development; pedagogy; higher education; upbringing; democracy; globalization; internationalization; integration; transformations.

Introduction. Internationalization and integration of higher education in global international terms raise many new questions before theory and practice.

The most important of the above are: *what* the general and the special are in education and science; which laws, forms and methods of management are universal and which of the former operate in a range of specific conditions of different countries; what way is the best for performing functions of education and science in international activities; what features the national style has in education and development of a university as an educational institution as well as in organizational behavior and management systems; how important these features are to achieve intended effects; in which way foreigners can quickly adapt to the national local environment. All these new questions are extremely important and interesting, many still waiting to be answered.

Among the most influential and widespread systems of education and scientific training, which today are the main subjects of educational integration as well as educational and scientific internationalization processes are[1]:

1) the **European continental** and

2) the **Anglo-Saxon** systems which served as a historical basis for formation (at first as its modification and subsequently as a separate model) of

3) the **American** independent international educational and scientific system.

Research Analysis and Publications on this Issue International models of the philosophy of education.

In the modern philosophy of education the most popular in the context of its theoretical and applied implementation in the management of education are four somewhat conventional models which are put into practice or form a certain ideological and spiritual background of various international, continental, regional and national educational systems.

According to one of the above **(the first international model)**, the philosophy of education and educational management are *areas of knowledge and socio-organizational activities, which use ideas of different philosophical or philosophical-psychological systems (pragmatism, existentialism, neobehaviorism etc.) as well as some sociological schools in educational and scientific-managerial practices*. These ideas are employed as methodological basics for defining principles, attitudes, moral and social qualities which need to be brought up in people and introduced into organizational and managerial practice of educational and scientific activities.

Such understanding of the philosophy of education is shared, for example, by most researchers in the German and French systems of the philosophy of education, supporters of *critical pedagogy* and the socio-critical philosophy of education, associated with the latter, the English philosopher R. Burrough, the representative of the Oxford Research Center for Education and Moral Education B. Shugerman, the English sociologist W. Kay et al.

Among those who essentially accept such model, there is however a debate about which philosophical system can offer the most valuable recommendations for educational and upbringing processes.

The second international model of the philosophy of education is largely related to the positivist methodology and in practice is to a great extent implemented in the *Anglo-Saxon* and *Americanized* systems of education and upbringing. Ideas of supporters of the *second model* are perhaps the most influential in modern educational practice in the West due to an increasing role of mathematical and logical knowledge under present-day conditions and a growing general trend towards formalization of scientific knowledge. In such a situation, it is positivism which has turned out to be the most convenient philosophical doctrine for scientific intelligentsia, which makes it possible to combine recognition of the value of knowledge with ideological neutrality.

The most influential in the *model* in question are two conceptually dramatically opposite schools: 1) *humanistic* school (mostly in the form of the concept of *new humanism*) in the *Anglo-Saxon* system of education (*Zinchenko, 2017: 187*) and 2) *scientistic-technocratic* school in the *Americanized* system of education, which features a frankly autocratic (and sometimes totalitarian) approach to social and civil democracy issues (it was mostly formed within the framework of pedagogy and the philosophy of

education of neobehaviorism, psychology of behaviorism and ideology of postbehaviorism) (*Sintschenko, 2017: 196-197*).

Another group of researchers consider the philosophy of education as a way of transferring social, scientific and cultural values from one era to another **(the third international model)** and a foundation for shaping **educational management** of one kind or another.

In the educational and scientific system of continental Europe (where experience of Germany and France provided a fundamental basis for its educational system), the philosophy of education is commonly understood as *a philosophical method for research and implementation of values of society and morality in education and science* (their justification and formation); as a way of transferring cultural, intellectual and spiritual values from one era to another (the same point of view is shared by a group of researchers from other than continental Europe - the American philosopher T. Bufford, the English philosophers of education and ethics D. Strike, K. Egan et al.). "The philosophy of education and upbringing is an attempt to study in philosophical terms the main issues related to the process of cultural values transfer" (T. Bufford) (*Bufford, 2001: 7*).

The above definition is based on the concept of *education in a broad sense*, which includes learning, education, upbringing and creativity. It is indicated that there are special, political, aesthetic, religious and ethical values but also **knowledge as values** because values of culture cover both the aspects of knowledge formation and transfer (the process of learning, scientific creativity) as well as introduction of an individual to the system of values. If transfer of knowledge relates to intelligence of an individual, then shaping a certain value orientation (education/upbringing in the proper sense of the word) is associated with action of a person, contributing to transformation of certain value attitudes into his/her views.

The fourth or **socio-critical international model** analyzes the modernization of social, economic and political development and the potential of a human anthropological and psychological structure in the value-normative dimension of modern globalized society of the world, reformation strategies in society, education and management, their globalization and institutionalization processes as well as humanization prospects of educational, management and upbringing systems (*Zinchenko, 2018*).

However, it is common for the fourth model that all ideas and exploration of the above school are primarily based on studies into a social context of educational and upbringing processes as well as pedagogical approaches with an active use of developments of social philosophy (the latter is therefore often named **"the social philosophy of education"**) (*Zinchenko, 2015*) which, in fact, is an ideological, methodological and inter-scientific "bridge" between educational and social scientific subject matters of present-day research.

In concepts and areas of *the social philosophy of education* there are formation prospects investigated for an integrated socio-humanistic system of philosophy, education, management, public upbringing and shaping an intellectual personality in the development context of

Education]. № 2 (17). Pp. 153-181 (In Ukrainian); Zinchenko, V. V. (2016). Suchasni hlobalni transformatsii universytetskoi systemy ta spetsyfikatsii filosofii osvity v anhlosaksonskii ta amerykanskii modeliakh osvitno-naukovoho menedzhmentu. *Filosofiia osvity [Philosophy of Education]*. № 1 (18). Pp. 94-116 (In Ukrainian); Zinchenko, V. V. (2016). Internatsionalizatsiia systemy osvity i reformy menedzhmentu vyshchoi osvity: nimetska model. *Osvitolohichnyi dyskurs*. № 3 (15). Pp. 74-96 (In Ukrainian); Zinchenko, V. V. (2016). Instytutsiini transformatsii i spetsyfika problemnykh tendentsii rozvytku osvity u SShA. *Visnyk Kharkivskoho natsionalnoho pedahohichnoho universytetu imeni H. S. Skovorody. Filosofiia*. № 46 (2). Pp. 17-37 (In Ukrainian).

civil society institutions, democratic socially oriented education and managerial practice in the world under the globalization process conditions (which is critical for development of society and education of Ukraine at its present stage).

The purpose of this article is to look into and analyze modern international models, trends and concepts of the philosophy of education, which serve as a world-view and ideological basis for influential and widespread global educational systems in general as well as educational and scientific training in universities and higher educational institutions in particular. These phenomena and processes are also examined as an integral part of global institutional transformations of modern society, which, in its turn, requires investigating a social context of educational and upbringing processes as well as pedagogical approaches with an active use of social philosophy developments for working out effective models of sustainable development.

Presentation of the basic material.

International schools and concepts of the philosophy of educational in educational and scientific management systems. Within the framework of the above- mentioned models of the philosophy of education (and associated models of educational management) there are some *schools of the philosophy of education and educational management* identified for further detail, which are respectively formed in a particular international model, whereas within the schools there are some *concepts of the philosophy* and *forms of educational management*, based on the former, defined and developed.

Within *the first model of the philosophy of education* the most influential is *the existential-personalistic school* which is embodied to the utmost in the German and *Franconian* international educational systems.

For example, there implemented some ideas of the thinker E. Mounier who believed that forms and purposes of history were not defined but rather created by people as co-creators together with God in the course of history and socio-historical activities. The central idea for Mounier is that Christianity is a religion of Embodiment (including the embodiment through educational and upbringing institutions).The transcendent (God) is embodied in people living in the world and creating in history. Based on their particular orientation on transcendent values, Christians seek to direct history towards these Christian values. For Mounier it is an urge towards primarily common rather than individual efforts, which results in Christian community serving as the major dimension against religious subjectivism (*Munie, 1994: 76*).

At the same time, we observe a significant influence of ideas and approaches of schools of *critical pedagogy* and **the socio-critical philosophy of education** in this model (which is largely explained also by the fact that French higher school and its representatives are traditionally an active factor in any social changes and a producer of social emancipation and radicalism).

We can therefore observe a rather interesting symbiosis and integration of socio-critical and spiritual-religious traditions in ideas and educational practice of the so-called *Franconian model* (the higher education model in France, which is also widespread in the former French colonies and countries of the "French cultural range" (countries of North and West Africa, the Middle East, Oceania, Polynesia, Indochina, some regions of Canada and some states of South America).

By the way, many of Mounier's ideas of the role of God in human history are also covered by one of the founders of critical pedagogy P. Freire. In the "Letter to a Seminarian",

in particular, Freire describes his theology of hope. He mentions that Christians can achieve no changes in people's lives without addressing at the same time the problems of the conditions of the world where they live, that hearing the Word of God actually means active working against oppression and for liberation: listening to the Word of God does not mean behaving like "empty vessels" which wait to be filled with this Word. In other words, salvation (and liberation) has to be "actively achieved" rather than "passively expected of the transcendent", i.e. man must actively work on it and seek justice (*Boyd, 2010*).

A personality exists only in moving towards the other, gets to knows himself/herself only through the other and finds himself/herself only in the other.

Personalism emphasizes that a person finds himself/herself in his/her attitude to "others" and the world of things and becomes himself/herself in work, partnership, friendship, love, activity and contacts rather than in solitude. A personality asserts himself/herself in struggle against a faceless and irresponsible world where life fades away rather than outside the world and in isolation from others. This philosophy calls a person for an active life and action.

The management system of education in France and the internal model of organizational and interpersonal relationships in educational institutions was also influenced by G. Marcel's existentialistic criticism of "untrue existence of man", which is based on "material relations" - such attitude to another person as to a thing and his/her world as a world of things is a product of a wrong, problematic approach to the world.

Instead of material relations, there has to be an attitude of a person to another person as to a similar subject, there has to be an attitude of *"I"* and *"you"*. It is within such relations and communication act that the subject-object problem is eliminated. Perhaps, at the heart of modern humanism of intra-university relations in France (sometimes to the detriment of academism), apart from the factor of radical social struggle for academic freedom (since 1968 until now), there is also an influence of Marcel's ideas regarding the attitude to another person as to "you", which is ontologically true since it is opposed to the attitude to another person as to the impersonal "it" (meaning the reduction of the other to the status of a thing). The attitude to another person as to "you" therefore paves the way to God as absolute "You" (*Marsel, 1994: 45*).

The existential-dialogical philosophy of education, represented primarily by M. Buber (the classic stage) and O. Bollnow (modern *"optimistic"*, *"positive existentialism"*), considers that the meaning and the basis of pedagogical relations lies in interpersonal relations, in the relationship of "I" and "you" (*Zinchenko, 2018: 115-133*).

In its original philosophical positions, this school is underpinned by *philosophy of life* and mainly *existentialism* in both its classical and *optimistic* versions, developed in Germany by O. F. Bollnow.

Supporters of the above school tend to discard technocratic concepts which replace the educational process with manipulation of a person. Proceeding from the thesis of the singularity and uniqueness of a person, which are revealed in extreme situations, adherents of this approach do not recognize an entirely dominant role of a social environment in the formation of man. In their opinion, the environment may only cause colossal damage to a person's moral self-growth since social institutions are focused on unification of a personality and his/her behavior. Moral upbringing and education are, on the contrary, aimed at revealing individual qualities and abilities of a personality, which will contribute to preservation of the moral essence of an individual in the processes of knowledge acquisition

and development of intelligence as well as in the educational system.

Followers of the existential-dialogical philosophy of education believe that there is certain *irrationalism* in the formation of a unique personality, which is an obstacle to totalitarian manifestations and dangers. In their opinion, the development of an inimitable, unique personality is nothing else but a process of self-development and self-education, which involves overcoming *massification* tendencies in human behavior because genuine upbringing and education cannot have solely the multitude as their object.

They believe that **the task of education and upbringing** is to divert a unique personality from mass, *collectivist society* as a source of *untrue existence*. But locking of the education/upbringing process on an individual subject, its isolation from social ties and relations dramatically limits real opportunities for the formation of an active personality, although adherents of such approach declare it one of the main goals of upbringing. In addition, self-isolation of an individual enhances his/her alienation in the world, makes him/her increasingly vulnerable in the face of anti-human tendencies of society.

The above fact prompted some representatives of existentialism to update its doctrine in the field of education and upbringing in order to maintain its credibility, and most importantly, adapt it to the current conditions of social development and the needs of neo-industrial/post-industrial society, create a socially active person with new value orientation through education and upbringing.

Thus, there appeared one of the versions of **positive existentialism** of O. F. Bollnow in Germany, which core is its concept of the ethical. In the formation of a personality, Bollnow assigns a special role to a change in ethical orientation of existentialism and the content of those fundamental *virtues* with which he endues a personality and his/her existence. If representatives of classic existentialism reduced the essence of existence and its ethical aspect to feelings and attitudes of negative nature (fear, guilt, despair), Bollnow endues existence with such virtues as *a sense of elation, composure, trust, hope and faith in a better future* (*Bollnow, 1999: 52*).

According to Bollnow, **these moral qualities are revealed by the philosophy of education/upbringing whereas the educational/upbringing theory looks for methods and means of their formation**. In his view, fostering new moral qualities and knowledge is aimed not only at strengthening the moral nature of man but also assistance in overcoming the ethical crisis, providing a status quo of the existing system. Bollnow believes that owing to these virtues, a person's moral choice becomes conscious and clear, acting as an important condition for his/her active attitude to the world.

Despite the importance of fostering a system of virtues that are undoubtedly integral components of the moral structure of an individual, it is necessary to clearly identify those factors which determine their specific content, and only in that case virtues may serve as a significant attitude in human behavior (*Zinchenko, 2017: 190*). Bollnow believes that the basis of virtues is anthropology, primary needs of human nature. In the upbringing and education he sees the expression of an anthropological need of human nature - hereditary inclination of an individual for perception of moral qualities, principles and norms.

These virtues may serve as a guide to people's behavior and moreover a basis for creating human conditions of being, called a **"new shelter"** by Bollnow.

The fundamental existential category of his philosophy of education/anthropological pedagogy is the category of *a meeting*. According to O. F. Bollnow, a meeting as a special qualitative state is a process of existential achievement of interpersonal communication. A meeting as a specific manifestation of a crisis of one person in relation to the other one, on the assumption of a possible failure in the relationship, at the same time appeals to the strength and continuity of educational action.

Focusing the systems of ethical upbringing and education on universal values, Bollnow interprets them also in the spirit of philanthropy. In such capacity, they can only serve to educate a person who is devoted to culture, morality, society, ideas of humanity, justice and dignity.

The above school, which main principle of upbringing and education is dialogue, is also represented by A. Patzelt, K. Schaller (who characterize education as symmetric communication between a teacher and students) and K. Mollenhauer (having referred to J. Habermas' and K. O. Apel's *theory of communication*, he defined **education as a form of communicative action**).

The second international model of the philosophy of education and educational management is realized mainly through humanistic, conservative and scientistic-technocratic schools which are implemented mostly in the Anglo-Saxon and American educational systems.

The humanistic school in the second model of the philosophy of education and educational management is most often referred to in research literature as **"new humanism"** (*Zinchenko, 2017: 187-188*).

It is related to *positivism*, especially the philosophy of *the linguistic analysis school* and *analytical philosophy*, combining their attitudes with cognitive models and ideas of the ethics of Plato, Aristotle, Hume, Kant and in a number of issues - with some provisions *(personality-centered)* of *neopragmatism*. The above makes concepts of this school more academic and *scientistic*. Representatives of these concepts - P. Hirst (*2004*), R. Peters (*2009*), J. Wilson, M. Warnock (*2007*), L. Kohlberg (*2000*) A. Harris (*2006*) et al. - are also guided by pedagogical and psychological ideas of J. Piaget and his followers - L. Kohlberg, K. Brunner et al.

In line with the positivist attitude, they maintain ideological neutrality in education and science, referring to the fact that social life under the conditions of the scientific and technological progress needs *rational thinking* rather than ideology.

Thus, the Australian theorist of the so-called *"social philosophy of education/upbringing"* K. Harris considers that the constitutive essence of education/upbringing in the proper meaning of the word is socialization of a person whereas *educational upbringing* in a broad sense, in his opinion, implies "the most complete cognitive development of persons" (*Harris K., 2002: 6*).

They believe that humanization of the educational system is the prime means for establishing justice in all spheres of social life as the main principle of interpersonal relations. A. Harris points out: "Upbringing is related to rationality of emotions and rationality of ensuing actions" (*Harris A., 1996: 23*) and therefore considers that an educator has firstly to identify a specific criterion for determining a rational nature of his own emotions. A. Harris is convinced that the above is the only way to bring up mature, "independent people who are able to express their judgments, supported by certain information". In his opinion, rationality of both judgments and emotions is a key to a proper choice between different beliefs and thoughts.

The above school (in its research, instrumental and methodological aspects) is also closely associated with analytical philosophy which featured a departure from logical positivism to *philosophy of consciousness* and

philosophy of identity; the classical model of L. Wittgenstein (both "early" Wittgenstein - in language studies and "late" Wittgenstein - in exploration of forms of "language games" and social, particularly educational and research practice); the latest *analytical philosophy of consciousness* of H. Feigl and D. Henrich; *the theory of intentionality of speech acts* of J. Searle, J. Austin and P. Strawson and *analytical philosophy of education* of I. Scheffler, E. McMillan, J. Soltis et al.

It is common here that educational knowledge is integrated by the method of logical analysis of the language which is used in educational practice, specifically, by determining the content of the basic terms ("education", "training" etc.) and *logical geography* of their relationships. Requirements of society and democracy make for generation of ideas of human autonomy and genuine goals of education. According to the analytical approach, the content of education is filled with criteria of scientific verifiability.

The emphasis on independence of thinking is supplemented with criticism of *indoctrination* i.e. imposition of ideological doctrines without analyzing the correctness of their original assumptions. It is largely due to the analytical tradition that the philosophy of education was justified as a classroom discipline in the West. The *paradigm shift* of the analytical philosophy of education ensues from the analytical approach, verbalism, "abstract man" of Piaget-Kohlberg and the *industry* of teaching him/her a dialogue with humanitarian areas of the philosophy and management of education.

The above school is characterized by sharp criticism of the existing system of education and upbringing, on the one hand, and an attempt to offer a constructive educational program with the maximum focus on the human *I*, on the other hand. Ideas contained in this program are put forward as an alternative to conservative, especially *technocratic concepts*.

A. Combs, one of *new humanism* representatives, wrote: "We have so far focused our attention on methods of control and management through manipulation by incentives and consequences of behavior. We looked into motivation of behavior in terms of how to make people do what others require them to rather than people's aspirations. We were in favor of too narrow a view of human nature" (*Combs, 2013: 299*).

Sharp criticism of technocratic concepts and apology of individualistic aspirations which new humanism supporters rank as "the highest human values" largely secure the leading position of this school among western schools of the philosophy of education and social upbringing.

The conservative school includes *pragmatic* and *utilitarian* concepts of education, which are close in terms of the goals set and criteria for assessing human behavior and are related to *the philosophy of pragmatism* and *neopragmatism* as the most typical for the given school. The methodological and philosophical-educational basis for this system of education (as well as for the system of public upbringing, closely related to it) is *the educational philosophy of pragmatism and neopragmatism*.

It is represented primarily by the philosophy and ethics of J. Dewey as well as modern modifications of his concept of education, which theorists are T. Brameld, K. Rogers (*2012*), E. Kelly (*2002*) et al. Neopragmatic modifications are largely based on behaviorist and Freudian psychology, including also some attitudes of existentialism. The above allowed the leader of the so-called *humanistic psychology*, A. Maslow (*Maslow, 1987*) as well as A. Combs (*Combs, 2011*) to join the neopragmatic concept.

The methodological basis of the conservative school

in education is Dewey's thesis according to which intellectual and moral qualities of a person are inherent in his/her unique nature and their manifestation is primarily associated with the individual experience of a person. Representatives of pragmatism and neopragmatism in the philosophy of education therefore believe that the task of education and upbringing is primarily a quantitative growth of natural abilities, qualities (firstly intellectual) and individual experience of a person as the main condition for self-realization of a respective individual.

According to Dewey and his followers, individual experience also governs the essence and nature of social and moral norms as well as principles - those *"tools"* which an individual chooses at his/her discretion to achieve success in each situation.

The conclusion of supporters of **the politico-economical neoconservative school** that the accumulation of individual experience which leads to success is the main criterion of socially useful behavior is related to the above provision (*Buchanan, 2002: 78*). Notably, they consider that the nature of values from which a person proceeds in his/her activities and behavior is a meaningless issue.

Putting forward the achievement of success as the main goal of human life, supporters of **the pragmatist concept of the philosophy of education** limit success only by an individual framework of human life, freeing man from the necessity to set a high goal and strive for a social ideal.

According to Dewey, in each specific situation a person strives for implementation of his/her individual goal and therefore has to be satisfied with the achieved position, based on his/her abilities (*Dewey, 1966: 31*). This illustrates Dewey's intention to preserve the existing inequality of goals and means in society, which comes into conflict with the necessity of egalitarian (based on equality) education, proclaimed by him.

Unlike Dewey, neopragmatists believe that in fact, the process of education also involves the development of human creativity, which requires skillful organization of human activities.
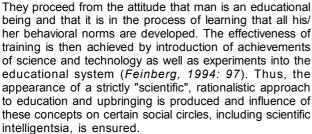
The scientistic-technocratic school holds an autocratic position regarding education and public administration. It is mostly based on the concept of *technology of behavior* of B. Skinner who founded modern behaviorism and on behavioral psychology in general. Ideas of *neobehaviorism* in their direct application to educational issues are shared by a significant group of philosophers, teachers, psychologists and primarily E. Morris, M. Black et al.

According to the predominant principles of *pedagogy and the philosophy of education of neobehaviorism* (*Sintschenko, 2017a: 198-200*), all vital and educational aspirations and requirements, both personal and professional, have to be clearly algorithmized and purposefully modified in line with the goals, values and direction of development of a state and society (*Feinberg, 1994: 92*). It is believed that abilities have to be tested in different educational institutions and by different people. Exceptions are rare and occur mostly where the labor market is relatively small.

The above approach is also underpinned by the Protestant idea of *social responsibility of business* and the educational system - as a form of manifestation of such responsibility - was shaped on the basis of these values (*the neobehaviorist philosophy of education and Protestant social and business ethics*).

Supporters of the above school reject self-expression of an individual as the main goal of education, considering it as one of the main causes of a social and moral crisis.

They proceed from the attitude that man is an educational being and that it is in the process of learning that all his/her behavioral norms are developed. The effectiveness of training is then achieved by introduction of achievements of science and technology as well as experiments into the educational system (*Feinberg, 1994: 97*). Thus, the appearance of a strictly "scientific", rationalistic approach to education and upbringing is produced and influence of these concepts on certain social circles, including scientific intelligentsia, is ensured.

According to the above approach, education is subject to a purely utilitarian purpose, primarily an increase in labor productivity as well as acquisition of skills for adoption of moral norms, attitudes of a social environment and strict, unconditional conformity to such attitudes. The main means for implementing such an educational program is strict control by a social environment through the mechanism of *reinforcement* i.e. a system of incentives or penalties for the slightest deviation from a given program.

This mechanism (especially its repressive aspect) is designed to ensure loyalty of people, first of all youth, develop their feeling of the necessity to comply with existing social norms and requirements which often enough (especially in societies of transitive or transitional type, where Ukraine belongs), reflect interests of the ruling elite.

Relying on the *reinforcement* system, technocratic concepts place special emphasis on producing an appearance of voluntary compliance of a person with such requirements and thus achieving *harmony* between consciousness of an individual and society. They however interpret this very *harmony* as serving abstract-common ideals of the nation to the detriment of personal interests, the sense of responsibility of a person interpreted as manifestation of a loyal attitude to values of society and attributes of power (*Sintschenko, 2017 b: 130-131*).

Ideas of the technocratic concepts of education have found their practical implementation in various forms of *behavior modification*. These methods are introduced into the system of social management and educational institutions in the USA and the UK.

The sources of ideological, organizational and methodological prerequisites of the schools of **the third international model of the philosophy of education** and the related systems of education and educational management are humanitarian schools in the classical European philosophy of education, which were based on the systems of German idealism of the early 19th century (especially F. Schleiermacher, G. Hegel), the philosophy of life (primarily the philosophy of W. Dilthey, G. Simmel), existentialism and different variants of *philosophical anthropology*.

These schools of the above national philosophy of education are characterized by:

1) emphasis on the specificity of methods of pedagogics as *a science of spirit*,

2) its humanitarian focus,

3) interpretation of *education as a system of meaningful actions* and interactions of participants of pedagogical relations,

4) highlighting *a method of understanding*, interpreting the meaning of actions of educational process participants.

We can single out a number of the basic concepts within the directions of this school of the philosophy of education:

1) **hermeneutic historicism** with the concepts of "daily routine" and "life world" of a person in its center; this direction advocates the idea that there is an educational moment in any act of life; the task of the philosophy of education is interpreted as *understanding of all spiritual objectifications of a person, which form a certain integrity,* as *an analysis of the specifics of pedagogical attitude (Bezug)* - the initial cell of pedagogical action, which is imbued with responsibility and love.

For example, G. Nohl refines the definition of the subject of **pedagogical anthropology**: it is the development of a student according to his/her capabilities, talent and a profound content of a personality. A person is considered as a rather plastic being, prone to educational action and ready to develop his/her abilities in the course of education and improve natural inclinations. Thus, the educational function is directly linked to the specificity of human existence. The abilities of a person who is brought up come to the fore. But the abilities are realized in education only with the help of a teacher. Pedagogical tools which a complex of sciences dealing with man can offer become therefore critical for a teacher. The latter has to take a student as a person he/she will become after a while and is obliged to educate him/her, proceeding from the level he/she has to be raised to. According to G. Nohl, to understand a student in terms of this existence means to restrict and fix him/her in some stable state, leave out the development of abilities, fail to notice the talent and dismiss a positive opportunity for improvement and prospects for the future. Actually, this does not only nullify an approach to pedagogical understanding of a person but also puts an end to any education in general.

Spiritual planning provides an opportunity to see an inner distance between what a person is and what he/she wants to become and shapes aspiration for moving from the old state to a qualitatively new one. The educational and brining up relations then take a strictly inner meaning and are concentrated within a person who in disruptivenesses of his/her state finds an incentive for improvement. G. Nohl defines this state as the will to *self-realization* and raises it to the rank of the most important condition of education and upbringing (*Nohl, 1981: 67*).

2) **structural hermeneutics** (specifically, the concepts of E. Veniger and V. Flitner), which, based on the autonomy of education in modern society, considers *pedagogy and the philosophy of education as a critical interpretation of pedagogical actions and relationships within the pedagogical process*, analyzes the structure of the theory, identifying its different levels, emphasizes the importance of hermeneutics in the pedagogical theory and practice as well as puts forward a program for autonomy of education;

3) **pedagogical anthropology**, which is represented in many variants - from naturalistically oriented (J. Roth, G. Zdarzil, M. Liedtke) to phenomenological (J. Derbolav, K. Danelt, M.J. Langeveld and partially O. Bollnow). Pedagogical anthropology of the former (**"naturalist"**) is a private integrative science that combines achievements and methods of all of the human sciences, including the theories of evolution, ecology, etiology, psychology etc.

According to **phenomenological variants**, pedagogical anthropology implies a certain way of examination, an approach, methodology which are beyond pedagogical theory. In this regard, a concept of **"homo educandus"** is brought to the forefront. Using the phenomenological reduction method, the authors seek to build anthropology of childhood and adolescence, based on autobiographical and biographical sources.

In recent years, the *image of man* has become the core of pedagogical anthropology, which is built on the basis of biological deficiency of man, the openness and formation of the latter in the educational and upbringing process as well as understanding of man as integrity

where the spiritual-psychic is inextricably linked with the physical. The difference in the concepts of pedagogical anthropology is largely explained by a focus on certain conceptions of *philosophical anthropology* (A. Gehlen, N. Scheler, E. Mounier, N. Heidegger, G. Marcel et al.);

4) **The anthropological philosophy of education** and *Waldorf pedagogy*, developed on its basis, were founded by R. Steiner.

According to Waldorf *ideology*, a person is among other people and life consists of a network of semantic connections. I am not just one person existing and self-realizing. I exist within a network of meaningful relationships and connections and build them up myself. Each of my actions is therefore associated with understanding of the other, with the ability to interact with the latter and set common meaningful goals.

It is known that *a share of students of Waldorf schools, who enter universities, is 2-3 times larger than that of regular school leavers*. And the above is a riddle for pedagogical science. In this regard, there are different explanations, for example, children are sent to Waldorf schools by parents who take a keen interest in education of their children. Waldorf supporters themselves offer another explanation. If at the beginning of training children do not overstudy and are taught with consideration of the integrity of experience, then their interest and appetite for thinking and learning do not disappear. On the contrary, if you hold a student a little, he feels "hungry", "constantly hungry" for knowledge and this aspiration to learn develops and lasts forever.

This is a very modern approach since today they increasingly talk about *lifelong learning*. Waldorf supporters assert that due to the fact that they whet hunger for knowledge without "surfeiting" at junior levels and in high school i.e. act, whetting "cognitive hunger" through motivation, they promote a constant pursuit of, thirst for knowledge.

The message of **a three-fold model of personality** of anthroposophy (body, soul, spirit) is that *body, soul, spirit are interrelated*. A person who lives a creative meaningful life is physically healthier too. Such a person gets less tired, stands stress etc. **The integrity of a healthy person can be divided into** a *spiritual component*, i.e. an ability to creatively comprehend independent actions of life and set goals, and *mental* (or emotional) stability.

According to Steiner, the task of <u>senior high and higher schools</u> is to develop a capacity for independent judgement (*Steiner, 1993: 64*). What is judgment? In purely human terms, *judgment* is a skill to apply one's abilities to something that is beyond me and my thinking. In logic, judgment *(a concept, inference, judgment)* is a logical operation that links a predicate to a subject, when I say something about something, I have some attitude to it. This very interaction with the world and connection of my thinking with the world are actually some freedom. Waldorf pedagogy also aims to develop it. But freedom has a structure. Freedom is not merely an opportunity to do something, creatively self-realizing, it has yet another component, which may be called "the world", "the social world", "the world of work".

There is a good word that emphasizes the above - *"responsibility"*. My freedom must be responsible, and I have to have an ability to understand the other person for the purpose. Freedom is no creation in the void. It is an act based on understanding i.e. *a responsible act.* In Waldorf pedagogy the component of responsibility is realized, for example, through ecological education. It is necessary to take one's own activity as a part of general activity. Freedom

has a structure and by all means includes a component of responsibility.

In the context of institutional trends in public life, the modern concept of **the critical social philosophy of education and critical (radical) pedagogy** (D. Kellner, H.A. Giroux, P. McLaren, M. A. Foster, R. Winter, M. Vavrus, G. Rikovski et al.), which dominates in **the fourth international model of the philosophy of education and educational management** (*Sintschenko, 2017a: 192*), implies that globalization and technological revolution have be used to radically restructure and reconstruct education for it to serve democracy and progressive social changes.

Considerable attention is also paid to issues of media culture and media education as complex and intricate political, philosophical and economic phenomena. For example, according to one of the leaders of this school, Douglas Kellner[2], media act as "disputed territories" where the ideological and political struggle is presented in game, descriptive and visual forms (*Kellner, 2009: 101*). Thus, films, television, the Internet etc. concurrently form the dominant social conservative and reactionary values as well as offer progressive resistance against these *values*.

The concept as a separate school dates back to the 1970-80s and stems from socio-critical research (of society, person, educational institutions) of neo-Marxists and post-Marxists as well as associated **critical pedagogy** studies of P. Freire, H. Marcuse, C. Reich and I. Illich, **negative psychoanalysis** studies of R. Laing, K. Leach et al. There are also used some ideas and models of society, personality, social behavior and psyche of G. Deleuze, F. Guattari, M. Foucault and J. Lacan.

For example, the model of human psyche that was developed by Lacan, following Freud, serves as a universal metaphor of modern societies for one of the most famous contemporary post-Marxists S. Žižek. Making a start from Lacan's remark that it was Marx who had devised symptom, Zizek first introduces a concept of "an unconscious commodity form", which allows to move on to a semantic image of social reality where the condition of possibility is precisely this unconscious and ignorance of its subjects (*Žižek, 2000: 128-143*).

Methodological principles in studies of the above school are underpinned by critical theory of social research and social philosophy, developed on its basis (including the social philosophy of education), critical pedagogy, globalistics, specifically in concepts of *"social deliberativeness"*, *"social subsidiarity"* and *"libertarian communitarianism"*, according to which the subject and object are interacting factors in the environment of the totality of social practice at the institutional level of the given stage of its socio-historical, cultural and civilizational as well as educational and scientific development (*Zinchenko, 2015: 62*).

Nowadays, this interdisciplinary area is headed by philosophers, educators, sociologists, psychologists, political analysts, economists and culture experts D. Kellner, D. F. Kneller, R. Lichtman, P. McLaren, L. Bentley, K. Stevens, Nicholas K. Burbules, Rupert Berk, H. Giroux, I. Shor, R. Jacobi, I. Benjamin, D. Cooper, A. Jappe, A. Badiou, M. Debes, G. Mieri, S. Žižek, R. D. Anneman et al.

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[2] Douglas Kellner is a contemporary academic in the fields of the philosophy of education, pedagogy, political and social studies, who works at the intersection of "third generation" critical theory in the tradition of the Frankfurt Institute for Social Research ("Frankfurt School") and culturological studies in the traditions of the Birmingham Centre for Contemporary Cultural Studies (also known as the "Birmingham School"). He is currently the George Kneller Chair in the Philosophy of Education in the Graduate School of Education and Information Studies at the University of California.

They seek to expand the ideas existing in theory and practice of education, social philosophy and management in respect of achievements and problems of the processes of globalization and institutionalization of civil society, their role for social life and social cognition in the context of social education and an analysis of phenomena of education, upbringing and training.

Social philosophy, the philosophy of education, globalistics and management are considered in the *social philosophy of education* as a basis for ideological foundations of the institutional and civil process (*Zinchenko, 2014: 386*); in this context the educational process is an object of a management and socio-philosophical analysis.

The above school and associated concepts analyze social, ideological and management aspects of the models and methodology of the modern philosophy of education and management of educational and upbringing processes. R. Lichtman[3] points out that under the present conditions and prerequisites for successful development and functioning of educational systems and effective models for multi-level management of education it is necessary to have a developed civil society (*Lichtman, 2012: 79*).

Conclusions

As a result of the research, some modern global systems of education and science have been identified. The most influential and widespread international *systems of education and scientific training*, which are currently the main subjects of educational integration as well as educational and scientific internationalization processes are:

1) the European continental system (comprising the most dominant 1.1) *German-centered* and 1.2) *Franconian* models)

2) the *Anglo-Saxon* system,

3) on which basis there was historically developed the *American* system (first as its modification and later as a separate system).

There have been also identified some international models of the philosophy of education, which act as a world-view and ideological basis of international systems of education (and primarily higher education) and management of education:

- According to *the first international model of the philosophy of education and educational management* **(the first model)**, the philosophy of education and educational management are *fields of knowledge and socio-organizational activities, which use ideas of different philosophical or philosophical and psychological systems (pragmatism, existentialism, neobehaviorism etc.) as well as some sociological schools in educational and scientific management practices.* These ideas are used as methodological prerequisites for determining principles, attitudes, moral and social qualities which need to be brought up in people and introduced into organizational and managerial practice of educational and scientific activities.

- *The second international model of the philosophy of education and educational management* **(the second model)** is notably associated with the positivist metho-

dology and in practice is largely embodied in the *Anglo-Saxon* and *Americanized* systems of education and upbringing. Ideas of supporters of the second model are perhaps the most influential in modern educational practice in the West due to an increasing role of mathematical and logical knowledge under present-day conditions and a growing general trend towards the formalization of scientific knowledge. In such a situation, it was positivism that turned out to be the most convenient philosophical doctrine for scientific intelligentsia, which makes it possible to combine recognition of the value of knowledge with ideological neutrality.

The most influential in this model are two conceptually radically opposite directions - 1) *humanistic* (mainly in the form of a concept of *new humanism*) in the Anglo-Saxon educational system and 2) in the Americanized educational system: 2.1) representatives of *pragmatism and neo-pragmatism* in the philosophy and management of education believe that the task of education is primarily in a quantitative growth of individual's natural abilities and qualities (first of all, the intellectual ones) as well as individual experience as the main condition of self-realization and 2.2) *the scientistic-technocratic direction* which is frankly autocratic (sometimes totalitarian) when it comes to public and civil democracy issues (it was essentially developed within pedagogics and the philosophy of education of neo-behaviorism, psychology of behaviorism and ideology of postbehaviorism).

- *The third international model of the philosophy of education* considers it as a means of transfer of social, scientific and cultural values from one era to another and as the foundation for development of a particular type of **educational management**.

In continental Europe (where the fundamental basis of the educational system is experience of Germany and France) there is a common understanding of the philosophy of education in the educational and scientific system as a philosophical method of research and implementation of values of society and morality (their rationale and formation) in education and science.

This definition is based on the concept of education in a broad sense, which includes learning, education, upbringing and creativity. It is indicated that there are special, political, aesthetic, religious and ethical values but also *knowledge as values* because values of culture cover both the aspects of knowledge formation and transfer (the process of learning, scientific creativity) as well as introduction of an individual to the system of values. If transfer of knowledge relates to intelligence of a person, then formation of a certain value orientation (education/upbringing in the proper sense of the word) is associated with action of an individual, contributing to transformation of certain value attitudes into his/her views.

- *The fourth international model of the philosophy of education and educational management* analyzes and at the same time introduces into educational discourse the modernization of social, economic and political development as well as the potential of a human anthropological and psychological structure in the value-normative dimension of modern globalized society of the world, reformation strategies in society, education and management, their globalization and institutionalization processes as well as humanization prospects of educational, management and upbringing systems. The fourth model of the philosophy and management of education, which served as a basis for modern **critical social philosophy of education and critical (radical) pedagogy**, implies that globalization and technological revolution have to be used

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[3] Richard Lichtman is a social and educational philosopher, political analyst, psychologist, Professor at the Wright Institute in Berkeley, Professor at the University of California (Santa Cruz), San Francisco State University, University of California (Berkeley), who specializes in studies of relationships and interactions between social, pedagogical, psychological and political dimensions of human life; his approach is broadly interdisciplinary.

to radically restructure and reconstruct education for it to serve democracy and progressive social changes.

However, it is common for this model that all ideas and exploration of the above direction are primarily based on studies into a social context of educational and upbringing processes and pedagogical approaches with an active use of developments of social philosophy (the latter is therefore often named **"social philosophy of education"**) which, in fact, is an ideological, methodological and inter-scientific "bridge" between educational and social scientific subject matters of present-day research.

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ІНТЕРНАЦІОНАЛЬНІ МОДЕЛІ, НАПРЯМИ І КОНЦЕПЦІЇ ФІЛОСОФІЇ ОСВІТИ У КОНТЕКСТІ СТІЙКОГО РОЗВИТКУ СУСПІЛЬСТВА В УМОВАХ ГЛОБАЛЬНИХ ІНСТИТУЦІЙНИХ ТРАНСФОРМАЦІЙ

На межі тисячоліть проблема освіти, а особливо вищої, її роль у становленні держави й вплив на життя суспільства набула особливої актуальності й стала предметом дослідження не тільки педагогів, істориків, а й економістів, політологів, психологів, суспільствознавців та, перш за все, - філософів (у зв'язку з чим і з'явилися різноманітні моделі, напрями філософії освіти). Водночас дещо бракує ґрунтовних інтегративних досліджень комплексного освітньо-управлінського і суспільно-історичного, соціально-економічного і державно-політичного досвіду втілення даних філософсько-освітніх парадигм, напрямів, моделей, концепцій реформування/модернізації вищої освіти і науки окремих розвинених країн, розглянутого з урахуванням аналогічних завдань, що стоять перед освітою і наукою в Україні. Практично в кожній розвиненій країні є багатий досвід побудови системи вищої освіти. Результати аналізу цього досвіду можуть сприяти розвитку й збагаченню вітчизняної системи освіти, дають змогу уникнути повторення помилок та можливість розкрити нові підходи до вирішення низки проблем у цій галузі. Ґрунтуючись на цьому, автор ставить питання про необхідність створення стратегії модернізаційних освітніх і наукових реформ, котрі зачіпають проблеми освітньо-наукового інституту соціуму в управлінні науково-освітнім простором (це вже стосується як галузі соціальної складової філософії освіти, так і сфери менеджменту освіти), а також на аналізі в рамках цієї стратегії існуючих моделей, шкіл, напрямів у сучасній філософії освіти.

Ключові слова: системи освіти; філософія освіти; менеджмент освіти; моделі філософії освіти суспільний розвиток; педагогіка; вища освіта; виховання; демократія; глобалізація; інтернаціоналізація; інтеграція; трансформації.