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# PROCESSES OF GLOBALISATION AND DYNAMICS OF THE EUROPEAN PEDAGOGICAL SYSTEM: FROM ANTHROPOCENTRISM TO SOCIOCENTRISM

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*The article deals with the conceptual approach to the characteristics of modern process in European pedagogy. The author notes the existence of a conflict between anthropocentrism and sociocentrism in pedagogy. Globalization in pedagogy is the unification and standardization of education, of a kind of conveyor to produce subjects, which can successfully integrate into modern socio-economic processes. Globalization of the world economy as a basic phenomenon forms its superstructure by way of social, political, cultural models and relations. And in these conditions the world educational system is formed. It is an objective process because exactly education and upbringing is intended to constantly preserve and reproduce existing socio-economic systems and the rules of their functioning.*

*Domination of economic interests of the society (under the dominant model of its existence) subordinates superstructure institutions and processes in the system of social interests. Standardization of education is direct consequence of these processes, where anthropocentric pedagogy takes modest place and it is not able significantly influence on the overall pedagogical space of society.*

*Sociocentrism in pedagogy becomes comprehensive and all-encompassing. The trends are such that globalization processes seek to unify and standardize the national system of different countries. Anthropocentrism does not correspond to the trends of modernity, so*





*cannot play a vital role in the social environment of society. Objectively, anthropocentric pedagogy is gradually becoming sociocentric.*

***Key words:*** *Anthropocentric pedagogy, sociocentric pedagogy, globalization processes, humanistic pedagogy.*

**Statement of problem in general terms.** Any pedagogical model is the element of the pedagogical system. Pedagogical system can be classified on a basis of the specific criteria the main of which is the value-based place of a person in the pedagogy. Here two large groups of the pedagogical schools, models, systems etc. can be marked out - the anthropocentric and sociocentric pedagogical systems. It is generally accepted that the West-European pedagogical model is anthropocentric. However, in the present-day conditions of the education globalisation this phenomena can be contested. The tendencies are such that the globalisation processes seek to unify and standardize national educational systems of various countries. Objectively, the anthropocentric pedagogy gradually becomes sociocentric. This reflects the natural response of the pedagogical system to social, economical and political goals of the state.

Today one of the task of the pedagogical theory is to analyse and understand new processes and tendencies in the education system.

**Analysis of recent researches and publications.** From the standpoint of classic philosophic and pedagogical scientific literature the anthropothentric ideas in pedagogy were developed by V. Vahterov and L. N. Tolstoy. In the national pedagogy the ideas of anthropocentrism were reflected in works of K. Ushinsky and T. Shatsky, P. Kapterev. The present-day person-oriented pedagogy from the standpoint of social pedagogy is reflected in studies of A. Nisimchuk, O. Padalka, O. Pehota, S. Sysoeva, I. Smoluk, G. Andreev and others. Foremost, the ideas of anthropocentric pedagogy were actively developed in the West. Within the framework of the idea of formation of the creative individual investigations were made by pedagogues, philosophers and psychologists (Ch. Bühler, K. Goldstein, A. Maslow, G. Allport, C. Rogers, R. May, E. Fromm, K. Horney, V. Frankl, R. Burns, V. Zenkovsky, S. I. Hessen and others). It should be noted that active investigations of anthropocentrism and sociocentrism in pedagogy were made in the middle of XX century when globalisation processes were limited and did not cover countries of the Central and Eastern Europe. Considering the results of the current researches in this sphere, the studies of I. Fomicheva are worth noting.

**The purpose of the article** - to consider the globalisation processes in the education system as a factor that forms the global sociocentric pedagogy.

**Statement of the base material of the research.** Presence of various trends in pedagogy forms two main pedagogical systems – sociocentric and anthropocentric.

The sociocentric pedagogy – One of the "sociocentric" term roots is "socio" (societas – *Lat.)* – is the root meaning the "society". Therefore, the sociocentric model of education is the model to the bottom of which the educational targets proceeding from society, rather than from an individual are laid. (Fomicheva, 2004). The sociocentrism approach asserts that a person (child) is a social being, which is raised to meanings, values, traditions, culture etc. of society. The basis of education of the child is socially defined, personally oriented fundamental beliefs (Khodusov, & Kononova, 2016). The example of the sociocentric pedagogy is the pedagogical system of the USSR.

The anthropocentric pedagogy is the scientific concept or system of views where the person takes the first place in the system of pedagogical values. The anthropocentrism in pedagogy has it own content that includes the following generalized notions: educatin and upbringing of a person are aimed at development of his/her moral qualities; the highest value of education – development of a child's personality; upbringing based on the universal human values; individual approach to teaching and upbringing; creative development of a personality; self-development of a person, etc. (Valeeva, 2015). Anthropocentric approach asserts that the man is the supreme value. The mission of the man is in humanization of behavior, activities, relationships to save the universe, world, earth. Here education is aimed at personality of the child in all respects for self-actualization, activities, self-development, self-realization (Khodusov & Kononova, 2016).

It should be noted that anthropocentrism is identified by many authors with humanistic pedagogy. Such opinion can not be accepted as the sociocentric pedagogy in many respects contains humanistic ideas and applies humanistic forms and methods of teaching and upbringing.

The anthropocentrism is the West-European phenomena that was formed under influence of specific social and economic conditions (starting from the period of the Reformation and activity of J. Komensky) (Sizov, 2017). Globalisation processes brought the ideas of anthropocentric pedagogy to the global level. Anthropocentrism in pedagogy began to serve a standard of educational process organisation all over the world (including countries of the Eastern Europe). But at the turn of XX -XXIth centuries the situation began to change. Anthropocentrism in pedagogy started to go through transformation under influence of various factors (economic, political, ideological etc.). Globalisation in pedagogy is the unification and standardisation of education, some kind of "conveyor" on production of subjects able to build in the current social and economic processes. Globalisation of the world economy as a basis phenomenon forms also its own superstructure in form of social, political, cultural models and relations. And in these conditions the world educational





system is formed. It is the objective process as it is exactly the education and upbringing are intended to save and reproduce the existing social and economic systems and rules of their functioning on the ongoing basis.

Furthermore, the dominance of economic interests of the society (in case of the predominant model of its existence) subordinates the superstructured institutes and processes in the system of social interests to itself. Standartisation of education is the direct consequence of such processes where the anthropocentric pedagogy takes the modest place and not able to influence considerably on the general pedagogic area of the society. The anthropocentric educational model cannot serve the purposes of the universal education, it is not applicable to the mass compulsory school, at least for today (Fomicheva, 2004).

The consistency is evident in the fact that in our country the artistic educational institutions or alternative schools (only four Waldorf schools are present in Ukraine) have no wide occurrence. In opinion of I. Fomicheva, in recent years they became noticeably less popular as children come out of them unskilled and under-educated although they possess other qualities not developed by traditional schools.

Over the last years the attention of both American public and education authorities is drawn to the experience of the Soviet, Japan and Korean schools which built the educational process within quite another models (Fomicheva, 2004).

The process of transition from the anthropocentric model of education to the sociocentric one takes place and this process turns the notion of humanistic pedagogy (as the pedagogy category) in direction of sociocentrism and adapt itself in it (with all its options, techniques and even with goals of teaching and upbringing).

Regularities of this process can be traced chronologically. Whereas the forward pedagogical thought of XVIII – XIX centuries (Pestalozzi, Diesterweg, Herbart, Fröbel and others) directed us towards the anthropocentric pedagogy, the tendencies in pedagogical processes of the end of XIX - beginning of XX characterized its social nature. Europe began to depart from idea of pedagogy individualisation and to join it actively with social educative factor, but preserved elements of anthropocentricity trying to build them into new social conditions. Here such pedagogic trend as humanistic pedagogy (pedagogy of humanism) becomed apparent. However circumstances of the economic and political nature forced to adapt this pedagogical system to new conditions. Humanistic education then went to the social sphere where individuality was not the absolute pedagogy base and goal but became more and more subordinated to the public (state) interests. Such interests then acquired the political (ideological) character. Exactly over the period of the end of XIX - beginning of XX centuries

the independent branch of pedagogy occurred – "social pedagogy" (A. Diesterweg, P. Natorp, K. Mager). At that time the representative condition of functioning of the West-European humanistic pedagogy became its social character, whereas the sovereignty of the personality became conditional. Preservation of the education individualisation from then was subordinated not to the personal interests, but interests of the society (state).

The state tends to subordinate the pedagogical process to the nation-wide interests. The appearance of such phenomena had gradual and evolutionary character. Conditionally, the initial stage was the compulsory education and then - bureaucratization of the pedagogical processes. From there followed the establishment of the nation-wide system of education and state administration and control i.e. regulation of the operating principles for this system (unified curriculum, educational standards and evaluation criteria for knowledge and learning outcome, etc.). The education system was standardised and became socicentric. It should be acknowledged that this process is objective. In course of time the organising role of the state in public relations was increased and system of education (upbringing) became the most important element of the internal policy of the state. Social, economic and political processes in the world (globalisation) forced to centre the education system socially. The pedagogic theory and practice of the end of XIX - beginning of XIX centuries – "civic education", "collective upbringing" (D. Dewey, G. Kerschensteiner, A. Makarenko and others) is the direct evidence of this (Leming & James, 1985).

Sociocentric society will form only sociocentric model of education and upbringing. Therefore the anthropocentric models are badly fit into the existing system. In the West the theoretical development of the anthropocentric models was more comprehensive, but in the contemporary conditions (globalisation) their application is limited. The tendency is that the West also tends rather to introduction of the socicentric model of education, the examples of which are Germany, Finland, Japan, Korea, USA etc., where the elements of the Soviet education system that historically and traditionally was always sociocentric (Sizov, 2017) are applied in practice quite successfully.

It is difficult not to agree with the opinion of I. Fomicheva "Sociocentric model does not reject the individualisation principle but the latter is considered rather as the principle of the individual approach and used in case where the collective method of exerting influence on the individual with a purpose to "bring" it to the nominal standard does not work or turns out to be ineffective due to some personal specific traits. In such cases the application of the individual approach to an individual is allowed and even encouraged with a purpose of the individual correction of the personality formation and bringing it to the standard direction of development" (Fomicheva, 2004).





The sociocentric pedagogy is not typical for the Western Europe and USA as they have other cultural traditions but the globalisation processes force to change priorities in pedagogy and lay emphasis on sociality as the forming factor.

**Conclusions and outlook for further researches.** So, the epoch of the original accumulation of capital formed new European pedagogy represented by J. Komensky, the pedagogy that strives to build the person into new social and economic conditions and ensure further reproduction of such conditions through education and upbringing of new generations. The pedagogy here appealed to the anthropocentrism but in period of sunset of the classic capitalism (latter half of XIX century) the tendency of the anthropocentrism transition to sociocentrism in the pedagogical models in the end of XIX - beginning of XX centuries was observed. The process of globalisation of social and economic relations necessitated the pedagogical sphere of society to build into it. Sociocentrism in pedagogy became comprehensive. Anthropocentrism is unable to meet the demands of the time, its possibilities are limited and can not bear mass character. Sociocentrism does not forms a creative personality, it adapt the person to the society. The above mentioned processes require further deep investigations.

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## ПРОЦЕСИ ГЛОБАЛІЗАЦІЇ І ДИНАМІКА ЄВРОПЕЙСЬКОЇ ПЕДАГОГІЧНОЇ СИСТЕМИ: ВІД АНТРОПОЦЕНТРИЗМУ ДО СОЦІОЦЕНТРИЗМУ

**В. В. Сізов**

*У статті розглядається концептуальний підхід до характеристики сучасних процесів у європейській педагогіці. Автор відзначає наявність конфлікту між антропоцентризмом та соціоцентризмом у педагогіці. Глобалізація в педагогіці – це уніфікація та стандартизація освіти, своєрідний «конвеєр» з виробництва суб'єктів, здатних успішно вбудовуватись у сучасні соціально-економічні процеси. Глобалізація світової економіки як базисне явище формує і свою надбудову у вигляді соціальних, політичних, культурних моделей та відношень. І в цих умовах формується світова освітня система. Це об'єктивний процес, адже саме освіта*





*та виховання покликане зберігати та відтворювати існуючі соціально-економічні системи та правила їх функціонування.*

*Домінування економічних інтересів суспільства (за пануючої моделі його існування), підпорядковує надбудовані інститути і процеси в системі соціальних інтересів. Стандартизація освіти – прямий наслідок даних процесів, де антропоцентрична педагогіка посідає скромне місце і не здатна істотно впливати на загальний педагогічний простір суспільства.*

*Соціоцентризм у педагогіці стає всеосяжним та всеохоплюючим. Тенденції є такими, що глобалізаційні процеси прагнуть уніфікувати та стандартизувати національні освітні системи різних країн. Антропоцентризм не відповідає тенденціям сучасності, тому й не може мати вирішального значення в соціальному середовищі суспільства. Об'єктивно, антропоцентрична педагогіка поступово стає соціоцентричною.*

***Ключові слова:*** *антропоцентрична педагогіка, соціоцентрична педагогіка, глобалізаційні процеси, гуманістична педагогіка.*

## ПРОЦЕССЫ ГЛОБАЛИЗАЦИИ И ДИНАМИКА ЕВРОПЕЙСКОЙ ПЕДАГОГИЧЕСКОЙ СИСТЕМЫ: ОТ АНТРОПОЦЕНТРИЗМА К СОЦИОЦЕНТРИЗМУ

**В. В. Сизов**

*В статье рассматривается концептуальный подход к характеристике современных процессов в европейской педагогике. Автор отмечает наличие конфликта между антропоцентризмом и социоцентризмом в педагогике.*

*Глобализация в педагогике – это унификация и стандартизация образования, своего рода «конвейер» по производству субъектов, способных успешно встраиваться в современные социально-экономические процессы. Глобализация мировой экономики как базисное явление формирует и свою надстройку в виде социальных, политических, культурных моделей и отношений. И в этих условиях формируется мировая образовательная система. Это объективный процесс, ибо именно образование и воспитание призвано постоянно сохранять и воспроизводить существующие социально-экономические системы и правила их функционирования.*

*Доминирование экономических интересов общества (при господствующей модели его существования) подчиняет себе надстроечные институты и процессы в системе социальных интересов. Стандартизация образования – прямое следствие данных процессов, где антропоцентрическая педагогика занимает скромное место и не способна существенно влиять на общее педагогическое пространство общества.*

*Социоцентризм в педагогике становится всеобъемлющим и всеохватывающим. Тенденции таковы, что глобализационные процессы стремятся унифицировать и стандартизировать национальные образовательные системы различных стран. Антропоцентризм не соответствует тенденциям*

*современности, отсюда не может иметь решающего значения в социальной среде общества. Объективно, антропоцентричная педагогика постепенно становится социоцентричной.*

***Ключевые слова:*** *антропоцентричная педагогика, социоцентричная педагогика, глобализационные процессы, гуманистическая педагогика.*

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# PROBLEMS AND AREAS OF AESTHETIC LEARNING AND AESTHETIC EDUCATION INTERACTION

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*The article discusses the problems of aesthetic learning and aesthetic education, as well as the processes of their interaction. The authors emphasise a feature of aesthetic education, which lies in the fact of noncompliance of an educational process and formation concept in whole and partly combination approach in aesthetic education. Aesthetics by itself is a phenomenon as specific, as human identity generally is.*

*The article gives characteristics to the aesthetic education as a broad, dynamic, structureless concept, difficult to estimate, indicate, and analyze due to its basis on human emotional potential, which is complicated enough to be detected for the reason of inter-se-category of state it takes.*

*In the article, esthetic learning is characterized not only as an inter-se-state, but yet as an ab-extra-state as well, since the learning by itself states for the result, outcomes, expressed in the ability not only of feeling and suffering emotionally, but also of taking actions, expressing oneself in any kind of creative activities. Each person is endowed with one or another ability, but not every person can fulfil it. Aesthetic learning is carried out at the level of a concrete conscious motivation of a subject,*