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**TÍTULO:** Comunicación en educación: reformas y riesgos.

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**RESUMEN:** El autor supone que debería ser conveniente identificar oportunidades metodológicas para el análisis de problemas educativos en diversas áreas de la filosofía comunicativa para una reforma exitosa, para revelar el potencial metodológico de la teoría de la acción comunicativa de Yu Habermas, que permite considerar las instituciones educativas junto con los temas de acciones comunicativas y estratégicas. La construcción reguladora de una comunidad comunicativa ideal, propuesta por Habermas, se enfoca en agentes y receptores de acciones de capacitación y educación para llegar a un consenso en la comprensión de las perspectivas para el desarrollo de las instituciones educativas, pero esta teoría necesita ser complementada por desarrollos metodológicos de N. Luhmann en la teoría de los sistemas sociales autorreferenciales de los cuales las instituciones educativas, en primer lugar, el sistema educativo, se consideran comunicación autorreferencial.

**PALABRAS CLAVES:** educación, filosofía, comunicación, reformas, riesgos.

**TITLE:** Communication in education: reforms and risks.

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**ABSTRACT:** The author assumes it should be expedient to identify methodological opportunities for the analysis of educational problems in various areas of communicative philosophy for the successful reform, to reveal the methodological potential of the theory of communicative action of Yu Habermas, which allows considering educational institutions together with the subjects of communicative and strategic actions. The regulatory construct of an ideal communicative community, proposed by Habermas, focuses on agents and recipients of training and educational actions to reach consensus in understanding the prospects for the development of educational institutions, but this theory needs to be supplemented by methodological developments of N. Luhmann in the theory of self-referential social systems of which educational institutions, first of all the system of education, are considered as self-referential communication.

**KEY WORDS:** education, philosophy, communication, reforms, risks.

## **INTRODUCTION.**

It should be noted that today there are more and more internal paradoxes of training and educational practices that are mistakenly interpreted in systemic self-descriptions as organizational and institutional, and those that require reform efforts from the outside, although they can eliminate such a paradox through the selection of the meanings of their own autopoiesis (Luhmann & Schorr, 1988, p. 177-179). Articulation of systemic disruptions implies contingent reactions to them and conflict of interpretations of messages about the state and prospects of development of educational institutions that require partial change, rather than radical reform.

Summing up, the communication on educational institutions and pedagogical relations to individual training and educational practices in an existential-anthropological paradigm to a densely communicative interaction is reduced in the form of an existential meeting between the Student and the Teacher. The communicative interaction that occurs between them goes beyond the ordinary

pedagogical dialogue through the opposition of systemic educational institutions as “permanent forms of education” to an existential meaningful “unstable forms of education” (instruction, awakening, insight) (Bullnow, 1984, p. 19-20). All three possibilities of analyzing educational institutions from the standpoint of modern communicative philosophy point to a wide range of their semantics, whose changes serve as indicators for modernization or demo-modernization.

## **DEVELOPMENT.**

Communication problems have been investigated by famous philosophers as T. Adorno (Adorno & Horkheimer, 2016), K.-O. Apel (Apel, 1972), M. Buber (Buber & Smith, 2018), M.M. Bakhtin (Bakhtin, 1995), L. Wittgenstein (Wittgenstein & Joachim, 2018), L.S. Vygotsky (Vygotsky, 2008), N. Luhmann (Luhmann, 1997), Kh.-G. Gadamer (Gadamer, 1996), Yu. Habermas (Habermas, 2007), K. Jaspers (Jaspers, 2010), our domestic scholars, including V. Bakirov (Bakirov, 2016), V. Bekh (Bekh, 2013) and a lot of other foreign and Ukrainian philosophers.

Scientists have studied the diverse contexts of communicative philosophy. P. Sorokin researched the “world of concepts” in the interpretation of “social” (Sorokin, 1992, p. 528). M.M. Bakhtin (Bakhtin, 1995) focused on dialogism in the process of communication. Karl Jaspers (Jaspers, 2010) emphasized the importance of freedom to existential communication. M. Scheler (Scheler, 1994) is known as the founder of the phenomenology of sympathies. M. Weber (Weber & Parsons, 2014) investigated the unifying contexts of individuals and society, J.S. Puig Espinosa – language communications in education (Puig Espinosa, 2013). But today, as A. Yermolenko emphasizes, for the communicative philosophy and society, it is important to substantiate moral norms (Yermolenko, 1999). For educational institutions, these all affirmations of philosophers are also relevant in day-to-day practice.

And hereby gives us the opportunity to study the implementation of educational institutions of the principles of early access to quality education, labor training, personal education in the team and the community through practical communication, that is relevant to the educational system of Ukraine in the light of the processes of reforming the educational sector on the principles of humanism and democratic values.

It is of current interest for us to emphasize important and urgent issues for the future Ukrainian school, namely, personality-centered education, effective school activities, the optimal ratio of individual and collective, the influence of labor education on the formation of the personality, the choice of profession, when the role and influence of different forms of mass communication increases, namely, education, religion, propaganda, mass culture, advertising, mass actions not only for adults capable of adequate action, but also for children and youth.

Our civilization, which is called the society of risk, the society of knowledge, the information society, is marked by the growing role and influence of various forms of mass communication, namely, non-formal education, religion, propaganda, mass culture, advertising, mass actions not only for adults capable of adequate action, but also for children and youth. Therefore, it is important to explore educational institutions through the plane of modern communicative philosophy.

Getting acquainted with the world's best educational institutions allows focusing on the educational system of Finland, a country that has managed to maintain a large competition for pedagogical specialties for forty years of reforming its education system. It is important for this country to select people for the teaching professions not only with good knowledge, and most importantly – capable of communication in the future profession with all subjects of the educational process. Significant role of Ukrainian legal documents is given to communications with the parental community, local self-government bodies, and the role of modern information and communication technologies in educational institutions is growing.

The pedagogical process in educational institutions is organized or informal communication. Innovations in the educational sphere were characterized by a change in paradigms: the paradigm of the subject-object has changed to the subject-subject, which concerns at first their communicative content (Klepko, 1998, p. 292). Modern educators try not to give ready-made key knowledge, assessments, and motivate the feedback, the search for the truth, rather act as tutor, consultant, help to implement the individual educational path of personality development, consistent with the ethics of the communicative discourse of Jurgen Habermas (Habermas, 2015, p. 104).

Studies of educators, psychologists, philosophers of education are increasingly paying attention to the importance of communication as a tool for assimilation of the world. The activity of educational communication focuses on personal, activity, cultural, systematic approaches to education, taking into account personal development in all types of interaction, relations with culture with all sociocultural contexts.

The formation of a personally-oriented paradigm in education has primarily changed the role of pedagogical interaction. Dialogic forms of communication in educational institutions, the ability to communicate as the ability to express clearly and confidently their thoughts and feelings through different means and in different forms, cooperation as ability to work effectively together with others, empathy as the ability to cooperate with others and to act accordingly, civic awareness as the ability to interact constructively with society and to participate in the processes that maintain its vital functions; this is a far incomplete list of qualities that are necessary for our society, and on which Ken Robinson, the famous English expert on education focuses the attention and other researchers of education and communication (Robinson, & Aronika, 2016, p. 138-139).

As well as if there are schools, in which every child will have the opportunity to satisfy their curiosity and interest in their own way, to comprehend life in all its diversity, the school will become a place of intellectual, artistic, creative, athletic activity, where every pupil will get what he

wants to the extent that he wants (Holt, 1996). In this context, it is important to emphasize that the concept of communication includes not only verbal assertion, but also acts, actions, activities, experiences and their manifestations (Habermas, 1996, p. 84-91).

Modern educational institutions are the interaction of many objective and subjective factors. The most important thing is that the modern educational process is the process of socialization of the personality, the goals and forms of which are determined by society, regulated by the state.

Education is a form of adaptation of the child-pupil, and student-adult to social reality in accordance with the sociocultural contexts, which in turn, tend to change in the globalized world. Education helps to realize personal dreams, goals, providing us with scientific knowledge, skills, abilities to live in society, prevents from forgetting our culture, national traditions.

Educational institutions of our time are characterized by the introduction of modern information and communication technologies, the use of the Internet for educational purposes, the advancement of online learning, but the main thing is not the transfer of knowledge, and the nature of the interaction between pupils and teachers, where they are part of a common life. If these communications work, then the main function of communication is also exercised: encouraging practical actions, activities, personality-centered education, self-development, creativity, commitment to quality education, labor training, training effectiveness, a conscious choice of the future profession, as outlined in the work (Sahuichenko, 2016; Sahuichenko, 2019).

In the information society, we have to take into account the increasing role of media communication as a form of social communication, and "... the representatives of this communication should be the social and communicative institute which in the social communication system plays the role of the manufacturer of the product "on request", and recede from the interests of the media audience and offer the product that satisfies it". But at the same time, "... social communications involve the participation of such consumers of media products, who are active subjects of consumption and not

passive objects of “leakage of information”. Under such circumstances, the role of the community as a consumer of such product increases and it “... should be organized, structured and become a civil society capable of expressing and defending its demands to the media” (Rizun V. , 2012, p. 14).

We can agree that our information age “... opens up new horizons, problems and inventions to humanity ... communication and media are “existential categories”, when every member of society, regardless of desire, becomes part of the global process of information exchange... but not everyone understands the importance of understanding communication processes in building a democratic state” (Editorial Article, 2012, p. 6). The importance of democratic reforms is relevant not only in society, but also in pedagogical practice, because when “...educators regard children exclusively as susceptible to influence of personalities and believe that the process of training and education shall necessarily be based on pedagogical authoritarianism, then the educators really act as professional communicants who are engaged in the massification of children”. V. Rizun emphasizes that “...children are easily grouped into varieties of children's masses...which have a reduced resistance to massification ... Democratic conditions of education, the attitude to children as personalities increase resistance to massification, but under such conditions the teacher has to apply more sophisticated methods of influence on pupils, if necessary” (Rizun V.V., 2008, p. 117).

Under such conditions, the role of philosophy of communication in the context of pedagogical culture increases, as stated in the study of O. Ponomaryov on the philosophy of communication in the context of pedagogical culture as a factor in overcoming the crisis of education and strengthening its role in the socioeconomic and spiritual and cultural revival of Ukraine, where other complex educational issues are raised, which “... by its certain neglect of the educational component of the whole educational process, gives rise to the advancement of technocratic thinking, which ignores the value of humanity and the emotionally positive meaning of

interpersonal communication, on the other hand, and sometimes even the need for it, transforming communication solely into communication” (Ponomaryov, 2012, p. 18).

Given the advancement of the educational space and its accession to our country, it is advisable to draw attention to the Communication Guide for European Union Projects in Ukraine, which emphasizes the importance of formulating communication goals and strategies. Thus, communication strategies should be included in the overall plan of the work project, include measures that will outline key outcomes at different stages of the project, when it is necessary to be aware of all other tangential initiatives.

The Energy Conservation Project in Ukrainian schools is proposed as an example of a communication strategy as part of the implementation of an energy efficiency strategy in Ukraine (Communication Guide, 2013, p. 7, 11, 40). It is clear why the question of the need for bilateral communication of science and society is raised by the academician of the NAS of Ukraine V. Bakirov, who emphasizes: “... it is necessary to think about the creation, perhaps, of representatives of the academic community, the university community, volunteer groups for the promotion of science, sociologists, psychologists, and media specialists of certain coordination structure, which would be able to monitor this situation, coordinate it, make proposals and integrate our common efforts in this very important area” (Bakirov, 2016, p. 37).

The complex aspects of the bilateral communication and the reasons for its inefficiency force to appeal to the managerial culture of the head, to approach business communication as a component of communication activities, to consider business communication as interpersonal interaction (Goshovska, 2016). Such activities are facilitated by the establishment of UNESCO departments in accordance with the Agreement between UNESCO and the International Scientific and Educational Center for Information Technology and Systems of the National Academy of Sciences and the Ministry of Education and Science of Ukraine in the leading higher educational establishments of



the country, which work in different areas, including the philosophy of human communication (Kharkiv National Technical University of Agriculture), intelligent modeling and adaptation of technologies to the problems of education and social progress (Odesa National Polytechnic University), human rights, peace, democracy, tolerance and mutual understanding between peoples (National University “Kyiv-Mohyla Academy”) and other areas of communication. These departments are interesting because they present the innovative ideas of UNESCO as a center of worldwide intellectual cooperation and combine the experience of this authoritative international structure in science, education, culture, extending experience through the leading UNESCO structures. These include:

- ✚ The International Bureau of Education (IBE), Geneva, Switzerland. It is engaged in the formation of training programs provided on-line.
- ✚ The International Institute for Educational Planning (IIEP), Paris, France and Buenos Aires, Argentina, is education planning and management, quality assessment of education, and the formation of educational policy.
- ✚ The UNESCO Institute for Lifelong Learning (UIL), (former UNESCO Institute for Education), Hamburg, Germany, its mission is to monitor the implementation of all forms of learning, including formal and informal for all personalities and communities around the world, to help to solve the complex problems of peace, democracy, sustainable development, poverty reduction, and environmental protection.
- ✚ The Institute for Information Technologies in Education (IITE), Moscow, Russian Federation, collects best practices and provides technical assistance and consulting in the field of information and communication technologies in education, it helps to develop national strategies for the use of ICT in education.

- ✚ The International Center for Technical and Vocational Education and Training (UNEVOC), Bonn, Germany, encourages and supports countries that ensure the implementation of technical vocational education.
- ✚ UNESCO Institute for Statistics (UIS), Montreal, Canada - is the UNESCO Bureau of Statistics, the main repository of the UN database for national and global monitoring of statistics on education, science, technology, culture and communication (<http://www.ibe.unesco.org>, <http://www.iiep.unesco.org>, <http://www.uil.unesco.org>, <http://www.iite.unesco.org>, <http://www.unevoc.unesco.org>, <http://www.uis.unesco.org>).

Studies of these UNESCO structures are covered in international journals and other professional journals, including Studies in Philosophy and Education, which raise issues including in the context of changing conditions of personality formation, communication and new technologies of education and training (Roth & Selander, 2008).

The subject of the study is systematic research on the relationship of society to different cultures in the perspective of globalization processes of the XXI century (Kivisto, 2006), which prompts research in the context of multicultural education in a global society (Lynch, 1989).

## **CONCLUSIONS.**

There is a need to emphasize the humanistic meaning of the philosophy of communication and its implementation in communicative practice, where the fundamental provisions of the philosophy of communication as the basic direction of studies of the humanistic meaning of human relations lay the basis for the development of communication relationships in the modern communicative space (Moiseeva, 2014).

Taking into account contemporary sociocultural challenges and risks, it is necessary to pay attention to the importance of intercultural dialogue, which is emphasized in the systematic study of M. Tryniak, who emphasizes the soft transition from the traditional pedagogical culture to the new

“presented as virtual reality, which allows combining transcultural and intercultural communication, creating preconditions for smooth reformation of modern education” (Tryniak, 2010). The processes of communication and increasing attention to it should not neglect the value of knowledge itself; so, it is necessary to pay special attention to the fact that “...it is in training that a person, among other things, learns a simple truth to maintain communication; it is necessary to overcome barriers of ignorance, only then, communication can be possible with those, who are already “consecrated” in the mystery of a particular field of knowledge..., creating barriers in communication stimulates the desire for new communication, but at a higher level of skill” (Andrushchenko, & Predborska, 2009).

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