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The Potential of Systematization of the Theories of Education for Solving of Contradictions of Ukrainian Higher Education Development

Introduction

We will first clarify our terminology. We consider education according to Plato's views *as the moulding in accordance with an ideal*. Werner Jaeger, an authoritative researcher on education in Ancient Greece, argued that Plato was perhaps the first to use the word mould, πλάττινν, as the act. However, even before Plato, Protagoras viewed education as the act of shaping the soul, and the means by which it was carried out as formative forces (Jaeger W., 1946, p. 314).

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Werner Jaeger (Jaeger W., 1946, p. xxii) convincingly proved that the Greeks were the first to recognise that education means *deliberately moulding* human character in accordance with an ideal, and Plato was the first to offer to introduce education for children, as it was *the moulding of the soul* (Jaeger W., 1986, p. 247).[1] Jaeger revealed the key stages in the emergence and formation of education ('paideia') in Ancient Greece, and also showed how from 'childrearing,'[2] paideia was the first time 'connected with the highest areté possible to man: it was used to denote the sum-total of all ideal perfections of mind and body – complete kalokagathia' (Jaeger W., 1946, p. 286).

Martin Heidegger (Heidegger M., 1986, p. 261) conveyed the initial meaning of education as follows:

> 'Education (literally "formation") (παιδεία) means two things: on the one hand, "formation" means "forming" people in the sense of impressing on them a character that unfolds. But at the same time this "forming" of people "forms" (or impresses a character on) people by antecedently taking measure in terms of some paradigmatic image, which for that reason is called the proto-type (Vor-bild). Thus at one and the same time "formation" means impressing a character on people and guiding people by a paradigm'.

Thus, thanks to the Greeks, the process of education becomes a culture for the first time: that is, it becomes a process by which the whole personality is modelled on a fixed pattern (Jaeger W., 1946, p. 21–22; Jaeger W., 1947; Meshkov V., 2016). Every epoch established its models (ideals) of education, which were as original mould matrices. Thanks to them, the historians identify the human generations, according to the features of external manifestations of worldview, determining their belonging to certain historical periods (Eliopoulos P., 2015; Salamone M.A., 2017). National systems of higher education are included into modernization trend according to global logics initiating the need to clarify the approaches for classification and systematization of educational systems. The Ukrainian modernization processes have especially contradictive nature taking to account exceptional social and cultural background actualizing the search of methodological approaches for mentioned contradictions overcoming.

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[1] His exact words were, "It is because Plato thought that all education was moulding the soul that he was the first to establish an educational system for early childhood" (Jaeger W., 1986, p. 247).

[2] In this meaning, it first appeared in Aeschylus (Jaeger W., 1946, p. 286).

The Variety of Theories of Education and the Strategies of Their Systemization

Currently, the problem of education is the enormous amount of particular knowledge from various fields of science, technology, and culture (Bazaluk O. and Svyrydenko D., 2017; Fatkhutdinov V. and Bazaluk O., 2017; Svyrydenko D., 2015; Nazaretyan A., 2017). The only way to bring this knowledge to a particular system is previously to choose a specific research strategy. In order to imagine the scale of the great diversity of knowledge on the problem of education, let us give the following example. A preliminary analysis of only education theories in the history of culture and only the research works in English revealed the following features:

1. In the English speaking scientific world, the term 'theory' is quite widely used in education. For example, the influential educational US website 'K12 Academics' asserts that there are currently three main ways in which the term 'theory' is used in education:[3]

- The obverse of practice-theorizing, 'theory' is thinking and reflecting as opposed to doing.
- A generalizing or explanatory model of some kind, e.g., a specific learning theory like constructivism.
- A body of knowledge, which may or may not be associated with particular explanatory models. Theorizing involves developing of this body of knowledge.

2. In general, a number of scientific literature in English on the theories of education and training is extremely impressive. For example, in the Wiley Online Library, a prestigious academic publisher John Wiley & Sons, the twenty-seven publications in the section 'Theory of Education' are presented in 2017.[4]

3. The interdisciplinary research of William F. Pinar, et al., the impact of 'Queer theory' on education (Queer Theory, 1998); Thomas S. Popkewitz, Lynn Fendler et al., the impact of critical theories on education research (Critical Theories, 1999); Philip Wexler, the impact of social theories of Emile Durkheim, Karl Marx and Maximilian Weber on education (Wexler M., 2009); Peter Hick, Ruth Kershner, Peter Farrell and others on the features of psychology for inclusive education (Psychology, 2009); Tara Fenwick and Richard Edwards, the impact of Actor-Network Theory (ANT) on education is presented in the project (Fen-

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[3] http://www.k12academics.com/education-theory.
[4] http://onlinelibrary.wiley.com/subject/code/ED03/titles.

wick T. and Edwards R., 2010); and many other studies greatly enrich the understanding of the theories of education. These and much other research actualize the importance of an interdisciplinary approach to the study of the problem of education.

4. The books devoted to the history of the theories of education are written by Werner Jaeger, Henri-Irenee Marrou, James Bowen, and many others.

5. The author got acquainted with the following theories (concepts), which to a greater or lesser degree influenced the development of education and teaching:[5] Plato, Aristotle, François Rabelais, Michel de Montaigne, Francis Bacon, René Descartes, John Locke, Jean-Jacques Rousseau, Johann Pestalozzi, Immanuel Kant, Friedrich Wilhelm von Schelling, Friedrich Wilhelm von Humboldt, Ferdinand de Saussure, Friedrich Nietzsche, Konstantin Ushinsky, Nikolai Fedorov, Rudolf Steiner, John Dewey, Konstantin Wentzel, Sigmund Freud, Anton Makarenko, Antonio Gramsci, Maria Montessori, Carl Jung, Herbert Richard Hoggart, Jerome Bruner, Lev Vygotsky, Jean Piaget, Pavel Blonsky, Ivan Ilyin, Joseph D. Novak, Michel Foucault, Dmitri Uznadze, Sergey Rubinstein, Basil Bernstein, Vasily Sukhomlinsky, Abraham Maslow, Bell Hooks, Paulo Freire, Vasily Davydov, Michael Barber, Edgar Stones, Ken Robinson, Shalva Amonashvili, Judith Butler, Bill Readings, and others.

In fact, this is only an insignificant part of the scientific and philosophical ideas that have influenced the development of the theories of education and required a certain systematization.

Possible variants of systematization of theories of education

What strategies are mainly used to systematise the diversity of theories of education?

1. Some authors systematise the theories of education, relying on their dependence on specific research areas. For example, Lyudmila Mikeshina explored the stages of development in the philosophy of knowledge and their influence on the philosophy of education (Mikeshina L., 2002).

2. Other authors adopt another approach to the systematisation of theories of education based on the national affiliation of the authors' ideas. For example, Valentin Rybalka systematized the theories of per-

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[5] The authors used literature published in Russian, Ukrainian and English.

sonality in psychology and pedagogy, developed at different times by Ukrainian scientists (Rybalka V., 2015).

3. Some authors systematize the theories of education on the history of culture of a single State. For example, Dickson Mungazi systematised the theory of education as the history of US education (Mungazi D., 1999); etc. In the '*International Handbook of the History of Education*', edited by Kadriya Salimova and Nana L. Dodde, the theories of education are systematized as the histories of education of the various states (International Handbook, 2000), and so on.

4. Many authors prefer the systematisation of theories of education according to historical periods. For example, Werner Jaeger (Jaeger, 1986); Henri-Irenee Marrou (Marrou H.-I., 1998); Terence Moore (Moore T., 2012), and others.

5. To a much lesser extent, there are studies in which the authors carry out a comprehensive systematization of the theories of education, which covers the whole range of interdisciplinary knowledge on this problem. As an example, there is the three-volume fundamental work by James Bowen, covering the development of Western education over the past four thousand years (Bowen J., 2003).

We consider a comprehensive systematisation of the theories of education, which we found on the educational website of the US 'K12 Academics':[6]

– *Curriculum Theory*. This group combines the theories and ideas of Johann Frederich Herbart, David Snedden, John Dewey, Lester F. Ward, James MacDonald, William Pinar, and others.

– *Descriptive Theories of Education*. For example, Carsten Ullrich considers the theories of behaviourism, cognitivism, constructivism, etc. as the descriptive theories of education (Ullrich C., 2008).

– *Theories of Educational Neuroscience*. For example, the development of ideas in this research area is represented in the book 'Educational Neuroscience,' edited by Kathryn E. Patten and Stephen R. Campbell (Educational Neuroscience, 2011).

– *Educational Theorists*. The site contains a list of 27 Americans who, according to the authors of the system, made a significant contribution to the development of the theories of education.[7] Here are some names from the list: Michael Apple, William Chandler Bagley, Charles Beard, Allan Bloom, Theodore Brameld, and others.

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[6] http://www.k12academics.com/education-theory (09.11.2017). The author has somewhat expanded the understanding of the subsystems of the system, which is given on the site.

[7] http://www.k12academics.com/education-theory/educational-theorists.

– *Educational Thought*. This subsystem unites the ideas of politicians, journalists, businesspeople, public and cultural figures, medical workers, etc., which enriched the development of the theories of education and teaching.

– *Theories and Practices of Integral Education*, which consider the development of a child in the unity of body, emotions, mind, soul, and spirit. Mostly these are the theories that develop the ideas of Sri Aurobindo: Haridas Chaudhuri, Michael Murphy, Ken Wilber, William Irwin Thompson and others.

– *Mastery Learning*. The founder of this direction is considered Benjamin Bloom. John B. Carroll, John Bergmann, Aaron Sams, Thomas R. Guskey, and others develop his ideas.

– *Naturalistic Education Theory (NET)*, the analysis of which is presented, for example, in the books of Boris Bim-Bad (Bim-Bad B., 2005); Lyudmila Mikeshina (Mikeshina L., 2002); etc.

– *Normative Theories of Education*, which provide the norms, goals, and standards of education. For example, the theory of Robert A. Rescorla and Allan R. Wagner, or the normative theory of CBNs.[8] The normative theories are examined, for example, in the book '*Causal Learning: Psychology, Philosophy, and Computation*' edited by Alison Gopnik and Laura Schulz (Causal Learning, 2007).

– *Precision Teaching*. For the first time, Precise Teaching Theory was offered by the American psychologist Ogden R. Lindsley. Currently, there are the theories and practices of Kent Johnson, Elizabeth M. Street, Julie S. Vargas, Sheila Crompton, James Hellwig, David Lenzi and others.

– *Thematic Learning Theory*. For example, Dana Dunn, Wolfgang von Fischer, Anne-Marie Le Plouhinec, Margaret R. Lazzari, Dona Schlesier, and others.

Therefore, as we see it, the authors differently approach to the systematization of the theories of education in the history of culture. The chosen strategy helps the researcher not just in a certain way to structure the empirical and theoretical knowledge, but also to use the results obtained to construct a new theory. The features of systematization and classification of accumulated knowledge about education determines the direction and scale of application of the theory formulated on their basis.

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[8] http://www.phil.cmu.edu/projects/csr/.

The Main Meaning and Features of the Theories of Education of Plato's and Isocrates' Lines

We chose the strategy proposed by Alexander Lyubishchev in the book '*Lines of Democritus and Plato in the History of Culture*' as a basis (Lyubishchev A., 2000). Following Lyubishchev's logic, we divided the entire volume of information on education in the history of culture into two lines: Plato and Isocrates. Lyubishchev preferred Plato's line, because in it: '[...] the spirit of Hellenic culture was most fully expressed' (Lyubishchev A., 2000, p. 110). In Lyubishchev's view, the originality of Plato's line in the history of culture consists in four features (Lyubishchev A., 2000, p. 110):

1. The free creative theorization, which does not neglect experience but gives it a supplemental meaning.

2. The synthetic character of theorization: from the holistic consideration of the research problem to the single one.

3. The absence of dogmatism as well as the cult of personality, which limit the possibilities of science.

4. Rationalism, which is fundamentally different from sceptical rationalism of the opposite line.

We defined more exactly Lyubishchev's strategy by the knowledge gained from the recognized researchers of the history of education in Ancient Greece: Werner Jaeger and Henri-Irenee Marrou (Jaeger W., 1946; Jaeger W., 1947; Jaeger W., 1986; Jaeger W., 2014; Marrou H.-I., 1998). In order to explain Lyubishchev's strategy, we were also helped with the research works of James Bowen (Bowen J., 2003); Vladimir Platonov (Platonov V., 2013), and others.

We shall reveal the main meaning and features of the lines of Plato and Isocrates.

Werner Jaeger, Henri-Irenee Marrou, and others assert that all the theories of education in Ancient Greece take their origin from 'Homer's education' (ομηρική παιδεία) (Jaeger W., 1946; Marrou H.-I., 1998, p. 29). In "*The Republic*", Plato (Plato, 1994, p. 10.606e) wrote the following:

> '[…] when you meet encomiasts of Homer who tell us that this poet has been the educator of Hellas, and that for the conduct and refinement of human life he is worthy of our study and devotion, and that we should order our entire lives by the guidance of this poet we must love and salute them'.

The Homeric epic's educational significance lies in the fact that there was a formulated moral ideal, to which the Greeks in most followed throughout the history of Ancient Greece. Marrou formulated this ideal in one phrase: 'it was a heroic morality of honour' (Marrou H.-I., 1998, p. 30). He underlined: 'Just as the Middle Ages bequeathed us *the imitation of Christ* at its end, so the Greek Middle Ages conveyed "*The Imitation of a Hero*" to Classical Greece through Homer' (Marrou, 1998, p. 33).

Generalizing the information and somewhat exaggerating the conclusions, we note that the split of 'Homer's education' according to the lines of Plato and Isocrates began from Socrates and the Sophists.[9] Socrates saw in education, first of all, the possibility of finding the truth and achieving moral ideals.[10] In turn, the Sophists believed that education should pursue more utilitarian purposes, filling the basic needs of society. For example, it should prepare leaders, experts, striving to achieve the set goals at all costs.

The split in 'Homer's education', namely, in the part agathos (αγαθὸς), in the understanding of the moral ideal, "valour", that is in two lines of development that occurred around the 6th century BC, led to the two major events in the history of education (and also the culture in general!). Firstly, there was a change of emphasis in the word "kalokagathia" in the understanding of the Greeks, and as a result, the spiritual upbringing became more important than physical education. How accurately this transition was marked by Marrou: in history of the Greeks 'the culture of warriors was replaced by the culture of scribes' (Marrou H.-I., 1998). Secondly, rivalry occurred between two traditions, schools of education, which, in our opinion, continues to this day. At the origins of the first philosophical tradition, there was Plato; at the origins of the second rhetorical tradition, there was Isocrates.

Meaning of Education In the Traditions of Plato's School

Socrates never spoke of "paideia", considering this term as discredited by the educational practices of his time, above all, the professional

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[9] As Werner Jaeger's and Henri-Irenee Marrou's research showed, these lines and, accordingly, the theories of education not only confronted each other but also quite often combined, mutually opposing other educational practices (Jaeger W., 1947; Marrou H.-I., 1998).

[10] In order to be more precise, then the education for Socrates was, first of all, a concern for the perfection of the soul. Plato wrote about it in the "Apology" (Plato, 1990, p. 29d–30b). Werner Jaeger (Jaeger W., 1947, p. 39), revealing a Socratic hierarchy of values, and with it, new, dearly-graduated theory of goods, wrote that "spiritual goods take the highest place, physical goods below them, and external goods like property and power in the lowest place".

training given by the Sophists (Jaeger W., 1947, p. 59).[11] However, the ideas of Socrates and his lifestyle played a crucial role in the new understanding of paideia. For example, in the "*Apology*" Plato represented Socrates as the embodiment of courage and greatness of spirit (Plato, 1990); in the "Phaedo," he described the death of Socrates, as an example of his heroic contempt of life (Plato, 1993). Jaeger (Jaeger W., 1947: 70) underlined:

> 'For the followers of Socrates, for those who laid the foundation of Plato's line in the development of the theories of education, paideia became the sum-total of "all that was his" – his inner life, his spiritual being, his culture. In the struggle of man to retain his soul's liberty in a world full of threatening elemental forces, paideia became the unshakable nucleus of resistance'.

Socrates called to take care of one's soul, rather than concentrated on achieving earthly goods (Plato, 1990: 29e): 'The care of the soul' in the understanding of Socrates is the necessity of 'taking thought for wisdom and truth and the perfection of one's soul'. For the rationalized worldview of the Greeks, the way to genuine life based on spiritual values, spiritual self-improvement is a completely new space of self-realization.

However, as the great Goethe said: 'In the beginning was the Deed!', Jaeger showed how deeply Plato and Socrates' other pupils were struck with a conscious choice of death over life by their Teacher (Jaeger W., 1947). Without sacrificing his ideals, having drunk a bowl of poison on his own free will, Socrates proved the strength of spiritual values, of which he regularly spoke and, accordingly, the domination of the soul over the body. It is not for nothing that in the history of culture the life and death of Socrates are closely interwoven with the life and death of Jesus Christ. The first was a kind of the moral pattern for the second.

Plato as the most talented pupil of Socrates was able not only to convey the basic ideas of Socrates about the soul, the necessity of 'taking care of the soul,' phronesis (φρόνησις) that was Socratic aspiration to know the good, etc., but also on their basis to develop holistic theory, in accordance to which, up to the present time, the human generations have been formed. If Socrates had said that knowledge of the good was man's goal and his standard, then Plato sought to find the way to this

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[11] In the notes to the second volume, Jaeger wrote that Socrates by introducing new terminology tried to isolate himself from the Sophists. For example, the association of teacher and pupil, conversation = teaching (διαλέγεσθαι), school = leisure (σχολή) and pastime = lecture (διατριβ). Later these words were borrowed by professional teachers (Jaeger W., 1947, p. 380): 'Thus, the educational technique so carefully developed by the Sophists conquered the personality and spirit which were the basis of Socrates' teaching'.

goal, by asking what was the nature of knowledge (Jaeger W., 1947, p. 85). Hence, the highest educational value of the theories of education according to Plato's line is the striving for truth through rational cognition and the possession of true knowledge. Here is what Plato (Plato, 1990, p. 298b) wrote about this in the dialogue 'Hippias Major':

> Hippias: "Perhaps, Socrates, these things might slip past the man unnoticed."
> Socrates: "No, by dog, Hippias – not past the man before whom I should be most ashamed of talking nonsense."
> Hippias: "What man is that?"
> Socrates: "Socrates, the son of Sophroniscus, who would no more permit me to say these things carelessly without investigation than to say that I know what I do not know."

In the seventh book '*The Republic*,' the famous myth of the cave proves the understanding of knowledge as a liberating force that relieves the soul from ignorance (Plato, 1994). In the dialogue 'Gorgias,' Plato called ignorance the worst of evils (Plato, 1990, p. 527e). Plato restored the lost unity of knowledge and life, thereby giving the opportunity of acquiring the knowledge of absolute values to which Socrates had aspired. Plato believed that became possible only thanks to a philosophy, which, in his understanding, was the highest form of education.

Meaning of Education in the Traditions of Isocrates' School

It must be recognized that Plato and his understanding of paideia as a new religion, which preached new values and ideals, set a bar too high for his epoch. According to Henri-Irenee Marrou, precisely because of Plato's high demands for education, the educators of the Greeks in the 4th century, and after it, the entire Hellenistic and later Roman worlds, up to the modern Western European type of education, became numerous followers of Isocrates' Theory of Education (Marrou H.-I., 1998).

If Plato's education was aimed at obtaining true through possessing genuine knowledge, then Isocrates' education led up to a cult of the Logos: the understanding of the basics of eloquence, grammar and speech styles. In the basis of Isocrates' education, the demand was based on the 'higher culture' of the Sophists, who were ready to teach virtues for money.[12]

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[12] Plato writes about it, for example, in the '*Apology*' (Plato, 1990, p. 19e–20a) and '*Protagoras*' (Plato, 1990).

According to Plato's '*Protagoras,*' despite the fact that the Sophists recognized the significant role of knowledge, their moral and political education of people was not based on it (Plato, 1990). Isocrates placed greatest value on the educational practice, training of sought-after intellectuals in Greek society, that is, eloquent, talkative and well-educated people, who possessed a developed aesthetic taste and skills of creative self-expression.[13]

In '*Republic,*' Plato (Plato, 1994, p. 9.591e) confessed that in most cases, the knowledge sought by the philosopher was not in demand in real life, therefore, avoiding ridicule and misunderstanding, the philosopher was forced 'to keep his eyes fixed on the constitution in his soul'.

Isocrates' model of education escaped the problem of alienation and imperception of the methods of the Platonic tradition in education because his training prepared pupils not for future, but for daily demand. Isocrates, in contrast to Plato, preferred to give the basic knowledge to his pupils that were sought-after in the society. Isocrates' model of education did not concentrate on achieving ethical goals. It prepared man of the general culture, who could adapt to any changes in society and be realized in any field of activity: politics, art, and spheres of production. Isocrates prepared his pupils for real political activity, for solving specific types of problems. Isocrates believed that it was more useful for pupils to obtain true knowledge of the pressing problems of the society than to go into unnecessary subtleties, seeking accurate knowledge in completely useless questions. The daily life required not new stunning ideas, but rather, tested common sense, the source of which was a tradition. Therefore, Isocrates adapted to the requirements of society and sought to develop the ability to make faster, more-informed decisions; the ability to assess and resolve difficult situations; respond correctly to events that determine public opinion; etc. in his pupils.

We can see from the history of culture, the philosophical tradition in education, which was focused on achieving high ideals by obtaining true knowledge that eventually prepared an insignificant percentage of intellectuals-thinkers, hermits, which were not always understood by contemporaries. However, the rhetorical tradition in education, which was limited to a standard set of knowledge and its unification, the formation of a common culture and communication skills, as it turned out, laid the foundations of intercultural dialogue, that is, the culture of humanism. The ideal of the Isocrates' education was the knowledge accessible to all, the common culture, the space of the Logos, which ensured

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[13] This question is expounded in detail in the books of Werner Jaeger and Henri-Irenee Marrou (Jaeger W., 1947; Marrou H.-I., 1998).

the unity of humanity.[14] That is why classical humanism is primarily concerned with the development of aesthetic perception; art and literary education. As Marrou noted, in terms of utility to the society, Isocrates defeated Plato in the eyes of posterity (Marrou H.-I., 1998, p. 313).

The Features of the Theories of Education of Plato's and Isocrates' Lines: In Search of Solving of Contradictions of Ukrainian Higher Education Development

Thus, in classical Greek education aimed at the formation of free personalities, who were aware of their capabilities, needs, and rights, the two principal competing theories of education were formed: Plato and Isocrates. Over the past 2,000 years, the development of the history of culture, on the basis of these theories, a huge variety of empirical and theoretical knowledge was accumulated. Referring to the previous research works of Alexander Lyubishchev, Werner Jaeger, Henri-Irenee Marrou, Harry Austryn Wolfson, Vladimir Platonov and others, as well as the results of our analysis of the problem, we formulate the main features of the theories of education according to the lines of Plato and Isocrates.

From our point of view, the main features of the theories of education according to Plato's line are:

1. The relationship between the theories of education and the theories (concepts) of the Universe. In the theories of education according to Plato's line, the basis of the philosophy of knowledge determine the features that form new generations.[15]

2. The theories of education according to Plato's line are based on genuine, scientific and philosophical knowledge of man's place at the scales of the Earth and the Universe. They are in a constant search of the answer to the question: 'What is man and what is the meaning of his being at the scale of the Universe?'

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[14] For example, Werner Jaeger wrote that the Greeks used the 'Logos' (λόγος) '[…] as a formative force in education, and by it to shape the living man as the potter moulds clay and the sculptor carves stone into preconceived form – that was a bold that was a bold creative idea which could have been developed only by that nation of artists and philosophers' (Jaeger W., 1946, p. xxii).

[15] From the written sources that have survived to our generations, that was in Plato's works, for the first time the connection between the peculiarity of the world knowledge and the understanding of education was traced. Plato's pedagogical views cannot be understood beyond his epistemology.

3. The theories of education according to Plato's line formulate an understanding of man's image; what kind of man he should be in the meaning of καλόν, that is, a desired (or ideal) image. They generate a cultural ideal as a formative principle and the highest principle of morality (the categorical imperative in the terminology of Immanuel Kant), for the achievement of which man and society are directed.

In general, *the theories of education according to Plato's line should be a direct consequence (or a particular case) of the theories of the Universe and establish a system of views and evaluations towards man's place at the scales of the Earth and the Cosmos.* They must determine *the features of worldview of human generations and the life style in accordance with the declared ideal norm.*

Isocrates' theories of education in our understanding are, first of all, a variety of *educational practices*, which are aimed at the full development of the internal potentials of man, the training of highly-qualified personnel that satisfies the needs of complicating sociocultural environment and the production sphere.

To some extent, the theories of education according to Isocrates' line adapt the worldview sets of the theories of Plato's line as *a special educational rationality[16]* to the conditions of everyday existence. Ideally, their main goal is to mobilize human generations to realize the meanings of human presence on the Earth and in the Universe, defined by the theories of education according to Plato's line.

Let's try to estimate the heuristic potential of performed systematization taking into account the current Ukrainian modernization processes at higher education sphere. Ukrainian higher education system is an active agent of modernization since the USSR breakdown. But, in general, such activity can't be described using terms such "success", "sustainable changes" and so on. The transition from the Soviet model of education into European one has stochastic nature joined with regular changes of political course. During last decades Ukraine was an arena of geopolitical adversarial processes which can be successfully explicated using the approaches of post-colonial theory and hybridity one. The higher education system has hybrid nature and contains a lot of pathologies (Gomilko O. and others, 2016, p. 177): 'Educational pathologies are considered as the conditioned by post-coloniality and post-totalitarianism departure or deviation from the undertaking of the original missions of higher education'. We can observe the high level of discriminations in the higher education sphere, corruption and plagiarism manifestations,

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[16] In the understanding of Vladimir Platonov (Platonov V., 2013).

together with declaring of European values and values of Magna Charta Universitatum (Svyrydenko D., 2016). Authors of the article stand on a position, that there is no clear vision of answer to questions: "Who should be educated in the younger generations?", "How to educate the younger generation?", "What are the contours of future Ukrainian higher education?" and so on. Corresponding to such kind of vision, it has no sense to modernize higher education system without a clear strategic image of the educational system as a result of a transformative activity. But such kind of activity we observe last decades and this fact demonstrates the lack of research in the field of philosophy of education and lays down the perspectives of substantiation of strategy of overcoming of higher education modernization contradictions. At the same time, systematization of the theories of education makes a contribution at the methodological area for research aimed at solving of contradictions of Ukrainian higher education development.

Conclusions

From our point of view, the competition and complementarity that are between the theories of education of the lines of Plato and Isocrates represent education *as a matrix forming a certain direction of self-realization of human generations in ontogenesis in the history of culture.* The theories of education according to Plato's line establish the ideal of the moulding, and answer the question: '*Whom* should we educate in the rising generations?' The theories of education according to Isocrates' line by daily educational practices ensure the achievement of the defined ideal, i.e. more focused on finding the answers to the question '*How* should we educate the rising generations?'. Philosophy of education can help to formulate the 'roadmap' for overcoming of Ukrainian higher education contradictions using productive philosophical heritage of Plato and Isocrates. We stand on the position that systematization of the theories of education can improve the methodological framework of such perspective research.

W POSZUKIWANIU NOWEGO SYSTEMU KSZTAŁCENIA
NA UKRAINIE – DETERMINANTY PRZEMIAN W ODNIESIENIU
DO STAROŻYTNYCH TEORII EDUKACJI

(STRESZCZENIE)

W artykule przeprowadzono historyczno-filozoficzną analizę idei, które wpłynęły na rozwój edukacyjnych teorii. Po przeprowadzeniu tej analizy usystematyzowano teorie edukacyjne. Autorzy skonstatowali, że ogół teorii edukacji da się sprowadzić do dwóch kierunków rozwoju, dla których fundamentem są koncepcje Platona i Sokratesa. Platońska teoria edukacji, a także te wywodzące się z jej źródła poszukują odpowiedzi na pytanie: W jaki sposób młode pokolenie powinno być kształtowane i kształcone w procesie edukacji i na ile państwo może mieć wpływ na ukierunkowanie tego kształcenia? Z kolei sokratejskie teorie edukacji mają charakter egalitarny i skupiają się nad sposobami kształcenia. Autorzy w konkluzjach podkreślili, że podjęte analizy, a zwłaszcza usystematyzowanie teorii edukacji na podstawie odniesienia się do dwóch modeli, platońskiego i sokratejskiego, mogą być inspiracją do poszukiwania dróg przezwyciężenia deferencyjności w ukraińskim systemie szkolnictwa wyższego.

THE POTENTIAL OF SYSTEMATIZATION OF THE THEORIES
OF EDUCATION FOR SOLVING OF CONTRADICTIONS
OF UKRAINIAN HIGHER EDUCATION DEVELOPMENT

(SUMMARY)

The article presents a historical and philosophical analysis of ideas that influenced the development of educational theories. After this analysis, educational theories were systematized. The authors concluded that the general theory of education can be reduced to two directions of development, for which the ideas of Plato and Socrates are foundations. The Platonic theory of education, as well as those derived from its source, seek answers to the question: How should the young generation be shaped and educated in the education process and how can the state influence the orientation of this education? In turn, the socratic theories of education are of an egalitarian character and focus on the ways of education. The authors of the conclusions emphasized that the undertaken analyzes, and especially the systematization of the theory of education based on the reference to two models, Plato and Socrates, can be an inspiration in finding ways to overcome the deference in the Ukrainian system of higher education.

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