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INSTITUTIONAL TRANSFORMATIONS SYSTEMS OF SOCIETY AND PERSPECTIVES OF CRITICAL THEORY IN THE SOCIAL PHILOSOPHY OF EDUCATION

The modern concept of "**critical social philosophy of education**" examines the modernization of social, economic and political development and the potential of anthropological-psychological structure of human values and normative dimension of contemporary globalized society world reformation strategy in society, education and management, globalization and their institutionalization processes and perspectives humanization of education, administration, education. *Critical Theory of Education,* which develops in recent years within the postmodern update traditionalist educational paradigm requires researchers a new view on the social structure of education, a special analysis of the context of solving educational problems. It requires a deep analysis of the relationship between teaching and administrative components of democratization. But it specifies only the general ideological and methodological framework addressing issues of democratization of education, leaving unanswered questions about the specific terms of such decision. Changes in the interpretation of the democratic social order led to the need to find mechanisms and conditions for the implementation of the idea of democracy in educational institutions, the need for new research and practical advice based on the current systemic vision of education for school allocation as a key element of the system, the contextual analysis of individual successful attempts of democratization. Thus, the research problem in a generalized sense is to theoretically determine and verify the experience of such approaches to democratization of education that would overcome the abovementioned difficulties and solve the problem of coherent implementation of the idea of democratic education.

In current trends of social development with ever more general need arises the need solving in theoretical and practical terms, the problem of civic institutional democratization, including systems management, and education and realize the vision of a democratic public education and enlightenment. Modern philosophy and sociology of education, developmental psychology suggest that the mechanisms and conditions for the implementation of pedagogical ideas are reflected not only in the formal organizational structures and training programs. A key role in pedagogically meaningful social affairs educational institution plays a set of explicit and implicit factors – an informal organization of schools forming objective (institutional) context of democratization of education. However, the existing studies, this task is not fully resolved. Therefore it is important to answer the question of what institutional context can be given in school to become a condition of its conversion to an open democratic community? Significant severity of the theory and practice of democratic education is the fact that existing studies on democratization listed areas are considered on the basis of understanding of democracy, designed for advanced social institutions at the beginning of the century. Therefore, the implementation of the said idea requires, first, clarify ideas about democracy under contemporary socio-cultural situation and, secondly, the development trends of transformation of education as a social institution of specific rights, exposing idea of democracy can be implemented.

The solution of this problem makes appeal as a social theory that clarifies the modern idea of democracy and the theory of education. Contemporary social theory offers a new understanding of democracy *(critical or pluralist model),* different from the traditional liberal or asocinianism, the essence of which is to overcome the alienation of the individual from society and culture, diversity and globalization.

Social philosophy, philosophy of science, global studies, and management are discussed in "***critical social philosophy of education***" as the basis of institutional and ideological foundations of civil process, the educational process is presented in this context as an object of management and socio-philosophical analysis. Therefore, researchers who belong to this ideological school, analyze the main trends of research institutionalization of civil society, education and training in context of global humanistic philosophical principles, values and management models and types/levels of government. The system of quality education, effective public education at various levels have to anticipate both and effective system of social management, guarantee the existence of which is in turn developed institutionalized civil society, and the formation of which requires not only the rule of law as its premise, but a completely new concept of learning, based on the social model philosophy of education (V. V. Sintschenko, *Die ideologishen krieger der globalisierung: feindschaft ideologishe front des neoliberalismus gegen gesellschaftliche alternativen*, "Dny vědy" 2013, №. 24, s.46-51). However, only a developed and stable democratic system of education and public education enables efficient formation of civil society, the rule of law is the foundation of a stable democratic government and authoritative power (V. Sintschenko, *Sozial Wirtschaft und die Entwicklung der Zivilgesellschaft*, Soziale Wirtschaft, 5/2010, s.161-183).

The concept dates back to the 1970's and 1980's in a socially-critical studies P. Freire, H. Marcuse, C. Reych, I. Illich, R. Prebisch, K. Leech, R. Lichtman, R. Jacoby and others. It also uses some ideas of G. Deleuze, F. Guattari, M. Foucault, J. Lacan[1]. Methodological and analytical principles in this area of research based on ***critical theory*** and ***social studies*** formed on the basis of the concept of "social deliberative", "social subsidiarity". Liberty reflexes communitarianism, according to which the subject and the object are interacting factors among the entire set of social practice at the institutional level, this stage of its historical development of interdisciplinary. Now this trend is headed philosophers, political scientists, economists, cultural D. Kellner, I. Benjamin, R. Lichtman, R. Jacoby, P. Orban, D. Cooper, A. Jappe, A. Badiou, M. Debes, G. Miaret, S. Žižek, R. Kurz, M. Bookchin, P. Cockshott, A. Cottrell, R. Danneman, R. Scholz, E. Lohoff and S. Miller, others[2]. They seek to expand the existing understanding of the theory and practice of education and social philosophy, management of the achievements and challenges of globalization processes, the institutionalization of civil society, their role for social life and social cognition in the context of education and social analysis of the phenomena of education, upbringing and training. Social philosophy, philosophy of science, global studies, and management are discussed in «*social philosophy of education*» as the basis of institutional and ideological foundations of civil process, the educational process is presented in this context as an object of management and socio-philosophical analysis. In this concept the analysis of social, philosophical and managerial aspects of the

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1. H.Marcuse, *Über den affirmativen Charakter der Kultur*; H.Marcuse, *Versuch über die Befreiung*; H.Marcuse, *Das Ende der Utopie*; H.Marcuse, *Kritik der reinen Toleranz*; P.Freire, *Pedagogy of Freedom: Ethics, Democracy, and Civic Courage (Critical Perspectives)*; I.Illich, *Une société sans école: Trad. de l'angl*; I.Illich, Geuder; K.Leech, *Youthquake: The Growth of a Counter-Culture*; J.Dewey, *Démocratie et l'éducation*; Ch.Reich, *The Greening of Society*; G.Deleuze, F.Guattari, *L'Anti-Oedipe*; M.Foucault, *Discipline and Panisch: Biath of the Prison*; J.Lacan, *Intervention sur le transfert*; J.Lacan, *Subversion du sujet et dialectique du desire dens L'inconsient freudien*.

2. I.Benjamin, *The Oedipal Riddle: Authority, Autonomy and the New Narcissism*; D.Cooper, *Psychiatry and Anti-Psychiatry*; P.Orban, *Sozialisation und Emanzipation des Volkes. Kritik der erzieherischen Erkenntnis*; R.Jacoby, *Social Amnesia:A Critic of Conformist Psychology*; R.Jacoby, *The Politics of Narcissism*; A.Badiou, *CIRCONSTANCES 4. Est-il Le Nom*; A.Jappe, *Die Abenteuer der Ware*; M.Debes, G.Miaret, *Traite des sciences pedagogues*; R.Lichtman, *The Production of Desire:The Integration of Psychoanalysis in to Marxist Theory*; M.Bookchin, *Hierarchie und Herrschaft*; D.Kellner, *Critical Theory, Marxism, and Modernity*; D.Kellner, *Marcuse's Challenge to Education*; R. Kurz, *Kollaps der Modernisierung: vom Zusammenbruch des Kasernensozialismus zur Krise der Weltokonomie*; P.W.Kockshott, A.Kotrell, *Alternativen aus dem Rechner*; R.Dannemann, *Das Prinzip Verdinglichung*; S.Žižek, *The Ticklish Subject*; S.Žižek, *Psychoanalysis and post-marxism*; D.Kellner, *Technological Revolution, Multiple Literacies, and the Restructuring of Education*; D.Kellner, *Critical Theory, Marxism, and Modernity*.

models and methodologies of modern educational philosophy and management educational process.

When using the term *"critical theory"* (eg, education) is generally understood methodological developments of the Frankfurt School of Social Research, but the understanding of critical theory is broader than the version developed "Frankfurters". In the context of theorizing and reconstructing education for the modern era, it is necessary to include the tradition of critical pedagogy, post-structuralism and pragmatism. The last topic covered critique of reason and of liberal democracy in particular the French version of "post-theory" But it is also necessary to consider the critical theory research on globalization, society, education, gender, race and subjectivity have developed a wide range of theoretical entities in recent years. These topics can enrich critical pedagogy and help with the project of democratization and reconstruction of education to ensure that the goals of social justice and progressive change can provide the pedagogy and practice of education. I use *the term "critical theory" as a* concept of opening this project to show the critical dimension of theoretical aspirations and political dynamics that seek to link theory and practice. The concept of "criticality" is synoptic in a wide range of themes and issues "critical" in ancient Greek verb meaning *krinein,* which means to distinguish reason and judgment, and "theory" in the sense of the Greek noun contemplation to which the way of seeing and contemplation. Of ancient Greek criticism is rooted in everyday life and is an example of Socratic practice study of social life, its institutions, values, and dominant ideas and his own thoughts and actions.

Criticism has become central to the project of the Enlightenment as a critique of power and legitimation of his intellectual and political positions. According to the Kantian sense of criticism, for example, want to question all the ideas of reason, morality, religion, aesthetics, and other dominant ideas to see *how* they can be justified and institutionalized. Kant criticism aimed at the autonomy of prejudice and unfounded ideas and demands rigorous reflection on their background and the major positions and arguments to support their position. Critical theory is also based on the Hegelian concept of criticism, criticism unilateral position (such as technophobia

against technology) and development of a complex dialectical perspectives that reject and unsubstantiated, erroneous or oppressive features of the item at the same time creating a positive and liberating aspects. Critical theory takes the Hegelian concept by developing a coherent theory to try to understand the totality of the industry, however, assuming that it is important to make associations and formulate conflict, breaking idealistic or reductive theories in general.

A critical theory of education also draws on Marxian critique, stressing the importance of critique of ideology and situating analysis of a topic like education within the dominant social relations and system of political economy. The Marxian project systematically criticized the assumptions of an established hegemonic discipline, as in Marx's critique of political economy, and constructed an alternative theory and practice to overcome the limitations and oppressive features of established institutions and systems of production. Marxian critique involves radical examination of existing ideologies and practices of education and the need for pedagogical and social transformation to free individuals from the fetters of consumer capitalism and to help make possible a free, more democratic and human culture and society. Marxian theorists like Antonio Gramsci criticized the ways that Italian education and culture reproduced ideologies of the bourgeoisie and then fascism and called for a counterhegemonic cultural project that would encompass alternative institutions from schooling to theater to journalism to help construct a socialist and democratic society. In our time, as Charles Reitz has demonstrated, Herbert Marcuse carried out sustained criticisms of the existing system of education as a mode of reproducing the existing system of domination and oppression and called for counter-institutions and pedagogues to promote democratic social transformation and the full development of individuals (D.Kellner, *Marcuse's Challenge to Education*, Rowman & Littlefield Publishers, Inc. 2008, p.257).

Building on this tradition in the critical spirit of Hegelian philosophy, and classical philosophy of education can help in the project of reconstruction and democratization of education and society, but some idealist, elitist and repressive elements of

classical and modern pedagogy must be rejected. Critical Theory of Education provides a normative dimension theory as practice building life and educational alternatives available. Development of this educational model applies regulatory developments classical philosophy of education from the Greeks through John Dewey and critics of classical western education such as Ivan Illich and Paulo Freire. In Greek philosophy means love of wisdom (*philo-sophia*) and the practice of philosophy – a *Paideia* (formation) and development of human and citizen. In the early twentieth century, John Dewey, headed direction, which has developed the most stable premise of progressive education, relationship education and democracy. Dewey argued that there can be no democratic society without a democratic education that everyone should have access to education and that education is the key to democracy, and thus social welfare. Dewey was an advocate of a strong, egalitarian and participatory democracy, where everyone takes part in social and political life. For Dewey, education is the key to working democracy, so as to reasonably participate in public and political life, to be informed and educated to be able to be of high quality and competent member of the national democratic life.

Since 1960's, the Brazilian scholar Paulo Freire in his works "Pedagogy of the Oppressed", "Education as the practice of Freedom" argued that the state of social oppression depends on unequal access to education and its achievements. And so oppressed social strata should not expect to education as a gift from the ruling classes, but must educate and develop themselves. Responding to the situation of colonization and oppression, Freire pedagogy calls for a "*decolonization of consciousness*" (*conscientizacao*), including those defending the right. learners to engage in dialogue with teachers in research and participate fully in the educational process. "Pedagogy of the oppressed" requires a learning process that will really help people develop themselves and create a better social life through social transformation and empowerment.

Paulo Freire perfectly revealed in the "pedagogy of the oppressed" leap from naive awareness to critical. That is when I plays, I'm sure that will not play, and at the same time, I do not have clarity on re me,

I was naive to think that I produce something, but usually it's not true. Because awareness makes our vital work – we just help the person understand that it is a discourse of ideological discourse, borrowed by someone else. The creative process, alienated or not flowing constantly. P.Freire introduces the concept of "*cultural misunderstanding*" – if you do not possess the tools to look at what is the resistance of the other. Designing is our experience, it is clear that you can neither naive nor resistance to limit the scope of the class. Since we are all naive, are living for the official discourse as «reality», as well as all have the potential to support structuring discourses and practices stemming from their own human experience. believe that in this sense we understand self-education: how to stay in constant building themselves, their humanity. So, the question "what to do" sets the methodological focus, which we must always remember, we repeat the question in every situation, with each group as it is born and what to do. The same research group needs (including us as part of the group), it's great listening, attention, which always takes into account the diversity of experience in the process of building and sharing. And it is relatively self-contradictions contained in group relations makes it necessary to ask each other: "What?"

Because there is no other way of building collective thinking, other than because of opposition within the collectivity. This duration, continuity of character groups can create a subjectivity "in-relation" some subjectivity based on conflict and dialogue. It is this subjectivity, we strive to develop themselves and distribute as position in the world. This simulation is a collective experience, which could be real. When people live in this simulation through metaphor, they sell a certain way possible meeting, it seemed possible outbreak, but because they are experiencing as a metaphor for the experience – because the dialogue is really happening – it's also instrumental their bodies for similar action in other aspects of their lives. And if we talk about a possible experience, it is important precisely because it helps to create environments where people can be themselves. To implement this, some aspects impossible to be transformed into joint possible. Because if all naming, systematically, there is a risk to turn a man into an object, a thing to do with it and break

their deterritorial up, to abandon a fixed position, with the invention of new fields of action and desire. This gives the organic act of *learning-for-change.*

In the book «What to do – Theory and Practice in Popular Education» by Paulo Freire said that before becoming a good policy, organized collective action is a dream. Before initiative is transformed into a program and strategy, it is a dream. You could even say that the dose of anarchy precedes and accompanies the revolutionary organization. This includes *utopias*: they give confidence that between yesterday and tomorrow is a huge gap. Our task – *to organize a utopian process*, not *denying the performance of utopia*. The history of our development is understood not only as ordered – it is also a story that is meant as an opportunity in an unfinished world. Freire noted in this regard that the reason to live – it's *becoming*. It has not granted and will not complete. Freire proposes that work and work organization led to a reduction in the distance between the *dream and the dream specificity*. Dreamer dreamer meets another, and together they shorten the distance between the dream and its realization. "To this end, we came up with" popular education "(Popular Education), every day" (P.Freire, *Pedagogy of Freedom: Ethics, Democracy, and Civic Courage (Critical Perspectives)*, Rowman & Littlefield Publishers, New York 2000, p.101). systematic model of education based on the fact that education in general and adult education in particular, is closely related to socio-economic development of the country. Applications of literacy and basic adult education is the primary tool for change in the socio-psychological field and closer to the ideal of modern industrial society. **Folk adult education**, *educacion popular*, Spanish is more than *popular education* in English or *education populaire* French. This term contains an element of emancipation, liberation and self-determination of the oppressed and exploited masses, recognizing that people are socially excluded from the material security, education and decision-making can share their situation, realize that it is unauthorized again, and realize that they must organize themselves in order to change the structure of society.

Freire was based, by his own admission, the views of "Sartre and Mounier, Erich Fromm and Louis Althusser, Ortega-y-Gasset and Mao, Martin

Luther King and Che Guevara, Unamuno and Marcuse" (P.Freire, *Pedagogy of the Heart*, Continuum, New York 1998, p.14), developing its own view of education, which was a response to the specific realities of Latin America. Freire Pedagogy of literacy included not only read the word, but *"reading the world"*. This calls for the inclusion of **critical consciousness** (a process called in Portuguese **conscientização**). Formation of critical consciousness makes people ask questions about its historical and social situation – *"read their world"* – to act as agents in the creation of a democratic society (which was new for Brazil at the time). In terms of the educational process, Freire used the exchange of ideas in the form of a dialogue between the teacher and the students, in which both sides learn both asked both reflective and both are involved in the creation of meaning. "Liberating education consists in acts of cognition, not in the transmission of information. This – learning situation in which cognitive object ... an intermediary between the parties knowledge – the teacher on the one hand and students – the other" (P.Freire, *Pedagogy of Freedom: Ethics, Democracy, and Civic Courage (Critical Perspectives)*, Rowman & Littlefield Publishers, New York 2000, p.62). In practice this pedagogy begins with the teacher functioning in the community, asking people questions and gathering a list of words that they use in everyday life. He begins to understand the social reality of the people and to develop a list of generalizing words and those that might encourage them to debate in the classroom *"cultural circles"* (*Circulo de Cultura*) (P.Freire, *Pedagogy of the Oppressed*, Continuum, New York 1996, p.23). Creating words related to people's lives, you can initiate *the process of understanding* (*conscientization*), in which will be critically checked the social construction of reality.

Paulo Freire's ideas had a tremendous impact on the teachers, who were looking for an alternative to those traditional model of education in which adult education or seen as a way of social adaptation, or as a means of social selection. During his work and travel in the third world in the search results in the field of philosophy of education, he developed a theory of education illiterate, especially adults, based on the belief that every human being, no matter whether it is «ignorant» or as deeply immersed in it "*cul-*

ture of silence", able to look critically at Your World of dialogical contact with others, and that provided appropriate means for such a collision, it comes to a new understanding of self, a new sense of dignity, and it appears (awakening) new hope. "Now I realize that I – a man educated man". "We were blind, now our eyes were opened". "By the word did not mean anything to me, but now they tell me and I can get them to talk". "I've been working and working, I will make the world" (P.Freire, *A Pedagogy for Liberation: Dialogues on Transforming Education*, Bergin & Garvey Paperback, New York 1986, p.59). Since this illiterate learns and is able to make such statements, his world becomes radically transformed and no longer wants to be the only element that responds to the changes taking place around him. It is more likely to decide to take over, with his companions, fighting to change the structure of society, which served to suppress it. Such a radical consciousness, however, is not the only challenge workers Third World, but also people in developed countries and around the world, including also those in the advanced technological society were (or are) programmed for obedience, submission, and thus there is a significant part of the "*culture of silence*". Richard Shaull in the preface to the book, Freud notes that «there is no such thing as a neutral educational process. Education is also a tool used to facilitate integration of the younger generation into the logic of the present system and leads either to subjugate it (this system), or is "the practice of freedom" by which people get along critically and creatively with reality and discover (reveal) *how* to participate in the transformation of their world" (*Paulo Freire: A Critical Encounter,* "Political Science/Sociology", Routledge, London 1993, p.4). The development of (any) educational methodology that facilitates this process inevitably leads to tension and conflict within society. But it could also make a significant contribution to the formation of the new man and mark the beginning of a new era in social history. For those who have dedicated themselves to this task and looking for concepts and tools for experimentation Paulo Freud thought can make a significant contribution in the years ahead.

In one of the sources of critical theory of education – in *post-structuralim* theory – the importance of heterogeneity and multiculturalism is empha-

sized, focusing on tradition, design and experience, which were suppressed in the dominant tradition of modernity. Post-structuralism emphasizes the importance of context and the social construction of reality, which allows it to reconstruct.

Classic social critical theory of the Frankfurt School, such as social studies before you engage in critique of ideology has always relied on the more progressive elements of the most advanced theories, development of dialectical thinking, using refinement of Nietzsche, Freud, Weber. Many other Marxist theorists or groups, in contrast, showed a scornful rejection of these manifestations of «bourgeois ideology» without considering that the critical theory of education should be based on all the radical democratic tradition, including the concept of John Dewey, post-structuralism and other modern critical theories. However critical theory of education should be based on a critical theory of society, which is conceptually analyzes the features of actually existing capitalist societies and their relations of domination and subordination (oppression), conflict and the prospects for progressive social change and transformative practices that make projects more complete, freer life and democratic society. Criticality theory means a way of seeing and understanding, building categories, making connections, reflection and participation in practice theory, theory of withdrawal of social practice. Critical Theory is interdisciplinary, involving analytic arsenal of criticism of different academic science and transdisciplinary theories of various branches of knowledge for making multicultural objective view of the present and future society. Critical theory is a boundary crossing, interaction and mediation, combining different aspects of social life in complex projects of normative historical thinking. Her metatheory so most models contain a holistic education that integrates a variety of topics that are dialectical unity, not dividing the material in to knowledge.

According to the critical theory of education in today's society there is thus a fundamental mismatch between youth education and life experience, expectations of the older generation regarding labor and new social conditions and previous organizational forms of economy and culture, as opposed to the new digital and Multimedia ti on based culture and

fusion global economy. Indeed, in the current political environment proponents of neoliberal business models for education use, obviously, the transformation of technological revolution as a panacea and the magic cure for the problems of education today and consider selling the technology and business models to corporations as a solution to educational problems.

Postmodern theorists have accumulated theorizing about such cultural and social gaps and breaks, have some positive recommendations for the restructuring of educational institutions. This task is in the critical theory of education is seen as socially progressive, based on a radical critique of the education system and proposals for the transformation of education and training in achievements Ivan Illich, who was one of the top most radical critic of the traditional model of education in industrial society. Postindustrial education model of Ivan Illich contains a radical critique of the existing school and other theories, such as whether the concept of *"tissue training"*, *"tools of conviviality"* that radically reconstructing education should promote conscious and quality education, democracy, and social and public life, providing the same basic models of modern systems. According to Illich, the modern system of education is not suited to post-industrial conditions, and require a radical restructuring of education and rethinking of pedagogy. But unlike many of his contemporaries, Illich did not idealize the possibility of industrial and information technologies, analyzing the limits of their use in education. Illich analyzed comprehensively and in detail how modern school prepares pupils/students to modern industrial system and how its «hidden program» promote compliance bureaucracy, instrumental rationality, hierarchy, competition and other features of the existing social organization.

Ivan Illich coined the definition *"Conviviant"* in relation to the means of communication, which is usually translated as *"friendly"* or *"friendly"* . It should be recalled that Illich opposed the term primarily monopoly. For example, the phone is a "friendly" way, because anyone can use it to communicate with other people and communicate on subjects that he chooses. And TV means unfriendly because all you can do with it, it is – change channels

and choose the transfer that will show you. A similar position can be found in Henry Lobari in his analysis of *personal communication space*. Illich argued that good, perfect education system should have three purposes: to provide everything you want to know, access to education at any time in their lives, to make it possible for anyone who wants to share knowledge in order to find those want to learn from them and create opportunities for those who want to present the matter to the public to make their case known. He suggests that four (possibly even three, he says) different learning channels could contribute to this. He calls them "fabric" of education and training. In his many books critical of industrial society different directions. Saw the danger of usurpation of human values and knowledge of different specialists and experts. In place of direct human desire to satisfy their basic needs and a few came to meet the requirement set sample consumption. Controlled and imposed not only what you want, but as you get it. Illich found examples of such relationships and the distribution of power in education, medicine, energy, gender, etc. System. Illich did not call for the closure of schools, he denied them the right to a monopoly in the matter of education. He opened the discussion processes of bureaucratization and ritualization, characteristics and outcomes of these processes. His views are shared by researchers such as educational theorist Paolo Freire and criminologist Nils Christie.

Modification Illich "Learning webs" (1971) and "Tools for Conviviality" (1973) predicted the Internet and how it can provide the resources, interactivity, and relevant community, the community that could help revolutionize education. For Illich, science and technology can either serve as a tool of domination or progressive goals. Thus, while large computer systems spawn domination of modern bureaucracy and industry, customized computers available to the public and can be used to provide tools that can be used to enhance the breadth and quality of education. Thus, Illich was aware of how technology such as computers can either enhance or distort the content of education, depending on how they fit into a balanced social "ecology of learning". "*Tools festivity*" Illich had to respond and facilitate learning, sociality, community. They are tools, which ends dictate the means and those that do not overpower con-

trolled technologies (such as large industries, conveyor, assembly lines, nuclear power plants, or giant computer systems, etc.). "*Convivial tools*" produce a democratic society and a holiday type in which people communicate, Discussions, is voluntary participation in public and political life which genuinely help each other to make decisions. Convivial tools exempt people from hierarchical dependencies and develop independence and sociality. They provide individuals and society with the problem of production "*Holiday tools*" to pedagogy that creates the best modes of learning and social life. "*Festive*" for Illich includes «autonomous and creative interaction between people and people communicate with their surrounding environment» (I.Illich, *Une société sans école: Trad. de l'angl*, Seuil, Paris 1971, p.27). Illich proposes a normative aspect of criticism of the existing system and build the alternative of using the value of "survival, justice and self-determined work" as a positive norm (I.Illich, *Geuder*, Panteon books, New York 1982, p.13). These criteria could be used for the reconstruction of education and to meet the needs of diverse communities to promote democracy and social justice, to view training systems and work to promote creativity, community and ecological balance between humans and the Earth. Indeed, Illich was one of the few who worked in critical radical pedagogy that serious about environmental issues and criticized the institutions of society such as education, medicine, transportation and other key elements of industrial society in the broad social, political, economic and environmental frame. His goal was nothing less than a critique of industrial civilization and its project involves the development of a comprehensive post-industrial institutions, democracy and social justice.

At a time when many were fascinated by the development of an autonomous and liberating potential of the school, Illich insisted on the meaning of education and schools as an integral part of industrial society and one of its main tools of social reproduction. One of the important contributions of Illich is understanding the importance of relations between the interaction of modern industrial organizations as institutions of society, such as education, schools, manufacturing, medicine, transportation and other key sectors of industrial society. In order to combine

the processes of what is happening in schools, we have a much better and more critical self-assessment in understanding how specific institutions of society, such as education, in their organizational structure operating in the wider society, which is their hidden meaning of the curriculum and how they participate in social reproduction. Understanding education and training in their institutional content coverage also requires a dialectical relation to social media pedagogy and "street", a network of public and social space on the Internet, and how schooling relates to oppression and operations in workplaces, government agencies and corporations.

The concept of Illich thus provide a concrete analysis and criticism of how education reproduces existing social order and not a free and independent from the shortcomings of the existing industrial system. Illich also recognizes that post-industrial society requires specialized knowledge and that the main task is to construct a "holiday" humanized technology that will promote the improvement of education and social life in general. Although he strongly opposed the neoliberal agenda and critical of the invasion of corporate domination of the Internet and information technology on personal and domestic social world, the notion of Illich "tissue training" and "tools of conviviality" can be very helpful for projects radical restructuring of education and training in modern office / industrial era. Education must be reconstructed to meet the challenges of the technological revolution, however, we must recognize that in a globalized world, there is a dangerous growing inequality, conflict and danger, to make education relevant to the present situation, it must investigate and solve these problems. Globalization has intensified the differences between rich and poor socio-economic inequality that exists today, creating a growing inequality in obtaining and using the information in the cultural and social capital, and the growing gap between rich and poor countries. Transformations in the democratization of education must address these issues and make education a public institution for social as most predicted founder of modern critical, radical pedagogy, including, in particular, as Illich and Freire.

The growth of political, economic and cultural conflicts, terrorism, wars requires education to re-

search issues of war and peace, the use of achievements in conflict resolution through mediation, which is an important part of the democratic program of social development. The growth of cultural conflict makes all the more important understanding of what is important in today's globalized world, the formation of empathy and understanding of others, seeing how the humanistic values of tolerance and education, the struggle for peace and justice can be established in the present situation. Critical pedagogy in this context must also deal with a difficult issue to overcome cultural differences, understanding, and develop a convincing model of democracy, which will include the development of existing and marginalized groups and conflict between different communities and culture. It's important noted that critical theory seeks to restore humanized content and meaning of education is not for the introduction of capital values of industrial and high technology, but above all, a radical democratization of education in order to achieve the goals of progressive educators, in particular, such as Dewey, Freud, Illich in education, research that will contribute to the development of personality citizenship and community, social justice and strengthening democratic participation in all kinds of life. Over the past decade there has been persistent attempts to impose neoliberal policies on education, the desire to reorganize the school under a business model implementation rigidly standardized curriculum. primitive testing methods, distorting the meaning and purpose of pedagogy. This *neoliberal program* is catastrophic for the content of education and training and the critical theory of education in this context should be seen as a critique of neoliberal restructuring of education and in this sense it is necessary to propose an alternative concept and practice of education, training and social development (В.В.Зинченко, *Институциональные трансформации мирового глобализма и альтернатива общественно-экономического развития в модели демархического делиберативного менеджмента*, [в:] Социальные проблемы общества в свете научного и религиозного знания, ЗДА,2012, с.122-126). Globalization and the technology revolution have be used for a radical restructuring of education and support for members of a radical pedagogy training conditions so that they can offer their models of pedagogy and reconstruction of education for its service to democracy and progressive social change. Although strictly necessary to criticize neoliberal model, it is also important at the same time offering them an alternative. Therefore, you must be accompanied by a demand for new knowledge and restructuring education program of democratization.

The call for democratic reconstruction of education should contribute to the development of the acquisition and use of knowledge and thought of as a response to emerging technologies and trends in globalization (В.В.Зінченко, *Глобалізація і глобалістика*, «Новий Світ-2000», Львів 2014, с.367). In particular, be aware that nowadays some unfair terms communities, individuals are privileged in having access to technology, a high-tech skills and cultural capital than the less privileged communities. One way to overcome this abyss of a whole complex of new classes of inequalities, gender, race, education is restructuring so that all students have access to new technologies and new knowledge in the system democratized education and training process. Hegelian dialectics can help the efficiency of the relationship between students and teachers today in a situation where there is a lack of cultural, social experience as well as the specific subjectivity between groups, nations and generations. Teachers, students, and citizens must recognize this potential conflict and consolidate work to overcome these conflicts, making these actions more productive. Overall, the democratization of education can be enhanced in part by increasing elaboration and interactive forms of education, including such as distance education, the development of collective educational websites, online discussions and a scientific online community, shared internet research projects. But the restructuring of education also requires targeted public, values education, literacy cultivation. For teaching and learning books and printed materials based on multimedia and Internet materials should be considered as an additional, rather than as the primary means of democratization of education,

In addition, the critical social and philosophical theory of education will involve merging class-based Socratic discussions of research projects that will combine oral, written, multimedia and cultural

forms of the learning process, not favoring any of them. Some educators still insist that direct dialogue in the classroom / class is the alpha and omega of quality education, but seeing for classroom dialogical extremely productive, do not need to fall into a false fetish of any training shapes. This also applies to new media models of education. Rather, the task is to build in quality development in all experimental and more all these aspects of the educational process on civil-social restructuring and democratization of education. Consequently, the reconstruction of education on the grounds that the socio-economic, cultural and material conditions of life and labor vary with the social development of the mind is the answer to the great transformation of our time. Critical Philosophy of Education is committed to providing a radical critique of existing education in so-called Western models of democracy, creating a progressive alternative models.

In this context, the proposed integrative meta-theory that is based on classical and contemporary sources, concepts, committed to a comprehensive understanding of the phenomenon and the reconstruction of education. One of the main objectives in the democratization of education today, therefore, is to engage education for the restructuring and democratization of society and reflect the changes in the conditions of life and thinking, experience and transformation of subjectivity in the context of the technological revolution and globalization. It involves using technology to democratic reconstruction of education and the promotion of progressive social and political change without the help of the neoliberal model values and capital social order.

Based on this premise, in the long run it allows to develop the philosophy of education to develop a more inclusive vision of philosophical education to speak directly to issues of democratization and changing social relations in the direction of equality and social justice. As social circumstances are constantly changing, critical theory of education must be radically addressed to historicism, trying to reconstruct education and its institutions as social development conditions and create educational alternatives in terms of needs, problems and opportunities of specific groups of people in specific situations. However, in terms of philosophical and normative understanding and social criticism also necessary to use an active effort on the reconstruction of education and society, the social vision of what education and life can be and what their specific limitations in existing societies.

Thus, social and philosophical critical theory of education involves the study of education in a public context for understanding *how the* radicalization of democratic education can help to significantly change society and its essence.