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PHILOSOPHICAL AND PSYCHOLOGICAL CONCEPTS AT THE CORE OF EDUCATIONAL SYSTEMS OF SCANDINAVIAN COUNTRIES

Abstract. The article highlights the main psychological, philosophical and educational concepts that are utilized in combination at the core of modern educational systems of Scandinavian countries. The countries under study, faced with migration flows, with an aging population, introduce comprehensive strategies and reforms related to changes in curricula, paying special attention to ensuring the quality of education, including the sphere of personal development. The relevance of the article is linked to studying the experience of developed countries, among which Scandinavian ones, using various methods and modern technologies in education, taking into account the pedagogical potential of philosophical and psychological findings. It is stated that the key aspects underlying the system of education in the education systems under study are the harmonious development of the personality of a learner, the formation of interpersonal interaction skills and democratic citizenship, which creates favorable conditions for both the intellectual and social development of students, and also contributes to their formation as autonomous and mature individuals. The scientific and pedagogical basis for building the educational process in secondary and higher education Scandinavian countries is based on a complex of the recognition theory (covers three vital components of identity formation – self-confidence, self-respect and self-esteem, and is based on the presumption of a common community in which identity is formed, projected, built and understood); the concept of Bildung (i.e., general humanistically oriented education, which takes into account a person's desire for constant self-development, self-improvement as an immanent essence of the individual); empowerment pedagogy (provides a basis for the development of abilities that contribute to a decent life, the realization of personal potential and serves as a tool for conceptualizing inequality (lack of abilities or deprivation of favorable conditions

for the manifestation of abilities) and well-being; transformative pedagogy (enables students to critically analyze different contexts of their life activities, beliefs, values, knowledge and attitudes in order to create favorable conditions for self-knowledge and self-improvement).

Keywords: concept of Bildung, empowerment pedagogy, humanistically oriented education, recognition theory, Scandinavian education systems, transformative pedagogy.

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ФІЛОСОФСЬКО-ПСИХОЛОГІЧНІ КОНЦЕПЦІЇ В ОСНОВІ ОСВІТНІХ СИСТЕМ СКАНДИНАВСЬКИХ КРАЇН

Анотація. У статті висвітлено основні психологічні, філософські та педагогічні концепції, які в комплексі використовуються в основі сучасних освітніх систем скандинавських країн. Зазначено, що досліджувані країни, які стикаються з міграційними потоками, зі старінням населення, запроваджують комплексні стратегії та реформи, пов'язані зі зміною навчальних програм, приділяючи особливу увагу забезпеченню якості освіти, у тому числі у сфері розвитку особистості. Актуальність статті пов'язана з вивченням досвіду розвинутих країн, серед яких скандинавські, використання різноманітних методик і сучасних технологій у навчанні з урахуванням педагогічного потенціалу філософсько-психологічних здобутків. Встановлено, що ключовими аспектами системи освіти в досліджуваних освітніх системах є гармонійний розвиток особистості, формування навичок міжособистісної взаємодії та демократичної громадянськості, що створює сприятливі умови як для інтелектуального, так і для соціального розвитку студентів, а також сприяє вихованню їх як автономних і зрілих особистостей. Науково-педагогічна основа побудови освітнього процесу в середній та вищій школі скандинавських країн базується на комплексному поєднанні теорії визнання (охоплює три життєво важливі складові формування ідентичності – впевненість у собі, самоповагу та самооцінку та базується на на презумпції спільної спільноти, в якій ідентичність формується, проектується, будується та розуміється); концепції Bildung (тобто загальна гуманістично спрямована освіта, яка враховує прагнення людини до постійного саморозвитку, самовдосконалення

як іманентної сутності особистості); педагогіки емпауерменту (забезпечує основу для розвитку здібностей, що сприяють гідному життю, реалізації особистісного потенціалу та слугує інструментом концептуалізації нерівності і благополуччя; трансформативна педагогіка (дає можливість студентам критично аналізувати різні контексти своєї життєвої діяльності, переконань, цінностей, знань і установок, створюючи сприятливі умови для самопізнання та самовдосконалення).

Ключові слова: концепція Bildung, педагогіка емпауерменту, гуманістично орієнтована освіта, теорія визнання, скандинавські системи освіти, трансформативна педагогіка.

Problem statement. In the contemporary Ukrainian educational environment, in the context of global socio-economic transformations and challenges that have arisen before our country as a result of Russia's military aggression, new forms and methods of educational activity are being searched for that would help in the self-realization of youth. It is in the current conditions of uncertainty, unpredictable risks and instability that society needs individuals who would be able to mobilize their potential and increase their proactivity for the sake of transformative democratic transformations. At the same time, the successful economic component of countries in the world is a characteristic of the innovative processes of the functioning educational model. In all civilized countries, a search for new educational systems is carried out from the standpoint of the interests of society and individual development of a person, including in Scandinavian countries. The latter are constantly engaged in reforming educational systems.

The topicality of the article relates to the study of the experience of developed countries, among which Scandinavian ones, using various methods and modern technologies in education, taking into account the pedagogical potential of philosophical and psychological findings.

Research analysis. Scholars [Blanchenay, Burns, Köster, 2014; Bondarenko, Tuliakova, 2023; Fedorenko, 2019] analyse the most important priorities of the policy in the Scandinavian countries: regulation, distribution, management of educational resources in order to improve its quality and efficiency. At the same time, they recommend developing strategic planning, providing broader opportunities for personal development of the younger generation, which is a key component of the entire education system [Bondarenko, Tuliakova, 2023]. In addition, according to such authors as P. Blanchenei, T. Burns, F. Kester, the problem of the educational services market in the Scandinavian countries, as well as in other developed countries of Europe, is the reluctance of young people to acquire solid basic skills for active participation in the life of society, despite the available opportunities [Blanchenay, Burns, Köster, 2014]. Scandinavian countries, faced with migration flows, with an aging population, introduce comprehensive strategies and reforms related to changes in curricula, paying special attention to ensuring the quality of education, including the sphere of personal development.

Purpose of the article is to highlight the main philosophical and educational concepts that are used in combination in modern educational systems of Scandinavian countries.

Presentation of the main material. In the development of the content and organization of the educational process within the systems of education in the Scandinavian countries, the findings and principles of the following concepts are taken into account: recognition theory; Bildung as the concept of harmonious development of the personality; empowerment pedagogy; transformative pedagogy [Hansen, Andersen, Komischke-Konnerup, von Oettingen, 2015; Feornko, 2017]. Let us consider each of the aforementioned theories in more detail.

Recognition theory originates from Hegel's «master/subordinate» model. The concept of recognition outlined in this model assumes that it is through recognition by others that young people begin to become aware of themselves. For Hegel, a person becomes a subject, considering himself «as an addressee or interlocutor of other subjects. The master/subordinate model assumes that self-consciousness depends on another person, which in fact requires recognition from another person. Furthermore, recognition is seen as a requirement for understanding. The purpose of recognition is not to transcend or deny one's own perspective as an individual in a particular place and context. Rather, recognition occurs within these boundaries. Through understanding and recognizing others, one's self-understanding is transformed and one's horizons are broadened». This Hegelian master/subject model provides an understanding of how people, as autonomous individuals, can come to terms with the community of which they are a part. The first step towards recognizing difference is self-awareness, as we move from subjectivity to intersubjectivity. One of the key aspects of Hegel's theory of recognition is the shift from individual consciousness to intersubjective consciousness. For Hegel, although self-awareness exists in itself and for the human being, a more important characteristic is that it exists only in recognition. In other words, subjectivity exists only through intersubjectivity; and therefore, people must find their subjectivity in the external «objective spirit» of culture [Hegel, 1977, P. 111].

Recognition, then, involves both the relationship of a person to himself and his relationship with others. This raises both the notion of respect and the basic search for understanding that must acquire primary importance in relationships with others. In recognizing the other, the individual does not claim absolute knowledge of this other. According to the famous American philosopher Richard Rorty, «in recognizing others, we see people as generators of new descriptions, not as individuals whom we hope to describe accurately» [Rorty, 1979, P. 378]. From another perspective, Charles Tylor [1992] argues that recognition, in a sense, involves a re-cognition, a kind of re-acquaintance with oneself. The scholar means this when he notes that recognition relies on the concept of memory; it involves the re-recalling of a «being» that is inherent in all people. Thus, in recognizing the other, the individual recalls the «being» of the other that they share. This means that recognition is based on the presumption of a common community in which identity is formed,

projected, constructed and understood. As a result, the recognition of difference is at the same time a recognition of the sameness and commonality of people's being in the world.

Later, in his book The Struggle for Recognition: The Moral Grammar of Social Conflicts, the German philosopher and sociologist Axel Honneth [1996] continues and develops Hegel's ideas. He agrees that a person's relationship to himself is not a singular, but rather an intersubjective process, that a person's relationship to himself arises in the encounter of a person with the relationship of another to himself. Emphasizing that establishing relationships of mutual recognition is a prerequisite for self-realization, the scientist argues that people›s struggle for recognition takes place within the framework of relationships of love, law, and moral and ethical life, which, in his opinion, constitute relationships of recognition through which individuals mutually affirm each other as autonomous and unique individuals [Honneth, 1996, P. 69].

Honneth [1996] identifies three stages of recognition, three vital components of identity formation, namely: self-confidence, self-esteem and self-worth. Self-confidence stems from relationships of love and friendship. Self-esteem is supported and developed by legally institutionalized relationships of general respect for people. Finally, self-worth comes from relationships in society and recognition. The researcher argues that they are achieved only through intersubjective recognition, through which others recognize us and we recognize them [Honneth, 1996]. Thus, for a person's self-realization, establishing relationships of mutual recognition is important. Let us consider in more detail the three stages of recognition identified by Honneth.

For Honneth [1996], people's self-concept is not a single thing, but an intersubjective process in which one's own view of oneself becomes apparent together with the view of others of oneself. According to Honneth [1996], «self-confidence, the most important form of recognition, takes place in the relationships between children and their parents, in friendships and adult love relationships, because they are at the core of the relationship with oneself» [Honneth, 1996, P. 76]. Honneth draws on the psychological theory of the American sociologist and philosopher George Herbert Mead to establish that children's relationships with parents and others have a profound impact on their development. The role that parents play in meeting the child's needs while at the same time allowing the child to develop independently is a clearly balanced, intersubjectively worked out between parents and child, leading to a «basic trust» [Honneth, 1996, P. 76-77]. This demonstrates how identity is transformed in the process of social development, as people learn to imagine themselves in terms of what Honneth calls the «generalized other» [Honneth, 1996, P. 78]. As children grow up and acquire values and norms, they become aware of their interactions with others. They begin to see themselves as members of their own social context of cooperation, and thus become members of a community [Honneth, 1996].

The second aspect of recognition that Honneth outlines is self-respect, the respect that all individuals deserve because they are people. Legal rights provide the means by which this form of self-respect is best realized. This includes the ability of people to outline the moral and political laws that they adhere to.

The third stage of recognition, according to Honneth [1996], is self-esteem, which requires the recognition of what distinguishes some people from others, the recognition of the differences and uniqueness of each person. Self-esteem and self-identity are interrelated. In this case, the scholar uses the term «solidarity» to describe the sociocultural context in which a sense of self-worth arises on the basis of shared concern as an intersubjective value [Fedorenko, Mirra, 2023]. According to Honneth [1996], in order for people to have the opportunity for full self-realization, it is necessary to share common values. It should be emphasized that self-respect and self-esteem, for Honneth [2008], are two distinct stages of moral development of the individual, related to rights and solidarity in society.

According to the participants of the research project «Comprehensive Education That Works», all three areas of recognition mentioned above are important for the processes of personal development, which are mediated by «mutual recognition», that is, due to other people [Hansen, Andersen, Komischke-Konnerup & von Oettingen, 2015, P. 5]. When encountering an unfamiliar phenomenon, be it another person or an unfamiliar part of the surrounding world, processes of personal development are realized [Fedorenko, 2018].

The philosophical and educational concept of Bildung, originating in the ancient Greek tradition and developed in German philosophical science, combines civic education with the intellectual development of students, and is one of the key concepts in educational institutions in Scandinavian countries [Moos, 2003]. The concept of Bildung acquired an important role in the Enlightenment era, when the idea of education became the basis of intellectual uplift and revival of the spiritual culture of Germany. But the interpretation of Bildung in the philosophy of enlightenment was mainly social: education is needed not only and not so much by the individual, but by the state. Therefore, at that time, Bildung was often understood as the education of civic values and socially useful qualities of the individual. Later, when in the works of Goethe and Humboldt, the term Bildung expands its meaning and becomes a complex concept, combining the concepts of «general education», «personal development». In this regard, Bildung is beginning to be used to refer to general education aimed at continuous personal development [Moos, 2003].

It should be emphasized that even today the German term Bildung has no exact analogue in English. Its meaning is quite complex and comprehensive, encompassing such terms as: self-improvement, self-development, enlightenment, general culture, creativity. In modern terms Bildung is understood as humanistically oriented education and cultivation of the intellect, as well as a way of developing individual attitudes and critical thinking. Modern researchers interpret Bildung as a lifelong educational journey that expands the boundaries of (self)knowledge and contributes to the realization of personal potential [Varkøy, 2010, P. 88]. The word

«journey» is increasingly becoming a central metaphor in the definition of Bildung. Since this movement is both individual and collective, dialogue and conversation are important methods of the process of personal growth.

The philosophical and educational concept of Bildung is implemented in the educational process through humanistically oriented pedagogical technologies that are based on:

1) freedom of expression and argumentation of one's own thoughts and the thoughts of others;

2) development of the ability to transform one's beliefs into justified concepts;

3) development of the ability to moral and ethical reasoning and judgments [Stojanov, 2012; Fedorenko, 2017].

The first of the three mentioned aspects is called «discursive initiation», which involves reflection between different statements and their justifications; the second means the recognition of each person's ability to choose; the third includes (self) reflection and critical thinking [Stojanov, 2012, P. 86].

All of the above aspects of Bildung as a prerequisite for personal self-development are present in the educational process at Efterskole [Stojanov, 2012, P. 86). In this way, «both teacher and student gain experience in participating in common challenges and exploring a common world» during a democratic and inclusive educational process [Varkøy, 2010, P. 94].

Empowerment pedagogy is a collective term for pedagogical approaches and practices that are used to encourage curiosity, self-reflection, self-knowledge, self-direction and self-affirmation in students. In particular, this pedagogical direction encompasses the ability-based approach and the active involvement or participation approach (based on critical pedagogy and transformative pedagogy). Participatory methods and tools can democratize the educational process, as well as the prospects for the personal development of students. It should be noted that this connection between personal development and participation was formulated in the Human Development Report in 2024, which emphasized that the greatest asset of modern society is «human uniqueness and the capacity of people to cooperate» [UNDP, 2024, P. vi].

The capability-based approach to education was first formulated in its current form by Amartya Sen in the 1990s. This approach outlines the basic ideas of freedom and well-being, embodied in the concepts of capabilities, human functioning in society, and learning and education through activity. According to Sen [2005], education should be more oriented towards expanding the freedom of individuals rather than focusing solely on economic progress as the primary goal of modern society.

The development of modern education involves more than access to equal resources; it means expanding human opportunities, that is, the freedom that young people actually enjoy, choosing a life that they should value, having every reason to do so [Sen, 2005]. Young people should be able to make choices from a range of options that are important to them for a fulfilling life, now and in the

future. From this perspective, choice is itself a valuable aspect of human life. As Robeyns explains, «it is important that people have the freedom or opportunities and capacities, based on an appropriate value system, to lead the life they want to have, do what they want to do, and be who they want to be. Once they have actually received these essential opportunities, they can choose the options they value most» [Robeyns, 2003, P. 65].

Sen [2005] considers it important not so much the goals achieved, but the real opportunities and freedoms that a person has to achieve these goals. However, in matters related to the educational process, it also makes sense to analyze what has been achieved in different areas, and not only the manifestation of abilities and capabilities. The problem is that abilities often contradict the facts of what has been achieved, and in pedagogical research it may be necessary to evaluate what has already been realized [Sypnowich, 2005].

In general, the capability-based approach to education, although broadly oriented towards justice, in contrast to critical pedagogy, through its emphasis on the potential for human functioning, assumes freedom and plurality in life choices that people should value [Nussbaum, 2000, P. 59]. Furthermore, Sen [2002; 2005; 2006] argues that since freedom is important, «people have reason to ask what they should do to help each other protect or advance their freedoms. From an educational perspective, this points to the importance of learning and education processes and the moral and ethical obligations of all participants in the educational process. It is important to note that the capability-based approach is not a theory of justice; it cannot explain injustice, inequality or well-being» [Robeyns, 2003]. But this approach provides a basis for the development of abilities that contribute to a decent life, the realization of personal potential, and serves as a tool for conceptualizing inequality (lack of abilities or deprivation of favourable conditions for the manifestation of abilities) and well-being.

Among the core capacities that Nussbaum identifies for a decent life, which she argues have «broad cross-cultural resonance and intuitive power» [Nussbaum 2000, P. 72], are: practical reason, control over one's life environment and critical attitude towards oneself and one's actions, and narrative imagination.

Firstly, there is the capacity for critical analysis of oneself and one's life context, the «verified life,» which requires a critical view of beliefs, traditions, and habits, logical reasoning, and the testing of ideas for consistency, correctness, and accuracy of judgment as a democratic citizen.

Secondly people must develop the capacity to see themselves not only as belonging to a local community but also as interconnected with all others by «bonds of recognition and concern in a global world» [Nussbaum, 1997, P. 10].

Thirdly, it is the cultivation of a «narrative imagination,» which Nussbaum [1997] refers to as the ability to imagine oneself in the shoes of another person. She is deeply convinced that «people who have never learned to use reason and imagination to enter into a wider world of cultures, groups, and ideas will be impoverished personally and politically, no matter how successful their professional

training» [Nussbaum, 1997, P. 297]. Regarding the idea of abilities more broadly, argues that their threshold criterion is «the idea of human dignity,» which includes «the social foundations of self-respect» [Nussbaum, 2000, P. 292], and therefore to some extent facilitates the development of a person's personal potential.

Transformative pedagogy provides opportunities for learners to critically examine the different contexts of their lives, beliefs, values, knowledge, and attitudes in order to develop space for self-reflection, appreciation of diversity, and critical thinking. The theory of transformational learning is known to have been pioneered by the renowned American sociologist and educator Jack Mezirow [1978] when he studied adult women who had returned to school. The longitudinal studies by Mezirow [1978; 1991; 2000] led him to theorize that adults do not apply their old understanding to new situations, but instead find that they need to pay attention to new perspectives to gain new understanding of things that are changing. Mezirow [1978] suggested that people have important learning opportunities related to their past experiences. The scholar found that critical reflection can lead to a transformation of understanding [Mezirow, 1978].

Transformative learning is defined as the process of questioning one's assumptions, values, perspectives, and beliefs and making them more open and accessible [Mezirow, 2000]. According to Mezirow [1991], «transformative learning has two main strands: instrumental learning and communicative learning. Instrumental learning focuses on task-oriented problem solving and the assessment of cause-and-effect relationships. Communicative learning focuses on how people communicate their feelings, needs, and desires. Both of these elements are important for transformative learning – learners must be able to focus on different types of understanding and to review new perspectives that are both logical and emotional in order to challenge their previous understanding» [Mezirow, 1991].

In general, transformative learning is when students who acquire new information evaluate their past ideas and understandings through critical reflection, changing their worldview. «Independent critical thinking is important for full participation in a democratic society, as well as for making moral and ethical decisions in various areas of life» [Mezirow, 1997, P. 7]. It goes beyond the simple process of acquiring knowledge and immerses itself in how students find meaning in their lives and understand themselves in this world. Such learning experience «involves a fundamental change in their perceptions - students begin to question everything they knew or thought before and explore things from new perspectives to make room for new ideas and information. At the same time, independent thinking is vital for full participation in a democratic society, as well as for making moral decisions in various areas of life» [Mezirow, 1997, P. 7].

Many educators [Scott, 2006; Taylor, 2000, etc.] agree that transformative learning leads to true freedom of thought and mutual understanding. In this way, transformative education involves the creation of dynamic relationships between teachers, students and their shared body of knowledge, which to some extent contributes to the personal growth of students.

The aforementioned education is not limited to the classroom, but seeks to contextualize problems with different places and people as parts of the educational environment [Fedorenko, 2019]. A problem-based approach to learning involves active listening, dialogue, action and reflection. Transformative education requires active and engaged learners who ask critical questions and seek additional information from a variety of sources, not just textbooks. This information should then be contextualized and used, for example, to solve a specific problem.

Transformative learning constitutes an element of quality open education and a crucial factor in sustainable development. It provides learners with the knowledge, skills, values, and attitude required to address the interconnected global challenges facing humanity today, including climate change, environmental degradation, biodiversity loss, poverty, and inequality. It cultivates a sense of belonging to all of humanity and helps young people to become responsible and active global citizens in building inclusive, peaceful, and sustainable societies.

Conclusions. The key aspects underlying the system of education and upbringing in the studied education systems are the harmonious development of the personality, the formation of interpersonal interaction skills and democratic citizenship, which creates favorable conditions for both the intellectual and social development of students, and also contributes to their formation as autonomous and mature individuals. The scientific and pedagogical basis for building the educational process is based on a complex combination of achievements: the theory of recognition (covers three vital components of identity formation – self-confidence, self-esteem and self-esteem and is based on the presumption of a common community in which identity is formed, projected, built and understood); the concept of Bildung (i.e., general humanistically oriented education, which takes into account a person's desire for constant self-development, self-improvement as an immanent essence of the individual); empowerment pedagogy (provides a basis for the development of abilities that contribute to a decent life, the realization of personal potential and serves as a tool for conceptualizing inequality (lack of abilities or deprivation of favorable conditions for the manifestation of abilities) and well-being; transformative pedagogy (enables students to critically analyze different contexts of their life activities, beliefs, values, knowledge and attitudes in order to create favorable conditions for self-knowledge and self-improvement).

The scope for further research lies in the comparative study of practical implementation of empowerment pedagogy in the educational process of higher education institutions of Norway and Finland.

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