

37.017

DOI <https://doi.org/10.46991/educ-21st-century.v4.i1.016>

## THE PROBLEM OF INTERNATIONALIZATION OF SOCIAL VALUES IN EDUCATION

**Aleksanyan Anna**

*Yerevan State University, Armenia*

### **Brief introduction:**

In order to understand the process of internationalization of that values, cultural stereotypes, etc., we have to observe the features and special conditions of personal communications in education. And vice versa, in which way and with what peculiarities we can organize personal communications for having humanistic values in education system under the requirements of the contemporary world society in the 21st century.

Nowadays, in the world system of civil society, all processes (security, safety, healthcare, ecology, education etc.) are united, integrated and attached to each other within different countries and within different nations. And even these nations and states have created common unions for getting better and unique by acquiring effective solutions for global questions and problems for the commonwealth in different ways and in different places, taking into consideration local specifications. In recent decade the local national and cultural specifications should be taken into special consideration between societies, creating intercultural and even intersociety spaces.

Education, being a part of this general situation and having its own education cohesion areas in the world, aims to be not only a part of research papers, handouts and be on the maps of development strategies, but also have an active enrollment in the solutions of modern challenges and changes, which can have an impact on the development of the society. From this point of view, education implements crucial important role, because all generations are presented in it and they also get influences from more experienced generations and activity models, which can be useful for whole society and future generations in general.

**Keywords:** Education, Social Values, internationalization, Axiology, Pedagogical Communications

### **Analysis of current researches and publications related to the problem:**

There are different theories consisting the theoretical and methodological bases for this research. Thus the theories of functionalism [E.Durkheim] assume that education, as a social institute within society, is made up of interdepend parts all working together, contributing some necessary activity to the functioning of the whole society; the interactions and interpretive theories [G.H. Mead, C.H.Cooley] - on small-scale and small group interactions; and the recent theories observed the role of education within the events and situations around us and react to them as we do [B.Bernstein, P. Bourdieu], differentiation theories and theories about social change [A.C. Jeffrey, P.Colomby, F.J. Lechner, G.Rhoades, R.Münch], approaches

of N.Luhman about evaluation of society and about socialization, theories of communicative behavior [J.Habermas, H.Lasswel], that describe the importance and the essential role of the education into microlevel and macrolevels of society by the use of communications. These theories consist the theoretical and methodological bases for this research. As they are applied to education, recent theories have taken the form of studying interaction processes in classrooms, the management and use of knowledge, the question of what it is to be “educated” and connections with moral norms and social values, and so forth. These theories help us understand the means to work with education system.

### **The main aim of the research, which is done in the framework of the scientific article**

This international interdisciplinary research has the main *aim*, which is *to work out and develop education communication new model, which can contribute to the internationalization of values and deliver new methodology for the rational possibility of creating and functioning of the intersocial value systems in education system, accounting possible risks and chances.. New communication model should correspond to the challenges of 21st century and to the European education cohesion area functionally. As a result a specific civil cultural communication model in education system is formed which contributes to new civil cultural identity construction and especially to civil culture in transition societies such is in Armenia (as post-soviet country).*

The research will serve to a number of *objectives*, including:

- To study of all elements of value concept: “value orientation”, “value attitude”, “value behavior”, and “value relation” of learners in education system, especially in higher educational institutions
- To explore the value specific content of communication in education system
- To examine the process of internationalization of values or the building of intersocial value systems in education system
- To determine possible risks and chances of internationalization of values or the building of intersocial value systems in education system
- Study advanced experience of developed countries and use it in modeling of communications in education system
- Work up the new communication model which would contribute to the creation and exchange of intersocial values and internationalization of values in education system.

### **The main text of the article material**

“Education is the influence exercised by adult generations on those that are not yet ready for social life. Its object is to arouse and to develop in the child a certain number of physical, intellectual and moral states which are demanded of him by both the political society as a whole and the special milieu (or setting) for which he is specifically destined [Durkheim, 1956: 28]”. Which kind of settings the learners are getting in education communications and how the learners can build own communication settings with the whole society?

When we look for the primary element of communication in order to understand the structure of it, we can find out the bearers or carriers of messages, which are some kind of transmitters of different contents during the communications. This kind of transmitters are values, which carry a certain content for the communication subjects (teachers and learners). The values are very interesting transmitters in communications, because they are also the

bearers of culture parallel to language and art. The culture becomes true in values and language, because intercultural realities can be built only in communications, during which we can exchange values and language messages. That is why in current debates when we speak about internationalization of education, we should highlight not only intercultural communications and debates on language and cultural internationalization, but also the internationalization of values. These are the values with global and local specifications, which can be between societies and they build intersocial value systems.

In the 21st century many national and local education systems are considering how to meet the changing issues and demands effectively. Durkheim observed that education takes different forms at different times and places and revealed that we cannot separate the educational system from the society as they reflect each other. *Any change in society reflects a change in education and vice versa.* In fact, education is an active part of the process of changes in society. That's why, E. Durkheim offered to analyze the classrooms as "small societies", or agents of socialization to understand direction of social changes. Durkheim outlined certain areas that he believed were important for researchers to address, including the relationships of education to social changes, particularly the social system of the school and classroom [Brookover and Ericson, 1975:4-5].

The modern educational reforms are determined by social changes. The educational reforms are possible not only through internationalisation of education system, but also through the societal values, as education system mostly (among the social institutions) has the following functions: creating, transferring and spreading out social values. That is why, if there is observed rational inequality between internationalisation of educational system and internationalisation of social values in education system, the educational reforms cannot be input for all stockholders in the whole society. Group of researchers, intending to examine the change of values, is going to use the concept of "creative actualization" [Hugh P. McDonald, 2011]. This concept comes from the current time Axiological theories and considered to the value as "the ground of change and improvements of the World" [Hugh P. McDonald, 2011]. This concept explains the change of the world in connection with the actualization of the values.

How these "creative actualization" processes pass from micro to the macro level of society, and how the values can reflect on the mind and behaviour of people and on the social consciousness is indicated by Robert Neville, by Robert Hartman, by Ludwig Grünberg, Rem Edwards and etc.

Nevertheless, if we consider the theories of reforms in education, we can see that there is also a more recent concept, which can be named "actualization in education". This concept is considered within the framework the reforms of education from soviet to the contemporary education system, which is corresponding to the requirements of the 21st century. The processes of actualization of education in Post-soviet transition period are explained in that concept [Slastenin B. A. & Chizhakova G. I., 2003]. This concept comes to complete the concept of "policy design in transforming higher education" [Kogan M., Bauer M., Henkel M., 2006]. This concept argues the need in "rational actor model" and states that "we need a theoretically integrated perspective in order to understand higher education policy change and overall reforms in education.... For a detailed presentation of reforms we need the national accounts [Kogan M., Bauer M., Henkel M., 2006: 41]. Hence, Bob Lingard states that "Education is a deliberate activity directed at the achievement of a range of ends which could

potentially include the development of knowledgeable individuals who are able to think rationally, the formation of sustainable community, and the realization of economic goals benefiting both individuals and their communities...Thinking about education thus necessarily involves considerations of values" [Rizvi, F. and Lingard, B, 2009: 71].

### **Research novelty is the research approach developed as a new methodology.**

The special theoretical framework for this research is made up of educational axiological concepts [e.g. Grünberg L., 2000; Edwards B. R., 1995; Hartman S. R., 2002; Hugh P. McDonald, 2004, 2011, Neville, C. R. 1991, ...], theories of actualization of value concepts, the mechanisms of actualization [e.g., Luhmann N. and Schorr E., 1996, Max Weber, 2006, ...], education system's research, arrangement, management, and reforms [e.g. Guetl B., Orthey M.F., 2006; Bernstein, B., 2006, ...], researches on education communications and communication models paradigms [e.g., Habermas, H. Lasswell, Luckmann T., 1997, 1996, 2002; Becker U.C., 2012, ...], intercultural communication and education internationalization approaches, analyses and explanations.

In the frameworks of this research the education communication (value interrelations) model of education will be observed in the framework of socialization and social exchange basing on the Durkheim's statement about analyzes of social system or "Small Society". The elements of the research subject will be analyzed according to the following model of H. Lasswell: "Who, Says What, In Which Channel, to whom, to What Effect" [Lasswell]. The education communication-value relation model also includes the nature of the reflexive impulse from the learners or value behavior. In this case I will analyze the value behavior according to the theory of J. Habermas. It also seriously focuses on the social construction of these contexts and the identities of participants construct within them. The elements and mechanisms of value rethinking and possibilities of internationalization will be analyzed in accordance to the Robert Neville's theory of "Reconstruction of Thinking". It is very important take into the account a particular social, cultural, and historical context in order to collect empirical data with qualitative methods for case study.

### **Conclusions, future research prospects, suggestions**

The mechanisms of actualization, localization, and operation of new intersocial value concert can be achieved after complete studies and comparative analysis of the different value concept strategies and optimization approaches, which can be realized with qualitative data collection tools (analysis of contemporary literature, higher educational institution documentation study, researches and data collection with in-depth interviews and focus-group discussions with experts from department of the Educational Studies, focus-group discussions with the students, literature review and content analysis, comparative analyses).

## **ПРОБЛЕМА ИНТЕРНАЦИОНАЛИЗАЦИИ СОЦИАЛЬНЫХ ЦЕННОСТЕЙ В ОБРАЗОВАНИИ**

**Алексанян Анна**  
ЕГУ, Армения

### **Аннотация**

**Ключевые слова:** интернационализация, социальные ценности, культурные стереотипы, стратегии развития, теории функционализма, интеракции и теории интерпретации.

Чтобы понять процесс интернационализации ценностей и культурных стереотипов, мы должны проанализировать особенности и условия личностных коммуникаций в образовании. И наоборот, каким образом и с какими особенностями мы можем организовать личные коммуникации для реализации гуманистических ценностей в системе образования в соответствии с требованиями современного мирового общества в XXI веке.

В настоящее время в мировой системе гражданского общества все процессы (безопасность, здравоохранение, экология, образование и т.д.) объединены, интегрированы и привязаны друг к другу в разных странах. Эти нации и государства создали общие союзы для того, чтобы стать лучше и самобытнее, приобрести эффективные решения глобальных вопросов и проблем для содружества разными путями и в разных местах, с учетом местных особенностей. В последнее десятилетие национальные и культурные особенности должны учитываться между обществами, создавая межкультурные и даже межсоциальные пространства.

Образование, являясь частью этой общей ситуации и имея свои зоны единства образования в мире, стремится быть не только частью исследовательских работ, раздаточных материалов и быть на картах стратегий развития, но и активно участвовать в поиске современных решений, вызовов и изменений, которые могут оказать влияние на развитие общества. С этой точки зрения образование выполняет исключительно важную роль, поскольку в нем представлены все поколения, которые получают влияние от более опытных поколений и моделей деятельности, которые могут быть полезны для всего общества и будущих поколений в целом.

#### **References:**

1. **Aleksanyan, A.** Communication Models' Contribution to Stability, Reproduction and Change of Social Values, in: „**Banber**“ Scientific Journal of Yerevan State University (Social Sciences), Yerevan, № 138.6, 2013, P. 32-39. There is On-line resource as well: [http://www.ysu.am/files/05A\\_Aleksanyan.pdf](http://www.ysu.am/files/05A_Aleksanyan.pdf)
2. **Becker, C. U.** Sustainability Ethics and Sustainability Research, Dordrecht Heidelberg London New York, 2012.
3. **Bernstein, B.**, Applying the sociology: Knowledge, power and educational reform. New York, 2006.
4. **Durkheim, E.** Education and Sociology. (trans. Sherwood D. Fox) Glancoe, III.: Free, Press, 1956.
5. **Edwards, B. R.** Formal Axiology and its Critics, Amsterdam – Atlanta, 1995.
6. **Rizvi, F. and Lingard, B.** Globalizing education policy. NY: Routledge, 2209.
7. **Grünberg, L.** The Mystery of Values: Studies in Axiology. Amsterdam – Atlanta, 2000.
8. **Guetl B., Orthey M.F.**, Bildungsmanagement, Munich, 2006.
9. **Hartman, S. R.** THE KNOWLEDGE OF GOOD: Critique of Axiological Reason, Amsterdam, 2002.
10. **Hugh P. McDonald**, Creative Actualization: a Meliorist Theory of Values. NY., 2011.
11. **Hugh P. McDonald**, RADICAL AXIOLOGY: A First Philosophy of Values, NY. 2004.
12. **Kogan M., Bauer M., Henkel M.** Transforming Higher Education: Comparative Study, Higher Education Dynamics, London, Springer, 2006.
13. **Luckmann, T.** The moral order of modern societies, moral communication and indirect moralising, Budapest, 1997.
14. **Luckman, T.** Moral Communication in Modern Societies, Netherlands, Konstanz, 1996, 2002.
15. **Luhmann, N. and Schorr, E.K.** Zwischen System and Umwelt: Fragen an die Padagogik, , Frankfurt am Main, 1996.
16. **Mayer Karl Ulrich** (2000) Arbeit und Wissen. Die Zukunft von Bildung und Beruf. Frankfurt am Main: Campus.
17. **Neville, C. R.** Reconstruction of Thinking. State University of New York Press, 1991.
18. **Slastenin B. A. and Chizhakova G. I.**, Pedagogical Axiology, Moscow: Academy Press, 2003.
19. **Weber M.**, Rationalisierung und Bildung, Bad Heilbrunn, 2006.

19. **Кара-Мурза С.Г.** Манипуляция сознанием. М., 2004.
20. **Мкртычян А.Е.** Хаос как системообразующий механизм самоорганизации социума. Ер.: Издательство ЕГУ, 2008.
21. **Франк С.Л.**, Духовные основы общества, М., 1992.

Получено: 27.04.2022

Received 27.04.2022

Рассмотрено: 05.05.2022

Reviewed 05.05.2022

Принято: 12.05.2022

Accepted 12.05.2022

---

<sup>1</sup> The term ‘white’ is a social construct- in Theodore Allen’s (1994, 2012) classic text: *The Invention of the White Race* Perry (2016) observed his scholarship: “Twenty-plus years of meticulous research and examination of 885 county-years of pattern setting in Virginia’s colonial records, he found no instance of the official use of the word ‘white’ as a token of social status prior to 1691” (p.4). ‘White’ identity had to be