The dress designer shall to learn, to know to feel the necessities of the man and perform them into the objective forms and images.The topicality of this research is provided by the power of the dress color influence on the feelings, mood, behavior of a person and his ability to work.The influence of the color should be taken into account in the time of the fashion designing in order to provide the favorable psychological condition of individual and positive spirits in the society.

The preparatory process for fashion designers in the system of the Higher School is associated with the need to develop the student's ability to creativity in the selection of color solutions suit, enriching the knowledge of the symbolism of color and color harmony education.

Keywords*: color decisions of the costume, consumer demands, the work of artist and designer, promotion of color, visual illusions, color harmony.*

Alla KHODTSEVA, Olga LESHCHENKO, Olena MEDVID

LEARNER AUTONOMY AS A SOCIAL PHENOMENON

The article examines the approaches of British scholars to the issues of learner autonomy in a social context. After considering the problem of autonomy from methodological and historical perspective the focus broadens to cover the theory of the learning society as an educational philosophy and as a basis from which autonomous and lifelong learning can take place. Key components of the theory of the learning society are considered and social conditions for autonomous learning are chara-?terized. The author assumes that change can be introduced through creation of an educated public that has the capacity to participate actively in the shaping of a learning society and polity.

Keywords*: education, lifelong learning, learner autonomy,learning society.*

Problem statement. In the period of social transition, which Ukraine is undergoing, education becomes central to our future well-being. The importance of education is illustrated in the diversity of functions it can fulfil for any society. Education can realise the powers and capacities of individuals, help to transmit language and culture from one generation to another, stimulate investment in the human capital required for economic growth and, by encouraging responsible citizenship, help prepare the way for a robust and mature democracy. This diversity of educational functions may often imply that a society will have to make choices about the balance of emphasis. The shaping of education is the shaping of generation and society. Because education expresses the deep cultural and political purposes of a society, choices about the service have reflected the dominant beliefs and expectations of the society in a particular historical context. Education often acts as a kind of metaphor of national destinies. It seems to be a particularly appropriate vehicle for talking about the future of society in general.

The structuring of education embodies a vision of what a society wishes to become over time.

A society that values the personal development of young people has historically created a more decentralized service so that teachers are afforded more discretion in interpreting their students' needs. Only if learning is placed at the centre of our experience can individuals continue to develop their capacities, institutions be enabled to respond adequately to periods of change, and difference between communities become a source of reflective understanding. The challenge for policy-makers is to promote conditions for individuals' continuing development and autonomy of their learning.

The methodological issues of learner autonomy has been explored by many Ukrainian researchers (N. Borysko, J. Petrovska, O. Tarnopolskyj, S. Bodnar and others), but its social and political context has not been given full attention to. To this end, the comparative analysis of British approaches to this issue seem to contribute to the development of theoretical and practical aspects of the problem of learner autonomy in our country.

Previous research. The term "learner autonomy" was first introduced in 1981 by Henri Holec, who is viewed as the "father" of learner autonomy. Many definitions have since been given, depending on the context, and the level of debate educators have come to. Some of the most well known definitions in present literature are [2, p. 8–10]:

- "Autonomy is the ability to take charge of one's own learning" (Henri Holec);
- "Autonomy is essentially a matter of the learner's psychological relation to the process and content of learning" (David Little);
- "Autonomy is a situation in which the learner is totally responsible for all the decisions concerned with his/ her learning and the implementation of those decisions"(Leslie Dickinson);
- "Autonomy is arecognition of the rights of learners within educational systems"(Phil Benson) [2, p. 8–10].

Thus, learner autonomy has been considered as a personal human trait, as a political measure, or as an educational move. This is because autonomy is seen either as a means to an end (learning a subject) or as an end in itself (making people autonomous learners). These two options do not exclude each other, both of them can be part of our views towards learning.

The aim of this paper is to look at the problem of learner autonomy from a wider social perspective, and focusing on the key components of the theory of the learning society, identify conditions for a learning self.

Analysis and discussion. The problem of personal autonomy in Great Britain is deep-seated historically. Two apparently different strategies for restructuring education – corporatism and consumerism have been developed since the mid-1970s in response to the upheavals facing late-twenties-

century society. Their effects are, however, the same: education is becoming a privilege rather than a right that underpins a shared citizenship. An elite rather than an equal democracy appears as the new principle chosen to guide the polity through this transition period in Britisheducation. As Ranson claims, although the problems confronting British society are public and require public solution, the societal institutions do not encourage an active public domain. The features of structural change in society (fragmentation, privatism and sectionalism) and qualities of the market order(self-interest and competition) reinforce the erosion of public life and thus the conditions for personal autonomy and collective well-being [9, p. 101].

The challenge for our time thereforeis to renew the purposes and institutions of democracy, which allows citizens to create a society, that enables each to develop as a person and to contribute to the good of the community as a whole. Civic responsibility and individual development can create conditions in which 'anyone might do best and live a flourishing life' (Aristotle). Change can be introduced through creation off an educated public- that has the capacity to participate actively in the shaping of a learning society and polity.

It should be noted that learning society as an educational philosophy was advocated by OECD and UNESCO. It considers education as the key to a nation's economic development, and holds that education should extend beyond formal learning (based in traditional educational institutions – schools, universities etc.) into informal learning centers to support a knowledge economy (known as a "world education culture") [7, p. 34].

The history of the concept of the learning society can be traced through the chronological development of its theoretical framework. As the framework has developed overtime, so has the sophistication of the idea of the learning society as it applies to an inter-connected 21st-century model, particularly in relation to the shift from state-based educational institutions to more decentralized organizations.

In 1973, Donald Schön developed the idea that change is constant in a modern state and thus to adapt to this change, there must be a constant state of learning within the society of that state. Further, Robert Hutchins also argued that given the ever-changing nature of states, particularly in business organizations, it wasn't possible for educational institutions to keep up, or even be expected to. Later, Stewart Ranson emphasize that learning has a certain 'fluidity' (with no start or end points) that exists outside of formal systems and this seems to reflect a liberalized market model of free movements of knowledge as required by organizations and systems [12; 6; 9].

Developing this framework to a more contemporary basis, it is seen that the requirement for a learning society is a response to the broader is-

sues of globalization whereby richer countries have then become increasingly dependent on "knowledge workers" rather than traditional manufacturing industries (now often outsourced to developing nations), and thus need their workforces to become adaptable, particularly in light of new technological developments which are seen as central to the knowledge economy [7, p. 123]. With this model the concept of the learning society will be transplanted to other countries globally, much like any other product on a global market. This is in keeping with the philosophy of the World Bank that learning and education is central to improved development, justice, the environment and eradication of poverty (and thus global terror threats).

A learning society is generally considered to be the basis from which lifelong learning and autonomous learning can take place. From a theoretical standpoint, not only does the learning society provide the framework in which lifelong and autonomous learning are allowed to flourish, but that in fact both elements mutually support each other. That is, a learning society gives rise to the capacity for lifelong and autonomous learning, but the latter allows, through socialization, for individuals to contribute back to the learning abilities of broader society in the form of wisdom (known as a "wise" society") [1].

While the notion of the learning society can be sometimes difficult to grasp (relying on concepts such as "fluidity" and "informality", and moving outside of traditional educational institutions), some scholars believe that a learning society can be identified as having four main attributes. These are:

- Futuristic.This is described as the tendency of the learning society to have a dependency on technological advances. This can be regarded as the shifts towards knowledge economies in developed countries where the concept of the learning society is most prevalent, but also vitally as acknowledging the importance of the internet in allowing education to move beyond traditional boundaries and move across transnational borders instantly.
- Societal.This attribute is part of the broader conscious acknowledgement that is made by states and institutions that lifelong learning (as part of the learning society) exists specifically to contribute to the economic growth of a country and increase the democratic engagement of its citizens.
- Reflexive.This attribute requires learning societies to recognize not just the role of lifelong learning within the broader community, but also to enable it to be adaptable to changes, and flexible to specific individual needs. These changes may come about as a re-

sult of technological advances, legislative amendments or personal preferences of the individual undertaking the education.

- Global market. The final attribute of a learning society requires that, like many products on a global market, education becomes a commodity and that students or participants in the learning process become consumers, able to pick and choose the types of education that they would like, to suit their own personal preferences. This would be facilitated through technological advances that allow students to access learning resources globally. Under this attribute, education would then become tailored towards providing "customer satisfaction" [1].

The above described characteristics of a learning society necessitate the regeneration of an educated public that has the capacity to participate actively as citizens in the shaping of a society and polity.This will require citizens to develop a much firmer sense of their agency-their active contribution to the societal and political life of the community. The prerequisite of agency can begin to illuminate the foundation of a new moral and political order [9, p. 105].

However, the very possibility of tying together a morality with a just polity is strongly contested. For Rorty [11, p. 86], there can be no way of creating a comprehensive theory that brings together the private world of self-creation and the public world of justice. They are incommensurable. But Raz claims that the conditions for self-creation and autonomy are public and collective. The autonomy of each depends upon the restraint of all. Personal development depends upon public virtue. Freedom depends upon justice. Autonomy requires the moral and political conditions that enable each person to develop his or her powers so that public goods, such as education,"are constitutive of the very possibility of autonomy" [10, p. 207].

The theory that can provide the common language of agency to enrich a new moral and political order is that of citizenship within the learning society. The notion of a citizen captures our duality as individuals and as members of the public. The agency of the citizen is exercised in judgement, in choice and in action so that his or her powers and capacities are actively and reflectively expressed through the creative development of self, through civic virtue within the community and through discourse within the polity.

Within the context of Higher Education this approach requires students to have an appropriate conceptual stance towards their learning, which leads to an appropriate orientation to learning. In addition, learning is a social activity, and socializing their learning requires students to recognize the benefits of working with others and to be able to share and negotiate with them. The employability agenda within Higher Education also

requires learners to develop appropriate professional skills and the diverse nature of the student body requires learners to recognize difference. This involves developing tolerance, empathy and understanding of other values and cultures; and to be able to explain, discuss and negotiate in an acceptable manner.

Students come to University from diverse social, cultural and educational backgrounds, which influence their expectations of Higher Education. One factor that can inhibit their learning and success is the mismatch between their expectations and those of the programme. It is important that students develop an appropriate conceptual stance towards their learning. This involves understanding and developing their own approaches to learning,developing high level intellectual skills, including reflection and meta-cognition as well as accepting responsibility for their own learning.

Conceptualizing learner autonomy involves two factors: an autonomous learner has developed the capacity to take at least some control over their learning; andthe learning environment provides opportunities for the learner to take control of their learning.

Developing capacity requires a set of personal qualities: confidence, motivation, taking and accepting responsibility, and ability to take initiative. It also involves a set of skills: academic, intellectual, personal and interpersonal.

As specified above,learner autonomy starts with the premise thatautonomous learners take responsibility for their own learning. In doing this they can identify their learning goals (what they need to learn), their learning processes (how they will learn it), how they will evaluate and use their learning;they have well-founded conceptions of learning; they have a range of learning approaches and skills;they can organize their learning;they have good information processing skills;they are well motivated to learn.

These ideas for a learner autonomy and hence for a theory of the learning society are built upon thinking and emerging practice. The educational reforms in different countries have their origins in local communities that are discovering solutions to dilemmas they confront. The task of educational policy-makers and researchers is to develop an understanding of underlying principles in order to create the basis for their more general application.

The theory of the learning society in Great Britain builds upon three axes: of presupposition, principles and purposes. Thepresupposition establishes proposition about the need for and purpose of the learning society; the principles establish the primary organizing characteristics of the theory; purposes and conditions establish the agenda for change that can create the values and conditions for a learning society [9, p. 106].

It is only when the values of learning are placed at the centre of the polity that the conditions can be established for all individuals to develop their capacities, and the institutions can respond openly and imaginatively to a period of change. The transformations of the time require a renewed valuing of and commitment to learning. As the boundaries between languages and cultures begin to dissolve, as new skills and knowledge are expected within the world of work and, as a new generation rejects passivity in favour of more active participation, a learning society,therefore, needs to celebrate the qualities of being open to new ideas, listening to as well as expressing perspectives, reflecting on and enquiring into solutions to new challenges, cooperating in the practice of change and critically reviewing it.

According to Held, citizenship and practical reason are two organizing principles that provide the framework for a learning society.Citizenship establishes the ontology, the mode of being in the society.The notion of being a citizen ideally expresses our dual identity as both individual and member of the public; our duality as autonomous persons who bear responsibilities within the public domain. Citizenship establishes the right to the conditions for self development but also a responsibility that the emerging powers should serve the well-being of the common wealth [5, p. 89]. Citizenship is defined as the status of membership of national and local communities which thereby bestows upon all individuals equally reciprocal rights and duties, liberties and constraints, powers and responsibilities.

Citizens have the right as well as the obligation to participate in determining the purposes and form of community and thus the conditions for their own association.

Practical reason establishes epistemology, the mode of knowing and acting of the citizen in the society.Practical reason presents a comprehensive moral capacity because it involves seeing in particular in the light of the universal, of a general understanding of what is required as well as what proper end might be pursued in the particular circumstances. Practical reason, thus, involves deliberation, judgment and action: deliberation upon experience to develop understanding of the situation, or the other person; judgment to determine the appropriate ends and course of action, which presupposes a community based upon sensitivity and tact; and learning through action to realize the good in practice.

To provide such purposes and conditions, new values and conceptions of learning are valued within the public domain at the level of the self, at the level of society and at the level of polity.

At the centre of educational reforms is a belief in the power of agency: only an active person or public provides the conditions for learning and development. By creatively expressing his/her qualities and powers each citizen develops what is distinctively unique about him/her as a person. Gould

emphasizes the continuing process of learning implied in the cultivation of capacities: "The process of self-development thus consists in the formation of new capacities and in the elaboration or enrichment of existing ones… The development of intellectual, moral or artistic capacities, or of practical and technical skills, as well as cultivation of forms of social relations such as friendship and cooperation… in this development of capacities, individuals may be said to achieve greater freedom of action in the wider range of choices that are opened for their action and in the power to realize their purposes which their increased competence affords. Such a cultivation of capacities is a relatively long term or continuous process" [4, p. 47]. The emerging of self-assertion and autonomy of the agent develops not in isolated events, but in the creative shaping of life.Three conditions are proposed for developing purpose and capacity within the self: a sense of agency; a conception of discovery through a life perceived as a unity; and an acknowledgment of the self in relation to others.

Unfolding of the self depends upon developing the necessary social conditions to provide a sense of purpose within society. These conditions are active participation in creating the moral and social order, and a capacity for interpretive understanding.The conditions for the unfolding self are social and political: my space requires your recognition and your capacities demand my support (and vice versa). It is only in the context of such understanding and support, that mutual identities can be formed and distinctive qualities of each person can be asserted with confidence.

The unfolding of a learning society depends upon the creation of a moral order, because the values of learning as much as provision of the conditions for learning are actually moral values that express a set of virtues required of the self and of others in relationship with the self. The standards accepted by the moral community can provide the values by which each person is enabled to develop.However, a moral order is a public creation and needs to recreatedby all members of the community. Each person depends upon the quality of the moral order for the quality of his/her personal development and the vitality of that order depends upon the vitality of the public life of the community.The development of a moral community has to be creative and collaborative process of agreeing the values of learning that are to guide and sustain life in the community.

Tailor [13, p. 135] has argued that the forms of knowing and understanding, as much as a shared moral order, are necessary basis of civic virtue.Historically conditioned prejudices about capacity in the British society,reinforced by institutions of discrimination, set the present context for the learning society. The possibility of mutuality in support of personal development will depend upon generating interpretive understanding. In society we are confronted by different perspectives, alternative life-styles

and views. The key to transformation of the prejudice lies in what Gadamer [3, p. 75] calls 'the dialogic character of understanding': through genuine conversation the participants are led beyond their initial positions, to take account of others and move towardsa more comprehensive view, a shared understanding of what is true and valid. Conversation lies at the hearty of learning as learners are listeners as well as speakers.

The presupposition of such conversations is openness. We have to learn to be open to difference, to allow our pre-judgments to be challenged; in doing so we learn how to amend our assumptions and develop an enriched understanding of others.

Reason emerges through dialogue with others: through which we learn not necessarily facts but rather capacity for learning, for new ways of thinking, speaking and acting. The conditions for this depend upon creation of arenas for public discourse – the final and most significant condition for assuring the learning society.

Conclusion. The challenge for our time therefore is to renew the purposes and institutions of democracy, which allows citizens to create a society that enables each to develop as a person and to contribute to the good of the community as a whole.

The personal and social conditions,described above, will be hollow unless bedded in a conception of a reformed, and more legitimate, political order that empowers the public. The connection between individual well-being and the vitality of the moral community is made in the public domain of the polity.Without political structures that bring together communities of discourse, the conditions for learning will not exist: it is not possible to create the virtues of learning without the forms of life and institutions which sustain them. Further research is needed to explore the preconditions of the good polity in British society and to analyze current models of learning societies today.

References

1. Cisco. The Learning Society [web-resource]. – Retrieved from Cisco Systems Inc. : http://www.cisco.com/web/about/citizenship/socio-economic/docs/Learning Society_WhitePaper.pdf
2. Dam L. Autonomy from Theory to Classroom Practice / L. Dam. – Dublin : Authentik, 1995. – 234 p.
3. Gadamer H. G. Truth and Method / H. G. Gadamer. – London : Sheed and Ward, 1975. – 238 p.
4. Gould C. Rethinking Democracy : Freedom and Social Cooperation in Politics, Economy and Society / C. Gould. – Cambridge : Cambridge University Press, 1988. – 185p.
5. Held D. Political Theory and Modern State / D. Held. –Cambridge : Polity Press, 1989. – 123p.
6. Hutchins R. M. The Learning Society / R. M. Hutchins. – Harmondsworth : Penguin, 1970. – 237 p.

7. OECD. Knowledge Management in the Learning Society. –Paris : OECD Publishing, 2000. – 389 p.
8. Ranson S. Inside the Learning Society/ S. Ranson. – London : Cassell, 1998. – 189 p.
9. Ranson S. Towards the Learning Society/ S. Ranson. – London : Cassell, 1994. – 189 p.
10. Raz J. The Morality of Freedom / J. Raz. – Oxford : Oxford University Press,1986. – 307 p.
11. Rorty R. Cotingency, Irony, and Solidarity / R. Rorty. – Cambridge : Cambridge University Press, 1989. – 195 p.
12. Schön D. A. Beyond the Stable State. Public and Private Learning in a Changing Society / D. A. Schön. – Harmondsworth : Penguin, 1973. – 245 p.
13. Tailor C. The Ethics of Authenticity / C.Tailor.– Cambridge, MA : Harvard University Press, 1991. – 199 p.

Анотація

Ходцева Алла, Лещенко Ольга, Медвідь Олена. Навчальна автономія як соціальний феномен.

Проблема навчальної автономії у сучасній філософській та педагогічній думці Великої Британії розглядається у контексті теорії суспільства, яке навчається. На основі аналізу ключових компонентів теорії визначені соціальні умови для навчальної автономії. Автор припускає, що досягнення змін можливо за умови формування освіченої громадськості, яка зможе активно долучитись до розробки концепцій розвитку суспільства і політикума.

Ключові слова*: освіта, навчання протягом життя, навчальна автономія, суспільство, яке навчається.*

Інна КНИШ

ДОКЛАСИЧНИЙ ПЕРІОД РОЗВИТКУ НАУКИ: ЗМІНА ОСВІТНІХ ПАРАДИГМ

Стаття присвячена теоретичній реконструкції концепції докласичної освіти та виховання, які були засновані на досвіді, схилялися до «правильності», "взірцевості", дотримання традицій, еталонів, авторитетів та законів, що формували докласичну людину. Акцентується увага на визначній ролі докласичної освітньої парадигми у становленні української нації. Розглядаються об'єктивні та суб'єктивні аспекти розвитку освіти та виховання цього періоду з позицій: "Учитель (Викладач) – Учитель (Викладач)", "Учитель (Викладач) – Учень (Студент)" та "Учень (Студент) – Учень (Студент)".

Ключові слова*: освітня парадигма, докласичний період розвитку науки, становлення української нації, науковий дискурс.*