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**NEW APPROACHES TO THE CHILDREN AND YOUTH UPBRINGING
IN THE CONTEXT OF THE CULTUROLOGICAL PARADIGM
OF MODERN EDUCATIONAL PROCESS**

Abstract. *The article deals with the methodological justification of new educational priorities in Ukraine and the features of reforming Ukrainian education on the basis of culturological approach. The graduate of the New Ukrainian School must be ready for self-realization in society and personal life, have information flows, shows the ability to analyze life and practical situations, be ready to acquired knowledge and values. The research methodology is based on the integrated use of competence, activity, axiological and culturological approaches to the study of education phenomena. Theoretical methods are used, which are related to the development of philosophical and conceptual research in the field of methodology of educational process. The scientific novelty of research lies in the fact that such types of realization of the culturological approach to the upbringing of children and youth as the axiological and technological culture of the educational process and substantiated and introduced into scientific circulation. The concept of cultural intensity of content, technologies, organization forms of educational work with students is substantiated. The self-sufficient and obvious criterion for the formation of the cultural position of pupils defined as the cultural activity of student youth.*
Conclusions. *The culturological paradigm of the educational process in Ukraine is based on a number of axiological dominants that are in tune with the universal human values (humanism, tolerance, patriotism, citizenship, etc.). Providing teachers with the axiological and technological culture of the educational process with raise Ukrainian education to the appropriate level of competence, which will meet the standards of European education.*

Key words: *culturological paradigm of education, cultural-creative function of education, axiological and technological culture of education, cultural intensity of educational work with students, New Ukrainian School.*

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**НОВІ ПІДХОДИ ДО ВИХОВАННЯ ДІТЕЙ ТА МОЛОДІ В КОНТЕКСТІ
КУЛЬТУРОЛОГІЧНОЇ ПАРАДИГМИ СУЧАСНОГО ОСВІТНЬОГО ПРОЦЕСУ**

Анотація. *Мету статті вбачаємо в методологічному обґрунтуванні нових освітніх пріоритетів в Україні. У статті проаналізовані особливості реформування української освіти на засадах культурологічного підходу.*

*Випускник Нової української школи повинен бути готовим до самореалізації у соціумі й особистому житті, володіти інформаційними потоками, виявляти здатність до аналізу життєво практичних ситуацій, бути готовим до конструювання власних поведінкових програм на основі набутих знань і цінностей. **Методологія дослідження** ґрунтується на комплексному використанні компетентнісного, діяльнісного, аксіологічного та культурологічного підходів до вивчення освітніх явищ. Використано теоретичні методи, які пов'язані з опрацюванням філософсько-концептуальних досліджень у царині методології освітніх процесів. **Наукова новизна дослідження** полягає в тому, що обґрунтовано і введено в науковий обіг такі типи реалізації культурологічного підходу до виховання дітей та молоді, як аксіологічна і технологічна культура виховного процесу. Обґрунтовано поняття культуроємності змісту, технологій, організаційних форм виховної роботи зі школярами. Самодостатнім і очевидним критерієм сформованості культурної позиції вихованців визначено культуротворчу діяльність учнівської молоді. **Висновки.** Культурологічна парадигма сучасного освітнього процесу в Україні спирається на низку аксіологічних домінант, які співзвучні з універсальними людськими цінностями (такими як гуманізм, толерантність, патріотизм і громадянськість тощо). Забезпечення учителями аксіологічної та технологічної культури виховного процесу дозволить підняти українську освіту на належний компетентнісний рівень, що відповідатиме стандартам європейської освіти.*

Ключові слова: культурологічна парадигма освіти, культуротворчі функції виховання, аксіологічна та технологічна культура виховання, культуроємність виховної роботи зі школярами, Нова українська школа.

Problem statement. The philosophy of modern education in its ontological, axiological and epistemological dimensions directly correlated with culture (nation, society, humanity) which today is interpreted as a general context within which educational priorities are formed. No behavioral phenomenon is studied outside the culture, as the independence of personal and cultural processes has been repeatedly proven by psychological science. Modern researchers have intensified the study of role and place of culture in educational processes, but there are numerous discussions about the priority of their influence on the personal development of the individual. Most researches interpret a culture as pre-condition of human behavior. However, culture can and should be studied as a result of educational activities and not only as its determinant.

Recent research and publications. It is impossible to explore dialectics between culture and education without analysis of culture as the social phenomenon and its functions in relation to educational space. Today there are more than 500 definitions of culture. This indicates the polysemantical nature of this social formation. A plenty of definitions of culture is not the result of subjectivism of analysis. Rather it is the result of multidimensional, the convergence of the object of study itself. It is also due to numerous concepts of studying culture, that use different approaches to its analysis – systemic, structural-functional, semiotic, axiological, typological, ideological and others. Culture is interpreted as a universal attribute of sociality (E. Marcaryan); as a set of formative bases of activity (V. Davidovich, M. Cagan, L. Cogan); as a universal and creative way

worldview (A. Azarhin, V. Malahov, I. Zyazyon); as a sphere of realization of human values (E. Socolov, A. Gouliga, O. Corshounov, V. Mantatov, M. Sheler, P. Tillih); as a symbolic system (E. Cassirer, L. Langer, D. Shnayder); as an intellectual aspect of artificial environment (A. Mol); as way of thinking (D. Matsumoto); as the kingdom of Truth, Goodness, Beauty (theological concepts) etc.

The purpose of the study is to present the results of theoretical research on ways to implement a culturological approach to the education of children and youth and ways of insure the axiological and technological culture of the educational process.

Presentation of the main material. Numerous approaches to the analysis of culture, however, do not refute an axiom, that culture is multifunctional system, which should insure the material and spiritual progress of mankind. But education as a social system also has multifunctional character and identical tasks. Both systems as culture as education take care, above all the spiritual aspects of human development and society. Both a culture and education acquire humanistic character only if we address to sphere of personal self-worth. This indicates the coincidences of value-semantic coordinates of both social systems whose functional fields repeatedly intersect.

The intersection of functions of culture and education is clearly manifested in the ways of accumulation and transmission of socio-historical experience of mankind which contribute to the formation of norms and values of human consciousness. Culture and education are a kind of “repository” of the value experience of society “the memory of humanity”, where the spiritual heights of the historical development of human civilization are engraved [Matsumoto, 2003: 345].

We'll try to identify the main features that determine the interaction of culture and education:

- both culture and education are aimed at affirming a human world;
- both social systems give birth to the meaning of life in the sphere of human freedom and at the same time high responsibility;
- both a culture and education are able to form an ensemble of socio-cultural qualities that ensure the value of human life and determine its behavioral programs;
- culture is determinant and an integral indicator of education simultaneously.

The culturological paradigm of education helps to rethink the content principles, forms and methods of educational process. According to I. Zyazyun, the new understanding of role of culture, poses new tasks of education: to promote the general development of personality, to form its culture, creative intuition and creative dedication social and ecological responsibility, global consciousness [Zyazyun, 1998: 5]. Thus, education forms the personal culture of the individual in the context of social expectations. World congress under an auspices of UNESCO [1993] “Humanity in the turn of the ages: philosophical perspectives” outlines the methodological bases of education in the XXI century quite culturologically: based on integrity, synthesis of humanism, reason, creativity, social responsibility, that is on balance of intellectual, ethics, aesthetically, philosophical components of activity structure.

The society hopes for successful socialization of the young generations in the conditions of school education. Today, in the context of educational reform, according to the concept of “New Ukrainian School”, cultural competence is recognized as one of the key one, which should be formed in children almost continuously, throughout the educational process and regardless of what subject is teaching. The basic document states that cultural competence involves involvement in various types of artistic creativities (musical and other kind of arts) through the disclosure and development of natural abilities, creative expressions of personality [New Ukrainian School, 2022]. Work is also underway on the Law of Ukraine on the Education of Children and Youth, on the National Program for the Education of Young Generations. The New Ukrainian School is proposed to use the concept of “education”, “educational process” in their modern sense, which

includes learning, education and development. The educational process will focus in universal values, including moral and ethical (dignity, honesty, justice, care, respect for life, respect for themselves and others), socio-political (freedom, democracy, cultural diversity), respect for the native language and culture, patriotism, respect for the environment, respect for the law, solidarity, responsibility. The new school will cherish the Ukrainian identity; will cultivate not only responsibility for oneself, but also for the development of well-being of the country and mankind [New Ukrainian School, 2022]. Note, that the mastery of moral values (norms, ideals, ideas of goodness, love, justice, etc) is a long process. After all, they must be perceived by the moral consciousness of the individual, crystallized in its value orientations, believes, socio-psychological guidelines and implemented in actions-behaviors in life, which has both external (based on moral norms) and internal regulation (based on moral consciousness morality of motives of voluntary behavior). That is why it is important now that science and practice work together to find new approaches to the educational process in the context of leading cultural coordinates. The functions of education which helps to create cultural norms are becoming extremely important. Unlike regulatory-normative ones, they provide not dogmatic imposition of norms of behavior in certain situation, but promote deep moral and psychological assimilation of positive social experience. It is in the process of upbringing that the intergeneration transmission of culture takes place child's personality acquires the spirituality that determines the vital needs and quality of behavioral programs. Thus, the updated approach to education does not allow us to understand this process as a sum of certain means and forms of influence on an intellect or on certain behavior students' reactions. Education is organization of the whole children's life at the level of creativity in the context of culture.

The vector of scientific search in modern pedagogy and psychology is steadily reoriented from the cognitive-directed paradigm of education to human and personal one that allows us to hope for the successful introduction of cultural parameters in the process of methodological and technological renewal of education in Ukraine. Leading Ukrainian scientists (I. Beh, A. Boyko, O. Bondarevskaya, S. Goncharenko, I. Zyazyun,

O. Kirichuk, V. Molyako etc.) and foreign scientists (R. Burns, A. Maslow, R. May, K. Rogers, M. Hidegger etc.) oppose the outdated technocratic-dogmatic approach to education by common consent, providing new conceptual foundations for the development of this process in modern conditions.

In our opinion the renewed approach to education, orients the teacher, first of all, on providing of proper axiological and technological culture of educational process. In particular, the **axiological** (valued) culture of education obligates a teacher to abandon the impersonal, invaluable positions on the world around him/her and the events that take place in it. I. Beh notes that educational situations that are created within a person-centered approach should ensure the development of such consciousness level that would encourage the child to self-knowledge and self-activity so that he/she could become the creator of his/her own rich spiritual life [Beh, 2003: 47]. Education should broadcast the ethically justified approaches to the environment, which are accumulated in national and common to all mankind experience. Giving education a pronounced value character contributes to the formation of students' correct worldview, which is possible only on the basis of humanistic values of Truth, Goodness, Beauty. I. Beh rightly considers the development of children personal values is the real goal of education, because values due to their essential indicators are able to perform the function of the highest criterion for human orientation in the world [Beh, 1998: 5].

The **technological** culture of education obligates a teacher to search non-trivial forms of transmission of values and norms of cultural attitude to the environment which should be based on children's activity. The system of self-protection of the pupils' consciousness from direct pedagogical influencing makes absolutely inexpedient all forms of demagogic appeals and prohibitions, regulated requirements and punishments within the framework of correction of children's attitude toward a world. The futility of the organization of education according to the stimulus-reactive scheme, infertility and short duration of its result became obvious.

Violence against students in any form testifies about pedagogical incompetence, pedagogical lack of culture of the educator, who choose dehumanized ways of interaction with students. Ignoring of bases

needs of child's personality in protection, security, friendship, love, respect, approval, freedom, self-actualization etc. [Maslow, 2002: 161] turns the so called "education" into a continuous' dictates, that deprives pedagogical interaction of the actual educational meaning. At the same time violence against children may contain content and teaching methods determined by rigid technological technocracy [Beh, 2003: 44].

Neglecting a humane and personal approach leads to serious socially significant consequences. The result of the teacher's unification of his/her students is the inevitable loss of creative potential of society. A convenient tradition to rely on conformists, subject to stereotypes, and not on those students, who thinks in an original way nullifies the cultural and educational meaning of children's creativity as a means of self-actualization of students [Rodgers, 1994: 349].

Therefore, the technological culture of education involves, above all, the personal influence of the teacher on the system of the value orientations of students in the process of creative activity. The organization of creative dialog with students intensifies the search not for "educational activities" but for subtle forms of influencing the motivational components of children's attitude to the world, aims to create original educational situations for the cultural development of the student's personality.

The quality of educational work with students in a largely depends on the cultural intensity of its content, technology, organizational forms. Of course, first of all, this is the appropriate level of intellectual support for the provision of cultural information to children. However, it is not necessary to turn the educational process into continuous "conversations" (as it is often the case in the plans of educational work of modern teachers). It is not enough to explain cultural norms and values to children, it is necessary to help them to show their own personality colored, creative attitude to them. It not impossible also to "tune" the educational process only on the mechanism of imitation, identification: do as I do; do as it is said somewhere. Such indifference to the reflexive-volitional mechanism of pupils' self-consciousness is dangerous, because it separates a child from his/her own conscious choice, frees him/her from the pangs of conscience, cultivates adaptive morality and, ultimately, does not promote cultural

values. Thus, the educational process should be evenly based on various psychological mechanisms (emotional infection, imitation, suggestion, persuasion etc.) and others like that); to appeal to the reflexive-volitional sphere which drives children's actions; to influence the motives of students' life activities; stimulate the independent choice of cultural positions.

An effective part of culturological approach to education is the cultural students' activities, which can be considered as a self-sufficient and obvious criterion for the formation of the cultural position of students. Signs of such activities are spiritual and value certainty in relation to ethnical and aesthetic norms of attitude to work and leisure, to peers and the elderly, to nature and art, as well as the creative focus of the student's personality to existing conflicts.

All the organizational forms of educational activity, where education is an integral part, in the New Ukrainian school should not be mostly verbalized or be an echo of well-known television shows. Accounted the children's desire for bright non-standard forms, at the same time we shouldn't forget about the serious value bases of such activities. The newborn forms of educational work in the system of general educational activities should closely take into account the specifics of childhood and not copy the world of adult entertainment. Such forms of educational work must involve students in cultural activities, which will be based on unusual

anti-utilitarianism of children's attitudes to the world. In the process of such activities, students quickly get rid of unnecessary pragmatism and tend to seek new solemn and sublime rituals of joyful communication with nature, art, parents and peers. Such moments, as a rule, give birth of energy of kindness and empathy, bring students joyful excitement, sincerity of feelings and aspirations. The concentrated feeling of joyful of childhood is long remembered as happiness and generously germinates later in the minds of students with humanistic motives for the environment.

Conclusions. The culturological approach to education of the young generations, in the context of New Ukrainian School is subordinated to the strategy of updating educational process in Ukraine, bring the ideas of humanistic pedagogy to the level of integrated implementation in modern social-cultural conditions. While reforming of Ukrainian education and development of the New Ukrainian School the realization of axiological dominants of educational process acquires special value. Among them, patriotism and civic values, which enable the strengthening of statehood in Ukraine, occupy a central place. An important place is occupied by humanistic values in relation to man and nature and their implementation in the behavioral programs of children and youth. All this raises the educational process to the level of competence, which allows students to successfully update the values of their lives.

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