

АСПИРАНТСЬКІ СТУДІЇ

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CULTUROLOGICAL PARADIGM IN EDUCATION

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Resume:

The article is devoted to the questions of culturological approaches in teaching. The article stresses that Ukraine is experiencing an era of dynamic radical change, when the functions of education and school as a social institution are changing significantly. During the development of society, educational and upbringing priorities in societies change, this leads to a certain transformation and change of traditional paradigms, and as a consequence, to the emergence of new ones. The content of humanistic and culturological educational paradigms is analyzed. The conclusion is made that they are common in terms of orientation of education on the upbringing of high moral, cultural personality, capable of preserving, passing on to future generations and creative development of scientific and historical heritage. The article considers traditional educational paradigms. It is stressed that the content of education is usually narrowed to the content of educational material. However the huge information capabilities of global information retrieval systems provide a useful educational transfer of information from one generation to another. It is concluded that without the formed moral, cultural values the specified possibilities of information space can do harm. Therefore, the analysis of the importance of the culturological paradigm in the modern educational system of Ukraine is given in the article.

Key words:

culture; culturological paradigm; culturalogical approach; educational and upbringing priorities.

Анотація:

Рутковська Альона. Культурологічна парадигма в освіті.

Статтю присвячено проблемі використання культурологічного підходу в навчанні. Наголошено, що Україна переживає епоху динамічних радикальних змін, коли функції освіти та школи як соціального інституту зазнають суттєвого оновлення. Зазначено, що з розвитком суспільства змінюються пріоритети освіти та виховання, що веде до певної трансформації традиційних парадигм і, як наслідок, до появи нових. У цьому контексті проаналізовано зміст гуманістичної та культурологічної освітніх парадигм. З'ясовано, що вони є загальноприйнятими з погляду спрямованості освіти на виховання високоморальної, культурної особистості, здатної зберігати, передавати майбутнім поколінням і творчо розвивати наукову та історичну спадщину. Підкреслено, що зміст освіти зазвичай зужується до змісту навчального матеріалу, однак потужні інформаційні можливості глобальних систем пошуку інформації забезпечують ефективну передачу інформації від одного покоління до іншого. Сформульовано висновок, що без сформованих моральних і культурних цінностей зазначені можливості інформаційного простору замість користі можуть завдати шкоди. Доведено важливість культурологічної парадигми в сучасній освітній системі України.

Ключові слова:

культура; культурологічна парадигма; культурологічний підхід; освітні та виховні пріоритети.

Аннотация:

Рутковская Алена. Культурологическая парадигма в образовании.

Статья посвящена проблеме использования культурологического подхода в обучении. Акцентировано на том, что Украина переживает эпоху динамических радикальных изменений, когда функции образования и школы как социального института существенно обновляются. Отмечено, что с развитием общества изменяются приоритеты образования и воспитания, что ведет к определенной трансформации традиционных парадигм и, как следствие, к появлению новых. В этом контексте проанализировано содержание гуманистической и культурологической образовательных парадигм. Выяснено, что они являются общепринятыми с точки зрения направленности образования на воспитание высоконравственной, культурной личности, способной хранить, передавать будущим поколениям и творчески развивать научное и историческое наследие. Подчеркнуто, что содержание образования обычно сводится к содержанию учебного материала, однако мощные информационные возможности глобальных систем поиска информации обеспечивают эффективную передачу информации от одного поколения к другому. Сформулирован вывод, что без сформированных нравственных и культурных ценностей указанные возможности информационного пространства вместо пользы могут причинить вред. Доказана важность культурологической парадигмы в современной образовательной системе Украины.

Ключевые слова:

культура; культурологическая парадигма; культурологический подход; образовательные и воспитательные приоритеты.

Setting of the problem. The changes taking place in Ukraine and in the world constantly require appropriate changes in the system of secondary education in general and in the system of professional training of teachers as well. In these conditions, the identification of the mechanism of translation of forms and methods of professional activity becomes an important practical condition for solving the problems of the educational process, as a number of social and cultural factors influences this process.

A number of recent publications and studies have emphasized that, in essence, education involves the

mastery of culture. So academician I.A. Zyazyun sees the realization of the main content of the educational culturological paradigm in the following areas: filling with culturological content, axiological nature of acquiring knowledge of the traditional education system; formation of intercultural competence of students; creating an educational environment of a culturological nature, which should fill with cultural meanings and values, educate the individual. This leads to the belief that at the level of theoretical and methodological analysis, knowledge can be obtained through the integrated use of both traditional

pedagogical and cultural approaches. This seems completely justified in the context of another change in educational paradigms and the modernization of education taking place in Ukraine as a whole.

The main purpose of education - the development of the individual, his general culture, the formation of value orientations in relation to the world, society, other people, to themselves, to work.

The growing need to expand the cultural space of modern education in Ukraine coincides with similar processes in the world educational process. All national education systems, solving their internal problems, build a common cultural space. Multicultural education in developed countries has become an integral part of their cultural policy.

It should be added that in recent years another concept has been developing - intercultural education, which focuses on creating a common cultural space of education and upbringing, which is most relevant for countries with mixed ethnic composition, typical of Ukraine. In connection with the new socio-cultural and educational realities, new organizational problems of a culturological nature arise.

First, in the field of education, many humanistic concepts have been further developed, and due to the pluralism of positions, various approaches are being developed both in pedagogy itself and in educational systems.

Secondly, pedagogy and psychology of personality development from a theoretical concept, which has become a methodological basis for specific pedagogical researches, expanded their influence and accumulated potential for a new stage of the development of personality. At the same time, there was an expansion of its theoretical field: the ideas of culturological development of the personality appeared and began to be realized.

Third, the change in the leading values of education that has taken place in recent years forces teachers to turn to the basic values of culture in order to understand the new cultural goals and objectives of education in modern society, as well as to address culturally relevant disciplines and seek adequate means to reform education.

Finally, the subjects of educational systems, as well as society as a consumer of the results of pedagogical activities, are beginning to understand the need for active saturation of the educational process with cultural components for the growth, formation and development of human culture.

In this study, a person of culture is considered in the full sense of the term. This is a person:

- who realizes on the basis of constant improvement of the knowledge system his own worldview, his place in the world, and himself as an active exponent of socially positive attitude to the world (nature, society, other people, work, himself) and is able to express it in an adequate form in any

situations of different social interaction - verbal or figurative form;

- who feels, understands, preserves and multiplies the beauty of the world - its harmony, proportion, diversity, exclusivity, and so on, and himself as an active citizen of the society;

- who seeks to improve his spiritual life in the process of internationalization of universal values: Goodness, Love, Faithfulness, Honor, Dignity, Duty, personal and social responsibility and who realizes the values of a healthy lifestyle;

- who organizes his own behavior, language and work in accordance with the imperatives, norms defined by the historically determined stage of development of society.

Thus, on the basis of this definition, we can identify the main functions of culture, namely cognitive, axiological, regulatory, activity oriented.

The presented definitions form a generalized image, a pattern that can be considered as the ultimate goal of education, which is realized in such an image as its result. Defining a generalized ideal image of a modern person of culture is a necessary starting point for research.

Ukraine is experiencing an era of dynamic radical change, when the functions of education and school as a social institution are changing significantly. Modern problems of education are global in nature, and also inherent, for example, in American society. The school must now take on the role of preparing the younger generation in a changing world with signs of instability and uncertainty. The similarity of the problems of education, as the comparative analysis shows, is especially fully and accurately stated in the study of the classic of psychology and pedagogy J. Bruner's "Culture of Education", written in 1996. He noted that the problems of pedagogy are not limited to drawing up curricula, approving educational standards and conducting various tests of knowledge, that such issues are meaningless until we look at the problem more broadly and decide what we as a society want to achieve, investing heavily in youth education. We must finally understand that the view of the essence of education is derived from the view of society and its purpose. Moreover, the latter is not always formulated clearly and distinctly [8, p.6].

Establishing strategic priorities of education, B.S. Gershunsky states that, being the most technological sphere directly related to the formation of human personality and the formation of spiritual and moral values of the whole human community, the sphere of education still does not fulfill its main integrative function, which promotes spiritual unity and mutual understanding. Its most important, culture-forming and mental-forming purpose stays away from the most acute problem - the ideological synthesis of Knowledge and Faith ... [7, p.24].

We consider a generalized description of the stages of human achievement of educational results, which are described in the ontogenetic sequence of B.S. Gershunsky according to the general scheme: “literacy – education – competence – culture – mentality” [7, p.58-65]:

1. Literacy - the minimum required level of knowledge, skills, creative, philosophical and behavioral qualities of the individual, which are required for inclusion in various activities and relationships and are the starting point for the subsequent continuous development of the individual.

2. Education is literacy, brought to the socially and personally necessary maximum. Education presupposes the presence of a fairly broad outlook on various issues of human life and society. However, at the same time, it presupposes a certain selectivity in the depth of penetration and understanding of certain issues. That is why culture oriented education should be based on a broad general education basis. It is impossible to be educated in one area or another without being literate in it.

3. Competence. General education, like literacy, is not an end in itself. In the natural division of personality, each person has to self-determine in the choice of a main principles and activities. It is important to take into account the personal needs of the most complete life self-realization in accordance with the abilities and interests. It is clear that such self-realization is possible only in a limited field of activity, in which a person must be competent.

The category of “competence” is determined mainly by the level of education, experience and individual abilities, a motivated desire for continuous self-education and self-improvement, creative and responsible attitude to the process of education. The bases of all these qualities must be present not only in the structure and content of general education, but also in the structure of literacy.

4. Culture. Competence in any field of activity is a necessary component of a person's involvement in a widely understood culture. The concept of “culture” is interpreted differently. But its most important attributes are a deep, conscious and respectful attitude to the heritage of the past, the ability to creatively perceive, understand and transform reality in a particular field of activity and relations.

5. Mentality - the quintessence of culture. It embodies the deep foundations of worldview and human behavior. Mentality occupies a hierarchically higher level and determines the content of all other links in the structural chain of educational performance – “literacy” – “education” – “competence” – “culture” – “mentality”, determines the specific actions of people, their attitudes to various aspects of society. It is clear that the result of education should be assessed not only by the direct parameters of the effectiveness of different activities. Ultimately,

it is important to assess the long-term results of this activity, at the level of cultural and mental priorities and preferences of a particular society, but taking into account the dynamics of universal values and ideals and changing criteria of real material and spiritual progress and a man and society.

The development of personality in the field of education takes place in the educational environment through the pedagogical goal of the formation of individual worldview and mentality in harmonious unity with the acquired knowledge and moral values. This ensures “... the involvement of each person in the cultural and mental values of society, human civilization as a whole by direct or indirect inclusion of these values in the system of purely educational goal-setting, content and process of education (teaching, upbringing, student development)” [5, p.86]. This determines the unity of the educational environment and educational space. Mentality and culture must harmonize with other educational personal outcomes, learning must be culturally appropriate.

However, the educational environment, as well as the educational space, must be self-developing, dynamic and cyclically renewable enough to ensure its unity and sustainability. This is possible in the case when there is a “... formation and continuous enrichment of mental space, spiritual aura of the human community (society) due to individual creative, active-transforming activities of people who on the basis of education (and therefore in harmony and Faith) are internally motivated for such activity and see in it the highest priorities of their life self-realization” [4, p.187]. The mentality and culture of the individual, which is transformed through the socio-cultural space, as if with the help of “feedback” returns to the educational environment, enriches the latter.

A.I. Pavlenko revealed quite a completely paradigmatic approach to modern education. He noted that the development of the content of the reformed education and the restoration of the educational system are directly related to the change of the educational paradigm. The content of the fundamental concepts of “education” and “learning” directly depends on which pedagogical paradigm underlies the educational process. At this present stage of development of humanistic education, the educational paradigm combines the features of personality-oriented, systemic, activity oriented, cultural-historical, ecological approaches, and creates a perspective for the development of culturological paradigm. The phenomenon of the culturological paradigm has already partially manifested itself in the modern content of education and curricula in the reproduction of scientific and cultural understanding of the essence and significance of scientific knowledge and cognition and their role in the development of human civilization.

Such scholars as V.P. Andrushchenko, V.S. Bezrukova, E.V. Bondarevskaya, N.V. Bordovskaya and A.O. Rean, V.I. Danilchuk, I.A. Kolesnikova, N.B. Krylova, I.Ya. Lerner, A.I. Lyashenko, A.I. Pavlenko and T.N. Popova, O.Ya. Savchenko, I.S. Sergeev, A.V. Khutorsky, V.I. Chernichenko, B.Yu. Shcherbakov, I.S. Yakimanskaya and others highlighted the paradigmatic status of goals in education as the basis for the effectiveness and efficiency of modern pedagogical theory and educational practice.

Therefore, in this study we consider the concept of "paradigm". The American philosopher of science Thomas Kuhn first introduced the concept of "scientific paradigm" into scientific terminology more than half a century ago. He proposed to denote by this term the scientific achievements recognized by all, which for some time give the scientific community models of problem statements and their solution [1, p.11].

In particular, for pedagogical science V.S. Bezrukova noted that "... the paradigm in education is the knowledge about the structure of the pedagogical process, which is approved as the truth by the pedagogical community" [2, p. 25].

According to N.V. Bordovskaya and A.O. Rean, the paradigms of education correspond to a certain dominant component in the system of basic parameters of education as a socio-cultural phenomenon. The parameters that determine the educational paradigm are the idea of the system of knowledge and skills needed by a person of a particular historical epoch, awareness of the type of culture and ways of human development in the process of mastering a certain cultural experience; principles of coding and transmission of information; understanding the value of education in society; awareness of human cultural development; the role of education in society; idea of the image and place of the teacher as a carrier of knowledge and culture in the educational process; image and place of the child in the structures of education and training..

N.B. Krylova gives a more complete modern definition of the culturological educational paradigm. It is based on the values of individual culturally appropriate, productive and multicultural education. To explain this paradigm, N.B. Krylova uses variable, multidimensional, polysystemic ideas about culture. She notes that the culturological paradigm of education involves the active and critical development of the child's ways of value, moral, reflexive mode of action in the process of cognition, behavior and activity; ensuring productive, socially-oriented activity and creative interaction of children and adults on the basis of equality of senior and junior; creating conditions for self-education, self-determination and self-construction of each child as a person and individuality [6, p.4-5].

Analyzing the content of humanistic and culturological educational paradigms, we can conclude that they are common in terms of orientation of education on the education of high moral, cultural personality, capable of preserving, passing on to future generations and creative development of scientific and historical heritage.

During the development of society, educational and upbringing priorities in societies change, this leads to a certain transformation and change of traditional paradigms, and as a consequence, to the emergence of new ones. Analyzing and developing the theory of paradigm shift and the history of education and science, modern philosophers note that within a particular paradigm there is increasing knowledge, new approaches to research and new paradigms, which are a continuation and development of advanced thought in a particular field of science. "New concepts, theories, methods orient the scientific community and research activities on the use of theory in relation to the prophecy of new phenomenological branches, as well as on improving the paradigm and reforming science through reinterpretation of theories that surround the paradigm" [3, p. 12]. Thus, the humanistic educational paradigm contributed to the development of personality-oriented, activity-based approaches and the cultural-historical approach to the development of the culturological paradigm, which does not exclude the goals, approaches and features of the humanistic paradigm and influences their development.

In traditional educational paradigms, the content of education is usually narrowed to the content of educational material.

The huge information capabilities of global information retrieval systems provide a useful educational transfer of information from one generation to another. However, without the formed moral, cultural values the specified possibilities of information space can do harm.

A.V. Khutorsky created a model of student educational activity [3, p.62]. According to this model, the core of the educational process of personality-oriented type is the approach to the development of cultural and historical achievements. First, the subject of the student's activity is directly the reality he knows, and only then the student is enriched by cultural and historical achievements related to this reality, and his own result can be included as an element in the general system of knowledge.

The existence of the original cultural resource context, the increase of the cultural product with the further independent development of cultural experience, cultural and historical achievements of mankind will indicate an important culturological basis of personality-oriented educational paradigm. Increasing the internal personal content of education allows to talk about developmental education in a broad sense.

A.V. Khutorskoy considers the personality-oriented educational paradigm to be culturally appropriate. He derives a parallel name – “personality-oriented cultural appropriateness of education”, noting that for personality-oriented and simultaneous culturally appropriate educational process is based on the integration of the two approaches (psychological (O.N. Leontiev) and methodological (G.P. Shchedrovitsky): from the student's activity on the development of reality to the inner personal development, and from it to the adaption of cultural and historical achievements [3, p.68].

It must also be acknowledged that the self-oriented educational paradigm is based on the humanistic paradigm. According to B.S. Gershunsky, only in this case all other parameters of educational systems (content, methods, means and organizational forms of educational activity) will be, ultimately, strategically understood, i.e. focused not only on the tasks but also on the formation personally and socially significant worldview qualities. The complexity of the problem, according to the researcher, is not to suppress the specifics of mental characteristics due to national-ethnic, cultural-

historical, religious-philosophical differences of the respective human communities in the search for invariants of these qualities and their universal equivalents. Otherwise, one-sided unitarity, a kind of “educational chauvinism” that is organically contraindicated, can be introduced into the sphere of education, which inevitably causes uniformity of educational institutions and leads to authoritarian methods of education management. Reasonable harmony of differentiation and integration of educational goals, as in many other cases, is the only reliable way to substantiate new philosophical, axiological doctrines of educational activity [7, p.8].

Conclusions. Summarizing the arguments presented in the course of our study, we can determine that the priority component of the integrated educational paradigm can be called humanistic and culturological.

Therefore, invariant humanistic and culturally relevant components with a focus on the human ideal, intercultural communication, social activity which should be embodied by the teacher and which defines the basic qualities of cultural personality, should be present in the training programs of school students.

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