

GENDER-ORIENTED PEDAGOGY IN THE FORMATION OF THE ART OF LIVING IN THE CULTURAL-EDUCATIONAL SPACE

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Анотації:

Лапій Христина. Гендерна педагогіка у формуванні мистецтва жити в культурно-освітньому просторі

Із філософсько-освітніх позицій досліджено проблему мистецтва жити, а також проаналізовано роль гендерної педагогіки як чинника розвитку мистецтва жити в культурно-освітньому просторі. Розглянуто гендерну педагогіку, яка є складником філософсько-освітніх і культурологічних концепцій і виступає засобом подолання наявних гендерних стереотипів через перегляд змісту предметів, що вивчаються, рольову соціалізацію, переосмислення ролі викладача тощо. Метою її є пом'якшення гендерних стереотипів завдяки створенню толерантних умов для формування особистості студента засобами освіти. Досліджено філософсько-рефлексивне поле мистецтва жити, що формується й розвивається поза межами філософії освіти й надає актуальності цій роботі.

Лапій Кристина. Гендерная педагогика в формировании искусства жить в культурно-образовательном пространстве

С философско-образовательных позиций исследована проблема искусства жить, а также проанализирована роль гендерной педагогики как фактора развития искусства жить в культурно-образовательном пространстве. Рассмотрена гендерная педагогика, которая является частью философско-образовательных и культурологических концепций и выступает средством преодоления имеющихся гендерных стереотипов путем пересмотра содержания изучаемых предметов, ролевой социализации, переосмысления роли преподавателя и т.п. Целью ее является смягчение гендерных стереотипов путем создания толерантных условий для формирования личности студента средствами образования. Исследовано философско-рефлексивное поле искусства жить, которое формируется и развивается вне философии образования, что и придает актуальности этой работе.

Lapiy Khrystyna. Gender-oriented pedagogy in the formation of the art of living in the cultural-educational space

The article deals with philosophical and educational positions of the problem of the art of living. The role of gender-oriented pedagogy as a factor of the development of the art of living in the cultural-educational space is analyzed as well. The author considers gender-oriented pedagogy as a part of philosophical-educational and cultural conceptions which serves as a means of overcoming existing gender stereotypes through revision of the content of the studied subjects, role socialization, rethinking the role of a teacher, etc. Its aim is to mitigate the gender stereotypes through the creation of tolerant environment for the formation of a student personality by means of education. The philosophical and reflective field of the art of living, which is formed and develops outside the philosophy of education, is examined. It provides the relevance of the work.

Ключові слова:

гендер, гендерна педагогіка, мистецтво жити

гендер, гендерная педагогика, искусство жить

gender, gender-oriented pedagogy, the art of living.

In the present circumstances it is impossible to treat the individual without social and cultural characteristics of sex. There's a new categorical apparatus containing the keyword terms "gender" that allow you to explore the personality and its features more fully. Gender is one of the basic parameters of social structure, which together with other socio-demographic and cultural characteristics (race, class, age, etc.) organizes social system. Social reproduction of gender consciousness at the level of individuals supports the social role status of the individual who determines social opportunities in education, careers, social production. Recently, gender studies have become an integral part of the educational, psychological and philosophical sciences, and gender issues are singled out in their various spheres.

Gender education is not isolated from the philosophical and educational and cultural concepts. It, along with progressive educational theory draws attention to the creation and development of not just "knowledge", but also "knowledge" that focuses on the features of the world of everyday life: what are the mechanisms of discrimination against boys and girls, what stereotypes influence the socialization process, how are they supported and secured by education? Gender pedagogy that is relatively new

within the realm of gender studies, reveals the nature and objectives of gender education, its impact on the individual. So, it understands the educational procedure as active listening, teaching critical thinking, the development of "risen awareness" articulation of own views [6, p. 3]. Modern society, and educational environment are characterized by unpredictability and rapidity of development. Gender education is viewed as means to overcome existing gender stereotypes through a review of studying content, role socialization, redefining the role of the teacher and others [1, p. 42]. Its purpose is to mitigate gender stereotypes by creating a tolerant environment for the formation of student education facilities.

Pedagogical aspects of the art of living was mainly investigated within the concept of competency based education that is being promoted nowadays in various countries, including Ukraine (B. Vulfson, I. Yermakov, T. Katkov, B. Ray). General problem of the art of living is the focus of many modern philosophers: representatives of humanistic psychoanalysis (A. Maslow, E. Fromm, C. Jung), Zen Buddhism (C. T. Tart), philosophy of postmodernism (P. Hadot, R. Barthes, J. Baudrillard, G. Deleuze, P.-M. Foucault). It is updated in the context of the search for "new ethics" (H. Jonas,

M. Conche, E. Lévinas, A. MacIntyre, G. Marcel, R. Mizrachi, P. Ricoeur, M. C. Taylor). Problem live art in its various angles attracts and Ukrainian researchers (G. Gorak, A. Yermolenko, K. Karpenko, G. Kovadlo, N. Korableva, S. Krymskiy, M. Kultayeva, V. Lozovyi, V. Lyakh, V. Malakhov, M. Popovich, L. Sytnychenko, L. Sokhan, I. Stepanenko, M. Stepanenko, V. Tabachkovskyy, N. Hamitov etc.). In addition, philosophical and reflective field of the art of living emerges and develops largely outside the philosophy of education. All this provides the theoretical relevance of disclosure of philosophical and educational dimension of the art of living.

The main aim of the article is to analyze the art of living in a philosophical way and gender pedagogy in terms of cultural and educational space.

The art of living is essentially full of options – the ability of the individual to open in our lives and situations productive capacities and adequately implement them. The art of living is a cultural phenomenon having humanistic, spiritual and moral content. One of the strategies in the field of education and science is antropologization of knowledge: an attempt to not just “humanize” science, but also “paint” universal definition of humanity by including a theoretical analysis of the experience generated. Gender pedagogy characterized by a combination of approaches aimed at helping young people of both sexes feel comfortable in school, successfully prepare for sex-role behavior in the family. The goal of gender pedagogy is correction of influence of gender and sexual stereotypes in favor of development and manifestation of the personal inclinations of the individual. The main idea of sex education approach is taking into account the specifics of the impact of all factors of the educational process (content, teaching methods, organization of school life, teacher communication, a set of objects, etc.) on the development of boys and girls. Gender education is inherently bound to the constant search for a place in the triangle “culture – psychology – physiology”.

Methodological basis of gender pedagogy cover the axiology – the philosophical doctrine of the physical, cultural, spiritual, moral and psychological value of the individual, the system of educational views, based on understanding and strengthening value of the individual, regardless of gender; cultural-historical theory of personality development that recognizes the primacy of the social over the natural-biological in mental human development (L. Vygotskiy, A. Leontiev, A. Luriya etc.); postmodern constructivist ideas about the nature of culture, gender identity and human sexuality; ideas of sociologists and psychologists about gender identity as a basic personality structure at all stages of its development, the continuity of the process of construction and reconstruction of gender of each

individual throughout life, the nature of the relationship of the child and society in the process of gender socialization, the school as one of the most important technologies of gender; doctrine of androgynism as a condition of effective development and personal fulfillment; educational anthropology as a philosophical basis of sexual socialization; position on the effect of sexual dimorphism on personality development in different age periods; position on gender as a manifestation of social identity; provisions of the laws of psychosexual development and formation of the motivational sphere of the individual; sociocultural theory and sexology sexual culture; theory of male and female sexuality.

The problem of gender in educational science covers the three main aspects: as the one that takes place in education; introduction and implementation of gender-based approach at different levels of education; development programs on gender pedagogy for higher education institutions [2, p. 58]. The art of living deemed reflective outlook in the system which philosophy is not only a means of self-knowledge, but above all a means to ensure the meaning of his own existence, it emphasizes the great role played by people in changing their lives for the better. With the diversity that is reflected in polysemantic concept of “man”, essential for our study is to determine the subject's worldview as a carrier for individual life-sense issues (guilt and responsibility, decision and choice, man's relationship to his calling and to death, etc.), at that not passive, but the one that actively shapes these issues, and later embodies them in his own life, acting as a “definite possibility of creating new situations and structures that contribute to the reproduction of the “human” in man, a certain ability to “collect” itself, total and de-centered, self-determine and responsibly, to learn (dare to learn) to think by himself, to wish by himself, to choose and to act by himself. One of the crucial concepts of this approach is the concept of responsibility within the meaning of values consistent self “development” of its own reasoning, choice, values, beliefs and actions.

Life itself can be considered as art of living with dignity in philosophical relation of man to the world, the components of which are, first of all, irony, realism and scepticism that contributes to overcoming the “decoding” constantly playing in general human aberration apparent hyper meanings and values. Thus, during the socio-cultural crisis there is a need in practical philosophy, which is converted at the individual outlook on the art of living with dignity in increasingly worse conditions “sick” society and on the art of living authentically in the face of threats indifferent, impersonal existence, that appears as art and moral predictive of survival. The purpose of this moral and practical philosophy is not ideal theory and decent life, wisdom [5, p. 102]. The art of living is primarily seen as a worldview,

lifestyle, justifying the need and opportunity to live with dignity when the dominant mentality becomes paralyzed and deeply unworthy. The central problem of value rationality of man's relationship to the world in our study appear life-sense individual issues that leave the man responsible for the role that he plays in his life in which only its own actions determine the cost of desires.

The philosophy of the art of living as “a culture” and taking care of themselves, formed in the Hellenistic period (Seneca, Epictetus, Marcus Aurelius) and was a response to requests from not only individual lives, but also to society. In Christian culture, spiritual practices are transformed with the care of a renunciation in itself, and the art of living philosophy – theology in the art of living. A new flowering of philosophy is the art of living in the Renaissance, largely due to M. Montaigne, who contributed in this area a new understanding of man as completely free individuality, which is the only reason and head of his own, and pedagogical principles of developmental education and comprehensive human development. At the age of Modern philosophical understanding of the art of living gave way to the elaboration of the main provisions science and scientific thinking, and life itself for the person became a means to achieve some external purposes.

In the philosophy of the XX–XXI centuries attention to the problems of the art of living increased significantly, and rethinking the place of “art of living” in the system of values began to be seen as one of the main factors preventing the anthropological disaster. There were determined two main ways of revival of the “art of living” concept and formed within the modern paradigm of humanism (as a consequence of the “meeting” of the West and East) and within post modern paradigm of humanism (as a result of transformation of rational ethics normative theory of moral absolutes in practical philosophy). The philosophy of the art of living in the Hellenistic era is also instrumental dimension that determines how they need to take care of themselves. The main issue here is knowledge itself, opening itself as a subject worthy of attention, which is achieved through interconnected groups of practices – “Test Procedure”, which developed the capacity for self-restraint as a necessary precondition for a possession; practice introspection, aimed at evaluating made to play and principles of correction in the future; of opinion over the other. And the instrumental level philosophy art of living does not develop recipes mastering external attributes of success in life, and the man plunges into moral context “virtuous life.”

On the basis of distinguishing the concepts of “ability to settle down in life” and “art of living”, which reached humanistic fullness, we can establish sum of valueable basics in the art of living and value

foundations of modern educational practice. Life-giving educational strategy makes it possible to harmonize within the educational paradigm of personal interests and requirements of individual life (“care of myself”) and social development (requirements to live their lives, to make their livelihoods and professional activities on the basis of the ethics of responsibility). Determining the value-orientation potential life-giving educational strategy as a form specifying personal approach to education, it should be emphasized that the risk society the demand for creative potential of the individual, which integrates its capacity for innovation and social mobility, self-organization in posttradysynomu and multicultural world, the creative responsible and self-expression and self-realization. Targeting education on the formation and development of personality in all these capabilities and means, in effect, involving the concept of “live art” to the value-semantic foundation of personal educational paradigm [4, p. 162].

The basis for forming environments in education is an educational activity. The learning process should be perceived as an integral component of the practice of care of yourself, which is especially important in a knowledge society with its requirement to study life. Given this requirement should be developed and implemented appropriate forms of educational process, especially those that promote the development of independent, critical and creative thinking, since the development of the creative personality is one of the key objectives of individual oriented education that meets the requirements of future innovative society .

As you can see, at each stage of its historical development philosophy of the art of living is an important factor of individual philosophical and social development and it represents in the reflective form the range of possibilities for understanding and action in the process of life creation of a man, which, on the one hand, corresponds to anthropological ideas of certain time, and on the other, to social demands for productive personal self-realization. Thus, gender pedagogy should promote in young students the art of living in terms of cultural and educational space.

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