

## SOCIO-PHILOSOPHICAL ASPECTS OF HUMAN DIMENSIONAL PARADIGM OF NATIVE ETHNO-CULTURAL EDUCATION

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### Annotations:

**Семікін Михайло. Соціально-філософські аспекти людиномірної парадигми вітчизняної етнокультурної освіти**

Аналізуються аксіологічні аспекти філософсько-освітньої рефлексії та соціально-культурні детермінанти антропологізації сучасного етнопедагогічного знання в контексті глобалізаційних викликів; обґрунтовуються засади набуття ним концептуально-антропологічного виміру в системі етноосвіти; розглядаються аксіологічні основи імплементації проєкцій людиномірності у творення, відтворення й трансляцію етнопедагогічного знання в сучасній вітчизняній освіті. Етнопедагогіка визначається однією з базових компонент сучасного освітнього процесу, оскільки вона має значний потенціал людиномірності як концептуально-антропологічного підходу, що базується на гуманістичних світоглядно-ціннісних засадах.

**Семикин Михаил. Социально-философские аспекты человекомерной парадигмы отечественного этнокультурного образования**

Анализируются аксиологические аспекты философско-образовательной рефлексии и социально-культурные детерминанты антропологизации современного этнопедагогического знания в контексте глобализационных вызовов; обосновываются принципы концептуально-антропологического измерения в системе этнообразования; освещаются аксиологические основы имплементации проекций человекомерности в создание, воспроизведение и трансляцию этнопедагогического знания в современном отечественной образовании. Этнопедагогика определяется как одна из базовых компонент современного образовательного процесса, поскольку она имеет значительный потенциал человекомерности как концептуально-антропологического подхода, основанного на гуманистических мировоззренчески-ценностных началах.

**Semikin Mykhailo. Socio-philosophical aspects of human dimensional paradigm of native ethno-cultural education**

The research is devoted to the analysis of axiological aspects of the philosophical-educational reflections and sociocultural determinants of anthropologisation of the modern ethnopedagogical knowledge in the context of globalisation challenges. The principles of concept-anthropological dimension of ethnopedagogical knowledge in the system of ethno-education are explained, and the basic axiological concepts of human dimension projections into creation, recreation and transmission of the ethnopedagogical knowledge in the modern domestic education are reflected. Ethnopedagogy is determined as one of the basic components of the modern educational process, since it possesses a significant potential of human dimension as a concept-anthropological approach which is based on the humanistic worldview and value grounds.

### Key words:

етнопедагогіка, праксеологічні проєкції етноосвіти, глобалізаційні виклики, імплементація людиномірності в системі етноосвіти.

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ethnopedagogy, praxeological projections of the ethno-education, globalisation challenges, the implementation of human dimension into the ethnopedagogical system.

Globalization forms that acquire the basic problems of mankind in the twenty-first century need dialogue-cultural thinking in all spheres of life, on the basis of what today is formed and the corresponding paradigm of education. More evident becomes the impact of education on social practice, a prerequisite of which is the transformation of the education system from the limited patterns of socialization and training to the dominant sphere of life in society, i.e. its "existentialization". The problem of interdependence of state education development and development paradigms of modern society reflects complex social problems which determine the social determinism of value orientations of educational activity in the conditions, when all the national system of education, in carrying out their inner tasks, build a common cultural space – a complex intersects with other social and cultural spaces and multiplies the diversity of their influences.

Development of strategies for the use of human dimensional paradigms in the development of national ethno-cultural education coincides with similar trends in the world of educational practice, because of ethno-cultural education is a powerful

factor of the formation of national socio-cultural reality and the implementation of structural principles for the development of society on humanistic principles of coexistence of different ethnic groups. Therefore, the theoretical analysis of the worldview and values of the factors of ethnic, determine its current capabilities and limits in the development of the modern system of humanitarian education in the globalization transformation of many of the core values and build on this basis the concept of ethno-cultural education remains relevant today.

Philosophical-educational reflection, on which educational strategies of modern times are based, are reflected in many works of Russian researchers of philosophy of education (B. Andrushchenko, L. Gorbunov, I. Dobronravov, B. Flint, M. Kulstaeva, V. Lutay, I. Nadolny, M. Romanenko, I. Predborska and others). Analyzed by scientists (G. Volkov, S. Samchuk, V. Kizima, C. Kremen, C. Kokoshin, Yu. Rymarenko, L. Stolyarenko, V. Shapovalov and others) and is reflected in many of the research objective and subjective factors of the formation of a "new" person to draw attention to the powerful potential of the educational traditions of the ethnic

groups of the world, in particular to the fact that concentrated in ethnopedagogics of national education. Historical and cultural contexts strategies human-centrism in the plane of the dialectics of national and global education was considered in the studies of K.-O. Apel, G. Voronkova, V. Gorsky, S. Krymsky, V. Kuvaldin, M. Kul'taeva, A. Neklessi, I. Stepanenko, O. Ogurtsova, V. Shynkaruk, G. Schedrovitsky and others. Pedagogical aspect of modern ethno-cultural education is embodied in the concepts of the formation of citizenship and tolerance (G. Ball, I. Bekh, B. Bim-Bad, V. Lugovyi, L. Redkin, Yu. Rymarenko, V. Misyasenko, V. Tkachenko, G. Filipchuk). The methodology of the modern type of rationality from the perspective of axiology, and also taking into account the value orientations of the subject, leads to a new dimension of ethnopedagogical knowledge in the works of such researchers as V. Budanov, H. Haken, L. Gorbunov, I. Dobronravov, V. Lutay, G. Patnam, I. Predborska, I. Prigozhin and others.

Analysis of works by Russian and foreign scientists shows that the spread of the crisis phenomena in various spheres of life of the globalizing world today is deeply connected with the problems of transformation of social and cultural values. It brings into focus the necessity of finding human ways of development of human dimensional principles in different communicative dimensions of social life and the need for philosophical reflection of processes of multicultural education in the light of traditional humanistic requirements and the latest information and technological conditions in the education sector. At the same time we have to admit that philosophical-educational dimension is primarily concerned with socio-philosophical plane, the current state of epistemological research pedagogical reality, the influence of ethnic and cultural factors, the use of methodological tools post-non-classical science does not fully meet the realities and requirements of knowledge, which has changed the composition, structure and function.

The purpose of this article is to highlight the axiological foundations of the implementation praxeology projections of human dimension in the creation, reproduction and broadcast of ethnopedagogical knowledge in modern education.

Philosophy of education in the twentieth century repeatedly not only formed the different goals of upbringing and education, was thinking about the relationship between values of education and values of the culture, but built a new image of man, trying to identify the most appropriate means of confrontation of man and many irrational and not human dimensional, antagonistic relatively to natural and social nature of human manifestations challenges of the new Millennium [10, p. 51]. The history of philosophy shows that the incommensurability of the "images of man", which were formed during

the twentieth century of philosophy of education, and the actual conditions of human existence was the cause of failure of many of the philosophies of the twentieth century. So "humanitarian pedagogy" developed in the framework of the "philosophy of spirit", since V. Dilthey, could not be an adequate response to the challenges of European civilization and quite naturally shifted towards totalitarianism. For example, "philosophical anthropology", which was developed in the first half of the XX century, because of its speculative and alienation from the problems of upbringing and education, had to undergo a substantial transformation in order to meet the challenges of a democratic society that emerged from the ruins of totalitarianism, indicating compliance or non-compliance of those or other philosophical areas, the degree of adequacy of the civilization and cultural challenges.

Contemporary authors rightly point out the contradictory nature of the relationship between socialization and identification in terms of growth effects of global factors. They consider these processes not only as a means of strengthening the unity of society, but also as processes of exclusion in the development of social communities, when socialization is the result of overcoming the contradictions between the individual as an element of society and society as a whole social space [2, p. 7]. In this sense, ethnic and cultural identity is one of the important mechanisms of socialization, especially in transition societies, when the adaptive role of other levers of socialization is reduced. There is also a factor in the formation of social objects according to their characteristics, factor in the formation of communities on the subjective sense of belonging of an individual to a certain social group.

Worldview-value factor of getting life senses in the process of social and cultural, including the ethnic identity of personality, here is a component of spiritual maturity of the person, because the spiritual life "...not only the conscious activity of the subject caused by certain system of values as a holistic process of human activity, where clerical actions are inextricably linked with the life experiences" [14, p. 87]. This circumstance compels us to rethink the traditional understanding of ethno-cultural education as a component of the spiritual life, as the process of understood choice of ideals and values, developed by the practice of the ethnic group, as a conscious spiritual formation of integral consciousness of ethnic person. This fact, figuratively speaking, a purely ethnic perspective shifts in the plane of philosophy, which adds to the theoretical understanding of reality analysis of the spiritual and the practical experience of the person. Today is more evident the treatment of social philosophy to research, unifying phenomena and processes, until recently divorced narrow disciplinary approaches of the various sciences, to the study of macro-level

processes with priority problems of the method before life senses awareness of things. Thanks to the knowledge gained in various branches of science, the very idea of man's place in the world has been changed.

Modern approaches in system research of outlined problems, emphasizing the factors essential influences on the formation of a new image of man, his social and cultural environment, allow us to define crisis signs of education, which still had an important function of ensuring the reproduction of society through the transfer of experience and knowledge, values and norms of a culture from generation to generation. The results of these studies give reason to recognize the negative aspects of the educational process, which can be represented as a certain alienation of the modern educational system from the interests of the person, because the current educational system forms a worldview that does not fully meet the requirements of time, produces many different models (projects) of their own development, within which is a lot of contradictory tendencies. This greatly complicates the search for solutions to educational problems, not creating proper conditions for the comprehensive development of man and society, which is most evident in improper humanistic paradigms focused on significant implementation in the educational process of ethnic and cultural factors in the development of personality in functionally important educational areas the level of "teacher-student", as a result violated the normal subject-subject relations, etc.

We note: the most researchers are of the opinion that the analysis of the methodological features of each educational sector should be preceded by a conceptual approach to the definition of the type of culture and civilization, which education is going to play in the future, and which will guide all its divisions. The education should focus on the characteristics of the individual, ready for transformation, on its instructions, which give the ability to change themselves and the world [7; 13]. These facts allow asserting that the philosophical and methodological bases of formation of the structure of modern pedagogy to a much greater extent than general educational depend on ideological-political realities of the socio-cultural space, which indicates their belonging to the significant determinants of the process of modeling the future of multi-ethnic environment, which historically appears in Ukrainian society.

Concerning the analysis of the national educational realities, it can be stated that in the educational space of Ukraine today there are different approaches to the goals and values of education. These approaches outlined three main concepts of education: 1) traditional, based on the primary goal of education is the acquisition of basic knowledge, skills and abilities; 2) the rationalist,

in which the emphasis is on the acquisition and assimilation of academic knowledge (the main burden falls on the basic disciplines and critical areas of knowledge); 3) humanistic, according to which education is impossible without learning moral values [7, p. 35]. In modern humanistic-oriented pedagogical practice emphasized the necessity of proper culture and spirituality education of the society and the individual, which primarily includes such features as humanity, tolerance, understanding of the highest human values, respect for human life, to the citizens of other States, the subjects of other Nations, races and cultures, as well as the formation of self-respect, respect for their culture, without which the global human progress will be impossible. However, it must be noted that the application of those or other ethno-pedagogical tools in the practice of modern pedagogical activity is often non systematic, and received effects from using them are not adequately substantiated.

The analysis of theoretical sources and methodological practices of the pedagogy of Ukraine and abroad allows us to consider the most thoroughly developed planes of ethno-cultural education such that define it as the process and outcome of education and training of the person (subject ethnos); as a system of knowledge of national culture and socio-historical values, reflecting the character and psychological characteristics, the identity of a particular people and their culture; as a set of ideas, opinions, theories of socialization, development, education and training of identity based on ethnic and cultural paradigm and determine the educational policy of a nation, ethnic group; as the system that generates the continuity of the educational programs and the national components of the state educational standards of different levels, addressing ethnic and cultural needs of the individual [1; 11]; as education aimed at ensuring the ethno-cultural identity of the person and entering into dialogue with the treasures of the world culture.

In this context, we note that the theoretical aspects of the development of pedagogy as outlook and values deterministic model of knowledge transfer are significantly inferior to systemic and conceptual methodological study of cultural aspects of the development of ethno-cultural education, which significantly affects the effectiveness of pedagogical practices.

Researchers of problematic field of pedagogy highlight the close links with industry and interdisciplinary study of many aspects of the traditional culture of ethnic groups, sociology of education and ethno-psychology, which research results are of great practical importance for the adaptation of modern methods of education and training specific features of the traditional culture of peoples and to the preservation and use of valuable methods of an old folk pedagogy. At the same time,

studies show that the possibility of a deeper philosophical-educational reflections in the plane of the culturological approach that best could be applied in the development of concepts involving ethnic and cultural achievements as factors of humanization of modern systems of ethno-cultural education today not enough implemented.

Taking into consideration underlined above, the importance of socialization for understanding pedagogy as a part of pedagogy in a time when traditional values and norms are opposed to many of the values and norms of the information society and knowledge become the leading value and capital, it is necessary to emphasize the need for philosophical and educational reflection of the potential of national education for rational-pragmatic "strengthening" of pedagogy, in the new conditions of substantial importance of the problem of destruction of the old mechanisms and the emergence of new motivational structures of national identity, reorientation people in the social space, change of their social positions, roles and statuses [4; 9; 15]. In this context, we note that a wide range of representatives of Ukrainian scientists of Humanities, recognizing outstanding contributions of theorists and practitioners in the humanitarian mission of the European philosophy of education, insists on returning to the cultural values and meanings, which must be imminent and social processes in general, and the development of education in particular, and should be implemented in the process of individuals' life. Note also that today in Ukraine, as in other countries, spreading the direction of philosophy, aimed at overcoming the ideological and administrative distortions in public life and common in the modern world technocratic-egoistic forms of human development, and is focused on the implementation of the new synthesis, principles of synergetic paradigm and scientific concepts "movement ahead of the curve and become a modern and socially oriented education" [3, p. 20].

We emphasize that considered above concepts of education differ in defining the subject of education, its content and direction, procedures, however, in terms of strategies of development and human self-development, knowledge about the person that constantly differentiate (this also applies to pedagogy (including pedagogy, psychology, philosophy, anthropology), the great importance goes to the problem of integration of heterogeneous material within the concept of human development, his upbringing, and is this integration is primarily carried out on the methodological, theoretical and praxeological levels [16]. So, ethno-pedagogical factor has every reason to become an integral procedural component of modern multicultural education, unfounded claim on a fairly wide range of influence on the person, covering functional and meaningful aspects such as full information saturation (transfer of knowledge about the traditions

and customs of different peoples, the specificity of their culture and values and so on); the preservation of ethno-emotional influences (in the process of implementing the first direction and information saturation can cause a deep chord in the soul of the disciple to stir up his feelings of belonging to genus); the acquisition of behavioral norms (knowledge obtained by child about the rules for relations between Nations, the rules of etiquette that should be enshrined in his own behavior) [3, p. 109].

At the same time, the latest scientific thought and modern pedagogical practices recognize that the socio-cultural space of education is the field that can play a variety of cultures, and to develop in man cultural ability to reflect, which is a necessary condition for the formation of cross-cultural literacy, which greatly expands cultural potential of pedagogy as activities aimed at systematization of cultural meanings and the formation of a person's ability to "revive" these meanings [5; 6; 14]. Being the most important component of culture, ethnic education is designed to provide entrance of a person into the culture of human values; the formation of cross-cultural literacy as a form of functional literacy; the ability to reason, understanding, knowledge of the culture of dialogue, a wide communication with the cultural and information environment that is necessary to create the image of Homo educandus with real socio-economic conditions of development of any given society.

After analyzing the socio-philosophical aspects of human dimension paradigm of native ethno-cultural education, we came to the following conclusions:

1. Socio-philosophical analysis allows reflecting upon ethnic identity not only as a purely social phenomenon, but also as ontological and conscious self-realization, self-identification, self-determination, and life assertion of personality.

2. Ethno-pedagogic knowledge gets in the specified reflexive structure sufficient basis to determine the process of ethnic self-identification as process, commensurate with the genesis, which only occurs within the life of the world, which cannot go (ontological aspect); as the person's ability to imagine the forms of subjective activity generalizing properties and relationships of objective reality (praxeological aspects); as a creative production by the subject himself and the world, as the creation of man, in the world of man as a world of its own essence (subjective communicative aspect); as the free choice of man, for which he is responsible only by himself.

3. Existential and socio-cultural reflection on the phenomenon of ethnic education in conditions of socio-cultural transformations in the context and relationships with prospective or planned approaches makes it possible to determine ethno-pedagogy as one of the basic component of modern educational process, because it has significant potential of human

dimension a conceptual and anthropological approach, founded on humanistic worldview-value basis.

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