

Culturological paradigm of education as a humanistic base of pre-school aged children education

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Abstract. In the article it is being revealed the main states of culturological paradigm as humanistic orientation of modern multy-paradigm educational space; it is being identified the correlation of education and culture; it is being concretized the main conceptual grounds of pre-school aged children education in relation to program-targeted, technological and monitoring components of the educational process. Realization of the stated paradigm predetermines the opportunity of the main requirements implementation, provided at the federal state educational standard of pre-school education in Russia.

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Introduction

Development of theoretical bases and applied aspects of pre-school education is done in the context of different paradigm, mainly, the system of goal-setting values, the content and technologies, opening the main positions in the organization, realization and monitoring of educational process accepted and divided by certain educational community. Currently existent educational paradigms (knowledgable, technocratic, humanistic, sociatic, personal-oriented, education-centric, children-centric and etc.) were being formed depending on domination of certain element in the system of main educational parameters as sociocultural phenomenon [1, 2].

The main part

The social order on Russian education system reforming is predetermined by its main aim – preparation of rising generation for the realities of modern life, active creative activities, capabilities to solve both personal and global problems, faced by the humanity in their common perception. The *culturological paradigm of education* is able to contribute the achievement of the aim in the modern conditions, which stands as a way of democratic traditions acquisition, providing conscious adoption of world cultural values by children on the bases of free interpersonal dialogue [3-5].

The culturological paradigm takes one of the leading places in the modern educational politics. The education as a subsystem of culture, as one of the mechanisms of its translation and reproduction, sets its main aim not only in inclusion of person into culture providing its successful social adaptation but formation, actualization of capabilities for creation of future cultural program. And in this sense, education is a mechanism of culture genesis [6].

In the culturological educational paradigm, the culture is considered as the target, meaningful and

technological base of educational process in the multy-cultural education space, identifying ways of formation of certain socio-educational ideal, as a connecting factor between social and genetic in the person. It is primary in relation to education, creates the system of public education identifying the main values of orientation in it. The process of personal development of a man is done due to his enculturation, interiorization of common cultural values, culture creativity. From S.I. Gessen's point of view, the education is nothing else but culture of individual that is why about education, in the full meaning of the word, it is possible to speak of only where, there is culture and the denial of culture contributes to denial of education [7].

The problem of culture philosophy, its sense, functions, laws of development, meaning in the education, found reflection in the works of modern philosophers, sociologists, thinkers and culture figures. Movement of epicenter of the whole human being towards culture pole is considered as the most important tendency of the modern society [3].

In spite of great number of approaches toward understanding of culture essence and its connection with education, the stands of many scientists match in that the culture of every person is created by himself with the aim of overcoming natural imperfection, safety, transition and new creation of material and spiritual values, providing progressive development of humanity [1, 2, 8].

The modern culture opens new perspectives of education, where on the first foreground it comes out a self-developing, self-sufficient person, being responsible for his actions, expressing itself as a subject not object of social being, freely realizing himself in the dynamic world, accepting and understanding others point of view included into situation of conversation, collaboration, mutual

activities, creativity, accepting dependency of life from side of superior, transcendental beginnings [3, 9-11].

The culturological paradigm of education by way of its main *aim* identifies contribution to human development, his subjective potential opportunities, spiritual achievement of personhood which core is individual characteristics, identifying measure of its freedom, humanity, spirituality, tolerance, culture creativity (I.A. Berdyaev, O.S. Gazman, N.B. Krilova, E.V. Bondarevskaya and etc.). *The content* of education in the current paradigm is presented by values of different types of culture (physical, gnostic, social, esthetic, ecologic, economic and etc.). Its *technological aspects* are built in compliance with genesis of the main mechanisms of cultural identification. *The basic values* of the educational process are presented by understanding of human as a subject of interpersonal interaction in the social scopes, specified by mentality of the closest environment. *The environment* is considered as a foundation, growing and feeding a person, *creativity* – as a way of person's development in the culture.

The analysis of the modern concepts reflecting the main tendencies of culturological paradigm in pre-school education gives opportunity to consider the childhood as a source of self-development of specific, genetic culture and as a cultural and historical inherent value, as a form of sociocultural mentality formation as a way of integration of children into adult community by means of dialogic interaction and personification, as a certain stage of new generation integration into the world of culture (K.G. Yung, I.S. Kon, L.S. Vigotskiy, D.I. Feldshtein, S.I. Gessen, A.V. Zaporojec, V.T. Kudryavcev, F.T. Mikhaylov, D.B. Elkonin and etc.).

Understanding of childhood as sociocultural, historically established phenomenon gives opportunity to identify set of positions, opening the essence of interaction of a child with culture. From L.S. Vigotskiy's, D.I. Feldshtein's point of view the attitude is doubly: form one side, during the process of child development, he achieves culture values, they are revolved into his psychics, from another – a child himself happens to grow into the culture. The process is related to his self-identification in the space and time of the culture, getting into the values, ways, actions, objectified by the typical tools of culture. The interaction of child with the culture provides childhood subculture formation as an original way of learning by a child of new sides of reality, his self-affirmation in it [6].

In the context of culturological paradigm, the effectiveness of the education is predetermined by the dedicated upbringing, being the most important factor of the personal development and revealing at least in four meanings: as a process of influence on a person by the

whole environmental reality; as a dedicated activity covering the whole educational process; as a special educational work; as a process of certain problem solving (formation of moral characteristic, esthetic taste and etc.)

The upbringing as the integral educational process in the culturological paradigm of education undergoes the dynamics of the fundamental conceptual grounds: from the viewpoint on upbringing as external, unidirectional influence on a child by means of all the socio-cultural factors – to acceptance of his double-sided character, to actualization of subjective bases in the current process, to activation in him of pupil personality, to dedicated changes of his position; from accepting him as being a passive object of educational interaction – to domination of creative potential of a person in self-education and self-development.

Forming during the process of upbringing the system of values, senses, ideals as quintessence of personal basis is a basis of relations between a person and the world. In the traditional understanding the relation is considered as interaction between a person and characteristics of certain object, which context and borders are identified in the context of the common relationship system functioning; as an integrative system of selective connections of a person with different sides of the objective reality, following from the whole history of his development and internal determination of its activity and experience. The central unit of the person's relationships with the environmental reality is the personal sense mediating their subjective direction. Understanding of the relationship as subjectively colored by a person reflection of his own interests interaction with objects and environment phenomenon makes it possible to identify his types based on differences of requirements: emotional-value, rational and action-practical relations of a person.

Studying phenomenon of valuable bases of personal relationships with the world as a form of representation of individual system of values, N.L. Khudyakova identifies their main groups, differentiation criteria of which are invariant subjective characteristics. In the suggested by her model it was presented the correlation of the main groups of values (in the cognitive, communicative, reformative, artistic, value-oriented activities) with the main groups of person relationships (with himself, with other people, with nature, with material objects, with public relations, with theories, ideas) [12].

As no one need of a person satisfied independently, and the relationships, into which he enters, are being regulated by the whole complex of values. In connection with that, satisfied needs are not interchangeable, but have certain hierarchical structure, then the values and relations being specified

by them have specific invariants for each age, gender, nationality. Consequently, the context of upbringing presented by different cultural values cannot be set identically. It is naturally interweaved with the common context of human being in the world, social situation of development, which acceptance invariant values logically justify, establishing the base of relations in different age periods.

Analysis of certain concepts of education related to culture learning as a target, meaningful and technological phenomenon of educational process, gives opportunity to identify range of approaches toward its organization.

From the *culturological approach* position, the strategic aim of education is considered as formation of value attitude of a person toward culture. As meaningful phenomenon of education, culture is presented by the values system of person's correlation with the world. In relation to context of education those values are concentrated in different types of culture: physical, gnostic, social, and artistically-esthetic.

Achievement and interiorization of culture values, their culture creativity assumes appeal to generally valid and personally accepted senses of correlation between a man and the world, their spiritual filling and reflection in subjective experience. Values as sense-making basis of education are being researched in the context of *axiological approach*. Realization of the axiological approach gives opportunity to perceive a person culture in terms of the highest value, predetermining progressive humanity development, grading negative influence of negative factors (congenital malformations, unattractiveness of smb.'s appearance) in the formation of positive "I concept", makes it possible to overcome the barriers of complex, uneasiness, fear, lack of confidence, to treat adequately his own success and failures, favors formation of axiological attitude toward all surrounding.

The effectiveness of culture values learning is predetermined by realization of *personal oriented approach*. The upbringing is considered as the main important factor of personal development, mediating those qualitative and quantitative changes, which happen with a person during the process of introduction to culture values, their interiorization and culture creativity. We consider personality as the whole set of characteristics and qualities of an individual, characterizing his social essence and the system of attitudes toward the surrounding. Establishing the relationship is possible under the conditions of three fields unity of personal development: consciousness, feelings and behavior.

Realization of personal oriented approach predetermines the study and development of

personality in activity. The main sense of *active approach* consists of acceptance of activity in terms of way of formation and development of children's subjectivity. Ontogenetic activities aspects are specified by transformation of its functions related to producing of culture in person's life, involvement of the activity into culture itself and its "transformation" into culture as the environment which grows and feeds the personality.

The developing function of activity is being realized in the optimal environment corresponding to educational problems, which educational contexts are presented in the *environmental approach*. The activity-mediated management of child development is not effective if the educational system goes into conflict with the environment. The educational potential of the environment is revealed in interiorization of culture values, their creativity and spreading, in formation of attitudes toward basic values, establishing social experience, in satisfying social needs, in realization of interpersonal interactions.

The effectiveness of education process is considerably predetermined by realization of *sub-subjective approach* toward organization of educational process. The educational process organized at the educational institution assumes collaboration of a child not only with teachers but with other specialists, social educational institutions. Their influence on development is indisputable, as they are a direct reflection of really existent relationships, which mastering is to take place for a little person.

Content-filled and technologically set correlation of all the educational process participants is possible in the conditions of *competence approach* realization. Having obtained a wide treatment in the modern researches, the problem of competence has gone over the limits of professional education, the effort of its solving is revealed in the practice of education monitoring.

Understanding person's essence in the condition of complicated being is the subject of educational anthropology. *Anthropologic approach* toward upbringing means acceptance of the process of real subjects being in all the entire spiritual integrity and fullness. The necessity in understanding a person through different sciences prism about him, through mediated influence of different development factors is related to that the person in his integrity is too complicated to understand him in the scope of separate disciple.

The modern conception about mechanisms of person functioning and development, educational institution, environment and etc. as self-regulating and self-developing systems found the reflection in *synergetic approach* toward educational process. From the position of synergetic approach organized

educational process with the certain likelihood ratio effects child development, however unpredictability, nonequilibrium of translational motion, changes inherent to each individual does not guarantee unique result for everyone.

Systematic approach is a methodological base of education understanding as an integral educational process. The education in it is being considered as ordered set of interrelated (integral, meaningful, technological, evaluative and effective) components favoring personal development of a child. The agreement of all the education system components provides the integrity of educational process, creates optimal conditions for monitoring and in-time corrections of the results. Interconnections existing in the scope of educational system are diverse. They are related not only to structure of the process itself but reflect the specific of its subject's interconnection, different types of activities, educational institution with different social educational institutions, with social environment.

Sharing the common positions of culturological paradigm, *we consider the strategic aim of pre-school education as formation of personal culture basis representing the system of common, enduring values* (beauty, kindness, truth, health) and corresponding to them *means of life activity* (notion about reality, ways of active influence on them, emotional and evaluative attitude toward the world). The complex of attitudes toward the surrounding (nature, man-made world, public phenomenon and himself) starts to be formed in the pre-school childhood under the condition of consciousness unity, feeling and behavior, providing the establishment of specific interactions of a child with different subjects, objects, phenomenon.

As a factual phenomenon of pre-school aged children' education the culture is represented by the system of relationship between a person and the world: cognitive – toward all the surrounding, respectful – toward historical heritage and the result of human labor, careful and respectful – toward his health, tolerant – toward all the different (age, gender, nationality).

Technological aspects of pre-school education in the culturological paradigm predetermine variety of tools, methods and forms, opening the context of different types of culture (social, gnostic, physical, artistic and esthetic), and providing their bases, interiorization and culture creativity.

Effective aspects of pre-school education in the culturological paradigm are presented by those changes, being identified in cognitive, emotionally-

value, behavioral fields of personal development while introducing a child to socio-cultural values their interiorization and culture creativity.

In the scopes of culturological paradigm it is being identified the conceptual bases of pre-school aged children' upbringing: acceptance of childhood as culture phenomenon; attitude toward a child as a subject of life activity, which is able for cultural self-development and self-changing; attitude toward teacher as a mediator between a child and culture; attitude toward upbringing as a process providing introduction to cultural values, their adoption, learning and interiorization; attitude toward educational institution as the integral culture-educational space where it is being recreated the ideals of cultural interactions between children and adults, it is being done the culture creativity and education of culture person (L.S. Vigotskiy, S.I. Gessen, D.I. Feldshtein, E.V. Bondarevskaya, L.V. Moiseeva, A.G. Absalyamova, L.V. Trubaychuk, N.E. Shurkova, V.T. Kudryavtsev, R.M. Chumicheva and etc.).

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