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METHODOLOGICAL APPROACHES TO STUDYING EDUCATIONAL WORK WITH CHILDREN

МЕТОДОЛОГІЧНІ ПІДХОДИ ДО ВИВЧЕННЯ ВИХОВНОЇ РОБОТИ З ДІТЬМИ

Анотація. Вибір концепції (підходу, парадигми) є важливим чинником виховання. Розкрито антропологічний, аксіологічний та культурологічний підходи, зв'язок між ними. Досліджено особливості роботи педагогів, які працюють з дітьми з особливими освітніми потребами на засадах згаданих підходів.

Вивчення феномену виховання на основі різних підходів сприяє більш ґрунтовному його дослідженню. Аналіз методологічних підходів до вивчення виховання дітей виявив взаємозв'язок між культурою, аксіологією і антропологією. Доведено, що сформувані духовно-культурні цінності у дітей можна лише за умови одночасного застосування аксіологічного, культурологічного й антропологічного підходів і шляхом підвищення значущості виховної практики. Доцільність організації виховного процесу на засадах поєднання цих підходів зумовлена тим, що культурологічний контекст визначає змістовну основу і напрями педагогічного пошуку при

розв'язанні завдань особистісного розвитку дітей, антропологічний – враховує особливості дітей як біосоціальних істот, а ціннісний – забезпечує гуманістичну спрямованість їхнього становлення.

Проаналізовано шляхи вдосконалення виховного процесу на методологічній антропологічній, аксіологічній та культурологічній основах.

Висвітлено основні принципи освіти в Україні: рівність умов кожної людини для повної реалізації її здібностей, таланту, всебічного розвитку; гуманізм, демократизм, пріоритетність загальнолюдських духовних цінностей та ін. Зазначено, що педагогічні та науково-педагогічні працівники зобов'язані настановами та особистим прикладом утверджувати повагу до принципів загальнолюдської моралі: правди, справедливості, віданості, патріотизму, гуманізму, доброти, стриманості, працелюбства, поміркованості, інших чеснот; виховувати у дітей та молоді повагу до батьків, жінки, старших за віком, народних традицій і звичаїв, національних, історичних, культурних цінностей України, її державного і соціального устрою, дбайливе ставлення до історико-культурного та природного середовища країни та ін.

Ключові слова: *гуманістично-ціннісні орієнтації, виховання, антропологічний, аксіологічний та культурологічний підходи, гуманістична парадигма.*

Introduction. The formation of a post-industrial society at the beginning of the 21st century with global problems which have brought mankind to the brink of survival has changed the views on the world, on the place and role of a person in it, on education. In these conditions, the world community is reorientated to a model of steady development aimed at solving global problems in order to preserve a person as a species. Solving global problems in a post-industrial society depends directly on what kind of person will be brought up. The success of the solution to the problem of education is associated with the introduction of the humanistic paradigm. In the context of understanding this paradigm, comprehension of the educational process becomes significant as equal for all children, including children with special needs. This is stated, in particular, in the Law «On Education», which proclaims: «The basic principles of education in Ukraine are: accessibility for every citizen to all forms and types of educational services provided by the state, including accessibility for people with special educational needs to educational services, in particular inclusive education at the place of their residence; equality for each person in the full realization of his/her abilities, talents, full development; humanism, democracy, priority of universal human values» («About education», 2017). Nowadays the search for methodological approaches to comprehend the education of all categories of children remains actual.

H. Avdiants, O. Vlasenko, T. Hrabovska, V. Yefimov, L. Muzychko, V. Nalyvaiko, O. Okseniuk, V. Pavlov, M. Rokych, O. Savchenko, S. Shumylo

and others dedicated their works to the studies of the process of education. O. Kobrii (2014), O. Nevmerzhytska (2015), M. Chepil (2008) and others have focused their studies on the ways to improve education and upbringing. The issues of the modernization of domestic education for children with special needs have been analysed by S. Parsons, L. Platt (2017), A. Shaw (2017), M. Törmänen, C. Roebbers (2017), A. Siddiqua, M. Janus (2017) and others.

The effectiveness of the educational process is determined, first of all, by the validity of the methodology for solving problems, that is, the search for approaches, principles, methods. Practice without theory is blind. However, the study of the methodology of education is not always given due attention. That is why the **purpose** of the article is to study the approaches to the education of children.

Discussion. Important approaches to the study of education include anthropological, culturological and axiological ones.

Philosophical foundations of the anthropological approach were laid down in the scientific theory of I. Kant, who believed that education was inherent in human nature, since every child needed education the same way as he/she realized other vital demands (Kant, 1966, pp. 349–587). Anthropological ideas were reflected in the works of J.A. Comenius, J. Locke, J.-J. Rousseau, J.H. Pestalozzi and others, who developed the principle of conformity to nature and noted the necessity for free and natural development of a child. K.D. Ushynskiy gave proofs of the anthropological approach for the first time. In his understanding, this approach meant systematic use of the information of all sciences concerning a person and consideration of this knowledge when organizing the pedagogical process. The statement of the researcher «if pedagogy wants to educate a person in all respects, it should first of all perceive him/her also in all respects» (Ushinskiy, 2004) remains actual today. Afterwards, the contribution to the development of anthropological pedagogy was made by B.H. Ananiev, B.F. Lomov, L.V. Zankov, F.H. Jacobi, M. Montessori and others.

From the standpoint of the anthropological approach education is treated both as a natural duty of a person, and as a specifically human way of life, and as a socially significant special activity. Proceeding from this, modern educators prove the possibility of education by the fact that it corresponds to human nature, its main distinctive features. Indeed, only a person is capable of self-examination, self-observation, self-esteem, self-control, without which the educational process is impossible. As a social being, a person is concerned with the attitude of other people towards him/her. It matters to a person whether he/she is approved, accused or indifferent to the people who are important to him/her, whether he/she is accepted by the community, or adopted by the society in accordance with its norms and requirements. As an incomplete being, a

person is ready for change and self-change, self-improvement (Maksakova, 2001, pp. 45–46).

In the context of the anthropological approach, it is noted that a child with special needs is the same person as the other. Within this approach, a new understanding of the concepts «disabled person», «child with developmental disorders» is formed. Today, all these definitions give way to the new one – «children with special needs». The search for the definition is explained by the fact that the phenomenon of «insufficiency» or «disability» involves the loss or lack of physical and mental ability. However, the ability to learn does not depend on the state of individual organs, but on the child's psychological functionality. Of course, not every person with disability is able to master the program of a secondary school on an equal footing with other children, but the one who is able to do this must attend a general education school in which a child will receive proper support.

The education of children with special needs takes place with the same purpose as for other children – with the aim of their inclusion into the system of social relations through the assimilation of their behavioral patterns, social norms and values. It may be argued that the education of children with special needs should take place in a peculiar way, different from this process for other children. However, this is a false idea. L. Vyhotskyi, denying the expediency of special education for children with disabilities, wrote that the «formula» of the traditional special pedagogy of defective childhood, according to which «blind, deaf and demented children can not be measured by the same measure as normal children, should be replaced by the opposite. To blind and deaf-and-dumb children, from the psychological and pedagogical point of view, it is necessary and possible to approach with the same measure as to normal» (Vygotskiy, 2014). People with different psychophysical abilities are members of the same society, and therefore the content of their education should not be different. There can be only differences in the ways to achieve the goal. It is advisable to take into account the possibilities of children for the organization of education on the anthropological basis.

Also important is the culturological approach, because the meaning of education is the involvement of pupils in culture. The basis of this approach lies in the principle of culture conformity. This principle was first proved by A. Disterveg in his article «On the Conformity of Nature and Culture in Education» (1832). The mechanism of action of this principle was formulated by him as following: «Any state of the culture of the people is the basis, it is something present and real, from which the further state develops. Therefore, the degree of culture we are currently in, demands us to act according to it, if only we want to achieve positive results» (Disterveg, 1998). Afterwards, the culturological approach was proved by S. Hessen on the basis of scientific researches by H. Rickert (Gessen, 1995, p. 200). The methodological basis of

education in the context of culture have been described in the works of M.M. Bakhtin, V.S. Bibler, Ye.V. Bondarevskaja, A.P. Valitskaia, M.H. Vokhrysheva, M.S. Kahan, N.B. Krylov, L.M. Mosolova, V.M. Rosin, Kh.H. Tkhapsoiev and others.

From the standpoint of a culturological approach, the process of education is a cultural process by its nature if one considers culture not simply as a set of material and spiritual values produced by a person, but as an activity which results in the same set of values, and the person himself as the most important value, activity, which transforms the treasure of human history into the inner treasure of a pupil.

In the context of the culturological approach education as one of the varieties of socialization should contribute to the formation of an individual. In our opinion the terminological phrase «socialization of personality» is beside the point. After all, it implies that personality seems to exist even before his/her «socialization». «In fact», E. Ilenkov wrote convincingly, «the personality is not socialized, but the natural body of the newborn, which still has to become a personality in the process of this socialization, that is, a person must still arise. And the act of birth does not coincide neither in time nor in essence with the act of birth of a human» (Ilenkov, 2013). Being born, a person has only the opportunity to become a human. The human child appears to be the least adapted in comparison with the representatives of the animal world, but this very biological non-adaptability opens up possibilities for the adoption of social experience. In order to become a person, only biological heredity is not enough, social heredity is required. This «heredity» is gained in the process of education, which can be interpreted as transforming the biological individual into a social being through the absorption of the culture of society.

When organizing an educational process on a culturological basis it is important to take into account the child's age characteristics, and the degree of his/her physical and mental development. In this case, the characteristics not only of psychophysical level, but also spiritual and moral levels of formation are determinative, as it is evident, in particular, from work experience with blind and deaf children. B.M. Bim-Bad noted that due to such experience we receive answers to the deep secrets of the formation and perfection of a person with different psychophysical possibilities. The development of blind and deaf people occurs as if during a slow motion movie, which allows to study every stage of this process. One can ensure that mastering the skills of self-service is absolutely necessary for humanization, it is as if the acquaintance of a new inhabitant of the Earth with the laws of the physical world. Then there is an acquaintance with the rules of courtesy, which are concentrated on the historical experience of human interaction. The child manages the art of being pleasant to the environment with tremendous speed and magic power. Next, a variety of sign systems will be taught to blind and deaf children. Let

us say, children are taught alphabet letters (dactylology), and visual alphabet, and writing by Braille for the blind. Now the child has caught up with spiritual, mental development of a usual child. The more sign systems a person uses in a dialogue with the cultural world, the more stereoscopic is his/her outlook, the more developed he/she is. With the help of science methods of teaching culture, it is possible to help the blind and deaf children to reach the level of a talent. They should be given the opportunity to have a full life. The experience of correctional pedagogy reveals gigantic reserves of human possibilities. And it reveals the role of different layers of culture in humanization (Bim-Bad, 2015).

The axiological dimensions of education have attracted attention of scientists looking for ways to improve pedagogical practice aimed at the formation of values in the context of social and personal development in their interconnection, which is caused by the ability of values to be an integrative basis for both an individual and society. The value for a person is the one which defines the purpose of his/her activity, forms him/her as an individuality. On the other hand, values carry out regulatory functions in the social environment. These functions play a decisive role in the life of a person, since the system of values is the basis of his/her existence, as practical activity becomes valuable only in the society, and only in such way a person can live as a human (Dashutin & Mykhalchenko, 2001, p. 201).

Nowadays, the idea of a value-oriented approach is associated with the embodiment of the educational humanistic paradigm in which the main value is a person. Within this paradigm, it is important to distinguish humanistic values, which are understood, in particular, by H. Avdiants and V. Nalyvai-ko (2010) as «a system of ideological orientations defining that a person treats himself, another person, society and the natural environment as the highest value, he is able to choose the good as opposed to the evil and to realize the systematic implementation of humanistic activity» (p. 213).

Unity of values for healthy children and disabled children is indisputable. The methodology and practice of analysing modern educational paradigms with an emphasis on the role of axiological (value) factors for all categories of children is embodied in the National Doctrine of Education Development, the Laws of Ukraine on Education. In particular, the «National Doctrine on the Development of Education in the 21st Century» refers to the necessity for a continuous updating of the content of education and the organization of educational process in accordance with democratic values, the education of a generation of people capable of creating and developing values of national culture and civil society. One of the priorities of the state policy in the development of education is recognition of the formation of national and universal values. The document states that education directed to the formation of national values, at the same time, promotes the acquisition of the weal-

thy world culture by representatives of the younger generation, and the education of respect for the peoples of the world («The National Doctrine», 2002). The Law of Ukraine «On Education» states that the purpose of education is the full development of a person as an individual and the highest value of the society, the development of his/her talents, mental and physical abilities, the education of high moral qualities, the formation of citizens capable of conscious social choice. The basic principles of education in Ukraine are the equality of the conditions of each person for the full realization of his/her abilities, talents and full development; humanism, democracy, priority of universal spiritual values, etc. It is stated in this document that pedagogical and scientific-pedagogical workers are obliged, by means of instructions and personal example, to establish respect for the principles of universal morality: truth, justice, devotion, patriotism, humanity, kindness, restraint, diligence, moderation, and other virtues; to form respect among children and youth for parents, women, elderly people, folk traditions and customs, national, historical, cultural values of Ukraine, its state and social structure, careful attitude to the historical, cultural and natural environment of the country, etc. («About education», 2017).

Conclusions. Studying of the phenomenon of education on the basis of different approaches contributes to a more thorough research. The analysis of methodological approaches to the study of the education of children has revealed the relationship between culture, axiology and anthropology. Indeed, the formation of spiritual and cultural values in children can only be conditional on the simultaneous application of axiological, culturological and anthropological approaches and by increasing the importance of educational practice. The expediency of organizing the educational process on the basis of the combination of these approaches is due to the fact that the cultural context determines the content basis and directions of pedagogical search in solving problems of personal development of children, anthropological approach takes into account the peculiarities of children as bio-social creatures, and the value approach ensures the humanistic orientation of their formation.

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METHODOLOGICAL APPROACHES TO STUDYING EDUCATIONAL WORK WITH CHILDREN

Abstract. The choice of concept (approach, paradigm) is an important factor in education. This choice is associated with a review of the goals and principles of the development of children in the modern world. A successful selection of approaches facilitates the search for effective innovative technologies for the upbringing and education of children. The author believes that such approaches include anthropological, culturological and axiological approaches.

The article is devoted to review of these approaches in the modern scientific literature. It indicates a close link between the anthropological, axiological and culturological approaches. The article analyzes the ways of improving the educational process in the implementation of various forms of teaching on the methodological basis of anthropological, axiological and culturological approaches.

The author pays special attention to the study of the problem of the formation of moral values and moral ideals of children. The moral education of children is analyzed on the basis of the mentioned methodological approaches.

The author considers the peculiarities of the work of teachers working with children with special educational needs. The article analyzes important modern problems necessary for educating people with special educational

needs in Ukraine on the basis of anthropological, culturological and axiological approaches. It is noted that these tasks are solved in the context of the search for ways of developing a national education system that should be formed in accordance with modern processes of integration and globalization with a view to transforming the country into a post-industrial civilization, which will ensure the stable movement and development of Ukraine in the 21st century as well as the integration of the national education system into the European and the world of learning space.

Keywords: child, education, upbringing, anthropological, axiological and culturological approaches, humanistic paradigm.

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