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У журналі вміщені наукові статті з актуальних проблем педевтології, в яких розкриваються поточні глобальні події у галузі освіти, питання євроінтеграційних процесів та їх впливу на розвиток освіти, проблеми підготовки вчителя, загальні питання шкільної освіти та навчання.

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Socio-cultural aspects in the humanistic education of modern youth

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Abstract

The article examines the sociocultural strategic aspects of moral education of modern schoolchildren, based on innovative pedagogical technologies and aimed at shaping the personality on the basis of humanistic and universal values. Social institutions have a purposeful influence on personality development, through which social and cultural experience is reproduced in the individual's consciousness, behavior, and activities. As a result, moral character is formed, characterized by the individual's value-based attitude towards the world, oneself and others, nature, work, and education. These attitudes are grounded in values accepted by society, primarily universal ones. The dominant focus is on the formation of basic humanistic values. Thus, the article aims to prove the importance of the sociocultural aspects of humanistic education for modern schoolchildren and the formation of tolerant interpersonal relationships. Theoretical research methods used in the study include comprehensive, comparative, and retrospective analysis of the literature, along with various empirical methods. In the experimental work, a traditional approach was employed using control and experimental groups of respondents. Methods of mathematical statistics allowed to verify the reliability of the experimental research results. The practical significance of the research consists in the thorough analysis of the socio-cultural aspects of humanistic education, the application of theoretical principles and conclusions to specific scientific and methodological recommendations for the humanistic education of schoolchildren, and the development, testing, and implementation of innovative pedagogical technologies and active forms of educational work with secondary school students.

Keywords: socio-cultural approach, culture, innovative educational technologies, tolerant interpersonal relationships, humanistic values, universal values, value-based attitude toward people

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Соціокультурні аспекти в гуманістичному вихованні сучасної молоді

Олена Столяренко, Оксана Столяренко, Ольга Московчук

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Анотація

У статті розглядаються соціокультурні стратегічні аспекти морального виховання сучасного школяра, що ґрунтується на інноваційних педагогічних технологіях і спрямоване на формування особистості на засадах гуманістичних і загальнолюдських цінностей. Цілеспрямований вплив на розвиток особистості здійснюють соціальні інститути, за допомогою яких у свідомості, поведінці та діяльності індивіда відтворюється соціальний і культурний досвід. У результаті формується моральний характер, що характеризується ціннісним ставленням особистості до світу, себе та інших, природи, праці, навчання. Ці установки ґрунтуються на прийнятих суспільством цінностях, насамперед загальнолюдських. Домінуюча увага приділяється формуванню базових гуманістичних цінностей. Таким чином, стаття має на меті довести важливість соціокультурних аспектів гуманістичного виховання сучасного школяра та формування толерантних міжособистісних стосунків. Теоретичні методи дослідження, використані в дослідженні, включають комплексний, порівняльний і ретроспективний аналіз літератури, а також різні емпіричні методи. В експериментальній роботі застосовувався традиційний підхід з використанням контрольної та експериментальної груп респондентів. Методи математичної статистики дозволили перевірити достовірність результатів експериментальних досліджень. Практичне значення дослідження полягає у ґрунтовному аналізі соціокультурних аспектів гуманістичної освіти, застосуванні теоретичних положень і висновків до конкретних науково-методичних рекомендацій щодо гуманістичного виховання школярів, розробці, апробації та впровадженні інноваційні педагогічні технології та активні форми виховної роботи з учнями загальноосвітньої школи.

Ключові слова: соціокультурний підхід, культура, інноваційні освітні технології, толерантні міжособистісні стосунки, гуманістичні цінності, загальнолюдські цінності, ціннісне ставлення до людини

Statement of the problem. Social situation has a significant impact on personal development. The most important factors in this process are education, knowledge, self-sufficiency, charity, the ability to socialize easily, understanding the difference between “good” and “bad”, identifying role models and other qualities of a perfect individual. Undoubtedly, education must be the driving force of this process.

The analysis of the current socio-cultural situation and recent scientific research show, that, in the broader context of social development, the implementation of changes in the field of education and the manifestation of positive trends in the renewal of social spiritual and moral potential play a significant role in terms of general cause-and-effect logic. It stimulates scientific research and the use of comprehensive, practice-oriented pedagogical programs and innovative educational technologies. The success of the overall development strategy of the state and the movement toward a stable, civilized society depends on how democratic the educational process is in its structure and organizational style, together with effective management at the state and regional levels, as well as its orientation toward humanistic and universal values.

We have reached an important stage in the transitional period, when social sciences, especially pedagogy, must follow the fact of how society is

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destroying old stereotypes and outdated forms of education, while it is simultaneously developing conceptually innovative approaches to creating modern educational systems, technologies and methods for their programming and flexible modeling. Therefore, researchers pay special attention to identifying the most effective ways of refreshing the methodology of various aspects of the educational process, and in our case, to the formation of a personality, based on the principles of humanistic values orientation.

The educational model requires radical changes with a focus on the future, which is rapidly altering the development paradigm of civilization. Integration processes in society and globalization are steering modern education towards a new pedagogical model - multicultural education - aimed at fostering harmony among ethnic groups and promoting understanding between representatives of different nations and nationalities in the world which is characterized by cultural diversity.

In this context, the socio-cultural approach to preparing youth for life in the multicultural society of the 21st century becomes particularly important. It serves as a theoretical and methodological strategy for the formation of socio-cultural competence.

The Analysis of Sources and Recent Research. The problem of innovative processes in education began to have been actively studied since the 1990s and it continues today. It was investigated by Western researchers (B. Santo, V. Hartman, B. Twiss, R. Foster, J. Schumpeter); the introduction of information technologies has been highlighted by I. Kolchuk, V. Makarova, O. Balykin, N. Kolomiets; innovative technologies in education were presented by O. Udod, O. Kobernyk, V. Kremen, V. Moroz, and in secondary education institutions by I. Bekh, I. Ivanov, L. Katsynska, V. Kyrychok, K. Chorna.

The issues of fostering a culture of interpersonal relationships in modern pedagogical science is studied in different aspects: pedagogy of tolerance (M. Rozhkov, A. Syrotenko, G. Soldatova, L. Shaigerova); ethnic tolerance (O. Baibakov, Z. Malkova, V. Podobed, Yu. Rymarenko, V. Tishkov); technological aspects of fostering tolerance (T. Bilous, S. Gerasymov, O. Kashchenko, B. Riardon, V. Sitarov, I. Skovorodkina, O. Skriabina, P. Stepanov, G. Shelamova); the use of humanities as a means of forming a tolerant personality (L. Aleksashkina, L. Vanyushkina, S. Metlina). Intercultural interaction as a sociological phenomenon has been studied by M. Bagmet, L. Liapina, A. Matezka, A. Pysarenko, L. Ternova. The study of the experience of humanistic education and the formation of tolerance in foreign countries has been the subject of study by A.Dzhurinsky. The issue of fostering tolerant behavior in youth based on the principle of humanism has been researched by O. Baturina, T. Bilous, Yu. Hrachova, Ya. Dovgopolova, O. Zarivna, I. Zhdanova, O. Pugachova, O. Rybak, O. Khizhnak.

The Purpose of the article is to demonstrate the importance of socio-cultural strategic aspects of humanistic education of modern youth and the formation of tolerant interpersonal relationships using innovative educational technologies.

The Results of the Research. Considering the global changes in society, we have identified the complex conditions and value orientations influencing the formation of a personality. This fact forced a deeper study aimed at revealing the systemic factors and updating the methodology of the educational process. The main idea and scope of educational tasks require as the identification of additional material and psychological-pedagogical resources which are closely connected with real practice, as a new understanding and evaluation of the correctness of the conceptual-categorical framework. It also involves reviewing basic categories, theories, and technologies, incorporating knowledge from related sciences as a modern methodological basis. All this refreshes the interpretation of the main features and systemic functional characteristics of the modern educational process, the methods and mechanisms of its pedagogical and cultural regulation, as well as the self-reflection of its participants

The intercultural socio-cultural approach allows young people to see what is common and different in cultures, evaluate their own culture from the perspective of other peoples, and form an individual worldview. In turn, it serves as a way to identify complex interconnections and interdependencies among the structural elements of intercultural and sociocultural competence, contributing to their successful formation in the context of multicultural pedagogical education, ensuring the organization of the educational process based on cultural dialogue, and fostering the tolerant perception of other cultures while teaching others to do the same.

The issue of intercultural interaction receives great attention nowadays. While Ukraine establishes itself as an independent state,

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international and interpersonal connections with various countries of the world are rapidly developing. In this regard, the ability to communicate both on business and informal levels becomes crucial for our society, guided by the leading principles of human relations -humanism and tolerant interpersonal relations (Stoliarenko, Stoliarenko, 2014).

Culture is a complex philosophical and social category. We understand culture as a certain social mechanism that reproduces various standards and norms of human behavior. Its development depends on continuity and stability of all positive values, which determine the continuity of social progress. It is a value-oriented form of transformative activity, reflecting the historically determined level of social development, and determining the meaning of human existence. "It is a set of practical, material, and spiritual achievements that reflect the historical level of society and humanity development ..." (USE, 1987). In other literature culture is also described as a collection of human achievements in the fields of production, society, and intellect.

Researchers emphasize a value-oriented nature of culture. For instance, Ziaziun (1997) believes that culture shapes each individual's system of values and regulates their individual and social behavior, serving as a foundation for setting and achieving cognitive, practical, and personal goals (Ziaziun, 1997). Lukashevich (1998) states: "Personal culture is viewed as a set of social norms and values that guide an individual in the process of practical activity" (Lukashevich, 1998). As a symbolic phenomenon, culture is endowed with the following functions: 1) fixing information in various texts (according to Lotman (1973) , culture is "inherited memory"); 2) facilitating communication in society across time (transmitting information from generation to generation) and environment (Lotman, 1973). Culture exists in both material and personal forms, which imply the concern for humanity. Material forms of culture are the results of human activity, representing a system of material and spiritual values: tools, household items, scientific knowledge, philosophical and religious systems, traditions and rituals, moral principles and norms, laws, artworks, and more. Personal (individual) forms of culture are represented by people as subjects of activity and carriers of specific cultural and, as we understand them, humanistic values. Material and personal forms of culture are regarded as a whole, constituting a particular type with humanistic values to different extent. Each nation, as an ethnic and historical entity, possesses its own type of culture. Cultural integrity is also characteristic of regions (European, African, Slavic cultures, and others) as well as historical epochs (Antiquity, Renaissance, Baroque, Enlightenment). Although cultural types change with historical periods, this does not imply a rupture of cultural heritage and traditions, since each new era necessarily inherits the achievements of the previous one. Thus we can regard the cultural history of humanity as a global process, to use the concept of world culture, to perceive humanity as a planetary phenomenon within it, and as a result to analyze the role of universal humanistic values. For this reason, one of the most significant approaches in pedagogical and sociological research is the intercultural, sociocultural, and cultural-historical (or cultural-activity) approach (Lukashevich, 1998). Culture, sufficient for the existence of an ethnic group, stops being such when it comes to the life of a nation. Unlike ethnic culture, national culture presupposes the existence of new types of communication (connections) between people, involving more complex relationships than natural family ties. It is not created by the ethnic group as a whole but by those members of society who assume the function of individual authorship - writers, philosophers, scientists, priests, and artists. The formation of an individual can only occur with consideration of the channels through which they perceive and reproduce the core features of the national mentality. "The dominant feature of the Ukrainian mentality is the complete self-realization of a highly talented people whose historical mission is to harmonize the relationships between generations, peoples, and cultures of the continent, to affirm the model of a democratic and lawful state, a humanist society, a world without empires and wars, and a world of trust, love, and beauty..." (Kononenko, 1996), which proves its deep humanistic content. In terms of forming a humane personality, we consider mentality to be a dynamic, flexible, and promising object of educational influence within specific sociocultural conditions. Understanding one's national identity will allow individuals to respect examples of other cultures, to approach their achievements with tolerance, and to reach consensus in interpersonal relationships.

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In terms of our investigation, philosophical analysis has been applied to issues related to humanization of schools, fostering humanity and tolerance in students, especially concerning the formation of a humanistic worldview, education as a means of humanity's survival, reflecting the achievements of civilization, resolving global issues, and the school's cultural function as an institution for the socialization of youth. It also addresses the comprehension of the role of social environment and time, the absolute and relative, the external and internal in life, the development of humanistic educational systems, the hierarchy of factors in forming a humane personality, the common goals of teaching and upbringing, and the choice of moral and educational ideals. Previously, the educational process was typically a direct transmission of ideological goals. The application of the category of values took the form of imperative instructions regarding the final results of upbringing. According to Savchenko (1996), pedagogical theory and practice require the scientific reasoning of at least two systems of values: 1) educational system oriented to modern and future standards (forward-looking), and 2) educational system of values that should be formed within the educational process itself. The widely accepted conceptual development of value orientations in secondary education today describes it as a systematic and widespread part which implies the acceptance of real values by students. It creates the prerequisites for constructive transformative influence on all spheres of life and generates the leading idea of humanizing education, where the individual is considered to be the highest value (Savchenko, 1996). In the sphere of secondary education, the main groups of values have been identified based on this concept. The meaning of the concept is covered by the following principles. For one thing, humanistic values are considered to be basic: the child as the main pedagogical value, and the teacher, who creates conditions for their development and social protection. Hence, the focus is on the idea that the person is regarded not as a means but as a purpose, and thus, the child should not be adapted to the educational system, but the school serves the missions of schoolchildren. The modern understanding of humanistic values lies within the framework of anthropological and sociocultural coordinates. The underestimation of natural factors of human development, along with other factors, coursed its alienation from family ties, its connection with the environment, and lifestyle, as well as neglect of national education. A stereotype was established: social interests are primary, and the person is merely an accessory. Today, a pressing imperative is the development of a democratic form of relationships: if society protects the individual, then the individual also cares for the state. The pedagogical realization of humanistic values is connected with the enhancement of personal culture, engagement with national and universal values, which requires strengthening the cultural focus of schools, humanizing, and increasing the humanities in education. The primary purpose of culture is to enrich and nurture everything that makes human life easier, more noble, and happier, spreading humanistic relationships in society. A priority in the process of humanizing secondary education belongs to the humanities, social sciences, human studies courses, and valeology (health education), which help the schoolchildren to understand the human world and themselves better, master the skills of self-organization and self-regulation. The implementation of the humanistic approach involves emphasizing the integrity of the human personality, which integrates natural, social, and cultural aspects, recognizing the individual as the highest value. The ultimate goal of social development is the person, for whom favorable conditions to live and work must be created. In the process of forming a humane democratic society, the individual's alienation from power, property, and the values created by their labor is overcome. The value of a person is measured by his/her attitude toward work and the degree of his/her involvement in active public activities. It is crucial that the content of various educational processes, their interactions, and the specific conditions in which an individual lives and acts have a positive influence on them, helping to form a humane person - a worthy representative of society.

Second, humanistic values in education cause the shift from an authoritarian-disciplinary educational model to a personality-oriented one. The essential characteristics of this transformation include the individualization of personality development, the creation of conditions for self-development and self-improvement, and the conscious understanding of one's abilities and life goals. Methodologically, these processes rely on the principle of natural conformity and motivational-processual support for the educational process. The

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personality-oriented educational system creates a new pedagogical ethic with its characteristic feature - mutual understanding. It: a) changes the positions of students and educators in the course of communication, establishing not role-based but personal communication (support, empathy, respect for human dignity, trust); b) considers dialogue as the dominant form of interaction, encouraging the exchange of thoughts and impressions, and the modeling of life situations; c) includes specially designed situations of choice, advancement of success, self-analysis and self-evaluation - that moral knowledge which is especially important for the student. And the most important fact is that this system suggests teachers should master various approaches to educational process. Modern educators must know not only one universal approach but several methods suitable for achieving the goal. Thus, the most significant features of personality-oriented education are the multiplicity of methods, the ability to organize educational work at different levels of complexity simultaneously, taking into account each student's level of moral development, affirming by all means life values (both physical and emotional well-being), and fostering a positive attitude toward the world and other people. The analysis of the educational work in schools revealed that, in some cases, teachers face difficulties in accepting the values of the personality-oriented pedagogical process, caused by sharp contradictions in their personal value orientations. In such a situation, some teachers experience a collapse of values concerning self-affirmation in society, the inability to meet professional self-improvement needs due to the lack of financial support for the educational process and their pragmatic demands. The situation becomes more dramatic when social stratification offers numerous examples of successful life models that do not necessarily require responsibility or professionalism. That is why social, material and methodological support for teachers is of great importance as well as the development of their professional self-awareness, the so-called “core” of their personality (motives, attitudes, beliefs, ideals).

The humanistic personality-oriented educational process lays the foundation for the culture of the individual: moral, intellectual, physical, ecological, aesthetic, economic, and legal. Therefore, culture must be treated as a whole in defining the basic component of secondary education in order to help students not only acquire a system of humanistic values but also prepare them for life in a specific socio-cultural environment. The main task of a teacher in the period of changes is to assist each individual in his/her self-realization, understanding the value of his/her own life and that of others, protecting and enriching the highest spiritual values, and understanding the essence of his/her existence. Educators must pay special attention to the issues of personal humanistic values as a vital form of the student's moral activity.

Third, secondary education, as a condition for human survival, primarily involves the formation of ecologic humanistic thinking and the providing of adaptive functions. The humanistic ideal of the past was associated with ideas of total control (struggle, domination, conquest, and mastery) over social and natural processes by humans. New understanding of nature and human development corresponds to the idea of their common evolution and partnership and cooperation. An important humanistic value of secondary education is the ecological consciousness, which is considered to be the imperative of survival and humanity's global responsibility for normal life in straightened circumstances (Akimova, 2023). The urgent task of schools is to define and ensure the pedagogical and productive conditions for fostering values-based attitudes connected with the humanistic education of students. To solve this task, it is necessary to define the goals at different stages of development and find a balance between multidisciplinary and monodisciplinary approaches to the educational process. The adaptive abilities of education mean that students develop their intentions and skills for peaceful social life, respecting the rights and freedoms of every individual. To reach this goal, educators must follow simple and clear principles and rules of pedagogy of tolerance, which is an integral part of educational philosophy (Stoliarenko, Stoliarenko, 2014). When intolerance, racial, religious, and ethnic conflicts take place, it is essential to start practicing peaceful coexistence, especially in the period when human consciousness is actively being formed. The educational process must help to develop communication skills (readiness for group interaction, mastering linguistic and cultural achievements of humanity), which foster the abilities to cooperate and independently exist in unfamiliar situations. The individual is formed in an open society, so understanding the importance of

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psychological and physical security (safety in life activities, behavior in extreme situations) becomes an important component of the adaptive potential of education.

The most commonly used words to describe modernized education are: a person, a child, spirituality, individuality, national and universal culture, health, choice, responsibility, diversity, and tolerance which are all treated as values. It is important that these categories are realized by teachers and become the driving force for their professional culture and everyday job. Education and society are closely connected with each other. Therefore, it is necessary to develop the theoretical principles of pedagogy as an independent science, while expanding knowledge in the field of "philosophy of education", which can provide methodological and worldview-oriented advice for educational practice. We are still learning to live in terms of philosophical pluralism. Our task is to make sure that ignorance does not once again lead to the adoption of a single "correct" ideology, which would immediately become the standard for practical transformations not only in education but in other areas of human coexistence. This is the essence of the humanistic concept of education with three main groups of values, which was suggested by Savchenko (1996) and we share his point of view. The humanistic approach to fostering value-based attitudes toward others best meets modern demands and it satisfies the needs and interests of students. Humanization involves "humanizing" not only the school atmosphere but the entire educational environment, including extracurricular activities. There is a need in significant changes in the nature of tolerant interpersonal relationships and the organization of the educational process, aiming at awakening the student's own efforts and self-organization.

In our study we used methods of statistical analysis with elements of computer technologies (Gurevych, 2019). A traditional approach to organizing research work was used. Control and experimental groups of respondents were formed. The study revealed that, in comparison with the control groups, the majority of participants in the experimental groups manifested humanistic qualities and overall value-based attitudes toward individuals at above average and high levels. The statistical significance of the differences in the manifestation of humanistic qualities between the two groups was identified using Fisher's -test.

$$\varphi^* = (\varphi_1 - \varphi_2)\sqrt{\frac{n1 \cdot n2}{n1 + n2}}$$

φ_1 – value for the experimental group; φ_2 – value for the control group; n1 – number of students in the experimental group; n2 – number of students in the control group. First, the value of φ, which equals the percentage of each group was calculated. φ_1 = 1.525, φ_2 = 1.586. The corresponding values were calculated by the formula, and the resulting value was emp ≈ 2.18. The critical values krit,, corresponding to statistical significance levels, are as follows: krit 95% = 1.24, krit 99% = 2.02. Since the obtained value emp > krit 99%,, we can reject the null hypothesis H0. The difference in the evaluation levels of the value-based attitude towards people between the control and experimental groups is quite significant and statistically reliable. The coefficient of this evaluation for the representatives of the experimental groups compared to the control groups increased from -0.18 at the beginning of the study to 0.56 after its completion, whereas in the control groups, it only increased from -0.16 to 0.25, confirming the working hypothesis about the effectiveness of the pedagogical conditions and the set of modern, interactive educational forms and methods implemented in the experimental groups (Martynets, 2020) and it proves the effectiveness of the proposed model of the educational system (Stoliarenko, Stoliarenko, 2021). The relationship between the levels of value-based attitudes of students towards people and the creation of pedagogical conditions, whose effectiveness was proven within the experimental methodology, was established. Thus, we can conclude that the implementation of a personality-oriented model of humanistic education creates favorable conditions for the formation of value-based attitudes towards individuals in each person and provides effective realization of the tasks of humanistic education of modern youth.

Conclusions. The article presents a theoretical analyses and our approach to solving the scientific problem under discussion. Humanistic education of modern youth and the formation of tolerant interpersonal relationships can be effectively achieved if the socio-cultural methodological approach be

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considered in the general strategy of moral education of youth, with the implementation of innovative educational technologies and active forms.

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