

THE ROLE OF LABOR IN THE PROCESS OF FORMATION OF CULTURES OF FAMILY RELATIONS

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The article reveals the importance of developing the value of students' attitude to work in order to enhance their culture of family relationships. The views of pedagogues-classics and modern scholars on labor education in the family are analyzed. Some aspects of the problem of forming hard work are examined. Various types of labor are described. The necessity of conscious mastering of students' skills of self-knowledge activity is substantiated.

Keywords: Labor, family relationships, culture of family relationships, self-identifying activity.

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SOCIOLOGICAL ASPECT OF THE EUROPEAN HUMANISTIC PEDAGOGICAL MODEL FROM A VIEWPOINT OF THE PEDAGOGY HISTORY

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The article deals with the issues of formation of basic approaches to creation of the general education paradigm from a viewpoint of sociocultural regularities specific to each relatively isolated culture. The article content addresses processes and peculiarities of formation of the European humanistic pedagogy as a result of social and economic processes and historically established traditions of society. This paper represents the issue of the pedagogy social function as a factor ensuring future opportunities of social development. The analysis of M. Weber's study «The protestant ethic and spirit of capitalism» serves a basis for the paper content. Weber uses the sociocultural approach in defining sources and values of the present-day European society. By projecting the Weber's method to the traditional system of education and study in the

protestant countries of Europe and its description, the certain conclusions can be made that history of pedagogy humanisation in Western Europe is a naturally determined process that reflects the objective needs of the social development. The Weber's methods bring us to reconsider the principle of culture congruity in system of the present-day pedagogical practice and in particular in educational component of the learning process.

Key words: Upbringing, education, humanitarian education, sociocultural regularities in pedagogy, educational environment, culturological aspect in pedagogy, historical and pedagogical process, ideologization of education and study.

Statement of problem in general terms. Humanistic views in pedagogy emerged and developed not spontaneously but being driven by certain reasons and preconditions. Change of the state power structure in Europe starting from the age of Reformation objectively could not but touch on issues of forming the other (more humanised) pedagogy that should contribute to birth of a new human both in terms of his upbringing with the new world-view, ideology, morality and professional qualities oriented to new industrial relations coming together with the commodity production (with its further capitalization) and coherent social and economic phenomenon. For example, the commodity production required the freedom of competition which in turn demanded for annulment of class privileges; annulment of privileges in economic sphere required their cancellation in social and political relations which in turn assumed the institutionalised democracy and legal restriction of the state power. The outlined processes were initially accompanied by philosophic ideological substantiation (especially clear it can be seen from the period of French Enlightenment of XVIII). It should be noted (as the regularity) that representatives (founders) of the new ideology (starting from D. Locke, Jean Jacques Rousseau, Montesquieu et al.) as a rule always placed the utmost importance on issues of education and study by substantiating future opportunities and interests of new social structure of the European society and emergence on the political stage of new class - the bourgeoisie.

And what is the role and place of pedagogy (education and study) in those processes? It is highly substantial as the world-view (ideologic) and professional education of the key social groups for support and promotion of new social and economic processes is the essential issue. This also refers to formation of certain social environment based on cultural traditions - the circumstance that provides steady and assured advance of certain social processes in future.

This issue has received full coverage by M. Weber - the sociologist, one of the founders of the Western scientific sociology in his study «The protestant

ethic and spirit of capitalism» published by the author back in 1905. In this respect, if to use the Weber's study finding's in approach to analysis of pedagogical processes (as projection of social and economic processes) from the methodology standpoint then a lot of tendencies in Western pedagogy becomes clearer. Therefore, reference to scientific activity of M. Weber is rather justified. As opposed to the Marx's theory of historical materialism, Weber pointed out the importance of cultural influences exerted by religion (as a social and world-view phenomenon that participates in process of national mentality formation). It is just the point where he saw the key to understanding the capitalist system genesis and thus to understanding of the cultural, social and ideological phenomena existing in the West. However we can try to apply the Weber's approach to consideration of processes related to the education humanisation in countries of Western Europe, including the reasons that gave rise to such processes. Therefore, reference to M. Weber is one of alternative variants (approaches) in general terms to consider the issue of congruity of educational paradigm of the society (state) with cultural (mental) traditions of people and public needs. In fact, Weber explains a high level of material welfare of European society by existence of peculiar system of steady social and cultural traditions «woven» into pedagogy of social system.

Analysis of recent researches and publications. In the present-day scientific literature the issues of formation of the humanistic pedagogy are covered quite widely. At this point the attention can be drawn to the works of the following researches: I. Frolov, A. Zdravomyslov, E. Bondarevskaja, I. Kotova, V. Bibler, E. Shyianov, I. Ziazium, Sh. Amonashvili and et.al. Philosophic and culturological approach to the issues of the pedagogy humanisation are reflected in studies of O. Bazaluk. Culturological aspect of the pedagogical processes humanisation as the issue methodology is outlined in investigations of the classical pedagogy representatives such as A. Diesterweg, I. Herbart, K. Ushinsky.

Timeliness of the research. The main task of the research. To define essential (sociocultural) characteristics of the pedagogy humanisation process in the countries of Western Europe. To consider historical regularities of processes of the education system humanisation and tendencies of its development based on the sociocultural method developed in the work of M. Weber «The protestant ethic and spirit of capitalism».

Statement of the base material. Weber, when describing the European society of XVIII - XIX refers to Protestantism that formed certain social and personal canons which are naturally represented in the education system. At this point the most base characteristics of Protestantism should be marked out within the historical formation of specific social world-view of society. This refers to

factors which could not but play a significant role in building of western pedagogical model, determination of tactic and strategic targets in study and education: protestant ethic extolled the labour and condemned the idleness; the help to poor people was blamed by protestantism and the charity was understood in the first place as giving a possibility to be taught a craft and work; to acquire profession is a moral duty of everyone; wastefulness or unprofitable investment were deemed sinful; literacy was considered as the God's work.

The protestant ethic governed the whole way of living as follows: law abidance, discipline and labour quality, condemnation of drinking, strengthening of family values, attracting children to the work; the true Christian should keep himself tidy in everyday life and honest in performing his duties.

Many sociologists explained the economic success of protestant communities by the fact that such labour ethic was extended not only to the bulk of the population but also to the elite including business class. In such communities the achievement of material wealth was considered as a criteria of diligence and good faith of the labour activity. This is exactly what Weber's meant when writing: «...the bare fact that among the applicants-Catholics the percent of those who graduated from educational institutions training for engineering and industrial and commercial activity and in general for bourgeois entrepreneurship (non-classical gymnasiums, non-classical secondary schools, advanced civil secondary schools and etc.) are substantially lower than the same among the applicant-Protestants - the Catholics apparently prefer humanitarian study in classical gymnasiums. ... In such cases the following causative correlation is surely evident: the distinctive cast of psychics cultivated by upbringing, in particular in that respect that was dictated by religious atmosphere of the country and family determines the choice of profession and further field of professional activity» [1, p. 63].

The new system of education and study was aimed at formation of a new human as a precondition of new society creation (in parallel with new interpretation of the place and role of the Human in the society, hence the education humanisation is the essential condition of this process).

When analysing the question of Protestantism influence on the West-European world-view the consideration must be given to the very significant factor, among others, that comes from Catholicism. The Protestantism has been formed not from scratch, first and foremost it has economic base (it stands firm since the times of the Roman Empire) - that is the sanctity of private property.

In substance the whole history of the European civilization and its social and economic base - is the «property», the phenomenon that in fact has determined the European historical development (starting from Ancient Greece and Rome, Holy Roman Empire, Reformation, French Enlightenment and etc.)

both material (primary) and spiritual (secondary for provision of primary) in form of formation of the ideology of practicalism, mercantilism, monetarism (to a greater or lesser extent and form, see F. Engels «The Origin of the Family, Private Property, and the State»). Even the humanisation processes in pedagogy, special attention to the child personality and problems of his development - that is nothing more than efforts on his socialization and adaptation to the system of the established values aimed at supporting those values in future. Otherwise how it can be explained that thousand-years propagation of Christian moral has rather modest result for today (two world wars only during XX century). The explanation can be found in a priori contradiction between the long ago declared moral (Christian) values and existing social values focused on material wealth, practicalism, benefit, prosperity and etc. For example, there we can refer again to the opinion of M. Weber, when he analysed the views of American politician, one of the leaders of the American War of Independence, Benjamin Franklin (who was the fifteenth child in the family of English emigrant, craftsman, protestant) presented by B. Franklin in his «Autobiography» [7]. Analysing the Franklin's thoughts, Weber writes: «All moral rules of Franklin have utilitarian grounding: honesty is useful as it brings credit, the same is the case for punctuality, diligence and moderateness - that is precisely why all these qualities are the virtues. So it can be suggested that where the appearance of honesty reaches the same effect it may well replace the true honesty - for it can be easily assumed that in the Franklin's opinion the excess of virtue - only the unnecessary extravagance and is reprehensible as it is. By now not the acquisitiveness serves the person as a tool of satisfaction of his material needs, but the human existence in whole is aimed at acquisitiveness that becomes the goal of his life» [1, p.74].

In Weber's analysis we see the spirit of contradiction put into the value system as mentioned above, in particular: co-existence of notions for moral values «in general» and such from the point of view of «reasonability». This contradiction bears culturological character and for this purpose represents a key element of the existing construction of European Americanized civilisation.

Understanding of these regularities and relations allows us to consider the phenomena of the pedagogy humanisation from two standpoints: the first - is the attempt of society to escape from frames of the state and church patronage and (in form of monarchy, hence the urge towards realisation of notion «person's freedom» with a purpose to create the relatively independent (competitive) person, and the second - provision for functioning of arising system of industrial and social relations, their improvement and further historical advance.

For example the period of active reformation of the education and study system in Europe in the latter half of XIX century, emergency of new

pedagogical ideas and models (pedagogy of freedom-based education, labour school, experimental pedagogy, pedagogy of pragmatism and etc.). Striving for the increase of the return rate was conducive to improvement of the labour productivity. It follows from here that the labour intensification is possible through its modernisation (as opposed to extensive labour in Eastern Europe), technical re-equipment of manufacture becomes the necessary and required thing. Then the plants equipped with the latest machinery required the workers of new type (technically competent, initiative, self-sufficient, capable of creative approach in course of labour activity). The old school was unable to solve the task of training such workers. Just the latter half of XIX century in Europe and USA, including in the field of pedagogy, prepared the human resources basement for realisation and maintenance of the required social and economic processes. There were no similar tendencies in Eastern Europe which to a large extent has determined its persistent technological lag.

The economic growth and development of technologies in the West was accompanied by changes in social and legal field; the issue of legislative recognition of the human rights and personal freedom - the objective phenomenon in the absence of which there will be no economic development. It should be also kept in mind that in Europe the historically linear formation of educational (social) environment was the long-lasting but logical and consistent phenomenon when one period of formation of pedagogical theories naturally gave way to others (neither destructing no changing social values of the previous period), mutually acceptable and as if derived one from another, when upgrading those ideas and their adaptation to new historical circumstances are in process.

It is highly important to understand that integrative description of pedagogical environment is always based on the system of really functioning, traditionally established, generally accepted and incontestable social values (that actually forms the mentality of society). For example, reformation of the education system in countries of Western Europe and USA in the latter half of XIX century further resulted in positive changes in society and met the set goals (humanisation of education and study aimed at the student personality) and was based on social traditions appeared back in the period of Reformation and Age of Enlightenment. In other words the pedagogy of Ya.-A. Komensky was transformed in pedagogical ideas of Pestalozzi, the theory and practice of whom was formed under influence of Jean Jacques Rousseau, J. Locke. It should be noted that pedagogical views of Pestalozzi were formed in the Protestant country (Switzerland) and certainly there present the influence of ideas of French revolution and bourgeois revolution in Switzerland in 1798.

Just at the turn of XVIII-XIX centuries the foundation of humanistic direction of the European pedagogy took its shape, the objectives and tasks of

which acquired the form of life support and were filled up with social content and functions.

General analysis of the ideas of the most bright representatives of German pedagogy of the first half of XIX century (Diesterweg, Herbart, Froebel and others) shows the humanistic nature of pedagogy on the one part and on the other part - its social (economic) focus reflecting the trend of social development. German philanthropism of the end of XVIII century along with activity of representatives of German humanistic pedagogy to a large extent had logically led to reforms in pedagogy in the second half of XIX century. Thus the tendency of the pedagogical thought development of within the common framework of fulfilment social tasks basing upon the created system of social values can be clearly seen. And this is already the culturological aspect of the matter appearing in interaction of pedagogy and society. The very culturological aspect in pedagogy was meant by K.D. Ushynsky by enunciating principle of «folk character» in pedagogy [4] as a continuance of the issue of «culture congruity» in works of A. Diesterweg [2] warning against thoughtless copying of pedagogy practice of other countries [3]. Therefore the culturological aspect of the pedagogy history is significantly more deeper issue than it can seem at first sight. And sometimes it hardly can be argued with Oswald Spengler («The Decline of the West») and his understanding of categories of «Culture» and «Civilization» [6]. And given that pedagogical practice is the «in advance» (working for future) task of pedagogy and practical realisation of the society culture, the importance of culturological assessment and understanding of the pedagogy history takes methodological form in system of approaches to description and building of present-day pedagogy of one or another country (model).

Here the consideration must be given to objectivity of historical pedagogical processes. The pedagogy always moves in the direction that is needed by society (or imposed upon it), that is a kind of long-lasting «social, economic and political order for future», otherwise the pedagogical theory most likely will have no practical success. Any pedagogical theory shall be in high demand if it emerges at the right time and place. For example, the pedagogical ideas of Ushinsky stated in his fundamental study «The human as a subject of education» were not requested by the society within the author's lifetime, for that period such ideas were not needed by people as the country had to solve other tasks. And only long after the need for social and economic changes occurred and Ushinsky's ideas became the in-demand ones.

Surely, the pedagogical model of society must fit into the system of social relations and no matter whether such relations are «distorted» or not. Education system will correspond to public opinion and tendencies of the state ideology,

and again it does not matter whether it is right or not, the pedagogical model follows the goals of the social development. Here it is critical to understand what it is based on in the value and spiritual sense; if it is «social caprice» then the dead end (moral, economic or political and etc.) shall be inevitable sooner or later.

The ideas of American philosopher and pedagogue D. Dewey can be deemed as the completion of establishment of the Western humanistic pedagogy (the first half of XX century). - his pedagogy of practicalism and labour school was a logical stage of formation of humanistic component of the western pedagogical sphere where an attempt to combine personal values with social ones was made [5]. Georg Kerschensteiner (beginning of XX century, Germany) in his pedagogy of «civil education» and «labour school» advanced still further - here the tendency of priorities not of society but of the state was revealed [4]. There remained only one step to ideologisation of the education and study and it was made. That tendency was marked by M. Weber (the end of XIX century), in this respect his opinion is quite interesting: «It should be remembered that though national states began to form even before the introduction of compulsory education, only with its help they were able to take root and get firmly established. From the very beginning the expansion of transplanted «national memory» became the highest priority of the state pedagogy with national historiography in its heart. Upbringing of uniform collective teams in the recent epoch requires, among others, to build the long-lasting historical fable that can demonstrate continuous link over time and space between today's members of such teams and their ancient «forefathers» [1, p.89].

The tendency was such that in XX century pedagogy had been already organically bound to the state and therefore started to acquire the political character. The pedagogy was again returned to the system of state power and at that time it was intentionally ideologized.

Conclusions and outlook for further researches. So, the pedagogy humanisation is a result of social and economic (material) needs of the society. The process of the pedagogy humanisation took place in line with traditions of the society, reflected its mentality characteristics and, indirectly, met the spiritual canons. According to Weber, Protestantism had formed the specific type of personality oriented to material values. Pedagogical processes became the tools and mechanism maintaining such values functioning. Further development of the European humanistic pedagogy (especially reformatory pedagogy of the end of XIX - beginning of XX centuries) more and more turned to the «human» and became lesser and lesser oriented to his spiritual perfection.

Weber's method for assessing the society characteristics can be used for developing the pedagogical paradigm of society that is based on the historically

established social traditions. It is difficult not to agree with E. Durkheim who said that the main function of education was to pass the values of specific culture.

The reformatory pedagogy of Western Europe of XIX century laid the human resources basement of the scientific and technological progress and development of economy of XX century (in other words it had fulfilled its economic task) but had not succeeded in formation of organic perception of morality in European population.

The next stage of our investigation will be devoted to consideration of the substantial content and socio-cultural analysis of pedagogy humanisation in countries of Eastern Europe.

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СОЦІОЛОГІЧНИЙ АСПЕКТ ФОРМУВАННЯ ЄВРОПЕЙСЬКОЇ ГУМАНІСТИЧНОЇ ПЕДАГОГІЧНОЇ МОДЕЛІ З ПОЗИЦІЙ ІСТОРІЇ ПЕДАГОГІКИ

В. В. Сізів

У статті розглядаються питання формування базисних підходів до створення загальноосвітньої парадигми з позицій соціокультурних закономірностей, притаманних для кожної відносно відокремленої культури. Зміст статті торкається процесів та особливостей формування європейської

гуманістичної педагогіки як наслідок соціально-економічних процесів та історично побудованих соціокультурних традицій суспільства. У статті розглядається тема соціальної функції педагогіки як фактора, що забезпечує перспективи суспільного розвитку. Зміст статті полягає в аналізі роботи М. Вебера «Протестанська етика і дух капіталізму». Вебер використовує соціокультурний підхід у визначенні джерел і цінностей сучасного європейського суспільства. Проектуючи метод Вебера на традиційну систему виховання і навчання в протестантських суспільствах Європи та її характеристику, можливо зробити деякі висновки про те, що гуманізація педагогіки Західної Європи – процес закономірний, якій відображає об'єктивні потреби суспільного розвитку. Метод Вебера спонукає знову звернутися до розгляду принципу культуровідповідності у системі сучасної педагогічної практики та особливо до виховної складової освітнього процесу.

Ключові слова: виховання, освіта, гуманізація освіти, соціокультурні закономірності в педагогіці, освітнє середовище, культурологічний аспект в педагогіці, історико-педагогічний процес, ідеологізація виховання та навчання.

СОЦИОЛОГИЧЕСКИЙ АСПЕКТ ФОРМИРОВАНИЯ ЕВРОПЕЙСКОЙ ГУМАНИСТИЧЕСКОЙ ПЕДАГОГИЧЕСКОЙ МОДЕЛИ С ПОЗИЦИЙ ИСТОРИИ ПЕДАГОГИКИ

В. В. Сизов

В статье рассматриваются вопросы формирования базисных подходов к созданию общеобразовательной парадигмы с позиции социокультурных закономерностей, характерных для каждой относительно обособленной культуры. Содержание статьи затрагивает процессы и особенности формирования европейской гуманистической педагогики как следствие социально-экономических процессов и исторически сложившихся социокультурных традиций общества. В статье рассматривается тема социальной функции педагогики как фактора, обеспечивающего перспективы общественного развития. В основе содержания статьи находится анализ работы М. Вебера «Протестантская этика и дух капитализма». Вебер использует социокультурный подход в определении истоков и ценностей современного европейского общества. Проектируя метод Вебера на традиционную систему воспитания и обучения в протестантских странах Европы и ее характеристику, можно сделать некоторые выводы о том, что история гуманизации педагогики в Западной Европе – процесс закономерный, отражающий объективные потребности общественного развития. Метод Вебера заставляет вновь обратиться к рассмотрению принципа культуросоответствия в системе современной педагогической практики и особенно воспитательной составной образовательного процесса.

Ключевые слова: воспитание, образование, социокультурные закономерности в педагогике, образовательная среда, культурологический аспект в педагогике, историко-педагогический процесс, идеологизация воспитания и обучения.

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ВПЛИВ КУЛЬТУРНОЇ УПЕРЕДЖЕНОСТІ НА ВИЯВЛЕННЯ ТА ВИЗНАННЯ ОБДАРОВАНИХ СТУДЕНТІВ У МЕНИШИННИХ ГРУПАХ АВСТРАЛІЇ

А. Є. Скирда

У статті розглядається проблема виявлення обдарованих студентів у меншинних групах, представниками яких можуть бути особистості із культурних і релігійних груп, інваліди тощо. Стаття доводить думку, що обдарована людина може мати досвід або погляди, що знаходяться поза межами домінуючої соціальної норми. Це означає, що такі студенти не можуть мати досягнень такого ж рівня, що і студенти, які є представниками домінуючої культури, тому що вони не мають рівних можливостей для розвитку своєї особистості. Також у статті увага акцентується на тому, що упереджене ставлення до представників меншинних груп ставить під сумнів сам факт наявності обдарованих студентів у меншинних групах, але й питання наявності рівних можливостей для кожної людини в демократичному суспільстві. Тому визнання й ідентифікування обдарованих студентів у меншинних групах та забезпечення їх освітніх потреб є одним із пріоритетних завдань сучасної педагогічної науки кожної країни світу.

Ключові слова: обдарований, талановитий, особистість, індивідуальність, навчальний план, навчальна програма, потенціал, ідентифікація, меншинна група, домінуюча культура.

Постановка проблеми у загальному вигляді та її зв'язок з важливими науковими та практичними завданнями. Прогрес людства великою мірою залежить від обдарованих людей. Отже, усвідомлення людського потенціалу як основного ресурсу людського розвитку є дуже важним фактором успішного розвитку країни та її економічних і