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PROBLEMS OF EDUCATION AND UPBRINGING OF STUDENT YOUTH IN THE EPOCH OF POSTMODERNISM**G.P. Shevchenko**

The article is devoted to the problem of upbringing and education of student youth in the epoch of postmodernism. The author focuses attention on the problems of culture creation and humancentrism.

Key words: *epoch of postmodernism, student youth, education, upbringing, culture creation, humancentrism, catharsis pedagogics.*

Peculiar feature of postmodernism epoch showed itself in the change of methodological approaches to the most actual and acute problems of art, Humanities, including pedagogics. The epoch of postmodernism has introduced considerable character of changes in the consciousness of people, in the consciousness of youth. It has changed their relation to life as a whole, to trade, ideals, state of education and upbringing. The settled traditional views of the importance and specificity of higher education were replaced by new paradigmatic approaches to it. Basic paradigms of higher education include human-centrism, self-development, self-realization of the future specialist's personality.

As M. Guseltseva notes, "postmodernism became experience of spiritual resistance to totalitarianism, ideology dictate, mass culture imposed by means of mass media. Postmodernism has put individuality, variability and situational context in the forefront instead of universal schemes. Postmodernism has considerably liberated creative activity" ... [5, P. 45-73].

In these conditions, it is especially important to define the mission of the higher school that is initially defined as cultural, educational centre of youth where the process of students' learning to gain scientific knowledge, acquire and increase it by research work is carried out. At the same time, the process of formation of man of culture, intelligent, with raised feelings and ideals, citizen, capable to serve Fatherland with the constructive labour is carried out at the University.

Education is a continuous (life-long) process of mastering, assignment and reproduction by man of the riches of cultural-historical, spiritual-moral values and senses of the mankind, science, art, morals, centuries-old

experience of human life. Psychologists notice that the main mission of education consists in helping the person to leave the space of subjects and enter the space of human activity, vital values and senses that gives the chance to generate a complete image of the world.

Education as the leading category of the pedagogical science forms the image of the person in culture and culture in it in a certain historical interval and in a defined socio-cultural field of the leading system of values that reflects features of the epoch, civilization, traditions, moral standards.

Education is one of the most effective ways of formation of the person as a cultural value, birth of properly human image, qualitative new growths of a subject image of the world. According to this statement, education cannot be limited only to the sphere of knowledge; it should carry out important culture creative and human creative function which promotes development of spirituality of the personality. Formation of a personal image is carried out according to the ideal of man of culture, his system of moral and spiritual values, aspirations to acquire the secrets of knowledge, develop ability to use creative approach to scientific and everyday problems, open the reflective world of "self".

Education is culture creative according to its orientation and that is why it assumes creation of conditions of personal senses revealing both in culture texts and in creation of one's own image. Scientists accentuate that education is an effective way of formation of the person in culture on the basis of spiritual, live interaction of the participants of the pedagogical process, finding of senses in culture texts.

E. Bondarevskaya, disclosing the technology of man of culture image formation in the educational process, underlines that the human personality is the first and necessary condition of culture. It offers creation of such a kind of education that will be directed on cultural development of each individuality. It is possible to put it into practice on condition that educational process is to be carried out and proceed as creation of a work of art, that is all kinds of relations, activity are, in fact, aesthetic relations, aesthetic activity, aesthetic consciousness.

Relying on A. Losev's philosophy (understanding of the nature of the personality, aesthetic doctrine, concept about expressive and symbolical designing of the subject), E. Bondarevskaya notices that University education represents "interaction" of three generations concerning development and increase of cultural senses and values in the mode of

masterful (activity), laboratory (thought activity), club (life activity) that gives the chance to develop communicative sphere through the «culture products» and will teach to treat the person as «work of art [4; P. 385].

Education directly promotes spiritual development of the personality – definition of sense, values and norms of its life, elevation, development of spiritual need in knowledge, beauty creation, statement of moral ideals and the best human moral qualities in a society and in one's life.

In the content of education, its culturological and scientific-reflective basis, in the dialogical form of intercommunication of the subjects of the educational process powerful bases of spirituality, as one of the fundamental and universal values of human life, are found.

As M. Heidegger emphasizes, education is capable to cover spirituality of the person as a whole, returning it to the essence and inducing to live in it, open the highest appointment and advantage of the person for keeping truth of being and by that secret of all real on the Earth. M. Heidegger notices that the present education deduces the person to the highest spiritual and moral senses, lifts him on the highest cultural and historical levels. Thanks to it the process of person's cultural development and spiritualization are carried out. It is necessary to underline M. Heidegger's fruitful thought on organic interaction of spirituality, education and culture, which promotes occurrence of the new growths characterizing harmonious integrity of the human personality [6].

We share M. Frolovsky's point of view that education is carried out here and now, relying on experience, but always aspires in the future. It is necessary to emphasize spiritual experience of the past and designing from the position of spiritual development of civilization of a society and personality of the future.

Education carries out the function of enlightenment of human senses, integration of people, and their cultures and creates the necessary basis for human life. According to Yu. Lotman's figure of speech, the culture is «collective intelligence of a society, a planet». Developing the problems of culture semiotics, he has paid attention to the fact that culture does not transform information in information, but «... it constantly conducts game with extracultural space, either placing the fears there or making it the receptacle for the ideals and constantly beholding itself in this turned mirror» [9, P. 10]. The culture, as the scientist emphasizes, selects only those things that look like text and are to be included to the collective memory,

according to its point of view. In turn, the text is based on memory of various time depth.

Lacks of modern education consist in its leaning on logical and rational, formal and informative, operational and technological aspects, technocratic outlook in isolation from spiritual and moral senses and values. «Critical thinking», «reflective education», «education and training as a research» appear to be alternatives of the information model of education (M. Lipman).

The major problem of education is development of the person as a biopower being, connected with the Universe, planetary consciousness, noospheric thinking, highest spiritual ideals, and possibilities of its creative self-realization. The establishment of the social peace, consent, cooperation, spiritual tolerance, world outlook pluralism will be the result of this problem decision.

The present stage of civilization development has considerably aggravated the problem of the major mission of the higher school that is, first of all, connected with rates of development of information-computer techniques that exceeds in many times the rates of spiritual and moral perfection of the personality and with tendency of commercialization, economic benefit from the university students.

It is no coincidence that scientists are worried about the question how should modern higher school look like, what new functions should it carry out, what are the problems of vital importance that should be solved without delay.

In conditions of the economic crisis the higher school is almost doomed to self-survival, self-financing, getting means for effective functioning. Primordial mission of the higher school starts to die away slowly, trying to search specific complexes of educational services with a view of survival. According to Lomonosov's views on University education, the higher school function of so-called educational services is hardly acceptable for the higher school. Scientists try to generate the list of purposes of an educational institution concerning strategies of educational services:

1. Volume, quantity of services which are offered (average quantity of hours in the curriculum, multiplied by quantity of persons who study at an educational institution) - in man-hours for persons who study at an educational institution.
2. Volume of sale or weight of net profit - in grivnas.

3. The Market part (some students that attend the given educational institution, from the general contingent of persons who are the students of the other segment of the market) - in percentage.

4. Quality of sale distribution (the level of educational institution representation in all the segments of the market that are interesting to it, and measure of availability of its educational services for potential entrants) - in percentage of a potential contingent of persons who attend educational institutions of the given segments of the market [10, P. 334].

However, at the same time, that economic benefit of their usage should not be at stake. After all, the concept "services" (such as: services of a dry-cleaner, hairdressing salon, repair shop) do not correspond to the mission of the University, therefore, it is hardly possible to put an equal-sign between services and mission, mission of the higher educational institution which primary goal consists in creation of the image of the person who is highly educated, spiritual and moral, with high intellectual culture, wise, humane, with advanced consciousness and with humanistic relation to the world. Creation of a person's image is a long-term process and it is directly connected with individuality ecology. The image of the person with adult intelligence and high morals is created thanks to education. The human nature should play the main role in the educational process.

As G. Beytson emphasizes, "if you separate reason from structure, to which it is immanent (to human relations, human society or ecosystem), you, I am sure, will run into a fundamental error which will necessarily revenge you in the end" [3, P. 450].

Higher education is directed on mastering by student youth of the set of common cultural values that include knowledge and system of spiritual and moral ideals.

In modern conditions naturally arises the question of the ability of education (in narrow sense of this word) to execute the mission of the University in full. For the sake of justice, we would like to notice that the problem of person's development is, first of all, under the authority of upbringing. In due time D. Likhachev, the known culturologist of the XX-th century, wrote that XXI century should be the century of upbringing, upbringing over education. And it is fair. After all, the very educational process is directed on perfection of the person.

It is no accident that in recent years more and more attention is given to pedagogics of personality development: to pedagogics of spirituality,

pedagogics of value-semantic personality development, art pedagogics, pedagogical aesthetics, and catharsis pedagogics. The image of the postmodern highly spiritual person is in the spotlight of these directions of pedagogical thought.

The category of perfection is defined as «completeness of all merits, the highest degree of any quality» [11]. This category is especially significant in aesthetics. Perfection is «completeness of all merits, highest degree of any quality, according to Kant -«reduced to the unity consistency of multiform»; full and higher expression of aesthetic merits [13].

Considering the circumstance that disbalance in the private world of man is observed today, aesthetic values play the role of compensator and harmonizer of person's vital aspirations. The scientists are of the opinion that the law of harmony and integrity of the world promotes development of universal spirituality, aesthetic spiritualization of man who is capable to build the future in conformity with certain aesthetic ideals.

Organization of the educational process at the higher school on the basis of aesthetic activity acts as a powerful factor of perfection of the personality in the course of vocational training. Concrete display, result of the aesthetic activity at the higher school is the aesthetic culture of the specialist. The aesthetic culture according to M. Bakhtin, promotes perfection of the person in all kinds of activity... Thus, he emphasizes that the aesthetic culture is the most subtle and most natural means of formation of person's original humanity [2, P. 5]. According to M. Bakhtin, it is important to notice that the aesthetic culture formed in the process of all above mentioned kinds of activity, as a matter of fact, is a universal means of perfection of the person as a universe. The aesthetic culture promotes harmonization of person's relations with an external world, is an important stimulus for self-education, private world self-building.

The most urgent problem of modern educational process at the higher school is formation of spiritual-moral image of the specialist. This actually human image personifies the higher spiritual-moral values that promote formation of professional qualities, giving the chance to be the master in the practical activity. The Spiritual-moral image of the future specialist is reflexion of the individual's cultural level, its cultural identity, humanity, set of human qualities among which an important place occupy freedom, responsibility, conscience, tolerance, responsibility, reflexivity, empathicity, ability to self-sacrifice for the sake of rescue of other people.

It is especially necessary to underline the importance of awakening at each young man of the feelings of compassion, mercy, aspiration to creation, mutual support, and love to all surrounding things, to the person. All these human qualities are especially brightly shown in acts. According to the fair expression of F.Schiller, - «the person is reflected in his acts», and «acts speak about the person better, than his words, because affairs always sounded more loudly and more eloquently than words...» (Ali Apsheroni).

The postmodern person, aspiring to perfection, self-realization and self-development, faces many difficulties and they are connected, first of all, with the question about person's identity that remains undecided, as a result the crisis of collective identities appeared. It is caused, first of all, by inclusion of the person in the set of information streams which have an influence on the character of his performance of the sets of social roles in a society.

Individual identity becomes a more difficult formation, than it has been before; it becomes a unity of multiform, original poly-identity. Higher school mission is shown today in the unity of many "selves" on integration of different types of activity. Therefore, the problem of person's rescue, help to the person in preservation of his personality, corporality and culture rescue as well is quite practical [7].

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Статья посвящена проблемам воспитания и образования студенческой молодежи в эпоху постмодернизма. Акценты делаются на вопросах культуросозидания, человекотворчества, человекоцентризма.

Ключевые слова: эпоха постмодернизма, студенческая молодежь, образование, воспитание, культуросозидание, человекоцентризм, человекотворчество, катарсисная педагогика.

Стаття присвячена проблемам виховання і освіти студентської молоді в епоху постмодернізму. Акценти робляться на питаннях культуросозидання, человекотворчества, человекоцентризма.

Ключові слова: епоха постмодернізму, студентська молодь, освіта, виховання, культуросозиданіє, людиноцентризм, людинотворчість, катарсисна педагогіка.

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