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# Shaping a Values-Based Attitude toward Human in the Context of Postmodernism via the Structural-Functional Model

Olena STOLIARENKO<sup>1</sup>,  
Oksana STOLIARENKO<sup>2</sup>,  
Anna OBEREMOK<sup>3</sup>,  
Tetiana BELAN<sup>4</sup>,  
Nataliia PIASETSKA<sup>5</sup>,  
Maryna SHPYLOVA<sup>6</sup>

<sup>1</sup> Vinnytsia Mykhailo Kotsiubynskyi State Pedagogical University, Vinnytsia, Ukraine, [olena-best@ukr.net](mailto:olena-best@ukr.net)

<sup>2</sup> Vinnytsia National Technical University, Vinnytsia, Ukraine, [oksanny-81@ukr.net](mailto:oksanny-81@ukr.net)

<sup>3</sup> Municipal Establishment "Kharkiv Humanitarian-Pedagogical Academy" Of The Kharkiv Regional Council, Kharkiv, Ukraine, [oberemokanna@gmail.com](mailto:oberemokanna@gmail.com)

<sup>4</sup> T. H. Shevchenko National University "Chernihiv Colehium", Chernihiv, Ukraine, [ratjanabelan@ukr.net](mailto:ratjanabelan@ukr.net)

<sup>5</sup> Pavlo Tychyna Uman State Pedagogical University, Uman, Ukraine, [nataliapasecka87@gmail.com](mailto:nataliapasecka87@gmail.com)

<sup>6</sup> Communal Higher Education Establishment "Uman Taras Shevchenko College of Education and Humanities", Uman, Ukraine, [marina.shpil21@gmail.com](mailto:marina.shpil21@gmail.com)

**Abstract:** The problem of shaping a values-based attitude toward human requires complex, universal, and multilevel solutions (natural-scientific, cosmological-anthropological, sociological, cultural, moral and ethical aspects). Another side of the problem lies in the postmodern devaluation of classical values that has caused a crisis in the education of the younger generations. The article presents the author's conceptual, scientific-methodical, structural-functional model and technology for shaping a values-based attitude toward human by stages in the humanities-oriented educational environment. Given postmodern trends in the post-Soviet countries with "young democracies", the structural components of this model are as follows: the consideration of human nature in mastering disciplines, as well as out-of-classroom and out-of-school work, that seek to shape humanistic consciousness, feelings, and behaviour based on basic values. In this regard, it is essential to help students learn to respect themselves, understand their personality (reflexivity), and resist external negative factors (emotional stability). Besides, it is important to consider the axiological component in a study of human nature, teach students to realize the value of others and develop their empathy skills.

**Keywords:** *technology, educational environment, structural components, out-of-classroom and out-of-school work with students, humanistic consciousness.*

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## Introduction

A detailed analysis of psycho-pedagogical, philosophical, sociological, and physiological aspects shows the links between such concepts as “value”, “attitude”, and “values-based attitude”. The author’s concept justifies three main components: categorical – definitions, problems, explanatory principles; theoretical – a humanistic educational concept; technological-practical – methodical support for the implementation of the specified aim and objectives. Therefore, an important role is played by general methodology, scientific fundamentals, conceptual framework, principles, and methodological approaches to the research topic.

The problem of shaping a values-based attitude toward human requires complex, universal, and multilevel solutions (natural-scientific, cosmological-anthropological, sociological, cultural, moral and ethical aspects). Numerous anthropological, medical-biological, socio-psychological, philosophical-cultural, moral-ethical, and pedagogical studies are being conducted to comprehensively analyze the dialectic of natural and social factors influencing human beings and their education. However, it is still necessary to justify philosophical principles underpinning humanistic education. In particular, Ananiev (1980) and Vygotsky (1991) associate it with an integrative function of philosophical methodology. Humanistic pedagogy and psychology have great potential for the education of the individual (Byudzhenal, 1998; Frankl, 1990). As noted by Mulyar (2005), the transition from external to internal is the transformation and “rise to individuality” within the “individual – society” system.

A study of the cultural-sociological component indicates that *discursive* (communicative) ethics perceives the absolute of others as truth and “value”. A new way of thinking relies on active tolerance and awareness of the value of human (Nerubasska, Palshkov, & Maksymchuk, 2020; Nerubasska, & Maksymchuk, 2020). The current context of the research problem is highlighted by Ryzhkova (2013) and Stetsko (2011) who consider it via cultivating altruism and love for human beings in students.

At the same time, pedagogical anthropology suggests anthropological-methodological concepts of humanistic education (Weber, 1967; Vernadsky, 1988; Palamarchuk et al., 2020).

The problems of the individual’s role in civilizing processes are reflected in philosophical concepts, such as irrational (Freud, 2006; Schopenhauer, 1991), anthropological (Augustine, 1992), biological (Stoliarenko, 2017), religious (Scheller, 1988), pedagogical (Tolstoy, 1989;

Ushynsky, 1983), existential (Jaspers, 1991), cosmic (Vernadsky, 1988; Chardin, 1965) and others.

An anthropocentric paradigm of education has been significantly developed by Pirogov (1953), Ushynsky (1983); progressive styles of education – by Mead (1988); concepts of Walfdor pedagogy – by Steiner (2014). There are also pragmatic, anthropological, societal, free-spirited and other types of education *models*. They depend on the philosophical concept that define principles and features of the education system. It must be noted that these models are based on the ideas of Pestalozzi (2017), who prioritized a value-based attitude towards human and the awareness of self-worth; Froebel (2012) who associated the content and form of education with spiritual reality and personality development with a material manifestation of one's inner world.

Most noteworthy is an *anthropocentric* model of education that views a human being as an open system and education as the creation of favourable conditions for self-development. A *free-spirited education* (a variant of the democratic style) aims to create such conditions that one can choose life values and learn to strive for freedom.

In pedagogical concepts, *the humanistic education model* determines scientific vectors based on the human factor, the national cultural heritage, as well as compliance with global humanist tendencies (G. Ball, 2008; Bech, 2001; Maksymchuk et al., 2020a; Maksymchuk et al., 2020b). This model is based on the well-known psycho-pedagogical theories of human development (Vygotsky, 1991; Mulyar, 1999) and philosophical justification of a personal component of humanism. In turn, they give rise to the general cultural-historical (intercultural, socio-cultural) concept of education humanization, as well as the theory and practice of developing humanist values via a study of human nature.

Some researchers tend to combine the ideas of humanism with folk traditions (Vashchenko, 1997; Rusova, 1996; Sukhomlynsky, 1977; Bech, 2001; Honcharenko, & Malovanyy, 2001). Others have attempted to create their own concepts of humanistic education systems (Bondarevskaya, & Kulnevish, 1999; Voropaev, 2001; Sazonenko, 2009). Ukrainian educators Lozova, & Trotsko (1997) and Soroka, & Chornovol-Tkachenko (1999) propose certain innovations in humanistic education.

The following paradigms form the basis for the humanistic education concept: *sociological, biopsychological, and humanist*, taking into account the socio-biological, psychological and genetic components of education (G. Ball, 2008; Sheremet, Leniv, Loboda, & Maksymchuk, 2019; Boyko, 2011). One should pay considerable attention to the concept of *self-organized* and

*religious* education. It is because Christianity largely relies on humanist values and promotes mercy and love.

### **The Problem of Inculcating Values in the Postmodern Society**

One of the values-related problems in education today is the difficulty of accepting axiological and epistemological relativism. Shaukat, & Basharat (2019), assessing postmodern trends within the non-European cultural context, indicate that postmodernism that originated under the Western epistemology rejects the narratives of modernity. The first and most important characteristic of postmodernism is the rejection of absolutism, including absolute truth, and the promotion of relativism in all spheres as the only possible solution (Shaukat, & Basharat, 2019). Thus, one can state that building a society via education should be from the ground up since values are not “a source of human development”. On the contrary, the realization of human rights and prospects creates new multimodal values that should exist and be respected. Methodologically, this is related to the problem of maximum differentiation in education and development of students’ worldview. The desacralization of all ideas, texts, artefacts, events (i.e. values) implies both creative reconsideration and acceptance through the prism of one’s post-non-classical self.

In postmodernism, one can observe the more rapid generational change in terms of cultural and axiological focus (the discrepancy between the cultural origin of teachers and students”). As noted by Nordgren (2020), one can eliminate this discrepancy by building pedagogical practices timely responding to cultural and technological changes. Teachers must realize that their life and professional experience may not correspond to the needs of students in the context of postmodernism. Therefore, many European countries have adopted educational frameworks that aim to adjust the content and methods of education to global trends.

The major crisis with the axiological component of postmodern education lies in the fact that the main and now classical principles of education emerged in the age of modernism (in the broadest sense of the word), whose early manifestations one could observe already during the 17<sup>th</sup> and 18<sup>th</sup> centuries. Its main concepts are standardization, linearity, gradualness, and objectivity. After World War II, these fundamental principles in both education and culture were questioned and deconstructed (since there is nothing a priori definite and valuable). Kestel, & Korkmaz (2019) claim that modernism is based on speed, standardization, changes, improvement and objective knowledge due to positivism and progressivism in education. At the same time, postmodernism follows the theory of

relativity, according to which the reality changes with time, place, and culture. Thus, traditional educational paradigms have completely collapsed and caused an educational crisis.

Some researchers believe that postmodern values of school education are characterized by pluralistic (ethnic, regional, ideological) trends. In this regard, it is essential to apply andragogical principles to maintain the teacher's personality, leadership and authority, which have been somewhat devaluated recently. The methods of education should comply with the needs of the youth, as well as current axiological trends. Still, the main areas of education should become self-determination, multiculturalism, creativity, and openness to innovation (Bulankina, Malakhova, Egorova, Seredintseva, & Tsybaneva, 2020).

One should restore “the authority of truth” in the post-truth environment. It is difficult for educators to start to believe that objective facts are less important than emotions and reflection. Being rather skeptical about developing humanist values, postmodernism actually provides everyone with the opportunity to create a personal arsenal of values. However, the education system should search for “common denominators”, relying on current culture and mass communication. The latter ones act as the axiological and informational core of the civilization.

Syzdykova, Akinina, Shilova, & Gromatikopolo (2020) state that the need for truth has become a new factor of reality due to the massive public demand. Morality and ethics of truth have taken their classical forms and avoided massive manipulation, which makes the issues of morality and values rather relevant. Ideologically, the world community strives to restore the socio-ethical mission of truth (Syzdykova, Akinina, Shilova, & Gromatikopolo, 2020). Thus, educators should not agree with the lack of values but try to rehabilitate the authority of truth.

### **Psycho-Pedagogical Analysis of Shaping a Values-Based Attitude toward Human in Secondary School Students**

A subjective axiological attitude of the individual is a balance in subjective perception of surrounding objects in the context of the “individual – society – nature” system. This allows one to determine the priority of values, correlate them with attitudes, views and meet existing needs without harm to the natural or social environment. In psycho-pedagogical interaction, this fact plays a decisive role in the establishment of norms of moral behaviour and humanistic activities.

This article interprets a values-based attitude toward human as a universal and complex quality that forms an integrated, systemic, multidimensional, and invariant construct. Its content is revealed via the intellectual, emotional-axiological and practical components. This quality

reflects the importance of moral knowledge, ideas, beliefs, motives, emotions, feelings that determine the value of human. Besides, it promotes personal dignity, generosity, mercy, as well as prevents any inhumane acts. Finally, this quality fosters friendly relations and tolerant interaction via the acquired experience of humanistic behaviour.

### **The Research Concept**

The main **idea** of the research is that shaping a values-based attitude toward human in students is the priority area in their moral development. Therefore, the very process should be systematic and innovative. One can shape a values-based attitude toward human via a study of human nature underpinned by anthropologism as a scientific concept. This concept considers human as the highest value, the subject of education, as well as a self-developing system. This is all possible due to the scientifically justified technology that aims to update the acquisition of knowledge and basic humanist values, reveal their essence, cultivate humanistic spirit and behaviour.

The research **concept** relies on the idea of developing personality through humanistic values which adhere to the personality-oriented doctrine of teacher education in Ukraine. Also, it is based on a study of human nature and pedagogical achievements with the aim to: 1) justify innovative approaches to shaping a values-based attitude toward human, 2) create and implement humanistic technologies in the education models of school as an open system, 3) identify effective organizational-pedagogical conditions that reveal the nature of the student and ensure his or her development. In general, the article views the process of cultivating a values-based attitude toward human in students as a way to create, enhance and correct the educational environment. Such education is considered as an integral scientific-methodical system based on systemic, synergetic, axiological, cultural, ethnopedagogical, anthropological, personal, differentiated, and activity-oriented approaches. A values-based attitude, as a basic invariant component of moral education, is realized in many ways. These are the following: a) by maintaining sustainable interest in universal, national values; b) by motivating students to acquire basic values; c) by considering human nature; d) by developing students' ethical thinking. One can assess the levels of students' values-based attitude toward human by monitoring the

intellectual, emotional-axiological and practical components of the quality under study and their indicators that show the dynamics and results of its stage-by-stage formation.

*The methodological concept* reflects the close links between fundamental approaches to shaping a values-based attitude toward human. They are the following: axiological – to focus the education system on cultivating humanist values; culturological – to use the concept of culture when explaining pedagogical phenomena and processes; systemic – to study a values-based attitude toward human as an integrative quality in terms of the integrity, mutual enrichment and interdependence of its structural components; synergetic – to study the continuing development of a humanistic personality in accordance with the universal laws of evolution of nature, society and human; ethnopedagogical – to discover effective ways to implement innovative ideas when shaping a values-based attitude toward human; anthropological – to organize education based on comprehensive human knowledge; personality-oriented – to consider students as subjects responsible for their development; activity-oriented – to stimulate students' activity; dialogical – to determine interpersonal pedagogical interaction based on equal partnership and mutual understanding; differentiated – to solve pedagogical problems, taking into account socio-psychological characteristics of students distinguished by similar qualities.

*The theoretical concept* involves analyzing the theories, ideas, concepts, and definitions underlying the problem under study. This is a system of initial parameters which enable one to understand the process of shaping a values-based attitude toward human. Besides, it significantly influences the justification of the author's conceptual, scientific-methodical, structural-functional model for ensuring the above-mentioned process. The ideas of personality-oriented education have theoretically determined the content of basic concepts that underlie the understanding of the phenomenon under study. In turn, it has made it possible to develop the concept of shaping a values-based attitude toward human in students, as well as the technology that ensures its implementation.

*The practical concept* involves the development of the technology based on the author's model described above. Its algorithm is as follows: 1) introducing the rules of humanistic behaviour; shaping attitudes; developing humanist views and beliefs; ensuring the manifestation of a values-based attitude toward human in relationships with others; 2) employing relevant methods for determining the effectiveness of this process at different stages. Also, these conceptual approaches have allowed one to characterize the

process of shaping a values-based attitude toward human. This process is defined as an integral scientific-methodical system and, at the same time, a component of humanistic education. Its structure and functions are based on a set of pedagogical patterns and principles. Its characteristic features determine the specifics of the studied quality which is a specially organized, dynamic, and innovative process adapted to real conditions. The system-forming elements of the mentioned process are basic values, humanist motives, goals, content, educational framework, self-education, reflection, expected outcomes (a corresponding level of its formation for each student). The variable elements are organizational-pedagogical conditions, as well as technologies for implementing the described process under the conditions of the experiment.

### **Organizational Principles of Shaping a Values-Based Attitude toward Human in Secondary School Students**

The author's structural-functional model of the scientific-methodical system for shaping a values-based attitude toward human in students is a logical construct that helps one improve the humanistic education of students.

The components of the model are the following: the goals block; the theory and methods block; the content block; the procedures and technologies block; the results block.

*The content block* aims to shape humanistic consciousness under the *cognitive* criterion. The latter lies in students' understanding of humanistic education concepts, their essence and importance. Besides, the criterion is related to the levels of reflexivity (intrapersonality) and social perception (interpersonality).

It is also vital to cultivate a positive *motivation* for a values-based attitude toward human and develop humanistic feelings and emotions. They enable students to manage their emotional states, restrain impulsivity, irritation or aggression, and show emotional responsiveness (empathy) toward others (*the motivational aspect*).

Furthermore, it is essential to foster humanistic *behaviour* in students through a values-based attitude toward human. This process requires the following steps: to encourage students toward constructive communication and cooperation; to cultivate respect for others during collective activities; to promote social optimism, justice and prevent cruelty, violence,.

*The procedures and technologies block* determines the importance of complying with the stages of the research work. *The technological* components determine the action plan to shape a values-based attitude toward human.

First, it is important to familiarize students with the rules of humanistic behaviour, develop appropriate views and beliefs. Second, it is essential to select relevant methods and tools (dialogue-based interaction; creating and discussing empathic situations; collective creative activities, simulation activities (role-playing games, forum theatre, sociodrama), project and information technologies, training sessions, reconciliation services, selecting behaviour models and analyzing situations based on spontaneous impressions, reflection). It has become possible to implement these educational technologies by using a study of human nature in teaching and learning, during classes within the specialized course/club “Human as the Highest Value. Human Ecology” and extracurricular educational projects on humanities; training sessions on social skills development.

### **Discussion**

The article determines the components that describe the process of shaping a values-based attitude toward human as an integral social psychopedagogical system. It also theoretically justifies its essence and structure.

The author’s concept has been implemented with the help of the technology used as a system of principles, methods, forms, and organizational-pedagogical conditions. All together, they ensure the achievement of the expected outcomes, that is a values-based attitude toward human in students. This conditionally consists of the five stages, such as analytical, diagnostic, preparatory, procedural (the implementation of the technology), effective (reflexive). The developed technology can be characterized as subject- and activity-oriented. It is based on contextual, interactive learning, as well as the subject-subject interaction.

One can argue that students today should be considered as the subjects of their own lives. The main vector of education lies in developing such knowledge and skills that they can use to adapt to the multimodal world. Moreover, such activities should be a daily practice, rather than an individual educational act. This is especially true of the countries and regions with traditional colonial and directive approaches to personality development. Despite the devaluation of values, there is a pronounced educational and societal demand for the preservation of humanism and respect for the law as permanently relevant truths (Ha, Nhan, & Quang, 2020).

The ideas highlighted in this article generally fit the innovative concept of performativity as an educational method and lifestyle. Given the prevalence of educational subjectivism and neoliberalism, performance can

be considered a universal method of education, communication and creativity (S. Ball, 2016).

The concept of relational ethics, which helps one shape an axiological intention, has proved to be relevant. However, such intentions can exist only in the context of global cultural communication. At a methodological level, this can be achieved by stimulating personal motivation to act, be involved and respect one's and others' subjectivity.

*The theoretical value* of the article lies in a systematic analysis of the concepts that reveal the specifics of shaping a values-based attitude toward human in secondary school students. Also, such concepts as "personal attitude" and "values-based attitude toward human" have been theoretically justified. The elements, criteria and indicators of a values-based attitude toward human have been determined. The components of the author's structural-functional model have been specified. The psycho-pedagogical principles of shaping readiness for humanistic activities have been clarified. The organizational-pedagogical conditions that ensure the effectiveness of shaping a values-based attitude toward human have been identified and experimentally justified.

This article also considers the studies on postmodern problems of values education in the postcolonial countries that still employ directive methods to manage the educational process. In these countries, they face the serious problem of how to refocus education on socio-cultural conditionality under the "here-and-now" principle (Bokova, & Malakhova, 2019). In Ukraine, where this research was conducted, Soviet traditions of education still prevail. It means that the category of "value" is predetermined and unquestionable. Thus, non-didactic training should prepare the future generations to live and act in an open uncertain and spontaneous environment, full of innovations and technological breakthroughs. This is possible by promoting intentional subjectivity in the multimodal world.

## **Conclusions**

A theoretical analysis of philosophical and psycho-pedagogical studies on the specified problem has made it possible to determine the conceptual, scientific-methodical principles of shaping a values-based attitude toward human in secondary school students. The philosophical and ethical content of conceptual principles in education humanization has allowed one to justify anthropological-methodological, cultural-historical and pedagogical concepts of humanistic values development. The process of shaping a values-based attitude toward human in students is considered as a basic invariant component of moral education, implemented by ensuring

sustainable interest in universal and national values. Besides, this process is interpreted as a holistic scientific- methodical system based on systemic, synergetic, axiological, culturological, ethnopedagogical and other approaches that can enhance the quality of the educational process.

A detailed analysis of humanistic ideas' establishment and development in Ukrainian and foreign scientific discourse has made it possible to study the evolution of a study of human nature in historical and pedagogical retrospectives. Indeed, a values-based attitude toward human is a universal and complex personality trait that forms an integrated, systemic, multidimensional, and invariant construct. Its content is revealed via the intellectual, emotional-axiological, and practical components. This trait reflects the importance of moral knowledge, ideas, beliefs, motives, emotions, and feelings that determine the value of human.

The developed scientific-methodical system for shaping a values-based attitude toward human in students by stages has allowed the authors of the article to create the conceptual, scientific-methodical, structural-functional model of humanistic education for secondary schools. Importantly, this model relies on a study of human nature which

contributes to understanding the extraordinary value of human. The multifactorial nature of its functions depends on objective and subjective factors. The author's model enables the purposeful formation of a values-based attitude toward human via basic values since it consists of the relevant blocks (goals, theory and methods, content, procedures and technologies, results). Thus, it can be considered as a system of content, principles, methods, forms, and organizational-pedagogical conditions. All together, they ensure the achievement of the expected outcomes, that is a values-based attitude toward human in students. The forms of out-of-classroom and out-of-school work have played a significant role in the context of shaping a values-based attitude toward human in secondary school students. The mission of the research was to effectively use them in terms of the stage-by-stage formation of the studied quality in accordance with individual characteristics of students.

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contributed to defining the organizational-pedagogical conditions that ensure the effectiveness of this process.

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