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## **ALGORITHM OF IMPLEMENTING THE HUMAN PARADIGM IN THE MODERN EDUCATION: ISSUES AND PERSPECTIVES**

*Based on the philosophical and scientific analysis of the problems of educational advancement, the article substantiates the role and contribution of the humanitarian paradigm as a viable platform for the XXI century education. It proves that the humanitarian paradigm, being the paradigm of holistic cognition, serves the basis for the genetic affinity of knowledge, skills, competences, moral imperatives and social values, which together contribute to the effective individual development and socialization. Having given this perspective, the analysis offers implementing the algorithm of the humanitarian paradigm strategy by moving away from "school of knowledge" to "school of understanding", enrichment of ideological, axiological and noetic components of education and synergy of education and upbringing. It is shown that the breakthrough to the new quality of the general educational background, the transition of education and upbringing to the new level of fundamental systemic projects is possible only through the cooperative and amerological pedagogy.*

**Key words:** human paradigm, wisdom, school of understanding, collaborative pedagogy, educational environment, amerological pedagogy, new humanism.

It would be unfair and confident to consider that we know for sure what we would like to achieve in rebuilding the system of education. Perfect examples are our reforms in education. The only thing in which we are sure is that our today's education doesn't refer to the needs of the modern society's development. This is of great importance not only for Ukrainians but also the intellectual elite. This issue is solved in different countries variously. But all people are convinced that to achieve the new quality of life in the XXI century is possible upon the condition of reconstructing the educational contents and radical reform of existing methods of education and upbringing. Today to teach to study means to learn to live in new conditions. Unfortunately we can't always admit that humanity "is obsessed with news and bare informative knowledge". The basic values are "novelty", transience, the aim of which is to create the resonance today not to be in the waste deposit. We loose knowledge gradually in the ocean of information, and wisdom – in the cognitive process. We forget that to learn to live is not just to have the access to the modern database, master the new information, be knowledgeable and competent and get the fundamental knowledge to transform it into wisdom of life and art according to the obtained sense.

How to build the new matrix of value-oriented and purposeful guidelines of education? To accomplish this, in our perspective, we can only on the basis of the life platform of human paradigm, the main motto of which is upbringing the humanity, in other words the formation of such a system of relationship towards yourself and the world, which is characterized by the complex algorithm of self-actualization, relating to the professional relevant demands, values, needs and skills. Human paradigm is the paradigm of cognitive integrity, which is the basis of genetic relatedness of knowledge, skills, competences, moral imperatives and life values, promoting to the individual development and human's socialization. Its centre is the "subject subjective" relationships; in practice it means the valuable conceptual equality between a teacher and a student in determining the goals, contents and forms of the pedagogical process. The starting point is a human and his/her movement over time and space according to himself/herself, dynamics and mechanisms of self-realization, self-development, self-defense and etc. The top of this movement is the wisdom which enrolls the knowledge into the discourse of the general sense of existence, its spiritual-moral imperatives and dignity of human life.

In the context of implementing demands of the human paradigm the modern education has to solve 3 most important units of issues. *The first unit.* It is connected with the most essential foundation of reconstructing the contents of education – *the transition from school of knowledge to the school of understanding.* W. Goethe liked to repeat: "What I don't understand, I don't possess". Understanding is one of the most important fundamental needs and human abilities. Some of philosophers consider understanding as the most important human ability than even thinking. Understanding is the ability to think on the level of reason, the ability not only to perceive and process the information but also to find the new sense of this data, connect it with the sense of events from the past, present and future, make this the acquisition of the individual and collective experience. A. Einstein claimed that we know much, but understand less. The basis of understanding is the dialogue between a pupil and

a teacher, the dialogue of theory and practice, the dialogue of languages and cultures and finally the dialogue of curious human thought with the world. *The orientation on the dialogue has to be the realized through the strategy of the pedagogical search and every-day pedagogical activity.* But the dialogue is not just the conversation and simple exchange of monologues. The dialogue foresees the mutual exchange of senses, the certain collaboration of the truth search on the mutual basis. It cannot be over on the issue it has begun – on the statement of differences in understanding of something. The dialogue means certain changes in the way of exposing new senses and recognizing the familiar, exploring something new which becomes essential.

However under these circumstances is the understanding possible as the key moment of the educational process and its result? To perceive some thought, knowledge, to understand them properly, you need to love them, accept them not only with the reason, but heart. How to achieve that? Firstly, via overcoming the violent relationship to the world and ourselves. Evil cannot be conquered with evil. According to Cesar Franck, evil is defeated by goodness as the emptiness is displaced by the completeness. Thus the most productive way to fight with evil is to create goodness.

But human (despite the fact in which space-time zone he/she lives) is not only a pragmatist, but also a suffering creature. It means that the theory and practice of the educational process should include the idea of the real limitation of psychological and spiritual resources. We should take into consideration the conceptual human "opacity", his/her ability to resist inappropriate influences. It requires the release from the traditional thought of the educational pedagogy, orienting a teacher to know everything about pupils. The actual teacher's vocation is not to know a pupil, but to understand him/her. Children are confident that happiness is when people understand you. At the same time, can you be happy without understanding? Understanding fills life with sense, makes a human more confident, free. To understand you need to have the real right for misunderstanding. Misunderstanding shouldn't be the reason for punishment (negative evaluation). To develop the ability for understanding, the thought should be liberated. Paternal pedagogy in this situation should concede the *pedagogy of collaboration*, the constructiveness of which is determined by the process of the mutual truth search. The guarantee of collaboration between a teacher and a student is the perception that a teacher should teach as a non-scholar. Bossy tone and "oracle" role in the modern informational society are not attractive and constructive in pedagogy. A teacher shouldn't be a "know-it-all" person and who doesn't have the right for a mistake. Conversely, he/she searches the truth with pupils as a talented actor plays the role of non-expert. A teacher goes through "breakdowns" in the search of truth together with pupils and is excited when the search ends with success.

On this basis we should overcome the orientation of traditional educational processes on the frivolous "polyhistory" of contents, overflow with the informational and fact-based material, not connected with interests of those who study but the society in general. We should redirect the educational process from producing remains of the human past experience to mastering mechanisms of turning the reality, learning means of self-education, the skill to study. Knowledge in terms of the informational society has the character of goods and social capital. Knowledge as goods become more and more instrumental, technological, prescribed. A professional needs to have the knowledge of principles not only "how to do something", but the skill how to use it. In this complicated situation of menacing to strengthen the narrow-minded pragmatism and negating the social-cultural control over "independent movement" of knowledge, the only counterpoison can be the formation of the professional's philosophical-methodical culture. This is one of the most important functions of humanities. Education should become the means of providing the self-development of the human and society in the context of their harmony and historical self-preservation. They can assure the today's necessity of explicating the relations of fundamental, scientific values (search of truth, growth of knowledge) with extrascientific values of the general social character. The real result of the modern education should become the integral dynamic thinking, based on the skill to use discursive-logical, intuitive and integral-dynamic (general-logical and figurative-intuitive) methods while solving various life, industrial, social, universal issues.

*The second group of issues is connected with the disequilibrium of the educational process and the current necessity of its harmonization.* From ancient times it is known that education is not just the broadcasting of knowledge, it is a complicated process of the society's transfer of the social experience to the young generation to get them prepared to the active participation in the social life. "If education forms the world's outlook, knowledge of world's laws, upbringing forms the world view, in other world the human's relationship to the world" [1: 219]. Otherwise stated, education is the "learning of knowledge of something" while upbringing is the "education to live in the certain way". In Ukrainian ethnical pedagogy to "bring up" means to defend a child from evil during the whole life. Education, obtained knowledge are means of upbringing and self-education, in other words upbringing is their internal basis. "Education, – V. O. Sukhomlyns'kyi claimed, – is one of flower petals which is called upbringing in the broad sense of meaning ..." [2: 13]. The interrelation of upbringing and education should be the central issue of the systematic pedagogical activity. What it involves is the development of 2 principal spaces of the integral spiritual human world – his/her abilities to perceive the world via learning the obtained earlier knowledge in the history of science and the ability to evaluate everything existent (including himself/herself), building in the consciousness the certain hierarchical system of values. In other words education is a complex process of synergy of upbringing and education, which is connected inseparably with 3 spheres of culture: cognitive, axiological-regulative and figurative. However while the first approaching to the

contents of our education we can notice that it is built, mainly, on the basis of one of these spheres – *cognitive*, precisely – on the basis of its special component – science.

In pedagogy there is the postulate that the only educational process exists in pedagogy while such junctional notions as "education" and "upbringing" are closely interrelated between each other. In the real pedagogical practice this "relation" gets another specific definition: upbringing is one of the functions of education. Traditionally we are confident: via teaching we bring up, and others are functions of a family, a class teacher, a tutor, church, various public organizations and etc. Such idea about the integrity of the educational process is one of the reasons of "divergence" of education and upbringing of the growing up generation. Why? The integrity is considered not as the *deep integration*, but as the total dimension. Parallel earlier lines of education and cultural development are diverged; education (in current forms) doesn't imply politeness and intellectuality, as it has been considered in the cultural-historical school by L. Vygots'kyy. Philosophical bases of the educational process in which the priority principles are taken by a human as an individual, freedom of choice of values, realization of self-development possibilities, despite the theoreticians' grand proclamations, are gradually destroying. Even in the context of the Bologna process the break between the education and upbringing threatens to increase.

The reason of this situation is objective. Education is connected with the limited amount of knowledge, skills, habits, necessary for life. It deals with *final quantities*. Not incidentally Ya. A. Komens'kyy compared education with the clockwork mechanism, which works precisely, advanced and monotonously. But the human experience includes except the final knowledge, the system of unlimited knowledge the upbringing deals with. A personality who is the object of upbringing has the unlimited openness for determining random connections with the surrounding world, which is not extent of education. Upbringing is connected with the integral personality's development, his/her self-cognition, self-improvement, in other words with *infinity*. The personal development is impossible to limit by stable, determined frameworks.

A human from the childhood is the subject of the personal individual development. A human becomes the subject of this process long before attending school. The first is a family, making his/her the subject. It is carried out by means of including a child into the organized life activity, relationships between people, with the environment, stimulating his/her inclusion into the process of self-cognition and self-realization. Then the school picks up the baton, the system of education. But school (university) is the "reserved" organism. The thing which is open, unlimited (teacher's personality, pupil's personality) is limited by programs, standards, compelled discipline. Any educational establishment is an *objective linear system*, tough enough, which is regulated from above by the traditional management style. And, conversely, upbringing is the non-linear self-organized system. It comes out the borders of the educational establishment, includes in its structure the multi-colored environment, explored by teachers and pupils.

Thus a human is formed as a personality, an individual in this environment, feels its permanent influence, even negative one. In this environment there are many negative phenomena, attracting the attention and arousing the curiosity. In this situation the educational system of the educational establishment competes with bright, multi-colored environment with its boundary moral and "ultra-modern" values, where it doesn't always win. The aim of the educational system of any educational establishment, based on the educational resource of the educational process, is the task to add it as much as possible, expand the pupils' idea about the world, "culturalizing" it, help them via the own experience to form the positive relationship to the general human, become their active bearers. It can be done by one way – to turn the multi-colored environment (economical, political, cultural, educational and etc.) into the *educational*, which can provide synergy of education and upbringing. It is important to determine its most essential components, their relations, enroll these components into the structure of youth's activity that will make the educational space the important factor of the personal development. Not incidentally A. S. Makarenko in the result of his many-sided educational work concluded: "In this complicated world a child enters into numerous relationships, each of them break up, interrelate with the other, become more complicated in the course of the child's physical and moral growth... All this "chaos" isn't the subject of recording; however it creates in each certain moment some changes in the child's personality. To direct this development and manage it is the tutor's task..." [3: 14]. Thus, upbringing is considered by a teacher as the adequate special organized "educative environment" – the environment, in which a young person wants and can realize him/her successfully, the intention to the contents, social and personal life. The case is about cultivating the old Greek world's ideal "paideia", which has combined upbringing, education, human's inclusion into the complex of culture and nature, and only with this inclusion it "caused" his/her politeness. Only on this basis the imperative realization is possible: an intelligent, educated person knows how to correct mistakes, knows how not to make them.

Developing A. S. Makarenko, V. O. Sukhomlyns'kyy, S. T. Shats'kyy and other pedagogues' views about their ideas of "schools in the environment", "schools in nature", determinant in the modern pedagogy must become developing principles of the system of young person's various relationships, appearing in the special organized activity and communication. The educational environment should be created; mechanisms of youngsters' inclusion into the "big world" should be worked out, making this world more substantial, interesting and ideal. One approach – synergetic is possible in solving this task. Ignoring this, we dwindle to the traditional administrative management methods (planning, organization, recording, control, reports and etc.) which cause if not protest attitudes, the formal adjustment to the proposed system. Indisputably, at schools (in any educational establishment) educational systems can function and develop effectively, in which the administrative resource is involved. But governance bodies have to create conditions, appropriate to the educational space formation and its

development, making efforts for strengthening facilities and resources of the educational establishment, mobilization of mass media efforts in broadcasting the positive experience, carrying out the appropriate preparation of pedagogical stuff for this activity and etc.

The educational system of the educational establishment has to combine in balance methods and forms of organized education with the specified conception of upbringing. It is necessary to turn a pupil (student) from the object into the subject of the independent learning and teaching others. It is well-known that children from the early age try to teach others (toys, animals). This need for games, need to be a "teacher", is necessary to use while organizing the group activity both in the educational process (work in small groups, creative technologies of education, interactive discussions, master classes and etc.) and in various types and forms of the extracurricular work. Such approach allows not only making a pupil a leader, teaching leadership and revealing his/her natural interests and skills, but laying the foundation of the social adaptation and self-evaluation. The implementation of the subject-deed paradigm through the system of the educational process, inclusion into the life of local communities, development of youth initiatives, communities, voluntary movements give the possibility not only to form the youth innovative culture but bring up the preparation to the activity in terms of bifurcations and ambiguity, form the psychological preparation to the public activity, life skills in the public society.

Certainly, the realization of such a strategy of the educational process in terms of the regime of the escalation of social-economic society's transformations is uneasy. Nowadays there is the lack of serious philosophical education and brand new pedagogical methodologies, which are able to overcome the existing demarcation of education and upbringing. There should be the massive breakthrough to the brand new general pedagogical viewpoints, the transition of education and upbringing on the level of deep systematic projects such as *amerological pedagogy* (αμερης, "amer" from Greek, "generic atom"), which has to "elaborate principles, laws, methods of human upbringing and education of all-round usage of syzygical rationality" [4: 132] or conscious harmonization of the relationship "human-world". Amerological pedagogy, based on all complex world view disciplines, could be the general methodical basis of all existing and potentially possible methodologies of the adequate human creative life, not only of his/her adaptation to any new, close to chaos extreme and force majeure situations, but the skill of the optimal behaviour in difficult situations. Only on this basis there can be the new model of the true creative human, who can adjust fast to any changes, is flexible, able to work more than in one profession, preserving composure in terms of uncertainty, full chaos and absolute ambiguity, extrapolate ideas from one sphere to the other, mainly – take the responsibility for own deeds.

It is important to mention that amerological pedagogy doesn't reject traditional educational imperatives where they are effective (for example, in stable situations). It discovers universality and constructivity in cases, in which classical methodologies are unhelpful and unfertile. In other words, in situations of the escalate regime, specific to the modern globalized world and demanding the holistic and non-linear thinking, non-typical solutions. Besides, the amerological algorithm foresees not only the amerological and the harmonious relationship with the world, the ability to set and solve certain tasks in terms of non-stable situations, and simultaneously overcome the limited professionalism.

*The third group of issues is connected with the expansion and enrichment of the world view component of education.* In the XX century the scientific-technical revolution stipulated the avalanche-like increase of volume of scientific knowledge, its specialization and fast "aging". In the result the role of applied sciences increased as well as their orientation regarding the need of production. These processes influenced radically on the contents of the modern education. The amount of educational subjects increased rapidly, reflecting the contents of sciences. Attempts to include them into the curricula caused the need of redistribution of hours between subjects, which is carried out by means of shortening the subjects of humane cycle, and correspondingly – the shortening of the educational potential of the contents of education. For some time, despite these processes, vectors of education and upbringing in the national education "stayed parallel" on the account of the strictly administrated religious system or communistic upbringing. In the result of ideology integrity and valuable determination in the society they began to "diverge". Besides, further overload of curricula and textbooks with new scientific achievements increased rapidly the volume of highly specialized knowledge in the contents of education. Being connected with limited spheres and types of activity, they loose their value infrequently and are unnecessary neither in life, nor in pupils or students' professional work after graduation, remaining the dead weight.

Intentions to modernize the contents of education on the account of highly specialized knowledge stipulated the chronic underrun of this content from the development of life and science, as this knowledge is inveterate before graduation. The absence of orientation on the integral vision of education, its internal architectonics and world view potential didn't cause, according to Edgar Moren, the president of the Association of complex thinking, the constructing of the "well-organized head", but filled the head with numerous knowledge, which doesn't have "the general ability to set and solve issues" and can't handle "principles of organization and synthesis of knowledge" [5: 23]. Certainly, on this basis the cognitive art of learning is the art of thinking universally and solving local problems. There are numerous knowledge-views, focused on the individual, his/her subjectivity and "truth". According to Plato, "philosophicity" doesn't prevail as "philodoxy". It isn't the "lie", "nonsense", but is the independent truth... "Facts" are not proved here, but are presented technically in messages, instructions, regulations which direct a person how to execute different tasks [6: 16]. On this basis education is proclaimed as the sector of economics, there is the "commodification of the cognitive activity",

turning the knowledge into goods, things for the commercial usage. "Commercial" conceptualization of education which has become the calque of the cultural understanding of the modern epoch, limits the real mission and functions of education not only according to a person as a personality, but to the wider horizon of the society's cultural functioning [7: 26-28, 33-35].

It is apprehensible that this process, impoverishing the world view component of education, has influenced certainly on the educational component of the educational process. Paradoxically, this reckless orientation on the scientization of educational contents has been and is far from scientific progress. Technocratic approaches which are characterized by the absence of the integral vision of science and its internal architectonics cannot give the general human understanding of the world and human's place in it, but van give the ability to regulate in the certain way and harmonize voluntarily the relationships with the nature and other people, take the corresponding life position.

It is well-known in science that any specialization is impossible without universality and vice versa. It means that the contents of education has to reflect various subject spheres of the modern education, including natural and social sciences. The realization of this should be done not by the *extensive development of the educational contents*, but on the basis of the *interdisciplinary forms of the systematization of knowledge*. Any highly specialized preparation can't be effective if it isn't agreed upon by the general preparation. The absolutization of specialty causes the human turning into one function, simple way, tool and vice versa the absolutization of universality causes the development of human's superciliousness, sciolism and deprofessionalization. Organic combination of *specialization* and *universality* of education causes the separation in its contents of such elements or forms, which are universal, generally important (in other words necessary in all kinds of life and in any terms), and those, which have highly specialized mission, namely necessary in some certain type of activity. The first compose the "nucleus" of education, are its basic components, others can change, change all the time, depending upon the future profession, regional peculiarities of the specialty of further education.

Nowadays it is important to teach a young person not only to master the ability to set and solve issues, handle principles of organization, allowing to "connect" knowledge and give it the sense, and the skill to turn it into *life wisdom*. Wisdom is the knowledge of life, filled with kindness, justice, sentimentalism to the beauty of life with the creative attitude towards life situations and respect to traditions. In other words, wisdom is the cognitive expertise of all fundamental life practices. It demands not only general humane component of education, but the need and skill to delve into the world of literature, poetry theatre and cinema, opening aesthetic dimensions of our existence. The case isn't about grammatical, syntactic or semiotic analysis, but about art and literature as the school of life, human understanding and mastering life values.

The integral result of implementing the strategy of the humane paradigm, which has to be the life-giving source of each of these 3 units, is the realization of ideas of so-called "new humanism". It is about the art of a young person's introduction into the world of values and social standards, socially important scale of which nowadays has underwent the serious transformation. Modern education (society in general) has faced with 2 diametrically opponent valuable orientations. On the one hand we have the case with such generally human basic life values as kindness, beauty, connected with the category "to be", on the other hand, – material, utilitarian values, unfolding in space of the cult of possessing and consuming and which characterize the category "to have". Everything, which is not connected with the principle of possessing (appreciation, friendship, compassion, love and etc.) pales into insignificance and is deprived of the social and cultural prestige. In the result of that a human began to lose significantly the ability to see himself/herself through the eyes of other person, influencing destructively on possibilities of communication between people and folks.

Reevaluation of values, tectonic changes in their hierarchical system induce the new pedagogical thinking and demand the educational process construction, corresponding to the society's needs and personal self-realization. We should perceive the human in the space "to be" and in the new space "to have", take into consideration new realia of life especially when they become dominant and irretrievable. Confronting these objective processes would mean the same logics of actions, which includes the companionship directed on the fighting with difficulties. The modern teacher has to take into account radical changes in the youngsters' life, concerning their values and style of life. It doesn't mean to approve them (especially when it comes about negative phenomena), this foresees the strategy elaboration of effective actions, directed on the fighting with evil, its preventing or softening its influences. New humanism doesn't idealize a human, reject the presence of dehumanish, destructive. It comes out of the acknowledgement regarding the relation of the evil and good. Having defined the human freedom, we acknowledge his/her openness to the good and evil. Nobody is insured either from good, or from evil. Acknowledging these realia, there appear principal factors, from which the effectiveness of education depends on: 1) rational evaluation of reality, taking into consideration consuming and utilitarian values directed on the satisfaction of various human needs; 2) teaching pupils (students) habits and skills focused on supplying appropriate terms of existence ("to have" "to be", in the context of the professional and human dignity; 3) upbringing of the integral personality which is achieved under the condition when the congruency between "real I" and "ideal I" approaches to unity (counterbalance).

The case is about more flexible educational process, inclusion of neglected narrowly-pragmatic and consuming vales, teaching youngsters the skill to take independent decisions, think on a grand scale and present own strengths confidently. According to the well-known Polish pedagogue Ya. Gayda, the educated personality should demonstrate the humane stand and be competitive on the market of individuals [8]. The success of

education in this axiological context is in learning such a personality, who could combine the artificially demarcation systems of values, represented by existentials "to be" and "to have". Certainly in this situation the most important role should play a teacher. He/she should be a tutor despite what discipline he/she teaches and in what scientific sphere he/she works. A teacher should reflect that in the network form of synthesis of new knowledge the social efficient activity begins with realizing own drawbacks, involvement into unsolved problems, unity of strengths of other members of creative stuff and compensation of own weaknesses; it is based on the trust and respect of each other. He/she should be the example of creativity, wisdom and professional dignity. But most importantly – be a human. Subconsciously a child wants to meet a teacher, principally a human, who will uncover and support abilities, which he/she couldn't uncover in himself/herself. In further life we wait subconsciously to meet this Person in teachers, colleagues, close people. This human origin can be preserved and supported by the creative life, the vivific source of which is the human paradigm.

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#### **Саух П. Ю., Саух Ю. П. Алгоритм імплементації гуманітарної парадигми в сучасній освіті: проблеми та перспективи.**

*На основі філософського аналізу проблем розвитку освіти обґрунтовано роль і значення гуманітарної парадигми як життєдайної платформи сучасної освіти. Доведено, що гуманітарна парадигма як парадигма цілісності пізнання виступає основою генетичної пов'язаності знань, умінь, компетентностей, моральних імперативів і життєвих цінностей, які в сукупності сприяють ефективному індивідуальному розвитку й соціалізації людини. Запропоновано алгоритм імплементації стратегії гуманітарної парадигми шляхом переходу від "школи знання" до "школи розуміння", збагачення світоглядної і ціннісно-духовної складової освіти та синергії навчання і виховання. Показано, що прорив до якісно нових загальнопедагогічних позицій, вихід навчання і виховання на рівень глибинних системних проектів можливий лише на основі педагогіки співробітництва та амерологічної педагогіки. Навчити вчитися, бути компетентним у тій чи іншій галузі сьогодні означає навчити жити і ефективно діяти в нових умовах.*

**Ключові слова:** гуманітарна парадигма, мудрість, школа розуміння, педагогіка співробітництва, едукативне середовище, амерологічна педагогіка, новий гуманізм.

#### **Саух П. Ю., Саух Ю. П. Алгоритм имплементации гуманитарной парадигмы в современном образовании: проблемы и перспективы.**

*На основе философского анализа проблем развития образования обоснованы роль и значение гуманитарной парадигмы как животворной платформы образования XXI столетия. Доказано, что гуманитарная парадигма как парадигма целостности познания выступает основой генетической связи знаний, учений, компетентностей, моральных императивов и жизненных ценностей, которые в совокупности содействуют эффективному индивидуальному развитию и социализации человека. Предложен алгоритм имплементации стратегии гуманитарной парадигмы путём перехода от "школы знания" к "школе понимания", обогащения мировоззренческой и ценностно-духовной составляющей образования и синергии обучения и воспитания. Показано, что прорыв к качественно новым общепедагогическим позициям, выход обучения и воспитания на уровень глубинных системных проектов возможен только на основе педагогики сотрудничества и амерологической педагогики.*

**Ключевые слова:** гуманитарная парадигма, школа понимания, педагогика сотрудничества, образовательная среда, амерологическая педагогика, мудрость, новый гуманизм.