НАУКОВО-МЕТОДИЧНЕ ЗАБЕЗПЕЧЕННЯ ПРОБЛЕМ НАВЧАННЯ, ВИХОВАННЯ І РОЗВИТКУ УЧНІВ У ЗАКЛАДАХ ДОШКІЛЬНОЇ, ПОЧАТКОВОЇ ТА СЕРЕДНЬОЇ ОСВІТИ

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THEORETICAL AND METHODOLOGICAL FOUNDATIONS OF THE FORMATION OF CHILDREN'S SOCIO-CULTURAL VALUES

Abstract. The article analyses theoretical and methodological approaches to the problem of forming children's socio-cultural values based on the principle of multidisciplinarity, from the point of view of the phenomenology of sociology, philosophy, axiology, cultural studies, pedagogy, axiopedagogy and psychology.

The author also analyses scientific approaches to the definition of the term «socio-cultural values» and clarifies the essence of the phenomenon. The essence of the concept of socio-cultural values as the basic life meanings on which a person is based in everyday life, in relation to the surrounding reality and which enshrine specific features of a particular culture and model of social behaviour is substantiated.

The methodological basis for the process of forming socio-cultural values in children is a combination of personal and activity, axiological, and participatory approaches.

The structure of children's socio-cultural values is defined, their typology, criteria, indicators and levels of development are outlined. According to this, the structure of this phenomenon consists of: socio-cultural macro-values; socio-cultural meso-values; socio-cultural micro-values. The components of socio-cultural values are analysed in terms of the importance of the types of values: linguistic and value component, cognitive component, and pragmatic component.

Key words: socialisation, socio-cultural values, means of theatrical art, axiological approach, personal-activity approach, cultural component, cultural sociogenesis.

1. Statement of the problem. A significant number of studies of philosophical, social, pedagogical, psychological, cultural and other areas have been devoted to the issue of the presence of formed values, value orientations, and value attitudes towards the world around us.

However, despite the multifacetedness and diversity of scientific approaches and works in this area, the problem of forming children's socio-cultural values has not been studied sufficiently. The search for effective ways and means of forming children's socio-cultural values remains relevant. Of course, this process is complicated and makes it necessary to reconsider some traditional approaches to raising children and organising their leisure time. This problem requires in-depth study, and in order to solve it, we believe that a theoretically grounded position on the problem of

socio-cultural values and the specifics of their formation in children is necessary, as well as the identification and testing of pedagogical and methodological tools for practical implementation.

2. Analysis of current research. Several scholars have devoted a number of works to the problem of forming children's socio-cultural values. Within the framework of philosophical science, for instance, V. Andrushchenko, T. Butkivska, E. Prychepiy, M. Pidlisnyi. The psychological aspect in most cases was studied mainly abroad (V. Bilski, M. Rokeach, S. Schwartz, G. Allport, E. Spranger). In the field of pedagogy, research on the problem of value formation in the field of pedagogical axiology is presented in the works of I. Bekh, T. Kaliuzhna, V. Kremen, M. Yevtukh, I. Zyazyun, V. Kryzhko, A. Mishchenko, A. Yaroshenko, G. Shchedrovytsky [6; 8].

The purpose of the article is to determine the state of research on the problem of formation of children's socio-cultural values in the scientific literature, to carry out a structural analysis of this process.

3. Presentation of the main material. We have chosen multidisciplinarity as the basis for the methodological basis for considering the problem of children's socio-cultural values. In general, we consider multidisciplinarity as a leading methodological principle that characterises the methodology of modern scientific research. This principle implies the widespread use of scientific information regardless of its belonging to a particular discipline, i.e. it is a methodological study of scientific achievements from different disciplines in research and projects. Also, the multidisciplinary elements of theoretical research are interconnected with the complex nature of socio-cultural values, which combine the social, cultural, and personal in their structure. The individual, as part of the general culture, embodies a certain set of leading ways of interacting with nature and production, which are produced and recognised by society. Thus, socio-cultural values, as a scientific phenomenon, combine the social aspects of various communities, individuals and society. This implies the unity of the essence of the phenomenon of socio-cultural values of the individual, which has sociological, cultural, philosophical and psychological roots.

Within the framework of philosophical science, socio-cultural values are considered primarily within the framework of axiology, which is associated with the interpretation of socio-cultural values in the parameters of the theory of socio-cultural transformation of Ukrainian modern society. That is, the socio-cultural transformations that are currently being implemented in our country cause value changes that occur both at the level of individual social groups associated with certain cultural and ethnic characteristics of society and in general [1; 6].

Based on the philosophical interpretation of the problem, it can be noted that the following are the signs of values: values are subjective and objective, act as a unity of spiritual and material, objective and subjective, individual and natural, universal and social [5]. Thus, in philosophical terms, socio-cultural values combine the personal, social and cultural.

The next aspect of the interdisciplinary approach is a cultural one. According to it, the consideration of values involves their study in the sense of cultural theory [3]. The theory of culture considers the social system in several dimensions: holistically (as the presence of certain social strata, groups, institutions, and the identity of society) and specifically in relation to certain individuals involved in the system of social interaction. At the very least, it should be understood that all the phenomena and phenomena that accompany and constitute a person within this paradigm are the context of culture. Hence, the culture paradigm is a worldview and scientific framework for analysing human activity and personality development [3]. Given above, we believe that the socio-cultural sphere is a favourable area for the development of socio-cultural values of the individual in the course of socio-cultural activities.

It is believed that culture itself, in a purely value-based sense, is an original social mechanism that ensures the identification, ordering, systematisation, targeting, preservation, protection, reproduction, transmission and development of values in society. As for pedagogical science, values are understood in connection with such categories as learning, upbringing, development and education of the individual. In the field of pedagogy, the study of the problem of values formation intensified in the early twenty-first century in the field of pedagogical axiology. Pedagogical

axiology is defined as a branch of pedagogical knowledge that studies educational values from the point of view of the self-worth of the individual and implements value-based approaches to the educational process on the basis of recognising the value of education itself. Thus, the above-mentioned approaches reveal scientific views on understanding socio-cultural values in the section of pedagogical axiology based on the positions of the value approach and understanding of values as certain specific formations in the content of individual consciousness, which serve as ideal models and guidelines for the activities of society and the individual; as a complex of real objects (means and tools of labour, consumer goods, etc.) and abstract ideas that are significant for an individual and a person or society and are the result of mastering the main social values [8].

It should be noted that value issues have recently been developed in the field of «axiopedagogy» – a modern pedagogical trend, which was characterised by Y. Pelekh in his works. The scientist conceptualised, characterised and introduced the concept of «axiopedagogy» into scientific circulation [4]. The origins of this applied science are connected with the concept of values developed by both Ukrainian representatives (I. Ziaziun, I. Bekh, M. Yevtukh, O. Savchenko) and foreign representatives (J. W. Atkinson, R. Inglehart, A. Maslow, M. Rokeach, G. Haydon, S. Schwartz, M. Yanitskyi). The object of axiopedagogy is the peculiarities of the emergence, development and functioning of the value sphere of the teacher's activity. The subject of axiopedagogy is the analysis of factors, drivers and driving forces of the development of the value sphere of the teacher's activity; structure, content and features of the value sphere of the teacher's activity as an axiological and psychophysiological phenomenon; stages, levels and patterns of formation of the value sphere of the teacher's activity during activity and professional training; methods and forms of value motivation as an indicator of productive mastering of professional competences; system of values determined by pedagogical and physical.

Axiopedagogy seeks to implement a number of social functions, among which the following are the leading ones: 1) cognitive and methodological function, which is interconnected with the main tasks of cognition of the phenomenon of the value-sense area of the teacher's activity and the problem of its correction and formation; 2) worldview function, which is caused by the pedagogical and philosophical meaning of axiopedagogy, which initiates the direction of attractive modifications of the value-sense area of the teacher's activity during professional training and professional activity; 3) educational function aimed at practical implementation and introduction of various methods and forms of value motivation as an indicator of productive mastering of professional competences by a student of pedagogical universities; 4) practical and regulatory function, which is inherent in its applied nature and is interconnected with solving urgent problems of development and search for a system of values that will reflect the actual humanistic orientation of the teacher's professional activity.

We have analysed scientific approaches to the peculiarities of interpreting socio-cultural values in accordance with the principle of multidisciplinarity and presented them in the form of a table (Table 1).

Table 1

Scientific Approaches to the Context of Interpreting Socio-Cultural Values in the Context of Implementing the Principle of Multidisciplinarity

Field of scientific knowledge	Scientific approaches
Psychology	Analysis of values in the form of major psychological theories: cultural-historical theory; the semantic concept; axiological psychology of personality; research of values and value orientations; cultural value orientations.
Sociology	Analysis of values in the sphere of socio-cultural reality; characterisation of values in the sociology of values; analysis of values in the sense of "value change"; analysis of values in the sense of various models of value change.
Pedagogy	The study of values in the field of pedagogical axiology; analysis of values in the content of axiopedagogy; in the sense of the views of personality-oriented education.
Culturology	Consideration of values in the field of socio-cultural activity; interpretation of value models as certain "semantic conglomerates".

Since the term «socio-cultural values» is relatively new and is analysed mainly in the scientific approaches of scholars from the near and far abroad, the phenomenon of socio-cultural values is not yet actively presented in encyclopaedic and reference books, and its interpretation is most often presented in dissertations and scientific articles in periodicals.

We offer the results of the analysis of scientific approaches to the definition of the term «socio-cultural values» (Table 2).

Table 2

Approaches to the definition of the term «Socio-cultural values».

A. Nazarova	Socio-cultural values are cultural phenomena that are important for the individual, as well as activities carried out by the subject to develop and consume cultural phenomena that are important for him/her. The functions of socio-cultural values are interpreted according to the following features: by their nature, it is logical to designate them with the following terms: «subject and activity», «known and unknown», «objective and subjective», «explicit and latent»; in terms of content, they should be logically designated using a certain «focusing» method that combines all functions into the so-called «nested» functions, synthesiser functions.
L. Demydova	Refers to socio-cultural values as the main life meanings that people use in their everyday lives; these are certain meanings that largely reveal people's attitudes to the surrounding reality and determine the leading models of social behaviour of an individual. According to the scientist, socio-cultural values, on the one hand, are determined by the culture and history of the people, and on the other hand, they are constantly reproduced in the course of people's life, simultaneously spreading from one generation to another and thus represent certain social genes that affect the structure of the functioning of social mechanisms.
H. Shemyakina	Sociocultural values are characterised as the ideas of a particular social subject about what is desirable, formed in the course of social and historical development, which are reflected in objects of spiritual and material culture. At the very least, value perceptions change from subject to subject, reflecting the essence of their social and natural being, and, in addition, the possibility of access to social values (either of the same or a higher degree of commonality) of other subjects.
D. Vaniyants	The author interprets socio-cultural values as the values that define a particular society at a particular historical stage of its development, and notes that socio-cultural values individualise each culture, indicating its identity, the uniqueness of its cultural and historical experience, and the mentality inherent in this culture.
M. Golovin	Socio-cultural values are sustainable standards that serve as a guide for people to understand their role and place in society and, in a broader sense, serve as rules of life in a particular society.
T. Novikova	Socio-cultural values are not only moral guidelines for individuals, but also a measure of the civilised and humane society of which these people are a part.
Y. Ponomarenko	Socio-cultural values are internalised principles that act as internal control mechanisms for the behaviour of social associations and play an irrational spiritual meaning for the one who created them, as a product of a unique experience of life.
H. Tkacheva	He does not use the term «socio-cultural values», but suggests that modern values should be considered a socio-cultural guiding principle for self-regulation of the future development of the individual, the state and society. Among them, he considers the following to be the most important: basic, fundamental, universal values that reflect the constant value orientations of humanity (nature, society, life, human, justice, freedom, work, knowledge, equality, humanism, etc.); national values (which include the national idea, traditions, customs, native language, etc.) civic values or values of a progressive, developed democratic society (the leading ones are tolerance, tolerance, democratic rights and responsibilities, education, respect for cultural traditions, information culture, etc;) family values (love, mutual assistance, mutual care, respect, trust, respect, mutual responsibility, etc.); personal, personal or individual values that are the core of the personal inner world and determine a certain culture of personal self-realisation, moral and volitional qualities, education, attitude to etiquette, health, etc.
E. Zeredinova	The author considers socio-cultural values as basic life meanings on which a personality is based in everyday life, in relation to the surrounding reality, in which the peculiarities of a particular culture and certain variants of social behaviour are «inscribed». The author has identified specific features of socio-cultural values. 1. Socio-cultural values always define a particular people as a community at a certain historical stage of development. 2. Socio-cultural values reflect the cultural achievements of society and their formation. 3. Socio-cultural values are mediated by the culture and history of a particular people, but are reproduced in the process of human life, acting as their «social genes». 4. Socio-cultural values act as a regulator and motivator of actions and behaviour of an individual and his/her social attitudes.

	5. Socio-cultural values combine the personal, social and cultural, that is, they synthesise both the subjective and the objective. 6. Socio-cultural values are realised in the social experience of various social groups, as well as of an individual. 7. Sociocultural values are related to the needs of people that are of strategic importance for their lives, i.e. they reflect the significance of social and personal life phenomena and objects for a person.
Shetelya N.	Social values are interpreted as personal phenomena that create a motivational basis for social activity and the ability to fulfil civic and professional duties. The author identifies the following as the main ones: 1) respect for human dignity (which includes pluralism, non-discrimination, respect for human rights, tolerance); 2) freedom (in its material and spiritual dimensions); 3) democracy (with the indispensable positions of the rule of law, solidarity and equality).

Thus, summarizing the above, we have grounds to assert that values inherently act as regulators of human life, reflecting in their structural and substantive organization the human being in the diversity of his or her objective features and the specifics of objective reality. This is a relatively stable, socially conditioned, selective attitude of a person towards a set of spiritual and material public goods. Due to their specific nature, values are manifested as regulators of relations between the individual and society and have social content. Socio-cultural values are a complex multidisciplinary phenomenon that is studied in sociology, cultural studies, philosophy, pedagogy, and psychology. The cultural and social aspects of socio-cultural values are the subject of sociological, cultural and philosophical research, while the personal aspect is the subject of psychological research. It is important to note that it is in the pedagogical understanding of socio-cultural values that the above components are combined. Hence, pedagogy in general as a science and education as a part of pedagogy in particular are branches of «subject-subject interaction», in which both the teacher and the student are united by a certain value attitude towards the surrounding reality in the sense of the dimensions of modern society, the leading ones being democratic processes related to the development of Ukraine as an independent and free state, globalisation, European trends in the field of training competent and competitive.

At the same time, pedagogy will have to give up another position: it will have to stop considering education in the sense of the word as the transmission of experience from generation to generation. After all, one of the peculiarities of modern civilisation is the intensive transformation of the phenomenon of childhood, which is taking place under the influence of the high dynamics of socio-cultural development, globalisation, integration and informatisation.

Even without diving into special sociological or psychological-pedagogical research, in everyday life, one can easily find many examples of how contemporary childhood forms its own new socio-cultural space, distancing itself from older generations. It implements its projects, with or without consulting adults, searches for and creates a new world, a new culture, runs away into the future, either without looking back at the experience of older generations or reformatting it in its way, while solving problems unresolved by older generations in its way. The subjectivity of the younger generations in contemporary social practice is so pronounced that childhood should be recognised as a full-fledged subject of culture creation and social imitation. Such an intensive transformation of the phenomenon of childhood is a serious challenge to pedagogical science, which for centuries has considered education as the transmission of socio-cultural experience from generation to generation. Childhood is not only, and sometimes not so passively, borrowing socio-cultural experience from older generations, but is forming its own new socio-cultural experience at an outstripping pace. This means that upbringing, even in the broadest sense of the word, is a process of cultural creation, in the course of which the younger generation is formed as a subject of social inheritance – on the basis of creation, co-creation, and intergenerational interaction.

Children's socio-cultural values are interpreted as a system of significant categories that form the basis of students' attitudes to reality, other people and themselves and are prerequisites for the formation of their imperative consciousness and behaviour. The formation of children's socio-cultural values in interaction with adults and peers is a purposeful, specially organised and managed process of mastering by schoolchildren the system of significant categories that form the basis of their attitude to reality, other people and themselves, and are prerequisites for the formation of imperative consciousness and behaviour.

An analysis of philosophical, psychological and pedagogical literature and dissertations suggests that in the process of children's socio-cultural development, researchers assign a leading role to an adult

who creates optimal conditions for the formation of the necessary personality traits in a schoolchild. On the other hand, for successful socialisation, a child needs experience of communicating with other children. Therefore, in our opinion, the most successful and productive formation of socio-cultural values in children is possible in the process of their interaction with teachers and peers. Interaction, in turn, is a necessary condition for providing feedback.

The categorical and conceptual apparatus of the problem under study includes the following basic concepts:

- socio-cultural values of children - a system of significant categories that form the basis of the attitude of pupils to reality, other people, themselves and serve as prerequisites for the formation of imperative consciousness and behaviour;

- formation of children's socio-cultural values in interaction with adults and peers - a purposeful, specially organised and managed process of mastering by preschoolers a system of significant categories that form the basis of their attitude to reality, other people and themselves and serve as prerequisites for the formation of imperative consciousness and behaviour.

The methodological basis for the process of forming socio-cultural values in children is a set of approaches, namely, personal and activity, axiological, and participatory. Let us analyse their essence.

The axiological approach provides us with grounds for highlighting the main functions of the process of forming children's socio-cultural values, namely: development of abilities and skills, spiritual forces that contribute to the success of a person's overcoming life obstacles; development of moral responsibility, providing opportunities for self-realisation and professional growth; mastering methods for successfully achieving freedom of the intellectual and moral sphere, personal happiness and autonomy; creating conditions for self-development of the creative individuality of the personality and disclosure of.

The personality-activity approach focuses on the child's active and versatile, maximally independent cognitive activity, ensuring a gradual shift from informational reproductive knowledge to effective knowledge, taking into account the student's past experience and personal characteristics. In subject-subject interaction, the child acts as an actor, and the teacher is assigned the role of organiser and coordinator of this process.

The participatory approach implies a special form of organisation of the process of forming socio-cultural values, which involves providing certain attention and support, which will certainly prove to be an effective process of educating a creative and free, comprehensively developed personality.

4. Conclusions and Prospects for Further Research

As part of the definition of the theoretical and methodological foundations of the problem of forming children's socio-cultural values through theatre art, we analysed theoretical and methodological approaches to this problem on the basis of the principle of multidisciplinarity, and thus characterised the problem of socio-cultural values in terms of the phenomenology of sociology, philosophy, axiology, cultural studies, pedagogy, axiopedagogy and psychology.

Sociocultural values, as a scientific phenomenon, combine the social aspects of various social communities and a particular person, as well as the specific socio-cultural properties of a particular society.

We also analysed scientific approaches to the definition of the term «socio-cultural values» and clarified the essence of the phenomenon of socio-cultural values. The author substantiates the essence of the concept of socio-cultural values as the basic life meanings on which a personality is based in everyday life, in relation to the surrounding reality, and which enshrine specific features of a particular culture and model of social behaviour.

It is obvious that socio-cultural values define a particular society at a particular stage of historical development; reflect achievements in the field of society's culture; are determined by the culture and history of a particular people, but are revived in the course of people's life, acting as their social genes; are a regulator and motivator of social behaviour and attitudes of the individual; synthesise the cultural, personal and social, that is, synthesise the subjective and objective; are implemented in the social experience of certain social groups, and

The methodological basis for the process of forming socio-cultural values in children through theatre art is a combination of personal and activity, axiological, and participatory approaches.

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ТЕОРЕТИКО-МЕТОДОЛОГІЧНІ ЗАСАДИ ФОРМУВАННЯ СОЦІОКУЛЬТУРНИХ ЦІННОСТЕЙ ДІТЕЙ

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Анотація. Проаналізовано теоретико-методологічні підходи до проблеми формування соціокультурних цінностей дітей на підставах принципу полідисциплінарності, з точки зору феноменології соціології, філософії, аксіології, культурології, педагогіки, аксіопедагогіки та психології.

Також здійснено аналіз наукових підходів щодо визначення терміну «соціокультурні цінності», з'ясовано сутність феномену. Обґрунтовано сутність поняття соціокультурних цінностей як основних життєвих сенсів, на яких ґрунтується особистість у звичайному житті, у відношенні до оточуючої дійсності та у яких закріплено конкретні особливості певної культури та моделі соціальної поведінки.

Методологічним підгрунтям процесу формування соціокультурних цінностей у дітей визначена сукупність особистісно-діяльнісного, аксіологічного, партисипативного підходів. Визначено структуру соціокультурних цінностей дітей, окреслено їх типологію, критерії, показники та рівні розвитку. Відповідно до цього структура зазначеного явища складається з: соціокультурних макроцінностей; соціокультурних мезоцінностей; соціокультурних мікроцінностей. Проаналізовано компоненти соціокультурних цінностей з точки зору вагомості типів цінностей: мотиваційно-ціннісний компонент, когнітивний компонент, праксіологічний компонент.

Ключові слова: соціалізація, соціокультурні цінності, засоби театрального мистецтва, аксіологічний підхід, особистісно-діяльнісний підхід, культурологічна складова, культурний соціогенез.

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