

content of language education in Poland, they have a great number of linguistic disciplines in the culture of the Polish language and language for specific purposes; 3) a distinct feature of the Polish language education is a high-demand specialization “Teacher of Polish as a Foreign Language” according to the programs of master’s and postgraduate training; 4) Polish language education is a part of its linguistic policy, since it directly implements the provisions of linguistic legislation on the observance and development of the norms of the language culture. The advanced achievements of Polish pedagogical experience that are worth considering for applying for the modernization of language education in Ukraine have been highlighted, namely: independent Ukrainian language faculties must be singled out from general philological ones; new advanced language disciplines should be implemented into the curricula; the discipline “Ukrainian Language for Specific Purposes” should be specified according to a specialty chosen; disciplines “Ukrainian Language Culture” and “Teacher of Ukrainian as a Foreign Language” (this one is for master-degree students as a specialty subject) should be introduced into the curricula.

**Keywords:** language education, national philology, state language, official language, higher education, faculty, department, discipline, Ukraine, Poland.

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**Yevhen Borinshtein,**

*Doctor of Philosophy, professor, head of the*

*Department of Philosophy, Sociology and Management of Social and Cultural Activities,*

**Zoia Atamaniuk,**

*PhD (Candidate of Philosophical Sciences), associate professor, doctoral candidate,*

*Department of Philosophy, Sociology and Management of Social and Cultural Activities,*

*South Ukrainian National Pedagogical University named after K. D. Ushynsky,*

*26, Staroportofrankivska Str., Odesa, Ukraine,*

**Nataliia Ortynska,**

*PhD (Candidate of Legal Sciences), associate professor,*

*Department of Administrative and Information Law,*

*Lviv Politechnic National University,*

*1-3 Kniazia Romana Str., Lviv, Ukraine*

## EDUCATION: DIALOGICAL SEARCH AND SOCIO-CULTURAL ADAPTATION

*Education plays an important role in the process of modernizing society, promotes mutual understanding and intercultural dialogue, it is the center for the development of a new generation of specialists and leaders. It is a specific form of a dialogue in which the systems of subject-object and subject-subject relations are constructive in nature and where hegemony affects the processes of understanding and clarification of truth. According to the results of the survey it has been proved that in the conditions of modern Ukraine there is a socio-cultural adaptation of citizens to two contradictory processes of modernization (Western model) and traditional national reconstruction. Dialogue looks like intellectual communication in the educational space of information civilization. It determines the educational and cultural levels of a modern person, his/her professional competence and responsibility. The correspondence between the level of social needs and the level of satisfaction determines the level of social adaptation. It is the readiness of a person and the society for a dialogic search, their value orientation for a dialogic search, which determines the success of socio-cultural adaptation.*

**Keywords:** education, science, social adaptation, transformation of values, socio-cultural adaptation, dialogical search of truth.

### Introduction

In the 21<sup>st</sup> century education is continuous, which means that a person has the opportunity to study throughout life. “The continuity of education is conditioned by the informatization of the society, the need for constant updating of knowledge, technologies and professional

development. It is multi-leveled education that corresponds to the idea of its continuity. On the one hand, it provides various educational needs of a person for his/her development and self-realization, and on the other – professional training, which should be the basis for changing social status [10, p. 17].

P. Sorokin [15, pp. 217-237] believes that classical European education has lost its spiritual values; it seeks to ensure the development of only professional and intellectual abilities, without paying attention to moral qualities of individuals [10, p. 17]. Not only education has changed, the purpose of its acquisition has changed as well: getting a well-paid job, making a good career, succeeding and so on. The transformation of values is reflected in the changes in the relationship between youth and education. The value of highly skilled labor has increased, especially in commercial structures. “In terms of importance among the values of labor activity high salary has become the most significant one” [12, p.38]. So, nowadays education comes along with material well-being, becoming one of the means of achieving it. Therefore, there is a question: is education a dialogue in searching for the truth, or only a form of adaptation to changing conditions of the social environment?

#### **Aim and Tasks**

The paper aims to analyze education as a dialogical search for the truth and way of social adaptation in terms of transformational processes taking place in Ukraine.

The following tasks are set:

- to analyze the “education” phenomenon as a specific communicative act;
- to consider the essence and role of a dialogue as a form of finding the truth in the educational act;
- to present the results of the survey of experts in the field of education;
- to study education as a form of socio-cultural adaptation.

#### **Research Methods**

Considering the specificity of the subject of our research (sociocultural transformation and some aspects of sociocultural adaptation), the expert evaluation method was applied which involved philosophers, sociologists and culturologists, scientists of National Academy of Educational Sciences of Ukraine, Taras Shevchenko National University of Kyiv, Kyiv National University of Culture and Arts of Ukraine, as well as workers of Ministry of Culture and Arts of Ukraine. The total number of the respondents was 93 people.

We believe that the opinions of experts dealing with the studying of Ukraine is of great importance for investigating the dynamics of sociocultural changes in the country for the period of its independence. Thus, they were suggested to fill in the questionnaires aiming to find out their views on the processes associated with education in general and also sociocultural changes taking place in Ukraine.

#### **Research Results**

The philosophical dictionary defines adaptation as a kind of interaction of a person or group with the environment in which the expectations of its participants get conformed [2, p. 15]. Further this concept has become widely used in psychology and sociology.

Modern researchers deal with socio-psychological content of this term. In the works of I. Miloslavova, I.

Kon, B. Parigin, O. Zotova, I. Kriazheva and other scientists an objective-subjective nature of adaptation is emphasized and it is argued that due to social adaptation, a person acquires the standards necessary for life, stereotypes, through which he/she actively adapts to the repeated circumstances of life, which in other words is the process of his/her socialization [8, p. 111-118; 4; 10; 3, p. 73-78]. Social adaptation was considered by V. Kudriavtsev as “readiness to perform various social roles, the stability of social ties” [5, p.17]. Another point of view was expressed by L. Sobchik who notes that the success of social adaptation is a well-balanced relationship between ego-centric human needs and the requirements of the environment. A perfectly balanced harmonic person is characterized by a perfect balance of a moderately expressed tendency towards self-realization with good self-control, which ensures full compliance with generally accepted regulatory requirements of the environment. The more pronounced character and individuality the person has, the more load has the function of control systems that keep the balance” [11, p. 54].

Social adaptation is implemented on the basis of the first and second signaling systems, is not inherited, is carried out on the basis of physiological and behavioral adaptation. This is the formation of conditioned reflexes. Signals are not only sounds, flavors, but also words - symbols of objects or phenomena. Social adaptation is adaptation of the individual to the conditions of the social environment, the formation of an adequate system of relations with social objects, the integration of the individual in social groups, the adoption of norms and values of the new social environment, forms of social interaction. Violations of adaptation involve asocial behavior, marginalization, alcoholism, drug addiction, various other types of stable addictions. Social adaptation is an interdependent process of individual’s adaptation to social environment and society’s adaptation to the needs of the individual through their satisfaction. The correspondence between the level of social needs and the level of satisfaction determines the level of social adaptation. Education has become a system of voluntary participation in the exchange of experience. It is logical that it is also a way of social adaptation of a person, a necessary condition for life success. But, in our opinion, the recognition of the social and cultural nature of adaptation is necessary. So, it is appropriate to speak not only about social, but also about socio-cultural adaptation.

Socio-cultural adaptation should be considered as a final stage of human adaptation in general, which is based on the previous stages of biological and psychological adaptation. Such an approach seems to be the most appropriate. It helps to find out both the place and role of social and cultural factors in adaptive activity, and the interconnection, interaction, interdependence of all levels of personality adaptation.

From our point of view, socio-cultural adaptation is a continuous process that never stops. This property of socio-cultural adaptation is due to the continuity of human

labor on the development of means of production to meet needs; rapid changes in vertical and horizontal mobility and, as a result, forced adaptation to changing conditions of the social environment [1, p. 176].

In the modern Ukraine, when the processes of maladaptation, disintegration are caused by transformation-modernization changes, there is a need for knowledge about the state of such a maladaptation and defining mechanisms for ensuring adequate socio-cultural adaptation. Therefore, our studies are aimed at socio-cultural transformation also deals to some extent with socio-cultural adaptation.

The main problem of the research is the definition of features, conditions and trends of socio-cultural transformational changes in Ukraine in the modern period.

Additional challenges are as follows:

- determination of relationship between modernization changes of the western model and traditional changes of the national reconstruction nature;
- outlining possibilities of diagnosing and forecasting socio-cultural processes, their consistency and contradictions;
- the specifics of the progress or regression of the process of social and cultural adaptation in the modern Ukrainian society;
- disclosure of the specifics of socio-cultural transformations in the regions and determining principles and basics of the respective cultural policy.

A fundamentally important aspect of this study is the attempt of carrying out a comparative analysis of basic socio-cultural characteristics from reconstruction to the present in order to determine the nature of changes and trends of their development, and, accordingly, the degree of progress in them, the formation of new cultural qualities.

In fact, in today's Ukraine, there is a socio-cultural adaptation of citizens to two contradictory processes of modernization (of a western model) and traditional national reconstruction nature.

Under conditions of significant cultural shifts, the general cultural activity of the population, according to the Ukrainianists' opinion, remains "low", since, assessing it in 2.65 points, about 50% of the respondents consider cultural changes "barely noticeable". However, some experts evaluate that this activity in 2.48 points. They, believing that the adaptation process is basically completed, predict a certain stabilization of cultural activity by 2020 (46.2% - increase, 10.7% - decrease, 34.4% - without any changes) with a tendency to increase.

However, the experts believe that "the readiness of the population for cultural innovations" is low (2.71 points, 41.9% of the low scores and only 20.4% of high ones).

Table 1.

**Selected Results of the Survey "Sociocultural Transformation in Ukraine Today and Tomorrow"**

№	Mean value	The subject of assessment	Assessment by today					% of negative assessments	Assessment by 2020				
			1	2	3	4	5		+	·	Without changes	difference + -	were undecided
1	2	3	4	5	6	7	8	9	10	11	12	13	14
14	2.71	People's readiness for cultural innovations	8.6	33.33	36.56	16.1	4.3	41.9	54.8	3.2	32.2	51.6	9.8
42	2.48	People's cultural activity	6.45	44.09	40.86	6.45	1.08	50.4	46.2	10.7	34.4	35.5	8.7

Thus, in general, we can assess the state of socio-cultural adaptation of the Ukrainian society as controversial.

However, specific indicators of the "level of cultural services for state institutions of culture", "level of conditions for the development of popular culture, folklore by citizens", "level of compliance of the infrastructure of cultural institutions with the needs of citizens", etc., which have low indicators, show the low level of previ-

ously defined mutual adaptation of citizens and the cultural environment.

An additional indicator of the low level of adaptability of citizens to the new socio-cultural reality is the significant "level of inertia of the people's consciousness", which is 3.31 points (44.1% of high scores). It should be noted that when evaluating this indicator, the experts not only predict immutable permanency (52.6%), but also the tendency for its decrease by the year 2020 ("increase" – 13.9%, "decrease" – 19.3%).

Table 2.

*Selected Results of the Survey “Sociocultural Transformation in Ukraine Today and Tomorrow”*

№	Mean value	The subject of assessment	Assessment by today					% of negative assessments	Assessment by 2020				
			1	2	3	4	5		+ improve	- worsen	Without changes	difference + i -	were undecided
1	2	3	4	5	6	7	8	9	10	11	12	13	14
9	3,31	People’s consciousness inertia	4.3	12.9	38.71	30.1	14	17.2	13.9	19.3	52.6	-5.4	14.2
10	2,42	People’s consciousness dynamics	12.53	37.63	39.78	8.6	1.08	50.16	40.8	7.5	39.7	33.33	12

That is, the adaptive resource of a person is largely determined by the state of the general, including socio-cultural and sociopolitical reality, which is defined by the degree of compliance of social institutions with the needs and expectations of citizens. In our opinion, the decisive role in socio-cultural adaptation is played by education. It promotes mutual understanding, and intercultural dialogue. Education is the center of training for a new generation of professionals and leaders.

Study of education as a special form of unity of subjective-objective and subjective-subjective relations, raises the problem of explaining its essence as a communicative act, as a special form of a dialogue, whose purpose is not only to provide a subject with a certain amount of knowledge, but at the same time to search for truth, since the educational act, despite the fact that it acts as a translator of the product of the development of scientific knowledge, spiritual values of the society, provides a mandatory use of student’ personal knowledge. But the real understanding of education, in our opinion, is impossible without philosophy. Philosophy is one of many disciplines relating to education, because education itself is not a discipline [13, p. 5]. In the opinion of American experts dealing with the philosophy of education, “philosophy, in terms of education, originates mainly from practical theory or explanation, as opposed to scientific theory” [16, p. 13].

Education, as a communicative act, is a dialogue process of finding the truth. If we turn to the philosophy of Socrates, his specific method of cognition, then the search for truth goes through a dialogue, through the discovery of contradictions in the thinking of the interlocutor, in relation to the problem under discussion. Education, as a process of broadcasting previously unknown to its subject knowledge and a special form of social communication, is based on rather deep informational and epistemological principles. There are neither a subject of study nor its possible communications without infor-

mation relations in the educational process. This applies both to the education system and the entire social existence of a man. And, in this regard, we agree with academician A. Berg, who noted that “one can think rationally for a long time only upon condition of continuous informational communication with the outside world. Complete information isolation from the outside world is the beginning of insanity [7, p. 209].

Communication in education acts as a relationship of two subjects. This is also characteristic of the system of object-subject relations and the system of subjective-subjective relations in this process. Meanwhile, in this respect, there is an element that makes a relationship itself. It is, on the one hand, the source of information as a communicative basis, and on the other hand, the information itself as a real precondition for relations. The structural analysis of communication in education shows that this is an information process in which perception of information from a particular source takes place. A subject of education acts as this certain source. Communication in an educational act is always mediated by the procedures for the transmission and perception of information, which is achieved first and foremost through a special language that has a certain meaning.

The transition to a dialogue means that its main structural components are a person and the system of information relations, in this case, the system of education. In the course of a dialogue there is a process of information of its subjects. Information is a non-material precondition for the development of the spiritual essence of a person. It is associated with the ideally-subjective forms of organization of human knowledge, which is based on the creative and cognitive actions of the subject of information. Dialogue is a form of expression and a way of realizing our needs. Communicative attitude is manifested in it as well; it embodies the aspiration for integrity, creation and understanding.

The communicative situation generates both the author and the statement. In other words, there may be different ideas, thoughts, substantive judgments, which are quite logical and logically correlated with other similar structures, but they can still accept dialogic certainty only in the plane of a meaningful position of the author and in connection with the presence of his/her focus on another person. Direction and focus on the message as communicative factors are a condition of any dialogue. It is in this way that a communicative situation is formed, in which the main thing is not a message as a simple transfer of information, and messages are statements between which only dialogical relationships are possible.

Thus, the dialogue in the educational space of information civilization looks like an intellectual communication based on knowledge. It determines the educational and cultural level of the modern subject, his/her professional competence and responsibility.

### Conclusions

Under conditions of modern Ukraine, there is a socio-cultural adaptation of citizens to two contradictory

processes of modernization (according to a western model) and traditional national reconstruction character.

Education has become, over time, a system of voluntary participation in the exchange of experience. Education is a way and form of social adaptation of a person in the society, a necessary condition for life success, which is extremely important for modern Ukraine. It plays an important role in the process of modernizing society, promotes mutual understanding and intercultural dialogue, is the center for the formation of a new generation of specialists and leaders.

Education is a specific form of dialogue in which the systems of subject-object and subject-subject relations have creative constructive character and where hegemony negatively affects the processes of understanding and clarifying the truth.

It is the readiness of a person and the society for a dialogical search, their value orientation for a dialogical search, which determines the success of socio-cultural adaptation.

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**Євген Русланович Боринштейн,**

*доктор філософських наук, професор, завідувач кафедри філософії, соціології та менеджменту соціокультурної діяльності,*

**Зоя Миколаївна Атаманюк,**

*кандидат філософських наук, доцент, докторант кафедри філософії, соціології та менеджменту соціокультурної діяльності,*

*Південноукраїнський національний педагогічний університет імені К. Д. Ушинського, вул. Старопортофранківська, 26, м. Одеса, Україна,*

**Наталія Володимирівна Ортинська,**

*кандидат юридичних наук, доцент кафедри адміністративного та інформаційного права, Навчально-науковий інститут Національного університету «Львівська політехніка», вул. Князя Романа 1-3, м. Львів, Україна*

### ОСВІТА: ДІАЛОГІЧНИЙ ПОШУК ТА СОЦІОКУЛЬТУРНА АДАПТАЦІЯ

У статті проаналізована освіта як діалогічний пошуку істини та спосіб соціальної адаптації. Для розкриття проблеми було розглянуто освіту як специфічний комунікативний акт; проаналізовано сутність і роль діалогу як форми пошуку істини в освітньому акті та показали освіту як форму соціокультурної адаптації. Було проведено опитування, в якому взяли участь 93 експерти. Здобуття освіти є способом соціальної адаптації людини в суспільстві, необхідною умовою життєвого успіху. Суттєву роль освіта відіграє у процесі модернізації суспільства, сприяє взаєморозумінню та міжкультурному діалогу, є центром підготовки нової генерації фахівців та лідерів. Виявлено, що освіта – це та специфічна форма діалогу, в якій системи суб'єктно-об'єктних і суб'єктно-суб'єктних відносини носять творчий конструктивний характер і де гегемонія тільки шкодить процесам розуміння і з'ясування істини. За результатами опитування доведено, що умовах сучасної України відбувається соціокультурна адаптація громадян до двох суперечливих за своєю природою процесів модернізаційного (західного зразка) і традиціоналістського національно-відновлювального характеру. Діалог в освітньому просторі інформаційної цивілізації виглядає як інтелектуальна комунікація. Вона обумовлює освітній і культурний рівні сучасного суб'єкта, його професійну компетентність і відповідальність. Відповідність між рівнем соціальних потреб і рівнем їхнього задоволення і визначає рівень соціальної адаптації. Саме готовність людини та суспільства до діалогічного пошуку, їх ціннісна спрямованість на діалогічний пошук визначають успішність соціокультурної адаптації.

**Ключові слова:** освіта, наука, соціальна адаптація, трансформація цінностей, соціокультурна адаптація, діалогічний пошук істини.

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