

SUSTAINABILITY IN THE CONTEXT OF HUMAN DIMENSION

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It is known that people want to live in the sustainable society having all the competences necessary for this. Nowadays more and more people realize that a profound change is needed to achieve the sustainable society. It should also be taken into account that issues of a person's role and place in the modern world are not actually theoretical ones but urgent social problems that affect the basics of the human objective reality. So, one of the important tendencies of modern science development is its orientation towards the human.

Thus, leading more fulfilling and sustainable lives requires considering sustainability in the context of human dimension. This means that “natural science of the present days faces the problems peculiar rather to classical humanities and even to the traditional philosophical thought, enabling discussions on the nature of ‘human dimension’ ways of introducing humanistic values into the very core of the scientific knowledge” [8, p. 2].

Among scholars who have contributed into the development of different aspects concerning the problem of human dimension in science are E. Chudinov, Yu. Molchanov, L. Bazhenov, L. Mandelshtam, V. Styopin and others. Most of them emphasize on the necessity of interdisciplinary synthesis, the replacement of scientific tools and re-consideration of some criteria. The main contradiction is insufficient integration of knowledge of various disciplines with humane values. Introducing some innovative concepts of sustainability we should focus on a human and strive for the environment which corresponds to his nature. In order to solve this problem it is necessary to address to our scientific heritage and find some concepts of sustainability in the context of human dimension.

The aim of the article is to examine the concepts of sustainability in the context of human dimension and present some educational forms of organizing sustainable environment supplemented by human dimension.

Sustainability is usually defined as “the capacity to endure”. For humans, sustainability is the potential for long-term maintenance of well being, which has ecological, economic, political and cultural dimensions [9, p.21].

Most scholars agree that philosophy has a special role to play in identifying connections between theory and action, between the scientific fact and moral values. The humanities are needed if we are to come to an understanding of the facts of our changing world so that ethics is required alongside the science in addressing and understanding the sustainability challenge. We agree with S. Sterling who emphasizes the idea that “...people and organizations are not machines but living systems. It is this, the living system or organism that is providing a fruitful new metaphor for a blossoming of critical thinking about education and learning, research, management, organization, health, design and sustainable systems” [10, p. 256].

Taking into account that interdependence, self-organization and diversity are the overriding features that all living systems have in common, we should always think about the way we organize our society and our impacts upon social groups. It is not helpful to think about people as above and beyond evolution and nature itself: “We are still of that system and we are governed by the same system dynamics. We know of no philosophical or religious belief systems that would tell us not to take responsibility for nature or ourselves in nature – the system we rely on” [9, p. 34].

Therefore, namely humans have to take responsibility for creating the sustainable society by establishing universal human behaviour in order to avoid problems related to non-sustainability within the society.

Human beings are a social species that forms groups and communities to meet their needs. As G. Bromann points out, “One ultimate goal of society is to meet individual human needs in sustainable way, with all of the complex balancing

and judgment that such a responsibility involves” [9, p.54]. In other words, non-sustainability means that we can lose not only our natural resources but also social resources such as cultural diversity that can lead to unpredictable consequences.

The orientation towards human dimension of the objective reality foresees the categorical status of the notion of the subject and viewing a human as a special world (social medium). The essential thing is emergence of new sciences conditioned by the human activity and new branches in old sciences funded with “paradigm” of a human [6].

Such paradigm and the integral approach of studying a child was applied in pedology during the Soviet period and later a child became the center of interest among many professional psychologists, pedagogues, biologists, pediatricians, anthropologists and sociologists. They all pointed out that a human has to be considered as an open system, always changing and getting renewed simultaneously with the surrounding world that is regenerating during the process of his vigorous activity. In this human dimensional context the pedological thought of that time was working for the future keeping on the traditions of the national school as the representatives of pedology implemented the anthropological approach that represents “the product of integration of anthropological knowledge of philosophy, psychology, pedagogy and other sciences about a child as an integral being” [1, p. 35].

As Ya. Chepiga said, “A child is a prepared human being with the whole unspoilt world of feelings, ideas and imagination, with constant impulse for movement and life. For the purpose of final good of the mankind we do not have to create something new, imaginary with the help of education but we should support, consolidate and develop all the beautiful in the soul of a child. It is required by the nature where is the harmony and the good...” [3, p.191].

The most important thing for the mankind is the process of educating in accordance with individual and free development of a personality. Modern economic and social conditions separate a person from real natural surrounding

and push him for artificial fight for survival. Searching for the rescue in this battle a person loses his individuality.

The pedagogues at the beginning of the 20th century applied the invariant principles of free education which correspond to the foundations of human dimension of modern science. They are as follows:

- the principle of self-value of a personality (acceptance of a child's personality as the basis of pedagogical process, its aim and result, acceptance of ultimate positive attitude to a personality, belief in his human nature and ability for self-development);
- the principle of absolute value of childhood (assertion of self-sufficient meaning of child's period of life, non-productivity of approaching him with utilitarian measurements);
- the principle of correspondence to the nature in education (acknowledgement of a child's nature as a key point of pedagogical process, activation of the internal potential of personality development, taking into account individual peculiarities and psycho-physiological laws of formation);
- the principle of freedom (ensuring opportunity for a child to choose forms of his activity and the character of relations in the conditions of no external pressure and violence);
- the principle of social surrounding and education influence harmonization (usage of positive influences of the surrounding in education, ensuring the optimal correlation between socialization and individualization in education" [4, p. 33].

So, pedagogy of the 20th century as the science was oriented towards the human and considered the innovations in the context of human dimension.

It is known that there were two scientific trends in pedagogy – biologizing and sociogenetic ones. The sociogenetic trend in study of a child's development was based on his adaptation to the social environment where the environment plays the crucial role in the process of personality development. While determining the environment as personality surrounding, the former can be classified into three groups:

- macro-factors, which influence socialization of all people in the world or large groups of people (the space, the planet, the world, a country, a state, a society);
- meso-factors, which have influence on large groups of people that are identified by national criteria (ethnos); by the place and type of settlement (a region, a village, a town); preference to one or other means of communication (radio, television, cinema);
- micro-factors, which directly influence a particular person (family, groups of peers, public organization, school). A person's socialization and development occur in the process of his interaction with different groups [1].

O. Zaluzhnyi was not trying to find social specificity of human communities; on the contrary, he was seeking for similarity of human groups to the organic world. In his opinion, the human group differs from an organism but “it is similar to an organism as there is the integrity not only in interaction but in reactions” [2, p. 70].

Thus, the appeal of modern pedagogical science to pedology is explained by the need in new holistic human-oriented approach to studying a child as an integral unique human being because its basic qualities are naturalness, sociality and spirituality that correspond to the main human principles of nature-, culture- and socio-correspondence to the reformatory scientific movement at the beginning of the 20th century.

For the opening, development and self-realization a personality needs an environment which is diverse by its contents but accessible to everyone. Nowadays one of the popular and developing forms of education is inclusive education. This term is used to describe the study process of the children with special needs in mass secondary schools [7]. The foundation of inclusive education is the ideology which excludes any discrimination of children and ensures equal attitude to all people, creating particular conditions for children with special needs. Inclusive approaches can support such children in education and success achievement and provide them with chances and opportunities for better life.

The inclusive education in particular corresponds to the concept of human-oriented education as it is developing on the basis of what a personality is in humane comprehension and what key points are necessary for his education. For instance, I. Yakimanskaya emphasizes that a pupil does not become a subject of education but he originally is a bearer of subjective experience [6]. In learning there is a “meeting” of specified experience with existing (available) subjective one enriching the last one but not creating it. The role of education is to reveal the peculiarities of the subjective experience, create conditions for exploring and developing his individual abilities.

According to S. Sterling “sustainable education affirms liberal humanist traditions in education, but goes beyond them through synergy with systemic and sustainability core values, concepts and methodologies” [10, p. 279].

It should be mentioned that inclusive education applies the principles of sustainability in creating the educational environment for children with special needs because one of the main tasks of inclusive education are ensuring conditions for the life and professional self-determination and educating a student as cultural and moral person with ethical attitude to the surrounding world and to himself.

For this purpose, it is necessary to develop and introduce the integration mechanism of children with special needs into educational institutions applying the concept of sustainability and implement the early integration of these children into social environment with the account of their typological and individual peculiarities.

However, there are some obvious organizational and perceptual challenges to overcome. First of all, it is necessary to have good understanding of systems thinking and to be aware of different types of systems. Besides, our self-perception, including our ideas about success, smart strategies, actions and tools, is the reflection of our relationship. In fact, our perception of who we are, our strengths and weaknesses and what is the most meaningful is a reflection of our social networks and peer groups [9]. Hence, dialogue and relationship building forms an essential part of the network links and is critical for learning and change.

Continual learning is a key to success. Society and smaller communities that make progress towards success are constantly changing and adapting. On-going learning is an essential prerequisite for this.

Co-learning and co-creating towards a common vision of success go hand-in-hand. To create “the space” for such learning and co-creating it is critical to overcome cultural dysfunction such as fragmentation, over-competitiveness and chronic reactivity [9]. Moreover, a learning environment that invites relationship building among peers, co-learning, co-creation and searching out a shared meaning and purpose will facilitate to reach individual success.

Thus, we need to get deeper understanding of the inclusive education that will help to define human and society needs and prospective ways of the inclusive education introduction.

To sum up, the main sources and basis of pedology are determined to be material tradition, biosocial approach to study personality and the dominant humane ideas of free education. All problems of a person’s development were examined in the light of his interests as an integral being. Having examined the concept of sustainability in the scientific heritage of pedology and modern inclusive education supplemented by human dimension we can prove that applying sustainability in establishing a community or group we have to pay special attention to the nature of a human and consider the ideas and innovations in the context of human dimension.

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Анотація. Литвина Ю.С. Сталість у контексті людиномірності.

У статті розглянуто та проаналізовано концепти «сталості» у педологічному русі початку ХХ століття та інклюзивній освіті в контексті людиномірності. Відзначено значний людинознавчий потенціал розробленої педологами особистісно-орієнтованої концепції та її гуманістичних принципів, які є основною умовою реалізації сучасної інклюзивної освіти. Відстоюється думка про те, що людиномірність дозволить більше пізнати та зрозуміти природу людини й створити середовище для реалізації її потенціалу і підтримання сталого розвитку. Визначено також потенційні труднощі при створенні сталого середовища та можливості застосування

наукової спадщини з питань людиномірності в сучасному освітньому середовищі.

Ключові слова: інклюзивна освіта, людиномірність, природовідповідність, сталість, суб'єктивний досвід.

Анотація. Литвина Ю.С. **Устойчивость в контексте человекомерности.**

В статье рассмотрены и проанализированы концепты «устойчивости» в педологическом движении начала XX века и в инклюзивном образовании в контексте человекомерности. Отмечен значительный человековедческий потенциал разработанной педологами лично-ориентированной концепции и ее гуманистических принципов, которые являются основным условием реализации современного инклюзивного образования. Доказано, что человекомерность позволит лучше познать и понять природу человека и создать среду для реализации его потенциала и поддержки устойчивого развития. Определены возможные трудности при создании устойчивой среды и возможности применения научного наследия в вопросах человекомерности в современной образовательной среде.

Ключевые слова: инклюзивное образование, природосоответствие, человекомерность, устойчивость, субъективный опыт.

Abstract. Y. Lytvyna. Sustainability in the context of human dimension.

The concepts of “sustainability” both in the pedological movement of the 20th century and inclusive education have been considered and analyzed in the context of human dimension. There has been marked the great human knowledge potential of the personality-oriented concept and its humane principles developed by pedologues that are the main condition of the implementation of modern inclusive education. It has been proved that human dimension will allow to learn and understand the nature of a person better, as well as to create the environment for realization of his/her potential and support of sustainable development. Some possible difficulties in establishing sustainable surrounding and possibilities of

application of scientific heritage concerning human dimension in modern educational environment have been determined.

Key words: correspondence to the nature, human dimension, inclusive education, sustainability, subjective experience.

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