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“Live education” as an alternative approach in modern pedagogy

*Reverence for life is a great responsibility
for everything that lives on the Earth (A. Schweitzer).*

Various transformations that happened in magic fairy tales from our childhood and that were connected with living water always seemed to be amazing and mystical things. When thanks to some simple mysterious things it was possible to revive characters' life or to return to life once again. From the standpoint of the present and of the processes that are taking place we can indeed observe something like the emergence of “pure living water” and, vice versa, the contaminated one, in which life ends. The fairy-tale is becoming a part of reality and at the same time forms a new global trend toward environmental friendliness, as evidenced by the growth of eco-industry, the emergence of eco-auto, appreciation of food without chemical applications, even reports of schoolchildren (Belgium 2019) on combating global warming and the active development of biotechnology in all trends.

The very phrase “live education” becomes even more ambiguous and at the same time a natural one. Indeed, for many years in public discourses on educational processes we have been talking about making education to be close to life, about preparation for life, the connection of education with life. All these issues go in line with the context of things connected with what training trends should educational institutions choose, and yet the gap between the idea and the implementation is only increasing. We are dealing with the global crisis of education reported by researchers worldwide. A key factor in such a crisis is the emergence of precisely new technologies, especially the Internet, which changes not only the design of everyday practices, but also “grows” with different social practices, institutions, making the online experience more efficient, mobile, rich and meaningful, while generating other problems, namely, aggravating alienation, individualization, and, at the same time, global disintegration. Researchers see the development of educational processes in different ways. Representatives of the functional approach (Clark, Hearn) attach special importance to the positive function of education. E. Durkheim stressed that the main function of education is passing on values of a dominant culture. However, cultural orientation and cultural values differ significantly in different societies, even in different social groups of the same society, which leads to significant differences in the content of different educational systems. If we consider the educational processes through the prism of the modernist approach we can have a mosaic culture (that is how A. Mol exactly described the state of culture in the 20th century), and the very education, which is characterized by fragmentation and the same chaotic procedural component that undoubtedly generates judgments as to positive and negative consequences of education.

The attitude towards what is happening in the field of education is also not approvingly optimistic in Ukrainian society. “In the European Social Survey, the Ukrainians’ assessment of the state of the system of education in the country has generally deteriorated: from 4,10 points (10-point scale) in 2005 to 3.9 points in 2011. During this period another indicator increased, namely the number of years of study: 11,28 to 12,71, which makes Ukraine be in the top ten countries with the longest period of education, but the level of the latter is estimated by Ukrainians to be very low. Only 10.5% of respondents are fully satisfied with their education level; the indicator of overall satisfaction increases proportionally to the size of the city, and, accordingly, is the highest one in Kyiv, which once again reveals the “capital city centricity” of Ukrainian education)”

[Vectors of Changes: 2014 p.289]. Globally, the situation is also not better. "In the countries of the European Union on average 14% of young people obtain education only at the level of the first stage of high school: in Spain, for example, every third student is discharged from secondary school, and this cannot but cause concern in connection with the acute economic crisis in this country and unemployment among young people, which in March 2012 amounted to 51% "[Vectors of Change: 2014]." The old educational problems are still not solved (access to educational services, their quality is still different), and new ones are emerging together with them, because the uneven economic and political development in the countries is significant, and if you add "fast growth of technologies" to it we have a fairly branched spectrum of challenges. The Internet and other technologies have not made us "closer" and have not added a partnership. Education being an intermediary between culture and the individual is essential for changes, since the destructive processes in this sphere actually cause a failure in acquiring the value unit raising the question of saving existential values of a man and ultimately of a human being. After all, one of the most important functions of educational institutions is the dissemination of cultural values in society, that is values of the culture in their broad sense – scientific knowledge, professional skills and experience, achievements in art, moral norms and rules, standards and traditions of social behavior, etc. At the same time educational institutions perform functions of providing historical continuity, using historical experience and spiritual heritage of generations. Fulfilling these function educational institutions reproduce the nature of the relationship of the individual with the society, reflecting their diversity. An important function of educational institutions is the socialization of an individual, adaptation of youth to social relations, social life, involvement in socio-cultural values, the formation of attitudes, value orientations, life's ideals, which are inherent in the society. Education not only acquaints with cultural values, norms, social roles, but also promotes their internationalization, reproduction of a certain way of life, that is, they perform an integrative function. Accordingly, it is worth returning to the living as part of the human essence and trying to rely on axiomatic characteristics inherent in the living, to start from the beginning. So what does livingness as the embodiment of life represent? "In reverence for life humility in the elementary and most profound sense, not burdened by the knowledge of the world lies. A sense of universal perception is born only from the internal necessity and therefore does not ask about the end. But the will for life, which be-

came conscious and which has come to a deep world and life-affirmation, also aspires to happiness and succeeds, because the will to live in the will to realize ideals. However, it does not live only with this happiness and success. If it is lucky enough, then it is glad for this and gratefully accepts it. It is determined to act when it is deprived of happiness and success. In this case, it is similar to the plowman who sows not counting to harvest. The will for life is not a flame, which constantly needs fuel, which is expressed in favorable circumstances. It burns with pure light when it uses only its internal resources. Even when events force it to suffer, it does not cease to be an active will. In the deepest reverence for life, the will of life gives life to our values, even if, according to the usual notions, it has lost any meaning, because in this existence it experiences its freedom from the world. A person emanates then peace and tranquility and attracts other people to the sacrament, which is that we all have to preserve our freedom in our actions and sufferings to live our lives" (Schweizer, 1992, p. 203). If we want to bring education closer to life, we have to return to the starting point. When we say that life teaches the metaphorical life-saving role of the active sculptor of our life strategies, we must expand this opportunity by abandoning any age restrictions by overcoming the age-old stereotypes that take place. It is not a secret that we are witnessing another demographic peak, when the number of elderly people grows and grows and, in fact, to maintain their intellectual and emotional form, educational communities can become meaningful. "Life is good". The stronger and brighter the life is, the better it is. Do not run away from it if it is full of suffering. It is worth learning to rejoice in it, to take it in its entirety, to experience as much as possible a pulse in the intervals between us born and death given to us. We need to learn to rejoice in it, to perceive its completeness, to experience as much as possible a pulse in the intervals between life and death. And it is not necessary to prevent suffering, this eternal companion of life. For the place occupied by a person on a hierarchical ladder is determined by the sufferings that he can endure [Rahmatullin: 2014].

Live education is an appeal to management based on of partnership and cooperation where the basis of such actions is trust as a social capital and not as a status, not a position of asymmetry and greater formal significance, namely social capital, about which F. Fukuyama wrote describing it as an institutional informal norm , "promoting co-operation between two or more individuals" [Fukuyama: 2002, p. 131]. That is, based on this definition, we can state that all groups that embody social capital

have a certain “radius of trust”, that is, a circle of people, among whom jointly adapted norms act. If the social capital of a group reflects positive external influences, then the radius of trust may be greater than the group itself. The concept of social capital has some different interpretations, but in our case, considering the “live education”, which “is called” to form the filling of what is named “social capital” it is necessary to understand the vectors of orientation. Almost twenty years ago U.E. Baker gave the term “social capital” the following definition: “social capital is a resource received by agents from specific social structures who then use it, following their interests; this makes it possible to make changes in the relationship between agents” [Gugin: 2001, p. 51] Social capital as a resource, a resource that promotes cooperation and is based on trust should at the same time be the foundation for development on the part of the agents included in the educational process and, at the same time, the end point, which should pass these agents to those who receive educational services. R. Berth defines social capital as “friendly contacts between comrades and wider contacts through which you get the opportunity to use your financial and human capital” [Kireeva] P. Bourdieu also under social capital understood a set of rules, connections, which are formed in the interaction of individuals and based on trust [Bourdieu: 2004]. A person, providing a free service to another one, believes that the other person will do the same about him, when it will be necessary.

Systemic consideration of the notion of social capital involves analyzing three main components: 1) owners of social capital (those who define the requirements); 2) sources of social capital (those who are subject to the requirements set); 3) resources [Bourdieu: 2004, p. 523]. In the case of educational processes we have different levels of ownership, both economic capital and the social one. Usually, the positions of power impose their imprint. It is important to remember Nietzschean’s “will to power”. In the educational process power itself is the foundation or reference point for forming relations: strengthening vertically or horizontally, building relationships of subordination or partnership. It should be mentioned that even when choosing partnership relations from agents with authority, it should be borne in mind that the end point is support from the other side. It is precisely every agent in his personal level, based on his own needs and value orientations, where he can use social capital at his discretion, multiplying or reducing it. For example L.G. Pochebute and T.V. Mararitsa has developed a model by which one can describe strategies for the accumulation and use of social capital of personality [Pochebute: 2014,

p. 30]. The strategy is a concentration and preferences in choosing one or another behavior, a conscious attitude towards your social environment, which is expressed in support of this or that "balance" in resource sharing. The researchers identified four strategies: 1. the strategy of "reasonable altruism" is an orientation towards the increase of social capital, the investment of its resources in relations with people in combination with the orientation of reciprocity (that is, a person assumes that the environment will pay him the same). Intelligent altruist seeks others to be thankful to him and ready to offer their support and assistance at the earliest opportunity. Therefore, his goal is to conquer the attachment of other people, to urge them to cooperate with him. [Pochestuba: 2014, p. 18]. 2. The "mutual exchange" strategy is an orientation towards the use of social capital for accessing and exchanging resources of other people in conjunction with the reciprocal orientation. A person focused on mutual exchange seeks to use strong ties only with those with whom he exchanges, whom he trusts. Such a person believes in the rules of reciprocity, so he builds relationships with other people for a mutually beneficial exchange. So, the goal of "mutual exchange" is to create lasting relations with those who are ready to exchange resources, not forcing them to wait. The person appreciates proven connections and the environment which will help to respect the principle of reciprocity, appreciating the reliability of relations [Pochebute: 2014, p. 22]. 3. The strategy of "interpersonal pragmatism" is a combination of targeting the use of social capital and self-orientation. Such people do not like to invest resources in a relationship, the main thing for them is to be in a win as a result of the interaction. A pragmatist lives in the present and is oriented towards personal gain. So, his goal is to create useful links, trying to get more from them, exploiting the idea of reciprocity exactly as much as is necessary or possible for him. He creates a useful environment, which is ready to believe in the idea of reciprocity in the future, helping him in the present [Pochebute: 2014, p. 27]. 4. The strategy of investing in oneself is a combination of focusing on increasing social capital and targeting oneself. With such a strategy, social capital does not form an investment of resources in the environment, but, paradoxically, investing in itself, in its popularity and importance, to gain control over an important resource. So, the goal of such a person is to become an attractive figure in the future, to gain popularity or control over certain resources, which will allow dictating their rules in relations with other people who want to get into his environment [Pochebute: 2014, p. 30]. As we see the proposed models quite differently allow us to see strategies for personal development, but they are

a definite benchmark for future behavioral practices and, in a certain sense, reveal the results of existing educational influences.

What should education be so that life does not leave a person aloof? Of course, biologists have somewhat different ways of defining what culture is, focusing on its adaptive function, and undeniably adaptability as well as creativity is of particular importance in the context of the concept of living education. After all, adaptation to changing conditions, to the “fluidity of the present”, which Z. Baumann wrote about, is a significant and important feature. Flowing and mobile modernity in a certain sense “prompts” agents of change what modern education – live education – should principally contain. If we try to form the principles of living education then we have:

1. Movement and mobility both in the process of mastering knowledge, and within the limits of the assimilation of knowledge by those who produces and communicates it. Movement of the body in space, movement of emotions, thoughts, values. It is dynamics and movement which are opposite to statics and where life manifested.
2. Humanism as a key value of the entire educational process, both inside and outside, that allows you to represent and preserve life in all its multifaceted nature.
3. Modernity as something that contains novelty and uniqueness, relevance and manufacturability.
4. Academic knowledge, values with a special emphasis on the preservation of morality, emotional and physical development.
5. Formation of partnership in management processes based on such social capital as trust.
6. The revival of “game” as a more ancient and meaningful process, even for culture (Haysengy about the game).
7. Formation of attention to reality between the poles of hedonism and pessimism.

Formalized, sometimes overly bureaucratized norms in educational processes frequently simply supplant all that is relevant to the living one. Therefore, the forms of the educational process should also acquire “fresh” approaches.

Mutual learning (Peer Instruction) concept, which E. Mazur, who received the Minerva Prize for the development of “mutual learning”, uses noted that understanding is much more effective if the explanation is given by a peer who has already understood that or another material. Reverse learning is like mutual learning between adults and children. The project activity generates curiosity and is a step towards innovation. Of course the game activity that has already been mentioned allows us today to make the

technology better. Dialogue forms of learning is the return to the ancient Greek communication tradition of Europe.

“Live Education” as part of life has everything life has. Live education is also about the embodiment of the best that humanity dreamed of and is dreaming now, where the human component, which does not destroy living things, should be the starting point for any action, but only allows it to manifest itself. The ecological trend that is taking turns in the world should become functional in education, while affecting its value moral component.

“Live education” extending life, being part of it, and taking place throughout life is not limited to age, and is governed only by the will to live. This is an education in which the significance of academic knowledge is not the dominant principle, but one of those, where not only knowledge, but also emotions, values have the right to its implementation and development. The substantive component of such education consists of several blocks: academic, value, physical and emotional, and the integrating and the final ones must be spiritually-behavioral, which is the manifestation and embodiment of the effectiveness or ineffectiveness of the educational processes that take place in human life.

The concept of “live education” allows you to abandon a certain mythologization, which takes place around educational processes, to look at educational processes in terms of approaching reality and entering it, taking on the starting position of life itself, which not only shows but also prompts, that has keys to build educational processes. Integration of classical forms of education, mixing of offline and on-line learning, return to the educational process in its emotional and gaming component are the path to the “live education”, which is part of life.

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Abstracts

CZUDOWSKA IRYNA. „Żywa edukacja” jako alternatywne podejście we współczesnej pedagogice. *Jaka powinna być nowoczesna edukacja, aby miała ona stosunek do życia lub kształtowała odpowiednie kompetencje, które w przyszłości pomogą jednostce odnaleźć swoją drogę życiową? Właśnie o to będzie chodziło w tym artykule. Edukacja jako dynamiczny, elastyczny proces, który powinien opierać się na głębokiej woli życia, a nie na jej tłumieniu. „Żywa edukacja” jako metafora, która pozwala rozważyć formy nauczania i cechy uruchamiające proces edukacyjny i jego ostateczną skuteczność. Nauczanie odwrotne, interaktywne, poprzez gry, doświadczalne, mieszane, online i offline – są to formy nauczania pozwalające mówić o przywróceniu dynamiki w nauczaniu, zwiększeniu jego skuteczności, a znaczy „zbliżeniu do życia”.*

Słowa kluczowe: *współczesna pedagogika, podejście alternatywne, „żywa edukacja”.*

ЧУДОВСЬКА ІРИНА. «Жива освіта» як альтернативний підхід у сучасній педагогіці. *Якою має бути сучасна освіта, щоб вона мала відношення до життя, або ж формувала відповідні компетентності, що дозволяли б індивіду у майбутньому знайти свій шлях у житті? Саме про це буде йти мова. Освіта як динамічний, гнучкий процес, що має базуватися на глибинній волі до життя, а не на її подавленні. «Жива освіта» як метафора, що дозволяє розглянути форми навчання, та характеристики, які активізують навчальний процес та його кінцеву ефективність. Реверсне, взаємне ігрове, дослідницьке, інтегроване, змішане оф-лайн і он-лайн, навчання – це ті форми, які дозволяють вести мову про відновлення динаміки в навчанні підвищення його ефективності і відповідно «наближення до життя».*

Ключові слова: сучасна педагогіка, альтернативний підхід, «жива освіта».

ЧУДОВСКАЯ ИРИНА. «Живое образование» как альтернативный подход в современной педагогике. Каким должно быть образование, чтобы оно имело отношение к жизни, или же формировало соответствующие компетенции, что позволяли бы индивиду в будущем найти свой путь в жизни? Именно об этом будет идти речь. Образование как динамичный процесс, который базируется на глубокой воле к жизни, а не на ее подавлении». «живое образование» как метафора, что позволяет рассмотреть формы обучения и характеристики, которые активизируют процесс обучения и его конечную эффективность. Реверсное, взаимное, игровое, исследовательское, интегрированное, смешанное оф-лайн и он-лайн, обучение – это те формы, которые позволяют вести речь о восстановлении динамики в обучении, повышении его эффективности и «приближению к жизни».

Ключевые слова: современная педагогика, альтернативный подход, «живая образование».

CZUDOVSKA IRENA. “Live Education” as an alternative approach in modern pedagogy. What a modern education should be to relate to life, or to form appropriate competencies that would allow an individual to find his way in life in the future? The article covers issues concerning education as a dynamic, flexible process which should be based on the deep will to life rather than on its suppression. “Live Education”, being a metaphor, allows you to consider the forms of learning and the characteristics that activate the learning process and its ultimate effectiveness. Reverse, interactive, research, integrated, mixed online and on-line trainings are the forms that allow you to speak about restoration of dynamics in learning to increase its efficiency and, accordingly, to make it to be closer to life situations.

Keywords: modern pedagogy, alternative approach, “live education”.