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**SOCIOCULTURAL METRICS OF THE PERSONAL PARADIGM OF ORPHANS' UPBRINGING  
IN PEDAGOGICAL THEORY AND PRACTICE OF UKRAINE**

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**Abstract**

The purpose of the article is to outline and analyze the sociocultural metrics of *paradigm of orphans' upbringing* in Ukraine. The philosophical and educational methodology for the formation and development of a new paradigm in the context of social change is proposed. The methodological basis of the research was the analysis, systematization and generalization of ideas, concepts, definitions, approaches, provisions for understanding *the upbringing of orphans*, features of the development of care-educational activity in Ukrainian and foreign pedagogical theory. The authors propose the definition of "*care-educational activity*" and analyze the main approaches to the definition of *care-educational activity*. "*Care-educational activity*" is considered as a purposeful, appropriately planned set of actions and activities of a social educator, a psychologist, tutors, in order to provide for the basic needs of orphans and children deprived of parental care. Emphasis is placed on the vital needs, favorable conditions for the comprehensive development of the individual, the needs of normalizing the mental state of the orphan and *the actualization of the immediate*



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*development's area*. The importance of the social situation, establishing relations with the environment, socialization, *social readaptation* and *reintegration* in the society are outlined.

**Keywords**

Upbringing – Care-Educational Activity – Social Readaptation

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## Introduction

The current stage of socio-economic development of our society is marked by a combination of fundamental changes in socio-economic and socio-political relations. Educational processes in the mechanisms of functioning of the Ukrainian state are of particular importance and are gradually becoming a central element of globalization, democratization, decentralization. Under these conditions, education is represented in all areas of human activity without exception. In accordance with the contemporary socio-cultural challenges, in recent years, objective prerequisites have appeared for the formation of a new philosophy of education based on a rethinking of its priorities and values, and the creation of new conceptual and methodological approaches to educational activities.

The role of education in the civilizational upbringing of children and young people is always adequately monitored in the context of radical social transformations. Socio-cultural transformations, changes, transformations foresee, first of all, a change in the philosophical understanding of life, in the philosophy of education. Such significant transformations lead to the construction of a new educational paradigm. Innovations in the content of education are coming up from changing the structure of needs and interests of society at the present stage. It is important to change the demands that modern society places on a person who adapts and retransmits certain cultural, social and civilizational values.

Ukraine, like the whole world, is trying to find a social, economic and scientific and technological platform for survival. This encourages the efforts of scientists to find, create, and construct a new paradigm of human preparation for life. Such a person should provide not only an adaptive attitude to social reality. Such a person must ensure the development of social reality itself through the construction of the future<sup>1</sup>. The development of social reality must be carried out in accordance with human metrics of life, dictated by the ideals of the 21st century. The center of this paradigm is education, which is evolving in response to the challenges of civilization and at the same time responding to human needs to find their place and opportunities for self-realization in the new global space<sup>2</sup>. The paradigm of Ukrainian philosophy of education is the integration of global, European and national experience of education in order to raise an intelligent, active and patriotically oriented personality. The role of education in the civilizational upbringing of children and young people is always adequately opened up in the context of fundamental social changes, which imply, first of all, a change in the philosophical understanding of life, in the philosophy of education, and the educational paradigm in it. The transformation of the content of education is coming up from a change in the structure of needs and interests of society at the present stage, from changes in the demands that modern society places on a person who adapts and retransmits certain cultural, social, civilizational values.

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<sup>1</sup> I. S. Popovych, *Psychology of Social Expectations of Personality: Methodology, Theory and Practice* (Kherson: OLDI-PLUS, 2019) y I. S. Popovych, "Psychological dimensions of social expectations of personality (Kherson: KTPH. 2017).

<sup>2</sup> V. Andrushchenko, "21st Century Education Philosophy and Finding Priorities", *The philosophy of education*, num 1 (2005): 5-17 y H. Mykhailyshyn, & O. Budnyk, "Social and Educational Support of Young Parents and their Children", *Journal of Vasyl Stefanyk Precarpathian National University*, Vol: 5 num 1 (2018): 107-113.

The integration of Ukraine into the European and Global economic, cultural, educational space requires a number of problems to be solved. Such problems are in the socio-cultural measure. This measure is outlined by the education and upbringing of the younger generation. Education and upbringing, in their turn, are reflected on the spiritual, moral, demographic levels. Among the issues that need to be addressed first and foremost, we could highlight such issues whose solution will provide equal access to quality education. It will allow to create the system and will provide the formation of the need for permanent education. It is important throughout life to combine education with deep scientific research, to inform the educational process. It is relevant to ensure the implementation of the language education system at all levels, to improve the legal framework, to optimize the network of educational institutions. Education should be seen as a multi-level space in which first of all the conditions for self-development and self-realization of the individual are created. It is important to take into account current research into *the social expectations of the participants in the educational process* when constructing a new educational paradigm<sup>3</sup>. Scientifically interesting is a research that reveals the relationship between the environment and the social responsibility of primary-school pupils. Sustaining the environment, careful use of resources, environmental education is a big modern paradigm<sup>4</sup>. Justifications for the modern paradigm are to keep in mind the inclusive paradigm. We draw attention to a research that clarifies a student's educational needs based on the linguistic aspect<sup>5</sup>. The need to justify the modern paradigm of education is becoming more important. The modern paradigm is intended to update the essential, semantic parameters of educational practice. It should play a key role in the overall system of human activity and play a key role in the formation of a modern personality. The complex tasks of the transition of the educational system to the new philosophy of development are faced by such links as orphanages and boarding schools. Changes in the vector of social development of Ukraine are accompanied by a number of contradictions. We point out the mass impoverishment of the people, the spread of social orphanage, homelessness, the growth of child crime and others. All these contradictions require from the pedagogical science of a new philosophy, new, non-standard approaches in solving the problems of education, training, social protection of orphans. Boarding schools, orphanages have always played and play an important role in the development of pedagogical theory and practice, as they are an integral part of the process of improving the education system. Today in Ukraine about 107 thousand orphans and children deprived of parental care, living in state care institutions, a considerable number of them have difficulties in adapting to adulthood, and problems of personal development.

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<sup>3</sup> I. Popovych, O. Blynova; M. Aleksieieva, P. Nosov; N. Zavatska & O. Smyrnova, Research of Relationship between the Social Expectations and Professional Training of Lyceum Students studying in the Field of Shipbuilding". Revista ESPACIOS, Vol: 40 un 33 (2019); I. S. Popovych & O. Ye. Blynova, "Research on the Correlation between Psychological Content Parameters of Social Expectations and the Indexes of Study Progress of Future Physical Education Teachers", Journal of Physical Education and Sport, Vol: 19 num 3 (2019): 847-853 y I. S. Popovych & O. Ye. Blynova, "The Structure, Variables and Interdependence of the Factors of Mental States of Expectations in Students' Academic and Professional Activities", The New Educational Review, Vol: 55 num 1 (2019): 293-306.

<sup>4</sup> Celene Silva de Azvedo; Hidegard Ramos de Oliveira y Diógenes José Gusmão Coutinho, "Meio ambiente e responsabilidade social na educação infantil" Revista Inclusiones Vol: 6 num Especial (2019): 12-24.

<sup>5</sup> Luciana Lenira de Souza; Juceleide Caze Pessoa; Margarete Maria Gonçalves Tabosa de Oliveira y Diógenes José Gusmão Coutinho, "Inclusão escolar de alunos surdos: desafios para a permanência e sucesso", Revista Inclusiones Vol: 6 num Especial (2019): 25-37.

We assume that the creation of a paradigm for the education of orphans in pedagogical theory and practice is timely, and will have scientific and practical value in solving urgent problems of care-educational activity and upbringing; the obtained results will be of value for the national and world pedagogical science.

The purpose of the research is to outline and analyze the sociocultural metrics of *paradigm of orphans' upbringing* in Ukraine.

## Results and Discussion

Theoretical analysis of the problem suggests that modern science does not give an unambiguous answer to the question of the effectiveness of orphanages. Orphanages do not cope with their function of *the upbringing of orphans* in the present. Children who are educated in such homes are characterized by a number of negative meaningful parameters. These include high levels of personal anxiety, inadequate self-esteem, and a critical level of aggression. These and other psychological entities cause exacerbation of the problems of meeting the personal needs of the pupils in an asocial way, overburdening with negative experiences, which confirms their social and psychological integrating. Partially deviant and delinquent behavior of pupils is the norm. An important and especially difficult aspect of the problem of upbringing orphans is their personal development.

In today's Ukrainian realities, a new vision of the organization of education, guardianship, social protection of children in need of state assistance and support is emerging. Their integration into society on a parity basis is made possible by the organization of effective forms of *care-educational activity* in the system of institutional educational institutions. They need to improve methods, technologies to provide professional help and support to children left behind by their parents. There is a need to introduce innovative approaches to provide professional assistance to orphans based on science-based *care-educational activity* concepts. However, we believe that a fundamental philosophical and psychological-pedagogical theoretical basis is needed to solve problems of pedagogical practice and social problems as a whole. Understanding this approach and making real steps will help us to build a new paradigm.

In the philosophical vocabulary, the "*paradigm*" is a set of theoretical and methodological prerequisites that determine the specific scientific study that is embodied in scientific practice. *Paradigm* (Greek – παράδειγμα example, model) – a theory or a model of setting a problem, which is accepted as an example of a solution of research-oriented tasks by a certain scientific community<sup>6</sup>. The Greek word "*paradeigma*" (παράδειγμα) is literally what determines the nature of the show, the manifestation, staying beyond that manifestation ("para" – above, over, though, near, and "deigma" – the show, manifestation, "*paradeig*" – example), which also means a pattern, model, prototype. The concept of "*paradigm*" actually appears as a large, generalized model of worldview.

For the first time, the concept of paradigm was introduced to scientific theory by American scientist Thomas Kuhn, who understands, under the paradigm (the so-called disciplinary matrix); the scientific achievements recognized by all, which over a period of time provide a model for identifying problems and solving them in the scientific community. *The paradigm* is the initial conceptual scheme, the model of problems' formulation and their solution, the methods of research that prevailed during a certain historical period in

<sup>6</sup> S. U. Honcharenko, Ukrainian Pedagogical Dictionary (Kyiv: Lybid, 1997).

the scientific community<sup>7</sup>. The paradigm can also be seen as a set of ideological principles of the scientific community of the XX century. It was marked by a deviation from the old "Newtonian-Cartesian" mechanistic paradigm and the formation of a new one. The old paradigm, built on the ideas of classical mechanics, can only serve as a basis for such a system of organizing everyday experience that is useful but simplistic. The new paradigm is fundamentally different from it, first of all that the focus of the researcher is not the objects but the interaction between them. The second new essential characteristic of the modern paradigm is to shift the focus from state to process, to the direction of time and the irreversibility of change. In other words, if the old paradigm was metaphysical (anti-dialectical), then the new paradigm contains the basic principles of dialectics – the principle of interconnection and the principle of development. The source of development is the dialectic of unity and the interaction of opposites.

The value self-determination of the subjects of the pedagogical process depends entirely on their awareness of the paradigm within which the self-determination is realized or carried out.

It should be noted that the paradigm is characterized by the specificity of the position, conceptual clarity, clarity of definition and awareness of theory, methods, accepted methods of argumentation, etc. At the heart of the paradigm, according to M. Boguslavskii<sup>8</sup>, is a general picture of the world, peculiar to a particular epoch, which integrates worldviews and ideas about the essence of the pedagogical process, the nature of the child, goals and objectives of educational activities. The importance of developing and adhering to a paradigmatic approach in education and upbringing is explained by the fact that quite often pedagogical theory was too detached from practice, difficult for teachers to understand and implement in their activity, was characterized as declarative and descriptive. A positive feature of the paradigm is that it has not only theoretical, but also practical and pragmatic aspects. It allows focusing a research and development of science in general in a certain direction, to show ways to solve scientific and practical problems, ways to improve educational practice.

We systematize ideas, theories, concepts, definitions, approaches, provisions that will outline the understanding of *the personal paradigm of orphan upbringing*, actualize the sociocultural metrics of the development of orphan upbringing in scientific pedagogical theory.

"Guardianship", "care-educational activity" are complex multifaceted concepts, the content of which is constantly supplemented, expanded, deepened with the changing socio-political, socio-economic conditions of the state. We highlight the definition of care-educational activity in the context of holistic, institutional care for orphans and children deprived of parental care provided by researcher G. Lialiuk<sup>9</sup>. Therefore, the personal paradigm of orphan upbringing is the process of parenting in boarding school and orphanages.

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<sup>7</sup> T. S. Khun, *The Structure of Scientific Revolutions* (Moscow: Progress, 1975).

<sup>8</sup> M. V. Boguslavskii, "Authoritarian Pedagogy – Authority Pedagogy", *Headmaster*, num 5 (2002): 25-28.

<sup>9</sup> G. M. Lialiuk, "Model of psychological support for the development of professional identity of future teachers as a psychological and pedagogical problem", *Problems of Humanities. Psychology Series*, num 39 (2016): 105-113.

In accordance with the contemporary socio-cultural challenges, in recent years there have been objective prerequisites for developing a new philosophy of national education based on a rethinking of its priorities and values, the formation of new conceptual and methodological approaches to educational activities. As the domestic system of education is still inherently ambivalent, this, on the one hand, shows crisis trends: the presence of remnants of authoritarianism and technocratism, a plurality of paradigms that consider the purpose of education and upbringing on different theoretical and methodological grounds. On the other hand, there is already an increase in searching and implementation of new paradigms in the educational practice. The need to change the traditional paradigm of education ascertains its crisis, as it no longer meets the new requirements of society, can't fulfill its social order. The emergence of a new paradigm, in turn, testifies to the progressive tendencies of renewal, reformation of education in accordance with the progressive progress of society at a certain stage of development. Interesting in scientific terms is the opinion of researcher A. Semenova<sup>10</sup>: *"Most of the changes in society are caused by a special phenomenon – switching from one paradigm to another (paradigm shift). Awareness of human paradigms enables us to understand better the nature of unexpected changes"*.

As the researchers rightly point out, the development of a new education paradigm is an objective necessity, resulted from the desire of scholars and practitioners to find a new model of education in accordance with the current socio-economic situation and challenges of society, to move to a new type of thinking, to find answers to a number of topical questions about: values and goals of education, purpose of education and upbringing, place and functions of educational institution in the process of its realization; the nature of interaction between the subjects of the educational process, its technological and methodological support. Thus, E. Bondarevskaia argues that a passionate attitude to the definition of *"paradigm"* is explained by the unmet need for researchers in the methodological foundations of pedagogy; the desire of scientists to comprehend the innovative, differentiated, multidirectional, contradictory pedagogical reality of our time in its totality; the desire of both scientists and practitioners to find a universal, consistent with progressive tendencies, a scientifically sound method of transforming pedagogical reality<sup>11</sup>. Certainly, the basis of the paradigm is theory, but not a separate, but their totality, the unity of theoretical, methodological and axiological ideas, which forms a certain metatheoretical unity<sup>12</sup>. *Paradigmality* in science ensures its maturity, integrity, homogeneity, functionality<sup>13</sup>, and therefore its effectiveness. We agree with the opinion of I. Fomicheva<sup>14</sup>, who emphasizing the peculiarities of the use of the term *"paradigm"* in pedagogical studies, believes that in contrast to natural sciences, in pedagogy paradigms: first, can exist in parallel without excluding each other; second, have a clear distinction only in theoretical terms; thirdly, there is no and can't be exceptionally correct paradigm, a kind of "panacea" that would solve various socio-pedagogical problems of different eras.

<sup>10</sup> A. V. Semenova, "Theoretical and methodological foundations of the use of paradigm modeling in the training of future teachers." Extended abstract of Doctor's thesis (Odessa: K. D. Ushynskiy South Ukrainian State Pedagogical University, 1999).

<sup>11</sup> E. V. Bondarevskaia, "The paradigm as a methodological regulation of pedagogical science and innovative practice", Pedagogy num 8 (2007): 3-10.

<sup>12</sup> T. S. Kun, The Structure of Scientific Revolutions...

<sup>13</sup> M. I. Romanenko, The educational paradigm: the genesis of ideas and systems (Dnipropetrovsk: Promin, 2000).

<sup>14</sup> I. G. Fomicheva, "Theoretical and methodological bases for the structuring of pedagogical knowledge". Extended abstract of Doctor's thesis (Tyumen: Tyumen State University, 2009).

The modern system of education in its main features was formed under the influence of certain philosophical and pedagogical ideas that arose in the late XVIII and early XIX century<sup>15</sup>. The established model of education has evolved in some aspects, but in its main characteristics has remained largely unchanged, what is stated in most researches on the problems of the current situation in education. The current situation in education is a period of change in the educational paradigm that was formed in the context of industrial culture and has come into conflict with the new social, cultural and anthropological realities of post-industrial society<sup>16</sup>.

In recent years, there has been an increasing interest in philosophical and educational practice in developing a personality that is capable of creative self-adaptation in a changing world, self-determination and self-realization. Studies of personality as a subject of self-development and self-actualization in the context of the socio-cultural system, including educational influences, are reflected in the works of V. Andrushchenko and others. The author has developed a system of approaches and concepts that provide a methodology for the study of personality development and its interaction with the sociocultural environment<sup>17</sup>. Analyzing the values of modern education, philosophers emphasize that the most important criterion for its effectiveness is the ability to awaken "a human in a person" (his spirituality, desire for self-knowledge, self-development). Speaking about the paradigm of pedagogy, V. Kraevskii notes that, on the one hand, the pedagogical process is taken out of the circle of special scientific ideas and is brought under the paradigm of science, so it becomes a direct object of methodological analysis. On the other hand - once again, the pedagogical science is supplanted by itself, since it is assumed that from the same position, marked by the word "*paradigm*", the same components are distinguished in science and in practice. This, they say, is a certain standard in solving both research and educational problems, which in the opinion of some authors overcomes the polarization of two series of paradigms<sup>18</sup>. However, this is not true. They simply identify the structure of science with the structure of its object<sup>19</sup>. The author states that the relative stability of the science paradigm does not mean that it is not subject to changes. It provides the opportunity for development. There may be a shift in the scientific paradigm in solving particular research problems, but it is not a complete replacement. The shift in the paradigm of pedagogical science, which can be observed today, relates primarily to the stages of the transition from science to practice in pedagogical research. The available ways of transition from science to practice are not canceled, but are being supplemented and developed. Therefore, while agreeing with the opinion of V. Kraevskii and M. Romanenko we identify the concept of scientific and educational paradigm<sup>20</sup>, because pedagogical reality is presented in the form of theoretical ideas, which in turn can serve as paradigms. This understanding is well related with the scientific role of the paradigm as a basic definition of the science methodology. Referring to the problems of our research, we will follow to this interpretation of the "educational paradigm" and the corresponding terminology.

<sup>15</sup> A. Schweizer, *Culture and Ethics* (Moscow: Progress, 1973) y J. Dewey, *Psychology and Pedagogy of Thinking* (Moscow: Sovershenstvo, 1997).

<sup>16</sup> V. H. Kremin, "Education in the Context of Contemporary Socio-Cultural Change", *Philosophy of Education*, Vol: 1-2(7), (2008): 15-21.

<sup>17</sup> V. Andrushchenko, "The 21st Century Education Philosophy and Finding Priorities", *Philosophy of Education*, num 1 (2005): 5-17.

<sup>18</sup> N. A. Lyz, "A look at paradigms and changes in pedagogy", *Pedagogy*, num 8 (2005): 17-19.

<sup>19</sup> V. V. Kraevskii, "Paradigm Parade", *Pedagogy* num 8 (2006): 20-27.

<sup>20</sup> V. V. Kraevskii, "Paradigm Parade... y M. I. Romanenko, "The educational paradigm: the genesis of ideas and systems". Dnipropetrovsk: Promin. 2000.

Considering the "*Paradigmality*" and "*paradigm pluralism*" in pedagogical science, it can be stated that the discourse which has developed around the values of reformation of modern education reflects the clash of four basic educational paradigms: *cognitive-informational, personal, cultural and competent*. Each of these paradigms adequately reproduces only part of reality and focuses its attention on what can be considered the result of education. Each paradigm has its own conceptual foundations, is rooted in culture and orienting the individual to the necessary values.

In the personal paradigm, the center of importance is moved from the intellectual to the emotional and social development of the person. The essence of the *personality-oriented paradigm of education* lies in considering a person as a complex self-organized system, in acceptance the uniqueness, singularity, self-worth of each personality and the trajectory of its development. It is important to shift the goals of education for the informatization of personality to create conditions and help in its self-determination and self-development. Formation of the subjective position of the teacher in the educational process is to provide a personal meaning of learners' activity, to create space for the manifestation and development of their individuality, implementation of choice's freedom. *Personally-oriented technologies* are of particular importance because they emphasize the value of the individual, produce a positive attitude towards people and yourself, indicate the need for partnership in relationships, imply the development of the spiritual qualities of the individual, respect and care for the individual, empathy, the ability to sympathize with another, naturalness and openness of relationships as a significant indicator of personal development.

In the context of the above, it is advisable to interpret *the personal paradigm* as an important psychological and pedagogical principle, which is based on a set of initial theoretical propositions about the individual and practical methodological tools that contribute to his/her holistic understanding, studying and harmonious development. The development of this approach is based on the synthesis of the structure's pattern, functioning and development of personality studied by the psychological and pedagogical sciences.

To become a human, to discover the human "I", it means to unite the foundations of self-development and the process of self-education, which contribute to the formation of the spiritual body of the human, guided by his own aspirations. Education can provide self-development and self-realization of the individual based on general philosophical and psychological views on a human and humanity, their life purpose in phylogeny and ontogeny, it will form a new view of human as a self-worthy, natural phenomenon, who is self-developed, has his own logic of self-development, which cannot be ignored or modified. The principle here is that the formation of new paradigmatic foundations of educational activity is carried out in the context of general social change. Education is a new stage in the formation of a person on each historical section, when there is an increment in qualities, leads to the emergence of new properties and characteristics of personality<sup>21</sup>. The basic principles that underlie the paradigm of education are fully extended to education, as a specially organized pedagogical process in the educational space. Accordingly, by differentiating between the definition of "*educational paradigm*" and "*paradigm of upbringing*", we consider that the definition of "*educational paradigm*" is broader and more general in relation to "*paradigm of upbringing*".

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<sup>21</sup> B. O. Hrudynyn, "Contemporary education in the context of a new pedagogical paradigm", Pedagogical Sciences, num 25 (2014): 12-18.



Education in a personal metrics is a complex theoretical and practical problem. It has interdisciplinary character. On the one hand - the development of personality is determined by the exploitation's process of social influences of the world level of civilization, culture, and human qualities and on the other - the attitude to this individual, actualization of his "I", the opening of opportunities, potentials of the individual, his creative nature.

In Ukraine, the theory and practice of upbringing orphans for centuries has been based on universal values – humanism, compassion, charity, kindness, conscience and love. Traditionally, the upbringing of orphans was based on *the principles of compensation for family deprivation of children* and the introduction of family care's forms. Although Ukraine has accepted the family as a priority form of placement for orphans and children deprived of parental care, residential care is now one of the most common forms of government provision for children in need of care. Caring for the younger generation requires new approaches to the functioning of *guardianship* and *care-educational activity*, built on the principles of humanism.

In modern literature, which is specifically devoted to the problem of child guardianship in the era of transformation of the social system, *the system of guardianship education* has been interpreted very widely, until the replacement of school-community-family education with the words "*guardianship*", "*guardianship care*" and "*guardianship education*". As a result, the specific features and possibilities of care in diverse personality formation are often not considered, and the problems of guardianship are shifted into a wide range of family, school and out-of-school education.

The post-classical philosophical and educational paradigm is still in the process of forming the basic elements and formulating the tasks of educational development. However, it is quite obvious that within its boundaries the transformation of the education's sphere into the basic sphere of human and society activity and complete reorientation of educational activity to provide conditions for self-development and self-realization of the individual, harmonization of relations in society.

Information technology has put a finishing touch on the relationship between the subjects of the educational process within the post-classical educational paradigm, clearly outlining the tendency of their development on next stages of the education system's evolution. With virtually unlimited access to information through a personal computer and the Internet, the educator loses the status of the main source of educational information and educational influence and becomes almost exclusively *the organizer of the educational process*. Activity, independence, humanity, tolerance, spiritually rich individuality, socially mobile person, oriented towards creative self-realization in the world of cultural values, capable of adaptation in the socio-cultural environment, becomes a priority goal and condition of modern education.

Each of the above paradigms can set its vector in the modernization of the content of education; determine the strategy for its development. Therefore, according to E. Iamburg, the harmonization of paradigms can and should form the basis of a strategy for the development of education and at the same time its stabilizing factor. Since the struggle of pedagogical paradigms is based on different cultural values, the idea of their interaction is based on the concept of "*dialogue of cultures*". With the survey, E. Iamburg

tried to define the principles that allow us to move towards the harmonization of different pedagogical paradigms, namely<sup>22</sup>:

1) *the principle of pedagogical pluralism* – acceptance of equal, partnership coexistence of all educational paradigms and relevant pedagogical practices; 2) *the principle of overcoming unilateralism* – a sober awareness of the strengths and weaknesses of each of the leading educational ideas; 3) *the principle of complementarity* – at each stage of personality development the optimal combination of approaches will differ, but at the same time it must be carefully considered and technologically ensured; 4) *the principle of finding touch points* allows: on the one hand – to see common for different paradigms of the field of application, and on the other – to determine the specific weight of each of them in solving a particular educational problem; 5) *the principle of hierarchy of educational paradigms* involves the construction of priorities for the whole continuous educational process, as well as for its specific, local processes.

*Care-educational activity* as a component of education requires the revision and updating of traditional theoretical and methodological foundations of *orphans' upbringing*, taking into account the rapid changes of the modern information society.

The problem of improving the traditional approaches in the education of the orphan personality, and updating the traditional theoretical and methodological foundations of *orphans' upbringing*, taking into account the social changes of modern society, requires in-depth research, finding the ways to optimize educational technologies.

It is especially dangerous to escape (self-escape) into a virtual communicative space for a child who is raised in a family deprivation environment, becoming the easiest way to "establish" normal and partner communication. As a consequence, "*deprivation layers*" become evident in the process of communicating with orphans, acting a complicating factor in the child's receiving of a vitagenic experience – the experience of survival and adaptation to life. The problem of improving the traditional approaches in the education of the orphan's personality, taking into account the peculiarities of the *cyber-socialization process*, the development of *preventive-revitalization programs of guardianship and care-educational activity*, is relevant.

*Care-educational activity* should be based not only on the *principles of compensation for family deprivation of children*, but also on the actualization of their personal resources.

## Conclusions

*The personal paradigm of upbringing orphans*, in which the emotional and social development of the child is the main one, seems to us the most effective in the current conditions of transformation of institutional forms of child support. *The personal paradigm of upbringing* does not simply declare, but affirms *the child as the highest value of life*, provides acceptance of his/her personality, identity, self-worth. The pupil is seen as an

<sup>22</sup> E. A. Iamburg, *School for everybody* (Moscow: New school, 1996).

individual who can choose the path of education that will help him to achieve the best results. The main task of education in this approach – is to help the orphan as effectively as possible to interact with the surrounding world; to create the optimal educational space for him to absorb the vitagenic experience. In the context of the above, it is advisable to interpret *the personal paradigm* as an important psychological and pedagogical principle, which is based on a set of the theoretical propositions about the individual and practical methodological tools that contribute to his holistic understanding, studying and harmonious development.

The development of this approach is based on the synthesis of the structure's pattern, functioning and development of personality studied by the psychological and pedagogical sciences.

Our hypotheses have been confirmed, since the creation of a *paradigm for the orphans' upbringing* in pedagogical theory is relevant, it has social, scientific and practical value in solving problems of guardianship and *care-educational activity*. The results obtained are valuable for the national and the world pedagogical science.

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