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THEORETICAL FOUNDATIONS OF MODERNIZED EDUCATION PARADIGM

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ABSTRACT
In this article, the methodological foundations of scientific paradigms in general, and particularly humanistic (person-centered) education paradigm are discussed. The domestic education system being modernized as part of Bologna declaration as of 11-12/03/2010 being adopted and implemented into the educational system in Kazakhstan promoted to this process. That is credit learning technology. All these objective reasons allowed to study more thoroughly the phenomenon on which the world educational process is strongly based on. The scientific interpretation of this phenomenon allows us to emphasize the humanistic paradigm of modern pedagogical education as a firm standard of the solution in vocational training of future teachers, including training of music teachers. Therefore, the problems related to a competitive personality, being developed and able to use personal creative potential in a study process at a university are updated. So, various aspects of person-centered education and its object – a student (a future teacher) will be considered in scientific-pedagogical researches. Due to the shift to a subject relationship within education, we will be able to actually use a natural potential of a creative personality, to apply his/her creative potential, to efficiently develop intellectual, creative abilities, and cognitive motivations, which help to make a purposeful choice of personal development direction of students. Certainly, these problems also apply to the pedagogy of music education. The nature of future music teacher's training is initially aimed at the person-centered education system, particularly on the vocation-related subjects: conductor, piano player, vocalist, etc.
The main idea of this article, not without reason, is the paradigm change in modern education. We can safely claim that the role of education in the global world is, undoubtedly, the biggest comparing with the other spheres of social life. Education dimensions have grown up greatly in almost all countries. The informal education sector has increased immensely. The most modern ICT are being implemented into the education system. Perhaps we will not find any scientific conference in which the questions of ICT application in education process were not discussed. Purpose: To determine modernized methodological foundations of the paradigm of person-centered training of professionals (future teachers).

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Keywords:*Paradigm, Humanization, Methodology, Person-centered Learning, Creativity, Potential, Music Teacher*

INTRODUCTION

Innovative transformation in the Republic of Kazakhstan, the new paradigm, politics, and ideology, the socially oriented economy of the country, contribute to the processes of society's moving towards the democratic rebuilding of the education system in Kazakhstan. Due to the internationalization of higher education, the following is possible: an innovative approach to reconsider problems and challenges in education, a revelation of rising contradictions, searching for the ways to arrange them, new conceptual approaches to design, model, and comprise the education, increasing role of the younger generation's upbringing. Thus, the functions of education are largely extended and modified as an important factor of social stability, cultural continuity, remaining of a moral, physical and mental health of young people, and upbringing of a creative, free, active and responsible personality. To do that, we need to acquire new functions and new content of education, to search and implement innovative technologies and flexible organizational forms, to reconsider the current principles of education and upbringing, and to find efficient ways to approach to students individually.

Regarding the above said it is undeniable that education works “for perspective”, predetermines personal qualities of each individual, his/her knowledge, skills, abilities, worldview and behavioral priorities, and then, economic, moral and spiritual potential of society and the world as a whole.

It is obvious that education systems experience various difficulties in most countries. It is clearly seen in Central and Eastern European countries, in which the second decade in turn education system reforms of different level and amount are taking place. So-called "Instruction Paradigm / Teaching Paradigm" has been dominating for a long time in education. In recent years the accents are being transferred to learning, and to the motivation of self-learning. It has been realized, that it is impossible to teach if the person doesn't want to or is not able to do this himself. At present, the opinion occurs that it is impossible to teach another person. It is possible only to help him to learn. From this directly follows the statement that the responsibility falls first of all, on the student, how much he/she will learn. However, didactically it is a totally wrong approach, especially when it is applied to junior forms of comprehensive schools. The systematization and deepening formation of general concepts can't be left for the student himself because frequently it happens that students master the new things which are related to the old ones without their interrelations and any system. Ability to systematize information is one of the most important. As J. O’Connor and Mc. Dermott (2006) notice, there is a very remarkable tendency in many spheres nowadays, to solve everything “in parts”, i.e. to analyze different phenomena and situations only in separate aspects. From this point of view, transferring education aspects only into learning is not fully grounded. Each learning personality is very different, therefore, different approaches should inevitably be applied in the teaching process.

On the other hand, education quality in many aspects is getting worse. We cannot claim that education quality is getting worse because of formerly mentioned paradigm change. As a post- soviet country, Lithuania has a multi-year experience when education, especially secondary, was unified. However, it is necessary to emphasize that education at that time was also better supervised. We can’t say that nowadays there is no supervision. It is really so. But, everlasting reforms, sometimes even opposing to each other, do not make Lithuanian education more efficient. As professor G. Merkys noticed the therapy ofshock continues in Lithuania. We have to think both about this and, of course, solve the problems arising in reality.

Speaking about Lithuania, it is obvious, that now it is very important for our state what decisions and steps, ideas, and actions we will suggest and implement in the sphere of education. 2006 PIRLS research shows that the ability to read and understand fiction and informative texts of our country 4-th formers has declined very much. 2006 PISA research states that natural science, maths, literacy and general reading abilities of our 15 year-older are by statistics significantly lower than OECD countries’ average result. Though Lithuania is not at the end of the country list and it seems that the results are not so bad but the matter is worth of concern. The results of the research highlighted one of the sorest points of education that the preparation of our students for practical life is still poor, the main attention

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being further concentrated on theoretical education. Theory without practice is not the goal of today's teaching. Here we can discern another meaning of the mentioned paradigm improvement – from knowledge towards the development of abilities. In the ability development process, the learner himself has to take part most actively. The mission of education system is to form suitable conditions for that purpose and give all round help.

Other countries like Latvia, Estonia, Czechia, Poland and other have serious problems in the education sector as well. Obviously, every country has its own traditions and context. Besides, education is a part of culture. In this case, we are speaking not only about national cultures but also about common European culture. We are speaking about common European education standards. The question arises how to match national and European aims. Any school has the challenge to create the future of the state. Education reforms have been going on for more than ten years in several countries with the purpose to achieve higher education progress and to implement the latest innovations. However, attitude to changes and innovations is not the value on its own. Changes have to be conciliated with the basichuman and nation values. Modernization is a very necessary and inevitable thing, however, it doesn't have to dwarf the vision of the school mission. Among permanent reforms, direction and vision of the whole education purpose shouldn't be lost. This applies not only to Lithuania but to all European countries. We would like to go back once again to our mentioned paradigm change. The implementation of innovations into education doesn't have to overshadow the good side of education experience. Not everything that is modern is sensible. For example, Lithuania, as well as the other countries of central Europe, has a many year traditions when the priority was given to strong knowledge and to education basis in general.

The educational system of Kazakhstan is now characterized by certain gradual changes of an educational paradigm. The educational paradigm is understood as the framework of key provisions and the ideas which are acknowledged by the pedagogical public during the concrete time period and are the cornerstone of scientific research. Change of an educational paradigm includes the transition from the education aligned on teaching to the education aligned on training. The criterions for the change of this paradigm are the education which is more aligned on the student; change of teacher's role; the further definition of the main goal; a transition from potential to result; change of the training process. The competence-based approach in education also objectively meets both social expectations in education, and interests of participants of an educational process. At the same time, this approach conflicts too many stereotypes which developed in an education system, the existing criteria for evaluation of students' educational activity, a pedagogical activity of teachers, work of administration.

The practice of teaching at the higher school showed that the existing crisis in the field of education for a long time is not only overcome but still is not even fully realized by most of the participants of an educational process. Explanatory and illustrative didactic approach still remains the leading model in an educational process where activity istransferred as the unique content of training. Certainly, it does not meet requirements of time, moreover, contradicts new laws of practice. Now there is an urgent need to train students in the real ways of thinking (the theoretical, dialectic, logical analysis, synthesis, system approach). Developing their creative abilities (ability to apply the acquired knowledge in any situations, including also independent problem definition, and also search of new ways of tasks solution), increasing professional skills of teachers when they can freely carry out pedagogical activity in standard and unusual situations.

METHODOLOGY

In his study of the role of modern philosophic science in globalization V.I. Kalmykov observes that "Broadly defined globalization is the gradual transformation of various world social space into a single system, where information flows, ideas, values and their holders, capitals, goods and services, behavior and fashion standards move. Here, worldview is modified, social institutions, communities and individuals act, and mechanisms of their interaction are provided. Globalization is a typical process of the systemic structure of individual elements which are subject to the entire system" (Kalmykov, 2006: 408). With that, society is a global entity regarding individual ethnic groups, nations, cultures, etc. which enter it. According to the author, global problems are also the following: specific pass through a modern era, the result of heightened uneven social and economic, scientific and technical, political, spiritual and demographic development in a new peculiar historical

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situation. Put it otherwise, the author believes that global problems include those which touch the foundations of human existence and the change of which is dangerous for future of humanity.

B.S. Gershunskiy (2001) says: Education and society is one system, and its true dimensions are unthought... Any global problems which society, community and civilization face, also inevitably affect the educational status". According to him, "The globalproblems of the 21-st century are the challenge to the education sector" (Gershunskiy, 2001; Gritsanov, 1998). The author believes that "Exit of the world crisis of modern education is possible at the level of planetary consciousness, at the world mental outlook of human civilization unity, an inherent need for spiritual convergence and integration of still largely different communities" (Gershunskiy, 2001; Berezhnova, &Kraevskiy, 2007). Therefore, the strategic prerogatives in this direction are given to create a new branch of scientific work, the philosophy of education and its humanization aimed at a humane person and its personal evolution and development.

At the Eurasian National University named after L.N. Gumilev, in his lecture in front of students addressing the challenges of globalization, the President of the Republic of Kazakhstan said: In modern world, there is a period of globalization, the era of comprehensive unification of humanity in a single space of information and communications, transformation of the entire planet into a single economic market. The global community is becoming more open: The free movement of capital, finance, people, and information has become the foundation of the modern concept of "the world without borders… An important element of globalization is to create the world's scientific and technological space ... Important steps have been taken to unify such components of international science and innovation infrastructure, as standards of certification systems and mechanisms to protect intellectual property rights" (Sydykov, 2012).

In a competitive environment, the danger of globalization is that people gradually lose channels of direct connection to natural and sociocultural space, which is dissolved by a super technological development of modern society, unified by new standards of popular culture and lifestyle. Global problems also include the internal life of society and a person. According to V.I. Kalmykov (2006: 403), "Due to the modern world situation we more often consider coexisting, coordination and complementarity of contrasts.". Thus, the importance of evolutionary mechanisms of the world development, reformist paths, and innovation is high. A.I. Zelenkov (1998: 51) says, "In this context, the type of development is more acceptable, as opposed to various revolutions and radical transformations. This type does not need a focused and forces action from above. It is implemented primarily due to science, art, religion and education being developed, i.e. in the process of new redundant value system being created and generated."

That said, it is important that the process of social development is irreversible, similarly to the global trend of progress which is irreversible in the world history, and aimed to reflect age-old human ideals, a development of humane, socially oriented and democratic society. Here, the most important feature of social development in the new vector is the acceleration, which through the use of global modeling techniques, modern computing techniques, government control (along with self- regulation), goes with qualitative changes in order to make the prerequisites for modernization.

Modern researchers observe that social progress includes various trends, which are chosen more desirable rather according to people than by default. "A new humanism, a human revolution, as a human change, his/her attitude towards oneself and other people, the development of cultural universalism are required for genuine progress" (N.A. Berdyaev, E. Fromm, A. Pechei, K. Jaspers, and others).

Like any branch of scientific knowledge, pedagogy is also subject to changes: Sometime reputable theories pass through. They are followed by innovative concepts that over time become generally accepted. Then they become out of date - and pushed of by new radical ideas and tried experience. Why does that happen? This question is not completely answered yet in modern science. In sciences with experimental research base (they include pedagogy), there is always a certain unity between actual and theoretical knowledge. The theory is aimed to prove known facts.

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Changes in science also take place due to scientific paradigms being changed. The concept “paradigm” (from Greek paradigma - model, example) was introduced into science by the famous American philosopher Thomas Kuhn in the middle of the 20-th century. In his famous book “The structure of scientific revolutions”, he said: we perceive a paradigm as the scientific achievement recognized by all the people, which within some time suggests the model of a problem statement and its solutions for a scientific community. Put it otherwise, a paradigm is the system of scientific ideas and theories that are prevalent in some time and provides rather clear outlook to scientists. In their paper scientists refer to these models of scientific knowledge. “Science is developing. The facts which can't be explained by theories and hypotheses based on any paradigm are not found yet” (Kuhn, 1975).

“In modern philosophy of science, a paradigm is defined as “a system of theoretical, methodological and axiological guidelines adopted as a model of scientific tasks being solved and shared by all the members of a scientific community” (Gritsanov, 1998: 504).

Usually, general scientific paradigms which are recognized by all the scientific community and public consciousness, and specialized paradigms which create a theoretical basis of various branches of knowledge and special sciences are distinguished. In this context, we can perceive the paradigms of pedagogical science as specialized ones.

The problem of scientific paradigms in pedagogy is now in the focus of many domestic scientists-teachers (B.S. Gershunskiy, I.A. Kolesnikova, G.B. Kornetov, V.V. Kraevskiy, B.A. Ospanova, and others). These theorists perceive differently the algorithm of pedagogic paradigm and the process of shift of pedagogical science paradigms.

When milestones in the development of society and education are shifted, and when there is a gap between the level of science in general, on the one hand, and the status of pedagogical research, and quality of their results, on the other hand, anapproach to one of the cardinal categories of general science methodology (paradigm of scientific knowledge) is rather timely. According to Berezhnova E. V. and Kraevskiy V.V. (2007), a paradigm is one of the fundamental categories of science... It is distinguished by peculiarities of its interpretation in general science methodology, which is common in relation to scientific activity rather than the subject of science. According to the authors, a paradigm is a model of scientific activity as a set of theoretical and methodological standards, and value criteria (Berezhnova&Kraevskiy, 2007; Lu &Kerre, 2013). On the other hand, according to other definitions, it sounds as follows: Theory (or model of problem statement) adopted as a model to solve research tasks. Put it otherwise, scientific achievements which provide a model of the problem statement and its solution to the scientific community for some time, and which are recognized by all.

According to the authors, at least three approaches to interpret and apply this concept have been highlighted when academic literature was studied. The first approach of science view of a concept which is based on the view fixed in a philosophy and common methodology and describes scientific knowledge (in our case – in the sphere of pedagogy). This category was interpreted this way by the following scientists: B.I. Pruzhinin,V.V. Kraevslkiy, V.M. Polonskiy, N.L. Korshunova, E.V. Berezhnova, R.V. Pochter, M.A. Altukhova, B.A. Ospanova, and others. Another approach attributed special features to pedagogical science. According to this approach in this sphere the category “paradigm” should be extended and applied not only to science but also to the practice of education (E.V. Bondarevskaya, L.A. Lypskaya,N.K. Karpova, etc.). The third position of T.I. Vlasova, I.A. Kolesnikova, N.A. Lyz can be called a mixed one. These authors are supporters of polyparadigm in pedagogy.

In general, the authors have the common opinion that it is required to research the problems of pedagogical paradigm. The research is required, in particular, because there has been a recent trend in scientific and pedagogical community to reconsider some of the views that have been developed so far in this science industry. This trend is seen both by attempts to introduce an uncanonical interpretation of the concept “paradigm” established in general scientific methodology, and essentially by the denial of the right of the methodology of special science to exist including the methodology of pedagogy. According to the authors, this refocusing can lead to major changes in the scientific position of teachers-researchers (Berezhnova&Kraevskiy, 2007; Lu &Kerre, 2013; Misbah, 2017).

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In the research of various areas of pedagogical science and practice Bordovskaya N.V., Rean A.A., Stolyarenko L.D., Slastenin V.A., Isayev I.F., Mishchenko A.I., Shiyanov V.N. highlight the main areas of such education paradigms as “knowledge”, “culturological”, “technocratic”, “humanistic”, “pedo centered”, “child-centered”, “societary”, “human oriented” (anthropological) (Bordovskaya N.V., Rean A.A.); woad-wearing and conservative (knowledge), phenomenological (humanistic), rationalistic (behavioristic, behavioral), technocratic, esoteric (Stolyarenko L.D.), etc.

In our opinion, particular attention is drawn to the conceptual approach of a researcher, N.A. Lyz to define a meaningful constituent concept “paradigm”. According to the author, “paradeigma- (Greek)” literally means the thing what predetermines the nature of a manifestation and demonstration being outside the manifestation (“para” is “above”, “up”, “through”, “near”, “deigma” - “manifestation”, “demonstration”). Broadly speaking, a paradigm is an inherently latent structuring reality which is not subject to direct reflection. Being always outside, it determines the basic, fundamental dimensions of human thought and existence (Lyz, 2005; Rozanov, 1990). What is also interesting, it is the author's suggestion that there are two types of the meaning of the considered concept in pedagogy. Firstly, that is common scientific view of the paradigm which is close to classical view as a model of scientific activity, a set of norms, criteria, and research standards according to Kuhn(A.A. Arlamov, E.V. Berezhnova, N.L. Korshunova, V.V. Kraevskiy, B.V. Nurgalieva, and others). The second aspect of paradigm explains foundations, ideas, approaches to design educational systems, basic models or strategies of education. The concept of an education (pedagogic) paradigm is used in this interpretation. Such concept is accompanied by terms that mean the main orientation of education, a source and a way to set pedagogical objectives. For example, forming and humanistic (E.V. Bondarevskaya), person-centered and spiritually oriented (T I. Vlasova), scientific and technocratic, humanitarian and esoteric (I.A. Kolesnikova), authoritarian, manipulative and supporting (G.B. Kornetov), traditionally forming, traditionally developing, person-centered (S.V. Kulnevich), traditionalist, rationalistic and humanist (V. Ya. Pilipovskiy), spiritual and secular (I.A. Solovtsova), pedagogical, andragogical, acmeological and communicative (Yu.G. Fokin), and other paradigms. According to the author, polyparadigm in pedagogical context and its frequent shift is typical for an education paradigm.

In our view, the author's suggestion that “a scientific-pedagogical paradigm is ontological and epistemological views of education and science, which reveal the nature, ideals, and norms of scientific and pedagogical research, being the basis of pedagogic methodology”, is valuable. “An education paradigm is the set of worldview and theoretical assumptions adopted in the pedagogical environment that reveal certain approaches to design an educational process and educational practice inherently” (Lyz, 2005; Elias, 2015).

For example, in the article “Pedagogical paradigm basic models of education”, G.B. Kornetov (1993) describes a typology of pedagogical paradigms in retrospective analysis. According to the author, the pedagogical paradigm is a set of fixed features, which determine a meaningful unity of the schemes of theory and practice, regardless of their degree of reflection. Then they are divided into the types of authoritarian, manipulative pedagogy of support, which are combined withinspecific systems, and technologies while complementing each other, being indispensable for a complete and integral development of an individual (Kornetov, 1993: 48).

According to Bordovskaya N.V., a set of elements which determine an education paradigm include: a view of the system of knowledge and skills that are necessary for a person of a particular historical era; understanding of the type of a culture and the ways of human development when the latter is acquired; principles to code and transfer information; understanding of value of education in society; understanding of human cultural development; the role of education in community; a view of the image and place of a teacher as a holder of knowledge and culture in the educational process; the image and place of a child in the structures of upbringing, education and learning (Bondarevskaya&Kulnevich, 1999).

GolovanovaN.F. believes that the research of scientific paradigms of pedagogy should be developed as a foundation of those values that provide a status of paradigms to theoretical models, and suggests to emphasize the areas of peculiar centration of scientific knowledge for any “first- order” value: FAITH - KNOWLEDGE - PERSONAL “I” (Golovanova, 2005; Kuhn, 1975). E. V. Bondarevskaya, S. V.

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Kulnevich, and V.A. Slastenin define a paradigm in pedagogy as “a set certain standard, a model to solve educational and research tasks” (Kolesnikova, 2001: 216; Bondarevskaya, 2007: 7). I.A. Kolesnikova believes that this concept is “the description of typological features and meaning limits of the subject of pedagogical activity existing in the professional environment” (Kolesnikova, 2001; Hafeez&Rafique, 2013). She distinguishes three pedagogical paradigms: scientific and technical, humanitarian, esoteric (Kolesnikova, 2001; Lyz, 2005).

In view of this, the opinion of the researcher Zh.R. Bashirova attracts us. According to Zh.R. Bashirova (2004), the development of education as part of a new paradigm means changes and improvementsin an educational environment that meet the demands of time. Theoretically, the development of education is the process of movement towards culturally, socio- and person-centered education, which provides a conscious and responsible personal creative life within a complex changing time (Bashirova, 2004: 63).

According to Zh.R. Bashirova (2004), due to a cultural approach we can express the cultural context of education, and find out the ways in which education and culture are interinfluenced. Being important in determining the content, structure, and forms of education, cultural approach contributes to developing views of: “civilizations multipolarity”, many authentic cultures which contribute to form the new worldview, the need to understand an alien culture and viewpoints (Bashirova, 2004:68). We agree with the author's viewpoint that “the cultural approach is of great importance for the reformation of the educational system of the Republic of Kazakhstan. Our country is multinational, where different cultures develop while traditionally complementing each other. Culture, as well as an educational system, should be developed in our own country based on the centuries-old traditions and experience of the people” (Bashirova, 2004: 69).

FINDINGS

With all the differences in these predictive valuations, there is something common: a new type of education is found there as an inherently projective and aimed at “methodology”, “development of mental destiny”, “cultural creativity”, etc. In the scientific article “Paradigm as methodological regulation of pedagogical science and innovative practice” E. V. Bondarevskaya (2007) said that “paradigm is a reality, a methodological phenomenon which is indispensable either for a modern researcher or for a teacher-practician who begins an innovation activity.” As part of our research, the following author's opinion is valuable: “Nowadays a graduating student who both master’s knowledge

and applies it practically, is wanted. Such graduating student develops his/her creative potential and enters into personally significant communication with the surrounding people, culture, etc.” (Bondarevskaya,2007; Zelenkov, 1998). Therefore, “a personality and his/her human qualities become more valuable. Also, the attitude to education is changed. The attitude is humanized and its meaning acquires cultural values and senses...” (Bondarevskaya, 2007; Kuhn, 1975). Accordingly, the author believes that cultural values and senses are wanted in scientific and pedagogical activity and subject to the theoretical provisions of humane pedagogy, the ideals of which are accepted by a scientific community to be indisputable and universal. Thus, a humane methodology is developed as the main reason for the paradigm of pedagogical science being changed(Bondarevskaya, 2007; Lyz, 2005).

The new paradigm is aimed at the development of a person competent in various areas of practice: in a professional area, interpersonal communication and in life activity in general. Due to its multipurposeness, this paradigm helps to overcome a crisis of person, provide an integrity, and implement his/her own intention.

A humanistic paradigm selects a model of subject-subject interaction to be the main one which is implemented as a dialogue. The aim of this dialogue is to find meanings which are not falsified experimentally.

A humanistic paradigm is interpreted as an education research program and a universal, general methodology of a drastic transformation of education. This methodology is an alternative to technocracism. A conclusion is substantiated in the methodology which is applied as the nucleus of philosophical conception to rebuild education. According to this conclusion of the educational process,

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humanization means the way and mechanism to reveal student's intellectual and moral potential, the development of a reasonable and valuable attitude towards this potential, and learning how to implement those his/her opportunities.

Humanization is intended to resolve the contradictions of education and social relations in an optimal way making a future specialist to become a free and gainfully occupied subject of life and work, i. e. a creative personality of a modern teacher. Regarding artistic education, which is an indispensable part of comprehensive development and upbringing of a humane person, it should be noted that dialectical interaction between education and various types of art is a key factor for a culture to function as a social phenomenon and for the creation of society's civilizational foundations. In this respect, S. I. Hessen is absolutely right. He said that “the task of any education is to attach a person to cultural values of science, art, morality, law, economy and to make a natural person to be cultural” (Hessen, 1995).

The conceptual opinion of A.F. Losev on the integration of intersubject knowledge is rather attractive: “Artistic cognition of life and the world in its inner structure is equal to any other cognition. Both in science and in art, the same person learns equally. No matter how diverse and seemingly contradictory properties has his/her cognitive ability, they are still inherent to one person, i. e. they are always anyway agreed. A human soul and consciousness are seemingly an individual body that has its particular inner and unified life. The author emphasizes: “And, no matter how artistic cognition of the world is different from scientific one, an organic image of the soul and consciousness should make us seek and find the common origin of these two cognitions” (Losev, 1995). This provision was excellently expressed by the famous Russian philosopher V.V.Rozanov (1990),“The lack of an artistic conception on the subject is the initial source of the errors in the organization of upbringing and education everywhere – in Europe and in our country.” Artistic conceptions are different from the practical, scientific and other conceptions, in that it does not divide its subject. For this conception, any part is important only regarding the whole, to the extent that it completes beauty and harmony (Rozanov, 1990). As part of this research, particular attention is drawn to the following opinion of B.M. Nemenskiy: aesthetic aspect can provide a very sensitive influence on the entire life of a person, encouraging to respective physical and mental exercises, focusing an attention to concerns for personal development and improvement, and stopping all disputes, hostility, and adverse relations for a certain time (Nemenskiy, 1987). According to the author, the art develops “skills of soul” that are required in any life situation. It develops the senses, emotional and value reactions of a person to all phenomena (Nemenskiy, 1987).

CONCLUSION

Due to its nature, art can efficiently help a person (a child) to build a whole worldview and learn to make decisions in a wide range of life situations. Specifically, these circumstances reveal the increasing role of artistic and aesthetic education of children in the process of shift from the pedagogy of knowledge, skills, and abilities to the pedagogy of development.

Ultimately, based on the above said, we can observe that conceptual views of scientists, considering the various aspects of the development of a humanistic paradigm of person-centered education, focusing the importance and the need of artistic and aesthetic education and the upbringing of the younger generation.

The education system is widely perceived to be functioning poorly, and this paper argues that there is, in fact, a deep crisis caused by the gap between the system and the changing world that surrounds it. "Post-modern" conditions stress the production of information rather than the productivity of land or capital, and a relativistic world-view rather than adherence to a fixed religion or ideology, which in turn gives rise to pluralism and shifting social frameworks. At the same time, the pursuit of Truth is no longer seen as the highest goal in life, and the possession of proof of education is no longer a guarantee of access to the "Good Life". Educational institutions are dysfunctional because they remain wedded to outmoded parameters in their aims, activities, structures, methods andperceptions of their clientele. Through a wide- ranging review of recent conceptual debate and assessment of social trends, the paper explores the implications of radical contemporary changes in the parameters: the search for a new paradigm of education has only just begun.

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