

THE PHENOMENON "NATURE" IN SOCIAL AND INDIVIDUAL CULTURE, IN SOCIO-CULTURAL REALITY AND IN SOCIO-CULTURAL EXPERIENCE OF MANKIND AND MAN

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Abstract: The article presents the theoretical and empirical results of the research of the phenomenon "nature" in social and individual culture, socio-cultural reality and socio-cultural experience of mankind and man. The genesis of the phenomenon "nature" in the socio-cultural experience of mankind is seen as a consistent change of leading ideas concerning the attitude of mankind to nature. Social culture is considered as a system of norms and values that influences the formation of ideals, goals of man and his activities in nature. Individual culture is considered as a style and way of human interaction with nature. The basis of individual culture is the socio-cultural experience of man. It has been established that the socio-cultural environment, socio-cultural space and a number of changes caused by the development of human sociocultural experience significantly influence the process of formation of a person's sociocultural experience. It is established that in the socio-cultural experience of respondents 6 years interaction with nature is a necessary condition for the harmonious entry of the child into society and nature. In the socio-cultural experience of respondents, aged 22-23, interaction with nature is supplanted by interaction with society. In the socio-cultural experience of respondents, aged 40-41, interaction with nature is a means of restoring their energy potential.

Keywords: Culture, Individual culture, Nature, Social culture, Socio-cultural experience of humanity, Socio-cultural reality.

1 Introduction

The genesis of the phenomenon "nature" in the socio-cultural reality, which has changed in accordance with the development of mankind, is reflected in a number of views on the understanding of the relationship between man and nature. Socio-cultural reality was formed as a result of adding the experience of many generations and led to the development of ways of cultural cognition of the world around us.

The genesis of the phenomenon "nature" in the socio-cultural experience of mankind involves a consistent change of leading ideas. This is the opposition of nature and culture → denial of the relationship between natural and cultural in the development of human civilization → the establishment of nature as the initial premise of culture → the use of nature for the development of culture → the establishment of the interaction of nature and culture.

From the second half of the twentieth century, the boundary between nature and culture becomes relative [1]. Nature acquires cultural significance and becomes part of culture. Accordingly, culture begins to act as a specific form of human connection with nature.

J. Minkyavichus [15] reveals the consequences of the opposition of culture and nature. For nature, the consequence is an ecological crisis, for culture – a crisis of spirituality.

Y. Davydov [4] considers culture as a manifestation of attitude to the world, to nature. The purpose of modern culture is not only to improve man, but also to harmonize its interaction with nature. A. Schweizer [22] notes that if a culture cares only for the material side and does not work for the progress of the spiritual, then such a culture is like a ship without a steering wheel, which suffers a catastrophe.

According to G. Tarasenko [23], culture acquires a humanistic character when the development of culture is not at the expense of nature, but for its well-being. The activities of modern man are seen as the development of new and new ways of modeling

reality for cultural experience. In this process, man creates nature. Under the influence of nature, man creates himself as a subject of socio-cultural experience. Education shapes of the subject of socio-cultural experience. The content of education in a special form reflects the material and spiritual culture of mankind. The modern content of education contains:

- A system of knowledge about nature, society, thinking, technology, methods of activity;
- A system of general intellectual and practical skills and abilities that are the basis of a variety of activities;
- Experience of creative activity, its main features that have been accumulated by mankind in the process of social, scientific and cultural development;
- Experience of emotional-volitional, value attitude to the world, other people, nature.

The modern content of education contains a system of general intellectual and practical skills and abilities that are the basis of a variety of activities [8]; of experience of creative activity, its main features that have been accumulated by mankind in the process of social, scientific and cultural development; of experience of emotional-volitional, value attitude to the world, other people, nature.

The content of education reflects the understanding of culture as a set of practical, material and spiritual assets of society, which reflects the historically achieved level of development of society and man and is embodied in the results of practical activities [5].

2 Materials and Methods

2.1 Research Design

We considered how the phenomenon "nature" is presented in modern social and individual culture, socio-cultural reality and socio-cultural experience of man. The research included the generalization of scientific data about:

- 1) The phenomenon "nature" in culture, social and individual culture;
- 2) The process of reflecting the socio-cultural reality in the socio-cultural experience of man;
- 3) Directions of changes that affect the process of formation of socio-cultural experience of man;
- 4) The experiment (the aim was to study the phenomenon of "nature" in the socio-cultural experience of people at different ages, including children 6 years old, students of pedagogical institutions of higher education (22-23 years), teachers of schools in Ukraine (40-41 years).

2.2 Study Group

The research was conducted in Ukraine. The research involved 1,000 6-year-old children, 300 students of pedagogical institutions of higher education and 300 school teachers.

2.3 Data Collection Tools

The following methods are used in the research: theoretical (analysis of scientific materials, systematization and structuring of selected information, generalization of the obtained results) and empirical (experiment, conversations).

2.4 Data Collection

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2.5 Data Analysis

The research methodology is determined by scientific developments in culturology, in particular the definition of the three components of culture. This is material culture (everything that concerns human interaction with the environment, meets its needs, continued existence, of the technological side of life); social culture (people's attitude to each other, the system of statuses and social institutions); spiritual culture (subjective aspects of life, ideas, attitudes, values and corresponding behaviors) [11].

The culture of society inevitably seeks a way out in human culture [3]. In turn, human culture is synthesized in the culture of the main forms of attitude to nature: theoretical (culture of thinking), practical (culture of activity, behavior), spiritual (culture of feelings) [23].

3 Results

3.1 The Phenomenon "Nature" in Culture, Social and Individual Culture

In the context of the phenomenon "nature", culture can be defined as follows:

- 1) The total result of all mankind and activities of human, which reflects the possibilities of influencing nature;
- 2) Qualitative characteristics of the very activities of mankind and man in relation to nature;
- 3) The process of creative activity of mankind and man to expand the range of human interaction with nature.

The real experience of interaction with nature is generalized in culture. Culture as a system of norms and values influences the formation of ideals, goals of man, and performing various activities in nature. Culture expresses a certain way of man's attitude to nature [12]. Assimilation of cultural norms and values provides human self-determination in the world and activities based on spiritual and practical attitude to nature [2]. Man understands responsibility for the consequences of his activities only when he has realized the humanistic norms of interaction with nature.

M. Kagan [6] believes that nature exists not only outside man, but also in man as his own physical and mental essence as a set of natural and inherited qualities. And the culture of human power over nature is, first of all, power over the physical and mental nature of man himself.

According to I. Rohalska [21], human behavior, which is not regulated by culture, would be senseless actions and unrestrained emotions. Thus, culture appears as a social way of life, which is governed by common values and norms created by individual social groups to establish what is allowed in social life and in attitude to nature.

Culture as a social system is embodied in individual culture. In turn, individual culture as a system of individual qualities becomes an attribute of human individuality, the sphere of realization of abilities, a way of behavior in nature. The culture of man's attitude to nature is determined by the general state of social culture [20]. Individual culture determines the content of human life, style and manner of its activities.

The phenomenon "nature" in social culture, which is a system of universal norms and values, is considered in different contexts. This is a humane way of relating to the world, a high level of responsibility for the consequences of human activities in nature, self-preservation of humanity through the harmonization of interaction with nature, the improvement of man as a natural being and as a subject of culture. The result of the improvement of man as a subject of culture forms the basis for further improvement of man as a natural being.

3.2 The Process of Reflecting Socio-Cultural Reality in the Socio-Cultural Experience of Man

Socio-cultural reality must be reflected in the socio-cultural experience of man. This process consists in the formation of personal experience through the appropriation of social experience, the formation of specific positions, roles and functions that reflect the social structure of society.

In the context of the attitude to nature, the socio-cultural experience of man plays a significant role. The process of forming socio-cultural experience is the internalization of social experience. Interiorization is the transformation of external objective activity into the structure of the internal plan of consciousness. Any function in the cultural development of the child appears twice, in other words in two planes, first – in the social (between people), then – in the psychological (as an internal category of the child) [24]. Social formation and development of personality is a "cultural series of human ontogenesis" [25].

I. Rohalska considers the process of formation of personal experience in three contexts (2008):

- 1) The purpose of education, which is aimed at mastering the experience of previous generations and further production of new ideals and effective ways of harmonious socio-cultural development;
- 2) The result of this education;
- 3) The criterion of social upbringing [21].

The process of forming personal experience is influenced by the following factors [9]: one's own individual practice (successful, unsuccessful); evaluative judgments of authoritative adults (positive, contradictory, negative); evaluations of those with whom a person compares himself.

For the process of formation of socio-cultural experience it is necessary:

1. Positive socio-cultural environment. It is an environment that accompanies a child from childhood throughout life, full of human relationships, the world of moral and spiritual values. A positive socio-cultural environment determines the direction of social development of the individual, creates opportunities for learning and development of the child. In the socio-cultural environment, she learns the values, traditions, cultural heritage of previous generations, joins the symbolic world of national and universal culture, i.e. learns how to form a socio-cultural experience [19].

2. Socio-cultural space. This space is a world of meanings that are transmitted by culture and interpreted by people in their daily lives. Language as an attribute of culture sets the interpretation of meanings (comprehension of reality, analysis, experience of certain events, their ordering) and helps the child to create a new mental reality, a new experience.

According to A. Koretskaya (2003), the basis of socio-cultural space is culture (individual, national, universal), which is based on universal values [10]. The national character of the socio-cultural space is created by language, cultural and historical traditions, customs, rites, morals, religion, politics, law.

Thus, the presence of the phenomenon of "nature" in the socio-cultural experience of the child is determined by the presence of this phenomenon in the socio-cultural environment (opportunities to express attitudes towards nature) and socio-cultural space (attitudes towards nature in social culture).

The process of forming a person's socio-cultural experience should include the acquisition of social information and socially significant skills, patterns of behavior and social roles, socially approved patterns of behavior, social symbols, guidelines and social values, social ideas [7].

The driving force of the process of forming the socio-cultural experience of the child, which is the process of accumulation and

expansion of his individual experience, are the processes of special interaction with the world of peers, adults and their own reflective practice [9].

Man acquires socio-cultural experience in the process of gradual appropriation of socio-cultural heritage of society. Man integrates into a new social environment as a result of social and cultural-educational activities. Culture is the background of human accumulation of social ideas and knowledge's of the laws of society. Culture influences the process of forming a person's socio-cultural experience through his sensory-emotional sphere. The process of forming a person's socio-cultural experience is carried out in the process of imitating normative behavior, fulfilling social roles, assimilating positive motivations and values characteristic of society [7].

4 Discussion

In the context of the phenomenon "nature" the formation of human socio-cultural experience is aimed at laying the foundations of interaction with nature based on awareness of the consequences of their activities, responsibility for the consequences of activities in nature, readiness to harmonize interaction with nature.

The process of forming socio-cultural experience is not a permanent process, but is undergoing changes. We focus on the following directions of change:

1. Changing the attitude of society to nature. The section of the monograph "Role of science and education for sustainable development" [13] indicates a change in public opinion about the interaction of man with nature. This change took place in the following sequence: man conquers and transforms nature (1950-1967) → man uses and protects nature (1968 – 1989) → man knows nature, understands its significance for his own life, treats nature with care, protects it (1992 – today).

2. Changing the leading idea of society. The article "Knowledge society in the manifestations of dynamism and sustainability, the paradigmatic dimension of the system "man – nature", the genesis of sustainable development" [14] notes that in the second half of the twentieth century a theory of sustainable development was developed. This theory is the responses of society to the challenges posed by the consequences of human interaction with nature based on the dominance of man-made thinking. The genesis of the theory of sustainable development includes 5 stages [14]:

- *Stage I* (60s of the 20th century) – the emergence of the idea of forming a theory of sustainable development.
- *Stage II* (70s of the 20th century) – the formation of the scientific basis of the theory of sustainable development.
- *Stage III* (80s of the 20th century) – the formation of the ecological basis of the theory of sustainable development.
- *Stage IV* (90s of the 20th century) – the formation of the conceptual basis of the theory of sustainable development.
- *Stage V* (2000-2017) – the formation of educational foundations of the theory of sustainable development.

3. Changing the role of man in society in view of the formation of the labor market. The section of the monograph "Contemporary Issues of Digital Economy and Society Contemporary Issues of Digital Economy and Society" [16] analyzes the formation of the labor market in the context of changing the role of the human-subject of economic life. The change of roles (from man in the sense of "labor force" to man in the sense of "labor potential", and from her to man in the sense of "human capital") has formed and continues to shape the economic background of the phenomenon of "man", characterized by two groups. The first of them consists of demographic, sectoral, professional, qualification dimensions, and the second – personal parameters of the human-subject of economic life, in particular: his attitude to work, cognitive interests, dominant values (including the attitude to nature as a value), behaviors in different situations. Modern man appears as a resource of the production system, and an object (subject) of

management, and a person who must harmonize the interaction with nature.

4. Changes related to globalization (a consequence of the deployment of the information society, which is based on systems of creation, dissemination, storage, processing of information and knowledge). The article "Usage of information and communication technologies in foreign and Ukrainian practices in continuing pedagogical education of the digital era" [17] focuses on globalization and the changes that have caused globalization processes. These are:

1) A change in the exchange of information and knowledge (recorded as a transition to the coordination of actions of much greater complexity than the interaction between individual actors or groups of people);

2) A change of information needs, information resources, information structure (fixed as the transition to learning, which contributes to the active overcoming of communication barriers and obstacles of technical, linguistic, psychophysiological, symbolic, semantic, situational, social, etc. that arise in the process of global informatization of society in the digital age).

5. Changes related to education as a specially organized and purposeful socialization and inculturation of man. These processes ensure: succession of generations; preservation of cultural norms with a focus on the future state of culture; creating conditions for the full realization of the inner potential of each person and becoming a member of society [18].

6. Changing the means of organizing the learning process, in particular ICT. The article "ICT as a means of implementing thematic fin-modeling in the organization of training in institutions of higher pedagogical and adult education" [17] states that ICT includes information and communication technologies. Instead, computer, network, digital and mass media digital technologies are technologies that provide expansion of technological characteristics of information, communication and information-communication technologies in case of their use, or are used for a specific purpose as self-sufficient means (Figure 1).

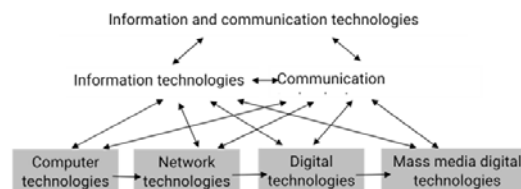


Figure 1 – An essence of information and communication technologies

The research was aimed at experimental verification of the phenomenon "nature" in the socio-cultural experience of people at different ages, including children 6 years old, students of pedagogical institutions of higher education (22-23 years), school teachers (40-41 years). During the research of socio-cultural experience, respondents were asked to supplement the image, which is called "Little man in the big city" (Figure 2) [25].



Figure 2 – Images for the research of socio-cultural experience of respondents

Analysis of the results showed that respondents of different ages chose different objects to complete the image. A comparative analysis of Figures 3 and 4 showed that only 6-year-old respondents chose natural objects, including the sun and a bird, to supplement the image (Figure 3).

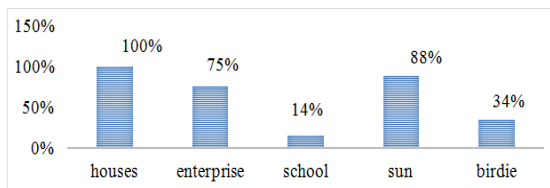


Figure 3 – Selection of objects to complement the image of “Little Man in the Big City” by children 6 years old

Students supplemented the image of “Little Man in the Big City” with houses and their silhouettes, and teachers – silhouettes of houses (Figure 4). During the conversation, it was found out that the use of silhouettes was caused by the desire to reflect the speed of development of large cities, the process of urbanization.

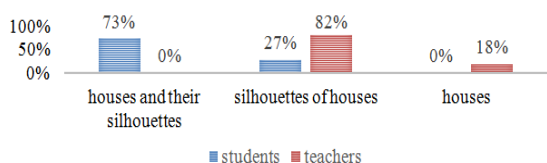


Figure 4 – Selection of objects to complement the image of “Little Man in the Big City” by students and teachers

Respondents were also asked to determine the comfortable place they wanted to be when they were in a good and bad mood. Possible answers: 1) among trees and flowers; 2) in the room at home; 3) another answer.

As shown in Figure 5, a 6-year-old child feels comfortable with his parents.

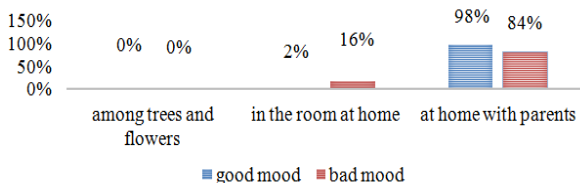


Figure 5 – Choosing a comfortable place for children 6 years old in case of good and bad mood

The data in Figure 6 indicate, on the one hand, the presence of emotional unity with nature, and, on the other hand, the preference for web communication over the desire to be alone.

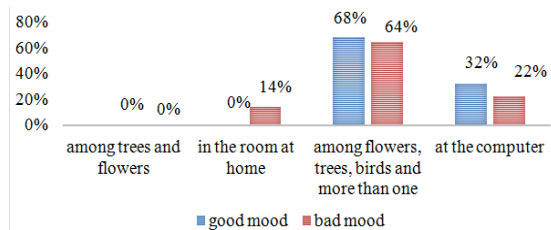


Figure 6 – Data on students' choice of a comfortable location in case of good and bad mood

Teachers identified the natural environment as a comfortable place to stay in a good and bad mood. They also noted that they like to be close to their relatives in a good mood (Figure 7).

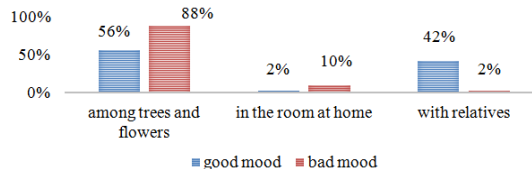


Figure 7 – Data on teachers' choice of a comfortable location in case of good and bad mood

5 Conclusion

Socio-cultural experience of a person is the result of comprehension and appropriation of socio-cultural reality.

Socio-cultural experience of man with an emphasis on interaction with nature contains three components: 1) a culture of thinking that promotes reflection on harmonious interaction with nature; 2) the culture of activity that provides the practical implementation of harmonious interaction with nature; 3) the culture of feelings, which contains the attitude to nature.

Socio-cultural of human experience with an emphasis on interaction with nature is formed using models of social behavior, during the multilevel process of inculturation and socialization in different social institutions (family, different educational institutions, etc.), in different activities.

In the socio-cultural experience of respondents 6 years interaction with nature is a necessary condition for the harmonious entry of the child into society and nature. In the socio-cultural experience of respondents aged 22-23, interaction with nature is supplanted by interaction with society. In the socio-cultural experience of respondents aged 40-41, interaction with nature is a means of restoring their energy potential.

5.1 Suggestion

Education for sustainable development (ESD) is becoming more than a prerequisite for achieving sustainable development (SD), but also its priority-key means. The content of ESD depends on the vision of the strategy being implemented global sustainability, and it is now important to outline a new systemic concept of SD, which will be implemented in education. The transition to SD actually begins with the establishment of ESD, which acts as one of the key tools for achieving 17 global goals for sustainable development, which were adopted at the Summit on SD that adopted the 2030 Agenda for Sustainable Development of the year.

The modern vision of ESD is based on an ecological concept and model of education that takes into account the principles and goals of modern UR model. Meanwhile, now this is no longer enough and new approaches to understanding the future of globally managed development civilization. ESD as a new globalization process must outpace and substantially guide the establishment of a sustainable future in its “full format”.

At the same time, social education should be considered as pedagogically oriented and expedient system of public assistance needed by children, adolescents, youth during the period of their inclusion into social life. The main goal of social education is to promote development a person as a person, the implementation of his abilities and capabilities in society in its sustainable development.

5.2 Limitation

The limitations of presented study include small size of the sample and oversimplified research design and results processing. However, we aimed at general outlining of phenomenon “nature” in social and individual culture, in socio-cultural reality and in socio-cultural experience of mankind and man, in the context of school education perception.

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