

CHAPTER 1

GENERAL PEDAGOGY AND HISTORY OF PEDAGOGY

Cultural Deprivation and the Importance of Education

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Abstract. The article considers the problems of forming cognitive characteristics of subjects who are subject to the destructive influence of cultural deprivation phenomena. The main purpose of the study is to analyze the trends of cultural deprivation in the modern education system. The study highlights the main characteristics and forms of cultural deprivation. The authors propose as basic characteristics the role and significance of education in conditions of cultural deprivation, as well as a number of forms of manifestation of cultural deprivation. According to the concept of L.S. Vygotsky, it is noted that the education system and pedagogical forms occupy a key place in the nature of cultural deprivation, since subjective deprivation is not an innate, but an acquired quality of the subject. The authors substantiate the position that different cultural environments (the so-called value vectors), acting simultaneously, are not capable of forming socially significant value orientations of the individual, but offer certain "options" or "freedom" of choice, limited only by narrow group relations. The article analyzes the process of substitution, or the likeness of substitution of social values, which lays the foundations of cultural deprivation in society, which, in turn, leads to the degradation of education and a decrease in the cognitive characteristics of individuals, that is, the effect of participation. The emphasis is on the crisis of education, and the means of preventing crisis phenomena in the context of cultural deprivation are considered. The concept of cultural and historical development of L.S. Vygotsky is considered as a methodological basis for preventing crisis phenomena in the education system. Thus, the concept of cultural and historical development can be contrasted with modern processes of cultural deprivation.

Keywords: cultural deprivation, forms of cultural deprivation, crisis of education, concepts and signs, multiculturalism, participation.

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Introduction. Modern world processes violate the traditional characteristics of algorithms for the existence and development of society. Globalization processes, which have dominated economics and politics for a long time, are increasingly entering the sphere of cultural specificity of national societies. Nevertheless, the existing international economic, political, social relations and processes are characterized by unconditional laws and regularities, which allows us to predict some global prospects. However, in the sphere of socio-cultural processes largely related to the system of subjective perception of the world the situation is different. From a historical point of view, any random constellation of facts, processes, events and ideas can influence significantly the content and nature of the perception, changing it, thereby violating the lawful cultural and historical states of societies. The modern world has deformed the classical laws of the relationship between the "base and superstructure". Now the "superstructure" interferes with the "base" structures of society more actively.

Literature Review. One of the reasons for these phenomena is the tendency, for various reasons, aimed at manipulating public consciousness. In the psychology of society, the process of forming illusions is stimulated. The objective is replaced by the subjective. Such a substitution is of a very long-term nature and constantly requires ideological support, and mainly in a system of regular reproduction of the "substitution".

The main element of this reproduction is the education system. This is the sphere where there are real mechanisms of control, maintenance and management of social illusions, social ideals or social goals. The sphere of social cultural relations becomes a factor in manipulating the consciousness of large groups of people. Marketing or the art of selling goods moves from the sphere of economics to the sphere of politics and social psychology, where ideas aimed at the realization of certain goals become a commodity, moreover the sphere of education and cognitive abilities of various social groups also become a commodity. And in the sphere of education the motto "Demand Creates Supply" begins to function.

The role and significance of education in the modern world is completely different than it was a hundred or fifty years ago. Nowadays the education system is an assembly line aiming at standardization, and that is why the education has been politicised and ideologised since the establishment of the dominance of transnational corporations and international division of labour (Sizov, 2018).

Politicization and ideologisation of education can have overt or covert forms and meanings, and short-term and long-term goals. These processes are controlled in the same way as the economy, politics and public consciousness. Since the sphere of education is largely connected with the subjective component of social relations, manipulations have their own characteristics.

At the time, the famous Soviet teacher and writer Anton Makarenko expressed the idea that it was quite difficult to control the cognitive abilities of teenagers who had a high level of education. Their inner world is complex ... "they have a more subtle nature, more demanding requests, deeper culture and more diverse relationships. They expect from you neither broad sweeps of will nor conspicuous emotions, but the most complex tactics". (Makarenko, 1987). Obviously, it is much easier to have influence on people with a primitive cultural level, lowering the level of education for this purpose, thus expanding the state of cultural deprivation.

At the end of the twentieth century the famous American educator and psychologist Jerome Bruner in his work *"The Culture of Education"* expressed a key idea: "...freedom from culture" means "freedom from intellect". In other words, "freedom from intellect" is "freedom from culture", i.e. freedom from history, traditions and rules, those values that have been formed over centuries. This thesis is the essence of the concept of "cultural deprivation".

The crisis of education in countries which function in the orbit of globalist relations is gradual and imperceptible. It is not about the external side of education, i.e. its system, but specifically the content area - pedagogy, when its goals, content, values and meanings are substituted, gradually turning into a natural social environment.

Outlining the pedagogical projects in his work *"The Culture of Education"* the American psychologist and educator Jerome Bruner touched upon the topic of crime and mass cultural deprivation in the families of black citizens and immigrants from Latin America. He writes: "If not the mothers are at fault, then the culture in which they grew up. It turns out, he continues, that the culture that gave birth to them is defective in some way. The position of mothers was also no less ambiguous: their children spent part of their time in the conditions of one cultural environment, and the other part in completely different conditions" (Bruner, 2006).

By highlighting the problem in this way, J. Bruner gives priority to the social, i.e. cultural factor. Being a supporter of the L. Vygotsky's cultural-historical theory, he points the problem out, but for some reason, does not even try to explain it. Perhaps, in his thesis J. Bruner reveals not only the cause of cultural deprivation, but also the deeper processes that require further research. We think that these processes are connected, inter alia, with the structure of the individual's worldview formation, starting from his early childhood. It is not about exactly worldview as such, but more about the mechanism of the worldview formation. By the term "mechanism" we mean the forming of thinking process. The worldview stands for the result of formed thinking, formed at this or that level or direction, in the conditions of this or that socio-cultural environment.

Globalization processes penetrating into the sphere of culture break and change the processes of thinking formation, as they break and change the

meanings, spirit and orientation of the social (cultural) environment of a historically formed society.

J. Bruner's thesis is the initial subject of our analysis, as it gives the reasons and grounds for considering the problem mentioned by Bruner.

We know that the main meaning of L. Vygotsky's cultural-historical theory is that the socio-cultural environment shapes the basic cognitive characteristics of a child. It refers to the cultural-historical environment not as an abstract phenomenon, but as the cultural environment of a particular historically formed society with its specifics and peculiarities. For example, in his work *"Thinking and Speech"* he writes: " A basic, indisputable and decisive fact emerges here: thinking depends on speech, on the means of thinking, and on the child's socio-cultural experience. The development of inner speech is defined from the outside. As Piaget's research has shown, the development of the child's logic is a direct function of his socialized speech. This position can be formulated in the following way: the development of the child's thinking depends on his mastery of the social means of thinking, that is, on his mastery of speech. ...We think that verbal thinking is not a natural but a socio-historical form of behavior. It is therefore characterized by a whole series of features and laws that do not apply to natural forms of thinking and speech." (Vygotsky, 1934).

This leads to another direction of our research, which is determined by the fact that L. Vygotsky's theory was formed in the middle of the twentieth century, when cultural and historical processes were still unambiguous and stable (in Europe), when cultural globalization was not yet as intrusive as it is today. The concept of "cultural and historical environment" was interpreted in an unambiguous sense.

In the modern world, the interpretation of the "cultural and historical environment" acquires new meanings because it includes a lot of components of a cultural nature that do not have historical roots in the system of "cultural" values of a national society. Such processes contribute to the loss of meanings and ideals of characteristic cultural-historical values of the society. The loss of meanings and ideals (and therefore goals) in the system of national and cultural values leads to the emergence and spread of processes of cultural deprivation.

Hence the aim of our article is to determine the cause-and-effect relations between different vectors of socio-cultural values and processes of cultural deprivation.

Aim. The main purpose of the study is to analyze the trends of cultural deprivation in the modern education system.

Methodology. This study is based on a qualitative theoretical and analytical approach. Its methodological foundation is the cultural-historical theory of L. S. Vygotsky, which explains the development of thinking and cognitive abilities through the influence of the socio-cultural environment. This approach made it possible to consider cultural deprivation as a

pedagogical and social phenomenon affecting the formation of concepts, values, and meanings.

The research used several methods: analysis of scientific and methodological literature, analysis of documentary sources, and pedagogical observation. The literature and document analysis helped identify the main approaches to multiculturalism, cultural interaction, and the role of education in shaping cognitive development. Pedagogical observation was used to interpret the behavioral and cognitive tendencies described in the article, particularly in relation to reading practices, value orientations, and attitudes toward education among different age groups.

The study has an interdisciplinary character and combines pedagogical, psychological, and socio-cultural perspectives. Since the article is mainly theoretical, its conclusions should be understood as analytically grounded rather than statistically generalized. At the same time, this methodology is appropriate for revealing the relationship between cultural deprivation, value substitution, and the crisis of education in contemporary society.

Results. The main content of this article is hypothetical in nature, theoretically and methodologically based on the L. Vygotsky's psychological theory, called cultural-historical.

In the Ukrainian scientific literature, the topic of cultural deprivation mostly has not been discussed directly. Since we will consider cultural deprivation as a result of cultural reception, when there is a process of substitution and borrowing of cultural values, anyway the theme of "multiculturalism" of society arises. This theoretical direction indirectly affects our topic. Here we can name the analytical works on the subject of such experts as I.Kovalinska (Kovalynska, 2023), T.Razumenko (Razumenko, 2022), I.Sikorska (Sikorska, 2019) and many others. Almost all the authors consider the topic of multiculturalism from the standpoint of sociology or philosophy, which does not precisely reflect the purpose of our work, but gives an idea of the approaches to characterizing the relationship between different cultural environments within one state. We do not touch on coexistence and interrelations of cultures; we are interested in the cultural and psychological mechanism of the influence of an atypical culture (cultural values) on human cognitive abilities.

Substitution (actually, simulacrum of substitution) of cultural values or replacement of cultural values is per se the practical formation or cause of subjective (voluntary or conscious) cultural deprivation. In turn, cultural deprivation most likely leads or is capable of leading (as an assumption or hypothesis) to changes in the system of cognitive abilities of an individual.

It should be noted that in this article we will not focus on the crisis phenomena in the education system, we will only note that it is the multi-level pedagogy that actively participates in the system of forming the cognitive abilities of an individual. Being in a state of degradation for various reasons and in various forms, it is also significantly at fault for emerging the

cultural deprivation processes, because the pedagogy does not fully fulfil its functions, both educational and upbringing.

Appealing to the L. Vygotsky's theoretical heritage on the topic we refer to his work *"Thinking and Speech"* and his conclusions in the field of definitions of "concepts" and "signs" as necessary elements in the formation of the cognitive abilities of an individual. According to L. Vygotsky, speech is a social factor in the formation of thinking and the degree of mastering of "concepts" and "signs" by an individual. Vygotsky notes that the "concept" is of a functional nature, it is used with regard to a particular task or need arising in thinking in connection with understanding or communication, as well as in connection with the execution of a particular task or a particular instruction, the implementation of which is impossible without the concept formation" (Vygotsky,1934). Thus, the system of social values, understanding of the cultural-historical, and therefore semantic essence of a particular "value", is naturally included in the orbit of the functioning of concepts, and therefore, according to Vygotsky's conclusions, takes an active part in the formation of the quality of cognitive abilities of a subject.

Based on the previous thesis, we will make an attempt to consider the patterns of thinking formation, not so much as a psycho-biological phenomenon, but as a purely social phenomenon, i.e. behavioral. However, it is necessary to emphasize that the psycho-biological and psycho-social patterns of thinking formation are two sides of the same mutually determining process. And L. Vygotsky wrote about that in his time. The scientist identified and studied those two sides of the thinking formation, and today no one can oppose this thesis. In his studies Vygotsky attributes the concept of "culture" to the concept of "social". Later, J. Bruner in his works practically equates the concepts of "social" and "cultural".

According to Vygotsky, culture (social environment) determines the process of thinking formation, that was why his theory was later called cultural-historical theory. Many scientists agreed with Vygotsky's theory in many respects, some criticized it and others expanded it. Nevertheless, Vygotsky's cultural-historical theory still takes a prominent and deserved place in the theory of psychology and pedagogy.

In modern society, different cultures have different values. This is what J. Bruner writes about, thereby emphasizing the existing problem. He writes about people from an emigrant environment. These are large social groups that do not strive for cultural naturalization (inculturation). Today, the designated problem is becoming even more large-scale because it affects wider layers of population (not only immigrants). When foreign cultural values wash out familiar cultural values and penetrate the structure of the national culture, devaluing its heritage and destroying the function that unites people, a hidden "loss" of many social senses and ideals occurs.

There were a number of attempts at a theoretical level to resolve the problem of relationships between cultures, one of them was the proclamation of the idea of multiculturalism (or a multicultural society).

Multiculturalism is a variant of cohabitation or coexistence of cultures, the function of which is based on the principles of tolerance.

The term “multiculturalism” originated in Canada in the 1960s in the process of searching for ways to solve the problem with managing the bicultural (at those days) Anglo-French country. Multiculturalism got official political recognition in 1971.

Multiculturalism gives rise to a number of problems of the harmonious coexistence of society members who support different cultural normative and value systems and have different cultural attitudes.

According to I. Sikorska, the multiculturalism as a natural state of society should be distinguished from the multiculturalism artificially created within a society. These are two initial and fundamental states (we are talking about the latter type of multiculturalism - author's note) (Sikorska, 2019).

Multiculturalism is an artificial response to an artificial situation caused tens of thousands of migrants within the borders of EU countries and hundreds of thousands of migrants in the United States.

Multiculturalism in the United States was welcomed enthusiastically by representatives of all minorities since they understood it as cultural pluralism. In the early 1990s, the United States and Canada faced the phenomenon of reactive multiculturalism within ethnic and cultural minority groups. Earlier the members of those groups strived for merging with the majority, but today they emphasize their “otherness”. Until the end of the 1970s immigrants from Asia and Latin America were actively involved in the process of assimilation, but since the mid-1980s they have been vigorously and even aggressively emphasizing their cultural dissimilarity from the majority of population. In the United States, multiculturalism has not become a part of public policy. Social integration of immigrants has traditionally been considered a private matter. A large part of public reacts negatively to the actual multi-ethnicity of the modern USA, as obviously this ideology contradicts the "American dream", the most important element of which is the idea of a single "American nation".

Only universal human values can become the cementing factor of a multicultural fragmented society (Drozhzhyna,2023).

In our opinion, the idea of "universal human values" (it was as popular in the late 80's-90's of the twentieth century as it is dubious in the modern world) is the same abstraction as multiculturalism, i.e. idea born by globalist processes. Any values (concepts and signs), even the most noble ones, will remain a declaration if they do not have a cultural and historical nature.

In fact, today the idea of multiculturalism is experiencing enormous difficulties in the process of its practical implementation (even in the

conditions of active propaganda of the principles of "tolerance") - this is, firstly.

Secondly, the idea as such has not been formed into a theory and has not been confirmed by practice. Therefore, the concept of multiculturalism cannot be an explanation and justification for the equal parallel functioning of several cultures. Today it is obvious that such a situation does not provoke the abstract existence of these cultures, but forms cultural environments that tend towards confrontation or self-isolation.

And thirdly, we consider the system of intercultural relations somewhat differently from what is manifested in the ideas of "multiculturalism". We are not talking about influence, but about substitution of cultural values.

We fully agree with the Drozhzhina's opinion, when she suggests accepting multiculturalism as a theoretical model to which a multi-ethnic, multi-confessional and multi-linguistic society can aspire. In other words, we are talking about a social ideal.

Thus, multiculturalism today is rather an ideal than reality.

In addition, as long as there are political processes (including the struggle of political forces for votes and "manipulation" as a method of such struggle) as social phenomena, the idea of multiculturalism, even in the best versions, will not be realized.

According to the above-mentioned J. Bruner's thesis and L. Vygotsky's and his followers' researches, it is possible to conclude that in conditions of parallel functioning of different cultures (cultural environments) or mixing of elements of different cultures (socio-value reception), accompanied by the substitution of cultural values in consciousness of individuals, the process of thinking formation will and should have certain peculiarities. Below we highlight those ones that are the most problematic, to our mind.

1. Violation of the logical, holistic structure of the individual's thinking formation process at the cultural and value level (enculturation, i.e. interference of foreign cultural "concepts and signs" in the process of thinking formation).

2. Provocation of an inter-generational conflict in the system of cultural values.

3. Forming a cultural crisis of the national society (loss of value senses).

From the list of the indicated problems, we single out the first one, as it is fundamental, and, consequently, this is the problem which causes other crisis phenomena.

As a result of violation of the logical structure of the process of thinking formation at the cultural level, the society receives both an inter-generational conflict of cultural values and a cultural crisis of the national society, when social and value senses are lost.

Conflict of cultural values is based on negations and antagonisms. These phenomena can appear in the sphere of simultaneous social activity of people and social groups of different generations. In these conditions,

different generations have different value meanings and different "concepts - signs", which leads to a cultural crisis of the national society. Such a society loses its monolithic nature, along with the loss of a single cultural space that forms the specificity of the national worldview. In these conditions, the education system will not be able to fully perform its functions. The loss of common cultural values leads to the loss of pedagogical senses.

And secondly, the process of interaction between generations is disrupted, i.e. in a social sense this is an unacceptable and unnatural state of society, since the key to its successful functioning lies precisely in the sphere of interaction between many social groups (age groups first of all) and contradicts the logic of the historical development of mankind. According to Vygotsky, we should remember that the process of learning concepts has a complex mechanism for the thinking formation, which is oriented towards a holistic, continuous, logically connected system of cognition, where both biological and social factors of influence are involved.

Everything that is said about the processes of thinking formation, the features and regularities of these processes, the state of thinking and the factors of its development is closely connected with pedagogy. Hence, firstly, this is a direct dependence in the mechanisms of thinking formation, where pedagogy, as a social institution, performs a guiding function. And secondly, pedagogy is a mechanism for the directed development of already formed thinking. Both factors are the product of pedagogical influence, exactly to the extent to which it is ever possible to speak about pedagogy in the sense that the surrounding social environment influences a personality. At the same time, the social environment should always be guided by generally accepted social and cultural values (concepts and signs).

In this regard, it is necessary to emphasize the fact that the same concepts and signs (values) in different cultural environments have their own special meaning and peculiarity, but this is not always obvious. This meaning is not always clear to the subject operating with a foreign cultural concept (sign). According to Vygotsky (his concept outlined in the work *"Thinking and Speech"*), the process of mastering concepts (at everyday and scientific levels), for example, by a child at a certain stage of his development, forms the specificity of thinking. The specificity of thinking is manifested in the level of his development at the stage when speech becomes an element of the development of thinking (the most important element of speech is concepts and signs).

In Vygotsky's cultural-historical theory, there is a thesis about the process of thinking formation which is determined by two inter-dependent factors: biological and social (cultural). Hence, there is the question: how will the process of thinking formation take place in new multicultural conditions (conditions of cultural globalization)?

This is a problem of this time caused by cultural globalization processes, and their side effect is cultural deprivation.

Cultural deprivation is the absence or lack (i.e. due to depriving) of cultural resources necessary for personal development, such as education, knowledge and upbringing. At this stage of civilization, cultural deprivation is recognized as a global problem.

In our opinion, there should be identified several variants of cultural deprivation. They are: deprivation as a forced social situation in which the subject finds himself (objective deprivation - an emigrant as a representative of another culture), and deprivation as a result of the subject's choice due to the formed distorted thinking, when the subject avoids a certain "list" of cultural values because of the conflict of values-concepts, i.e. cultural extrusion occurs (subjective deprivation, which can sometimes appear only at the reception level). Subjective cultural deprivation can be conditionally divided into active, when an individual demonstratively declares the rejection of cultural values (direct cultural extrusion), and passive, when an individual, for example, treats his or her own education, cultural heritage, traditions, rules and norms of the society in which he or she lives with indifference or formality (implicit worldview). Passive cultural deprivation is the most widespread form of its manifestation.

In this regard, it is necessary to understand that the concept of culture must be experienced by the subject as something holistic. You cannot accept a particular culture, within which you function, in parts, especially relating to a set of cultural values, since the culture of any society is a mutually determining integration of values, concepts, traditions, views, images and results of material and spiritual development (concepts and signs).

In addition, subjective cultural deprivation does not form the individual's internal cultural needs for education, knowledge and mastery of cultural values. The person (subject) does not feel his inferiority because these needs are not formed in the individual's mind and they are not required either by the social environment or by the person himself. The subject is not capable of reflection. There is a process of cultural aberration. The mechanism of natural enculturation is complicated and determined only by a social group of like-minded people, which functions within the dominance of a subjective form of deprivation. As a result, the most important norms of conventionalism are violated in the complex of social interaction of the subject (Sizov, 2018).

In this regard, it is appropriate to refer to the L. Vygotsky's thesis, where he writes: " Researchers have long been aware of an extremely interesting characteristic of thinking, which was first described by Levy-Bruhl in relation to primitive peoples, by Storch - in relation to the mentally ill and by Piaget - in relation to children. This characteristic of primitive thinking, which is obviously a feature of thinking at its earliest genetic stages, is usually called participation. This word designates the relationship that primitive thought establishes between two objects or two phenomena, considered either as partially identical, or as having a very close influence

on each other, while between them there is neither spatial contact nor any other understandable causal connection. If we remember that a child at this stage of his development has complex thinking, that the word for him is a means of designating complexes of specific objects, that the basic form of generalizations and connections that he establishes is a pseudo-concept, then it becomes completely clear that with logical inevitability the product of such complex thinking must be participation, i.e. connections and relations between things should arise in this thinking which are impossible and inconceivable from the point of view of thinking in concepts".

The study of this topic has shown a very disappointing situation. Long-term observations of subject groups in the age category from 17 to 40 years old has shown that 70% of the total number of respondents have not read a single fiction, popular science or scientific book in their lifetime. At the same time, over the last 20 years the observations and surveys were conducted among representatives of the so-called "middle class", exclusively among people with higher education or applicants for higher education. There was noted a regularity: the younger the group of respondents, the wider the scale of cultural deprivation and manifestations of total infantilism. For example, 80% of 17–25-year-old individuals showed a complete lack of need for reading.

We mention the book topic here because it is directly related to the "inner" word, or as Vygotsky says, to "out-of-speech thinking". He writes: "A concept is impossible without words, thinking in concepts is impossible outside of speech thinking"(Vygotsky,1934).

Thus, we can come to a simple conclusion that it is impossible to form conceptual thinking without having "out-of-speech thinking", but it is possible to operate successfully with "pseudo-concepts".

Here we should add the idea that the Book is not a natural biological factor inherent in man, the book is an exclusively social and artificial phenomenon. Everything that refers to the social always requires a special impact on the subject's consciousness (up-brining). In other words, the formation of any internal qualities of a subject requires certain efforts from the subject, and mainly from the object of upbringing. However, due to the loss of pedagogical senses and changes in the subjectivity of the pedagogical process, when education acquires the features of trade relations and is forcibly adapted to the needs of the student (buyer), there is no question of any "efforts". So, we can see another cause of cognitive distortions.

Subjective deprivation is the result of cognitive distortions and the inability to think conceptually. Cognitive distortions, in their turn, form states of thinking, when an individual is open to a simplified and uncritical perception of reality, as a result of the participation effect. Simplified and uncritical thinking manifests itself in the readiness to accept, without taking advantage of cognitive abilities, socio-group clichés and patterns offered by influence groups. These are the social groups which tend to manifestation of

bipolar or pixelated thinking, capable only of operating with pseudo-concepts. In other words, cognitive deficiency does not enable the subject to form special (own) views on social models and images, it allows only to copy stamps and templates from other culture, making the subject be sure of their originality.

The parallel impact of multicultural values, often substitution of values, can be latent, at the level of subconsciousness. As a result of several-year monitoring of groups of subjects with characteristic signs of subjective deprivation, a certain regularity in their judgments and behavior has been discovered. Typically, the groups of subjects under observation may cover age categories from 18 to 60 and older, and their occupation and level of education do not play a significant role. This regularity is expressed in the simultaneous action of vectorially opposite and sometimes contradictory judgments and actions, the selectivity of these judgments, the aggressive ignoring of cause-and-effect relationships and the subjectivisation of conclusions.

In some way, this process can be characterized as explicative (unity and independence of elements). These judgments and actions are based on certain value categories, which can be classified into two groups. The first group is values that act subconsciously and are included in the mental system. The second group is conscious (newly accepted) “values” indoctrinated into the subject (the reason for the indoctrination is susceptibility to deprivation). At the same time, unconscious categories can be in verbal forms, and conscious ones are in actions and acts, and very often these actions are of an implicit nature (without awareness of the meaning). Typically, this situation can have the manifestation of mismatch between words and deeds, the subject can hold forth on certain social values, but at the same time unhesitatingly violates legal norms.

In other words, we are talking about contradictions between form and content, where form is conscious, external, i.e. interpsychic, as manifestation of some new “values”, and unconscious is the internal (intrapsychic) presence of previous values (related to mental characteristics). As a result, we have a typical example of cognitive dichotomy (something integral but divided into opposites). The unconscious can take place in this situation, while the conscious appears in a distorted form. It is in this contradiction that there is a visible manifestation of the discrepancy between the conscious and the unconscious. Hence, generally speaking, we call this regularity rather the “participation effect” than “participation” in literal sense.

Hypothetically, the cause of such malfunction can be found in the sphere of specific relationships between cultural values of different origins.

We can take for arguments the period at the end of the 80s and 90s of the last centuries. In the USSR “perestroika” was announced as a new course for the country’s development (democracy, pluralism, multi-party system, etc.), but the result was the collapse of the country. New “concepts” and

“signs” (the conscious) did not fit into the previous matrix of society’s thinking (the unconscious). Further, large-scale decommunisation was announced in some states of the former USSR. Since in the process of its implementation there was also a discrepancy between the unconscious and the conscious, the ways of thinking (cognitive norms and matrices, i.e. mental values) remained the same and did not correspond to the new ones, therefore the “decommunisation” took monstrously distorted and irrational forms.

This situation of manifestation of the “participation effect” signs is still going on at the present time, for example, in a system of double standards (in other words, duality, selectivity of concepts transformed into pseudo-concepts in consciousness).

One can make sure of this looking through the headlines of publications in well-known print media and electronic resources of modern Ukraine. Quite often we notice translated from Russian into Ukrainian phrases, which are the Russian language clichés (the Russian language is prohibited at the legislative level for official usage), and the Ukrainian language does not have these speech patterns and has never had.

Mostly, the readers of this kind of content do not notice the internal contradiction and perceives this discrepancy naturally. All this illustrates that the ways of the previous thinking ("concepts" and "signs") have changed little for more than 30 years.

At the same time, the "new" semantic content of such cliché phrases is intended to show examples of "modern" thinking. Thus, we can see the manifestation of the participation effect in the form of cognitive contradictions of the internal subconscious and the external conscious arising amid the primitivisation of social consciousness and mass infantilism (for example, when the subject does not realize the consequences of his actions or judgments). This contradiction manifests itself both in form and content, as a contradiction of a concept and sign character, which, in general, is an indicator of distorted thinking (according to Vygotsky and the mechanisms of thinking formation described by him).

Thus, generalising these contradictions we can call them contradictions of cultural-historical character (Table 1).

Table 1. Social role and functions of modern education

Role	Functions
Subject's cognitive abilities	Formation
Sociocultural values of the subject	Playback
Conflict of values of the subject Resolution	Solution

Sources: developed by authors

We can notice the same processes in the education system and specifically in the pedagogical sphere. The tragedy of the situation is that

education, which reflects social processes in society, trying to fit into the globalist system "reproduces" distorted primitive thinking, making it ultimately mass and commonplace.

It is necessary to realise that these negative processes do not arise independently, but have deep and complex cause-and-effect relations. These causes and effects can certainly be explained by social phenomena of cultural nature and, first of all, in the sphere of value content of social relations. The cognitive crisis of the 1990s devalued the previous social and moral values in society. Then, in the early 2000s the new generation of people carried out the process of reproduction of social experience, the participants of which had been their parents earlier. All new generations also reproduced social crisis phenomena connected with cultural and value malfunction. Characterising these processes, we can name dozens of reasons, but none of them can explain why society did not even try to resist these phenomena. The role of the state in the system of these relations is one more subject for discussion.

However, in our opinion, it is possible to assume that one of the reasons is initially in the education system, and mainly in its degradation. At the same time, degradation affected both components of traditional national pedagogy - the sphere of education and upbringing. The degradation of education (primitivisation) was explained by the collapse of the economy, where highly qualified specialists were no longer needed by society, because the ability to write and count was enough to work in the sphere of retail trade. Education (even secondary education) lost its social value. Upbringing was not transparent (honest) anymore, as former norms lost their value and new ones were not formed. Cultural codes were subjected to violence. The process of upbringing was no longer a special sphere in the education system and was not a necessity anymore. Upbringing turned into a personal matter for everyone rather than a matter of society.

When it comes to the degradation of education, it is possible to name a lot of reasons for this: circumstances, processes, signs, etc., but in any case, the main indicator of this phenomenon is the quality of the graduate's knowledge. A low level of knowledge of a great number of graduates is not an indicator of low intellectual abilities of the population; it is an indicator of a low level of education, which is the result of incorrectly defined goals and senses. The educational process, aimed at the process itself rather than the result, is fated to the education degradation. In this mechanism, some centrifugal phenomena should also be identified. For example, one of them is that a university graduate can get a position of a teacher (lecturer). And the process of reproduction of the educational procedural model begins in the most natural way. The low level of teaching is institutionalized and becomes the norm. The low level of knowledge of secondary school leavers does not stimulate the improvement of the pedagogical and professional

qualities of a university teacher. The spiral of degradation sinks even deeper into the public mass consciousness.

Cultural deprivation becomes a mass phenomenon and is perceived by the public as a norm. Professional incompetence encompasses large social groups of the population, including managers, also in the educational sphere. Higher education more and more becomes an illusion of “higher education”.

Discussion. The findings show that cultural deprivation should be understood not only as a lack of cultural resources, but also as a distortion in the formation of meanings, concepts, and values under the influence of conflicting cultural environments. In this context, the article develops Vygotsky’s idea that thinking is shaped through socio-cultural mediation and therefore depends on the integrity of the cultural environment.

The study also emphasizes that education plays a dual role in these processes. On the one hand, it is affected by cultural and value transformations in society. On the other hand, it becomes a mechanism through which simplified patterns of thinking and weakened value orientations may be reproduced. This allows the authors to interpret the crisis of education as one of the central manifestations of cultural deprivation.

At the same time, the article has a predominantly theoretical character, so its conclusions should be treated as conceptually grounded rather than statistically proven. Nevertheless, the proposed approach is valuable because it links cultural globalization, value substitution, cognitive change, and educational degradation within one analytical framework.

Conclusions. Thus, it can be concluded that the formation of an individual’s cognitive and worldview positions under the influence of cultural reception processes may lead to deep and long-term crisis phenomena both in personal development and in society as a whole. The depth and persistence of these phenomena are largely explained by the involvement of the education system, which does not remain neutral in such transformations. Under the pressure of changing social realities, education gradually alters its own meaning and, as a result, becomes one of the central factors in creating and sustaining an atmosphere of cultural deprivation in its various forms.

In this context, cultural deprivation may be viewed not only as a consequence of social change, but also as a means of manipulation, whereas the education system becomes a mechanism for its reproduction. Over time, however, this mechanism itself begins to suffer from deprivation and enters a state of degradation. For this reason, an analysis of the cause-and-effect relationship between multivector socio-cultural values and cultural deprivation makes it possible to identify several major factors in the formation of this phenomenon.

The first factor is connected with the mechanisms of thinking formation in early childhood. It is at this stage that thinking develops from an unconscious state to the level of operating with concepts, first in everyday

life and later in scientific cognition. During this period, speech in all its forms, including reading, plays a decisive role in the development of cognitive abilities. Through the family and the immediate social environment, the child assimilates a system of concepts and signs that corresponds to the socio-cultural characteristics of a particular society. At the same time, the assimilation of social values takes place, and this process lays the foundation for further worldview and cognitive development.

The second factor lies in the growing interference of concepts and signs belonging to a non-characteristic culture. These external influences enter the process of value assimilation through various groups of influence and gradually call previously established social values into question. As a result, a state of objective deprivation emerges and may later transform into subjective deprivation. This process should not be understood as cultural complementarity, in which different cultural forms enrich one another. Rather, it is closer to cultural diffusion, in which cultural values conditionally infiltrate another environment and cause semantic and axiological deformation of its basic concepts and signs.

These processes inevitably affect the education system as well, beginning already at the level of primary schooling, because education itself becomes one of the agents through which such influence is transmitted. The special role of education lies, first, in its direct participation in the formation of the subject's cognitive abilities and, second, in its capacity, as an institutional instrument of the state, to reproduce particular socio-cultural values. In situations of artificially created cultural deprivation, education remains one of the few possible sources for cultivating stable values. Yet the paradox is that deprivation simultaneously removes education from the value system of the ordinary person and pushes education itself into a state of decline.

As a result, the authority of education weakens, and its place is increasingly taken by alternative and often unreliable sources of influence. For a schoolchild, for example, the main source of knowledge may become a private tutor, or, in less favorable circumstances, the Internet, advertising, or the media. In such cases, instead of engaging in effortful cognitive development, the child receives ready-made socio-psychological patterns, simplified solutions, and pre-formulated conclusions. This significantly reduces the role of independent thinking and deep conceptual formation.

The third factor is the cumulative interaction of the first two. Together, they create a specific social situation characterized by a conflict of values, a continuing degradation of education at all levels, a conflict between generations, and a decline in the cognitive capacities of broad social groups. Under such conditions, cultural deprivation ceases to be a vague or temporary phenomenon and gradually becomes a stable state of society, reproduced systematically by each new generation of graduates. In this sense, the education system and pedagogical forms occupy a key place in the

development of cultural deprivation. At present, this may still appear as a tendency, but the overall trajectory suggests that it may acquire systemic character.

It is also important to emphasize that both conceptual thinking and subjective deprivation are not innate but acquired characteristics. They are formed through socialization and depend on the quality of the cultural environment in which the individual develops. Therefore, different cultural environments, or value vectors, operating simultaneously are not capable of forming socially significant value orientations in a coherent way. Instead, they create only a set of fragmented options or a limited freedom of choice restricted by narrow group relations.

In this regard, it is necessary to clarify the frequent claim that mental values are being replaced by the values of another culture. In fact, what takes place is not a genuine substitution, but rather an appearance of substitution. A new value does not truly replace the previous one in the cognitive sense. It is only designated as a value, because it lacks a cultural-code foundation. The cultural code is one of the most important components of culture, since it provides the internal logic through which meanings are organized and transmitted. It emerges when different cultural phenomena are compared and integrated into a unified system of sense. In this way, the code functions as a model for generating and interpreting meaningful messages. It allows one to penetrate the semantic level of culture. Without such a code, the cultural text remains closed and incomprehensible.

Accordingly, culture may be understood as a system of codes through which information about social life and value orientations is transmitted and through which cultural awareness becomes possible. If a value does not possess a cultural-code basis, it cannot become fully interiorized. Instead, it remains declarative and external. This means that where there is no cultural-code foundation, the characteristic accents of a culture begin to disintegrate. It should also be remembered that the cultural code itself is historically formed and reflects the specific path of development of a given society. In such circumstances, values in individual consciousness may change rather easily under the pressure of external conditions, but these changes do not produce genuine values in the full cultural sense.

For this reason, the proclamation of new ideals and values often serves primarily to discredit or destroy previous ones. At the same time, the newly proclaimed values are not truly interiorized by contemporaries, because they do not rest on a cultural-code basis. They remain declarations rather than lived orientations and therefore cannot function as authentic values. This explains why cultural deprivation is not simply a matter of borrowing external influences, but a much deeper process of semantic rupture, loss of continuity, and weakening of the cultural foundations necessary for personal and social development.

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