

HUMANITARIZATION OF EDUCATION AS ONE OF THE PRIORITY PRINCIPLES IN THE FORMATION OF THE EDUCATIONAL CONTENT



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Abstract. The article deals with the position of psychology, pedagogy, cultural studies scholars definition of modern humanistic perspective in the aspect of the education and training of the future professionals. It focuses on the importance of valuable humanistic pedagogical interaction between the teacher and the student.

Keywords: *humanities; modern pedagogy; pedagogical humanism; communicative competence; knowledge; education.*

Introduction

An important aspect of the humanization of education is the humanitarization of education, which comes from the word "humanitarian"; it is a system of measures aimed at prioritizing the development of general cultural components in the content of education and the formation of personal learners maturity. Humanization of education is inseparable from the deep humanitarization of its content, which is provided by the appeal of educational institutions to national and world culture, spiritual values, building education on the basis of historicism – not as a sum of the results of today's knowledge, but as a continuous historical process of knowledge development.

Modern people (regardless of chosen profession) need a humanistic upbringing, and first of all it is provided with a humanistic education. The educational humanitarization is becoming a priority principle in the formation of the educational content. The essence of humanistic knowledge is that it is based on the human being as both a subject, an object and an aim in itself. The purpose of this knowledge is to be a reliable foundation of modern human wisdom, based on the synthesis of the achievements of philosophy, psychology, political science, economics, cultural studies, history and other sciences.

The humanistic knowledge directly influences the formation of people's spirituality, their vision and value orientations, its wider potential is used in the development and implementation of political, economic, social and other programs. On the basis of the humanistic knowledge humanitarian technologies are developed. They are considered as the systematization, co-organization and ordering of components of purposeful collective people activity in space and time. The humanistic knowledge acts as a mediator between the cultural achievements of the past, the present, and the attempts of social designing the future, mutually reconciling them at the level of a reflective attitude to the possibility of constructive dialogue in time. In the Internet Era, modern telecommunications, extensive humanitarian training requires appropriate access for students, teachers and trainers, not only through traditional textbooks and manuals, but also through the latest and widely available computer technologies.

Analysis of recent research and publications has shown that the problem of the humanistic education has been studied in various aspects, so domestic scientists, namely: Sh. Amonashvili, V. Belh, I. Bekh, V. Bobrytska, I. Ziaziun, V. Evdokymov, Ya. Korchak, V. Kremin, M. Levochko, E. Luzik, I. Malik, O. Padalka, I. Prokopenko, V. Sukhomlynskyi, point out that engaging students to study courses in philosophical direction is especially important for future humanities professionals: «What is a human?» is a central question for them as it is for the philosophers. The human in the historical and cultural space, human as the creator and as the creation of culture, the destiny of human and the strategy of human freedom, human alienation in the modern world, the civilizational foundations of humanity, human before the challenges of today – here is an incomplete list of those issues that concern everyone [4, with. 1–5].

The purpose of this article is to review the existing theoretical approaches to defining the educational humanization and to identify the main principles of the formation of the educational content.

Outline of the main research. An important aspect of the educational humanization is the humanitarization of education, which comes from the word

«humanitarian», a system of measures aimed at prioritizing the development of general cultural components in the educational content and the formation of personal maturity of teachers. An important factor in the professional and social formation of future professionals as the professionals of the professional type «person-person» is the humanitarization of education, as one of the priority principles in the formation of the educational content.

The humanitarian component is a view of the world, it is the value orientations and moral personal principles, that achieve the professional maturity and competency.

Speaking of the humanitarization of vocational education, we must bear in mind that vocational education in the 21st century has to take into account the new professional relationships of future professionals with the environment, society, human, because the professional activity must be humanistic. The only way to change the professional views in any industry is the humanitarization of education. It should be noted that in the formation of the new type specialists, humanitarian training relates to the essence of their creative activity in technical, social, environmental and economic spheres. So far in Ukraine there is a sharp division and even confrontation of humanitarian and economic spheres of activity, thinking and education. Ukrainian educational system is divided into two weak interacting parts: humanities and economics. This is a pressing problem of Ukrainian education, which still cannot be properly addressed, making the activity of the economist hardly enveloped in the humanistic spirit of creativity. We are convinced that in the XXI century nevertheless there will be a convergence of economic and humanitarian activities, their new relations with the environment, society, human will be established [8, p. 56–60].

The need for humanization and humanitarization of education is being monitored by Ukrainian scientists [10, p. 20–23; 1, p. 230–231] in the UNESCO's main areas of study: to learn to know, to develop skills and to acquire knowledge throughout life; learning to act, ie to acquire and improve practical skills in all areas of life; learning to live together, successfully collaborate and interact with different people based on knowledge and respect for their history, traditions and spiritual values; learning to be,

which implies the development of a sense of independence and, at the same time, personal responsibility for the fate of the world.

According to V. Bekh and I. Malik, in the world and in Ukraine today the several paradigms of pedagogical reality are considered and extended into the future, namely: cognitive and informative (learning), cultural, person-oriented, competent, axiological, etc. [1].

The educational philosophy based on the recognition of human personality as a fundamental value, relies on the domination of the humanitarian paradigm. «Personality as an ensemble of the social relations introduces the most important group consensus, which are the meanings, the profession of which is important for the successful development of the whole community» [9, p. 7].

According to the humanitarian paradigm (I. Kolesnykov), knowledge is a semantic, value enterprise; approved subject-subject relations; there is no monopoly on truth and the principle «how many subjects – so many truths» is realized; dialogue becomes the basis of communication and the leading method of the research, ensuring the value and semantic equality of the teacher and the child.

V. Kremen points out that the transition from industrial production to scientific information, which changes virtually all of life and activity aspects of society in general and the individual in particular, produces new priorities, first of all, those that will be involved in human development. The place of a nation in a globalized world will depend on the extent to which its citizens are aware of their national interests in a broad sense, encompassing the economy, politics, the spiritual sphere, etc., how well the country can successfully represent, defend its national interests in competition with other states. In this context, national cohesion, patriotic upbringing become significant not only from the humanitarian point of view, but also from the point of view of the individual's sense of personality, belonging to the nation and the state [7, p. 9–10].

As an integral part of life-long learning, it plays an important role as an effective tool of the formation of the peace culture, ensuring sustainable development in a healthy environment, social agreement and international cooperation [4, p. 23].

The problem of education and training should be viewed from the standpoint of quality of the labour force as a key condition for the human resources development. The transition to the market economy clearly defines the main task of all subjects of educational policy and educational process, which is to take into account the current socio and economic realities of the labor market, to transform them into specific educational programs for the specialists training. The definition of «market» and «labor market» must be «humanized», because a human is the source and driving force of all processes in the labor market. The labor market is created by people, improved and developed by them, so it is advisable to consider the definition of «labor market» in close connection with a person, her creative potential, upbringing and training, labor activity, continuous life-long education [7, p. 104–107]. In this context we see not only an orientation to the humanization and humanitarization of education, but also a delineation of the main determinants of its implementation.

In accordance with the modern scientific approaches the training of professionals (workers), must be combined with the formation of a holistic high-spirited cultural personality, and therefore the subjects of the social and humanitarian cycle should be involved actively in order the formation of the humanistic social and professional life stance in the future specialist personality. According to G. Vasyanovych the humanitarian education should be considered as an important component of our spiritual culture [2, p. 21–27].

The main tasks of education, training, upbringing and development of a student's identity, mastering them with relevant knowledge, skills, attitudes and behavioral qualities are ensured in the interaction process between teachers and students. Therefore, the decisive factor in the effective organization of the pedagogical process in all educational institutions was and remains pedagogical interaction. The leading idea of pedagogical interaction is the interaction of personal and professional development of the educational subjects.

In psychology, interaction is seen as a process of mutual influence of objects, which generates their interdependence, and is a factor of social integration, social structuring, effective group activity. Such qualities and skills as

competence, benevolence, energy, purposefulness, enthusiasm, ability to control oneself, using of different communication ways help to increase personal influence. These, of course, include those moral norms and rules that have been mastered by the person: honesty, justice, kindness, sincerity, etc. (it is a human morality issue) [4, p. 83–84].

Taking into account the position of G. Vasyanovych as the specialist in the pedagogical ethics, according to which moral principles are also elements of a regulatory function, we characterize those that are decisive in the aspect of the humanitarian dimension of pedagogical interaction in our view. Thus, according to the principle of pedagogical humanism, the essence of which is the love for the child, the respect of the children rights and freedoms is assumed, and this is not only about the recognition of the child «external freedom» and its right, but, above all, the understanding of the inner self, the self-liberty of human, its spiritual and moral freedom [3].

The leading feature of **the optimism concept** is the statement that optimism eliminates the malevolence, suspicion, anger in the relationship between teacher and student, creates a lively joyful atmosphere of communication and understanding, gives rise to a feeling of happiness. The natural source of teacher optimism is humor, which helps to create an atmosphere of spiritual comfort for students, encourages children to educate, inspires them to be well, bright, uplifted.

Considering **the collectivism concept**, we emphasize the position that true collectivism does not deny the importance of self-development, self-determination of the person, but contributes to the development of his individual uniqueness, plays a protective role in the child interests and aspirations.

The humanistic aspect of pedagogical interaction is also traced to the concept of personalization, which was substantiated by S. Khrebina. In her opinion, the principle of personalization of pedagogical interaction requires the abandonment of role masks, adequate inclusion in this process of personal experience (feelings, values, emotions, actions and acts corresponding to them and introduction into the educational practice of the units of unconditional acceptance of the child and student personality, emphatic relation and open communication.

Summarizing and highlighting the most characteristic features of prognostic views on the education of scientists, politicians, economists, educators, public figures, leaders of international organizations from all over the world, N. Nychkalo notes that education is the most effective, promising way, and at the same time the guarantee of the human progress. In her opinion education is the most important factor in the progress of highly developed civilized states, the formation of high spirituality, intelligence, culture, a sense of social responsibility for the results of the implementation of scientific and technical ideas, new technologies, for everything that each generation leaves the descendants [8, p.6].

Transformational processes in the education of Ukraine stimulated researches in the direction of value approaches too.

We see the personal and active paradigm of education productive to the value direction of development of the subjects of the pedagogical process. The personal and active approach considers each personality as a value, as a subject of activity and own development, and therefore determines the need for its self-development and self-organization; subject-subject relations as the values form the basis of interaction, involve the activity of each participant (A. Boiko); the teacher should see the unique personality in each subject and create a condition for its self-realization, expression and development of creative opportunities in order to form in it the relation to itself and to other people as the highest value (I. Ziaziun).

As pointed out by R. Hurevych in the context of the cultural and historical development, education has a personal value. The scientist notes that «... both the personal value of education and functions in society, of course, have a cultural and historical character and require constant research and reflection to align the educational system, especially at the crucial stages of the society development» [5, p. 21].

The future professionals (workers) should already be prepared within the walls of the educational institution to initiate and carry out their own practical activity by searching for a better place of work, ways of professional growth, improvement of interpersonal contacts, active interaction in the labor market with other subjects. We consider axiological approach to be one of the priorities in pedagogical interaction, because it involves

the isolation of students of professionally important and personal qualities that will ensure their competitiveness in the labor market, the formation of a system of values that determine the main orientations of behavior, activity, determination, focus intelligence. This will be possible provided that each participant of the pedagogical interaction acts as a person, as a subject and not an object of influence. The key to understanding values is to answer the question: what, why, by what criteria is it oriented?

Exploring the didactic foundations of the formation of the educational content, along with the principles of humanization, humani-

tarization, fundamentalization, individualization, aesthetization, cultural conformity substantiates the principle of value orientations of the person in the decorative and applied art. In the comprehending this principle of value orientations, we rely on the study of V. Frankl, who defines values as «the semantic universals that have been crystallized as a result of the generalization of different situations that humanity has encountered in history», and identifies three groups of values that make life meaningful: the creative values, the values of the experience, the values of the relationships.

Conclusions

Based on the the above-mentioned material we prove that each student becomes a subject of value relations on condition that he/she is interested and creatively mastered the artistic profession. The value relations are characterized by the emotional and rational spheres of conscience, and the value approach is of particular importance in the content of humanitarian subjects.

We have found that the priority of the humanitarian value dimension is evident in politics, science, economics, culture and education today. Therefore, education should help humanity learn to live together, to acquire knowledge, to work, to live. These fundamental principles, formulated by the UNESCO International Commission in the «Education for the 21st Century» report attest to the stakes on the person, her/his activity, independence, ability to assess, which is combined with the strengthening of personal responsibility.

Taking into account all the facts cited above as well as based on humanitarian approaches, we found that the cultural creative function of the formation of the humanistic ideas about human and society, his relationship with nature and responsibility to it among young people would be returned to the humanitarization.

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