

УДК 378.091.21

DOI: <https://doi.org/10.24919/2308-4634.2018.146894>

Iryna Zvarych, *Doctor of Sciences (Pedagogy), Senior Researcher,
Professor of the Modern European Languages Department
Kyiv National University of Trade and Economics*

THE PRINCIPLE OF OBJECTIVITY AND JUSTICE IN THE TEACHER'S PEDAGOGICAL ACTIVITY

A special place in the process of training the specialists for useful work is the problem of the teachers' activity, in particular, the fairness in the process of assessment of the level of quality of the students' knowledge, since the creative and skillful application of the evaluation principles depends on success and learning result, since education plays an important role in the person's life. The main education goal is to prepare students physically, mentally and socially for everyday life and creative future activities.

Although, there are amount of scientific literature which is devoted to the problem of pedagogical activity, but the justice comprehension in the process of assessment of the level of quality of the students' knowledge remains an essential necessity. It should be emphasized that education has always combined the most important tasks in order to achieve the three-fold goal: the knowledge of the nature mysteries and its laws, the training of specialists for useful work and their education. That's why the education system reforms raise the need of highly qualified training of the modern specialists; it needs to improve the process of pedagogic assessment of the knowledge, in particular, updating the education system and the specialists' training.

This article deals with the principle of objectivity and justice and in the process of assessment of the level of quality of the students' knowledge. The article reveals the essence of the main one and the most important principles of assessment of the quality of the students' knowledge, which is realized in the legislative activity of the law – justice rule.

Keywords: *justice; a principle of objectivity; reformation; the teacher's activity; the level of quality of the students' knowledge; the professional training; an education; Higher Educational Institution; an assessment; the learning subject.*

Ref. 7.

Ірина Зварич, доктор педагогічних наук,
старший науковий співробітник, професор кафедри сучасних європейських мов
Київського національного торговельно-економічного університету

ПРИНЦИП ОБ'ЄКТИВНОСТІ І СПРАВЕДЛИВОСТІ В ПЕДАГОГІЧНІЙ ДІЯЛЬНОСТІ ВИКЛАДАЧА

Особливе місце в процесі підготовки фахівців до корисної праці посідає проблема педагогічної діяльності викладача, зокрема справедливості в оцінюванні рівня якості знань студентів, оскільки від творчого й умілого застосування принципів оцінювання значною мірою залежить успіх та результат у навчанні, бо освіта відіграє важливу роль в житті кожної людини. Основна мета освіти – підготовка студентів фізичної, розумової, соціальної діяльності до повсякденного життя.

Хоча проблемі педагогічної діяльності присвячена значна кількість наукової літератури, проте суттєвою необхідністю залишається осмислення справедливості у процесі оцінювання рівня якості знань студентів. Необхідно підкреслити, що освіта завжди поєднувала найважливіші завдання в досягненні триєдиної мети: пізнання таємниць природи та її закономірностей, підготовка фахівців до корисної праці та їхнє виховання. Саме тому, реформування системи освіти ставить потребу висококваліфікованої підготовки сучасних спеціалістів, потребує вдосконалення процесу педагогічного оцінювання знань, зокрема оновлення системи освіти і підготовки фахівців.

У статті розкривається принцип справедливості і права в педагогічній діяльності викладача, висвітлюється його сутність в процесі оцінювання якісного рівня знань студентів.

Ключові слова: *об'єктивність; принцип справедливості; реформування; діяльність викладача; рівень якості знань студентів; професійна підготовка; освіта; заклади вищої освіти; оцінювання; навчальний предмет.*

Introduction. One of the important pedagogic principles for assessment the students' knowledge level is the objectivity, which determines the effectiveness of the whole process of pedagogic evaluation. Because of the absence or the falsity of objectivity, the greatest misunderstandings

arise, and stimulation in the learning subject is violated. Non-objective assessment forms indifference to the knowledge acquisition, generates a desire for superficial assimilation and creates a psychological barrier to obtain a higher grade.

The assessment becomes an effective learning

incentive when it is fair, objectively follows the same requirements for all students. It is especially important that students feel and recognize the fairness, goodwill of the teacher and have seen the real level of their knowledge. Grades of success should not depend on those or other peculiarities of students' behavior or personal misunderstandings with teachers, which often happens in pedagogic practice.

Analyzing the past activities through the modern perceptions, we can predict the future, because society has inherent evolutionary processes that always remain the process of development the scientific, general cultural, educational and legal knowledge that humanity receives from the education system. In the field of law, we will draw attention to the main one and the most important principles that is implemented in the legislative and law-enforcement activities of a law-governed state – objectivity.

The principle of objectivity and justice is studied and developed by M.I. Skryhogniuk and some philosophy thoughts are added by G. P. Vasyanovych. These scientists have studied the plebsology and analyzed it as integral system of philosophy. The idea of justice was developed by Thomas Aquinas, Mark Tullia Cicero, Confucius, G. Hegel.

Aim of research. To focus on the principle of objectivity and justice in the process of assessment the students' knowledge quality level, which is realized in the legislative activity of the law – justice rule, to underline the objectivity in the teacher's pedagogic activity.

The main part of research. In different times, humanity interpreted the notion of *justice* and *rights* in different ways, unequally. For example, in the ancient time slavery was considered like fair and rich people had the right to force people to work for their own enrichment, but nowadays it is the worst humiliation. And yet, in this word, there is something that forces people to use it with a great subtext. This is something like true in connection with the flawless laws of social, political, moral and ethical.

Regarding to the inner world of one person, the desire for justice is manifested in the desire to test violations of harmony, against violence against oneself. The sense of justice, which is inherent in every person, is based on the consciousness of the human individuality dignity, that is, on the awareness of one's own dignity. Every person considers himself worthy of one or another principle and approach. Thus, the term "*justice*" means the existence of rights, principles and expressions of justice, imperative and necessity in the social world [2, 604].

To be *fair* means to be tactful, sensitive, that's why we must be able not to violate the person dignity with a rude word, order, or any coercion. Thus,

analyzing the legal literature, we can emphasize that the term "*justice*" dates back to the origins of the Ancient World, and the medieval thinkers tried to reconcile justice with the idea of redistribution of surplus wealth.

In the Old World, "eye for eye, tooth for tooth" was considered the simplest formula for restoring harmony, breaking the stability, balance. "To what extent do you measure, to such a degree you will be measured" – they learn the most ancient records. At that time, there were no equality laws and no consideration was given to the psychology basis of the act, as it is now customary to take, the crime motive. Then there were no higher values, namely material balance: a tooth for a tooth, an eye for eye, a hand for a hand proclaims the law.

Everyone finds pleasure in overcoming life obstacles in their own ways. But with the development of social life among the difficulties appear the interests and forces of other people, thus there are conflicts and new struggle forms. The arbitrariness of one strong person is limited to the society in order to defend the weaker, not to lose the integrity of the community interests. There are some rights, laws, requirements and, thus, the term "rights", "law", "legal doctrine", "justice" appears.

In particular, the Greek philosopher Plato emphasized that justice is integrity, that is to say, the right attitude to other people, and expressed the opinion that in their beginnings all people were equal, only later, abusing their power, began to violate the fair laws of equality. He emphasizes that justice is a manifestation of holiness and that holiness is just justice. Hence, justice is an extremely high ideal that cannot be achieved in the real life, as in general, but ideals exist to discipline our goal in a bright and clean daily struggle of Good and Evil. In order to grasp the ideal, or even to approach it, one must try to keep his light in the spectrum of our soul constantly in a clean, unpolluted, undignified sense of envy and revenge, so that it constantly strengthens the flame of love and charity. He highlights that mind, our conscious awareness, is the part that thinks, analyzes, looks ahead, rationally weighs options, and tries to gauge what is best and truest overall and what is ideal and justice [4].

"Justice without regret is cruel", wrote the Italian poet Piero Metastazio. It is impossible to deny the Roman accomplished orator and successful lawyer Mark Tullia Cicero, who believed that the harsh, barrage would confirm the promotion of the law, without regret, without mercy, may be the greatest lawlessness, lawlessness of law, the greatest injustice. An advocate of freedom, justice, justice and the republic, Cicero defended his ideals in revealing

speeches. He believed that justice is a tendency to love people, because "we are born for justice", thus, justice requires not to harm others and not to violate someone else's property; it must comply with the laws established in the state. According to the scientist, the law is a decision that distinguishes justice from injustice and expressed in accordance with the most ancient principle of all things – the nature with which human laws are reconciled, punishing the bad people by execution, and protecting and protecting the honest. Thus, the meaning of the law is precisely in that it is adopted and established for all and for the benefit of all – so Mark Tullia Cicero formulates an important legal principle. The basic law of the republic is "Salus populi suprema lex!" ("The blessing of the people is the supreme law") [3].

So, in order to be fair, we must not only know the laws, articles in the Codes and the decree of the legislature, but we should study the problem deeply and understand its essence, be able to put yourself in the place of another, to follow the advice of the Chinese philosopher Confucius (551-479 BC. e.) who stated that there was no need to do something else for someone that we did not want anything that to be done for us. He calls for being just and faithful in all our deeds and words. According to the teacher of the Chinese nation, a noble man, a fair man is a morally perfect person who searches for his moral purpose throughout life, asserts justice. Important in the teachings of Confucius is the personal virtues of man: "generosity is acquired by people, responsibility generates trust; diligence guarantees success; Kindness can eventually change and educate people" [5].

Confucius taught of how one is to govern themselves, and how the state is to govern society. The ways of governing can be seen in the traditions of forefathers. By returning to these, society can be virtuous and harmonious. Government is seen as a tool to help bring out the best of its people. Confucius saw it as responsible for the wellbeing of its citizens but insists that they not forget their individual roles themselves. In order to properly carry out its role, government must be looked upon by its people for leadership and be respected. It must not lose the faith of its people [5].

With the development of society there are new definitions of justice, and to the scientific treatment the scientists include one of them, it's "social justice". At the beginning of the 19th century, due to J. C. Mill's work, the term "social justice" became universally applicable. The idea of justice is reflected in two main approaches that establish: equality of opportunities within an open society, whose citizens are able to demonstrate their abilities; even distribution of

benefits, taking into account the different needs of each person [2, 604].

G.V. Vasyanovych highlights that this sensation does not include evaluation, but does not deny justice, on the contrary, mercy is the highest and last form of justice. We absolutely agree with this teaching because we really cannot appreciate the law sensation, we only see the actions that show the attitude to the justice. Thus, studying the activities of the teacher's teaching activities is an opportunity to appreciate his sense of rights and objectivity [6].

The principle of justice and law is covered in this parable. There was a temple in a small village where was a great Crucifixion of Jesus Christ in its center. People came to God with different intentions, who to ask, who to thank, and who just to pray. One day, an old man came to this temple, seeing Jesus on the cross and said: "God, you are so hard to tolerate, I would like to swap places with you, and at least for one day, make your patience easier". Then suddenly he spoke from the Crucifixion. Jesus said to him: "Well, but I will have one requisition, so that you cannot see or not hear it here, you must keep silent". "I agree with this requisition; I will keep silent". So the man exchanged places with Jesus. There were lots of different people, he heard a lot of requests, thanks, complaints ... Almost at the end of the day a very rich man came to that temple with a bag of gold. He prayed very quickly and went out in a hustle, forgetting a bag of gold on the temple bench. Then, the very poor man followed by the rich one, asking God for help, only he started ... and then he saw the bag on the temple bench, looked around and surprised that so soon God heard him and rushed home. Then the young boy went to the temple to ask for a happy journey to come back home by the ship. He only began to pray as his prayer was interrupted because that rich man returned with the police and he was sure that this young man had taken his gold. The boy began to beg, but it was all in vain ... Then a man from the Crucifixion shouted: "It is not true, he did not take gold". And he told all the truth: the boy was let go and the police went to seek the poor man. When there was nobody in the temple, Jesus came in and said: "Stairs from there, you are not worthy to hang here. You did not keep your promise". "But God, is it fair to judge an innocent person. So do not be – the man replied". "And how do you know how it should be. This is GOD WILL! This rich man had to lose gold, as he intends to use it for very bad purposes. The poor man had to find that bag with gold because he has not possibility and has got nothing for feeding his large family, and the guy who was let go should not have time to catch the ship, which is now buried in the sea".

A vivid example of justice makes us think over the teacher's actions, because justice is one of the important characteristics of a teacher who conducts an education process. The teacher's fairness, his/her objective attitude to the students during the education process, students appreciate the teacher's justice, because justice requires a careful and attentive attitude towards students. It is logical that a teacher presents to some students more sympathy and affection than to others because they have different the knowledge quality levels, readability, speed educational material perception, etc. The essence of justice is that there is no unfair and impartial attitude towards students who are less cute teachers, because this will lead to the subject superficial mastering, and unwillingness to attend the education process.

The teacher should be fair and objective in the process of pedagogic activity, particularly in the process of assessment the students' knowledge level. He/she should be an example for students and do not have any contradictions with his/her personality, in particular not to be late for classes, to prepare the lectures and seminars in good faith, not to deviate from the specified period of task checking performed by students. Then it is possible to demand from students the integrity in mastering the studying subject, perfectly done the home assignment, timely entry into the classes. If the teacher does not adhere to these rules and violates them, then his controversy will be very quickly detected by the students and they will definitely give a negative profile to that teacher. Thus, the lack of justice and objectivity in relation to students will undermine the teacher's authority, his/her image and hinder his/her success.

It is important for students to be convinced of the teacher's fairness, his/her qualification and professionalism, because of the lack objectivity or the falsity, there is the greatest misunderstanding between students and lecturer, and stimulation in the subject studying is violated. Objectivity and injustice towards the students usually forms an indifference to the knowledge acquisition, generates a desire for superficial assimilation and creates a psychological barrier for obtaining solid knowledge. Definition of the knowledge quality level, in particular the grades result presented by the teacher, become an effective stimulus when they are presented fairly, objectively and proceeding from the same requirements to all students. It is very important that students feel and recognize the teacher's fairness, his/her goodwill and see the real level of their knowledge. The grades of success should not depend on those or other peculiarities of students' behavior or personal misunderstandings with teachers, which often happens in the pedagogic activity [7].

The problem of assessment students' knowledge level in the system of higher education was and remains one of the most important in the pedagogic theory and practice. Its content covers a wide range of issues throughout the education process, touching at the same time the question of the teacher's high responsibility for his/her objectivity and fairness of the assessments. There is always a peculiar aspect of objective and subjective in the process of assessment students' knowledge level. The main figure in the assessment process is and was the lecturer, from his/her culture and knowledge always depends on the optimal version of evaluation, which spiritually supports the student in mastering the knowledge, in self-perfection. The German philosopher Georg Wilhelm Friedrich Hegel is one of the greatest systematic thinkers in the history of Western philosophy, noted: "The due act is the sacred principle of any justice, the basis of any state system. Jesus does not demand a complete abandonment of the right, thus raising over the whole sphere of justice or justice through love, in which, along with the law, disappears and the feeling of inequality, and the possibility of this feeling, which causes the establishment of equality, that is, the disappearance of hatred of enemies" [1]. At the core of Hegel's social and political thought are the concepts of freedom, reason, self-consciousness, and recognition.

One person's arbitrariness is limited to society in order to defend the weaker, not to lose the integrity of the citizens interests. There are rights, laws, demands: "This is impossible!", "This is not yours!" And so on. Thus, the term "law" is used in many ways – social, philosophical, every day, and legal. All these transformations take place under the slogan of justice. It is known that the Latin name "justice" (right) means the combination of law and justice. It follows that justice is a law sensation.

The Ukrainian folklore provides a narration and an instructive account of justice and law. Once the donkey, the fox and the lion, agreed to live with such a union that they would divide the spoil that each of them would win. Donkey, when it was its turn to divide the prey, thinking that he/donkey was equal to a lion, divided into two parts. The lion could not bear it, he/lion threw on the donkey and rented it. Then it was a fox turn to divide the prey. But she, like a wise and cunning beast, realized what was being waiting for her. She left for itself just a little piece of prey, leaving the rest of it to the lion. The lion praised her and asked, "Fox, who taught you to do this?" She answered, "An adventure that happened with the donkey". This story reveals the natural significance of the strong and weak, the sensual tact of empathy (the fox), the primitiveness of the inner world

(donkey), strength and arrogance, justice, the more powerful of law sensation (lion).

Conclusions. Summarizing our thoughts above, it would be emphasized that justice is a law sensation that dictates a person to strive for what belongs to him/her. But to grasp justice as an internal aspect – it is necessary that a person, first of all, strong and powerful, the justice sensation does not develop to the apogee. On the contrary – it translated from the law sensation to duty, not only to take, but to give. In the mind there must be a need to seek all means to refuse at least some of the rights of their own pleasure for the common good. Justice and understanding between people are possible not when a strong person, nation or state enforces a coercively different recognition of their rights that they may find unfair and incomprehensible, and when they develop a sensation of solidarity that transforms a sensation of justice, make it more distinct not for their own rights, but for improving the situation of others.

Thus, the ideals of justice are truly revealed on the basis of the high beginnings of humanity,

truthfulness, the desire for harmony of conscience with the laws of God: do not jealous, do not be envy, drive away arrogance – a close friend of pride.

REFERENCES

1. Hegel, G. (1976). The spirit of Christianity and its fate. Philosophical religions in Vol. I – II, VI. K.: Mysl, pp. 101–102.
2. Legal Encyclopedia (1998). Legal Encyclopedia in 6 volumes. Vol. V. Kyiv: “Ukr. Encyc”, p. 736.
3. Marcus Tullius Cicero (2018). Available at: <https://www.britanica.com/biography/Cicero>
4. Plato’s tripartite theory of soul (2018). Available at: https://en.wikipedia.org/wiki/Plato%27s_tripartite_theory_of_soul
5. Political Theory – Confucius on the proper role of government (2018). Available at: <http://selfdeprecate.com/politics-articles/confucius-proper-role-government/>
6. Vasyanovych, G. V. (2005). Pedagogical Ethics: teaching method. Lviv: “Norma”, 344 p.
7. Zvarych, I. M. (2015). Theoretical and Methodological Basic of Assessment the Lecturers’ Pedagogic Activities at the USA’s Higher Education Institutions. Kyiv: Fenix, p. 144.

Стаття надійшла до редакції 04.09.2018

УДК 378.147:61 – 057.86

DOI: <https://doi.org/10.24919/2308-4634.2018.146984>

Ірина Кишакевич, доктор медичних наук, професор кафедри акушерства і гінекології післядипломної освіти Івано-Франківського національного медичного університету

ПРО ДЕЯКІ ПЕДАГОГІЧНІ АСПЕКТИ ПРОФЕСІЙНОЇ ДІЯЛЬНОСТІ МЕДИЧНИХ ПРАЦІВНИКІВ

У статті описано елементи структури педагогічної компетентності, з якими найчастіше зустрічаються у практиці медичні працівники. Цими елементами повинен оволодівати майбутній медик у процесі підготовки у медичних навчальних закладах. Автор детально висвітлює врахування психолого-педагогічних вимог медичними працівниками при підготовці і проведенні санітарно-просвітницької діяльності, наданні медико-соціальної допомоги окремим категоріям населення.

Ключові слова: педагогічна компетентність; лікувально-профілактична діяльність; скрайбінг; психологічний портрет особистості.

Літ. 7.

Iryna Kyshakevych, Doctor of Sciences (Medicine), Professor of the Obstetrics and Gynecology Postgraduate Education Department Ivano-Frankivsk National Medical University

SOME PEDAGOGICAL ASPECTS OF PROFESSIONAL ACTIVITIES OF MEDICAL WORKERS

Among the primary medical sanitary help there are such functions as: to carry out the sanitary educational work, to organize the medical social help for the elderly people, disableds, and chronically ill together with the social protection organizations. The medical workers should know some pedagogical competence of the professional activity. The medical institutions should teach this pedagogical competence.

The article shows how to take into account some requirements of general pedagogy before preparing for the lectures and holding lectures with the listeners. Such questions as motivating the listeners at the beginning of the lesson, using new technologies of scrabble are shown in details.

A medical worker should be aware of indicator and disturbance of mental health, determine the psychological