

ТЕОРІЯ ПЕДАГОГІЧНОГО ПРОЦЕСУ

THEORY OF PEDAGOGICAL PROCESS

УДК 37.013.73

Galyna Tarasenko

ORCID iD 0000-0001-9394-2600

Doctor of Pedagogical Sciences,
Professor of Preschool and Primary Education Department,
Vinnytsia Mykhailo Kotsiubynskyi State Pedagogical University,
32 Ostrozkogo Str., 21100 Vinnytsia, Ukraina,
tarasenkogal@gmail.com

HUMANITARIZATION OF HIGHER PEDAGOGICAL EDUCATION IN THE CONTEXT OF MODERNIZATION OF EDUCATIONAL PRIORITIES IN UKRAINE

The article is devoted to the problem of searching ways of humanitarization of higher pedagogical education. Higher education of the former USSR countries is developing within new social and cultural conditions. The reformation process requires teaching practice to implement traditional and innovative priorities and values in a systematic way where humanitarization plays a significant role. At the same time, education within the actual practice often suffers from authoritarianism, technocratism and narrow pragmatism which lead to the displacement of humanitarian and general cultural dominants. A tendency of reduction of education towards teaching with ignoring personally developmental problems is emerging.

The article emphasizes that humanitarian and fundamental knowledge is equivalent to influential factors in the formation of a personality in the system of higher education. The ideas of humanitarization of higher education were presented by the outstanding methodologist S. Goncharenko.

Keywords: *axiological potential; higher education; humanitarization; educational priorities; integration; social and cultural paradigm.*

Introduction. Modern education of the former USSR countries is developing within new social, economic and cultural conditions. The reformation process requires teaching practice to implement some traditional and innovative priorities and values in a systematic way. The basis of national educational systems in Europe and in the former USSR countries as well includes such leading priorities as humanism with personal orientation on the educational process, creativity with maximal usage of the self-creation energy, environmental friendliness with socially demanded reflection of human connection with nature, ethnization with the required supplement of national values in the canvas of globalization, humanitarization of content of the educational process.

At the same time, education within the actual practice often suffers from authoritarianism, technocratism and narrow pragmatism which lead to the displacement of humanitarian and general

cultural dominants. A tendency of reduction of education towards teaching with ignoring personally developmental problems is emerging. As a result, there is a clear deceleration in the formation of cultural behavioral and communicative automatisms. Individually exceptional features of identity and uniqueness are often discovered not in the professional creativity and creation, but in crime and anti-social activities.

Difficult economic conditions of the former USSR countries caused the devaluation of values. The crisis of spiritual needs of contemporary society evoked decrease in the general level of education and good manners of people. Therefore, it is necessary to absolutely renovate the humanitarian component of modern education in the former USSR countries.

Humanitarian (from French *Humanitaire*; Lat. *Humanitas* – humanity, human nature) is the one belonging to the social sciences, which study a man

and his culture. From our point of view, humanitarian (approach, subject, knowledge, etc.) – is the one that is primarily based on love for man, but not only encircles knowledge about it. Therefore, humanitarian approach to the educational process does not mean «to equip with knowledge» about the person, but «to inflame a spiritual fire» in knowledge about a man.

Ukrainian science is constantly looking for ways of humanitarization of education and is gradually coming to the optimal modeling of the appointed process. These ideas are reflected in research of many scientists, including V. Andruschenko, O. Barno, T. Buyalska, O. Habovych, S. Goncharenko, V. Dobrynin, M. Dobruskin, V. Kremen, T. Kuhtevych, Yu. Malovany, V. Ohnevuyuk, Ye. Shyyanov, S. Sysojeva, I. Zyazyun and others.

Nowadays humanitarization of the educational process is a priority problem concerning the development of professional training system in Ukraine. Educational practice requires the most complete integration of mental, spiritual and emotional activities of an individual. Besides that, the State National Program «Education. Ukraine of the 21-st century» indicates the following statement: «Humanitarization of education is intended to create a complete picture of the world, spirituality, individual culture, identity and planetary thinking» (State national program «Education». Ukraine XXI century, 1994, p. 4).

Purpose of the article is to indicate the essence of humanitarization of the educational process in the context of the defining analysis, to analyze the developing ideas of humanitarization of education in the historical retrospect, to outline the ways of humanitarization of higher pedagogical education on the basis of paradigmatic renewal according to ideas by S. Goncharenko.

The problem of understanding the world in historical retrospective (context of cultural holism). History of scientific knowledge about a man indicates that its development occurred and occurs under the sign of reduction of intellect to the rational aspect. As a result, sphere of emotional expressions was taken outside the science and scientific knowledge as a kingdom of pure prudence. However, gradually a true picture of scientific research was theoretically reproduced, meanwhile cultural and emotional aspect has been returned to its rightful place. According to many researchers, the current logic and methodology of science takes into consideration such non-scientific factors as historical, psychological and artistic one. Moreover, it became obvious that science is not limited by two levels of cognition such as theoretical and empirical. Nowadays it is assumed the existence of the peculiar, or the so-called imaginative level of cognition as transitional and intermediate between them.

Humanitarian and fundamental knowledge are considered to be the influential factors both for intellectual and general cultural development of

the individual, because they are integrated into a high aspiration to harmonize human relationships with the world. Hence there is the eternal desire for the Renaissance fusion of these forms of cognition of the world. Faith in the possibility of synthesis of fundamental and humanitarian knowledge, the possibility of removing the wall between the «two cultures» is proclaimed in works of native and foreign scientists (O. Haksli, S. Klepko, R. H. Pierce, Ch. P. Snow). In particular, it is proposed a new principle of knowledge which is called holism. According to this philosophical theory, each object should be studied in terms of its integrity, that is the result not of the simple set of pieces, but special spiritual factor which is integrity. The principle of cultural holism involves a compulsory reliance not only on rational comprehension of reality, but also on intuitively irrational «usage» in their culture. However, this attempt to combine rational and sensual, theoretical and spiritual with practical understanding of the world is often based on metaphysical underlay (Tarasenko, Nesterovych, 2005, p. 12).

At the same time, the universality of cognition of the world, vividly flashing in the works of geniuses of the Renaissance, still disturbs minds of scientists. History of the development of science indicates that moral, aesthetic and scientific types of cognition were mixed in the theories and approaches of many scientists. Pythagoras and Avicenne, Lucretius Carus and G. Bruno, J. W. Goethe, E. Rezerford, A. Einstein, D. Mendeleev, V. Vernadsky were the outstanding people, whose theories have not only scientific, but also cultural and aesthetic value. In this case, sphere of science, philosophy and art are syncretically combined (Orshansky, Nishchak, Yasinetska, 2017). V. Vernadsky considered Plato, Lucretius Carus, Leonardo da Vinci and Goethe to be rare examples of synthesis of artistic and scientific creativity in the process of studying the nature. V. Vernadsky that gave to the world the doctrine of the biosphere, was not only a naturalist, but also a bright example of humanitarian, who thoroughly knew the history of world culture and deeply studied the antique art. Faithful and successive experts of fundamental sciences often possess bright humanitarian thinking (I. Pavlov, M. Planck, J. H. Poincaré, L. Landau, P. Dirac, D. Thompson, N. Wiener, P. Kapitsa etc.).

Development of ideas of humanitarization of education in Ukraine. It should be noted a contribution to the development of this problem, made by a prominent Ukrainian researcher S. Goncharenko. Creative life of the famous Ukrainian teacher and humanist is considered to be an example of selfless and inspired service, devoted to the science. S. Goncharenko is a definable figure in the Ukrainian pedagogy, an undeniable professional authority, backed by significant results of a philosophical and pedagogical work which has passed testing of life. All the achievements, made by S. Goncharenko in the field

of pedagogy impress us with a magnitude and height of the human spirit. The author of the draft Concept of extracurricular educational work of comprehensive school (1991), the Concept of humanitarization of general secondary education (1994) and numerous articles on a definite philosophical and pedagogical direction, S. Goncharenko became a remarkable methodologist of education – perhaps, the greatest one in the history of national education.

Physicist, at the same time a sequential humanitarian according to his pedagogical ideas and deep understanding of educational innovation, he chose exactly the right way of «introduction» of modern education. S. Goncharenko's encyclopedic erudition, scientific adherence to principles and honesty, extraordinary efficiency and requirements for himself and colleagues, openness to the pedagogical innovations are considered to be peculiarities of well-developed humanitarian thinking. Scientific achievement of this scholar covers the methodology and the theory of pedagogy, encyclopedias and referential, educational publications on pedagogy and physics. Besides that, he made a significant contribution to the scientific development of educational standards. V. Andruschenko (2012) gave a comparatively high assessment concerning S. Goncharenko's place and role in the development of the Ukrainian pedagogy: «To honour and to cherish memory of our teachers, I note, that they provided us with a philosophical education that extended beyond the limits of manipulative political and ideological mythologems. At the time leaders of the first magnitude were such Ukrainian philosophers as P. Kopnin and V. Shynkaruk, S. Krymsky and M. Popovich. In the field of political science this mission was accomplished by I. Kuras and F. Rudyk, V. Pazenok and M. Mykhalchenko; in pedagogy – V. Sukhomlynsky, I. Zyazyun and S. Goncharenko» (p. 7).

In recent years of the life S. Goncharenko, creating some conceptual principles of adult education, asserted the idea of implication of adults for common human values entirely on the humanitarian principles with the help of acquirement with the most significant achievements of human civilization in order to obtain a strong and authentic knowledge about the basic phenomena and laws of nature, society and man, their conscious and active implementation in their own practice. S. Goncharenko made emphasis on that fact that the effective education of adults was impossible without the formation of their contemporary scientific world view, the so-called integral system of ideas about general properties and laws of nature, society, human thinking, which arises from the systematization, generalization and synthesis of the basic natural and scientific and socially scientific principles, concepts and theories (Samko, 2014, p. 240).

It should be noted that this position of the scientist was formed sequentially and systematically. For a long time S. Goncharenko investigated the problem of humanitarization of the educational process, expressing

vibrant, truly outstanding ideas in numerous articles and projections in front of the educators (Goncharenko, Malovany, 1995; Goncharenko et al., 2001). In this perspective, the article by S. Goncharenko (1995) «And yet humanitarization» evokes a great interest.

The article theoretically substantiates a significant difference between the principles of humanitarization and humanization of education, clearly defining the content of main provisions of the process of humanitarization, none of which is the meaning of humanization. The indicated explanation is extremely important for the pedagogical practice, because it allows to implement the main provisions of humanitarization in a professional way without a strict linking to the process of humanization, which has its own content and its own specific tasks. Important provisions of the article are focusing on the development of ways of formation of the individual's outlook and are considered to be the key in realization of the concept of humanitarization of education. The scientist reasonably considered the most important component of the humanitarian-oriented education to be the holistic worldview of a personality, aimed at common human and national values. In his opinion, the humanitarization of education requires the elaboration of the concept of the individual's regeneration and development, based on the recognition of human rights, the unity of a man and the environment, the necessity for a valuable attitude to himself, to others and nature.

If modern scientists often consider humanization and humanitarization processes to be identical, supplementing each other and are studied in a close connection, so we follow the scientific positions by S. Goncharenko, who strongly distinguishes the definitions of humanization and humanitarization as two independent methodological principles which are closely connected, but have their own aims and objectives. If humanization of the educational process primarily concerns the relational sphere, so humanitarization of education determines the scope of thinking and understanding of the final result of education within cultural terms.

For instance, I. Chystovska (2008) believes that humanization implies the recognition of a human self-worth as individual, insurance of her rights, freedom, opportunities for self-realization, meanwhile humanitarization of education serves as the formation of humanistic interpersonal relations, including ties between a teaching staff and a student in the educational process, and determines expanding the list of humanitarian disciplines (p. 192).

In the context of scientific polemics, we notice that humanitarization does not narrow to formally quantified increase in the proportion of socio-economic and other humanitarian disciplines. Humanitarization should deal with absolutely all areas of scientific knowledge that became a subject of study by pupils and

students, providing them with a perfectibility of the content and improvement of some teaching methods of relevant disciplines in order to develop a valuable attitude of the young generation towards nature and society. All educational disciplines in a secondary school or in a higher educational establishment should have the most complete humanitarian dimension and implement it. Therefore, the humanitarian orientation upon the study of scientific truths will help to form the critical thinking and bring into teaching of science some collisions of history, logic of traditions of the appropriate subject area, its social and economic foundation, but the most important thing is that it will enable a broadcasting of ethical and aesthetic maxims.

Insisting on the humanization of the educational process, we should take care of the immutable authority of basic sciences. It should be remembered, that the status of science in the former USSR society is now extremely undervalued, as it is held by a small part of no pragmatically minded people. The representatives of basic sciences are sounding the alarm, noting the unprecedented decadence of the recently developed science and educational system (Buyalska, 1995, p. 10). It is believed, that humanity is indifferently watching the so-called «renaissance» of hostile systems of thinking and social behavior which are contrary to our science. As a result of it, the poor quality of textbooks and primitive teaching methods of the principles of science are vividly observed. It should be some warnings against the false humanitarization of education (which kills the fundamental sciences with its number) and eventually leads to the final depopulation of science (Habovych, 2001, p. 55).

However, the truthful humanitarization never encroaches on the high authority of scientific knowledge, but only raises it to a higher value level. Here, for example, an American physicist and Nobel laureate Isidor Rabi (1970) formulated his vision of humanitarization of education at the meeting of the Committee on Educational Policy at the American Association for the Advancement of Science: «I am convinced that we are not quite careful when we choose methods of formation the ideas of pupils about physical science, which would enable pupils to understand, feel and appreciate. We show a lack of value in science that it is beyond its practical application. In other words, we teach our science no in a humanitarian way. At each age level pupils obtain the understanding about the physics as a set of tricks that they can learn and gladly demonstrate. Nowadays, science – is another. It is the aspiration of all mankind to learn how to live and love the world where we live. To be a part of it means to understand it, to understand yourself as a part of it, to feel that the power of human cognition goes far beyond that bound what one can imagine that the endless expansion of human knowledge concerns not only the material side of the world» (p. 34). I. Rabi offers to teach physics in a humanitarian way at all levels – from basic to

the higher one. He is convinced that we must teach physics with a full understanding of its historical development, its philosophical meaning, its human and social significance in the aspect of showing the biographies of scientists, characters of discoverers and inventors, triumph, explorations and disappointments. Finally, methods of scientific cognition in physics have influenced the development of social sciences and became the paradigm of modern methods of learning. Perhaps, I. Rabi had it in his mind, claiming that modern physics was located in the core of humanitarian education and upbringing of our time.

According to A. Einstein (2013), you cannot overcharge the study of the fundamental science only with a deadly number of facts and the iron logic for a student or pupil. He called wherever it is possible to turn the study into experience with feelings. Apart of implementation of educational standards, it should be realization of «standards of a human creation» as well. Who needs a packed with knowledge, at the same time rough in the moral attitude towards the world and people pupil or student, furthermore, such scientist with academic degrees and titles?

The laws of physics, mechanics, chemistry, biology, philology explain to students not only the world that is around them, but the essence of their inner world as well. Bravely expanding consciousness and criteria of knowing the truth, teachers teach their pupils to learn some objective things not only through the objective aspect, but also through the richness of subjectiveness. However, for such teaching of scientific truths at school a teacher needs a serious professional training.

Humanitarization of higher pedagogical education in the context of paradigm renewal. According to the general public assessment, informative and cognitive paradigm of modern higher education in Ukraine does not perform its constructive social mission, as it does not allow future professionals to be able to adequately formulate and solve complex problems concerning the development of the society, preservation of ecology of nature and a human spirituality. Therefore, it must give up the place to the socio-cultural paradigm which is characterized by axiological fullness, openness, internal dialogicality and differs from the traditional one due to these aspects.

Socio-cultural paradigm of the higher educational development implies harmony of the components of national and cultural experiences: science, religion, art and culture. This educational paradigm is not contrary to fundamentalization of the educational process, but just integrates with it and enriches it with values. Humanitarization cannot be realized, for example, only due to isolation of block of the social and humanitarian sciences in university education. In teaching of disciplines of each block it is required for a teacher to have a motivated search of moral values, social and personal problems, their understanding and formulation in the context of the problematic field of the discipline. Acquiring with each direction of

scientific knowledge should be filled in values and the spirit of creativity.

If we analyze the state of the higher pedagogical education in Ukraine, we may mark a traditional approach to the formation of a future teacher's «object oriented» system of knowledge and skills that are often, in fact, not a system, but a conglomeration of fragmented, local, insufficiently connected together details about a man, nature and society (the so-called «patchwork»), which are later incompletely realized by a teacher in practice of educational activities in the same way in order to develop students' systematic knowledge and a coherent worldview. Therefore, humanitarization of pedagogical education should provide us with the creation of conditions for self-realization and self-determination of a future teacher in the space of contemporary culture on the background of disclosure of each student's creative potential, the formation of not narrow, but global (noospheric) thinking, the formation of moral values and pedagogically demanded ethical qualities with their subsequent mainstreaming in professional and social activities. It does not mean a mechanical expanding of the list of humanities, but instead of that, it makes emphasis on deepening of the integration of the content of disciplines to develop an integrated type of cognition in teachers' minds and determines the turn of teachers' thinking to the whole essence of a man and the whole human being on the Earth.

Thus, an important feature of humanitarization of the pedagogical education is the integrativity as a formation of an integral (holistic) view about the outside world and man's place in it. Equally important manifestations of humanitarization are its existence and axiological character that determines the direction of education on the priority of the creative identity, based on common values.

Humanitarization also implies reorientation of the priorities in determining the educational ideals, the so-called rejection of technocratic approaches and focus of the educational process on the formation of primarily spiritual world of a personality, strengthening of cultural wealth as a fundamental principle in defining aims and educational content through the «humanization» of knowledge, formation of a coherent harmonious picture of the world with a complete reflection of the world culture in it and the world of a man. Technocratism of thinking may be typical for a representative of science, a political figure, an artist and, unfortunately, for a teacher as well. The essential features of such thinking are the primacy of means upon the appropriate aim, a specific purpose upon the meaning of general human interest, a symbol upon existence and realities of the modern world, a technology (including psycho-technique) upon human values. For technocratic thinking there are no categories of morality, conscience, human feelings and dignity.

Therefore, the way to successful humanitarization of pedagogical education goes through a continual stream of values in the process of preparation of a well-

educated teacher in a high school. Valuable foundations of humanitarization of higher pedagogical education should be interpreted as the examples of pedagogical culture which have been repeatedly socially approved and are traditionally transmitted from one generation to another, that are distinctly operating in the cultural life of humanity, interaction of some generations and, finally, in pedagogical theories, systems and technologies (Zyazyun, 1996, p. 18–20).

Valuable consciousness of the student should become a target of thoughtful correction during the study of fundamentals of science and pedagogical disciplines. In this case, conscious determining by the student of his own dominant orientations in touch with the environment gets the great importance, because everyone is eventually focused on the everyday-consumptive or on aesthetic, or the perfectly creative relationships with the world, or on their eclectic version. The predominance of utilitarian-consumptive orientations is not a signal of overall well-being, but the occurrence of distress in the field of value consciousness that cannot produce morally healthy setting of activities under such circumstances.

Conclusions. Valuable attitude is a powerful basis for axiological potential of the individual. This value plays the role of a regulator of educational activities and forms the structure of the teacher. It serves as a specific public benchmark and criterion for measuring the appropriate pedagogical activities.

On the way to humanitarization of pedagogical education it should be as fully as possible realized ideological potential of all educational disciplines. There should be no classes (lectures, practical or laboratory classes) without broadcasting the appropriate pedagogical priority of values. And even nowadays the system of university and postgraduate education directs teachers on mastery of epistemological, scientific and theoretical aspects of cognition of the subject during the educational process and hardly touches valuable aspects which lead to understanding of the personal content of relations between the teacher and the pupil. Sometimes it is explained that curricula and teachers' professional training programs were formed still at that historical stage when the informative and cognitive function of education has played a dominant role. The offspring of such professional training were considerable distortions in the value of teachers' attitude towards the child and deformation of logical educational influence upon students.

Finally, we are eager to mention that humanitarization of the educational process is aimed at improving the state of teaching fundamental disciplines (as is often believed educationalists). Humanitarization should deal with teaching of artistic disciplines (which are traditionally considered to be entirely humanitarian). However, it is not a secret that even the humanities can be taught in a primitive way without the required level of deepening in the world of artistic

images, without the proper transmission of values of human experience, accumulated in the artistic work. Humanitarian teaching of art implies a deep immersion in the art and figurative language of art, systematically organized evaluative activities (monologue and dialogue), creative interpretation of artistic images and so on.

The success of reforms in Ukraine is possible in terms of intellectual, spiritual and cultural development of the people, increasing its professional and creative potential in reforming of the educational system, based on the priorities of common human and national values, with the access to a new level of humanitarian culture of the society. The laborious

scientific community of Ukrainian, Belarusian and Polish scientists allows to explore some issues of cultural and spiritual development of a man in the context of educational priorities of different countries. Comparative analysis of scientific approaches and the obtained results indicates common problems and resemblance of ways of their solutions. The proximity of mental values of Slavic peoples, the only system of value priorities, common historic origin of educational processes – all of these aspects make it possible to build the appropriate scientific parallels in the process of search some effective pedagogical strategies for creation and further development of educational environment.

Refereces

- Andrushchenko, V. (2012). «Filosofs'ke samovbyvstvo» ostannikh radyans'kykh humanitariyiv [«Philosophical suicide» of the last USSR humanities]. *Journal of Philosophy of education*, 1–2 (11), 7–15 (ukr).
- Buyalska, T. (1995). Kontsepsiya, shcho potrebuye vtilennya. [The concept, which requires implementation]. *Journal of Education and psychology*, 2, 3–11 (ukr).
- Chystovska, I. (2008). Humanizatsiia ta humanitaryzatsiia navchalno-vykhovnoho protsesuu vyshchyykh tekhnichnykh navchalnykh zakladakh [Humanization and humanitarization during the educational process at the higher educational institutions]. *Journal of the National Technical University of Ukraine «Kyiv Polytechnic Institute» : Philosophy. Psychology. Pedagogy*, 1, 191–195 (ukr).
- Derzhavna natsional'na prohrama «Osvita» («Ukrayina XXI stolittya») [State national program «Education». «Ukraine of XXI century»]. (1994). Kyiv, Ukraine: Rajduga, (ukr).
- Einstein, A. (2013). *Kak yzmenyt' myr k luchshemu* [How to change the world in the better way]. Moscow, Russia: Algoritm (rus).
- Goncharenko, S. (1995). I vse-taky – humanitaryzatsiya [And yet – humanitarization]. *Journal of Pedagogy an Psychology*, 1, 3–7 (ukr).
- Goncharenko, S., & Malovanyy, Yu. (2001). Humanizatsiya i humanitaryzatsiya osvity [Humanization and humanitarization of education]. *Way of education*, 2, 2–6 (ukr).
- Goncharenko, S., & Malovany, Yu. (1994). Humanitaryzatsiya zahal'noyi seredn'oyi osvity [Humanitarization of the secondary education] (Project concept.). Kyiv, Ukraine (ukr).
- Goncharenko, S., & Malovany, Yu. (1995). Humanitaryzatsiya zahal'noyi seredn'oyi osvity [Humanitarization of the secondary education]. *Primary school*, 4, 9–14 (ukr).
- Habovych, O. (2001). Humanitaryzatsiya nauky chy yiyi kryza? [Humanitarization of science or its crisis?] *Journal of the National Academy of Sciences of Ukraine*, 7, 54–61 (ukr).
- Orshansky, L., Nishchak, I., & Yasinetska, Zh. (2017). Estetychne vykhovannya osobystosti: vid Sokrata do Dattona [Aesthetic education of personality: from Socrates to Dutton]. *Journal of Pedagogical sciences: theory, history, innovative technologies*, 3 (67), 231–242. doi: 10.24139 / 2312-5993 / 2017.03 / 231-242 (ukr).
- Rabi, I. (1970). *Science: The Center of Culture*. New York and Cleveland, USA: World Publishing Company (eng).
- Samko, A. (2014). Dydaktychni aspekty osvity doroslykh u pratsyakh S. U. Honcharenka [Didactic aspects of education for adults in the works by S. Goncharenko]. *Adult Education: theory, experience and prospects*, 1(8), 239–246 (ukr).
- Tarasenko, G., & Nesterovych, B. (2005). Aksiologichnyy pidkhid do intehratsiyi mystets'kykh dystsyplin u konteksti humanitaryzatsiyi vyshchoyi osvity [Axiological approach to integration of artistic disciplines in the context of humanitarization of Higher Education]. *Journal of Zhytomyr Ivan Franko State University*, 21, 12–15 (ukr).
- Zyazyun, I. (1996). Humanistychna paradyhma v osviti [Humanistic paradigm in education]. In *Higher school: realities, trends and prospects. CH.II: A new paradigm of higher education* (pp. 18–20). Kyiv, Ukraine (ukr).

Література

- Андрущенко В. «Філософське самовбивство» останніх радянських гуманітаріїв. *Філософія освіти*. 2012. № 1–2 (11). С. 7–15.
- Буяльська Т. Концепція, що потребує втілення. *Педагогіка і психологія*. 1995. № 2. С. 3–11.
- Габович О. Гуманітаризація науки чи її криза? *Вісник Національної академії наук України*. 2001. № 7. С. 54–61.
- Гончаренко С., Мальований Ю. Гуманітаризація загальної середньої освіти. *Початкова школа*. 1995. № 4. С. 9–14.

- Гончаренко С., Мальований Ю. Гуманізація і гуманітаризація. *Шлях освіти*. 2001. № 2. С. 2–6; № 3. С. 2–8.
- Гончаренко С. І все таки – гуманітаризація. *Педагогіка і психологія*. 1995. № 1. С. 3–7.
- Гончаренко С., Мальований Ю. Педагогічна сутність гуманітаризації шкільної освіти. *Рідна школа*. 1994. № 10. С. 30–33.
- Державна національна програма «Освіта. Україна XXI століття». Київ : Райдуга, 1994. 61 с.
- Зязюн І. Гуманістична парадигма в освіті. *Вища школа : реалії, тенденції, перспективи розвитку*. Ч. II : Нова парадигма вищої освіти. Київ, 1996. С. 18–20.
- Оршанський Л., Нищак І., Ясинецька Ж. Естетичне виховання особистості: від Сократа до Даттона. *Педагогічні науки: теорія, історія, інноваційні технології*. 2017. № 3 (67). С. 231–242, doi: 10.24139/2312-5993/2017.03/231–242
- Самко А. Дидактичні аспекти освіти дорослих у працях С. У. Гончаренка. *Освіта дорослих : теорія, досвід, перспективи*. 2014. № 1 (8). С. 239–246.
- Тарасенко Г. Нестерович Б. Аксиологічний підхід до інтеграції мистецьких дисциплін у контексті гуманітаризації вищої освіти. *Вісник Житомирського державного університету ім. І. Франка*. 2005. № 21. С. 12–15.
- Чистовська І. Гуманізація та гуманітаризація навчально-виховного процесу у вищих технічних навчальних закладах. *Вісник національного технічного університету України «Київський політехнічний інститут» : Філософія. Психологія. Педагогіка*. 2008. № 1. С. 191–195.
- Эйнштейн А. Как изменить мир к лучшему. Москва : Алгоритм, 2013. 270 с.
- Rabi I. I. Science: The Center of Culture. The World Publishing Company. New York and Cleveland, 1970.

ГУМАНИТАРИЗАЦИЯ ВЫСШЕГО ПЕДАГОГИЧЕСКОГО ОБРАЗОВАНИЯ В КОНТЕКСТЕ ОБНОВЛЕНИЯ ОБРАЗОВАТЕЛЬНЫХ ПРИОРИТЕТОВ В УКРАИНЕ

Тарасенко Галина, доктор педагогических наук, профессор кафедры дошкольного и начального образования, Винницкий государственный педагогический университет имени Михаила Коцюбинского, ул. Острожского, 32, 21100 Винница, Украина, tarasenkogal@gmail.com

Статья посвящена проблеме поиска путей гуманитаризации высшего педагогического образования. Речь идет о том, что высшее образование в постсоветских странах развивается в новых социально-культурных условиях. Реформаторские процессы обязывают педагогическую практику системно воплощать традиционные и инновационные приоритеты и ценности, среди которых заметное место занимает гуманитаризация содержания образования. В то же время в реальной практике высшее образование часто грешит авторитаризмом, технократизмом, узким прагматизмом, которые обуславливают вытеснение гуманитарной и общекультурной доминант. Намечилась тенденция редукции образовательного процесса к обучению с игнорированием личностно развивающих задач.

В статье отмечается, что гуманитарное и фундаментальное знание является равнозначными влияющими факторами формирования личности в системе высшего образования. Презентованы идеи гуманитаризации высшего образования, выдвинутые выдающимся методологом отечественного образования Семёном Гончаренко.

Ключевые слова: аксиологический потенциал, высшее образование, гуманитаризация, интеграция, образовательные приоритеты, социально-культурная парадигма.

ГУМАНИТАРИЗАЦІЯ ВИЩОЇ ПЕДАГОГІЧНОЇ ОСВІТИ В КОНТЕКСТІ ОНОВЛЕННЯ ОСВІТНІХ ПРІОРИТЕТІВ В УКРАЇНІ

Тарасенко Галина, доктор педагогічних наук, професор кафедри дошкільної та початкової освіти, Вінницький державний педагогічний університет імені Михайла Коцюбинського, вул. Острожського, 32, 21100 Вінниця, Україна, tarasenkogal@gmail.com

Стаття присвячена проблемі пошуку шляхів гуманітаризації вищої педагогічної освіти. Йдеться про те, що сучасна освіта в пострадянських країнах розвивається в нових соціально-культурних умовах. Реформаторські процеси зобов'язують педагогічну практику системно утілювати традиційні та інноваційні пріоритети і цінності, серед яких чільне місце посідає гуманітаризація змісту освіти.

У той же час у реальній практиці освіта часто грішить авторитаризмом, технократизмом і вузьким прагматизмом, що обумовлює витіснення гуманітарної і загальнокультурної домінант. Виокремилась тенденція звуження освіти до навчання з ігноруванням особистісно розвивальних завдань. Як результат, спостерігається очевидне гальмування у формуванні культурних автоматизмів поведінки і спілкування. Індивідуально неповторні риси самобутності і унікальності часто виявляються не у сфері професійної творчості, а в криміногенній, антисоціальній діяльності.

Історія наукового знання про людину свідчить про те, що певною мірою його розвиток відбувався і відбувається під знаком редуції інтелекту до рації. В результаті за межі науки і наукового пізнання як царства чистої розсудливості винесено сферу емоційних виявів. Однак поступово теоретично відтворюється справжня картина наукового пошуку, а емоційно-культурному повертається його законне місце. Очевидно, що сучасна логіка і методологія науки передбачає врахування історичних, психологічних, художніх факторів. Більше того, припускається, що наука не вичерпується двома рівнями пізнання – теоретичним і емпіричним, а може існувати й образний рівень пізнання як перехідний між ними.

У статті наголошується, що гуманітарне і фундаментальне знання є рівнозначно впливовими факторами як розумового, так і загальнокультурного розвитку особистості, адже об'єднуються у високому пориванні до гармонізації взаємовідносин людини зі світом. Презентовані ідеї щодо «олюднення» вищої освіти, виголошені визначним методологом вітчизняної освіти Семеном Гончаренком.

Ключові слова: аксіологічний потенціал, вища освіта, гуманітаризація, інтеграція, освітні пріоритети, соціально-культурна парадигма.

Стаття надійшла до редакції 02.11.2017

Прийнято до друку 23.11.2017

УДК 378.014.6 (4) (045)

Ірина Соколова

ORCID iD 0000-0003-4425-1859

доктор педагогічних наук, професор,
професор кафедри педагогіки та освіти,
Маріупольський державний університет,
пр. Будівельників, 129 а,
87500 Маріуполь, Україна,
i.sokolova@mdu.in.ua

ЄВРОПЕЙСЬКА МОДЕЛЬ ЗАПЕЗПЕЧЕННЯ ЯКОСТІ ВИЩОЇ ОСВІТИ

У запропонованій статті представлено авторське бачення Європейської моделі забезпечення якості вищої освіти. Враховуючи сучасний контекст освітньої політики, обґрунтовано основні компоненти Європейської моделі забезпечення якості вищої освіти на регіональному (європейському) рівні. Акцентовано увагу на ціннісних ознаках забезпечення якості вищої освіти, що їх уявляють поняттєві маркери. Конкретизовано роль суб'єктів освітньої політики і основних провайдерів вищої освіти щодо забезпечення якості; визначено і охарактеризовано інструменти прозорості (акредитація, аудит, бенчмаркінг, оцінювання, екселенс) і основні процедури забезпечення якості у Європейському просторі вищої освіти (європейські і національні мета-рамки кваліфікацій, результати навчання, ECTS).

Ключові слова: Європейська модель забезпечення якості; забезпечення якості; інструменти забезпечення якості; освітня політика; процедури забезпечення якості; стандарти забезпечення якості.

Вступ. Прагнення поліпшити якість вищої освіти лежить в основі Болонського процесу і протягом останніх 15 років підтверджено значними результатами в галузі забезпечення якості (ЕС/ЕАСЕА/Eurydice, 2015, р. 87). Забезпечення якості є ключовою структурною реформою у ЄПВО, що було підкреслено у Єреванському комюніке Конференції міністрів з питань вищої освіти (Yerevan Communiqué, 2015).

Аналітичні звіти Європейської асоціації університетів (ЕАУ) з узагальнюючою назвою «Тенденції» певною мірою відображають напрями

реалізації освітньої політики у ЄПВО, інформуючи суспільство про стан вищої освіти і спонукаючи академічну громаду і менеджмент швидко реагувати на зміни для підвищення якості освітніх послуг. Тенденції 2015 року показують, що 87% установ реалізують політику забезпечення якості (Quality Assurance, QA), переважна більшість – на інституційному рівні (84%), а деякі лише на рівні факультету (3%); 4% закладів вищої освіти не втілюють політику забезпечення якості, але наявні деякі форми внутрішніх процесів QA. Лише 1% респондентів повідомили про відсутність в установі