

HISTORICAL AND PHILOSOPHICAL BASES OF THE HUMANISTIC PARADIGM FORMATION OF EDUCATION OF UKRAINE

ІСТОРИКО-ФІЛОСОФСЬКІ ОСНОВИ ГУМАНІСТИЧНОЇ ПАРАДИГМИ ФОРМУВАННЯ ОСВІТИ В УКРАЇНІ

Vitality of the appeal to humanism as the basic principle of building interpersonal relationships is determined by the ability of the humanistic paradigm of education to overcome the negative phenomena characteristic of modern Ukrainian society, especially those relating to the formation and development of the individual as the highest value. It was emphasized that an important role in effective solution of this problem belongs to the system of education. On the basis of the analysis of philosophical, psychological and scientific literature, the main approaches of humanistic education are highlighted, the essence of the concepts of «humanism», «humanization of education», «humanistic paradigm» is revealed, the main ideas of the reorientation of the educational process on the basis of humanism are given.

It is determined that humanism is interpreted as a system of views on man as the highest value, the benefit of which is considered a criterion for social assessment, a necessary norm of relations between people as a worldview, in the center of which – the idea of man as the highest value and priority in relation to reality in the hierarchy of all other material and spiritual values, a phenomenon of culture that stimulates the overall progress of world civilization.

Key words: humanization of education, humanistic pedagogy, educational process, humanistic paradigm, historical bases.

Актуальність звернення до гуманізму як основного принципу побудови міжособистісних взаємин визначається спроможністю гуманістичної парадигми освіти подолати негативні явища, характерні для сучасного українського суспільства, насамперед ті, що стосуються становлення та розвитку індивіда як найвищої цінності. Наголошено, що важлива роль в ефективному вирішенні цього завдання належить системі освіти. На основі аналізу філософської, історичної та наукової літератури висвітлюються основні етапи становлення гуманістичної освіти, розкрито сутність понять «гуманізм», «гуманізація освіти», «гуманістична парадигма», наведено основні ідеї побудови навчально-виховного процесу на засадах гуманізму.

Визначено, що гуманізм інтерпретується як система поглядів на людину як найвищу цінність, благо якої вважається критерієм суспільної оцінки, необхідною нормою відносин між людьми, як світогляд, у центрі якого – ідея людини як найвищої цінності і пріоритетної стосовно себе реальності в ієрархії всіх інших матеріальних і духовних цінностей, феномен культури, що стимулює загальний прогрес світової цивілізації.

Ключові слова: гуманізація освіти, гуманістична педагогіка, навчально-виховний процес, гуманістична парадигма, історичні засади.

Актуальность обращения к гуманизму как основному принципу построения межличностных отношений определяется способностью гуманистической парадигмы образования преодолеть негативные явления, характерные для современного украинского общества, прежде всего касающиеся становления и развития индивида как высшей ценности. Отмечено, что важная роль в эффективном решении этой задачи принадлежит системе образования. На основе анализа философской, исторической и научной литературы освещаются основные этапы становления гуманистического образования, раскрыта сущность понятий «гуманизм», «гуманизация образования», «гуманистическая парадигма», приведены основные идеи построения учебно-воспитательного процесса на принципах гуманизма. Определено, что гуманизм интерпретируется как система взглядов на человека как на высшую ценность, благо которой считается критерием общественной оценки, необходимой нормой отношений между людьми, как мировоззрение, в центре которого – идея человека как высшей ценности и пріоритетной по отношению к себе реальности в иерархии всех других материальных и духовных ценностей, феномен культуры, стимулирующий общий прогресс мировой цивилизации.

Ключевые слова: гуманизация образования, гуманистическая педагогика, учебно-воспитательный процесс, гуманистическая парадигма, исторические основы.

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Introduction. At the beginning of the XXI-st century, the lives of all people of the world depend on their ability to communicate, understand and cooperate. Humanity is increasingly aware of the interdependence of all elements of this world and redefines the place and role of man in it. Under these conditions, education becomes especially important. Higher education is the basis of the spiritual development of society and an individual. The quality of education depends on the spiritual, moral, cultural, intellectual level of the people and their relation to the world. Realizing the need for integration into the world community, it is necessary to orient the educa-

tion on universal values and priorities, namely, on the humanization and democratization of the educational process.

The ideas of democracy are inseparable from the ideas of humanism. According to I. Bekh, «the development of a humane, free, responsible personality is directly linked to the system of its spiritual values, which are opposed to the utilitarian and pragmatic values. The sphere of spiritual values includes the meaning of life, love, and goodness, evil, etc., that is, the meaning of general moral categories» [1].

Processing. Humanism of the XIX – XX centuries has several aspects and directions. One of the vec-

tors is associated with the philosophy of existentialism, which recognizes the individuality, uniqueness, exclusiveness of each individual human being. The most prominent representatives are Jean P. Sartre, K. Jaspers, A. Camus, and V. Frankl. The humanistic essence of this direction is primarily aimed at addressing the problem of the life meaning.

V. Frankl considered the human desire to seek and realize the meaning of life as the higher innate human need, which is the engine of its behavior and development. A person, in all its uniqueness, must find the meaning of life by himself. V. Frankl points the ways that will help a person in this process. Firstly, it is the value of creation (creative dedication), and secondly, the values of experience (positive emotions, experiences and feelings), and thirdly, the value of relationships (finding the meaning of life in different situations) [3].

J. Sartre expressed the view that «a person must go beyond his own time frame», overcoming his limitations, designing himself and create his own existence. A person is actually responsible for creating his own image. Thus, existentialism is such a doctrine, which views human life as possible and, moreover, argues that any truth or free action implies human subjectivity [2].

The purpose of the article is to conduct theoretical analysis of historical and philosophical literature and to define the bases of the humanistic paradigm formation in education of Ukraine.

The main part. The fundamental notions of the philosophy of existentialism are the concepts of «freedom», «responsibility», «choice». A person creates himself, so no other factors – environment, heredity, and so on can not be the justification for the inability of self-determination. Personal position is the decisive factor, certain position, the relation to the outside world, to mankind and himself.

The humanistic paradigm in education can be based on various means of perception the forces of the world and a person development, including the esoteric knowledge of ancient civilizations.

Training expands the concept of «individuality». This is not only what is inherent to person in this life. Individuality is something that has evolved for centuries through the numerous embodiments of the human spirit. A new life is given in order for a person to become an individual and bring his positive experience to the bowl of generations. Thus, improvement is never just personal. When a part is perfected, the whole improves when one person is perfected, all humanity is perfected.

Education puts certain responsibility on a person not only for his spiritual development, but also for the spiritual development of all mankind, both present and future. It is not surprising that the most important issues of human existence are the issues of education and upbringing, as this is directly related to the

evolution of mankind. Orientation of education and upbringing on the priority of technical and scientific knowledge, methods of production and acquisition of material goods led to the fact that it removed the main lever of perfection – the upbringing of the spirit.

Education and upbringing should be directed at the development of the spiritual essence of a person, the expansion of his consciousness to the space, the awakening of the need for self-improvement. Education and upbringing of a person should be directed first of all to his spiritual development, the person should be focused not on oneself, but on others. It is necessary that the school create a community of people oriented on spiritual values, consciously asserting them.

Among the humanistic approaches, which influenced the formation of a humanistic paradigm in education, we focus on the following cultural studies: V. Frankl, E. Fromm, etc.

This approach reveals the peculiarities of thinking and perception, which are aimed at cultural values (the procedure for understanding their content). Science, art, religion – these are kind of special worlds. A person receives the ability to penetrate them with the help of subjective culture. If he understands this world, he takes part in its symbolic meaning – he is affirmed as a person.

The next approach of humanism is defined as the open person-to-person interaction (which is definitely important for the relationship between «teacher and student»). Real life is a form of existence which enables a person to live in another person or to find another person to find out sense. The ability to interact with another person allows both subjects of interaction to be spiritually enriched and at the same time separate. Through separation a new turn of the centripetal forces of spiritual growth reveals. A person is what he is because of the reflecting on his life, the meaning of human life cannot be provided from the outside, each person formulates it on his own, and its uniqueness is related to the need to interact with others.

The philosophy of humanism raises the question of human perfection and the improvement of objective social conditions. The ability to self-critique, self-esteem, self-identification, self-improvement is the most important condition for the development and self-realization of man.

A person exists in two worlds. He is endowed with the inner world, consisting of different levels of individual physiological and mental characteristics. The factors of another – the outside world contributes or suppress the growth of the internal potential of a person. By deepening knowledge about himself, his (especially intellectual) activity and the surrounding world, he can form new abilities and choose new ways of his own development.

Humanistic pedagogy is based on the ideas developed by the representatives of humanistic psycho-

logy, such as C. Rogers, A. Maslow, G. Allport, as well as on the ideas of E. Fromm, K. Horney. Indicative is the opinion of E. Fromm, who noted that many philosophers – S. Kierkegaard and K. Marx and V. James, A. Bergson and Teyhard de Chardin – believe that a person creates himself, that a person is the creator of his own history. A person is historically determined, he constructs or creates himself, changing and modernizing in time and over time. A person is no longer smart, he becomes smart. He is no longer social, he becomes social. He is no longer religious, he becomes religious.

According to E. Fromm, the founder of humanistic dialectics, humanism is a philosophy that understands person as the highest value on earth, it is quite natural that the teacher cannot view the student as a means of subordination or manipulation, and the authoritarian type of teacher is not acceptable in humanistic pedagogy [5].

In the theory of S. Freud, there are three instances of personality: It (Id), I (Ego), Super-Ego (Supe-Ego). The Super-Ego (I-Ideal) is the highest instance that plays the role of the inner center of conscience. The Super-Ego appears in the process of child's identification first with his father, and in the future this function passes to teachers and other authorities. Their commands and prohibitions maintain their power in the Super-Ego, unconsciously acting as a moral center [4]. This position of S. Freud is extremely important for understanding the essence and vocation of the teacher in the pupil's life. The teacher must be a humanist in his views, judgments and actions.

K. Rogers is one of the main representatives of humanistic psychology. He considered people as potential creators who have tendencies for self-realization. People are open-minded to experience, independent in their assessments, ready for growth, to formulate new and unpredictable hypotheses. K. Rogers says: «When we cease to judge the individual from the point of view of the constituent of a system of values, we promote creativity. An individual feels his release in an atmosphere where there is no evaluation using an external cliché. Evaluation is always perceived as a threat, always means that some part of the experience will be closed to consciousness» [1, p. 240].

But the teacher often becomes the subject of evaluation, so he needs to develop his own system of judgments and assessments of himself and his activities in accordance with the humanistic approach to the worldview. Personal and professional development are closely interconnected. Professional and value-oriented orientations are «embedded» in one another. Humanistic philosophy, the anthropological-axiological concept of man defines «I» as a value. Due to this, there will be a reorientation in the system of values of the teacher – from adaptive rationality

towards the liberation perspective, from the passive object to the active subject.

In the light of mentioned above, let's turn close attention to the process of Ukrainian educational system formation on the basis of humanistic values. Even the ancient chronicles testify that life in Ukraine tended to self-development on the principles of humanism and deep spirituality. The coverage of these ideals is also found in the writings of G. Skovoroda, M. Drahomanov, M. Grushevsky, M. Kostomarov, V. Vynnychenko, P. Yurkevich, A. Dukhnovich and many other philosophers, pedagogues, psychologists, anthropologists. The list the names of all those who have dedicated their lives to the research and dissemination of ideas of spirituality and humanity among the public is far too long.

Let us turn to the history of the foundation and development of the most prominent higher educational institution of Ukraine at the Kyiv-Mohyla Academy. The Kyiv-Mohyla Academy laid the foundations for theoretical-theological-philosophical justification of the Ukrainian version of Orthodoxy. In this case, Kiev was assigned the role of the spiritual center of the entire Orthodox world, as well as the only heir of the Kyiv Rus [2].

E. Pletenetsky, the Kyiv-Pechersk Archimandrite, saw the strengthening of compatriots in their ancient faith as the most important goal in such a way as to publish Greek sacred books in Slavic as well as religious-polemical literature that would protect the Orthodox ideology from hostile attacks [1].

The activities of the Kyiv-Mohyla Academy unfolded against the backdrop of not only two directions of Christianity: Orthodoxy and Catholicism, but also against the background of the opposition of two cultural archetypes: Greek and Roman.

The Greeks have created a unique system of education in which not only a specialist in a particular industry is formed, but a person as a whole with defined value orientations. This educational process was not limited to mastering the sum of norms and requirements; it was a preparation for life in accordance with a wide range of norms and requirements that the Greeks regarded as their «wise invention». This was the purpose of culture: to develop in a person a reasonable ability of reasoning and aesthetic taste, which allowed it to gain a sense of measure and justice in matters of public and personal. An ancient man did not lose his connection with nature, which was the main integral part of the cosmos, which took away both gods and people. The basis of the way of life of Greek culture was not only laws, but mainly the natural system. The unity of man with nature gave rise to a certain absolute, the ethical ideal of education and culture.

These ideas were highly valued in Kyiv-Mohyla University. Teachers and professors of the first university in Ukraine were required to have high moral

and spiritual qualities. The teacher was supposed to be spiritually pure in front of his pupils, therefore, piety, wisdom, meekness were required of him and restraint so as not to be subject to anger and other disadvantages. The teacher could not have been a laughingstock so as not to induce some students to isolate and set up inferiority, and others to malice; he had no right to use bad words in order not to ruin the spiritual world of exodus. If he was noticed of something of the above, or theft, slander, pride, fornication, drunkenness, etc. – he was forbidden to teach and live among the university community.

Teachers' pedagogical principles were based on impartiality and democracy. They had an impartial attitude to students from different backgrounds. According to the laws of the academy, nothing could be better at school than perhaps successful studies. This is precisely what the place of the pupil in the classroom meant. According to the Charter, the one who knew more should have been sitting higher, though he was poor, and he who was less knew, had to sit in a low place [2].

Particular attention was paid to behavior, which always and everywhere had to testify about their education. They were taught to respect the worthy people of all layers without exception. So, when they met someone it was necessary to remove the cap and bow. Respectfully relate to places devoted to God: monasteries, cemeteries, colleges. It was forbidden to attend unworthy gatherings, to get acquainted with those who lived such a life; the implementation of any trade agreements without warning a teacher; excessive talking as one that devalued man [1].

Conclusion. Thus, the humanistic paradigm of modern education has been based on ancient Greek

and Roman cultural achievements further developed by the scholars of Kyiv-Mohyla Academy. The main value of humanistic paradigm is the development of a person studied by different branches of science: humanistic pedagogy, philosophy and psychology determine the motives, goals, content and means of this process. Modern stage of Ukrainian education development represents combination of the best classical traditions of education and latest achievements of science technology.

The further study may be aimed at the methods of implementing the humanistic paradigm of education in educational institutions, the identification of pedagogical conditions that would ensure the involvement of students in humanistic education, contributing to the formation and development of their personality as a subject of these processes.

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