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### THE FOUNDATION OF HUMANIZATION AND HUMANITARIZATION OF HIGHER EDUCATION IN UKRAINE: SOCIO-PHILOSOPHICAL ASPECT

*Analyzed the Foundation of humanization and humanitarization of higher education in Ukraine from the point of view of the categorical imperative of moral values as foundations for the development of a modern developed society. Approved value of higher education as education focused on the evolution of the thinking of the socio-humanitarian personality. The author substantiates the necessity of establishing a program of formation and development of a holistic spiritual world of man in the modern Ukrainian society.*

**Keywords:** humanization, humanitarization, education, education system, humanization of education, humanization of education, social and humanitarian personality.

### ОСНОВАНИЯ ГУМАНИЗАЦИИ И ГУМАНИТАРИЗАЦИИ ВЫСШЕГО ОБРАЗОВАНИЯ В УКРАИНЕ: СОЦИАЛЬНО-ФИЛОСОФСКИЙ АСПЕКТ

*Анализируются основания гуманизации и гуманитаризации высшего образования в Украине с точки зрения категорического императива морально-нравственных ценностей как основ развития современного развитого общества. Утверждается значение высшего образования как образования, направленного на эволюционирование мыслящей социально-гуманитарной личности. Автор обосновывает необходимость создания программы формирования и развития целостного духовного мира человека в современном украинском обществе.*

**Ключевые слова:** гуманизация, гуманитаризация, образование, система образования, гуманизация образования, гуманитаризация образования, социально-гуманитарная личность.

### ОСНОВИ ГУМАНІЗАЦІЇ ТА ГУМАНІТАРИЗАЦІЇ ВИЩОЇ ОСВІТИ В УКРАЇНІ: СОЦІАЛЬНО-ФІЛОСОФСЬКИЙ АСПЕКТ

*Аналізуються підґрунтя гуманізації та гуманітаризації вищої освіти в Україні з точки зору категоричного імперативу морально-етичних цінностей як основ розвитку сучасного розвиненого суспільства. Затверджується значення вищої освіти як освіти, спрямованої на еволюціонування мислячої соціально-гуманітарної особистості. Автор обґрунтовує необхідність створення програми формування та розвитку цілісного духовного світу людини в сучасному українському суспільстві.*

**Ключові слова:** гуманізація, гуманітаризація, освіта, система освіти, гуманізація освіти, гуманітаризація освіти, соціально-гуманітарна особистість.

The development of Ukrainian education system, aimed at its adaptation to the European system of values and coordinates, to international experience of educational systems, to the educational needs of the individual, society, state, the production determines its essential changes. In the context of the ideology of UNESCO (Geneva, 2004), at the same time modern education includes education, training, formation of outlook of the person that causes consideration both ways of developing educational programs and types of educational programs, determined by the strategy of social development and unlimited either in time or in form of education.

I consider **educational system** as a socio-cultural complex of public and private educational programs and schools at all levels from kindergarten to university, aimed at the formation of man and coordinated by a single doctrine of goals, needs and attitudes of society, based on the priorities of morality and human values.

Consequently, one of the fundamental subjects of discussion is humanization of education.

The category of humanization stands on the basis of focusing on the implementation of worldviews, which is based on respect for people, caring for them, belief in their determining opportunities for self-improvement and constant continuous development.

Traditionally, humanization of education is defined as "a system of measures aimed at priority development of common cultural components in the content of education and learning technologies aimed at individual's improving, occupying a central place in the structure of social relations" [1].

In the modern Ukrainian society the problem of humanization of education is particularly acute. This is due to the following shortcomings in the existing education system: lack of the concept of humanization of education; partial or complete lack of attention to the development of a creative potential of the student's personality; poor information supply of the educational process; tautological and compilation character of education; dominance of the information-volume education system over the intellectual-transformative and socio-cultural ones; decline in the quality of education; loss of interest of students to learn; the deterioration of moral and spiritual atmosphere in educational institutions.

In addition, detained generational change of teachers has led to the fact that pedagogical guidelines that govern the representatives of the old school became far removed from real life, from democratization of society and its orientation to postmodern reality.

Humanistic philosophy of education, guided by the principles of the new pedagogical thinking, based on student-centered approach and individualization of education, at the same time based on a theoretical foundation, built by the representatives of different scientific schools, which consider mechanisms of formation and testing of new concepts and knowledge in a new way, features of construction of modern theories. Thus a well-known law of dialectics is reproduced - denial law. The consequence of this is that everywhere there is a transformation of leading pedagogical concepts or a substantial correction of them.

Modern education perception is determined by the process of humanization, that is, focusing on the spiritual-moral values. New humanistic consciousness, formed during the conversion of civilization as a whole, is naturally focused on other style of pedagogical activity and communication than the above, on the interactive mode of education and training, at socio-cultural beginning of the way of life of the child, on the democratic norms of self-organization of all its activities. Thus, there is a tendency to synthesis of humanistic, democratic and socio-cultural values of education.

However, the creation of an integrated system of humanization of education is possible only with the conceptual approach and understanding of humanitarization of education.

**Humanitarization** is based on the focusing of any human activities (education, training, creativity, communication, labor and others) on the achievements of the humanities.

**Humanitarization of education** implies a value-oriented filing of educational program with humanitarian content, that is to include in the learning process a cycle of humanities and attaching young people to human values. Humanization of education is focused on the creation of the concept of social and human sciences with a view to humanization of the research object (person, youth, students). We are talking about the concept of identity formation based on the values of humanism

through a system of social and human sciences.

Therefore, complete humanization and humanization of education, in my opinion, are only possible within the framework of higher education.

Humanitarization of education is aimed at minimizing negative effects of the practical and rational knowledge which in its absolute does not take into account moral and ethical guidelines, and therefore is characterized by lack of spirituality, moral nihilism, lack of value orientation on the manifestation of mercy. The current situation in Ukraine is partly predetermined by such bases, enhanced by superiority of ephemeral geopolitics over human values.

Humanitarization of education involves the formation of a humanistic-oriented information culture, including the production of the following values: rather giving preferences to setting goals than to expediency; awareness of the harm from dogmatic decisions; continuous formation of future specialists' skills and needs to practice their profession in the interest of the person; the prevalence of categorical imperative above all other principles.

It is important, particularly for modern Ukrainian society, to create an integrated system of higher education that focuses on intellectual social and humanitarian person.

Humanitarization of education becomes an immutable and paramount importance for technical colleges. The value of versatile humanitarian education for future engineers, technical specialists, their awareness of the intrinsic value of their own lives and the lives of those around them and nature can be argued with the following grounds: humanitarian education promotes emotional development of individuals, and therefore makes them more open to a variety of information, stimulates the activity of the intellect and facilitates the development of any profession; humanitarian education is a supporting structure of spirituality of future engineers, which is characterized by elevation of their thoughts, desires and motivation actions; humanitarian education determines normal mental and socio-cultural development of the individual, even more subjected to the action of the techno-sphere; humanitarian education acts as a central-forming link of the whole human life, affecting mutual social adaptation of individuals, social groups, social communities and influencing techno-ethical perception of reality.

The core values of humanitarian education are defined as follows: responsibility for values that are important, free ideological self-determination, general cultural competence, personal self-realization in the culture and life.

Traditionally, the solution to the problem of humanitarization of education is achieved by the growing influence of the humanities cycle. The analysis of the sources indicated that "in a foreign higher education the volume of humanities in the curriculum for the training of engineers is about 40%" [2]. At the same time in the system of Russian higher education "an average of 25% of the total fund of school time is assigned for general humanitarian and socio-economic disciplines" [2]. Nobody knows how much is the volume of the humanities in Ukrainian universities of a technical profile.

It seems to me, to ensure the effectiveness of humanization and humanitarization of education of high school several conditions must be fulfilled.

☀ Firstly, humanitarization of education is a complex educational process, which cannot be limited by narrow and isolated academic functions, which means that all university professors should be open to. Young people need the knowledge and skills that can be used in further activities both practical and scientific. A clear system of teaching, learning to identify the potential of the creative personality should be built. I would even venture to use the expression "the identification of genius of the individual as a measure of subjective individuality."

This knowledge will guarantee sovereignty of a person for the sake of implementation of its full creative resources. It is in the context of human aspiration to identify his own creative abilities, to the approval of the personal principle in public life humanitarian aspect of its culture is formed, which ultimately allows to raise and socialize humanitarian-oriented specialist, who uses moral and ethical imperatives in his activities.

The study of such humanities as philosophy, cultural studies, sociology, ethics, aesthetics,

religion, economics, political science, history, pedagogy, psychology, foreign languages have a tremendous impact on the formation of the value orientations of the individual, in our case - a specialist.

It's no secret that in the course of humanitarian preparation philosophical, ethical, aesthetic and communicative qualities of the future specialist develop, his thesaurus enriches, horizons expand, a humanitarian mindset is formed. All these qualities are formed on the basis of the knowledge and skills that students acquire in the course of studying the social sciences and humanities.

☀ Second, at the university socio-cultural environment should be established for the transmission of cultural experience. The construction of socio-cultural environment requires the participation of all members of staff from the cleaners to the rector. Communication with moral norms of all team members will help to develop public relations experience.

☀ Third, there must be a unity of the application of general methodological principles of education, based on humanitarian and ethical orientation of the content of education, and the principles of specialization, characterized by the correlation of educational material to the level of development of modern science.

The use of the above mentioned conditions will definitely help in forming the intellectual social and humanitarian personality.

I was and still am a staunch supporter of the idea that the effort to overcome the crisis, to adjust social and cultural development in modern Ukrainian society and not just in it should be directed and coordinated by the efforts of philosophy. It is philosophy can assess the possible models and scenarios for the development of social life as a whole, and its basic forms: education, science, culture, economy and others. In this regard, a particular relevance is acquired by social and philosophical analysis of anticipation (prediction or anticipation of future events) for education, as in the emerging socio-cultural information society and during a deepening crisis, the mechanism of formation and reproduction of the basic forms of human life becomes decisive.

The modern era is more often defined as "the age of education", thus emphasizing that education, its adequacy for contemporary socio-cultural situation, for various challenges, becomes the main guarantee of the future man. Today it is extremely important for Ukraine to address the issue of reforming and modernizing the education system in general and higher education system in particular, as the situation in this sphere of social life is perceived as improper for challenges of the XXI century.

The classical era of ancient Greek philosophy (Socrates, Plato, Aristotle and other thinkers) put forward and substantiated the ideal of universal education - *paideia*. This concept combined the undivided whole of education, training and learning. Such indivisibility is not surprising, considering non-specialization of ancient knowledge in our modern sense. The ideal of education is determined by the main thing - the improvement of the individual through the approach to universal, that is, the world of ideas, the world of knowledge. In this sense, the interpretation of human's *paideia* took the value of *epimeleyya* - construction of his image, concerns about the image in an ideal world of mental activity. This image was supposed to serve as a guide for understanding the horizons of the material world.

Hence, **the idea of human's development through education** is not something conceptually new, but it needs a new filling. It is important that the semantic content of the ideal of education had the key value was attached to the moral perfection of the individual in the process of education. Meanwhile, in the UK the idea of moral perfection through education brings a good income. Thus, well known a phrase: "Many teach, we educate gentlemen," which is credited to the Director of one of the most prestigious schools in the UK. "Actually, this is the essence of a carefully constructed brand of British secondary education." [3].

The reforming of education system in Ukraine is impossible without the recognition of education as a sphere of productive investments. The search for new approaches to funding education in the era of mass education, to the approximation of education to the labor market and other issues are being actively discussed by the public around the world. Unfortunately, the strategy of

educational activities is not observed in the Ukrainian society. A number of negative points demonstrating lack of understanding of market relations with the education system is identified:

- Constant delay of the transition to a twelve-year education in secondary schools under the repeating pretext of economic crisis and lack of funds and, as a consequence, an increasing backlog of education systems of developed countries.

- The unreasonable development of colleges which today operate the only role of taking students from institutions of higher education, for many children and their parents are very afraid of the test, and even save one year at college.

- Unfavorable for the state's economy and universities is the introduction of mandatory testing for absolutely all categories of the population entering universities (with the exception of those who goes to college), including those trained in the USSR. This destroys the system of distance education. It would be wise to offer those who have not passed testing to enter a university for a fee and receive a tuition fee for the year ahead. Such a decision would make it possible to obtain significant additional income, and underachievers would simply be expelled from the university.

- The desire to combine the disciplines of philosophical orientation (ethics, aesthetics, religion, logic) and philosophy in one discipline under the high-sounding title "Philosophy" at the indiscriminate reduction of hours. The innovation is of an extremely dubious kind. Firstly, the focus on moral personality completely disappears. Apparently, Ukraine does not need such a person. Secondly, the wealth of philosophy is used to develop a paradigm of economic development, which, as a method of practice research is to create a theory of improving people's lives. The foundation of economic sciences always accumulates knowledge which can be synthesized into a single paradigm. Thus, the theory together with the new paradigm can take the next step of a fuller and deeper understanding of the laws of social development, providing a positive economic development. Solution to the problems of the economy depends on the advanced development of philosophy. Ukraine's economy suffered a bankruptcy due to lack of philosophical vision of reality.

Perhaps it is not coincidental that in the world the formation of the philosophy of education in independent scientific branch of knowledge is taking place right now. Processes of transformation of educational systems have covered most of the leading countries of the world. The philosophy of education has become a theoretical basis for this being reflected in the relevant national doctrine of education. But, unfortunately, Ukraine has not heard anything of it.

Inadequacy of the existing model of education to challenges of our time is appearing particularly acute in our country where the education crisis is superimposed on the complex and controversial reform processes. In this case, the issues of reforming education are put on the agenda, but the changes proposed are perceived by the biggest part of the scientific community only negatively.

When we carry out a reflection of education as a sphere of public life, we see an opportunity to overcome a number of dangers in the development of education in the context of different processes of social development. For example, there is a real danger of separation of education from the specific problems of life, primarily from the social, cultural and political relations. It is a systematic and philosophical methodological approach to modern education brings out the essence of this important phenomenon of our time as a single educational space. He allows us to see the problem of the changing role of education in the development of society.

Philosophy helps to attract some points of view, arguments and concepts which, in their functional purpose, are called to justify certain elements of educational strategies or a structure of ones as a whole. However, in Ukraine there is lack of understanding of education as a value. Meanwhile B.S.Gershunsky rightly identified three interrelated units of value characteristics of education: state value, social value and personal value [4, p. 35]. Perhaps, we have implemented only the last option, and that rather due to parents and aspirations of the individual than to the state. However, even good decisions are crossed by their negative application or non-application in a public life. So, having created quite a good textbook on philosophy for secondary school [5], the state have not botheedr to introduce philosophy in general secondary education.

The relevance of social and philosophical aspects of humanization and humanitarization of education lies in the fact that modern science has been experiencing a paradigm shifts that, while maintaining the pace of development of society, may become permanent. The methodology of humanistic philosophy, designed to study People-dimensioned objects, operates such concepts as "socialization", "mutual social adaptation", "becoming", "knowledge", "cognition", "self-development", "self-realization".

The allocation of the following grounds of humanization and humanitarization of higher education in the modern Ukrainian society is assumed:

creation of a program of formation and development of holistic human spiritual world in terms of fluctuation transformations;

creation and preservation of immutable social and humanitarian body of knowledge in higher education, aimed at understanding the spiritual life of man, society, their culture;

creation of the conceptual foundations of the formation of educational policies;

formation of the categorical imperative of the absolute value of the human person, of the right to freedom of choice, the development of the manifestation of the abilities, self-realization;

focus on the development of intellectual social and humanitarian person.

Only the higher education system, through these and other concepts can form the modern MAN, whose basic principle of life are universal values.

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### СТРАТЕГИЯ РЕПРЕЗЕНТАЦИИ ВЕТХОЗАВЕТНОГО ИСТОРИЗМА В ФИЛОСОФИИ ИСТОРИИ Г. В. ФЛОРОВСКОГО

*Автор предлагает оригинальное видение проблемы репрезентации ветхозаветного историзма в философии истории Г. В. Флоровского. В статье анализируются актуальные дискуссии вокруг концепции исторического времени Ветхого Завета.*

**Ключевые слова:** историзм, историческое время.

### СТРАТЕГІЯ РЕПРЕЗЕНТАЦІЇ СТАРОЗАПОВІТНОГО ІСТОРИЗМУ В ФІЛОСОФІЇ ІСТОРІЇ Г. В. ФЛОРОВСЬКОГО

*Автор пропонує оригінальне бачення проблеми репрезентації старозаповітного історизму в філософії історії Г. В. Флоровського. У статті аналізуються актуальні дискусії навколо концепції історичного часу Старого Завіту.*

**Ключові слова:** історизм, історичний час.

### STRATEGIC REPRESENTATION OF OLD TESTAMENT HISTORICISM IN GEORGES FLOROVSKY' HISTORY OF PHILOSOPHY

*The author presents the original view of the problem of representation of the Old Testament historicism in Georges Florovsky' philosophy of history. The article analyzes the current debate around the concept of historical time of the Old Testament.*

**Keywords:** historicism, historical time.

В современном естественнонаучном и гуманитарном знании наблюдается предельное внимание к концепту времени. Такая ситуация была обозначена И. Р. Пригожиным как «переоткрытие времени». Многие исследователи пишут о «темпоральном повороте». Формируется новая отрасль знания – темпорология. Фиксируются фундаментальные изменения подходов к проблеме времени в философском знании. В частности в философии истории изменения претерпевает категория «историческое время». В условиях темпорального поворота эта классическая для данной области тема раскрывается по-новому, с учетом таких тенденций, как онтологизация, антропологизация, «преодоление метафизики». Время, в том числе и историческое, стало пониматься как негомогенное, многовекторное, ценностно окрашенное. Одним из тех отечественных мыслителей, который сыграл значительную роль в формировании нового образа исторического времени в философии истории, безусловно, является Г. В. Флоровский (1893-1979) – выдающийся философ, историк и теоретик культуры, православный богослов. Подход мыслителя к историческому времени стал значимой составляющей его проекта «неопатристического синтеза».

Отметим, что неопатристика со временем оформилась в целую школу: помимо собственно Флоровского сюда относят В. Н. Лосского, архиеп. Брюссельского Василия Кривошеина, арх. Киприана Керна, о. Иоанна Мейендорфа, греческих богословов 60-х гг. - «раннего» митрополита Пергамского Иоанна Зизиуласа и о. Иоанна С. Романидиса, митрополита Диоклийского Каллиста Уэра, о. Думитру Стинолоае, о. Джона Бэра, о. Джона Брэка, о. Теодора Стилианопулоса, о. Иоанна Романидеаса, о. Фому Хопко, Оливье, патриарха Константинопольского Варфоломея I (Архондониса), митрополита Иллариона Алфеева, Ю. П. Черноморца, современных украинских греко-католических богословов и других. Значительное влияние неопатристический синтез оказал на «богословствующего