

MODERN MISSION OF HUMANITARIAN UNIVERSITY EDUCATION

Setting of the problem. Demands to the humanitarian university education in modern post-Soviet societies greatly differ from the demands which were required during the Soviet era. In fact, nowadays the question is about the new understanding of the humanitarian university education's mission in modern society.

Analysis of the latest researches and publications. In the post-Soviet era the researches of humanitarian education were started first of all in academic circles. Rectors of the humanitarian universities, lecturers of humanitarian disciplines in Higher Educational Establishments – these are the scientists who were the first and the most occupied with humanitarian education's problems. Among Russian researches of humanitarian education above all should be mentioned works of such scientists as: Y. M. Afanasyev, S. G. Shekhovtsev, E. M. Mirskyy, V. A. Sadivnychyy, V. P. Deliya, S. V. Belova, Y. Y. Kamozin, Y. V. Morgorska, D. A. Leusenko, T. I. Afasyzhev and others. Among Ukrainian scientists, who studied humanitarian education, above all should be named: O. Prokaza, M. Lukashevych, S. I. Dychkovskyy, G. Kasyanovych, V. G. Motorina, I. L. Makarova, V. Y. Godlevska, Z. Y. Makarov, I. A. Donnikova, O. O. Dolska and others. But in the works of above named scientists it is paid insufficient attention to the formation of holistic scientific idea of humanitarian university education's modern mission.

The purpose of the article is to forming of holistic scientific idea of humanitarian university education's mission in modern post-Soviet society.

Presentation of the main material. The fact is that under the new conditions before humanitarian universities appear new questions: 1) In what way humanitarian university education correlates with Western rationalistic tradition in the beginning of the third millennium? 2) Is there anything in classic university education which

should be saved and brought into the next millennium? 3) How does socially-humanitarian education must interact with the process of society's informatization? 4) What is the social role of humanitarian under the new socio-political conditions?

Y. M. Afanasyev emphasizes that humanitarian university education, which was traditionally based on Cartesian rationality, is under the influence of postmodernism nowadays. From this itself the idea about university's mission is changing. Earlier its mission was founding, increase and spreading of the objectively veritable knowledge. But in the epoch of postmodernism the notions of rationality, objectivity, verity are doubtful. For deconstructivists university becomes not an academic establishment where some sphere of reality is studied, but the place where social, political and moral aims are approaching. The humanitarian knowledge itself is complicated under the influence of postmodernism. That's why modern humanitarian education can't be bound by the ideas of rationalism and knowledge which were created in the beginning of the XX century anymore. The ideas about science themselves were changed and it must be took into consideration during the education and processes of scientific researches [3].

Among the components of traditional humanitarian university education can be named secularity, fundamentality and democracy. Modern humanitarian university education, in the opinion of Y. M. Afanasyev, must keep these qualities: independence from theology, fundamental character of knowledge, supplemented with studying of interdisciplinary and highly specialized disciplines and also Germanic roots of Soviet tradition (chronological and consequent presenting of knowledge). And democracy must be displayed in corporative closeness while solving internal problems and openness for the students, who have a right to change the faculty during education [3].

The problem of interaction between humanitarian education and the process of society's informatization also attracts attention. Informatization led to the appearance of fundamentally another type of knowledge: "It is more dynamic form of knowledge as such and at the same time the new form of humanitarian education where distinguishes between scientific (investigative) and educational, fundamental and

applied knowledge are disappearing. The rapprochement is taking place and often the synthesis of humanitarian and natural science knowledge and artificiality and conditionality of the disciplinary structure educational as much as scientific knowledge becomes visible. In the new informational environment knowledge appears as the only one dynamic system, as a living knowledge” [1]. Such an environment completely corresponds to the modern requirements of humanitarian education and such an understanding of knowledge let to speak about its fundamentally new conception.

O. I. Dyka and T. A. Babycheva pay attention to the new functions and tasks of education under the conditions of society’s informatization. Modern informational technologies popularize the standards of popular culture, cultivate superficial attitude to the world and so called “clip thinking”. That is why besides specialists’ training, higher education must form the ability to resist these negative tendencies, involving youth into the world of science. Here the main role has humanitarian knowledge. The authors emphasize special significance of such academic discipline as Philosophy which is responsible for formation of methodological orientations and values of future specialists, formation of humanistically oriented individuality [4].

New understanding of the social role of the humanist comes to the foreground as well. In new social and political conditions this role can no longer be restricted by conservation and multiplication of humanist knowledge and humanist culture. The very character of natural scientific and technical education has led to intellectualization and mechanization of peoples’ entire life, which threatens the existence of humanity. An acute problem which appeared in front of the education is humanization and humanitarization of natural scientific and technical education which is impossible for engineers and specialists in natural science to perform by themselves. That is why “the most responsible social task of the humanist education is reforming, or, if you want, rescuing of the rest of the education” [1]. One of the ways of solving this problem may be the introduction of the system of courses on Science and technical history, which may become humanist base for natural scientific and technical education.

Attempts to solve the problems listed above in post-Soviet education, resulted into introduction to the scientific discourse the idea of renewal of the education, based on humanitarization. The purpose of such a renewal is forming of students' consistent shape of knowledge, which used to be fragmentary within the old systems of both, secondary and professional education: "The renewal of education in sense of cultivation of the consistent shape of knowledge, is impossible without designing of instruments for the development of universal skills of mental modeling. In other words, the designing of general cultural ways of cultivation of the exact knowledge, which would develop the general, here meaning humanist knowledge, becomes not only desirable, but also necessary" [10]. Humanitarization of the science aims at overcoming of narrow specialization and incorporation of people to the modern knowledge about human and society.

The idea of humanization is closely connected with the principle of humanism in education. For the deeper analyses of the modern state of the humanist science, it is worth to appeal to the ideas of such educators of the XX – 1st part of XIX century as N. I. Pyrogov, K. D. Ushynskiy, K. N. Ventzel, I. I. Gorbunov-Posadov, P. F. Lesgaf, P. F. Kapterov, who have developed the idea of humanist education, created the foundations of humanist paradigm in science, and the foundations of looking for the new sense while defining the goal and the content of person's education. Due to the works of these particular scientists the principle of humanism started to be used in educational work, and the educational establishments of a new kind started to appear. In soviet times the development of this problem was facing ideological problems, but in the end of the XX century the scientific researches were renovated because of the necessity of reforming the soviet educational system after the Dissolution of the USSR.

V. P. Deliya names the principle of humanization the bullet point of the new educational thought, but criticizes the narrow understanding of it as a simple satisfaction of pupils' needs: "One can not reduce the principle of humanization only to the unilateral interests of the student, without forming his responsibility, the highest professionalism and social position, spirituality and morality, gratitude,

conscience, patriotism, and innovative thinking in general” [5, p. 77]. The author suggests his own definition of the notion of “innovative thinking” and delivers the example of the Philosophy and history department of the socioeconomic prognostication and modeling Institute, where the concept of basic fundamentalization and humanization of the higher education was developed and is being practiced in the educative process. Within the scope of this concept the course of Logics and Methodology of Science is a mainframe and is followed by such courses as “Modern Concepts of Natural Science”, “Religious Studies”, “Philosophy”. We agree that these exact philosophical disciplines satisfy simultaneously principles of both, fundamentalization and humanization, train the ability to distinguish the science from pseudo-science, and can serve as a support for future study of social-humanist and natural disciplines.

After the dissolution of the Soviet Union there appeared an opposition between the ideal graduating student, on whom the soviet educational system was oriented, and new demands of the modern society for a specialist and a citizen. Yet the special – homo faber – mode of person was cultivated in the USSR for a long time, i.e. a functioning person, an element-person, a screw person, who had served to the System [8]. In those conditions the knowledge have receptor-technological character, and the way of perception was very formalized. The reproductive model of education habituated consumer treatment of science and scientific knowledge and did not encourage the independent understanding of the integral view of existence by the person.

S. G. Shekhovzov discloses the social origins of the homo sapience and homo faber opposition, of forms and senses in knowledge [10]. In fact the oppositions of this kind can be narrowed down to 2 social tendencies: predominant one tends to turn every person into the specialist for the successful socialization and outward activity, and the opposite one satisfies the inner need of the person to understand. These two tendencies are conditioned by the existence of two types of knowledge: “techne” (skills, abilities) and “episteme” (understanding), which was already distinguished in Ancient times by the sophists, Plato and Aristotle. But the problem is that the first

type of knowledge can be transferred from the teacher to the student and the second type can only be built by the person himself; hence all the complexity of the development of the new model of education, which would aim not only at the training of specialist, but also at the teaching the independent thinking and forming up personal vision of the subject. But it is disregard to the “episteme” type of knowledge that is closely connected with the crisis of education and modern civilization [2].

But if the person is unable to search for and to find the sense, to build his own independent world-view, than in modern social conditions, he easily becomes the prey of mass propaganda, which is dangerous for the societies with producing mechanisms of authority; hence the need to create a new model of new social-humanist education, which would teach the student to think independently and to ask questions, instead of repeating learned by heart answers. That is why under the new political conditions, education has to go beyond the borders of professional qualification, it has to form a personality and make the person ready for citizenship. It is within the social-humanist education that person gets to know himself and becomes able to identify himself with the society, without which the existence of self-organization, and thus democracy, is impossible.

A good education in humanity should provide the development of critical thinking, which is associated with art of using skills by human, for the correct estimation of the processes of his mind. Such skills can be acquired through the study of humanities, especially philosophy and logic, as well as specialized courses on critical thinking, which, unfortunately, are not common in Ukraine yet. On the importance of development of critical thinking in the process of education emphasize A. Tyaglo and T. Voropay [13]. Authors examine the connection between critical thinking and democratic mentality. In totalitarian states dogmatic thinking is demanded, thinking without any addition of criticism and readiness to follow the orders of the political leadership accurately and unhindered. But in a democratic society in the top comes ability to estimate situation critically, to distinguish truth from defects, make own decisions with the help of this and to defend such decision in public, if it is needed. [13, p. 21-22].

A. Tyaglo also pays attention to critical thinking as an element of modern media education. Today much is said about the impact of media on consciousness. This effect does occur and should be thoroughly studied. At the same time, human is not only irrational, but rational, thinking being. With proper levels of critical thinking person can stand against various influences on his mind. The researcher stresses that “on condition of formation of the young Ukrainian democracy, critical thinking is very important element of civil education directed on the transformation of post-Soviet mentality according to general democratic values” [13].

Unfortunately, in today educational policy of Ukraine there is a tendency to reduce philosophical subjects in high school. This policy leads to lack of development of critical thinking of today's graduates. According to the sociological survey “Student of the XXI century: social portrait on the background of social transformations”, held by sociologists in Kharkiv (n = 2775), modern Ukrainian students realize that their ability of critical thinking during the high school education do not raises a lot. Students were asked: “How changed your basics of critical thinking during high school?” According to the five-point scale (where 5 - is much improved, 1 – worsen hard) mean score on this scale is 3.9 [12, p. 370].

In 2009, Dnepropetrovsk National University of Oles Gonchar took place Regional Scientific Conference “Social and education in humanity and research in modern Ukrainian society: problems and prospects” organized by the social and humanitarian department of Dnipropetrovsk National University with Dnipropetrovsk Regional State Administration and Regional Council. The main purpose of the conference was the discussion of current problems and coverage of philosophical, political, sociological, social and educational aspects of social and humanities education and science in the modern Ukrainian society.

Vice-dean of scientific and pedagogical work in the sphere of education in humanity and education of youth V. Ivanenko in his report indicates that the main challenges of our time make a request for tolerance, ability to listen and hear each other, skilled communication and good cooperation, ability of people to learn during whole life. The answers to these demands should give social and education in

humanity, which has the opportunity to create human personal qualities. Customers of these human qualities are civil institutions, which is developing in Ukraine today. Formation of these institutions is one of the tasks of education in humanity [11].

Modern University for the Humanities in Ukraine trying to implement mentioned principles shaping its educational concept. As an example, two modern educational concepts Ukrainian Humanitarian University. On the web-site of International Humanitarian University (Odessa) posted following information: “The staff of the International Humanitarian University sees its mission in the assertion of the ideals and values of civil society, openness and cooperation through dialogism and cooperation through the humanization of worldview and thinking of specialists of all branches of knowledge, democratization of education, it’s forthcoming to every person on the basis of individual freedom” [6]. On the web-site of Kharkiv University of Humanities “National Ukrainian Academy” we can see: “Mission of National Ukrainian Academy - to form intelligent person that has skills of earning for a live by high intellectual work and civilized methods that can work with people and for people, continuous working module of education in humanity” [7].

In modern Ukraine scientific discourse of the social functions of university education in general continues. For example, in the Petro Mohyla Black Sea State University in December 2011 by the joint efforts of Swedish and Ukrainian specialists held a seminar-training, to discuss the following questions: “What is the purpose of existing of universities? What is their social purpose?” In fact, today we are talking about three complementary missions of the university. The first mission of universities – transferring of knowledge to students, the second - to be centers of scientific researches. The third shall be an active participation in activity of local communities, during which University may use achievements from the implementation of first and second functions to improve various aspects of life [9]. Due to this mission, Petro Mohyla Black Sea State University in 2012 joined the international network of universities which have signed the Telluar declaration “Role of civil and social responsibility of higher education.”

Conclusions. So, current mission of higher education in humanity should be based on the principles of humanization, information and fundamentalization. Humanization is associated with the conversion to the humanistic educational paradigm. Humanitarization of natural science and engineering education is directed to overcome narrow specialization, involvement of students to modern knowledge about human and society, forming an ability to search and find meanings, to build their own world view. As to informatization, the modern information technology standards popularized mass culture, cultivate superficial attitude to the world and the so-called “clip thinking.” Therefore, education in humanity, using the positive aspects of the process informatization at the same time to create ability to stand against the negative trends, involving youth to the world of science. Fundamentalization is aimed to form the basis of education of specialist with knowledge, which shall proof its verity and gives opportunity to form specialist with flexible, innovative way of thinking. But raises question: what kind of discipline is the most fundamental for humanities education is acutely discussed, this question may be the subject of further scientific review.

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