

A Synthesis of Humanitarian and Ecological Knowledge for Ecocultural Personal Development

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Abstract

The article reveals the relationship of humanitarian and ecological knowledge, which is necessary for ecocultural personal development. The essence of humanitarian knowledge has been studied to justify its connection with environmental knowledge. It has been stated that the principles of humanism and humanization of the educational environment are organically interwoven with the ideas of modern environmental education, which acquires an expressive social and cultural emphasis. It is based on the methodological standpoint that the study of ecology is directed to the system of human interaction with the surrounding environment and definition of the place and role of a human in this system. It has been proved that humanitarian educational paradigm is aimed at revealing the spiritual, intellectual and moral potential of a personality in the interests of the individual. The environmental education performs a strategic role in the modernization of the educational environment in the direction of its humanization.

Key words: humanism, humanitarization, humanitarian knowledge, environmental knowledge, environmental education, eco-cultural development

Modernization of contemporary higher education objectively reveals the necessity of enriching the ideological and cultural sphere of the personality, the necessity of the strengthening the role of ethical values in the process of socialization. The latter circumstance is directly connected with the purpose of modern environmental education and carries humanitarian ideas in their new hermeneutical sense. Environmental knowledge has become the knowledge of the humanitarian by definition.

Problems of environmental education and its humanization are discussed in the works of O. Bida, A. Gagarin, D. Markovych, O. Mykytiuk, N. Nesgovorova, L. Tytarenko E. Holodylova and other scientists.

Considering the nature of humanitarian knowledge, we should ground its connection with environmental one. Humanitarian knowledge, according to S. Lebedev, is knowledge about human qualities in a human being that coexists in it together and along with his

physical, physiological, and other naturalistic features. The subject of humanitarian knowledge is to investigate the most important qualities of a person, significant content, personal dimension of objects, their "impact". The content may be humanitarian in the case of reflecting the human values, properties, qualities. In relation to a person, humanitarian and non-humanitarian knowledge is distinguished regarding the ability to embody, "to emit" a human, the degree of closeness in the person [1].

Based on the foregoing, it is competent to assert the possibility of the synthesis of humanitarian and environmental knowledge through ecohumanitarian paradigm of thinking as the personal subjective perception of ecosystem in its objective integrity and globality through adequate value determination. We consider the grounds of humanitarian educational paradigm in details in order to identify their linkages with environmental education as a process of new ecocultural level of personal development formation.

First of all, it is necessary to define the essence of such concepts as "humanism," "humanization" and "humanitarization" in relation to the process of education. It is obvious that the strategy of humanization and humanitarization of all spheres of human activity nowadays becomes the main reference point of the vast majority of futurological forecasts relating to the future of mankind.

Humanistic educational paradigm nowadays is postulated in various original scientific schools, in particular, in the humane pedagogics of Sh. Amonashvili, in the cultural concept of personality-oriented education of E. Bondarevska, the axiological concept of personality education of I. Kotova, A. Petrovsky, E. Shyyanova, in the conceptual foundations of ecological culture of S. Glazachov, in the concept of personality-oriented education of I. Yakymanska, in the didactic model of personality-oriented education of V. Serovkova, in the concept of science education of V. Solomin, in the synergistic approach to the educational process organization of B. Mukushev, in the concept of educational space of V. Borysenkova etc.

According to S. Homutsov, the terms "humanism" and "humanitarianism" are presented rather originally. He states, that "humanism is the appeal to the potential of the best personal qualities: spiritual completeness, altruism, creative activity, good will, self-governance, ability to solve complex practical problems etc. It creates an individuality in a holistic harmonious personality. Humanitarianism, first of all, includes a set of cultural human

knowledge and disciplines designed to shape the mind of the subject that requires an appeal to higher ideals, cultural value bases prevailing in the culture.

In the first case the educational (personal) aspect dominates and in the second one – the educational (disciplinary) aspect predominates and provides a psychological foundation for the humane personality development" [8, p. 77]. In the context of these ideas about humanism A. Novikov considers humanization of education as "... its conversion to personal focus as process and result of personal development and self-identity as well as a means of social stability and social security in market conditions" [4, p. 3].

Researcher T. Sergeyeva enhances personal orientation of education and defines humanization of education as the principle that provides subject-subject relationship and the personal potential growth of each of the subjects. In the paradigms of the modern educational process subject-subject relations are considered as pedagogical interaction of a student and a teacher.

"Humanization of education, according to T. Sergeev, is the commitment of the educational system and the entire educational process to the development and establishment of students-teachers mutual respect relations, based on every human rights respect; on maintaining and strengthening their health, dignity and personal potential development. Such education guarantees students the right to choose an individual path of development" [5].

Analysis of the term "humanitarization of education" interpretations, available in modern scientific and pedagogical literature, shows that their nature tends to focus the process of education humanitarization on the practical implementation of humanization ideas by means of the educational process. So, S.Tiumaseva notes that "humanitarization of education is: bringing polytechnic and humanitarian components to balance in order to exclude cognitive scientism and set an effective formation of outlook and high moral and ethical qualities of students; a system of measures aimed at priority development of general cultural components in the content of education and thus the formation of personal maturity of pupils; practical implementation of education humanization, which involves overcoming the technocratic tendencies, increasing the attention to a person, his culture, rights and interests" [6, p. 173].

Analysis of scientific and pedagogical literature on the research problem allows us to identify two main directions of humanitarization, reflecting the methodological essence of this

phenomenon in the modern educational process: increasing the number of subjects (disciplines) of socially-humanitarian orientation in general and higher education; development and implementation of interdisciplinary connections between science subjects and strictly humanitarian ones to form a unified scientific picture of the world based on the ethical principles of humanism.

Statement of N. Nalivaiko about the essence of the concept of humanitarianism (education, knowledge) is relevant to our research. Researcher stresses: "... humanitarianism should be considered not only as the sum of specific knowledge and skills, obtained by a person, and not only as some kind of knowledge (including knowledge about the person), humanitarianism is the degree of valid self-determination of a person in culture" [3, p. 116].

So, humanization of education implies the development of student's personality in the interests of the individual.

Humanism involves the orientation of educational process on the spiritual and moral perfection of the individual, while humanization is a generic way of implementing this idea, actualization of the ideas of humanism in all cultural manifestations of human nature, particularly in the cultural and educational sphere. Humanity acts in this system as a technology of the humanization method implementation in a holistic educational process.

In recent years, the issues of personality-centered education have become particularly acute; cultural and existential approaches to the educational process design act in a new perspective. According to N. Lyz, the procedural part dominates in education and is considered as co-creation, development and dialogue. The realization of the socio-cultural experience, development of skills, personal and professionally necessary qualities of the pupil or student are not denied but included in a broader goal – to help the person in self-development and spiritual growth. The components of this global goal are the creating conditions for the development of subjectivity, creativity, personal functions, self-knowledge support, self-determination, self-realization [2, p. 27].

The principles of humanity and humanization of educational environment are seamlessly interwoven with ideas of contemporary environmental education, which has recently acquired distinct socio-cultural emphasis. According to methodology, the study of ecology is directed to a system of human interaction with the surrounding environment and determination of position and role of a human in this system.

From the standpoint of philosophical analysis the worldview problem of environmental and humanitarian paradigm actualization in modern cultural and educational environment is stated in the work of E. Holodylova: "... an existential crisis, caused by the confrontation between man and nature, sets the primary task to overcome autotrophic activity of human nature. Scientific and technical strategy increasingly requires to be combined with moral strategy, which appears as the main idea of environmental education "[7, p. 40].

Environmental education, being an integral part of the moral and spiritual education, today acquires a new meaning as one more possibility to accomplish the education humanization tasks through its humanitarization and environmentalization. Their connection at the level of environmental responsibility has been formulated by A. Novikov: "The most important task of humanitarization is the formation of the sense of environmental responsibility among young population. The Chornobyl disaster and other catastrophes of recent years have shown that because of current material and energy production intensity, almost every participant can cause innumerable ills by his irresponsible actions. Under such conditions, environmental education is not limited to the study of specific environmental subjects, which are also necessary. Its function is to cultivate the high degree of responsibility for the decisions, actions and consequences" [4, p. 7].

Therefore, taking into account the fact that the humanitarian educational paradigm is aimed at revealing the spiritual, intellectual and moral potential of personality in the interests of the individual, the environmental education performs a strategic role in the modernization of the educational environment in the direction of its humanization.

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