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DOI <https://doi.org/10.32782/apfs.v046.2024.4>**L. G. Voronovska**ORCID ID: <https://orcid.org/0000-0003-2815-2500>*Candidate of Philosophical Sciences, Associate Professor,**Associate Professor of the Department of Social Sciences**Cherkasy Institute of Fire Safety named after Heroes of Chernobyl*

## HUMANIZATION AS A COMPONENT OF QUALITY HIGHER EDUCATION: SOCIAL AND PHILOSOPHICAL ANALYSIS

**Formulation of the problem.** The current rapid pace of civilizational development is characterized by such trends as the globalization of the entire complex of social processes on the planet; transition from industrial to innovative information technologies; formation of humanistic and humanitarian values.

The sphere of education is an important tool not only for society's response to these new trends and challenges, but also for predicting the future and forecasting development. Over time, education developed a number of main paradigms of its existence: traditionalist-conservative (knowledge), rationalist (behavioral), phenomenological (humanistic), technocratic, humanitarian, and some others. One way or another, education is designed to combine the fate of an individual with the fate of culture and civilization as a whole. This can be done most effectively only by high-quality education, the attainment of which directly depends on the quality of the requirements themselves (goals, standards and norms), the quality of resources (programs, personnel potential, the contingent of applicants, material and technical support, finances, etc.) and the quality of educational processes (scientific and educational activities, management, educational technologies), which directly ensure the training of specialists.

The entire complex complex of multi-level and multi-directional educational influence is implemented first of all through the formation of professionalism of the individual, where a significant role is assigned to the value-meaning sphere. It is important that «from the early stages of professional development, students begin to understand their value space, see its connection with the goals and objectives of the chosen profession, and also be involved in specially organized work on the development of their semantic orientations» [6, p. 32].

Education is a way for a person to enter into the integrity of being a culture, the culture of the «human race», the formation of a multicultural personality, which is relevant for the modern world, and should provide an understanding of the complexity of the processes that take place in social reality, form the ability to analyze and effectively adapt to them.

To solve these problems, a person must become the center of such education, where the development of personality, its socialization, formation of self-analysis skills, self-evaluation and reflection occupy the leading place in the process of education and upbringing. The strategic task of the educational process today is the formation of a thinking, creative personality, the development of his intellectual, moral and creative abilities. Only human-centered, free from dogmatism and outmoded schemes, education will open opportunities to realize personal potential in the world of global transformations. This kind of education is capable of solving technological, economic, social, and cultural problems caused by the dynamics of civilizational progress.

At the same time, the general trends in the development of society in the global world determine the urgent need to find means and incentives for updating pedagogical science and practice, restructuring the structural elements of the Ukrainian education system. The process of humanizing education involves the revival of spirituality, education in the learning process, striving for equal interaction in the «teacher-student» system, the transformation of the student from an object of learning into an active subject of educational and cognitive activity, the result of which will be the creative self-development of each participant in the educational process, the transition from reproductive to productive learning, self-affirmation of the individual under the conditions of pedagogical support, creative orientation of the educational process, etc.

Ukrainian researchers of humanization of higher education G.O. Ball, R.A. Belanova, S.U. Honcharenko, I.A. Zyazyun, P.P. Kononenko, O.M. Infantry, V.V. Rybalko, M.I. Romanenko, O.G. Romanovskiy, O.P. Rudnytska, V.A. Semichenko, N.A. Fomenko, advocating different concepts of humane education, are united in one thing: the evolution of man, his development – this is the progress of humanism, it is the only way to develop higher education. The basis of the educational process is not knowledge, but personal development and the formation of a complete personality.

**The purpose of the article** is to carry out a socio-philosophical analysis of humanization as a component of high-quality higher education, which ensures the priority of universal values, implementation of ideas of development of human characteristics in personality.

In accordance with the set goal, the following tasks were put forward: to analyze the concept of «humanism» through the prism of established and most current worldview concepts; to characterize humanization and humanitarization of higher education, which involves comparing higher values of humanity with educational technologies; to investigate the problems of humanization of higher education at the current stage; to determine the conditions under which the effectiveness of axiological orientations of education increases.

**Presenting main material.** The modern context of the problem of improving the quality of Ukrainian higher education involves, first of all, overcoming the main flaw of the old school – its depersonalization, contempt for the subjects of the educational process. We are going through a period of increased attention to people, when new values of a humanistic direction are being formed. The influence of this trend is manifested in the change of such structural components of the education system as the purpose, content, forms and means of educational activities. In a more detailed version, the analyzed trend includes such components as: national orientation of education; openness of the education system; shifting the emphasis from the teacher's educational activity to the student's activity; transition from reproductive to productive learning; self-affirmation of the individual under the conditions of pedagogical support; transformation of the teacher's and student's positions into personal equals; creative orientation of the educational process; the transition from regulated and controlled ways of organizing the educational process to actively developing ones; continuity and continuity of education [7, p. 21–22].

Therefore, humanization involves treating a person as a subject, recognizing his rights to uniqueness – unlike anyone else. The concept of humane education gives preference to the subject-subject educational process, where the learner is active, proactive, ready for collective intellectual activity, which can be achieved, for example, with the help of problem-dialogue teaching. Activity is achieved through a sense of inner freedom, through recognition of the right to choose. For a student, this can be the right to determine one's own learning pace, to form a package of disciplines from the list of possible ones, to participate in all available types of educational, scientific or other creative work.

A higher school today needs an effective dialogue between the subjects of the educational process. Dia-

logue should be understood as a form of reasoned deep thinking in which views differ, the opportunity for rigid binary classifications decreases, and states of ambivalence appear. Quality higher education is about modeling through dialogue the real ontology of a condensed world that can have accumulated complexity, confusion, and information saturation. One should not be afraid of some deviation from the traditional presentation of educational material through grouping, dismemberment or ordering, because sometimes this can be unattainable. Increasingly, one has to hesitate, fuss, struggle with uncertainty, opacity, even with despair and hopelessness.

This uncertainty can be balanced by such a manifestation of humanization as spirituality – the absolute value of human life, the basis of human integrity and mental health. «It seems to me, writes V.P. Andrushchenko – that the perspective of humanity in the ultimate sense is in its high spirituality» [3, p. 7]. «The moral and spiritual upbringing of a young person is now a priority goal of the educational system», says I.D. Bech [4, p. 10–13] and proposes to implement the well-known postulate about the power of knowledge in a slightly transformed form (knowledge is a humanistically oriented power) and in compliance with some important principles, namely: national orientation; cultural compatibility; humanization of the educational process; integrity; acmeological principle; subject-subject interaction; personal orientation; preventive measures; technology.

Spirituality for a student is an opportunity for self-realization on the basis of higher values: morality, respect, creativity, for a teacher it is the avoidance of an unappealing and humiliating attitude towards a student, it is a huge responsibility before one's own conscience, as well as the need to fulfill the function of a spiritual referent, a role model.

Modern philosophy of education seeks to consider education and more broadly – the formation of a person – in an intercultural and multicultural discourse. After all, cultural diversity characterizes postmodern reality in its various dimensions, including the pedagogical one. This point, as well as the requirements for pedagogical practice dictated by it, are not understood from humanitarian and ethical positions – they are monopolized by journalism and ideology under the conditions of exclusion of pedagogical reason and analyzed in a rational-post-positivist way. This has its own paradoxical logic. After all, the loss of tradition and previous experience, the transition from national models of education and upbringing to global ones presupposes, first of all, changes in the forms of organization of the educational space. In various ways, those who would contribute, on the one hand, to the process of mutual enrichment of

communicative partners, and, on the other hand, would open up opportunities to prevent or resolve conflicts, are searched for and selected. The latter inevitably arise from the collision of different traditions and the assimilation of experiences of various origins, the social benefit of which is not always on the surface and can easily be forgotten. The need to take into account previous experience, the «embeddedness» of real cultural phenomena not only in the future, but also in the past is not only a condition for the «spiritual stability of humanity», but also a fundamental prerequisite for «sanctioning itself» [6].

Today, the formation of the ability to look at the world through the eyes of not only one's culture, nation or community, but also through the eyes of the human race, within the educational process, is more relevant than ever. After all, only such a view can be intelligent contemplation, which means intelligent thinking. It should be taken into account that philosophy brings a moment of difficulty into clear and orderly technologies and methodologies of pedagogical work, turns what seems simple into something complex. However, this complication of the simple is a necessary element of the pedagogical process. One of the greatest worries and achievements of a teacher is inner restlessness, a constant state of vigilance, a permanent time to «scatter stones», to give oneself away. A person appears before the teacher as a real problem. It can and must be solved, but it cannot be solved. Any final solution will be wrong, because a person is a constant becoming, a constant desire to go beyond the limits of his existence. Without philosophy, reflection on these problems turns into abstract verbalism, so the goal of the pedagogical process immanently appears as a primarily philosophical problem.

Orientation of educational activity on the personality implies orientation on the conditions of its formation, on the universal basis of the personality. Such a basis in the classical philosophical tradition is considered freedom of creativity, that is, the ability of a person to be such a beginning of being that is not completely determined by any external causes, but is self-determined, creates itself. In order to be free, a person must have the ability to develop freely in the surrounding world, and this, in turn, is possible with the ability to move according to the logic of things. This is exactly how it can be defined in the Spinoza tradition of thinking. Creative or, what is one and the same, intelligent thinking thus becomes the basis of the personal principle.

Thinking as a subject's ability to act with things according to their own logic and with the very form of activity gives the individual the opportunity to be free. It is a universal form capable of grasping the true nature of an object, revealing its universal form.

A necessary condition for the modernization of the education system is the autonomy of the human spirit, that is, freedom. Without this necessary condition, top-down reforms are doomed to failure. In this case, the necessary prerequisite for educational co-creation is lost – trust and meeting «I» with «You», personality with culture, person with the world and oneself. The degree of modernization of education will determine its modernity, that is, it will determine its correspondence to the modern level of essential human forces.

The World Declaration on Higher Education in the XXI Century [5] formulated new guidelines for the development of higher education, which indicate key values in the creation of a new integral educational paradigm: humanization, human dimension, compliance with the requirements of a globalized society. Among them: ensuring equal access to higher education; the concept of lifelong learning; implementation of the transition from the education of a citizen of a certain country to the formation of a citizen of the world, a responsible person whose education and morals will reach the level of complexity of the tasks that she will have to solve at the level of world requirements; harmonization of relations with the world of work, anticipation of social needs due to targeted development of entrepreneurial skills of graduates of higher education institutions in accordance with social demand and promotion of their employment; innovative approach to education, renewal of its content, search for new methods of training, organization of practice, teaching tools, etc.; the gradual change of priorities and relationships in the study and teaching of natural sciences and the transition of leadership to the sciences of the «human» direction; adherence to the principled policy of selection and training of educators, stimulating them to innovative scientific and pedagogical activities, providing them with the appropriate professional and financial status; ensuring a coordinated form of cooperation of systems, institutes and educational programs with the aim of unifying the standards of training specialists in different countries of the world.

**Conclusions.** So, as we can see, ensuring the quality of modern higher education is impossible without due consideration of the principle of humanization, which involves the development of a professionally trained moral and spiritual personality.

The implementation of the ideas of humanization of education in the educational process takes place with the help of various strategies. One of them is based on the traditional informational approach, consisting of the transfer of ideas of humanization through humanitarian knowledge. The humanities teach to analyze the world, to find out one's place in it, to answer eternal «philosophical questions»,

to discipline human thinking, to navigate in a huge mass of information, to form an active position in life, and to transform a person into a highly intellectual subject of society. There is a need to increase the share of humanitarian disciplines in the process of providing higher education, as they contribute to socialization, development and self-development of the moral and creative potential of the student's personality, foster a sense of national dignity, patriotism, tolerance, tolerance.

The principles of humanization and humanitarianization of education make it possible to form the competences of modern specialists and socially responsible citizens with a high level of general culture, a broad outlook, critical thinking, developed political and legal consciousness, who understand and recognize democratic values and freedoms, the plurality of the modern multicultural world.

### Summary

*Voronovska L. G. Humanization as a component of quality higher education: socio-philosophical analysis. – Article.*

The article carries out a socio-philosophical analysis of problems related to the processes of humanization and humanitarianization of education, which is defined as a priority in the training of modern specialists.

It has been established that humanization involves the organization of the educational process with maximum consideration of the student's individuality, the creation of favorable conditions for revealing his abilities and self-determination. The main tasks of the humanization of education are the revival of spirituality, education by teaching, implementation of the principles of humane pedagogy, striving for equal communication with students, individualization of education, transformation of teacher-student interaction into a means of creative self-development, democratization of education management, etc.

It is noted that humanitarian disciplines form a worldview, provide an understanding of the foundations of social development, and ensure the formation of skills for continuous spiritual self-improvement. The transformation of humanitarian education is gaining considerable importance within the framework of the integration of national higher education into the European space and the internationalization of education.

The article summarizes the research of scientists, practical pedagogical experience and proposes the structuring of the content of humanitarian training in institutions of higher education, the components of which are defined as the following elements: a system of humane relations (social and valuable experience); system of humanitarian knowledge (cognitive experience); system of practical abilities, skills, methods of humanitarian activity (practical experience); experience of humanitarian creative activity of the individual (creative experience). Within the framework of the study of the problem, considerable attention was paid to the complex of ideas, which are called today's ideas of civic humanism:

national self-awareness, patriotism, civic service, justice, political freedoms.

Actualization of the problem of education development in the context of socio-philosophical understanding ensures the viability of science, increases its spiritual and meaningful source, preserves authenticity and originality. However, it is also necessary to take into account the conditions of the modern post-industrial, informational, urbanized society, which is dynamically developing and requires a special effort of strength and energy, specific skills and broad knowledge to adapt to the complex realities of today, to the process of searching for truth within the framework of a new paradigm of knowledge.

*Key words:* humanization and humanitarianization of education, worldview, individuality, self-determination, national self-awareness, patriotism, civic service, justice, political freedoms, historical memory, modern post-industrial, informational, urbanized society.

### Анотація

*Вороновська Л. Г. Гуманізація як складова якісної вищої освіти: соціально-філософський аналіз. – Стаття.*

У статті проведено соціально-філософський аналіз проблем, що стосуються процесів гуманізації та гуманітаризації освіти, що визначено пріоритетним у підготовці сучасних фахівців.

Встановлено, що гуманізація передбачає організацію освітнього процесу з максимальним урахуванням індивідуальності студента, створенням сприятливих умов для розкриття його здібностей і самовизначення. Основними завданнями гуманізації освіти називають відродження духовності, виховання навчаючи, втілення принципів гуманної педагогіки, прагнення до рівноправного спілкування зі своїми вихованцями, індивідуалізація навчання, перетворення взаємодії педагога та учня на засіб творчого саморозвитку, демократизація управління освітою тощо.

Зазначається, що у ЗВО гуманітарні дисципліни формують світогляд, надають розуміння основ розвитку суспільства та забезпечують формування навичок безперервного духовного самовдосконалення. Трансформація гуманітарної освіти набуває чималої ваги в рамках інтеграції національної вищої освіти в європейський простір та інтернаціоналізації освіти.

В статті узагальнено дослідження науковців, практичний педагогічний досвід та запропоновано структурування компонентів змісту гуманітарної підготовки у закладах вищої освіти, складовими якої визначено наступні елементи: система гуманних відносин (соціально-ціннісний досвід); система гуманітарних знань (когнітивний досвід); система практичних умінь, навичок, способів гуманітарної діяльності (практичний досвід); досвід гуманітарної творчої діяльності особистості (творчий досвід).

В межах дослідження проблеми неабияка увага приділялась комплексу ідей, які називають сьогодні ідеями громадянського гуманізму: національна самосвідомість, патріотизм, громадянське служіння, справедливість, політичні свободи.

Актуалізація проблеми розвитку освіти в контексті соціально-філософського осмислення забезпечує життєздатність науки, примножує її духовне і смислове джерело, зберігає автентичність та самобутність. Однак необхідно враховувати також умови сучасного постіндустріального, інформаційного, урбанізованого суспільства, котре динамічно розвивається і вимагає особливого напруження сил та енергії, специфічних умінь та широких знань для

приспосовування до складних реалій сьогодення, до процесу пошуку істини в рамках нової парадигми знання.

*Ключові слова:* гуманізація та гуманітаризація освіти, світогляд, індивідуальність, самовизначення, національна самосвідомість, патріотизм, громадянське служіння, справедливість, політичні свободи, історична пам'ять, сучасне постіндустріальне, інформаційне, урбанізоване суспільство.