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FORMATION OF THE HUMANITARIAN CULTURE AMONG STUDENTS OF NORWEGIAN UNIVERSITIES AS THE PEDAGOGICAL PROBLEM

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The aim of the research is to study the dynamics of the development of the concept of "humanitarian culture" in Norway, to highlight ways of its implementation in the Norwegian universities, to indicate the origin of the personal humanitarian culture, to show the formation of a humanitarian culture among students of Norwegian universities as a pedagogical problem. The research is based on the ideas of A. Moles related to cultural socio-dynamics, strategy of protection of national spiritual values in Norwegian higher education belonging to T. Rekkedal, cultural aspects in education considered by Norwegian scientists Burgess J. Peter, Caulkins Douglas, Carol Ember, Melvin Ember, David Levinson, Jonassen Christen, etc.

According to Shevchenko G.P. "... education and upbringing should become an energy source for the further 'culture production' where 'culture' term is closely connected with high moral values. ... culture means the measure of Man's perfectness, the level of his education and upbringing, attitude to the world". Humanitarian culture is considered by the world scientists as "a set of universal human ideas, value orientations and qualities of the individual", "universal methods of cognition and humanistic technologies of professional activity", "the harmony of the culture of knowledge". Scientific novelty includes identification of development dynamics of the "humanitarian culture" concept in the Norwegian society, the ways for updating its content, and the effect on education development.

Keywords: *Humanitarian culture, the Norwegian education, Norwegian strategic pedagogical concepts, project "adult education" ("folkeopplysning"), Norwegian cultural values, Scandinavian socio-cultural models.*

Statement of the problem in general aspect. At the beginning of the third millennium, the human phenomenon is revealed primarily in the dimensions of a humanistic personality, a humanistic ideology and a humanistic society.

In recent years, Norway has held the first place in many UN ratings (including in the rating of human development and the quality of life rating) thanks to its education system. The indicators of its functioning "overlap" the successes of the more economically developed countries (the USA, Canada) and consistently provide Norway with a place in the top five in terms of the level of human development in the world. Getting an education is the way and the process of familiarizing with culture. Naturally, to different types of culture: material, social, spiritual, as well as technical and humanitarian.

Humanitarian culture is one of the key areas of educational policy, which goal is to create spiritual and ideological conditions for training in students basic functions implementation, including the formation of a certain type of personality in accordance with the accepted system of cultural values in the context of potential human reproduction. Technological progress, which is not supported by spiritual cultural and humanitarian improvement, drives civilization for destruction.

In this context, Scandinavian socio-cultural, educational, ethno-pedagogical models, and in particular, the Norwegian humanitarian culture model, are of great practical interest. The basis of the high level of socio-economic development of Norway is the high spiritual culture of the country, in which human well-being and improvement is considered as the main goal of the Norwegian state existence. Therefore, the study of the experience of humanitarian and socio-cultural development of Norway is of great importance for Ukraine. According to G. P. Shevchenko "... education and upbringing should become an energy source for the further 'culture production' where 'culture' term is closely connected with high moral values. This is because the culture aspect discussion implies taking into account many centuries of mankind's experience in sciences and arts development as well as all kinds of the conventional wisdom" (Shevchenko, 2016, p. 268). It is of great scientific and practical value for us, as it is connected with the acquisition of new knowledge and experience necessary for the formation of a humanitarian balance in Ukraine.

The analysis of recent research and publications. One of the driving forces of the socio-cultural development of Norway is an effective, humanistically oriented educational policy of the state. Education and knowledge open the doors to individual development, and are an important premise behind a living democracy. In this context, education and skills is a founding element in the Norwegian ideal "welfare society". In the White Paper "Knowledge for all" ("Mer kunnskap til flere") this was made very clear: "To develop knowledge is a precondition for strengthening Norwegian economy, ensuring full employment, achieving effective changes and preparing the way for new activities in the

economic life. (...) in the economic sense education is of strategic importance for our value creation" (Rekkedal T., 1994).

Pedagogical problems in Norwegian education, social and cultural aspects in education are considered by Norwegian scientists Burgess J. Peter, Caulkins Douglas, Carol Ember, Melvin Ember, David Levinson, Jonassen Christen, Rekkedal T.

The works of A. I. Arnoldov, M. M. Bakhtin, B. C. Bibler, M. S. Kagan, D. S. Likhachev, Yu. M. Lotman, A. A. Makareni, M. K. Mamardashvili, V. M. Mezhuev, which became the theoretical and methodological guidelines of the cultural approach in education, consider the principles of the valuable, functional and systemic approaches to the analysis of humanitarian culture, describe the nature of its essence and defines functions, meaning and content of cultural processes, shows the nature of a person, reveals the mechanisms of personality formation.

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.

The basis of a person's humanitarian culture is spiritual values. This approach was realized, first of all, in the works of D. S. Likhachev, A. S. Zapesotsky, V. Zh. Kelle, V. N. Porus, V. Ye. Osipov, B. S. Erasov.

The emerging trend in the transformation of higher schools into universities requires the fulfillment of a number of conditions, one of which is the university's correspondence to the idea of the university – a humanitarian concept that arose in the initial period of its existence (M. Weber, H. Ortega y Gasset, V. Humboldt, T. Jefferson, D. Newman, K. Jaspers). The University for World Humanitarian Culture is a symbol of science and culture, where the main value is a human person, and the goal is its free and multifaceted development. The increase of humanitarian cultural functions of the university is aimed at ensuring its conformity to the challenge of the 21st century about the possibilities of a person in radically changing conditions, social and economic needs of the country's development, the needs of the individual, society and the state.

The aim of our research is to show formation of the humanitarian culture among students of Norwegian universities as the pedagogical problem.

Main material presentation. The role of humanitarian culture in the formation of a person's personality is most significant, since it is the foundation of a person's spiritual culture, and, as a multi-level system for mastering and assimilating humanitarian knowledge, attaches to the highest human values based on humanism. It develops personal qualities of a person which will

contribute to the development of his professional creativity primarily for the benefit of society.

As each person carries out his activity, first of all, among other people, in society, the initial value for him is a humanitarian culture, the ability to build diverse social relations and carry out activities consistent with generally accepted moral, legal, economic and other norms, personal and public interest. Man forms human qualities in himself only through socialization, becomes a person in a society, in the environment among the other people. So, humanitarian culture expresses the measure of the socialization of the individual.

Humanitarian culture fulfills the most important functions in the "personality" system, it sets the values and ideals (both personal and social), social orientations and standards of behavior, promotes social harmony, consolidates human communities, ensures individual self-determination of the person, social control. Humanitarian culture is a specific means of understanding the world and man, is the unique social mechanism through which the process of inheritance, the transfer of spiritual values, social experience from one generation to another.

The activity component of the humanitarian culture characterizes the individual from the standpoint of his activity, responsibility; reflects the ability to organize personal and social life in all its various aspects, guided by values. Self-development, self-realization require from the person such motivational and strong-willed qualities, as persistence, self-confidence (Eliasberg, 2008, p. 114).

G. P. Shevchenko underlines that "culture means the measure of Man's perfectness, the level of his education and upbringing, attitude to the world" (Shevchenko, 2016, p. 163).

V. A. Slastenin believes that the humanitarian culture "is an ordered set of universal human ideas, value orientations and qualities of the individual, universal methods of cognition and humanistic technologies of professional activity" (Slastenin, 1991, p. 252).

Ye. N. Shiyonov believes that the humanitarian culture "characterizes, firstly, the inner wealth of the individual, the level of development of his spiritual needs, and secondly, the level of intensity of their manifestation in creative practical activity, it expresses the humanistic value orientations of the individual. In other words, the humanitarian culture is, first of all, the harmony of the culture of knowledge, feelings, communication and creative action" (Shiyonov, 1991, p. 205).

Education is a priority area for the Norwegian Government and public spending on education institutions amounted to 7% of GDP in 2014. More than 70% of people in the 25–64 year age group have upper secondary education as

their minimum education level, and close to 45% have a higher education, according to OECD's Education at a Glance (2015).

The culture of Norway is one of the most remarkable phenomena of world civilization, unique in its original national content and no less surprising in terms of humanistic nature and effectiveness of forms of social development. The history of the development of Norwegian culture is the history of cognition and careful transformation of Norwegian nature, man and society. This is the history of fruitful intellectual and emotional activity, intense and conscientious physical labor of its citizens for the benefit of man and society, this is the story of love of life. Norway has a high cultural potential, covering all spheres of human life and activity. The Norwegian culture is characterized by a high culture of living and consumption, thinking and interpersonal relations, industrial and legal, intellectual and political culture. This is a kind of "panculture" in which culture acts as an indicator and essence, means and purpose of human development. The twentieth century fully demonstrated the virtues of high Norwegian culture.

As a result of successful development, today in the twenty first century Norway is one of the highly developed industrial countries of the world and the "welfare state". Thanks to scientifically grounded state policy, effective organization and management reflecting the wise philosophy of life, in the 20th century, education, science and high technologies, economics and finance, information and printing, art and other social institutions and forms of spiritual and material culture were harmoniously developed in Norway. An excellent indicator of the remarkable national culture of the Norwegians is, based on the traditions of high human ethics and democratic law, a reasonable, civilized way of life, supported by the humanistic social policy of the state.

One of the most striking indicators of Norwegian culture is the development of humanitarian culture in the society, formation of the humanitarian culture among students of Norwegian universities.

On the basis of the latest achievements of Norwegian and world science, at the junction between telecommunications, the computer network and the media, new industries are constantly being developed, stimulated by investment. Norway is one of the countries with the largest investments in information technology and telecommunications equipment, both per capita and in relation to the gross national product. Innovative activity in the field of information technology is of great importance for the future – both for the creation of new values and for employment in the country. The nutrient medium of science and production activity is such a social institution of culture as education. The financial capital in Norway is reasonably invested in human capital – the spiritual culture of people, in the knowledge, skills, organization and spirituality of citizens.

Education in Norway is a great merit and an indicator of the high culture of the Norwegian people, it shows the commitment of the Norwegians to the principles of humanism and democracy, the understanding that only an educated person can be free.

A necessary condition for solving the historical task of educating generations of young people who are tolerant, alien to extremism, aggression that bring troubles to the world, who respect the human rights, integrate into modern society positively and successfully, is the process of forming a high humanitarian culture of the individual. The word "humanitarian" focuses on the person as a source and generation of spirituality. V. S. Bibler wrote, "Answering the question what is culture, we always, fully understanding or not, answer another question: in what form my spirit and my flesh, my communication and the vital in my life – the life of close people after my (civilization) can exist and be developed, ... The answer is in the form of culture (Bibler, 1993). Culture is the product of human life, its process and result. It simultaneously characterizes both society and the individual. Humanitarian culture resists "antivalues", technicalism, technocracy, absolute rationalism, materialism, consumerism, philistinism, all unspirituality. The most important way of forming a person's humanitarian culture is the humanitarization of education, which includes its humanitarian component.

The concept of "humanitarian culture" faces to the value component of the individual, to the origins of the person's attitude to the world, his spirituality as a special spiritual state, to the ideological and spiritual component of culture in general. Therefore, in order to establish a humanitarian culture of the individual, it is necessary first of all to form the spiritual qualities of the individual, the value cultural basis (Zapesotsky, 1996).

Another researcher of the phenomenon of humanitarian culture, I. M. Oreshnikov, gives several definitions of this concept: humanitarian culture is a living soul, a measure of the human in man, the most important integral characteristic of the degree of development of society and personality; this is genuine of human creativity, based on true spirituality "; humanitarian culture is a kind of style and style of world understanding, world acceptance, world relations and world-transformation (Oreshnikov, 1992, p. 147). According to I. M. Oreshnikov, humanitarian culture is based on three absolute immutable values: good, truth and beauty. The value component of the humanitarian culture as its basis was also considered by A. I. Arnol'dov, A. S. Zubra, O. G. Drobnitsky, L. N. Kogan, M. K. Mamardashvili. Humanitarian culture is a part of the spiritual culture of society, fulfilling the function of fixing, storing and transmitting the spiritual experience of mankind (A. S. Zapesotsky, 1996, p. 259).

A. Mole stressed the most important objective function of humanitarian culture for an individual – its guiding character, which determines individual ways of forming value meanings (Mole, 1973, p. 52). The purpose of the humanitarian education is "to train the methods that will enable a person to understand events by comparing them with each other, seeking for them a place in the arsenal of his mind" (Mole, 1973, p. 38).

Thus, humanitarian culture can be viewed as a special socio-cultural quality of the individual, which has an integrative nature, because it simultaneously relies on the spiritual and intellectual properties of the individual. The leading feature of the humanitarian culture of the individual as a special form of reflection is its humanistic principle as a motivating way of attitude to reality (Drobnitsky, 1978, p. 86).

Humanitarian culture is a broad concept that comprises meanings, orientations, ways, actions and their results. This motive is realized in activities aimed at achieving successes, results. The latter represent values from different spheres and areas of life, meaningful and cultivated by people. These are moral principles, legal norms (equality, justice, protection of rights), civil equality, electivity and accountability of all government bodies, social protection, national representation, participation in international actions, following humanistic ideas, honoring some artistic directions and schools, dedication itself some branch of science.

Humanitarian culture of a university student in Norway as a complete personal education includes an integrative set of information, reflexive, activity components, set of general cultural knowledge (humanitarian, natural, economic, political, legal, etc.), a reflexive attitude to general cultural knowledge, to one's own educational and cognitive activity.

Several humanitarian organizations have been for many years working in Ukraine to provide humanitarian assistance. Various humanitarian assistance is rendered in Ukraine by Barn fra Ukraina, Tro Håp og Kjærlighet Stiftelsen, the Red Cross, as well as schools and religious communities. The "Open Heart" mission (Drammen), in particular, holds a range of rehabilitation centers for former drug addicts and alcoholics, shelters for children from disadvantaged families in Kyiv and Crimea, a refuge center for homeless children as well as children summer camps in Crimea. In May 2010 Sikkilven School's youth organization won the Lions award for the successful humanitarian work in Ukraine, that is for construction of an orphanage in the village of Strumok near Odessa.

In the domestic pedagogy of vocational education, the search for the most advanced models of students' humanitarian training is activated, the socio-cultural and psychological-pedagogical conditions for the development of the

students' humanitarian culture are being specified. The cultural relations and friendship of Norwegian and Ukrainian communities contribute to consolidation of peace and humanitarian development in the world.

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ФОРМУВАННЯ ГУМАНІТАРНОЇ КУЛЬТУРИ У СТУДЕНТІВ НОРВЕЗЬКИХ УНІВЕРСИТЕТІВ ЯК ПЕДАГОГІЧНА ПРОБЛЕМА

Р. В. Олексієнко

Мета дослідження – вивчити динаміку розвитку концепції «гуманітарної культури» в Норвегії, виділити шляхи її реалізації в норвезьких університетах, вказати походження особистої гуманітарної культури, показати формування гуманітарної культури серед студентів норвезьких університетів як педагогічну проблему. Методи дослідження включають теоретичний аналіз існуючих точок зору з даного питання, формалізацію пов'язаних характеристик. Дослідження ведеється з опорою на ідеї соціодинаміки культури А. Моля, стратегії захисту національних духовних цінностей в норвезькому університеті, що належить Т. Реккедалу, культурних аспектах в освіті, розглянуті норвезькими вченими Берджессом Дж. Пітером, Коулкінсом Дугласом, Керол Ембер, Мелвіном Ембер, Девідом Левинсоном, Йонассен Крістен.

Як зазначає Г. П. Шевченко, освіта і виховання повинні стати джерелом енергії для подальшого «виробництва культури», де термін «культура» тісно пов'язаний з високими моральними цінностями, ... культура визначає міру досконалості людини, її освіченість, вихованість, відношення до світу». Світова наука розглядає гуманітарну культуру як «набір універсальних людських ідей, ціннісних орієнтацій і якостей особистості», «універсальні методи пізнання і гуманістичні технології професійної діяльності», «гармонію культури пізнання». Наукова новизна включає виявлення динаміки розвитку концепції «гуманітарної культури» в норвезькому суспільстві, способи поновлення її змісту і вплив на розвиток освіти.

Ключові слова: гуманітарна культура, норвезька освіта, норвезькі стратегічні педагогічні концепції, проект «Виховання дорослих» («folkopplysning»), норвезькі культурні цінності, скандинавські соціокультурні моделі.

ФОРМИРОВАНИЕ ГУМАНИТАРНОЙ КУЛЬТУРЫ У СТУДЕНТОВ НОРВЕЖСКИХ УНИВЕРСИТЕТОВ КАК ПЕДАГОГИЧЕСКАЯ ПРОБЛЕМА

Р. В. Алексеенко

Цель исследования – изучить динамику развития концепции «гуманитарной культуры» в Норвегии, выделить пути ее реализации в норвежских университетах, указать происхождение личной гуманитарной культуры, показать формирование гуманитарной культуры среди студентов норвежских университетов как педагогическую проблему. Методы исследования включают теоретический анализ существующих точек зрения по данному вопросу, формализацию связанных характеристик. Исследование ведется с опорой на идеи социодинамики культуры А. Моля, стратегии защиты национальных духовных ценностей в норвежском высшем образовании, принадлежащей Т. Реккедалу, культурные аспекты в образовании, рассмотренные норвежскими учеными Берджессом Дж. Питером, Коулкинсом Дугласом, Кэрол Эмбер, Мелвином Эмбер, Дэвидом Левинсоном, Йонассен Кристен и т. д.

Как отмечает Г. П. Шевченко, образование и воспитание должны стать источником энергии для дальнейшего «производства культуры», где термин «культура» тесно связан с высокими моральными ценностями, ... культура означает меру совершенства человека, уровень его образования, воспитания, отношения к миру». Мировая наука рассматривает гуманитарную культуру как «набор универсальных человеческих идей, ценностных ориентаций и качеств личности», «универсальные методы познания и гуманистические технологии профессиональной деятельности», «гармонию культуры познания». Научная новизна включает выявление динамики развития концепции «гуманитарной культуры» в норвежском обществе, способы обновления ее содержания и влияние на развитие образования

Ключевые слова: гуманитарная культура, норвежское образование, норвежские стратегические, педагогические концепции, проект «Воспитание взрослых» («folkeopplysning»), норвежские культурные ценности, скандинавские социокультурные модели.

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