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CLASSIC UNIVERSITY AS THE ENVIRONMENT OF PLANETARY EDUCATION OF STUDENTS**E.A. Zelenov**

The article analyzes the pedagogical possibilities of classical university for planetary education students.

Key words: *university, planetary education, students.*

The modern stage of development of the humanity is characterized as crisis by the majority of researchers. The old model of continuous progress due to exploitation of the nature can't any more adequately react on the contemporary world changes. The problem of possibility of prevention of degradation of the humanity as an element of the biosphere can be decided by forming the new planetary civilization, because in fact adequate decisions can be carried out only in the scale of the whole planet.

Many representatives of social sciences today mark the destruction of moral foundations, strengthening of aggressiveness and intolerance, displays of various fundamentality, strengthening of positions of mass culture, wide distribution of „social illnesses” (tuberculosis, venereal illnesses, AIDS et cetera), diminishing of birth-rate etc.

Scientists see reasons of this planetary crisis in the processes of modernization and in the creation of certain planetary standards, answering the necessities of technological basis of the civilization. The essence of this process is in the humanity's coming in the transitional stage, the diffuse zone between existing local civilizations and the forming planetary civilization of mankind.

The modern informative stage of mankind's development (some researchers call it “the informative revolution”) is one of the instrumentalities in creation of the planetary civilization. World informative processes have all-embracing character and gradually wipe off the borders and draw together local cultures. Existence of global informative network, in opinion of many specialists, has, except for other aspects, the important psychological one: in consciousness of modern man settings on acceptance of values of democracy, in particular freedom of speech, are formed. Informative democracy has the

most real abilities in realization and fixing of human ideals, values and norms of harmonious development within the limits of informative superhighway, forming today in the world.

Many problems (hunger, unemployment, overpopulation, human rights' violation et cetera) outgrow in the problems of world value, when their decision becomes impossible within local societies, and needs world partnership for their solving. In the same time such partnership requires other perception of the world, attitude, and another way of thinking of intellectual elite of society. Thus, the process of globalization straightly affects pedagogical problems and sets before pedagogical science the problem of high-quality preparation of the young generation to the effective functioning in global society within the framework of the planetary civilization.

The old paradigm of education resulted in the mechanistic understanding of connections of nature, state, society, men. As a result of such attitude towards the environment modern man became the main reason of violation of the world balance, that soon enough (in a historical time scale factor) can result in a global cataclysm (ecological, political, social, economic, cultural et cetera). In opinion of authoritative futurologists it will call the civilization collapse with unpredictable consequences.

In this context the development of a new direction in the theory of education, namely – planetary education of risings generations becomes urgent.

Planetary education is a self organized pedagogical process of cultural authentication, socialization, spiritual development of personality of a man, having ecological, creative, dialectical, integral character, directed on education of intellectual, noospheric, spiritual personality of the specialist, apt at acceptance of responsible decisions taking into account interests of all humanity on the basis of nonlinear, synergetic thought. In addition, it means conditioning for self-education, self-perfection of a personality, the vector of which is directed to understanding a man itself as a part of humanity, on perception of his problems as personal.

Planetary education is needed, foremost, to the intellectual and administrative elites of society, whose decisions can have far going consequences in different areas (policy, economy, culture, technique and technology, informative space, ecology, medicine, pedagogic and psychology et cetera).

Naturally, there comes a question: „What environment is the most favorable for planetary education of a man?” Our analysis results in a

conclusion that it is the environment of higher education, and not simply the environment of higher school, but socio-cultural educational environment of university.

From the point of civilization approach, a purpose of existence of university within the framework of Western civilization is a comprehension of civilization ideal, having the universal orientation. Known Russian scientist Yu. Afanas'ev considers that in this sense, calling of university is seen inseparable from the idea of certain transcendentness of the world of spirit, science and culture, and requirement of interactive unity, incident to this world. The scientist also notices that classic university has developed under an aegis of one leading discipline – philosophy, in which this synthesis had to be realized by a constantly renewable method [1].

University was always accepted as a community of spiritually connected people, realizing their electiveness and their special tasks in society. Awareness of danger of prevailing of technocratic thought forced to strengthen the humanitarian-humanistic constituent of pedagogical process. This tendency in development of universities, to our opinion, is instrumental in creation of friendly socio-cultural environment for planetary education of future intellectual elite of the society.

Modern university is multifunctional and multiple-valued. Among basic directions and functions of it are: educational, research, professional, official, cultural and humanistic [6]. And their competent transformation unites in the idea and practice of multifunction university.

Humanistic orientation of Hose Ortega-I-Gusset's socio-pedagogical ideas impresses us with their faith in potential of human intellect. These ideas, to our opinion, must become basic in planetary education of students, a core of all educative process in university.

In addition, the ideas of Hose Ortega-I-Gusset [10] represent objective tendencies, existing in higher education in developed countries of the world. As it is generally known, the existing scientific model of education is complemented now by the cultural-accordant model, oriented to development of creative potential of man. Here, equally with scientific knowledge, comes forward intuitional, vivid, symbolic, emotional knowledge.

In the XXI century tasks of universities are incredibly broaden and complicated. Now they are not only places of working out the “cultural code”, not only places, where nation preserves its values, not simply the instrument of production of new knowledge. University becomes a guarantor, a mechanism

of such social necessity as stable, steady development of the society.

Ukrainian philosopher S. Proleev considers that a new type of university, formed now, is global university, which will answer terms of existence of whole-planet humanity [13].

Educational environment of university not only promotes the receipt of new scientific knowledge, forming the qualities of scientific thought (criticism, logic, abstract thinking, faith in reason etc.) of future intellectual elite, but also is a mighty educative factor, that due to spirit and way of the university's life carries out planetary education of students.

The phenomenon of university, to our opinion, is the embodiment of that role which is played in the structure of European civilization and culture by force of reason and faith in it. Therefore the main task of university (as the especially European phenomenon) consists in asserting right on the autonomy of reason and conditioning for free cognition of truth. Reason and logical thought can develop only under the condition of freedom; and, in the same time, freedom is supported by reason.

Russian philosopher K. Pigrov considers that university is philosophic in its essence and the purpose of university's education is not only in accumulation of information, but in translation and producing of knowledge, those senses which can appear only under the conditions of systematic and, consequently, philosophically organized information [12].

According to C. Jaspers, university doesn't give specified knowledge, it gives education. Profession is given by institutes, technical schools, professional schools and specialized courses. Education, to the opinion of scientist, means expansion of horizons, possibility to see and, consequently, to enter in the area of new subjection; education gives the possibility to create such space in which can be opened something new. The matter is in the exceptional signs of university's education, such as skeps is, doubts, carefulness in final conclusions, and checking of bounds and terms of action of our statements [16]. This position of Charles Jaspers can be interpreted so that in university's environment the new planetary vision of personal questions and problems opens to man.

Universality of university is also present in its role in education of a man as a universal creature, possessing the unique spiritual world, which makes him actually a man. To our opinion, this universality of university exactly creates that unique atmosphere of scientific search, freedom of ideas and utterances, corporative spirit (in the best sense of this word), that certain protectorate of

intellectual and spiritual sphere of man, which promotes planetary education of students.

People with an internal necessity to understand others can in such environment develop and form their integral and universal perception of the world. So is cultivated the nobility of spirit, such nobility, which does not depend on an origin, religion, nationality or the race of a man.

University is not limited neither in space, nor in time, its generality foresees no borders. As J. Newman notices, university is a principally international community. He considered that university is a place of co-operation, where students of all corners of the world, interested in the most various areas of knowledge, gather [7]. Thus, university's environment is completely adjusted to planetary education of students.

Ukrainian scientist A. Kulakov considers that education which leans against national idea (fully ephemeral ideological construct, according to his opinion) means not growing of an integral personality and a citizen of the world, but selection of the certain narrow circle of people. He considers that any particularization of education, including national, kills the universal principle of scientific research, reflection and critical thought, weighing of conclusions and scientific steps is, spirit of permanent inquiring, which only enables to open new horizons, and consequently, gives a possibility to enter new spaces of reality [5].

An important requirement of time now is modeling of ability of understanding and acceptance of another culture. According to M. Bakhtin, culture lies on borders. It can be understood so, that culture can't be realized from inside; only at co-operation, meeting, dialog of different cultures, grounds and features of own culture become visible and clear. Meeting, dialog, understanding of another culture and, consequently, of your own one is active relation, not only manifestation and articulation of the cultural position and values, but clearing spaces, territory, terms for other cultural position and values [8].

The internationality of university, as its inalienable feature, is instrumental in forming of feeling of planetary unity, acquisition of skills of cross-cultural communication, in education in a spirit of tolerance not only to the scientific opponents but also to representatives of other cultures, languages, customs, and traditions.

Principle University's self-government grounds us to describe university as original institutional substance. Because forming of free integral personality

is possible only under conditions of freedom: from the position of a student it means to determine his own curriculum and leisure (so-called „up-breeding with the risk of responsibility”) [17]; from the side of a teacher as a free research worker, to determine the problem, method and ways of its decision himself; from the side of administration of university to form a teaching staff, to determine inner procedures, etc. According to A. Kulakov, this triple freedom of university creates the University’s substantiality [5].

The purpose of this article is to analyze classical university or planetary education of students.

S. Kvit says about certain synergy of university [3]. In fact one of synergetic postulates says that a unity is always more than the sum of its constituent parts. Each of university’s constituents is an independent unity (faculties, institutes, colleges and others), but together they are something bigger than just a mechanical association of several educative subdivisions or establishments (like Oxford, Cambridge or Sorbonne).

In conditions of steady development of human civilization universities, from the point of synergetic approach, come forward as attractors – those public structures which will become the centers of new order while parting with the past.

K. Pigrov says that pedagogic in general sense is a philosophic discipline, and vice versa, not only pedagogic organically has philosophical status but everyone, who starts to teach, always becomes a philosopher [12]. Otherwise, philosophy has pedagogical status: any philosopher always, eventually, appears to be a teacher. It is impossible to disagree with this idea. Therefore, pedagogic (as philosophical discipline) should be taught at all faculties and all specialties of university. Moreover, such experience already exists: in Dahl East-Ukrainian National University teaching of pedagogic is conducted from 2003 at all faculties (naturally, with certain adaptation, taking into account specialization and profile). The experiment is continued, but it is already possible to assert that it has positive results. As P. Schedrovickiy notices „pedagogical setting is one of the base ideas of west-European culture” [15, p. 5]. As well as teaching of philosophy, teaching of pedagogic at all faculties is needed for clearing up, cultivation and crystallization of that spirit of free and responsible search of truth on the basis of traditions of the past, which will rule in the future university. Thus, we can talk today about new synthesis in philosophy, that in its turn, promises us new synthesis of university [12].

In opinion of Marek Kvek, the future of philosophy (and not only philosophy) in the university depends on directions of its evolution, and there are few directions today: the globalized English-American model, which is supported by all the most important international organizations, and the west-European model which it is more difficult to follow mainly on financial reasons. Marek Kvek considers that the English-American model, based on ideas of educational enterprise, would be a revolution in official education [4]. But we cannot agree with his idea. The thesis of Jose Ortega-I-Gusset „in a strange land it's worth to search for information and never for models” [11] impresses us more. Besides, in opinion of the majority of researchers, the system of education of the USA is less prospective from the point of requirements of modern civilization [9].

We consider that the ideal university should use all positive pedagogical, cultural, scientific, aesthetic experience of humanity in its construction. In the system of higher humanitarian education it is necessary to change the system of orientation. Some scientists consider that philosophy cannot be the key industry of humanitarian preparation. Such a “key” could become Comparative Culture Studyings, which includes understanding of the modern world and its research, which treats the world as integral, hand-made, artifact formation, which studies the terms of life and freedom of every man.

As far as we are all included in the combined planetary life, therefore comparison of what we have with what other cultures have, and, consequently, the problem of choice, become the key questions [9]. This point of view on the problem of reformation and modernization of university's education seems to us very fruitful and far-sighted. But, to our opinion, it can't be limited only by humanitarian preparation; in fact planetary education is required by all generation of future intellectual and administrative elite of humanity.

The University has to satisfy the necessity of society in forming of a new type of professional: professional-encyclopaedist, capable through the formed values and gained skills of activity to resist entropy processes in society [1]. Under entropy processes we understand everything that can, even theoretically, bring the humanity to death (social injustice, ecological crisis, lack of spirituality of society in general and of man in particular, growth of aggressiveness and intolerance, xenophobia et cetera).

We are agree with L. Titarenko [14], that the new mission of university education consists in conditioning for achievement of greater justice and social stability in the society by providing of equal rights for citizens in receipt of

education, access to knowledge, creative education and development of innovative potential of the young generation.

To our opinion, prospects of development of university education in the XXI century are optimistic enough. Grounds for optimism give both general progress of humanitarian trends in the direction of humanizing of planetary life and actual progress of higher (in particular university) education. Analyzing the state of modern university education in the conditions of globalizing society, L. Titarenko emphasizes general progress of educational tendencies, closely associated with the mission of university – democratization and popularization of higher education [14].

We consider that values of university association and values of civil society are the same (freedom, honesty, mutual concern, justice, tolerance, cultural variety, loyalty et cetera). As one of the tasks of global development foresees development of civil society in a planetary scope and confirmation of its values and principles of functioning in global concord, university has all the grounds for finding its place in the future common planetary civilization.

Ukrainian researcher L. Belova, analyzing process of education in the system of higher education, describes it as systematic. It is realized in the process of teaching, in the system of scientific work, in the process of acquaintance with literature, in extracurricular forms of work.

L. Belova describes two basic mechanisms, allowing not only to educate a man, but also to form his personality: influence of socio-cultural educational environment of a higher educational institution and influence of subjects of the educational process. The researcher considers that socio-cultural educational environment as a certain unity of spiritual and financial terms in which a personality is forming and developing allows to create the „situation of education”, which even without active participation of subjects of educational process will carry out an educative influence [2, p. 167].

In opinion of L. Belova, openness of educational environment allows to fill the world of subjects of educational process with qualities of multidimensional perception of the world, to create alternative image of social processes in general and of educational system in particular. Thus there occurs enriching, both of environment and of social subjects, which promotes their social and personal potential.

The researcher considers that another important quality of socio-cultural environment is its dynamic quality; in fact at the process of functioning it cannot remain unchanging. Thus, it draws a conclusion, that influence of socio-

cultural educational environment of higher educational establishment can be described as passive education by the means of which a strong forming influence is carried out on a personality.

The influence of environment has not only forming but also correcting character. In this case a row of subjects of educational space get into socio-cultural environment of higher educational institution, having other system of socio-cultural determinants in their basis [2, p. 169].

The author justly notices, that presence of such an element of higher educational environment as corporative culture, real acceptance by the majority of subjects of educational process of its values and norms, becomes one of the most important factors of stability of higher educational institution's environment and of its base descriptions, that in its turn allows to carry out systematic and complex forming and educative influence on a personality. The special moment in the analysis of processes of this influence is that under the action of socio-cultural educational environment there are all subjects of educational process: both students and teachers, which allows them to be equal in higher institution environment, in development and self-realization [2, p. 169].

Thus, our analysis of the phenomenon of university as the environment for planetary education of future intellectual elites of society shows that by its essence university is a space of intellectual freedom, universality of knowledge, self-government, cross-cultural dialog, self-determination and self-identification of all subjects of the educational process.

Intellectual freedom of university forms a habit and a requirement of free communication, skills of a civilized discussion. Universality of university forms at a future intellectual elite aspiring to universal knowledge, allows to form integral and universal planetary perception of the world, to come to the comprehension of the civilization ideal.

Self-government and certain autonomy of university form the set of qualities of future specialists, necessary for functioning in civil society, train them to operate in the legal field, develop organizational qualities and skills, and promote the development of corporative spirit.

Cross-cultural dialog, peculiar to the university association, helps in forming of the definite students' qualities, making easier their socializing with the representatives of other cultures, traditions, religions etc., and it is the important mean of planetary education of future intellectual elite of society.

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Статья посвящена анализу педагогических возможностей классического университета для планетарного воспитания студенческой молодежи.

Ключевые слова: университет, планетарное воспитание, студенты.

Стаття присвячена аналізу педагогічних можливостей класичного університету для планетарного виховання студентської молоді.

Ключові слова: університет, планетарне виховання, студенти.

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ТЕОРЕТИЧЕСКИЕ ОСНОВЫ КАТАРСИЧЕСКОГО ВОСПИТАНИЯ ДУХОВНОЙ КУЛЬТУРЫ ЛИЧНОСТИ

И.М. Карпенко

В статье рассматривается проблема использования катарсического механизма в воспитании духовной культуры личности.

Ключевые слова: катарсическое воспитание, духовная культура, духовный катарсис, духовный антикатарсис, духовное развитие.

Построение независимого, суверенного украинского государства, достижение целей национального духовно-культурного возрождения