

Natalia Kostrytsya

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Natalia KOSTRYTSIA

National University of Life and Environmental Sciences of Ukraine, Ukraine

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At the present stage, humanization of education should be interpreted as a process of refocusing on the modified, in comparison with the previous studying of science fundamentals based on the subject-semantic principle, aimed at acquiring of a coherent picture of the world. This process is connected with increasing and deepening impact of the humanities on other kinds of knowledge, refocusing of attention from traditional „nature and society” to concrete concept of „man in nature and society”, understanding of individual self-esteem. The Ukrainian law „About Education” defines that the principles of its development is the creation of conditions for the full realization of human ability, talent, complete development, humanism, democracy, priority of human values. It is clear that new priorities for the ideals and aims of education are defined by life, they require a significant modification of the content and processes of education and bringing up.

Among the main areas of practical humanizing of education in our country is the growth of importance of studying the humanities, increasing their value. Besides, the liberalization of education is impossible without the synthesis of humanities, natural and technical knowledge, which have to be organically combined, since this is the basis for the formation of a coherent picture of the world, not only focused studying humanities, social – humanities subjects is needed, but also, with the same purpose, skillful use of significant humanitarian potential, that subjects of natural – mathematical cycle have.

The aim of humanization of education in our country is students realization of the meaning of their existence, their unity with one or other nation, feeling the part of it and the follower of its best traditions, understanding the value and greatness of spiritual culture both national and global.

Cultural training of future agrarian specialists implements humanization of agricultural education in two ways, both external and internal. External direction is shown that culture-oriented subjects are included into humanitarian cycle and social-economic training. As for internal humanization, it is shown through ethno-cultural component in the content of professional training.

Changes in educational paradigms encourage for searching of new approaches to the development of the content of education. From the point of view

of M. Bohuslavskiy [Богуславский, *Типология...*], there can be defined four basic approaches to developing and deepening the theory of educational content in native pedagogy: knowledge training, active, cultural and competence-based approach. Being more concrete, for an approach, called knowledge training, main attention is focused on the selection of visual material. As a result, students have the opportunity to get not only the relevant knowledge, but also the necessary skills and abilities. Supporters of active approach emphasize the sense of education, beyond which you can learn the profession and the most optimal ways to self- obtaining of such knowledge and its effective application outside the educational process. For cultural approach, priorities are given to construction of educational content on the basis of social experience, this process must resonate with the emotional and cultural experience of a student. According to the competence-based approach, the criterion for selecting the content is the knowledge by which, while studying, students are mastering the opportunity to solve important for a particular individual social and life problems, acquire socializing practices.

Having defined the outlined approaches, M. Bohuslavskiy [Богуславский, *Типология...*] emphasized that they can be divided into bio-polar binary oppositions: the first is cultural knowledge training, the second is active and competence, each is characterized by different internal dynamics. The knowledge training-cultural approach emphasizes the need of educational content formation, primarily from material of science and culture. According to an action-competence approach, the main attention is paid to ways of capturing of education content.

Due to the ecological and spiritual crisis of society, considered approaches to education content do not take into account all aspects of relationships and mutual influences of „nature – human – culture”, so they require a supplement. This applies, in particular, to the problems which are considered in the context of the ecological, self-oriented, axiological, akmeological and reflexive approaches.

The content of education determines the content of training, blocks of which must be adapted to the direction of professional training. In the didactic understanding, the content of cultural training of future agrarian specialists is modified educational content according to the actual conditions of the educational process in the agricultural Higher Educational establishment, as reflected in the industry standard of higher education in Ukraine. It is a logically structured system of scientific knowledge, which is the form-building factor of spiritual culture of the future specialist, the basic constituents of which is language, morality, religion, science, education, art, connections between which lay the foundations of outlook of a future agrarian specialist.

The system of philosophical, social-political, legal, moral and aesthetic personal vision of the world and their place in it is traditionally accepted to be understood as the outlook. These views lead to a set of principles, beliefs and self-

estimation, determine its position in life, motivate sensitive and practical mechanisms of activity and behaviour. Seeing the outlook as a form of general human self-determination gives reason to see in it the spiritual core of personality, their „inner self”. Due to this factor, awareness of their ability to intellectual and practical development of environment, the formation of human personality happens.

At the same time, the role of ideology as a factor of consciousness epoch, a component of culture should be emphasized, therefore, is obvious its importance as the foundation of education in general and its cultural component in particular. Focusing on understanding the existential questions of human existence in the cultural and philosophical context of education encourages educational establishments to direct attention, besides providing students with current knowledge base, to the formation of their value orientations, sustainable citizenship, readiness and ability to lead a full life in both personal and social aspects. Therefore, the formation of ideology is one of the highest goals of education, including agricultural education.

In structural terms, the components of philosophy are knowledge, attitudes and beliefs. Knowledge is a conceptual framework. Being a form of existence and systematization of the results of human conception, knowledge reflects subjectively an objective reality. Mastering them is connected with the assimilation of information, accumulated by mankind over the historical development. In the mind of an individual, cognitive activity results are shown as ideas, concepts, opinions, theories, ideas or rules. Updating of scientific and everyday knowledge for each person is different, because not all of them are filled with personal meaning, staying only formal knowledge.

Fixed in the mind of the individual understanding of the surrounding reality forms a system of their views on the world. Basing on the knowledge that formed the inner position of an individual, beliefs which are a number of reasons that can determinate the program of a human activity according to its knowledge, attitudes and values are formed. This regulatory function of beliefs determines the characteristics of the spiritual state of people, in particular, their values, orientation, interests, desires, feelings, actions, etc. [Мойсеюк 2003: 416]. In this perspective, stable psychiatric setting of beliefs is a marker of intellectual, willing and emotional spheres of personality.

In a focus of the problem, actualized in our study, seems to be plausible an idea of N. Moyseyuk as for the factors of philosophical aspects of knowledge: a clear definition of the content of information, selecting of teaching methods, focus on the fundamental ideas in every field of knowledge and activities ,providing interdisciplinary connections, and the establishment of integrated courses [Мойсеюк 2003: 6–7].

As the traditional cultural system of training agrarian specialists implies many disciplines („History of Ukrainian culture”, „Ukrainian language for professional purposes”, „History of Ukraine”, „Philosophy”, „Foreign Language”,

„Ethics and aesthetics”, „Ukrainian”, „Culture”, „Religion”, „Family culture and home economic”, „Sociology”, „Basic economic theory”, „Basic Law”, „Politics”, „Physical Education” and others), which in content and methodologically do not always agree with each other, the organizing principle of this system is subject-centrism, an autonomous functioning of subjects. For students, isolated study of subjects and purely symbolic link between them cause considerable obstacles to a virtual reproduction of the whole picture of the world, not allowing them to perceive culture organically as legitimately need and reliable basis. Decoupling between subjects is one of the main reasons of regrettable fragmentation outlook of future agrarian specialists.

In our opinion, solving the problem mentioned above can be possible on a condition of development of cultural training content based on problem-thematic approach, supporters of which are such researchers as: T. Aleksandrov, V. Hlyavin, E. Kostereva, Z. Kurlyand, V. Maksimov.

In the context of general philosophical ideas, content definition of education involves the organization of the educational process as a didactic system with its content-temporal and subject limits. From the standpoint of pedagogy, didactic system is an ordered set of principles of the organization of learning material and the learning process (L. Zankov, L. Itelson, M. Makhmutov), pragmatically focused on solving complex educational problems [*Педагогіка вищої... 2007: 106*].

It is worth mentioning the idea that a significant factor in content-transformation of the logical structure of educational material can become a general philosophical idea for some cultural courses and its gradual implementation. Of course, solving this learning problem is associated with providing inner subject relations, designed to help intensify the synthesis of knowledge from the course on the basis of inclusion of a conceptual apparatus, output of theoretic conclusions. Due to fundamental generalization of educational material students activate their thinking and mnemonic processes, a qualitatively new inner cycled and ideological knowledge is formed [*Педагогіка вищої... 2007: 104–105*].

Cultural knowledge is inherently integrated, so the problem of content development of cultural training needs justification form of integration [Клепко 1998], which includes: a peripheral that uses a variety of scientific disciplines to solve one problem without affecting the centres of scientific theories; essential that uses various forms of theories combining; subject-shaped, causing the entire idea of objective reality, reflecting the formation of individual cognitive forms by each student, a process is completed with creation of an individual „world view”; conceptual, reflecting object explanation from the standpoint of disciplines of different cycles; active, reflecting the flow direction of integration processes, particularly it concerns different types of students activity ,connected with learning; worldview theory that enables you to create an overall picture of

reality in which findings confirm scientific hypotheses and are explained by the relevant theories etc., conceptual theory, which combines ideological and theoretical knowledge with practical skills in various disciplines, the totality of which regulates the behaviour of students.

As a part of our research, the best option of a form of knowledge integration is a worldview theory that gives a possibility to create the cultural picture of the world for future agrarian professionals based on ethnic culture, serving as a system-creating factor.

Targeting the whole learning process for future agrarian specialists understanding of ethnic culture as a fundamental phenomenon of outlook will contribute humanization of their professional culture. As G.Filipchuk mentions, „through national intelligence, idea, feeling, it will stimulate national optimism of the people when everyone feels as a part of a large national I” [Філіпчук 1996: 33].

Cultural training of future agrarian specialists is considered by us as a value that justifies their harmonious joining the socio-cultural and professional environment on the basis of ethnic culture. This, in its turn, leads to changes in the content of cultural training. According to I. Zyazyun, „without changing the content of education and ways of its structuring, efforts to build a personal-oriented educational system will not lead to meaningful results” [Зязюн 2008: 487].

It is known that identity formation is lifelong, but bases of future professional qualities, with which they then enter a new life, a new atmosphere for their activities are only given at HEE. In our opinion, this process will be successfully implemented only when teachers of higher agricultural educational establishments will be deeply believe in the national idea, know native spirituality (Ukrainian) and form them into respective beliefs. According to this approach, the content of cultural training of future agrarian specialists is necessary to be filled with Ukrainian materials that reflect „Ukrainian knowledge ⇒ Ukrainian ideas ⇒ Ukrainian experience ⇒ Ukrainian outlook”.

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Abstract

The article draws attention to the presence of human values in all human activities. They are also included in the agricultural industry. It can not therefore ignore them in the education of future professionals in the field of agriculture. This claim is based on the concept of human functioning in nature and society.

Key words: ecological education, humanistic education, agricultural education.