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**FORMATION OF FUTURE SPECIALISTS' PERSONALITY AT HIGHER
EDUCATION ESTABLISHMENTS OF UKRAINE IN THE CONTEXT OF
HUMANISTIC PARADIGM: THEORETICAL ASPECT**

The article deals with formation of future specialists personality at higher education establishments of the Ministry of Science and Education of Ukraine in the context of humanistic paradigm. The essence of the humanistic paradigm's introduction at higher education establishments of Ukraine lies in formation of humane attitude of the subjects of interaction in learning and education process to each other, formation of humanistic directedness of future specialists in their further professional activity.

Key words: *personality, future specialists, humanistic paradigm, higher education establishments, Ministry of Science and Education of Ukraine.*

Problem statement. Reforming of higher education establishments of Ukraine is characterized by their evolving integration into the world community, by active search and introduction of new approaches to specialists' training.

Accordingly, the teaching and education process at universities is directed at formation in future specialists of high professionalism and competence; a competitive expert capable of working under new conditions of the services provision market; professionally significant qualities that are characterized by a high level of occupational, professional training; high moral and ethical qualities.

Personality formation at higher education establishments on the level of humanistic paradigm has been viewed in works of O. Bandurka, I. Bekh, V. Bilousova, M. Yevtukh, I. Ziaziun, O. Kirichuk, V. Kremen, N. Nychkalo, S. Podmazin, S. Sysoieva, M. Smetansky, O. Yarmysh.

The aim of the article is the analysis of scientific theoretical foundations of humanistic paradigm's introduction to the teaching and education process of Ukrainian higher education establishments in the course of formation of future specialists' personality.

The main content statement. According to M. Anufriiev, O. Bandurka, O. Yarmysh, at the present stage of society's development "education faces the new task – to provide people with knowledge of not only the world and its laws, but also the methodology of the world transformation, to form corresponding skills and abilities which would base on accepted human values" [1, p. 16]. Such problem setting is connected with education's humanization and humanitarization, introduction of the humanitarian paradigm into the educational environment of Ukrainian higher education establishments.

In our research we were guided by the results of sciences in the branch of humanistic psychology whose leading representatives are G. Alport, G. Murray, G. Murphy, C. Rogers, A. Maslow, R. May.

The subject of research of humanistic psychology is a unique and unrepeated personality who constantly creates itself, realizes its destination in life, and regulates the boundaries of its subjective volition. As the main problems of humanistic psychology one can dis-

tinguish the problems of self-regulation, personality's self-improvement, search for the sense of being, purposeful and value-oriented behavior, creativity, freedom of choice, dignity, responsibility, integrity, global thinking, and new approaches to the science of man. Humanistic psychology proceeds from the postulate that the human is endowed with potencies for incessant development and realization of creative abilities, and believes him to be capable of controlling his own development. For humanistic psychology a study of an individual person, his/her behavior, is as valuable as a study of types of people or generalization of the scope of events and situations. The human by his nature is viewed as an active, creative being capable of self-development; he has not only the past, but also the future. The matter of principle for humanistic psychology is its vision of the integral nature of a person's psychic life. Humanistic psychology has created a new approach in the practices of counseling and psychotherapy, made an impact on the education practice, and on psychology of professional relations.

Deserves attention K. Rogers' group therapy concept which contains the belief in personality's growth, orientates group members at free expression of their feelings, at acceptance of other people's feelings. The notion of a person's uniqueness is realized by humanistic psychology in practice in the course of teaching and educating.

Humanistic psychology poses as the world-viewing and practical foundation of pedagogy which proceeds from the idea of personality's self-actualization, of disclosure of every person's creative abilities, of making use of creative forms of team-work, appeals to spiritual values, to the search of the sense of being, insists on the necessity of taking into account each student's uniqueness in the course of teaching. The priority in such teaching is given to students' own progress in knowledge, experiencing happiness from discovery of new knowledge, value of interpersonal relations in the process of learning opposing to the techniques of effective management of learning and education.

The importance and substantiveness of humanistic paradigm's introduction is pointed out by Ye.V. Bondarevska and S.V. Kulnevich. The authors state that new humanistic values are promoted by new humanistic content of education methodology's philosophical substantiation. Its peculiarity lies in the multitude of philosophical positions united with the humanistic idea – that of priority of interests, voluntariness and independence of decisions in accordance with supra-interests imposed from without [5, p. 16].

Personality formation as the most important human value is noted on by I.D. Bekh as one of the foundations of humanistic paradigm's introduction into learning and education.

“A person's positive attitude to him/herself and to other people is manifested in acceptance of oneself and others the way they are. And this does not invoke the person's irritation, enmity, defiance. A person-humanist treats respectfully his/her thoughts, interests, positions, as well as those of his/her friends, group-mates, adults, even if they contradict his/her own ones,” the scientist points out [3, p. 51].

As M.I. Anufriiev, O.M. Bandurka, O.N. Yarmash think, “a fundamental objective precondition and context of humanization and humanitarization processes are the needs in modern transformations in social life, in particular abandoning treatment of a person as a mere cog in a totalitarian state mechanism, recognition of a person's dignity, and inalienability of human rights, their protection by lawful means [1, p. 17].

Thus, modern education has to ensure destruction of old stereotypes in thinking, to transit from ideological enforcement and general averaging and amputation of personality to recognition of each person's inimitability and individuality, to proclaiming a person the most important value for the state, to assertion of priority of spiritual universal values.

Education's humanitarization is characterized by the process of reorientation from the subject-content type of teaching basics of science to the study of the integral picture of the world which is connected with intensification of humanities' impact on all the kinds of cognition; shifting the emphasis from "the nature and society" to "the person in the nature and society", accentuation of a person's self-value [8, p. 158].

The necessity in humanitarization is mentioned in the main principles of education in the Law of Ukraine "On education", notably: provision of equal conditions for complete realization of skills, talents, overall development of every person, humanism, democracy, priority of universal values.

Education's humanitarization is an adequate means of its humanization through establishing individualized content of education, personal orientation of the studied learning subjects. To humanitarize education means to make it "adapted" and valuable for every student.

Accordingly, in education there is implemented the synthesis of humanitarian, naturalistic, and technical knowledge, their organic integration which is the basis of the formation of the integral picture of the world; learning the humanities, and using humanitarian potential of natural and mathematical subjects [8, p. 159].

An active process of filling with humanitarian content not only social subjects, but also mathematical, natural, and vocational ones, education's reorientation from the subject-content principle of learning basics of sciences to the study of the integral picture of the world enhances formation of the student youth's humanitarian and system thinking.

Education's humanitarization is ensured by way of humanitarian element's realization in the learning and education process.

Humanitarian education is defined as a totality of knowledge in the sphere of social and humanitarian sciences and related practical skills and abilities. The purpose of the humanitarian education is spiritual culture in which a person re-creates him/herself in their human value, in the absoluteness of their experiences, thoughts, and dreams; cognizes society at different stages of its history; comprehends the phenomenon of culture, the sense of his/her and other people's being that enables to adapt to the contemporary society [8, p. 159].

Thus, humanitarization of education should be directed at:

- deideologization in a sense that at an education establishment there should be studied scientific facts instead of their interpretation from certain ideological positions;
- elimination of the utilitarian-economic and technocratic approach to education as a system of employees and workforce training with its disregard of a person and spiritual values;
- understanding and cognizing the human as the unique and the most complicated system of all, at self-knowledge;
- knowledge should be perceived through its personal meaningfulness, form critical thinking, the notion of our existence being inseparable from the nature, the world, and the universe.

I.D. Bekh notes, that "humanization in teaching scientific knowledge is provision of value reference to an individual... student's learning and cognitive activity which in the mentioned psycho-didactic systems is presented as one of the kinds of scientific-and-rational cognizance. In other words, it is necessary to methodologically combine acquisition of scientific knowledge with development of a student's moral and spiritual aspirations. A student should form inner preparedness to view scientific knowledge in the context of

his/her moral and ethical acquisitions, his/her place in the world and the moral responsibility for this world” [4, p. 50].

The author offers a scientific approach that enhances humanization of the learning process.

Firstly, the change of motivation system of students’ cognitive-and-learning activity is proclaimed. Into the foundation of such a system there should be put self-motivation, that is, motivation whose content is the personality’s “nucleus”, its inner essence, the inner personal “I” or self and related to it personal values as stable moral and spiritual principles. It is these principles that should assist a student to differentiate, realize, consolidate, and defend him/herself, his/her personal “I”. Thus, formation of cognitive-and-learning activity and corresponding assimilation of knowledge in its course is viewed from the point of view of student’s personal self-development. Only personal self endows cognitive-and-learning activity with inner sense and value. In student’s consciousness such directedness of learning is consolidated, for instance, in the following judgment: “I must learn so that by means of my abilities to assert the position of assiduous treatment of the world of things, and the world of people, the position of justice and tolerance”. That is why as an evaluation criterion of a certain stage of students’ cognitive-and-learning activity formation is to be their personal development, its quality and extent. The degree of personal development under such learning organization will certainly depend on one’s mental development – there establishes itself the relationship of cause and effect between them.

Secondly, at such vision of cognitive-and-learning activity (when it is instigated by self-motivation, and the goal supposes student’s personal development) it is pointed out that a teacher must carry on special work directed at person’s constant comprehension of not only his/her cognitive possibilities available at the moment, but first of all moral-and-value possibilities which stipulate effectiveness of cognitive-and-learning activity and have to be opened for further improvement and development in the course of pedagogue’s multi-level teaching-and-educational activity.

Thirdly, when organizing the process of students’ acquisition of scientific knowledge one should form realization of its inseparateness from the pedagogue as a bearer of this knowledge. A student is to make sure that his/her knowledge is the result of not only his/her efforts, but also of those of the teacher. Further on, the relationship “pedagogue – student”, which is stipulated by scientific knowledge, should be broadened by disclosing all the social circumstances under which this knowledge was obtained by the teacher. And this means going out into the realm of social values with which the student is thus familiarized [3, p. 51].

As S.U. Goncharenko thinks, both general and professional education are inferior to the subject-content principle and reproduce only one of the processes of science development which is intensification of scientific directions’ differentiation. This leads to a considerable discordance in the hierarchy of a scientist’s goals, increase in the status of technocratic and decrease in the status of humanistic goals. Predominance of technocratic approaches leads to the loss of humanistic meaningfulness of science existence. Nevertheless, the differentiation processes in science development are largely compensated by synthesis of various directions, including quite distant ones. Such synthesis makes a scientist think in universal categories; there takes place a revival of the meaning component in scientific search [6, p. 157].

The author states that the education system as if repeats the way of science development where intellect has outrun the development of scientific consciousness. Subject knowledge at education establishments remain disconnected, logic interest prevails to the

detriment of historic-and-cultural and socio-cultural interest. Links between subjects are set on the basis of interdisciplinary scientific knowledge, and not through the common to mankind content of school subjects. As a result, the learning acquires a formal, abstract character that can be overcome only by implementing the principles of visualization and substantiveness in a broad cultural context.

It should be noted that humanitarization of education is connected with humanization and is one of its components.

Humanization of education is defined as one of the modern psycho-pedagogical principles reflecting the directedness of education's development at humane relations in society as a universal value. Humanization of education can be described in the most common plan as construction of relationship of participants in education process on the basis of change in pedagogic interaction style – from the authoritarian to the democratic one, overcoming of harsh manipulation with students' consciousness – imposing of inviolable stereotypes of thinking which are not subject to criticism. Humanization is aimed at reinforcing of those postulates in native and foreign psychology and pedagogy that direct toward establishing humane, confidential relationships between students and teachers. And it is of utmost importance to take into consideration students' spiritual potential and to draw them to human culture [6, p. 156].

Researchers of the problem of higher school's humanization M.M. Berulava, O.I. Kolisnykova, define as a necessary condition of education's humanization creating the corresponding learning-and-education medium where a student would be the main interested figure in obtaining knowledge transmitted by teachers. In this case, a knowledge obtained is a means of awakening and involvement of cognitive activity, a means of educating the best human qualities in them [2; 7].

Humanization of learning and education process is viewed as “modern science-and-practice educational strategy in the center of which there stands an individual person, his/her abilities, an individual, and creative self-expression. Under such strategy education process becomes a medium of full-value life, an instrument of solving life problems and personal growth [4, p. 155].

Scientists believe that determinant principle in the interpretation of the education humanization's essence is to be that of humanism. Humanism is the changeable with the history of social development system of views which defines the value of a human as a personality, his/her right for liberty, freedom, happiness, development and manifestation of his/her abilities, which considers a person's well-being a criterion of social institutes' evaluation, and the principles of equality, justice, humaneness a norm of interpersonal relations [3; 6].

In accordance with this, S.U. Goncharenko proposes to treat humanization of education and humanization of school in a broad sense as their reorientation on a personality, on formation of human as a unique integral creative individuality that tries to maximally fulfil his/her abilities, who is open for perception of new experience, capable of performing a conscious and responsible choice in various life situations. At the same time, humanization of school means creating the most favorable conditions for personality's acknowledgement and realization of its needs and interests. Humanization of education is the process and the result of the priority development of general culture and personality's self-assertion, formation of students' personal maturity [6, p. 157].

I.D. Bekh notes that education which pretends to control personality's development has to foresee the goal, and the main object of education activity is a person's value-and-meaning development. Accepting this signifies the final departure of pedagogy and education practices from the paradigm of creating a personality with preset qualities and their orienta-

tion on justification of such education process that is capable of ensuring students' personal development, sustain the individuality of each of them, and relying on their ability to change and cultural self-development to help every student in solving their problem in life.

The author points at the possibility of humane education only if considering the following: refusal of orienting on mediocrity; search for better personal traits of a student; application of psycho-pedagogical diagnostics of a student (interests, abilities, directedness, self-concept, character traits, peculiarities of psychic processes); taking into consideration personality peculiarities in the course of education process; prognostication of personality development; constructing of individual development programs; development correction.

Besides, the main condition for education process' humanization is creation of the corresponding cultural and educational medium which comprises both the external environment and the personal space of the participants of the education process integrated in it.

Conclusions. Nowadays science sees substantiation of humanization of students' personality formation in the learning and education process at higher education establishments as a new principle that demands from research and educational personnel respect of the person's rights, freedom, and position; putting reasonable and possible demands to a person; respect of a person's right to remain oneself; bringing to a person's knowledge concrete aims of his/her education; non-coercive formation of necessary qualities; refusal of punishments which humiliate a person's dignity; recognition of a person's right for complete refusal of forming the qualities which contradict his/her conviction on humanitarian, religious or other grounds. Accordingly, there appears the necessity of forming in future specialists' personality creative thinking, independence, desire for self-development and self-perfection on the basis of deep realization of humane directedness of their professional activity in the course of learning and educational process at a higher education establishment.

Perspective direction of further research is finding ways forms, and methods to form future specialists' personality in the context of humanitarian paradigm at higher education establishments of the Ministry of Science and Education of Ukraine.

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*ПРОФЕСІЙНА ПІДГОТОВКА МАЙБУТНІХ ФАХІВЦІВ: МЕХАНІЗМИ
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**ФОРМУВАННЯ ОСОБИСТОСТІ МАЙБУТНІХ ФАХІВЦІВ У ВИЩИХ
НАВЧАЛЬНИХ ЗАКЛАДАХ УКРАЇНИ В КОНТЕКСТІ ГУМАНІСТИЧНОЇ
ПАРАДИГМИ: ТЕОРЕТИЧНИЙ АСПЕКТ**

Статтю присвячено формуванню особистості майбутніх фахівців у вищих навчальних закладах Міністерства освіти і науки України в контексті гуманістичної парадигми. Сутність впровадження гуманістичної парадигми у вищих навчальних закладах України полягає у формуванні гуманного ставлення суб'єктів взаємодії у навчально-виховному процесі один до одного, формуванні гуманістичної спрямованості майбутніх фахівців у подальшій професійній діяльності.

Ключові слова: особистість, майбутні фахівці, гуманістична парадигма, вищі навчальні заклади, Міністерство освіти і науки України.

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А.И. Черкашин, Д.А. Акименко

**ФОРМИРОВАНИЕ ЛИЧНОСТИ БУДУЩИХ СПЕЦИАЛИСТОВ В ВЫСШИХ
УЧЕБНЫХ ЗАВЕДЕНИЯХ УКРАИНЫ В КОНТЕКСТЕ ГУМАНИСТИЧЕСКОЙ
ПАРАДИГМЫ: ТЕОРЕТИЧЕСКИЙ АСПЕКТ**

Статья посвящена формированию личности будущих специалистов в высших учебных заведениях Министерства образования и науки Украины в контексте гуманистической парадигмы. Сущность внедрения гуманистической парадигмы в высших учебных заведениях Украины заключается в формировании гуманного отношения субъектов взаимодействия в учебно-воспитательном процессе друг к другу, формировании гуманистической направленности будущих специалистов в последующей профессиональной деятельности.

Ключевые слова: личность, будущие специалисты, гуманистическая парадигма, высшие учебные заведения, Министерство образования и науки Украины.

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