

UDC 1:37.012.1**HUMANITARIZATION OF EDUCATION TO COPE WITH ALIENATION**

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The paper deals with such concepts as “educational space”, “cultural-and-educational space”, and humanization of the educational process. The focus is on the phenomenon of alienation. It is shown that alienation is an essential phenomenon in human life. Attention is also drawn to the issue of alienation in the modern mass society. The emphasis is made on alienation in the educational space, where the human freedom of time, space and themselves according to their own values is subject to alienation. It is demonstrated that the imposed procedures strictly regulate children’s life regardless of their internal needs, settings, resources or deficits.

Key words: *humanization, educational space, alienation, mass culture, personality, daily life activities.*

The idea of shaping the cultural-and-educational space as a condition for teaching and educating individuals is objectively determined. The rigid monotony has been replaced by the ideas of humanization, competency approach, personality oriented approach, differentiation and integration of studies, the freedom of choosing the educational content and forms, as well as the designs of educational establishments. It is to be noted that currently education is increasingly often understood as a complicated cultural process, as a personality oriented activity. It is considered that the system of education comprises conditions for personal growth and cultural self-development.

New school objectives, various educational institutions, curricula, course-books, sociocultural processes, related to humanization, humanitarization, the deployment of the information space are also the factors to be taken into account when selecting the ways of organizing the space. At the same time, it appears that the cultural-and-educational space cannot be clearly and accurately described, since it is objectively highly uncertain: it should be a priori excessive and multi-optional, which ensures free development and, consequently, implementation of genuinely humanistic education. It should be mentioned that the cultural-and-educational space, as the

aggregate of the values and patterns for successful life problem solving, serves a source for personal development. This is a dedicated organized sociocultural and pedagogical space, which promotes the development and self-development of each involved individual; this is the system of conditions for the personal and creative children's and teachers' development, i.e. all subjects of the educational process. This is the environment for developing and educating a personality.

Therefore, humanization is a key element of the new pedagogical thinking, which confirms poly-subject essence of education, whereas the core content of the education is personal development. This means a change in objectives set to the modern teacher. He or she used to pass down knowledge to students, but humanization requires the fulfilment of a different task – to encourage the child's development in all possible ways. Humanization requires changes in the relations between the teacher and the student – the establishment of cooperation. This reorientation entails changes in the methods and techniques in the educational process.

It is important that the ideal model of pedagogical relations is based on the unity of education, training and development built on the integrity and commonality. It is a single chain of developing interaction between teachers and students, based on the principles of mutual respect, interaction, willingness and ability to trust each other. However, it is to be re-emphasized that the ideal model of pedagogical relations ought to be practically applied in educational activities. At the same time, it should be noticed that the modern educational system rather camouflages the existing inequality, which is a means to equalize the positions. In addition, the impact of the individual environment is very significant at a school age. The individual environment clearly shows such development factor as subject's own and active choice of personally significant elements of the environment. The individual activity style is dominated not by its internal conditions, which only ensure individual peculiarity of activities and their regulation, but by the orientation on compliance with external requirements. The individual style of subject's activity is a way to learn creatively, transform the environment, perform activities and become aware of the

Self, as well as to shape an egocentric and aggressive personality. Student's personality forms and develops most intensively as striving for meeting the requirements of activities and environment.

That is the reason why humanization of pedagogical relations, shifting foci from the controlling to the enlightening function in the system of education, providing school children more freedom of action are preconditions to cope with aggression at school.

Thus, teachers are set the objective to fill the cultural-and-educational space with the content, which could prevent mental and moral depletion during the social crisis.

While educating, the phenomenon to be always kept in mind is alienation in the broadest sense. The focus is to be on the alienation in the educational space, where alienation applies to the freedom of disposing personal time, space and themselves in compliance with personal values. The imposed mode rigidly regulates child's life regardless of their internal needs, settings, resources or deficits.

The problem of alienation is not new, but in the educational space at its current level of development it is deepening, which is caused by the growing controversy between humanistic bases of education and their technological realization rather than by different social changes in the society.

Alienation is inherent in the internal human nature, because it always aspires to freedom and autonomy. However, if the society loses control of this process, it may reach such destructive scale that the threat of the social catastrophe will emerge. Even today's level of alienation, felt in the contemporary information society, has been called "anthropological crisis" by philosophers.

The search for overcoming the destructive degree of alienation between people, generations, alienation of a person from his or her Self is currently topical. The phenomenon of alienation is also an important pedagogical problem, since it complicates child's socialization, weakens pedagogical influence, and what is more, it creates serious difficulties for the person, as he or she feels isolated from others, lonely, does not cope with the acquisition of positive social experience, cannot realize his or her personal potential.

The problem of alienation phenomenon was first raised in the ancient philosophy by Aristotle and Plato. Attempts of building a clearer theory were made in the works of J.-G. Fichte, G. Hegel, L. Feuerbach and K. Marx.

The issue of alienation was studied by the representatives of the German sociology (M. Weber, E. Durkheim, R. Merton), Frankfurt school (E. Fromm), existentialists (M. Heidegger, A. Camus, J.-P. Sartre, K. Jaspers).

The research into the phenomenon of alienation in the information society started in the second half of the 20th century. It was related to the release of papers by D. Bell, M. Castells, I. Masuda, A. Touraine, O. Toffler and others.

The models of social communication in the mass society always provide for a more or less rigid dichotomy of élite and masses, citizens and bureaucracy, technocracy and civil society (G. Mosca, V. Pareto, G. Simmel, M. Weber, K. Mannheim, T. Veblen, W. Sombart, A. Giddens, M. Paretti, J.K. Galbraith, C.J. Mills, L. Mumford, M. Parkinson, G. Dilbert).

For the purpose of this study it was useful to involve the ideas of institutional school in the western sociology (D. Mill, T. Veblen, E. Durkheim, M. Duverger, L. Dumont, J. Mills, P. Bourdieu, P. Berger, P. Drucker, P. Sorokin, J. Rawl, T. Luckmann, P. Koslowski, G. Butler).

In the Ukrainian philosophy the research into the phenomenon of alienation and the ways of its elimination was done by such scholars as V. G. Tabachkovsky, A.K. Bychko, I. V. Bychko, V.V. Lyakh, A.N. Yermolenko, K.Yu. Raida, V.V. Kizim, L.T. Levchuk and many others.

The term of *alienation* has been traditionally used in philosophical thinking, starting from the ancient times, but it had different meanings. For instance, Aristotle used this term to characterize the condition of “exclusion from the human community” and “ownership transfer”; in the Christian medieval theology, in particular, Origen described the image of a person, who was “alienated from God”, whereas various mystical schools understood alienation as liberation from earthly chains and a precondition for acquiring the supernatural “truth” and “pure knowledge”.

More emphasis on the problem of alienation and its effects was put by the German classical philosophy, namely, by G. Hegel and L. Feuerbach. Despite all differences in their interpretations, they had a common view on the analysis of alienation as a subjective process, nearly independent from material conditions.

L. Feuerbach considered religion to be the key reason for the subject-sensual alienation of the person's essence ("religious alienation" ruins person's essence). He saw alienation effects in psychological conditions – feeling of dependence, fear etc. Hegel was the first in the world philosophy to mention that the alienation is based on the alienated active person's essence.

The phenomenon of alienation plays an important part in the mass society, where it becomes a fundamental feature. Self-awareness of an alienated personality was brightly and shrewdly depicted in the novels and stories by J.-P. Sartre, A. Camus, A. Huxley, in the philosophical literature alienation in the modern society was described by K. Jaspers, E. Fromm, H. Marcuse, J. Baudrillard etc. For example, when considering the phenomenon of alienation, the focus is on macrosocial processes: alienation of the very person's activity, which leaves the person depleted and exhausted; alienation from working conditions and labour results; alienation from social institutes and social regulations.

The meaninglessness and alienation of labour resulted in striving for absolute laziness. The person hates labour because he or she feels enslaved and deceived. The loss of individual's control over the society is greatly influenced by the exaggerated mass society bureaucratic administration. The "bureaucratic method could be defined as a method, under which: a) people are treated as things; b) things are judged quantitatively rather than qualitatively, because it facilitates and reduces the costs of management and control" [3, p. 207].

Thus, over-developed bureaucracy is a significant element in the mechanism of personal freedom alienation in favour of the whole social system. However, the crucial impact on this process, which makes it decisive and irreversible, has a much finer, more powerful and durable mechanism of the person's link to the whole global

socioeconomic system, capable of neutralizing the very personal awareness of the alienation level.

Society has always considerably controlled an individual via a system of various social relations. Nonetheless, in the 20th century postindustrial society “the mechanism linking the individual to the society, changed, and the public control are currently in new the needs, developed by the society” [1, p. 272]. These new needs are to a high extent the result of the socio-technological development, they are not built on the personality interests, but are perceived as their own. It is probable that this situation became possible due to the natural individual needs lagging behind the productive ability of the mass society mega-industry, and also due to the highly efficient public strategy used by the society. These strategies were well analyzed by the postmodernist researchers, including J. Baudrillard, J. Deleuze and P.-F. Guattari.

With the above in mind, it may be affirmed that in the postindustrial mass society a large part of the human freedom and self-being is alienated to anonymous economic and administrative structures. There is total mass manipulation to increase production and consumption. A person becomes also alienated from being fully self-aware, since this awareness is lost and dissolved in the stream of simulacra and mythology, duplicated and multiplied by advertising and mass media. All these lead to the dissolution of a personality in the masses, the growth of spiritual emptiness and depersonalization. It is also to be noted that the increasing alienation is an immanent property of the mass society, and it can be overcome only by the personal awareness of the status quo, and their own conscious efforts.

Considering the fact that the modern postindustrial mass society is being transformed into the knowledge society, it becomes interesting how to the phenomenon of alienation is implemented. What is exactly alienated in the area of education? For instance it may be noted that alienation involves person's freedom to use their time, space and themselves according to their own values. Recently schools have frequently faced the problem of child's alienation from education. The imposed

rigid mode of operations regulates child's life regardless of his or her internal needs, settings, resources or deficits.

Education as a social phenomenon and a social institute is controversial in its nature. The scope of controversies is impressive – these are controversies between the natural means of world view, attitude and cultural form of the training content, the controversy in the forms of communication, which became well-established over years and those offered by the teacher, the controversy in self-assessment and the assessment by others, between generations, autonomy and dependence etc. Provided no effective solutions to the controversies are found by the educational system, the school loses its meaning and sense and entails child's alienation. Aspirations of the educational system representatives to keep the child within the framework of the relations, without changing the environment to reach compliance, leads to the interpretation of the educational process as an alien one [4, p.43].

Thus, a teacher may intentionally educate children only continuously cooperating with them, with their environment, their wish and readiness to act together with the teacher.

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ГУМАНІТАРИЗАЦІЯ ОСВІТНЬОГО ПРОЦЕСУ ЯК ПОДОЛАННЯ ВІДЧУЖЕННЯ

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В статті розглядаються такі поняття як «освітній простір», «культурно-освітній простір», гуманізація освітнього процесу. Особлива увага приділяється феномеу відчуження. Показано, що відчуження є сутнісним явищем людського життя. Звернуто увагу на проблему відчуження в сучасному масовому суспільстві. Акцентовано увагу на відчуженні в освітньому просторі, де піддається відчуженню свобода людини розпоряджатися часом, простором, собою відповідно до власних цінностей. Показано, що встановлений ззовні режим жорстко регламентує, регулює життєдіяльність дитини незалежно від його внутрішніх потреб, установок, ресурсів або дефіцитів.

Ключові слова: гуманізація, освітній простір, відчуження, масова культура, особистість, життєдіяльність.

ГУМАНИТАРИЗАЦИЯ ОБРАЗОВАТЕЛЬНОГО ПРОЦЕССА КАК ПРЕОДОЛЕНИЕ ОТЧУЖДЕНИЯ

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В статье рассматриваются такие понятия как «образовательное пространство», «культурно-образовательное пространство», гуманизация образовательного процесса. Особое внимание уделяется феномену отчуждения. Показано, что отчуждение является сущностным явлением человеческой жизни. Обращено внимание на проблему отчуждения в современном массовом обществе. Акцентируется внимание на отчуждении в образовательном пространстве, где подвергается отчуждению свобода человека распоряжаться временем, пространством, собой в соответствии с собственными ценностями. Показано, что установленный снаружи режим жестко регламентирует, регулирует жизнедеятельность ребенка независимо от его внутренних потребностей, установок, ресурсов или дефицитов.

Ключевые слова: гуманизация, образовательное пространство, отчуждение, массовая культура, личность, жизнедеятельность.