

CULTURAL CONTENT OF HUMANITARIAN EDUCATION IN UKRAINE: THE PROBLEM OF THE SOURCE BASE

The article raises questions about the status and further development of humanitarian education in Ukraine in the context of contemporary European integration processes. The author of this intelligence believes that deepening of the cultural content of humanities provides meaningful disciplinary upgrade of all units in the system of the national higher education. **The purpose of the research** is updating and constructive solution to the problem of humanization of education by extending the theoretical foundation of its cultural component. The **methodology** of this study is based on the principles of common scientific principles, fundamental of which is the universal dialectical method, which proves cause-and-effect relation, as well as specifically scientific – principles of objectivity and comprehensiveness. While carrying out this work, the author followed the historic, axiological and cognitive approaches. **Scientific novelty** of the research lies in the accentuation of the problems of source base of the system of humanitarian knowledge. The author speaks from the position of progressive model of cultural studies, which considers cultural studies as an object of reflection of everyday life and the form of its scientific study and generalization. Through specific examples, the author justifies the necessity of deepening cultural content of humanitarian knowledge and the use of cultural studies as a factor of its humanization. The **conclusions** of the intelligence generalize the study of the problem of the use of narrative sources in the system of humanitarian knowledge and emphasize their efficiency for deepening of cultural content of humanitarian education in Ukraine.

Keywords: humanities, cultural dominant, model of cultural studies, narrative sources.

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Культурологічний контент гуманітарної освіти в Україні: проблема першоджерельної бази

У статті порушено питання про стан та подальший розвиток гуманітарної освіти в Україні в умовах сучасних євроінтеграційних процесів. Автор розвідки вважає, що поглиблення культурологічного контенту гуманітарних знань забезпечить змістовне оновлення усіх дисциплінарних блоків у системі вітчизняної вищої освіти. **Метою статті** є актуалізація та конструктивне вирішення проблеми гуманізації навчання шляхом розширення теоретичного фундаменту для його культурологічної складової. **Методологія** дослідження ґрунтується на засадах загальнонавчаних наукових принципів, фундаментальним з яких є універсальний діалектичний метод, що обґрунтовує причинно-наслідкові зв'язки, а конкретно науковими – принципи об'єктивності та всебічності. Автор дотримувався історичного, аксіологічного та когнітивного підходів. **Наукова новизна** дослідження полягає в акцентуації проблеми першоджерельної бази у системі гуманітарних знань. Автор виступає з позиції прогресивної моделі культурологічних досліджень, що розглядає культурологію як об'єкт відображення повсякденного життя людини та форму для його наукового опрацювання і узагальнення. На конкретних прикладах обґрунтовано необхідність поглиблення культурологічного контенту гуманітарних знань, використання культурології як чинника їх олюднення та гуманізації. **Висновки** розвідки узагальнюють аналіз проблеми застосування наративних джерел у системі гуманітарних знань, підкреслюють продуктивність результату їх застосування для поглиблення культурологічного контенту гуманітарної освіти в Україні.

Ключові слова: гуманітарна освіта, культурологічна домінанта, модель культурологічних досліджень, наративні джерела.

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Культурологический контент гуманитарного образования в Украине: проблема источниковой базы

В статье поднят вопрос о состоянии и дальнейшем развитии гуманитарного образования в Украине в условиях современных евроинтеграционных процессов. Автор исследования полагает, что углубление культурологического контента гуманитарных знаний обеспечит обновление содержания всех дисциплинарных блоков в системе отечественного высшего образования. **Целью статьи** является актуализация и конструктивное решение проблемы гуманитаризации обучения путем расширения теоретического фундамента его культурологической составляющей. **Методология** исследования опирается на общепринятые научные принципы, фундаментальным из которых является универсальный диалектический метод, который обосновывает причинно-следственные связи, а конкретно научными – принципы объективности и всесторонности. При выполнении данной работы автор придерживался исторического, аксиологического и когнитивного подходов. **Научная новизна** исследования состоит в акцентуации проблемы источниковой базы в системе гуманитарных знаний. Автор выступает с позиции прогрессивной модели культурологических исследований, которая рассматривает культурологию как объект отпечатка повседневной жизни человека и форму для ее научной обработки и обобщения. На конкретных примерах автор обосновывает необходимость углубления культурологического содержания гуманитарных знаний, использование культурологии как фактора их очеловечивания и гуманитаризации. **Выводы** данного исследования обобщают анализ проблемы использования наративных источников в системе гуманитарных знаний, подчеркивают продуктивность результата их использования с целью углубления культурологического контента гуманитарного образования в Украине.

Ключевые слова: гуманитарное образование, культурологическая доминанта, модель культурологических исследований, наративный источник.

Since the accession of the higher education of Ukraine to the Bologna system, strengthening of cultural content of all parts of liberal education and meaningful updates of disciplinary units aimed at obtaining the appropriate professions at different qualification levels have become the pressing problem of the national universities. It must be emphasized that cultural dominant identifies the contents of modern European education in almost all fields of humanitarian knowledge. Cultural learning approaches are cultivated in the best educational programs of European universities, so that their graduates find a wide application field for the acquired knowledge [2, c. 87]. Cultural orientation of European liberal education realizes in practice the idea of interdisciplinary connections popular in our didactics and provides efficient synthesis of related qualifications: sociology and psychology, history and culture, education and social affairs, philosophy and literature [2, p. 87]. In fact, European cultural studies scholars are historians and European historians are cultural studies scholars. This is evidenced by the qualification, acquired by European students studying in the educational module «History and Culture»: specialist in museum management, art expert, archaeologist and ethnologist [2, p. 87].

Many researches brought up a problem of culturologization of humanitarian education in Ukraine. Thus, for today several scientific schools of Ukraine have their own didactic model of cultural knowledge presentation in humanitarian space of university education. Their founders were Bychko A. [1] L. Levchuk [6] B. Shejko [12] A. Yartys [7] and S. Cherepanova [10]. A. Shevnyuk handled the problem of cultural content of education of future teachers [11]. T. Zyuzina studied the question of cultural training of humanists [5]. The latter raised questions about upgrading of cultural content preparation and proposed a model that "will account global trends of development of liberal education in universities" [5, 7].

However, considering the issue of deepening of cultural content of humanitarian education in Ukraine, the scientists, in our view, unreasonably bypass questions of its original base enrichment. Whereas, for today it is the most important and scientifically and socially relevant issue. So, the author of this exploration seeks to expand the foundation for the cultural content of liberal education by searching and saving its original base. We are convinced that the national liberal arts education should be reclaimed by applying the common European model of cultural studies that consider cultural studies "as an object of reflection of everyday life and a form of scientific analysis" [8, p. 8].

It should be noted that original base of "everyday life" is quite broad: documentaries, various cultural artifacts etc. The latter requires careful attitude on the part of civil society and state. However, the most vulnerable original complex, in our opinion, is the narrative sources – memoirs, notes, letters, which for decades have been waiting for their researchers and often remain unexplored or even abandoned. One has only to recall the personal archive of a famous Ukrainian singer Dmitry Gnatyuk, thrown into the garbage, The shameful news stirred up social networks and forced to think not only about the state of humanitarian education in Ukraine, but also about the moral and psychological health of our citizens.

In fact, the author had already to rescue from oblivion and physical death the unique narrative sources, including rich wartime correspondence of the rector of the Kryvyi Rih Mining Institute (1936-1951) M.K. Pravytskiy. It covers the details of daily life of teachers, students and KHRI staff in conditions of evacuation in the Northern Urals, Siberia and Central Asia [3]. The information is written in ink and pencil on the yellowed with age paper, often very thin. It has faded. Now it is difficult to read, but this work turned out to be grateful as the received content became "exclusive". It includes prices for products in different regions of the country, the size of food rations, wage and its purchasing power, morale, psychological state and survival of Ukrainians in new climatic, cultural and mental conditions – it was a real encyclopedia of rough military routine. Such cultural content certainly enriches national human knowledge, shedding light on the previously unknown aspects of social development, civilizational aspirations and formation of Ukrainian cultural code.

Recently the author has found and studied the travel notes of the Chief Engineer of the Research Mining Institute of Kryvyi Rih K.S. Pysanko [4]. The value of this source is that the author of these notes described the peculiarities of the Soviet foreign tourism of the late 1950's.: the service of that time, attitude of the local population to travelers, specific way of life, food culture, clothing, leisure etc. The uniqueness of the source is that K.S. Pysanko witnessed the birth of the European Union as he visited a famous International Exhibition in Brussels in 1958. The Soviet engineer for the first time saw Luna amusement park, chocolate pieces of the size of a man, watched the American documentary with the effect of presence in the frame. Not only the notes were interesting, but also how Soviet tourists perceive the achievements of the Western culture. Civilization clash and analysis of all its confounding factors are also provided by a narrative source, which might not have happened on the way of a researcher.

The memoirs of Ostarbeiteren from Kryvyi Rih Ivan Tkach, who was in Germany during the Second World war, turned out to be unusual for our public [9]. Like other victims of forced labor in the Third Reich, Alex Boyko [pseudonym Ivan Tkach, which he invented after escaping from the Ruhr coalfield mine – L.D.] recalls disgusting "German mugs", half-starved existence, beatings and so on. But it seems that he talks about it just in case with the purpose to meet the established Soviet stamp and hide his true impressions of Germany and the Germans. As to unpretentious sincerity, here Boyko is much more eloquent. He writes about the girl prisoner, remaining almost unpunished after she broke nose of a camp supervisor by the wooden shoe in reaction to the fact that he for no good reason hit her for making a bad job of washing the floor [9, p. 38-39]. Such a surprise to read, but the camp administration did not only punish her for show, but blamed dripping with blood Hans, saying that he "touched the girl and was hit back." In his memoirs Alex involves a "good

policeman" who fed him, a fugitive caught on the road, with "pearl-barley soup with meat", a tolerant foreman Fuchs, who caught him asleep while working at the machine and only shook his head; a good-German hostess, who gave prisoners food and horrified watching them eating pieces of fat much larger than of bread, saying that their "stomachs kaput" [9, p. 27, 29-30, 36]. But the most powerful strike to the stereotypes was made by his story about how he having a "fake" three-day sick leave certificate from a Ostarbeiteren doctor, did not work for almost a month and traveled around Germany [9, p. 35]. Translator Julia, also ostarbeiteren, helped Alex to get this fortune. She concealed the fact of his absence at work. So, Ostarbaiter were often uncontrolled and could move freely around the country. Interestingly, that not only compatriots, but also Germans themselves contributed to this lack of control. Electrician Hans, Alex's workmate, taught him how to sleep in a lift locked between the floors until the shift end bell [9, p.31]. Speaking of such things, Ivan Tkach utterly destroys not only our understanding of the situation of Ostarbeiteren in the Third Reich, but seeming immutable stereotypes about German order and diligence.

Generally, the considered source is full of culturological factors, including reflections on the "alien" life ethics and aesthetics. The author of the cited memoirs, recognizing his servile status, does not hide his admiration with everyday life of Nazi Germany, the level of labor organization, forms of recreation and entertainment options. Moreover, from the memoirs text there is becoming apparent the conclusion that despite his ostarbeiteren status and related wandering, Ivan Tkach considered the slave period of his life, if not the best, but at least the most interesting. Having seen the Europe, he was under the oppression of aesthetics and morality of the Soviet persuasion. At least he always gave advice to his daughter – the future Soviet journalist – to look closely to life, because not "everything is that good in our country", and newspapers and radio "are not worth to believe" [9, 6].

Therefore, national education in the humanities, seeking European integration by strengthening the cultural content, desperately needs a search, retention and professional development of new narrative sources. These sources, due to the attention to the micro components of everyday life, allow for looking into the unknown pages of human existence and thus creating a complete picture of the world civilization, part of which is the Ukrainian nation.

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Стаття надійшла до редакції 27.09.2016 р.