

ORGANIZING THE EDUCATIONAL PROCESS OF THE SPECIAL COURSE “THE CULTUROLOGICAL TRAINING OF THE FUTURE SPECIALISTS OF THE MINISTRY OF INTERNAL AFFAIRS OF UKRAINE” DURING TRAINING THE CADETS OF THE HIGHER EDUCATIONAL ESTABLISHMENTS OF THE MINISTRY OF INTERNAL AFFAIRS OF UKRAINE

Zelenska O.P., Doctor of Pedagogy

The topicality of the culturological training of the future specialists of the Ministry of Internal Affairs of Ukraine is conditioned by the processes of modernization, humanization and humanitarization of education. There appeared certain conditions under which a person for the first time realizes oneself to be the part of the world culture, where on the basis of the dialogue of cultures he or she gets to know oneself in their own culture, thus increasing the culture creating experience of the mankind. The usage of the method of the dialogue of cultures contributes to human mutual understanding that always leads to coordination, cooperation and common activity. The polycultural competence develops in the cadets, and it helps them to orient themselves in various intercultural situations. The process of the culturological training of the future specialists of the Ministry of Internal Affairs of Ukraine discloses as a general characteristic of different types of activity before the cadets, providing the display of the natural development of the necessities, interests, valuables orientations, a person's abilities that concern the professional activity.

Key words: culturological training, education, humanization, humanitarization, special course, cadet, dialogue of cultures.

Nowadays the culturological training, culturological education are an integral part of training a modern specialist at a higher educational establishment, because they contribute to overcoming the socio-economic and spiritual crises, to

providing the high quality of the people's life, to affirming the country's status in the world in the sphere of education, culture, science, high technologies and economy, to creating the basis for the successful socio-economic and spiritual development of Ukraine.

Such scientists as V. Antofiychuk, V. Bagatsky, V. Bibler, V. Vytkaiov, O. Grab, O. Voznyuk, V. Zalesky, L. Zelisko, T. Zyuzina, M. Karanda, N. Kolesnikova, L. Maslak, V. Maslov, S. Chabanenko and others deal with the problems of improving the culturological training of the future specialists.

But the problem of the culturological training of the specialists of the system of the Ministry of Internal Affairs of Ukraine, particularly its methodical aspects is not investigated to the end and needs its further analysis and solution.

The aim of the special course "The Culturological Training of the Future Specialist of the Ministry of Internal Affairs of Ukraine" as one of the disciplines of the academic curriculum is training a specialist of the Ministry of Internal Affairs of Ukraine who has harmoniously developed social, spiritual, intellectual qualities and profound professional education, who has high practical skills of organizing the professional activity at the agencies of the Ministry of Internal Affairs of Ukraine in accordance with the occupation duties. It can be achieved not only with the help of affirming the new paradigm of higher education, introducing the person oriented technologies of education, individualizing the academic process, but also with the help of forming a person who has high morals through the system of the culturological knowledge and skills of using the culturological valuables in the professional activity.

One of the tasks of the developed and approbated special course is determining the general tendencies and conditions that contribute to developing the culturological training under the conditions of the humanization and humanitarization of education. The problem of the humanization of education is the direct result of the socio-economic development of the society, when the problem of the social consent inevitably appears, which is based on the moral and humanistic values [6, p. 3]. The humanization of education as a system of

interorganized valuables foresees creating certain conditions, directed at revealing and developing a person's abilities, his/her self-realization, providing through the knowledge his/her professional and moral development, at forming the socially significant orientations and aims, bringing him/her to the system of different social relations, in which he/she acquires and creates the cultural conditions of his/her existence, i.e. determines the aim, content, organization and means of his/her vital activity and also the character of interrelation with other people and social environment. Thus, a person is of supreme concern of the system of education, and the aim of education is the development and formation of the person, his/her creative potential and self-realization, his/her realizing the personal dignity, freedom and liability for the results of his/her activity. In accordance with the cultural and historical concept of Vygotsky L. the person is a participant of the historical and evolutionary process, he/she performs certain social roles and has the possibility to choose the life during which he/she changes the nature, society and oneself [2, p. 258].

All the key questions are settled by the Bright Versatile Person in the 21st century, the person who is broad-minded, encyclopedically educated and creative, and has rich imagination and obligatory a humanitarian vein [3, c. 163]. The humanitarian paradigm of education that is formed on the basis of the native and foreign experience of the development of science, culture, education, up-bringing and knowledge, which is proved by the theory and tested in practice, must correspond to the needs of the person, society and state [7, c. 268]. The humanization of education means renewing the content of the educational programs to enforce the humanitarian and biological knowledge; forming education as the main civilization mechanism [11]. It is necessary to consider the modern humanization possibilities of education taking into account that the spiritual, humanitarian, and human are the essential basis in the history of the mankind's evolution, and the reflection of these valuables in the system of the natural, scientific, physical, mathematical and socio-humanitarian knowledge is the basis of the educational and pedagogical influence on the person's formation [5, c.

46]. Among the means of the humanization of education is the humanitarization of education, the object of the influence of which is consciousness, the person's world outlook, and the result is the enrichment of the person's knowledge by humanitarian knowledge. The humanitarization of education is very important and necessary; it is defined by the aims of higher education, social needs for the professional and personal qualities of the graduates and by the significance of humanitarian knowledge in the life and activity of the person. The humanitarization of education can and must become the means of overcoming the gap between natural-scientific, technical and humanitarian knowledge, i.e. the mechanism and means of the transition from the technocratic model of education to education that is "culturally loaded" and culturally determined. The humanitarization of education is a process of broadening the possibilities for the many-folded development of the personality of the future specialist, his/her self-consciousness and self-realization, forming his humanitarian approach to the life self-realization and designing the forms of the social relations. It is the way to the humanization of the whole system of the social relations, to the improvement of the cultural and spiritual content of the person; it is up-bringing the youth in the spirit of the higher ideals and valuables, giving them the possibility of the independent achievement of success in the new realities [8, c. 40, 41].

It is necessary to consider the general characteristic of the principles of choosing the content and structuralization of the educational material of the special course.

Choosing the content and form of acquiring the content of the special course by the cadets depends in many ways on the personal orientations of a teacher and his/her possibilities: the specificity, his/her education, urgent for him/her literature, and professional experience. This choice must also be determined by the peculiarities of the cadets' perception of the material, their aims, readiness and ability to work in different educational regimes, the availability or absence of the positive experience, individual possibilities of mastering the special course.

The special course “The Culturological Training of the Future Specialist of the Ministry of Internal Affairs of Ukraine” serves the aims of forming the preconditions for the maximum effective personal advancement of every cadet in his/her individual cultural development, general educational and professional levels and acquiring fundamental knowledge.

It is necessary to note that other factors that reflect the specificity of the definite stage of the higher education system development will influence broadening and extending its thematic units.

The criteria of the results of mastering the course may be as follows:

1. Understanding by the cadets the difference between everyday, scientific and culturally important social knowledge, forming the orientation towards the socio-cultural development that manifests in reading and perception of the special professional, psychological, philosophical and other kinds of literature, in the interest in the analysis of different facts and phenomena of reality from the professional point of view, and active participating in the professional activity.

2. Drawing cadets in the process of self-consciousness with the aim of their cultural, educational and professional improvement.

The content of every topic (for example, “Culturology as a science”, “National-ethnic peculiarity of cultures”, “Culture, art and morality in the context of the moral and esthetic education of the future specialists of the Ministry of Internal Affairs of Ukraine”, “Culture of the personality of the future specialists of the Ministry of Internal Affairs of Ukraine and the ways of forming the spiritual qualities of a police officer”, etc.) includes not only the theoretical aspects of the problem being discussed, but also the practical means and methods that contribute to the culturological training of the cadets at the higher educational establishments of the Ministry of Internal Affairs of Ukraine.

Mastering the first topics, for example, particularly pursues theoretical aim and fills the content with the cognitive function of the culturological training. The cadets work on the conceptual apparatus of the problem and give the definitions of such notions as the “culturological training of the cadets at the higher educational

establishments of the Ministry of Internal Affairs of Ukraine”, “professional culture of a person”, “professional culture studies”, and “socio-cultural development”. During working on these notions the cadets get the answers to such questions:

1. The historical preconditions of the appearance of the culturological approach to the professional training of the future specialist of the Ministry of Internal Affairs of Ukraine.

2. The essence and structure of the culturological training of the cadets at the higher educational establishments of the Ministry of Internal Affairs of Ukraine.

3. The modern state of the problem of the culturological training of the cadets at the higher educational establishments of the Ministry of Internal Affairs of Ukraine.

4. The semantics of the notions that define the structure of the culturological training of the cadets at the higher educational establishments of the Ministry of Internal Affairs of Ukraine.

In the process of studying the special course the cadets used the method of the dialogue of cultures. A dialogue is one of the forms of communication, looking for the objective truth in the process of enlivening the exchange of views between the interlocutors (persons, groups of people, etc.) [10, c. 30]. It is the general basis of the human mutual understanding that always brings to the coordination, co-operation, and common activity; it is also the basis of all the speech genres. The dialogue is the very real existence of culture, its essence, the means of realizing its functions, it is the communication with culture, realization and reflection of its achievements; it is revealing and understanding the valuables of other cultures, the means of appropriating them, the possibility of declining the political tension between the states and ethnical groups. The dialogue is a necessary condition of the scientific search for the truth and the process of creativity in art. The dialogue is the understanding of one’s “I” and communicating with others. It is universal and its universality is generally acknowledged [9, c. 9]. Let’s define some advantages of the method of the dialogue of cultures. The dialogue is always

development; it foresees the active interaction of the equal subjects – the cadet, the teacher, and those subjects of culture whom they communicate with. It can decline the tension; create the situation of trust and mutual respect. It reveals the aspiration of the subjects for understanding the interrelation of different views, ideas, phenomena and social forces. Forming the common human valuables happens in the process of the difficult many-folded dialogue [4, c. 141]. The dialogue of cultures is the need for the interaction, mutual assistance and mutual enrichment. The dialogue of cultures is the objective necessity, condition and means of developing culture. The exchange of the spiritual valuables and acquaintance with the achievements of the culture of other people enrich the person. The problems of understanding, accustoming to the world of other culture appear in the process of the dialogue. Such a dialogue cannot be without the certain images of native and foreign culture. A person communicates not only with the other person, but with oneself as well as with “another” person. The dialogue of cultures realizes mental process in the individual; the cadet begins to think independently. To think means to speak with oneself, it means to hear oneself (through the reproductive imagination) [1, c. 20]. The humanitarian thinking in some way equals to the dialogical thinking. The dialogue of cultures results in deepening the cultural self-development, in the mutual enrichment on account of the other cultural experience and in the frames of certain culture and on the scale of world culture. The cadets develop the polycultural communicative competence that helps them to orient in different intercultural situations.

The cadet has the possibility to define his/her place, role and importance in the dialogue of cultures, realize the fact of existing many equal cultures, and reveal their similarity and difference. The dialogue is a means of existing and self-developing the cadets in the cultural and educational space.

The presentation of the material by a teacher begins with the statement of a problem. The problematic character of knowledge is very important, because it foresees that the teacher not only tells the cadets about the conclusions of the science, but directs them on the way of discoveries and makes them the

participators of the scientific search. Using the method of the dialogue of cultures, which must be a part of the professional culture of a specialist, the cadet carries on a dialogue with the group. The dialogue makes it possible to define the very essence and sense of the notions that are learnt and creatively formed. In our opinion it is positive that in the process of learning not only the theoretical concepts of the dialogue of cultures of M. Bakhtin – V. Bibler are introduced, but on the basis of the principals of this theory-method particular professional topics are, for example, studied during the classes. For example, the cadets memorized the discussion “on equal grounds” between the representatives of the different epochs, cultures and views designed by them. The parts of all the great thinkers were played by the cadets. The tedious preparatory work of the cadets pertaining to learning the peculiarities of the historical epochs, reference-points, valuables positions of the thinkers gave its positive results during the classes.

The cadets on the basis of the actualized knowledge in the history came to the conclusion that the problem of forming and developing the culturological approach to the person has been investigated since the times of Socrates and Plato. The thesis, that Plato as well as his teacher Socrates approached the investigation of the relations between people not only on the part of logic, but also on the part of culturology and ethics, was present during all the classes. In the process of mastering the topics of the special course the cadets used to review different historical approaches to the formation of the person which makes it possible to consider the problem of the culturological approach to the development of the person from Socrates to our times. The cadets from the point of view of these approaches used to discuss the problems using the ideas that they had learned. Thus a saturated and effective educational process took place, in which the voices of different cultures that really created the culturological theories of the person’s development cross, and they are discussed and analyzed in all the aspects.

Then the cadets learned the essence and structure of the culturological training of the future specialist of the Ministry of Internal Affairs of Ukraine.

The conducted analysis of the philosophical, historical, psychological and pedagogical literature made it possible for them to come to the conclusion that the culturological training as a measure and means of the creative self-realization of the personality of the specialist in different types of the professional activity, and communication, directed at mastering, transmitting and creating the professional valuables.

Their understanding the essence of the culturological training made it possible for them to enter this notion to the category row: culture of the professional activity, culture of the professional communication, culture of the personality of the specialist of the Ministry of Internal Affairs of Ukraine.

The process of the culturological training of the specialist of the Ministry of Internal Affairs of Ukraine reveals before the cadets as a general characteristic of different types of activity providing the manifestation of the natural development of needs, interests, valuables orientations, a person's abilities as to the professional activity. The cadets came to the conclusion that the culturological training is the notion of the higher level of abstraction which is concretized in the notion of "culture of the person", "culture of the professional activity", "culture of the professional communication".

The practical work and the discussions helped to develop the axiology component. During the classes the cadets could not only express their views freely, but through communication they could develop the moral, ethical, sensual and emotional spheres of their personalities.

Proposing the cadets the tasks to be discussed we proceeded from the fact that they knew I. Kant's statement about the primacy of morality over knowledge and politics and that they needed only to transform that knowledge into a new situation. Besides, knowing the virtue of Kant's ethics it is possible to find the right way of the solution constructing its "steps". As a result nearly 75% of the cadets used this way – from the virtue of moral ethics to the assertion of the primacy of morality over "education" and "socio-political" conjuncture.

Thus, we believe that such tasks make the cadets look for the constructive solution forming one's own spiritual and moral culture, ethics and humaneness. As a result of the disputes the cadets not only demonstrated their ability to communicate freely, use the methods of changing one's mind, produce arguments and evidence, but also revealed their moral and ethical views, the culture of the world perception, erudition and mental outlook.

So, the culturological training helps to understand the process of the development of culture in the context of the world civilization, culture as a form of the reality, to form the world outlook and behavioural priorities. Providing the culturological component in the general professional training of the cadets at the higher educational establishments of the Ministry of Internal Affairs of Ukraine the special course "The Culturological Training of the Future Specialist of the Ministry of Internal Affairs of Ukraine" contributes to the integration and fundamentalization of professional education. The integration of the course together with its practical direction creates those natural outer conditions in which the cadet transforms from the object of the professional training into the subject of the socio-cultural development. The content of the special course co-ordinates with the contents of the courses "History of Ukraine", "History of Ukrainian Culture", "Theory and History of the State and Law of Ukraine and Foreign Countries", "The Professionally Oriented Ukrainian Language", "The Professionally Oriented Foreign Language" and supplements them; it also co-ordinates with the demands of the practical training of the cadets. The proposed methods and ways of conducting the classes concerning the special course, particularly the method of the dialogue of cultures, contribute to understanding the expedient pedagogical actions.

Literature

1. Bibler V.S. From science studying – to logic of culture: two philosophical introductions into the 21st century / V.S. Bibler. – M.: Politizdat, 1990. – 413 p.

2. Vygotsky L.S. The problem of age: Collected works in 6 volumes / L.S. Vygotsky. – M.: Pedagogy, 1984. – Vol. 4. – 432 p.
3. Yelistarov V.I. About the usefulness of “idealism” in education / V.I. Yelistarov // Znamya. – 2006. – No. 12. – P. 159-165.
4. Ivanova S.Yu. About the ethno-cultural interaction // Northern Caucasus in the conditions of globalization. – Rostov-on-the-Don. – 2001. – P. 140-144.
5. Kasyanov D. Philosophical conditions of educational space humanization under the conditions of the nanotechnological development of the society / Dmytro Kasyanov // Vyscha osvita Ukrainy. – 2012. – No. 2. – P. 43-49.
6. Kolyutkin Yu.N. Valuable orientations and cognitive structures in the activity of a teacher / Yu.N. Kolyutkin, V.P. Bezdukhov. – Samara: SamGPU, 2002. – 400 p.
7. Luzik E. Humanitarian education in the process of training specialists at specialized higher educational establishments of Ukraine: problems and perspectives / Elvira Luzik // Filosofiya osvity. – 2006. – No. 2 (4). – P. 266-276.
8. Osipov V.E. Problems of humanitarization of education at a technical higher educational establishment [Electronic resource] / V.E. Osipov, N.Yu. Kutsenko. – Available at: www.lib.tsu.ru/mminfo/000063105/319/image/319-039.pdf
9. Sayko E.V. About the nature and space of the dialogue “action” / E.V. Sayko // Socio-cultural space of a dialogue. – M. – 1999. – P. 9-32.
10. Dictionary of sociological and political science terms: Reference book / Compilers: V.I. Astakhova, V.I. Danylenko, A.I. Panova et al. – K.: Vyscha shkola, 1993. – 142 p.
11. Subetto A.I. Humanization of Russian society (author’s conception) / A.I. Subetto. – StP-M.: Research centre of the Committee of higher education, 1992. – 152 p.