

Summary

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Professional Identity of Future Teacher in Cultural and Educational Space of Pedagogical University

The article deals with the problem of formation the professional identity in it's interaction with cultural and educational university space, it's tasks, in modern social and economical conditions. It's also analyses the correlation of professional identity process with the creation of organizational identity as emotional contact of students individuality, teachers and cultural and educational space of pedagogical university.

Key words: *professional identity, cultural and educational space, pedagogical university, effectiveness of teacher's work.*

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The educational potential of Józef Maria Hoene-Wroński's philosophy in the context of post-modernity – contribution to research

The dynamics of socio-cultural phenomena in the globalised postmodern world is the principal determinant of the education-centered reflection. The transformations of modern families consisting in the gradual decline/changes of the hierarchic structure result in aberrations of the socialization paradigm as well as of the inter-generational transmission of cultural content. In addition, the pupil currently constitutes a separate category; his space of freedom, liberties, rights and the resultant right to create himself and his own life strategies are all subjects of pedagogical reflection.

Permissivism (and, perhaps, already paidocracy) has replaced the traditional (hierarchical) upbringing; questioning and doubting the traditional norms and values result in relativism, arbitrariness of choice, the lack of authority as well as unwillingness to invest a larger effort even in the process of building relationships with people.

In this barely indicated perspective – the pupil is a «contextualised» individual, and so the entire educational activity and the process of shaping his personality depend on the willingness/effort of the pupil himself; I perceive his «curiosity», explorations, and choices as an integral component of «becoming a human being». It seems regrettable that in the case of the majority of the young generation the curiosity in relation to the world and other people is limited only to the medium of internet. The traditional view-point of pedagogy which considers upbringing as a process of personality development – as well as one of inheriting and transmitting the cultural heritage, which is supposed to serve as a compass in the process of navigating the modern world – currently only serves as the means of acquiring qualifications/competences. Among the causes of such a situation one can ennumerate the IT technologies' development, the influence of Internet, spreading globalization - as well as the requirements of the society based upon knowledge. The priority of education, (technical/professional) qualifications are essential in human life; they allow for an efficient professional activity, avoiding marginalization or professional exclusion.

However, the human nature is in need of something more, an authentic upbringing – which is evident in the surrounding social reality. The upbringing-related debate continues, especially in the context of the future elections and formation of a new Cabinet staff. The discourse on the human nature has been going on for centuries. It appears that in the present – technologically perfect – world the issues concerning the spiritual part of a person (especially the child) are marginalized or only analysed at the level of safety- or religion-related aspects. It seems easily forgotten, however, that those issues have occupied a major place of prominence in the ancient Athens. Combining the spiritual element with practical skills was promoted by humanism as well. In addition, one should not forget about Immanuel Kant, after whom Józef Maria Hoene- Wroński adopted the goal of upbringing. Sergiusz Hessen (1887 -1950) was another philosopher who could be classified as I. Kant's intellectual heir. As he claimed in his concept, upbringing was «a spiritual process in which freedom and necessity, tradition and creative personality permeate one another». According to Hessen, the spiritual dimension of upbringing combines educational imperatives with (non)intentional educational actions on the part of an educator – in the process becoming transcendent for both of those aspects. The spiritual sphere is perceived by Hessen as one that does not change, and any educational actions without its engagement were only superficial «training» of norms, the culture of social conventions and knowledge.

In the output of the Polish pedagogical thought, Józef Maria Hoene Wroński (1776- 1853), a philosopher and mathematician, should be able to enjoy his fully deserved (though not sufficiently recognized) spot. His philosophy of upbringing was connected to the necessity of developing human spiritual values. He was born in Wolsztyn (Wielkopolskie province), fought in the army of T. Kościuszko, and the Russian one; then he emigrated to France. For the Polish pedagogy he was a figure similar to Herbart and his position in German pedagogy as (just like Herbart) he initiated the formation of conscious, rational (scientific) foundations of this discipline of knowledge. In his work «Messianism, the absolute philosophy» he proclaimed the rational dimension of the world and man's effort in the field of spiritual «self-creation».

According to Wroński's philosophy, the world operates in accordance with The Law of Creation within which three elements need to be differentiated:

- Existence, the essence of which is Necessity (material sphere); the good is existence's component,
- Knowledge which is based upon Freedom (the sphere of subjectivity); the truth is its component,
- the element which bridges existence and knowledge, i.e., the neutral element. Religion was the connecting factor – the author's conviction concerning this matter is conveyed by quoting the words from the Bible: «In the beginning was the Word» (J. 1,1); «the Word became flesh» (J.1,14).

Every type of existence has its condition (just like every person has parents), but as it is – it is passive in nature, or even incapable of transformation. According to Wroński, it can only be transformed through the human «self» which generates knowledge. Therefore, the human mind, the thought of which searches for the truth about the surrounding reality, also represents the activity of conditioning. Hence, the condition of existence is the sum of all conditions classified by Wroński as the Absolute. His research was supposed to establish the timeless, unquestionable – absolute – truth.

The Absolute, which for itself does not require condition anymore, can be divided into the existence and the knowledge. The existence can only be changed by knowledge as - due to its subjective nature – it has a causative and purposeful power in relation to the world. The barely indicated logical construction is – according to Hoene – Wroński – the Law of Progress which he perceived as a systematized necessity, i.e. a set of goals. Necessity functions in a deliberate manner here, though also automatically (resembling the mechanism of clock). The functioning of the Law in the social context resembles a «road sign» (after prof. Sztobryn) in the upbringing and development of societies.

If we remain with the clock metaphor (the Law of Progress), the activity of winding up a clock should be connected with the Law of Creation. According to the philosophical concept of Wroński, upon the Law of Creation the entire reality is based – its counterpart is the systemized freedom.

In the above-mentioned work by Wroński («Messianism, the absolute philosophy»), the Law of Creation has been described. According to this Law, the entire universe consists of sequences of «systems»; the detailed result from the general ones. The principal place is occupied by the system of God's self-creation to which we can subsequently trace the creation of reality, world, man (and his self-creation), the absolute religion and the progressive development of mankind.

Man's (and population's) development consists in transferring to higher principles and levels of knowledge as well as abilities to apply it. According to Wroński's concept, the ability to create was an essential trait, and the process of man's self-creation was supposed to lead him to the Absolute – the author referred to it as «messianistic quality.» Wroński himself – on the cover of work titled «Prolegomena do mesjanizmu» - offers the following interpretation of his beliefs: «The subject of this work is the final grounding of truth on this earth and thus realisation of the absolute philosophy and religion, reforming sciences, explaining the history, uncovering the utmost purpose of the states, establishing the absolute boundaries of man and revealing the fates of nations.»

The transgression of J. M. Hoene – Wroński's philosophical system onto the field of pedagogy undoubtedly results from the formula of the absolute goal – the Creation/Self-creation of man and his creative abilities, as well as the pedagogical potential of both Laws.

The blending of the Law of Creation and the Law of Progress, their usage in the field of educational actions may result in an authentic interiorisation of the cultural inheritance output, an opportunity to discover social order, build one's own identity along with the awareness of one's place and causative potential in the process of improving one's life condition in each and every aspect. The above-mentioned deliberations suggest the rule of stimulating the pupils in the search of the goals «surpassing» their potential – which, as it is well-known – is the best method of inspiring motivation and human mobilisation. Searching for higher goals - «worthy of the rational nature» (as prof. Sztobryn wrote) is yet another reason for Wroński's beliefs' reception in the postmodern times, the reception which will allow the man to reach higher levels of knowledge. It implies additional consequences: «the final vocation of the mankind is crossing to the system of rationality in which the unification of good, truth, religion and science shall transpire»

The process of preparation for creative activity requires also the psychological maturity which is created after the completion of the phase of emotional (passive) self, and the logical self – characteristic for an adolescent and mature person as one which is understanding, active and cognitive. The last phase – available only to the chosen ones, like Wroński himself – was the transcendent self.

The concept of the philosophy of pedagogy by Józef Hoene-Wroński is not simple. The author himself is more immediately recognizable in the field of mathematics, philosophy - or as the author of messianism. His views, however, have an immense pedagogical potential. They attempt to build the Idea the lack of which is evident even to acclaimed educators.

Relativism, arbitrariness, the popular strategy of «cutting the occasional corner» (the best example of which can be found in the students' «copy-and-paste» mentality) – are all common human traits in the times of post-modernity. Wroński's «proposition» reminds us of man's need for spiritual development, but also of duties of a conscious educator who is concerned with the issues in this area of upbringing.

Freedom is to be found within each and every human being and the awareness of it has always been the utmost value. I am afraid, however, that currently the younger generation has degraded its meaning chiefly to the freedom of choice among various types of pleasure. It is easy to forget that conscious educational actions would allow for a proper human perspective in this area. What is essential is the Freedom which is essential to surpass individual limitations; the state and area in which there exists an actual attention to being good, to the truth/wisdom which condition the remaining fields of human functioning.

The postmodern upbringing conditioned by the rhythm of commercials (situated, in an evident way, in the universe of material values), rhymes of primitive songs, stereotypes – result in an atrophy of the spiritual sphere. The consequence of this superficiality and passivity is laziness, marginalization and running away from problems and situations that force us to make binding decisions. Thus, it appears that it is the spiritual sphere that «informs us» whether an individual is properly educated or immune to the educator's influence. A separate valid issue seems to be the question of balance between the spiritual and material side. This ability to find balance is also the question of upbringing – and subsequently: one of the quality of human life. «Arrangement» of the man's life in the spiritual dimension had an additional value as the effects of upbringing (from a perspective of time) formed the foundations of the future life and allowed to form a clear insight into it. In accordance with the Author's assumptions – learning about the past and understanding the mechanisms of social order allows to form a conclusion that in the future this order shall be automatically accepted. The history of mankind – according to the Author - formed in accordance with the Law of Creation. He differentiated three periods:

- the period of relative goals – the man's liberation from the dependance on the material sphere took place,
- the period of indirect goals – an ability to use freedom; this era shall be completed when the absolute philosophy is discovered,
- the period of absolute goals shall happen along with the emergence of the absolute consciousness.

As it is presented in the above classification, the periods are differentiated by «the arrangement of the material sphere as well as the range of reality explained with the tools of the mind».

The indicated historiosophic concept took into consideration four stages in the history of philosophy, each of them with its own goals: the eastern period (material goals); Graeco-Roman (moral goals); the medieveal (religious goals) as well as the mental goals in the modern times. According to Wroński, in the 19th century two groups enter into a dispute: the conservative one (the goal of which is good) and the liberal one (with truth as its leading value). Wroński was convinced that the mankind aspires to the rational system in which truth, good, science and religion will all polyphonically co-exist. The surrounding reality clearly indicates that this system has not yet come into being – which could be explained through the lack of proper upbringing aiming at such aspirations.

The pedagogical potential of Wroński's philosophy – discovered by the philosophers of upbringing/education – is undoubtedly worthy of attention and promoting. Above all, there is a permanent necessity of describing/explaining the sense of the world, as well as the man's place in this world. It is, after all, a crucial question of each adolescent person in consecutive generations. Pedagogical inspirations also result from the necessity to follow an unambiguously set goal, which – especially in the changeable postmodern reality – requires personal effort, and especially: the awakening of the spiritual sphere. The pedagogical antirelativism of the Author of the Law of Creation also seems noteworthy, as well as the fact that he was ahead of time – setting the foundations for the philosophy of New Upbringing. The pedagogical contexts of Wroński's philosophy are evident but it appears of the utmost importance that they should serve as a pretext for reflection – and not only among educators.

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Формування етнічної самосвідомості студентів у процесі фахової підготовки

У статті висвітлено результати аналізу теоретичних підходів щодо розвитку самосвідомості у студентської молоді, розкриваються основні завдання, зміст та механізми формування у майбутніх педагогів і психологів етнічної ідентичності як важливої складової етнічної самосвідомості майбутнього фахівця.

Ключові слова: особистість, свідомість, самосвідомість, індивід, соціалізація, етнічна самосвідомість, стереотип, ідентичність, етнос, етнокультура, нація, виховання.

Постановка проблеми у загальному вигляді... Індивід стає особистістю у процесі соціалізації, засвоюючи соціальні норми і цінності суспільства, до якого він належить. Становлення особистості, розвиток її свідомості та самосвідомості відбувається у процесі соціальної взаємодії. Духовна позиція особистості, в якій на глибинному рівні психіки інтегруються ментальність, культура нації, національні вартості, усвідомлення приналежності до певного етносу, нації, формується під впливом цілеспрямованого виховання та самовиховання. Кожна нація, етнос прагне передати наступним поколінням загальнолюдські вартості й усе те, що складає неповторність народу, виховати патріотичні почуття та почуття громадянського обов'язку. М.Бердяев зазначає, що національність є індивідуальне буття, поза яким неможливе існування людства» [3,с.27].

Потреби національно-культурного відродження вимагають повернення до сформованої упродовж тисячоліть національно-історичної пам'яті українського народу, народних ідеалів, національних цінностей, формування духовного світу особистості, її самосвідомості.

Аналіз досліджень і публікацій... Справжнє виховання, як стверджує світова наука (Дж.Локк, Ш.Монтеск'є, І.Герbart, Я.Коменський, А.Дістервег, Г.Сковорода, К.Ушинський, Г.Ващенко, М.Стельмахович, В.Кузь, М.Пірен, Г.Філіпчук, та ін.), за своєю суттю, змістом, характером та історичним покликанням нації, етносу – глибоко національне. Проблему особистісного та фахового становлення студента у процесі фахової підготовки досліджували в різних аспектах Л.Артемova, І.Бех, О.Гура, А.Кузьмінський, Н.Лисенко, З.Слепкань, Т.Поніманська та інші.

Формулювання цілей статті... **Мета публікації** – аналіз теоретичних підходів щодо розвитку самосвідомості у студентської молоді, визначення основних завдань, змісту та механізмів формування у майбутніх педагогів і психологів етнічної ідентичності як важливої складової етнічної самосвідомості.