

Summary

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Theoretic-Methodological and Technological Basic of the Directed Development of the Educational Systems

The theoretic-methodological and technological principles of the directed development of the educational systems are disclosed. The definition «directed development» of the educational systems as the process of their changing according to the selected direction, determined content and duration was defined and put into the scientific circulation. The use of the directed development of the educational systems as an effective mechanism of the reformation was grounded. It is found out that theoretic-methodological principles of the directed development of the educational systems are initial positions and derivative consequences of theory WB-systems («systems without boundary»). It is proved that the purposeful distribution of that or other order on local, module or general-system levels is provided by the development and the realization of separate administrative actions as innovative, having special purpose projects as carriers of this order or their concerted totalities – cascade programs of development. It was found out that it is expedient to use the technology of project-target management development of the educational systems as a means of providing directed development of the educational systems.

Key words: *directed development, management of the development by principles of organizational culture, innovative target project, technology of project-aimed development of the educational systems.*

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The Role of a Tutor in Teaching Values

Commenting on the nowadays crisis of values, the author notes that the main source of problem is in men and their perception of the values and concludes that education of values is one of the most important tasks of modern education.

The role of education of moral values in preparing for future functioning in society and building correct interpersonal relations is emphasized.

The problem of defining the value concept from a viewpoint of different sciences (as category of culture, philosophy, sociology) is analyzed in the article.

The concept of education is considered as complex process which is characterized by stages taking place one after another. It is noted that a properly organized process of moral education requires attention to details. The exchange of content between its participants (teacher and pupils) must be executed in full integration, selection and respect of the methods, rules, forms of education, the conditions and means. The author stresses on the essential importance of a good selection of methods of treatment of the pupils.

A special role in the process of axiological education is given to a tutor. The author believes that the tutor cannot get away from defining certain value criteria according to which one will shape the education process. Recognition of the values of human dignity, freedom, the right to live and solidarity between people is an axiological foundation. Values have a universal dimension, as in every single axiological system, regardless of beliefs or religion; they serve a man, treating him as the central character.

The author points out, that nowadays the educational tasks at schools are undervalued. Children are not taught what is good and what are bad, schools do not inculcate the habit of acting according to a fundamental differentiation. The role of discipline is minimized, tutors do not have any instruments to discipline the youth, fearing that the punishment may infringe upon the dignity of a young man.

Education requires the provision of assistance in the adopted goals and the applied methods. The aim of education should be introducing the student to the world of objective truth about himself and his life. Methods must show the values and moral principles, shape attitudes based on discipline, awareness and freedom. Methods must give clear requirements; show the authority, they must form mature family, social and religious ties.

The school should help the pupil to be capable of self-reflection, to understand that discovering the meaning of human life is more important than learning phenomena, things, animals, etc. Responsible teacher will not allow a situation where a graduate is more and more aware of the world but does not understand oneself. It should be noted that the process of shaping moral attitudes starts by imitation and identification with people who are important for the child.

That is why universal values play an extremely important role and why they should support the process of education. They allow the pupil the continuous growth of personality. A young person growing up in an environment where human values are respected and transmitted, learns about proper relationship with the others, understands the meaning of human existence, recognizes the value of work, culture, learns empathy, how to respect and how to be responsible. In time the pupil knows how to distinguish the good from evil and the pupil can resign from egoistic purposes for the benefit of higher needs.

It is concluded, that understanding the values and their role occupies an important place in the educational process of every man. Therefore, the ones who direct these processes have such an important role. It should be noted that a properly conducted educational activity leads not only to the moral character of each pupil, but also of the whole society. It is therefore necessary that every teacher has not only axiological knowledge, but above all one can transmit it to the pupils.

Key words: *values, axiological education, tutor.*

Kazimierz Denek in the preface to his book *Axiological aspects of school education* published in 2000, wrote: 'Fundamental questioning and rejecting the values authorized by the millennia are dangerous phenomena for education. Breakdown of a family understood in a traditional way, the acceptance of freedoms and rejection of commitments, the worship of money and consumption, contempt for work ethos and authority. These facts testify to the collapse of social ties. The costs of this equation are as follows: criminalization of life, corrupted authorities, the spread of mob violence and rape, cruelty, drug abuse and pharmacomania'.¹ Speaking of the crisis of values, we should see – the problem is not in them - values exist objectively and are universal. The source of problem is in men and their perception of the values. In the modern world it is observable by a decrease in ability and willingness of living these values. Therefore it is logical to conclude the education of values is one of the most important tasks of modern education.

Values play a huge role in every life. The need for education of values consists of giving a meaning to every life, marking out the purpose and showing a course of action. They are one of the essential and inseparable elements of our lives and culture, and for many people they are a marker of everyday choices and decisions. The way we perceive them determines our behavior. Values are the sphere of life we cannot omit. We have to accept them or reject them. Moral values determine attitude to others and to oneself, they prepare for future functioning in society and to build correct interpersonal relations.

The term value is not clearly defined in the literature, as it is the subject of many disciplines. In general one can say that this concept recognizes everything that is precious to man, everything worth of desire, good in some respect, and what one wants to pursue. In various sciences understanding of the concept is different.

In sociological terms values are treated as:

- 'objects and beliefs of non-normative nature, determining relatively similar mental experiences and actions of individuals - members of social groups.
- [...] beliefs determining desirable preconceptions and behavior of members of the group, they are distributed in a social group.
- [...] beliefs of individuals or social groups, defining desirable features of particular social groups or society as a whole.²

The presence of certain standards is visible here. They are absorbed by individuals in the process of primary socialization which takes place in the family as well as during secondary socialization in institutions of direct and indirect education. Another category is associated with possibility of choice and it is interpreted in the following senses:

- 'The value is deemed what is the object of desire.
- Value is identified as an attitude, understood as a factor in the selection of motives. According to this meaning, the value serves as a criterion for selecting motives of actions.
- Value is a factor influencing the selection of actions targets, means of its implementation. [...] There is an emphasis not on the rational justification of the choice, but on the way they influence emotions. Value is combined with emotional (pleasant or unpleasant) sensation of the properties of the object.
- Value is identified with the criterion of selecting a goal. [...] There is an emphasis on the rational justification of the choice of action, with a certain condition, that this 'rational justification' does not go

¹ Denek K., *Axiological aspects of school education [Aksjologiczne aspekty edukacji szkolnej]*, Toruń 2000, pp 15.

² Frączek Z., *Axiological education in view of the present needs [Edukacja aksjologiczna wobec potrzeb współczesności]*, Rzeszów 2002, p 12.

beyond the realm of morality [...]. Therefore it must be the choice that would meet the requirements of justice and the good.³

In the philosophical category value is identified with objects. Wincenty Okoń distinguishes two standpoints in understanding the values:

- objectivistic – some properties of the objects, regardless of how to people evaluate them;
- subjectivist – properties are given to subjects by a man, depending on one's needs, feelings or will.⁴

In the category of culture values are the ones which most often dominate in a given society that majority of its members, if not everyone. These are commonly desired goods or widely recognized beliefs of a certain character.⁵

Moral values play especially important role in the educational process. The concept of education is defined in terms of wider and narrower perspective. The first is '[...] any influence on men, co-creating one's personal individuality. These include, [...] family, environmental, school and professional interactions, arising from individual's participation in different social groups [...]. These interactions shape the nature of man, his psyche, personality, behavior, beliefs and they constitute his personal self.'⁶ The second – narrower meaning' [...] covers only intentional and conscious influence on a pupil, taken in a certain purpose and in a certain situation.⁷

The process of moral education is complex; it is characterized by stages taking place one after another. A number of changes takes place during the development, and every subsequent change is a condition of the next one. Therefore it is so important to take into account all the factors affecting the course of the development, both stimulating and inhibiting ones. These include the inherent ability of the pupil as well as all of ones characteristics development features. A properly organized process of moral education requires attention to details. Władysław Cichoń notes that ' [...] moral values in the educational process manifest themselves both in the content, methods, and goals.'⁸ An approach where the world of values sets goals for education and upbringing dominates both in the personalistic pedagogy and in contemporary education.⁹ As noted by Kazimierz Denek these are the values which set goals for education. Values are initial entities and as such - they are a source of goals. This approach dominates in the personalistic pedagogy as well as in streams in contemporary education.¹⁰ The exchange of content between its participants (teacher and pupils) must be executed in full integration, selection and respect of the methods, rules, forms of education, the conditions and means which are at our disposal. All these activities are organized so as to serve to realization of the objectives. However, in order to achieve those, it is essential to choose a good selection of methods of treatment of the pupils.

In the course of moral education an entity acquires orientation in a world of values, increasingly becomes better in discerning what is good and noble and what is evil and should be condemned. The end result of moral development usually achieved at the adolescent age is an internalization of commonly existing standards. At that point actions of an entity are no longer dependent on an outer influence but are a result of one's own values. Then the procedure is no longer dependent on external pressure, but results from the values adopted as one's own.

Educating to values is related to concepts such as education and axiological training. According to Katarzyna Olbrycht axiological education encompasses '[...] help in obtaining knowledge about values and valuation and development of structures and processes responsible for: an ability to recognize situations of choice, making decisions on the adoption of valuating attitude, the choice of objectives and measures related to specific values as well as readiness to undertake and the ability to realize activities which are corresponding to these values'.¹¹ In contrast, the concept of axiological education means '[...] development and improvement of the sphere which is responsible for: understanding of the concept of values, evaluation processes, attitudes towards values and striving to values'.¹² Therefore, the axiological education consists of two types of actions:

³ Matuszewicz Cz., Psychology of values [*Psychologia wartości*], Warszawa – Poznań 1975, pp 9-10.

⁴ Okoń W., New pedagogical dictionary [*Nowy słownik pedagogiczny*], Warszawa 2004, p.449.

⁵ Gajda J., Values in education, source: Pedagogical Encyclopedia of XXI century, vol. VII, editor in chief T. Pilch [*Wartości w wychowaniu*, [w:] *Encyklopedia pedagogiczna XXI wieku*, Tom VII, red. T. Pilch] Warszawa 2008, p. 39.

⁶ Cichoń W., Values, man, education: the outline of axiological and educational issues [*Wartości, człowiek, wychowanie: zarys problematyki aksjologicznej – wychowawczej*], Kraków 1996, p. 113

⁷ Ibidem, p. 113.

⁸ Ibidem, p. 120.

⁹ Denek K., Axiological aspects of school education [*Aksjologiczne aspekty edukacji szkolnej*], Toruń 2000. Denek K., Axiological aspects of school education [*Aksjologiczne aspekty edukacji szkolnej*], Toruń 2000, pp. 59-60.

¹⁰ Ibidem, s. 59 – 60.

¹¹ Olbrycht K., Truth, good and beauty in teaching a man a person [*Prawda, dobro i piękno w wychowaniu człowieka jako osoby*], Katowice 2000, p. 88.

¹² Ibidem, p. 89.

• axiological education – its target is to teach the perception and treatment of values, evaluation, perceiving the consequences of certain attitudes and their determinants;

• education in the values – referring educational activities to specific concepts of values and valuation, shaping the attitudes which are referring to these axiological theories.¹³ Educational activity is related to the values which we try to obtain during the course of education. 'It is important the educators know the meaning of values, understand their significance for education, and show the values in their own lives. It is also important they have the ability to inspire alumni to accept them'.¹⁴ W. Cichoń mentions certain moral qualifications necessary in the teaching profession. '[...] axiological knowledge, talent and education skills as well as [...] *impeccable* moral attitude. Only a combination of these factors gives a guarantee of their effectiveness and proper orientation of moral influence'.¹⁵ The author believes that such an attitude will give a tutor a possibility to choose the goals, content, ideals of education properly.

Janusz Czerny, when writing about the value of education, asks: what values should be passed, transmitted? And he gives an answer: it depends on who, when and where is the teacher. The author has in mind the educational competences and intentions of a tutor. However, regardless of the tutor, socio - environmental surroundings as well as time and historical era in which the education takes place, the tutor should foster healthy moral foundations. Therefore, one should not pass ideological and outlook values but the universal ones, the values enabling human race to survive.¹⁶ Hence the extremely important role of universal values which should support the process of education.

The tutor cannot get away from defining certain value criteria according to which one will shape the education process. Recognition of the values of human dignity, freedom, the right to live and solidarity between people is an axiological foundation. Nobody – a believer or an atheist cannot say that these values do not serve man, that they are a threat to someone. They have a universal dimension, as in every single axiological system, regardless of beliefs or religion; they serve a man, treating him as the central character.

People of different philosophical outlooks who are concerned about the education of young generation point out, that the educational tasks at schools are undervalued. Children are not taught what is good and what is bad, schools do not inculcate the habit of acting according to a fundamental differentiation. The role of discipline is minimized, tutors do not have any instruments to discipline the youth, fearing that the punishment may infringe upon the dignity of a young man; the teachers may also be accused of indoctrination and allegations of violation of the Constitution.

In a short time of pontificate, Pope Francis is known from the way he expresses the most important things for a man. His language is simple, accurate, vivid and easy to understand. During a meeting with students of Jesuit schools he compared teaching and learning with learning to walk up the stairs. To take a step forward, one leg must have some support when the other is up. You cannot go forward when a foot does not have stable support, nor when both feet are standing.

In the era of globalization, open borders and freedom in learning about the world one should appreciate and stress the importance of tradition in personal and social life. Tradition is the live transmission of achievements of ancestors' heritage to future generations - habits and customs, rituals, proverbs, wisdom of a nation and the whole culture people live in. Our identity is based on the tradition which binds the generations. 'Appreciating one's own history, together with courage of a critical look the history, continuous referring to the legacy of ancestors (natives as well as newcomers), and the ability to harmonize the new with what is old – these are European standards. Europe grew out of the heritage of antiquity, which was creatively adapted and stresses'.¹⁷

It is the role of the adults to tell the young what is good and what is bad. The moral problems are always of social nature. One cannot trivialize them to narrowly understood behavior. One should think in terms of education of mankind and bring this to a pupil, so that one could take a stand against modern threats. When the youth is struggling with discovering the meaning and content of life, it is the role of educators to show them understanding and to point valuable perspectives. The group of inviolable values which constitute an axiomatic foundation of education and upbringing cannot be put to the vote. It would then cease to be a permanent and inviolable.

Education requires the provision of assistance in the adopted goals and the applied methods. The aim of education should be introducing the student to the world of objective truth about himself and his life. Methods must show the values and moral principles, shape attitudes based on discipline, awareness and freedom. Methods must give clear requirements; show the authority, they must form mature family,

¹³ Ibidem, p. 89.

¹⁴ K. Chałas, op. cit., p. 39.

¹⁵ W. Cichoń, op. cit., p. 123.

¹⁶ Czerny J., The outline of axiological pedagogy [*Zarys pedagogiki aksjologicznej*], Katowice 1998, pp. 18-21.

¹⁷ R. Sobański, To appreciate one's own history [*Docenić własną historię*], „Gość Niedzielny” 13 stycznia 2008, p. 35.

social and religious ties. This is the adult who says to a young man what is good and what is bad, what is allowed to do and what is not. There are situations when a pupil does not approve it and that is absolutely normal. If it was the opposite than it would be a nonsense, not an education. Thus a teacher helps the student to understand human nature and that the good requires an effort.

The school should help the pupil to be capable of self-reflection, to understand that discovering the meaning of human life is more important than learning phenomena, things, animals, etc. Responsible teacher will not allow a situation where a graduate is more and more aware of the world but does not understand oneself. It should be noted that the process of shaping moral attitudes starts by imitation and identification with people who are important for the child.

The foundations of pedagogical knowledge – and this is absolutely proven – say that what matters in education is an outstanding personality which will influence the child. That is why it is so important is to show the pattern and demonstrate attitudes. The authority of the teacher and the content one transmits will help the child to come to the evaluations. My personal experience – as a mother, and professional one – as a teacher at all levels of school education authenticates my opinion that education should be primarily a protection against the bad, demoralizing influences as well as the earliest possible preparation to self-control. What we need here is an educator – a teacher who will teach a child responsibility for himself, showing the child who he is and who it has to be as a man realizing one's own humanity. What we need is a teacher, who will show the art of living in harmony with each other and with the world.

Researchers interested in the role of a teacher wrote a lot about the profession. In the common understanding a teacher is a person who knows more, it is someone wiser. The knowledge of a given subject is an obvious requirement. However at the same time a teacher is expected to have a personal, savvy awareness of important issues; one is expected to be competent in making choices and evaluations. A very important group of competencies are the ones which allow getting to know and understand the psyche of pupils. Lack of agreement or simply not understanding each other is a painful and not a rare fact. A teacher who thinks with educational categories is a master and friend. 'Aristotle says that the most important form of friendship is born from the great desire for the good of others, and at the same time from finding the true good in the others. That is why a friend is our authority. The Latin word *auctoritas* comes from the verb *augeo* (grow). Authority is the one who contributes to our growth. Therefore a friend is someone who helps us grow in our humanity. In this sense, a friend is defined by history. This is because a friend is someone with whom we have discovered and experienced something that helped us to grow in humanity. A friend is someone with whom we share the discovery of values - truth about the good – involving our responsibility. Discovery of values is in fact always associated with the discovery of our responsibility for these values.'¹⁸

There is no doubt that the teacher who works at various levels of education must be prepared to exercise the profession – must have the knowledge and the ability of its transmission. However in his profession there is always an element of service. In this profession not only knowledge counts, but above all – it is about who the teacher really is. Sources of authority are always the result of attitudes: how one transmits knowledge and values, how he or she establishes contact with the people, how one evaluates, how one interprets the contents of messages on the background of a more general approach to the world, is the teacher trustworthy, respectful?

The teacher needs enthusiasm, one must be convinced to the values, but one also needs realism and moderation. The task of leading pupils in freedom and ensuring that the child is not cheated is not an easy task. You have to love the truth without a compromise, and you have to be able to make the good compromises to direct the process, which can be only gradual and sometimes the best possible outcome will be only obstructing evil by choosing the lesser one.

That is why universal values play an extremely important role and why they should support the process of education. They allow the pupil the continuous growth of personality. A young person growing up in an environment where human values are respected and transmitted, learns about proper relationship with the others, understands the meaning of human existence, recognizes the value of work, culture, learns empathy, how to respect and how to be responsible. In time the pupil knows how to distinguish the good from evil and the pupil can resign from egoistic purposes for the benefit of higher needs.

Understanding the values and their role occupies an important place in the educational process of every man. Therefore, the ones who direct these processes have such an important role. It should be noted that a properly conducted educational activity leads not only to the moral character of each pupil, but also of the whole society. It is therefore necessary that every teacher has not only axiological knowledge, but above all one can transmit it to the pupils.

¹⁸ Buttiqlione R., Primacy of conscience [*Prymat sumienia*], „Niedziela Akademicka” no 4, January 23, p.8

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Анотація

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Роль наставника у формуванні цінностей

Коментуючи сучасну кризу у системі цінностей, авторка зазначає, що основним джерелом проблеми є самі люди та їх сприйняття цінностей і доходить висновку, що формування цінностей є одним з найважливіших завдань сучасної освіти.

У статті підкреслюється роль ціннісної освіти у підготовці майбутнього функціонування в суспільстві і творення правильних міжособистісних відносин. Авторка аналізує визначення поняття цінностей з точки зору різних дисциплін (як категорій культурології, філософії, соціології).

Формування цінностей розглядається як складний багатоступеневий процес. Авторка зазначає, що правильно організований процес морального виховання вимагає уваги до деталей. У статті підкреслюється істотне значення правильного вибору методів виховання учнів. Обмін контенту між його учасниками має здійснюватися за умов повної інтеграції та чіткого відбору методів, правил, засобів та форм навчання.

Особлива роль у процесі ціннісної освіти відводиться наставнику (вихователю). Авторка вважає, що наставник не може відійти від визначення певних критеріїв цінностей, відповідно до яких будуть формувати навчальний процес. Визнання цінності людської гідності, свободи, права жити і солідарність між людьми є аксіологічним фундаментом. Цінності мають універсальний вимір, як і в кожній ціннісній системі, не залежать від переконань або релігії; вони служать людині, розглядаючи її як центральний персонаж. Авторка доходить висновку, що ціннісна освіта займає важливе місце в навчально-виховному процесі, наголошує на важливості суспільної ролі, яку відіграють наставники.

Ключові слова: ціннісна освіта, формування цінностей, тьютор-наставник.

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**Практична підготовки майбутніх галузевих фахівців
на базі Центрів прикладних кваліфікацій**

У статті на засадах позитивного світового досвіду професійної підготовки кадрів пропонується система практичної підготовки фахівців виноградарсько-виноробної галузі АПК на базі Центрів прикладних кваліфікацій – учасників виноградарського кластеру.

Реалізація практичної підготовки на базі Центрів сприятиме переходу на якісно новий рівень підготовки та перепідготовки висококваліфікованих робітничих кадрів та фахівців галузі, забезпеченню конкурентоспроможності фахівців на ринку праці галузевого кластеру.

Ключові слова: виноградарсько-виноробна галузь АПК, кластер, Центр прикладних кваліфікацій, практична підготовка.