

HUMANITARIZATION OF EDUCATION AS A DEVELOPMENT FACTOR OF PROFESSIONAL CULTURE FOR FUTURE HOSPITALITY SPECIALISTS

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Abstract

Change in the system of public relations actively affects education, requires mobile and adequate answers for the tasks brought forward in the new stage of the state's historical development. One of the most serious complications is that over a long period of time the education of students was carried out in the circumstances of mental culture deficit.

For an extended period the main emphasis in the development of professional skills in tourist service and in the training process of hospitality personnel was put on the technocratic components of service and management processes. Technical predominance over the humanitarian does not correspond to contemporary requirements. A necessity arises to return to monolithic views about nature, society and man. The determinant tendency of a contemporary education must not become a further differentiation of the varied world cognition ways, but quite contrary, its ways of integration and system approach in world cognition.

A way out from the present situation is to be found in humanizing the education of natural science. The meaning of humanitarization is expressed in the ordering of the education content and form process according to a person's nature, soul and spirit, activating the entirety of a human's inner world, the formation of a high integrity personality.

In the result of the performed theoretical research the author has developed a unified humanistic model for hospitality specialists. The foundation of this model is made by the humanistic qualities of personality, such as freedom, thinking, mentality, culture, creative spirit, values and meaning, responsibility.

It is the humanitarization of education which defines the directions and ways of development for a hospitality specialist as a cultural personality, which links up high professionalism with socially psychological qualities able to solve contemporary, complicated scientifically technical and social problems.

Key words: education, humanitarization, culture, personality.

Introduction

*Many wonders there be,
But naught more wondrous than man
Sophocles tragedy "Antigone"*

A characteristic feature of the contemporary age is a considerable acceleration of historical development. During the lifetime of one generation qualitative change takes place in all life spheres: economics, politics, culture and social area. A quick expansion of communication possibilities on a national and global level creates a new type of world perception which is oriented towards the unity awareness of global humanity in its variety. Perceptions change about the contemporary world's scientific outlook and cognition methods, the change affects the perceptions about a person's place in the world.

An establishment of higher education as a significant social institute reflects the development tendencies and condition of the society, as well as influences it. For its part, change in the system of public relations actively affects education, requires mobile and adequate answers for the tasks brought forward in the new stage of the state's historical development. A person's mental health, one's varied development, flexibility and the space of professional training, creative tendencies and skills to solve non-standard tasks is an important factor of the state's potential realization. Contemporary education, which takes part in the creation process of a new global society, is central to personality development problems, its knowledge and ability to function. The prioritized task of higher education has become comprehensive, firstly, personality's mental development, knowledge acquirement, socialization which has the decisive role in the development of communication abilities, view exchange and position comparison, difference recognition and acceptance, acquirement of the "living together" principle. The humanitarization problem of education, which nowadays is the most significant strategic direction within the pedagogical activity.

In the beginning of the XXI century it became obvious that natural science education is oriented towards the development of a human as an imparter of definite functions, information and intellect, but it does not develop a personality's mental characteristics, and this can cause crises situations in ecology, economics and society's social and cultural life. One of the most serious complications is that over a long period of time the education of students was carried out in the circumstances of mental culture deficit, and this does not correspond with generally accepted historical perceptions about the human education as *cultura animi*, which translated from Latin means "the culture of the soul" (Шелер, 1994). In connection with human problems, the search for personal meaning and development activation of personality's mental culture, the concept "an educated person" unfortunately does not mean "cultural", but only "informed". Functionally the professional knowledge is separated from human values, the criteria of morality and mentality have been lost.

The progress of human history can be entitled a technological progress, which develops the material culture and technique. Regarding mental culture, it must be mentioned that in this area the progress has remained on the same level. Technical predominance over the humanitarian does not correspond to contemporary requirements. Previously it was considered that solving social and professional problems, would automatically also solve an individual's problems. The goal of professional preparation was service to society, which often did not match the wishes and goals of an individual person. A profession becomes meaningful to a person only when something superior and of a higher self-value is revealed in it, and because of one's individuality, and acquirement of one's unique "human face" in the varied and contradicting world of the culture. "Profession is definitely developed based on a systematized theory; it possesses significance, respect, authority within the society; it defines the sanctions within its professional society and applies them; it possesses its ethical code and culture"- as professional sociologist E. Greenwood- widely quoted in the research world- considers (Greenwood, 1972).

The contemporary age is often called an age of great knowledge and little culture. Humans' knowledge has increased, but culture- decreased. A low level of culture causes preconditions for unprofessionalism in different branches. A peculiar devaluation of a person's attitude is observed, an increase of mentality deficit. "Getting carried away with the achievements of knowledge and abilities, we have developed an incorrect understanding of the culture. We value material achievements of culture too highly and we do not maintain the necessary level of the significance of mentality" (veicers 1991, pp. 13–21). The essential aspect of culture is not material achievement but the fact that individuals understand the ideals of human development and improvement of nations', humanity's social and political condition, the moral values and that they live in their views and are constantly guided according to these ideals. Only when individuals as a moral force will work for themselves and the society, a possibility will emerge to solve the existing problem and in all aspects obtain the valuable overall progress. A person works not only for himself, but also for the whole world. "World through Culture"- this slogan was announced by N. Rerih. In this statement "World" and "Culture" are written with capital initial letters. These concepts are brought close by unity, the inseparableness of existence, a mutual necessity in present and future, community of human ideals.

At the moment there is a transition taking place in society - from an industrial society to a post-industrial one. This concept was introduced in 1974 by an American researcher D. Bell. A

post-industrial society is a society which first of all is orientated towards the sector of service and towards the development of the so-called “service management society” or “service economy”. The first development stage of this society- a service society possessing specific service mentality. The development vector of a contemporary post-industrial society has deviated from the satisfaction of material needs towards satisfaction of human needs. The mentioned factor has a powerful influence on the whole system of the service sector.

The most important task of a hospitality specialist is to maintain a consistent balance between human and technical factors, moreover they can not exist one without the other. Swiss experts affirm that a contemporary hospitality specialist resembles a rope-dancer. This comparison gives a precise reflection of hospitality branch’s specifics. Proficiency to maintain the two previously mentioned factors in balance means the possibility to avoid all obstacles within the relationship world of the market. On one hand, it is necessary to create and preserve the spirit of hospitality in its best traditions, but on the other hand, a consistent development of the materially technical basis is needed, along with marketing, a contemporary management and financial solution.

For an extended period the main emphasis in the development of professional skills in tourist service and in the training process of hospitality personnel was put on the technocratic components of service and management processes. Teaching the personnel correct performance of technological operations was considered as a priority and important- e.g. table and food serving, room booking and cleaning up, work with informative management systems within a hospitality company etc. Practical action proves that the humanitarian part, i.e. the contact process with the guest, corresponds to 80% non-standard situations when the guest rates the quality of the provided service only by the behavior of the personnel. German philosopher Karl Jaspers defines the problems of a contemporary specialist as follows: “... a separate person can only fulfill separate functions, and often a person’s ability equals to a limited area which the person only possesses but it does not ensure unity with one’s essence and educated cognition” (Jaspers, 1932).

The most significant problem is developed due to the fact that natural science and humanitarian education promote a completely different world image in a person, development of its explanation means, attitude towards the surrounding reality and solution methods for emerged problems. The education system of hospitality specialists developed in establishments of higher education, based on the orientation of technocratic values, in the final result has caused a decline of the hospitality specialists’ culture. It incites the choice reduction of life alternatives and emotional depletion of the person. The dominance in the world of nature, culture and human world is gained by this one-dimensional understanding. Education becomes a factor which contains the rationing of a person’s mentality. “Hostility is developed for education which reduces the content of mental activity to the expression level of technical skills and minimum of bare existence” (Jaspers, 1932).

This contradictory change of quality in the hospitality branch causes a necessity to look for a new approach in students’ socially humanitarian training, it puts forward a task to gradually overcome technocracy in the future specialists’ preparation process. A necessity arises to return to monolithic views about nature, society and man. The determinant tendency of a contemporary education must not become a further differentiation of the varied world cognition ways, but quite contrary, its ways of integration and system approach in world cognition. Due to this a strict necessity has arisen to overview the approach of hospitality branch specialists’ training process. As noted by professor P. Kurtz: “Making future plans- is a necessity of our lives, and these plans must be underpinned taking into consideration those tendencies which have emerged in the past and could also emerge in the future” (Kurtz, 2001).

Methodology of Research

A way out from the present situation is to be found in humanizing the education of natural science. The meaning of humanitarization is expressed in the ordering of the education content and form process according to a person’s nature, soul and spirit, activating the entirety of a human’s inner world, the formation of a high integrity personality. What is the ideal contemporary educated person? Along with the traditional ideas in pedagogy nowadays new concepts about person and education are developed. A change of pedagogy’s anthropological foundation is taking place. The

ideal of the education's new paradigm becomes a humanitarian, humanitarian technical personality, an organic person who orientates in both cultures. The historical tradition in this way interprets the term "humanitarian" as a characterization of value system, which builds the person, i.e. the humanism, human and humanitarian can only be discussed when speaking about activity, studies, social institutes and action which inspires the person, promotes one's welfare, happiness, freedom and justice. Respectively the term "humanitarian" relates to certain professional activities foreseeing the behavior of the person, understanding and analysis of one's mental and culture world. "Answer to the question why exactly this way possesses advantages can only be given historically, not basing on some purposefulness" (Jaspers, 1932).

Performing a research about the qualities of humanistic personality, the author has applied theoretical method: analysis of philosophical, psychological and pedagogical literature. In the pedagogical process of hospitality branch specialist's studies an observation was carried out in Information System Management University and Vidzeme University. In the research an assumption was examined that humanitarization of education defines the directions and ways for development of a hospitality specialist as a cultural personality, which would combine a high level professionalism with socio psychological qualities, would be able to solve contemporary, complicated scientifically technical and social problems. As the result of the performed research a unified humanistic model has been developed for future hospitality specialists.

Results of Research

Based on humanist statements, the research of this question must begin with humanism history in philosophy, psychology and pedagogy. The theoretically methodological foundation of this research is formed by a totality of the following conceptual ideas and theoretical developments:

- The ideas of humanism reflected in writings of such philosophers as R. Alijev, S. Aurobindo, M. Bahtin, V. Bibler, J. Dewey, V. Frankl, H. G. Gadamer, G. Hegel, K. G. Jung, J. P. Sartre, A. Schweitzer, M. Sheler;
- Theoretical and research development of human psychology (L. Vygotsky, V. Frankl, A. Camus, A. N. Leontjev, A. Maslow, C. Rogers);
- Ideas and theories of human and pedagogical activity (S. A. Amonashvili, J. Bruner, S. Freinet, M. Montaigne, I. Pestalozzi).

Humanism (from Latin *Humanus* – human, humane) - a unified conception about the person's versatility and harmony as the highest value in the world. "In the center of these views is the human itself, absolute values, individual talents and abilities, the uniqueness of a human being" (Ped. sk. vārd., 2000, p. 60). The main viewpoint of this concept is the protection of a person's dignity, recognition of their rights for freedom, happiness, one's ability expression and development, formation of respective enabling life, work, training etc. circumstances.

The ideas of humanism are quite an ancient tradition. They have accumulated in themselves the very best that the culture has given to the world. The first sources of humanism appeared in Greek and Roman cultures, especially in Athens (V c BC). In the later period humanism in various ways expressed during Renaissance and the Enlightenment, as well as in XIX and XX centuries. Questions about the human essence, questions about the essence of one culture or another, questions about the essence of education and the essence of humanism concept are inseparable and mutually related, it can be compared from the works of humanism ideas spokesmen to nowadays.

In the mentioned issue the education inspection in the culture context seems to be a perspective, because human development "through culture" is the most important goal of education. In the contemporary world, education and culture grow more and more distant from each other, and this indicates a serious crisis in society. Alongside this, education also loses the function forming the national self-assurance. In the prevention of crisis signs, no doubt, a significant role is to be played by the rebirth of education culture functions, reanimation, i.e. humanitarian education with its main value- humanism.

Person, culture, education- these three basis are mutually related. They can not exist separately without one another. Person, education, culture- it is a process in which education is the way, but

culture is its intermediate result, the places of human formation and development. Culture is a precondition and result of human education, while being educated the person acquires the general human culture and experience, and contrary, acquiring education the person can create and enrich the culture. "The heroic deeds of culture change life. They are difficult to perform in the age of narrow materialism, but we know, that only these heroic deeds form the momentums of humanity", N. Rerih writes. The most important function of culture- the function of *creating a person*: individual educating in the process of culture acquirement forms into a personality.

In relation to the human development process the concept "education" is genetically related to the ancient Greek *paideija* (V-IV century BC). In the antique dictionary *paideija* is defined as "education in general: a harmonious development of human's body and spirit which enable the realization of all gifts and possibilities one possesses (Словарь античности, 1992, p. 406). According to the view of the antique pedagogy researcher Frenchman A. I. Marru, *paideija* becomes a mark of culture not in the meaning of active preparation education, but in the meaning of fruitfulness which is imparted to this word nowadays: a condition of such a person who has fully used all possibilities of one's mental development, who has become a human in the full meaning of this word" (Mappy, 1998, p. 142). As Karl Jasper states, "the antique world gave the factual ground to something which enables us in the West to be humans" (Jaspers, 1932).

The student of Plato Aristotle in his work "Politics" emphasizes a natural need of a free man for education of the body and spirit, talents and mind, which is worthy of a human and in itself is wonderful, not only meaningful from the view of utilitarian practical application" (Аристотель, 1983, pp. 612-621). The thinker has defined a humanism ideal of "comprehensive education", the main role of which is to create an ability within the person and a tendency to comprehend the culture's values, to instill the skills to reason correctly, instead of forming a narrow specialized profession in one area or another.

The explanation of the concept "humanism" and the review of world humanism ideas underpin the necessity of the next step- quality formulation of a human personality in the goals of humanitarian education, function and content with a further goal to create circumstances for formation and self-development of a wholesome personality.

The humanitarian views focus on such essential expressions of human nature as values, personal meaning, freedom, responsibility, creative character, as well as trying to conceive all its aspects according to an extent it enables humanity in a human. Human qualities are not an integral trait of a human; they are obtained during the process of getting life experience, studies and upbringing, in a mutual interaction with the values of culture and civilization, implementing self-education. In research related to foundation explorations of human and mental education, an idea is strengthened that the calling of education is to actualize its humanitarian functions, to provide answers to essential life questions about its meaning and goals, to be the environment maintaining the mental and moral development.

As a result of the performed theoretical research, the author has discovered the most **significant qualities of a humanistic personality** (Table 1).

Table 1. Hospitality branch specialist significant qualities of a humanistic personality.

<i>Freedom</i>	Freedom must become an inseparable characteristic of the new human ideal, thus forming an equal partnership relationship with nature, other people, with values of differing cultures, with social processes. "Human- a free being" and this is the basis of human nature. A human's duty is not only physical perseverance, but also drawing nearer one's being to one's general nature- to educate oneself (G. Hegel), (Гегель, 1971).
<i>Thinking</i>	The ideal of the new paradigm must become "the thinking school" opposed to "knowledge school". According to the opinion of French philosopher R. Dekart, a human's self-comprehension can be nothing else but " <i>Cogito ergo sum</i> " (lat. - "I think, so I exist"). "A human's ability to be the culture bearer, i.e., the ability to understand culture and to act on its behalf depends on the extent that oneself is simultaneously a thinking being and a free being", in order to understand the ideals of mind and to relate them to all that exists. (A. Schweitzer), (veicers, 1991, pp.13-21).

- Spirituality** The spiritual personality forms the invisible core of our "I", on which everything else is based. This is an inner spiritual condition which shows an aspiration for certain mental values and ideals. Spirituality is explained as the highest level- a stage of human's development, a sign of attribute related to a direction to higher human values, on the way strengthening such moral principles as Goodness, Truth, Beauty, Wisdom and Love. "The whole and the true human spirit of our strength is contained in faith and love. For the person to be brought up and educated in the strength of heart, faith and love is the equivalent to what *roots are to a tree*. They contain forces, which take nutrition from the earth for its most important parts" (I. Pestalozzi), (Песталоцци, 1998, p. 16).
- Values and meaning** New and perspective education directions emphasize that the goal of education is not only to gain knowledge about the existing world and its regularities, but also the skill of understanding the meaning of what is happening, the meaning of life and values. "The main thing in life – to each fulfil its moment with one's own understanding of meaning". (J. Dewey), (Дьюи, 2000, p. 76).
Meaning, according to the views of psychologist A.N. Leontjev, is viewed as human's interaction with the surrounding world in all one's expressions. This is the reason for a human to live (A. N. Leontjev), (Леонтьев, 1997). V.Frankl thinks that in the search for the meaning of life a special meaning is possessed by three value groups (V. Frankl), (Франкл, 1990, p. 233): "I call them the creative values, the values of experience and attitude. This line shows three main roads walking on which a human can find meaning for one's life. First- what is given to the world through human's creative activity; second- everything human receives from the world in encounters with it and one's experience; third- a position taken by a human..."
- Culture** One of the most essential existence and development principles for education is "culture compliance". The principle formulated by A. Disterverg "train in compliance with the culture!" means a training for culture values and its character, for acquirement of its achievements and reproduction, for acceptance of socio-cultural standards and human's inclusion in the further development" (Дистерверг, 1956, p. 343). As noted by V.Bibler, education must be oriented towards the development of a "culture person" able to work with knowledge and different types of thinking (V. Bibler), (Библер, 1991, p. 300). A harmonious culture person in a contemporary understanding- is not a set of qualities or functions, nor culture standard nor total of virtues, but it is a person who is able to maximally realize one's individual gifts, one's intellectual and moral abilities in a "specific" edge of one's personality.
- Dialogue** German philosopher H.G.Gadamer finds in education a basis for a human to be able to enter the space of culture communication, acquiring the world as text, perceiving all its meanings, fulfilling with one's personal meaning.
"Only in communication, in a mutual human interaction is revealed the "human in human" to others and to oneself" (M. Bahtin), (Бахтин, 1979, p. 294). The conception of the famous philosopher and culture scientist V.Bibler "Schools of culture dialogue" in which he defines culture as the culture dialogue, as a form "...of a simultaneous existence and communication by individuals from various cultures" (V. Bibler), (Библер, 1997, 423). The philosopher notes that culture in its nature possesses the energy and strength of a dialogue, due to which any of the culture meanings actualizes and the personality develops.
- Creative activity** Creative activity as a necessary circumstance includes the subject's adaption within the culture, the actualization of a human's inner activity results. S. A. Amonashvili wrote that "the strength of a creative activity is to be found not in the hands of the painter, but in his/her spiritual world" (S. A. Amonashvili), (Амонашвили, 2001, p. 56). The subject of creative activity can only complete one's own task by interacting with humanity's spiritual and historical experience. According to the views of French existentialists J. P. Sartre and A. Camus, in a result of a diverse human's creative activity new values and new culture are created. The only way to acquire new value and new culture leads through oneself.
- Responsibility** A contemporary humanistic personality is characterized by responsibility. J. P. Sartre concludes that "our responsibility extends to the whole of humanity. We are responsible for things happening in the world, for relationships among people, ultimately- for the course of history". Thus a person is responsible not only about oneself, but also about all other people (J. P. Sartre), (Sartre, 1946). "Each specialist must not only be a professional, but also must be able to see one's own true place within the respective system, acknowledging responsibility for the consequence of one's own activity"(R. Alijev), (Алиев, 2005, p. 79).

The root of the Latvian word "education" ("*izglīība*") indicates to prettiness. This is related to the neologism "glītots" introduced by A. Kronvalds (in year 1869), which meant to make one-self pretty/handsome. This is a self-developed image (Karulis, 1992, p. 347). Education can be defined as a development of the "I" life image. From this point of view, humanism is a student's attitude towards oneself.

C. Rogers, A. Maslow and other representatives of human psychology stress that a human tends to develop one's gifts, abilities and qualities. K. Rogers considers that the centre of a healthy, free and creative personality is the "I", which is formed in the interaction between the organism and nature environment, culture, people and guarantees the personality's self-actualization: "help to become personalities- is more important than help to become mathematicians or specialists of French" (Rogers, 1961). The humanist psychologist emphasized that the understanding of the life as a process helps a person to obtain their real "I". It reveals gradually in the result of reflection and experience, not as something that is imposed from the side by others in the form of grades, judgments and opinions of the surrounding people and is formed based on the understanding of other people. In the process of moving towards oneself the person gradually acquires a psychological freedom to move according to one's own wishes. K. Rogers justifies this with a fact that personality development sources and motivating forces are to be found within the human. For this reason the main task of education is to help to understand ones-self, to gain clarity of one's problems and to mobilize one's inner forces and possibilities for problem solution and self-development.

In the model of humanistic personality the main components are "the ideal I" and the "real I". One can speak about the completeness of personality when the congruence between the "real I" and the "ideal I" approaches one. The completeness of personality is the most meaningful feature of "a completely functioning personality", which enables a harmonious development of personality and an ability to actively take part in the surrounding complicated world. The French pedagogue S. Freinet considered that the true goal of education is "a maximal development of a child's personality within a reasonably organized society, which would serve the child and which would be served by the child" (Френе, 1990, pp. 37 – 43).

In "Ten theses about a personality" the famous Austrian psychologist V. Frankl notes, that "personality is not only indivisible, but also uncountable, i.e. it can not only not be broken up in separate parts, but it can also be synthesized from separate parts– because it is not only the unity, it is also a completeness (Frankl, 1982).

In the result of the performed theoretical research the author has developed a unified humanistic model for hospitality specialists, which can be seen in Figure 1. The core of this model is the individual- the representative of humanity. Man is not born a personality, but becomes one. The formation of a personality must be understood with acquirement of such definite qualities (features) which characterize the individual as a personality. Personality is not only the product and object of society, but also subject to the historical process. How exactly the subject individual rises up to the level of personality, realizing oneself in interaction, work, explorations and creative activity. The more an individual influences the surrounding world, the more obvious becomes their self-expression as personalities.

The foundation of this model is made by the human qualities of personality, such as freedom, thinking, mentality, culture, creative spirit, values and meaning, responsibility. As already mentioned the ideal of the new education paradigm is a human, humanitarian technical personality, an organic human who is able to develop in both- technical and humanitarian cultures. It is not acceptable in the hospitality branch that the technical starts to dominate over the humanitarian. There must be wholeness in the comprehension of nature, culture and the human world. Education is the source of knowledge, giving the human possibility to understand and change the world and oneself. Knowledge acquired in the education process must be not only required in the society, but also maximally brought nearer to each person's cognitive and practical needs. Getting to know the surrounding world, a person simultaneously wishes to change oneself getting to know oneself. Only this approach to education is able to ensure not only the acquirement of information, but also a further understanding of this information and a formation of a conscious attitude towards it.

The essence of education, according to the author, is expressed within a person, working on meaning and interaction taking place between the surrounding space and space within the person. The inner world (mental world) is enriched by the external, but the external- by the inner. Personality is more significant because in a great extent it accumulates a person's socially cultural experience and contributes its individual investment towards its development. Personality- is always an individuality which is formed within the culture and is based on the culture. It simultaneously is the heir and the creator of the culture.

A hospitality specialist is a comprehensively developed wholesome personality which can orient in the traditions of one's motherland and world culture, in the system of contemporary values and needs of a contemporary life, is able to socially actively adapt in the society and to make an independent choice, to start a work process and to continue professional education, to self-educate and self-develop.

A complete hospitality branch specialist- is a person who is able to maximally realize one's individual abilities, intellectual and moral possibilities in this professional sphere.

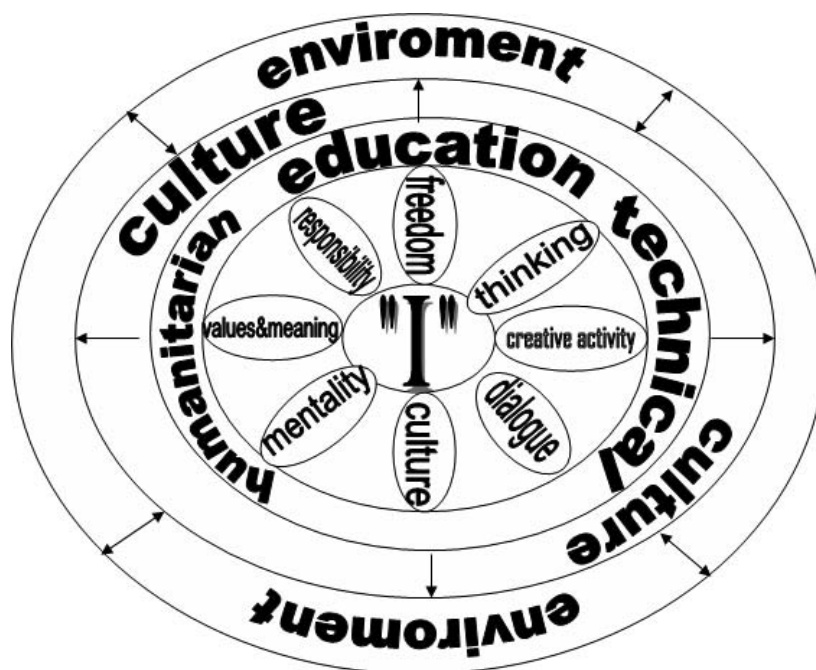


Figure 1. Humanistic model of a future hospitality specialist.

Conclusions

The humanitarization task of a future hospitality branch specialist is to raise the level of the professional culture and to develop an undivided personality.

The goal of humanitarization:

- The reorientation of higher education from a hospitality specialist as a “knowing person” to training of a complete culture person as “personality” development;
- The development of the students' views about the culture as an expression of a generally human interest and to educe them for self-education and self-development;
- The specialist development to be free, thinking, spiritual, creative personalities who are able to adapt to the constant socially cultural changes and is ready to solve complicated scientifically technical problems, able to implement to the maximum their individual abilities, intellectual and moral intentions, is aware of the activity branch's social meaning and responsibility in front of the society about the made decisions.

The humanitarization result of the future hospitality branch specialists will be a qualitative new type of student, the development of which is possible only based on a new type of teaching, based on integrative process, based on the two dominants of the pedagogical process, foreseeing the equality of process participants within one's inherited human rights to get acquainted with the world with no limitations.

It is the humanitarization of education which defines the directions and ways of development for a hospitality specialist as a cultural personality, which links up high professionalism with socially psychological qualities able to solve contemporary, complicated scientifically technical and social problems.

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