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KULTURA DUCHOWA OSOBOWOŚCI – KOMPONENT PRIORYTETOWY KSZTAŁCENIA ZAWODOWEGO NAUCZYCIELI

Artykuł ukazuje istotę treści pojęć "kultura", "kultura duchowa", "kultura duchowa nauczyciela". Uzasadnia się priorytet kształtowania elementu duchowego kształcenia przyszłych nauczycieli, zwraca się uwagę na znaczenie kultury duchowej nauczyciela w jego działalności zawodowej, wychowaniu duchowości uczniów. Artykuł podsumowuje istotne zawodowe wymagania do osobowości przyszłego nauczyciela: miłość, szacunek dla dzieci, empatia i współpraca partnerska, posiadanie systemu wartości duchowych, potrzeba rozwoju zawodowego ukierunkowanego na rozwój duchowy, umiejętność samokontroli, uczciwość, sprawiedliwość, tolerancja, chęć zdobywania nowej wiedzy o charakterze duchowo-etycznym, posiadane doświadczenie osobistych działalności duchowej.

Słowa kluczowe: kultura duchowa, kultura zawodowa, duchowość, rozwój duchowy, przygotowanie fachowe, rozwój duchowości, uczniowie.

SPIRITUAL CULTURE OF THE INDIVIDUAL AS A PRIORITY COMPONENT IN PROFESSIONAL TEACHER'S TRAINING

Summary. The article deals with the core of the concepts "culture", "spiritual culture", "a teacher's spiritual culture". Priority ranking of the spiritual component for future teachers' training has been proved; the issue focuses on the importance of educators' spiritual culture in their career, pupils' guidance in inwardness and character building. The article summarizes the key qualifications and challenges to a future teacher's personality: love, respect to children, empathic ability; maturity of the system of spiritual

values; need for realization of personal potential in profession and self-improvement aimed at spiritual growth; skills and abilities to monitor inner wishes, emotions, feelings and negative thoughts; honesty, fairness; desire for acquisition of new spiritual and ethic knowledge; personal experience in spiritual culture.

Keywords: spiritual culture, professional culture, inwardness, spiritual development, teachers' training, spirituality education, pupils.

ДУХОВНА КУЛЬТУРА ОСОБИСТОСТІ – ПРІОРИТЕТНА СКЛАДОВА ПРОФЕСІЙНОЇ ПІДГОТОВКИ ПЕДАГОГА

Анотація. У статті розкривається змістова сутність понять «культура», «духовна культура», «духовна культура вчителя». Обґрунтовується пріоритетність становлення духовної складової професійної підготовки майбутнього педагога, акцентується увага на значенні духовної культури педагога у його професійній діяльності, вихованні духовності школярів. Узагальнюються важливі професійні вимоги до особистості майбутнього вчителя: любов, повага до дітей, емпатійність, партнерська взаємодія; сформованість системи духовних цінностей; наявність потреби професійної самореалізації орієнтованої на духовне зростання; наявність умінь і навичок самоконтролю; чесність, справедливість, толерантність; прагнення до набуття нових знань духовно-етичного характеру; досвід особистої духовної діяльності.

Ключові слова: духовна культура, професійна культура, духовність, духовний розвиток, професійна підготовка, виховання духовності, школярі.

Introduction. The important aspect for promoting humanization and democratization of education is the process of spiritual formation of future teachers, as today's teachers are due to fulfill one of the most important missions, that is education of the rising generation, conveyance of universal spiritual values, cultural heritage of society.

Therefore, in the present conditions of political and economic crisis, the lack of stability in the country causing the alienation between a teacher and pupils, the important

task of building spiritual culture, a teacher's inwardness as a part of their professional skills has become urgent.

According to L. Sydorenko, namely the formation of the spiritual culture of a future teacher determines their ability to self-actualization, fulfillment of inward potential, developing abilities of inward practice, finding spiritual, moral and aesthetic ideals, conscious work in pupils' spiritual education (Sydorenko, 2011).

The significance of the problem draws the attention of a number of researchers. In particular, theoretical and methodological aspects of the issue of a personality's inwardness, spiritual culture of the individuum are highlighted in the works of national (R. Artsyshevsky, V. Vernadsky, V. Vozniak, N. Iordaki, N. Karaulna, S. Krimsky, S. Proleiev) and foreign (M. Bakhtin, N. Borodin, V. Bibler, L. Buyeva) philosophers and cultural studies scholars.

In modern research studies the following issues have been depicted such as molding of a personality's inward culture (I. Buzhyna, P. Shcherban); formation of students' spiritual potential (L. Luganska, O. Oleksiuk); formation of a teacher's inwardness and spiritual culture (O. Babchenko, V. Kudriavtseva, V. Podriezov, L. Sydorenko, M. Sova, T. Tkachova, S. Chernikov); the analysis of inwardness in the meaning of national culture (Z. Hipters, O. Kaleniuk, K. Nisimchuk, M. Stelmahovych, A. Fasolia, N. Chernuha) etc.

The article aims at studying the phenomenon of a personality's spiritual culture and reasoning its priority in future teachers' professional training.

The key definition of intellectual and inward culture can be found in a considerable amount of philosophical, psychological and pedagogical research papers. First of all, it is necessary to mention that in the reference literature concept "culture" (Latin: cultura – upbringing, education, cultivation) is a complex of practical, material and intangible heritage of a society; the area of spiritual life in a society that covers the system of upbringing, education, spiritual creativity; a level of people's education and educatedness; the range of material and spiritual values created by mankind during the history; the level of society development in the definite period; something created for satisfaction of a person's inward needs (Busel, 2004, p. 472).

It is believed that culture is an integration of material and spiritual things. Thuswise, spiritual culture foremost covers inner cultivation and is regarded

- as an unity of social conscience forms, ways of development and use of spiritual values, forms of people's communication;
- as the way of personality's conscious arrangement and experience in their own life and activities in material and spiritual spheres providing their comprehensive self-actualization, the complete use of a person's potential, self-realization in various life manifestations.

Considering the spiritual culture, philosophers note that it is a system that involves all types, forms and levels of social conscience; education and upbringing, cultural institutions (V. Andrushchenko); an integration of spiritual values and ways of their creation (V. Vilkov); the ability to absorb the universum of objective reality into the inner world where a person's self-identity has been accomplished (S.Krymskyi); a treasure of human soul wealth only in relation with active mind (A. Spirkin). V. Shadrikov associates it with personality's moral qualities.

In general, in the frame of pedagogy K. Zhurba considers that spiritual culture is a rich positive life experience of public, social, family life of the people, mankind which is passed on from generation to generation. In the strict sense spiritual culture is a result of education, upbringing and individual self-education that gives evidence of person's learning of system of moral and ethic standards, fundamentals of culture as well as formation of spiritual requests, needs, interests, a testament of culture of sentiment and culture of interaction with surroundings (Zhurba, 2004, p. 5).

The scholar underlines that development of spiritual culture is defined by relative autonomy, national identity, humanistic orientation, integration of national and universal values and cross-cultural connections and mutual influence, it serves for accumulation and storage of axiological information (Zhurba, 2004, p. 5–6).

Thus, it is quite natural to assert that spiritual culture determines personality's creative activity directed at storage, development and creation of new spiritual values.

According to scholars K. Artmanova, T. Tkachova, a teacher's spiritual culture is an integral quality of the identity that defines personality's orientation on creating their own

value-semantic field; by acquisition of basic values in the professional activities; by degree of assumption and actualization of spiritual values; where the high level of professional competence and personality's inner world, outlook, moral and ethic ideals, value-semantic guidance are naturally harmonized.

For the purposes of the research V. Podrezov's viewpoint is worth noticing as to definition of the studied phenomenon. The scholar thinks that spiritual culture of a future teacher is an integral part of universal culture, a system of integrated qualities of an individual that provide formation and development in various activities of humanistic orientation. Taking into consideration this approach, spiritual culture of a future teacher is defined as a degree of personality's inward development that involves a need for self-improvement; sophistication of the personal and conceptual integrity, orientation of creative and transforming activity, formation of communicative skills that provide the efficiency of professional activities (Podrezov, 2003).

In addition it is worth noticing that spiritual development is a process of the rising personality's forming the ability of self-awareness as an existential responsible owner of a process who can and wants to be in charge of everything happening around. The precondition of complete spiritual achievement of personhood is spiritual, moral and emotional experience and its conscious reflection that is based on acquisition of existential meanings of life; they are namely aesthetic, ethic, religious, philosophical and psychological concepts which perform a regulatory function in the further run of mental activity (Moskalets, 1996).

N. Chernuha made an evidence-based statement that a personality's spiritual development is a process of individually personal involvement into spiritual culture of society, acquisition of universal values and sociocultural experience of mankind in the process of spiritual and practical activity and independent creative development of every person. It is a complicated dynamic holistic phenomenon that shows the harmony of intellectual, needful, emotional and will activity in a personality.

More precise refinements about the studied definition have been made by K. Fomenko, noting that spiritual development of a personality foresees quantitative and qualitative changes in choice of moral ideals, value orientation, life plans which are

fulfilled in the process of individual growth of self-improvement, self-education, self-actualization and self-fulfilment. System-making concepts of spiritual qualities are Truth, Good, Beauty, Faith, Hope, Love, Wisdom, Conscience, Duty, Compassion and Mercy acquired during the creative spiritual activity (Fomenko, 2004, p. 8).

The same ideas about spiritual development are shared by E. Pomytkin, who states that spiritual development is a process of a personality's conscious self-improvement that directs a human to conformity of natural and social self with the uppermost ideals, values and essence in line with Beauty, Good and Truth, harmonization of behaviour and the way of life, enrichment of spiritual heritage of mankind with the results of the individual's activity (Pomytkin, 2009, p. 12).

In the framework of the research I. Bekh's ideas are considered reasonable that students are a significant layer of our society that defines its social, economical and spiritual potential. The age of youth is the most sensitive to all social changes. This fact should be taken into consideration in the educational process at institutions of higher education. The scholar underlines that the major social determiner that defines the spiritual growth of a young person is their professional and cognitive activity that is a source of development of a morally accomplished personality. This activity transforms directly into own professional activity connected with spiritual search (Bekh, 2003).

In respect of the issue it is significant to point out that spiritual formation of a future teacher's personality as an integral part of professional development occurs during their professional training that by E. Zeyer's definition foresees formation of professional knowledge, skills and abilities as well as professionally important and socially relevant personality's qualities, gaining experience of solving typical professional tasks, forming a professional orientation of a personality (Zeyer, 2007).

M. Bubnova stresses that in pedagogics and teaching techniques the notion "a future teacher's professional training" means an entity of meaning, structure, goals of students' education and upbringing, ways of implementing gained knowledge, skills and abilities in the work with learners. In this regard the researcher underlines that professional training has a double significance and should be considered as a process (education) and as a result

(readiness) that are defined by a set of requirements made in relation to the certain specialist (Bubnova, 2010).

S. Vitvytska thinks that inwardness and intellectual culture are the epicenter of a personality and background of a specialist's professional culture that correspondingly reflects in the professional activity. In this sense the professional culture is rightly considered as the certain degree of profession mastering through ways and techniques of solving professional tasks on the basis of formed spiritual culture of a personality.

We consider that treatment of spiritual culture as grounds of professional culture is due to specific character of teacher's activity aimed at forming a spiritually rich personality, who is able to reproduce and enrich spiritual culture of society.

In the context of the research it seems important for us to appeal to V. Sukhomlynskyi's ideas that teachers have to know and to feel responsibility: on their conscience there is every child's fortune and chance, mind, health and happiness of a person who is educated at school depend from their spiritual culture and inner wealth. It is difficult to overestimate the role of a teacher's personality, their spiritual look in awakening and development of a pupil's creative abilities, inclinations and talents (Sukhomlynskyi, 1976, p.207-400).

Yu. Vakula's viewpoint should be mentioned in the research that a true-born teacher is a destiny, it is the gift from above; their personality is a container of knowledge and positive energy that fills in their soul to let it pour forth into pupils' soul and mind. A teacher has to be a spiritually wealthy person, to refill the inner wealth and shower it on their pupils. They should have a high moral character and comply with it, otherwise pupils won't believe their words about inwardness, because they are able to doorprikken better than adults are (Vakula, 2010).

In terms of the above mentioned B. Volfov's idea seems sensible that pedagogy is the unseen activity in the inner world and teachers' work is inner, soul- and mind-making by definition and it involves the ability to view oneself and the important social role in children's socialization and their achievement of personhood.

Subsequently the key qualifications and challenges to a future teacher's personality are the following:

- love, respect to children, the ability to wonder, to be excited at their everyday achievements, empathic ability, openness and agreeableness, partnership;
- maturity of the system of spiritual values, cultivation of national and universal values among pupils;
- need for realization of personal potential in profession and self-improvement aimed at spiritual growth;
- skills and abilities to monitor inner wishes, emotions, feelings and negative thoughts;
- honesty, fairness, kindness, amiability, tolerance, humanistic orientation of a personality;
- desire for acquisition of new spiritual and ethic knowledge;
- personal experience in spiritual culture.

Conclusions. Summarizing all above-mentioned information we consider it is a justifiable statement that teachers' work can't be estimated as successful if they direct their efforts only at accomplishing purposes of teaching their subjects, without taking the keynote into consideration, that is all-around and harmonious development of the individual with rich inner world; when they don't love their pupils, don't consider children as the highest value, if they don't master approaches and general methods of spiritual character building in the educational and upbringing process; when their work is not guided by moral standards and principles, noble intentions. Unfortunately, we have to admit that all these obvious spiritual preconditions for teachers' training are not always fully taken into account in the professional training of modern teachers. This fact makes it necessary to search efficient ways of solving the defined issue and it would allow elevating future teachers' spiritual culture to higher standards in accordance with priority ranking in their professional training.

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