

## СУЧАСНА ПЕДАГОГІЧНА ОСВІТА: ПРОБЛЕМИ ТА ПЕРСПЕКТИВИ

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### CULTUROLOGICAL CHARACTERISTICS OF THE TEACHER'S IDEAL IN PEDAGOGICAL RESEARCH

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#### Resume:

The article is devoted to the questions of culturological approaches in teaching. The article stresses that Ukraine is experiencing an era of dynamic radical change, when the functions of education and school as a social institution are changing significantly. During the development of society, educational and upbringing priorities in societies change, this leads to a certain transformation and change of traditional paradigms, and as a consequence, to the emergence of new ones. The culturological characteristics of a teacher is analyzed. The conclusion is made that they are very important in terms of orientation of education on the upbringing of high moral, cultural personality, capable of preserving, passing on to future generations and creative development of scientific and historical heritage. The article considers traditional educational paradigms. It is stressed that the content of education is usually narrowed to the content of educational material. However the huge information capabilities of global information retrieval systems provide a useful educational transfer of information from one generation to another. It is concluded that without the formed moral, cultural values the specified possibilities of information space can do harm. Therefore, the importance of the cultural approach to the education of future teachers of Ukraine is stressed in the article.

#### Key words:

culture; culturological approach; culturological characteristics; educational and upbringing values.

#### Анотація:

**Баранцова Ірина, Рутковський Максим.** Культурологічні характеристики ідеалу вчителя в педагогічних дослідженнях.

Статтю присвячено питанням культурологічних підходів до навчання. Наголошено, що Україна переживає епоху динамічних радикальних змін, коли функції освіти та школи як соціального інституту суттєво змінюються, що призводить до певної трансформації та зміни традиційних парадигм і, як наслідок, до появи нових. У цьому контексті проаналізовано культурологічні характеристики вчителя і з'ясовано їх важливість з погляду спрямованості освіти на виховання високоморальної, культурної особистості, здатної зберігати і творчо розвивати науково-історичну спадщину й передавати її майбутнім поколінням. Звернено увагу на традиційні освітні парадигми, у межах яких зміст освіти зазвичай зводиться до змісту навчального матеріалу. Водночас підкреслено, що корисну освітню передачу інформації від одного покоління до іншого здатні забезпечити глобальні системи пошуку інформації, що мають великі інформаційні можливості. Проте без сформованих моральних і культурних цінностей зазначені можливості інформаційного простору можуть завдати шкоди. З огляду на це, акцентовано на важливості культурологічного підходу в процесі виховання майбутніх учителів України.

#### Ключові слова:

культура; культурологічний підхід; культурологічна характеристика; освітні та виховні цінності.

#### Аннотация:

**Баранцова Ирина, Рутковский Максим.** Культурологические характеристики идеала учителя в педагогических исследованиях.

Статья посвящена вопросам культурологических подходов к обучению. Отмечено, что Украина переживает эпоху динамических радикальных изменений, когда функции образования и школы как социального института существенно меняются, что приводит к определенной трансформации и изменению традиционных парадигм и, как следствие, к появлению новых. В этом контексте проанализированы культурологические характеристики учителя и выяснена их важность с точки зрения направленности образования на воспитание высоконравственной, культурной личности, способной хранить и творчески развивать научно-историческое наследие, а также передавать его будущим поколениям. Обращено внимание на традиционные образовательные парадигмы, в рамках которых содержание образования обычно сводится к содержанию учебного материала. Вместе с тем подчеркнута, что полезную образовательную передачу информации от одного поколения к другому обеспечивают глобальные системы поиска информации, обладающие огромными информационными возможностями. Однако без сформированных нравственных, культурных ценностей указанные возможности информационного пространства могут нанести вред. Поэтому в статье акцентировано на важности культурологического подхода в процессе воспитания будущих учителей Украины.

#### Ключевые слова:

культура; культурологический подход; культурологическая характеристика; образовательные и воспитательные ценности.

Setting of the problem. The study of the humanities of different historical periods helps to more deeply reproduce the essence of aspects of the pedagogical educational paradigm - from humanities to culturology. In our study, we focused on the culturological paradigm, first of all – the development of the culture of the teacher's personality on the basis of the culturological component of his training.

According to modern researchers, the ideal teacher, as a scientific concept, in terms of content contains an integral theoretical characteristics of the individual and the professional. It fixes "... ideas about cultural potential, personal characteristics, pedagogical skills, axiological institutions of a perfect teacher who acts in a particular social format" (Lelchitsky & Lukatsky, 2005, p. 79–85).

Teachers by belonging to the socio-cultural process and the specifics of the activity belong to the intelligentsia, which is one of the most elitist social communities. Elite means a selected, specially bred, individual who strives for perfection.

At the same time, the teacher through the direct teaching staff integrates into the social group of teachers, identifies himself with its values, norms of behavior, way of life, ie, subculture. Its content is largely determined by the existing ideal of the teacher.

Well-known in the world is the important social role of teachers, which implies a high social status in society. It is no coincidence that the UNESCO Intergovernmental Conference adopted the Recommendation on the Status of Teachers (Paris, 1966). It regulates the professional activity of a teacher, determines his legal, socio-economic status, role in society. It is impossible to realize this role without understanding the place of education in the context of culture as a universal phenomenon.

Over the centuries, the role of the teacher in society, the influence of his personality on students has been studied. The ideal image of a teacher created at each stage of cultural and historical development served as a vector of movement towards its improvement in real life. A. Disterweg (1956) noted that the teacher "should be the embodiment of a mature, educated, if not perfect, then one who strives for perfection, person" (p. 202–203). During the previous periods of development of pedagogical science, a rather holistic image of the desired teacher was created, ie, his ideal model. It reflected both universal cultural values and laid down a certain cultural gene pool of the nation, the society in which the ideal was created.

The essence of the teacher's ideal was significantly influenced by specific historical priorities that determined the requirements for teacher education. However, at the same time we found quite a lot in common in the interpretation of the social mission of the teacher, the requirements for his personal qualities in different historical periods. The ideal of the teacher does not exist in any normative format, the consolidated image, and follows from scientific works, reflections of thinkers, and observations of teachers-practitioners. The integrative characteristic of the teacher collected in this way gives the answer to the question: what should he be like? The core of this characteristic is the general culture, the carrier of which is the teacher. Moreover, not only the carrier, but also the main subject of transmission of socio-cultural experience of humankind, the process of cultural development of the pupil, his socialization.

We did not set ourselves the task of carrying out a comprehensive analysis of the evolution of the ideal teacher in pedagogical humanitarian theories. This

issue is to some extent covered in works on the history of pedagogy. Future teachers are acquainted with views on education and upbringing, the role of teachers of such famous figures of different eras as Socrates, Plato, Aristotle, J. Comenius, J. Pestalozzi, J. Rousseau, K. Ushinsky, M. Pirogov, P. Kapterev, S. Hessen, A. Makarenko, V. Sukhomlinsky and others. Unfortunately, many interesting and useful stories from the history of both domestic and world pedagogical thought remain out of the attention of both researchers and authors of textbooks on pedagogy.

However, the biggest drawback is that the age-old ideal of a teacher has not become an effective means of educating future teachers, a stimulus for the formation of conviction in the special mission of the teaching profession.

In the process of studying theoretical sources, we were primarily interested in the direct connection of the ideal teacher with his socio-pedagogical activities as a cultural phenomenon. Reflections on the problems of teaching and education at all times led to the conclusion that the success of pedagogical activities is primarily determined by the personal qualities of the teacher. Jan Amos Comenius wrote in 1632: "No one can make people wise, except the wise ... no one – moral or pious, other than moral and pious" (1955, p. 531). Continuing this logical series, we can add: a cultured person will be raised only by a cultural educator. Whatever subject the teacher teaches, he must strive to give children the joy of meeting the beautiful, to teach him to create. Not in vain I. Chrysostom (1909), emphasizing the importance of the teaching generation, noted: above the painter, above the sculptor, above any other artist, I put someone who knows how to create a child's soul (p. 46).

It is generally accepted that the higher the spiritual culture of a teacher, the more likely it is that his students will be sensitive to the world around them, to live by the laws of goodness and beauty. After all, as claimed by K. Ushinsky (1948), no statutes and programs, no artificially created organism of an educational institution, no matter how cunningly it was invented, can replace the individual in the matter of education (p. 63–64).

The problem of the teacher's ideal in Ukrainian pedagogy is poorly studied. First of all, its culturological component. Meanwhile, a significant contribution to the creation of the ideal image of the teacher was made by prominent figures of Ukrainian culture T. Shevchenko, I. Franko, Lesya Ukrainka, V. Stefanyk, B. Grinchenko, M. Hrushevsky.

We would give a special place to the ideas of M. Pirogov (1810–1881). World-famous scientist, surgeon, physiologist, widely educated and highly cultured man, he made many efforts to develop education, upbringing. He was one of the first public

figures to warn against a utilitarian, purely pragmatic approach to education. The article "Questions of Life" (1856), according to his contemporaries, caused a real sensation in society. She considered education in relation to the most important problems of public life. True progress, according to the author, is achieved by the only way of education, upbringing, that is, by creating a single educational paradigm, namely culturological. That is why the scientist noted that man is a spiritual being and must fight for a higher ideal. Society, according to M. Pirogov, requires from the school "rough realism": "sculpt" such people who are needed for everyday purposes. According to M. Pirogov (1963), society raises the consumer, and the school is a factory that prepares goods for consumption. They do not want to waste time on humane, universal culture.

It follows that we need a teacher who embodies the ideal of Christian morality. He advised giving a "universal education" rather than a one-sided "specialization". In his opinion, "a one-sided specialist is either a rude empiricist or a street charlatan".

These ideas M. Pirogov and other humanists of that time were taken into account in the process of training teachers. We found confirmation of this in the process of historical and cultural analysis of the problem of forming the teacher's personality.

Quite often in pedagogical works, both domestic and foreign, there is an opinion that educational work is an art, and therefore it is legitimate to consider a teacher as an artist, a creative person. Well-known pedagogical figure S. Miropolsky in the book "Teacher of public school, his vocation and qualities, significance, goals and conditions of his activities in the education and training of children" (St. Petersburg, 1890) wrote that there are "common beginnings", the spirit and nature of teaching, which he calls a matter of great importance. Education and training require creativity, not just the execution of formal instructions. Therefore, in his opinion, in preparation for teaching it is important to "outline the ideal teacher, so that everyone, as far as possible, sought to implement it" (Myropolsky, 1909, p. 6-7). In addition, in the structure of this ideal the main place is given to the general culture of the teacher, his spirituality. This is quite obvious and logical from the content of the book. The author emphasizes that for those who are preparing for the title of teacher, it is very important to realize and assimilate the ideal image of a teacher, in the high and true sense of the word. Recognizing that the ideal in its entirety is unfulfilled in life, S. Myropolsky urges teachers to check their activities with them.

Achieving "complete perfection is not given to a person on earth, but the desire for it is a high moral duty of a person" (Myropolsky, 1909, p. 7). The main qualities of a teacher, he includes mastery of

Christian culture, patriotism, patience, love for children, justice.

The representatives of the pre-revolutionary domestic pedagogical science emphasized the important role of the school, the teacher in the realization of the social ideal of a cultured person at the beginning of the XX century. "School in any cultural country always occupies a leading place as the highest bearer of culture ... and the more cultured the state and its more perfect system, the less the school depends on the state and the more it serves its direct purpose – the education of a cultured person ...". Further – teachers in the future school "can be individuals who are deeply aware of the ideas of a free school and dedicate their lives to the ideals of human growth" (*The Voice Of The People's Teacher*, 1907, p. 8–11).

It is worth noting that in the content of the programs of teacher training courses, congresses of teachers named after K. Ushinsky, which were conducted by "societies of assistance to teachers" constantly found a place on the issue of general cultural training. Moreover, in the 20s of the twentieth century. Special studies were conducted to study the level of culture and cultural needs of educators. At the same time, the materials based on the results of this work noted that the study of the cultural state of the educator was carried out in close connection with the study of his working and living conditions, because they affect the cultural level and demands and opportunities to meet them (*Study Of Cultural Inquiries*, 1972, p. 5–6).

In the early twentieth century. In the field of education there was a development of democratic tendencies. In Ukraine during this period, it manifested itself in the cultural revival of the nation. Teachers played an active role in this process. Prosvita cultural and educational societies were born, libraries and Sunday schools were opened. The social ideal of the teacher was supplemented by the features of national consciousness, a supporter of the idea of the national school (S. Rusova, B. and M. Grinchenko, J. Chepiga etc.). These theoretical conclusions were based on K. Ushinsky's judgments about the relationship between the national and the universal in pedagogy. In his opinion, pedagogical activity at the initial stage is carried out on the basis of the national ideal, and only then is transformed into a plane of achievement of the universal ideal. In the field of education in Ukraine, the ideas of J. Pestalozzi and P. Natorp became known, who considered education as a cultural phenomenon. Evidence of this is even the very title of P. Natorp's work – "Culture of the people and the culture of the individual" (Natorp, 1912). Well-known Ukrainian pedagogical figure Ya. F. Zelenkevych (Chepiga) emphasized that education should be national, correspond to the soul and mind of the people, be

based on folk art and culture. This aspect of pedagogical activity is realized in his monograph "Teacher Self-Education" (1914).

Ukrainian teachers, like all education, paid special attention to the problem of national culture during the Central Rada. The appointment of I. Ogienko as Minister of Education, who was himself the embodiment of a highly cultured, intelligent teacher, testified to the serious intentions of the UPR to carry out school reform on the basis of democratization and the creation of national education. It was carried out by a "nationally conscious and well-off teacher" (Free Ukrainian school, 1918-1919). In the programs of teacher training courses of this period the questions of psychological and pedagogical, aesthetic culture of teachers, formation of its national consciousness occupied a prominent place. This aspect of teacher training at that time remains poorly understood, although the experience could be useful in modern conditions.

A. Makarenko paid great attention to the teacher's personality both in his theoretical works and in his practical activity. Let us refer to his opinion, which is directly related to the topic of our study. He believed that a graduate of a pedagogical university "should be cultural in all respects" (Makarenko, 1989, p. 303).

During the 30-40 years of the twentieth century the development of the ideal teacher as a scientific category in Ukraine was not engaged. The tasks of education, as well as the personal qualities of teachers, were determined by party-state documents, which often had nothing to do with science or objective reality. Ideologized education required an obedient teacher who followed the party's directives. These distortions in the attitude to the teacher caused irreparable damage not only to his status, but also to the self-awareness of the uniqueness of his profession, mission in society. Prominent cultural figure Alexander Dovzhenko in his diaries of the war (June 1942) wrote that the priority after the war should be a categorical restructuring of "the position and role of teachers in society and in school..." Because "the miserable material and moral situation, and the wrong system of education - this is the first and foremost cause of all the difficulties that we face now. A naïve, unintelligent teacher is a great evil of our people". He even saw the teacher's fault that we were incurring huge costs in the war. This, in his opinion, makes our victory much more expensive than it could be (Dovzhenko, 1989, p. 54-69). This is a serious warning for politicians of all times.

We found interesting materials in the process of research in the publications of Ukrainian pedagogues who worked in exile. First, it is G. Vashchenko, who made a significant contribution to the creation of the educational ideal in Ukrainian pedagogy, in particular the ideal of the teacher. Our pedagogy has been tested by rigid materialism and atheism. The

path to the Spirit, as the highest work of culture, has been lost for many years.

Prominent Ukrainian pedagogue H. Vashchenko warned about this threat to the national culture and upbringing of the young generation. Noting that the educational ideal is the main problem of the pedagogical system, he attached great importance to its scientific justification. In his fundamental work "Educational Ideal" G. Vashchenko (1994) argued that the Ukrainian ideal of Man has always been based on the values of Christian culture. The philosophical foundations of this ideal revealed by him are convincing for the present. The author claims that "Christianity, like any other religion, contributed to the development of science and art" (p. 68).

He considered materialist-atheistic views to be erroneous and short-lived. G. Vashchenko (1994) expressed confidence that "the philosophy of the future will be primarily Christian" (p. 43).

This belief of the teacher is confirmed in modern trends in the development of humanitarian theory.

A holistic image of a teacher-citizen, a patriot of Ukraine is contained in the scientific publications of Professor L. Biletsky. Thus, in the article "Teacher-citizen and principles of his work" (1947), published in the pedagogical-methodical magazine "Ukrainian school in exile", he emphasizes that the ideal of a Ukrainian teacher can be Boris Grinchenko and Mykhailo Drahomanov. They went "into the wide world to the Ukrainian people to make a slave a conscious Ukrainian". After all, the goal of every teacher is not utilitarian personal happiness, associated with only a number of personal pleasures and personal satisfaction, but the high ideals of man, the high values of the people, their culture. He claims that only a teacher who is largely full of national pride is valuable: I am first a Ukrainian, and then a specialist, professor, and so on. Further – "the creative forces of the people are realized only when they are determined by a deep idea and high moral leadership of teachers. It is in his leadership and work, according to the author, rests the spiritual strength of the people and its future" (p. 9).

A separate page in our pedagogy should be highlighted by views on the teacher of V. Sukhomlinsky. He tried to create the image of a self-sufficient teacher who would embody universal values. He set not only psychological and pedagogical, but also general cultural requirements for the teacher. Among them - to ensure "the unity of the spiritual life of the educator and pupils, the unity of their ideals, aspirations, interests, opinions, beliefs."

An outstanding teacher considered it necessary for a teacher to have a psychological culture. In the process of studying and analyzing his work, the following attracted attention: in the texts of his works, there are often double concepts - aesthetic-

psychological, moral-ethical, moral-aesthetic, and so on. This, in our opinion, emphasizes the presence of a culturological component in each component of the characteristics of the teacher's personality (Sukhomlinsky, 1988, p. 52).

Undoubtedly, V. Sukhomlinsky's pedagogical system is culturally appropriate. Given that in the curricula of universities that train future teachers, its theoretical heritage is presented quite widely, we will limit ourselves to these brief comments. However, the culturological orientation of his pedagogical system is little studied, so in the future we will turn to his ideas and experience.

As already noted, the ideal teacher is a product of culture, a reflection of society's views on education, upbringing in a particular socio-cultural environment. The ideal of the teacher, developed in the previous stages of history, is now undergoing radical changes. This is primarily due to changes in public life, rethinking the role of education in a globalized world, the meaning of teaching in the context of a new postmodern stage of cultural development. The problem of personality, the ideal of the modern teacher is studied by scientists V. Andrushchenko, S. Goncharenko, I. Zyazyun, L. Pukhovska, S. Sysoeva and others.

Without intending to thoroughly investigate the evolution of this phenomenon or to create a model of the ideal of the modern teacher, we emphasize those of its components that are directly related to his cultural mission. First, it is about the need for a deep awareness of this mission by every teacher as a representative of the intellectual elite. Joining the socio-professional group of teachers, higher education does not guarantee real belonging to the elite of society. These criteria are much deeper, because the real elite is the driving force of cultural progress. We believe that the teacher in this process takes responsibility for the quality of transmission to the next generation of socio-cultural experience of humankind; acts as a carrier and generator of new information (knowledge, methods of obtaining and using them, etc.). This function of the teacher becomes especially actual in the conditions of formation of an information society. In scientific terminology, there is even an expression such as "the class of bearers of knowledge", which is given a decisive role in social progress.

In our opinion, the invaluable role of teachers in the integration into the world and European educational space. After all, it is not about the mechanical perception of learning technologies, ways of organizing higher education, but first – about creating a common system of cultural values. Teachers, in particular, secondary school teachers, who lay the foundations of basic cultural values, are directly related to their development and creation. Here it is appropriate to recall K. Ushinsky's

judgment on the relationship between the national and the universal. In his opinion, pedagogical activity at the initial stage is carried out on the basis of the national ideal, and only then is transformed into a plane of achievement of the universal ideal. Teachers should take this instruction as an axiom.

High general cultural development of a modern teacher is a prerequisite for his successful professional activity. Academician I. Zyazyun focuses on the general cultural component of the teacher's personality and the aesthetics of pedagogical action.

According to another modern researcher, Academician S. Goncharenko, a modern teacher must reach such a level of culture of pedagogical skills that it acquires the character of art – the art of cognition and thinking, the art of communication and language, etc. (Goncharenko, 2000, p. 89).

In general, the problem of finding the ideal teacher is becoming more and more relevant. On the one hand, it must contain universal, "eternal" values, which are developed by thinkers of the past and confirmed by historical practice. On the other hand, the ideal should reflect not only the current level of culture, the needs of education as a social institution, but also predict its development. The image of the modern teacher should be considered in the context of the postmodern model of the world.

Postmodernism defines the current stage of cultural development with a pluralistic model of the world. Therefore, the core of the modern standard of the teacher is his philosophical culture. Culturology, as a branch of philosophy, should take its rightful place in teacher training. The task of humanizing education and strengthening the humanistic positions of teachers is acute. In addition, it can be formed only if the quality of culture of teachers, educational processes, life of educational institutions, their management (Krylova, 2000, p. 13).

Historical and cultural analysis of the development of the teacher's ideal showed that, first, the content of the teacher's ideal is determined by the cultural and humanistic functions of education and, depending on the level of culture of society, gained a certain direction. Secondly, ideally, the general cultural and professional components are combined. The most integrated education, which reflects their interaction, is the professional and pedagogical culture of the teacher. As a result and an indicator of the quality of work of pedagogical educational institutions, we consider the maximum approximation to the ideal of the teacher, which meets the needs of the individual as a driving force of cultural and social development. The ideal of the modern teacher should be considered as a personal-professional phenomenon, a holistic image of the Man of Culture, who is professionally engaged in the transmission of cultural values. Of particular

importance is the possibility of correlating the ideal with reality. After all, there are both objective factors that do not contribute to such an approach, and the subjective attitudes of teachers themselves. Among the first is the existing contradiction between the social requirements to give the school an ideal teacher and the far from perfect practice of its training.

As noted by the researcher in the field of training future teachers YI Passov, it is carried out outside the process of mastering the culture, often dominated by extreme pragmatism. The main result of higher education, the criterion of its quality should be the professional culture of the teacher, which includes pedagogical, psychological, methodological, research, political (social), spiritual and physical culture (Pedagogy, 1983, p. 23).

Other researchers emphasize the potential possibilities of using the ideal of a teacher in the process of his preparation and self-improvement. Thus, the rector of the National Pedagogical University. M. Drahomanova V. Andrushchenko believes that the formation of teachers' self-esteem occurs through the proportionality of their work with the ideal of personality and activity of the teacher. Therefore, from the first year of study they need to get acquainted with the life and work of outstanding teachers who can serve as such an ideal (Andrushchenko & Tabachek, 2005, p. 58–69).

The ideal of the teacher as a philosophical and pedagogical category is filled with new meaning. It must correspond to the modern level of culture, taking into account the main trends of social development. These are the processes of globalization, the formation of the information society, integration into the European and world cultural space.

The possibility of intercultural dialogue is growing due to the emergence of the latest information technologies. The Internet system has made a dialogue at the Man-Culture level a reality. Direct access to world cultural heritage is a sign of the times. However, this phenomenon can be both positive and negative. Especially when it comes to the younger generation. It is obvious that young people need reasonable support, tactful focus on true values. The role of teacher, mentor is gaining importance as a mediator, a leader between culture and personality. At the same time, the teacher acts as an agent of social change in the world. In every society there are so-called "cultural experts" who have a significant influence on the selection of values, the formation of public opinion, the way they are passed on to future generations. Teachers must be prepared to take on such an important social function.

In the culturological approach, the concept of "teacher's ideal" as a standard of perfect example

reflects the level of general culture, erudition, morality and professionalism.

The core of the general culture of the teacher is philosophical culture, without which he cannot comprehend the essence of pedagogical activity, realize the acquired cultural experience and create his worldview position, and finally develop a self-concept and self-realization. After all, the philosophical understanding of the universals of culture is the only way of self-realization of the individual in Culture. Without this, professional reflection is impossible - an integral element of the ideal cultural teacher.

Among the culturological dimension of the teacher's ideal, spirituality occupies an important place. True spirituality is always the result of an individual's focus on cultural values of humanistic content, which are often outside of existing existence. They act as ideals and underlie the meaning of life of a person who seeks to know it. As for the teacher, only he can encourage young people to seek the meaning of existence, the ideal, which itself is not indifferent to the cultural values of human life. In the context of our study, it should be noted the emergence in modern pedagogical science of such a term as "professional spirituality of the teacher" (B. Vulfov). According to the author, it means "the maximum of a person in the professional performance of a teacher". Here the scientist includes intelligence, high general culture, dignity, professional optimism, conscience, intelligence. This interpretation of the term and certain components do not give an exhaustive description. However, the essence of professional spirituality as a complex internal personal education, an important cultural value of the teacher is revealed quite fully (Vulfov, 1995, p. 51).

Approaching the ideal image of a teacher will help reduce the gap between him and the real social status. According to research, the long-term decline in the prestige of the teaching profession is not only due to low wages. After all, this is not the only indicator of his status. To this must be added the teacher's weak awareness of belonging to the intelligentsia, the elite and his loss of desire for the ideal. Market relations bring a significant share of pragmatism in relation to the teaching profession, form a view of teaching professional activity as a "basic means of subsistence" (*New Explanatory Dictionary Of The Ukrainian Language*, 2007, p. 650). This narrows his role as a carrier of culture. Studies of the culturological component of the teacher's personality give grounds to conclude that in the directive-normative documents this aspect is given insufficient attention. The main legislation emphasizes the need to train a new generation of teachers with a high level of general and professional culture. However, concretization in further normative documents,

outlining the main features, qualities of the modern teacher did not appear.

The results of the study of public opinion on the authority of the modern teacher indicate the need to form his personality in accordance with the needs of social development, creating conditions for improving social status. As an example, the famous writer and politician V. Yavorivsky (1988) notes that the teacher "from one of the highest levels of public authority has fallen to the level of a petty official in education". Morality and spirituality have always been the defining features of a true Master. Loss of a sense of special mission, unusual pedagogical work – a characteristic condition of the current teacher. These and other features of teaching are practically not emphasized in the process of training future teachers. This is another proof of the need to use the ideal as a standard, a motivating factor for self-improvement.

Over the last decade, a wide range of cultural problems of education related to a new stage of development of society has been developed in domestic pedagogy. In this creative process, the scientific works of Ukrainian philosophers, teachers, and psychologists acquire great importance.

However, the founder of a new approach in the philosophy of education is Academician Ivan Andreevich Zyazyun. He continues and develops in national education great ideas of Goodness, Beauty and Culture in the process of personality formation. An outstanding philosopher, culturologist, art critic, scientist, he devoted his entire creative life to pedagogy, education and actualization of the best, the most beautiful in Man. "Now you can say to yourself and people with full confidence: 'Pedagogy is my life!' – writes in his book "Pedagogy of good: ideals and realities" Ivan Andreevich ad heres to his beliefs throughout his pedagogical career.

That is why one of the first Ukrainian scientists I. Zyazyun came to the conclusion that domestic pedagogy needs new accents and other ways of its development. The idea of a new paradigm in domestic pedagogy – culturological. We interpret the very term "paradigm" as a set of theoretical and methodological prerequisites that define a particular scientific study, and are embodied in scientific practice at this stage. Having exhausted itself, the traditional paradigm of education necessitated the transition to another, new path of development of society and civilization.

It is obvious that the whole system of knowledge about the world, man and society must be radically revised taking into account the changing modern requirements for education and the spiritual heritage of the Ukrainian nation, its identity, Orthodox culture and the ideal image of a teacher. There is an urgent need to return to human values, to the Personality, which would realize itself as a part of world culture,

where on the basis of dialogue of cultures it knows itself in its culture, increasing the cultural experience of mankind. It is these basic provisions that form the basis of the culturological paradigm in modern Ukrainian pedagogical education.

In the light of the culturological approach, the epicenter of education is a person as a free, active individual, capable of personal self-determination in communication and cooperation with other people, with himself and culture.

In our opinion, according to the culturological concept, the teacher does not pass ready-made samples of ethical and spiritual culture, but creates and produces them together with the pupil. The joint search for values, norms and laws of life, their study in specific activities, in communication and constitute the content of modern cultural education. The self-development of the pupil and the teacher takes place in the space of their interaction, which we also call the space of cultural and educational activities.

In addition to the highly developed personal culture of the teacher, it is important to develop his pedagogical skills, professional culture. However, in the cultural paradigm of I. Zyazyun the teacher's professionalism is given a slightly different role. Given that we live in an information society, where information flows change every second, an important factor is not only the process of obtaining knowledge by the teacher, but also the nature of understanding, consciousness and spiritual activity of man as a whole. Human consciousness as a spiritual basis plays an invaluable role in creating culture.

Thus, the general characteristics of the culturological paradigm in modern education are based on the following principles:

- recognition of personal development as the main task of education, and the formation of a unique personality of the future professional - its main result;
- the content of education should be filled with cultural meanings and universal values;
- pedagogical tools, forms and methods of educational process should be aimed at the development of subjective, positive personality traits, self-knowledge;
- training of the professional should take place in the special cultural and educational environment in which there are all bases for a free choice of ways of self-realization and cultural self-development of the person.

As noted above, artistic and cultural knowledge occupied a certain place in the training of future teachers, but it is the general cultural component in the formation of his ideal image and still has a "blurred", unstructured nature. We believe that this approach impoverishes the motivational capabilities (functions) of the ideal, makes it overly abstract, which prevents the effective use of the ideal teacher

to build a vector of movement to a truly cultural personality of the teacher.

An important component of culture is education. In the modern sense, this is not only the amount of knowledge, but also the presence of a system of intellectual, socio-moral qualities, mastery of ways to implement cultural experience at the level of modern culture.

Thus, the culturological training of the future teacher should be aimed at: mastering the content of culture, its universals and patterns; development of effective, adequate to the present means of transmission of cultural values in the process of professional activity; formation of the ability to implement a cultural mission in joint creativity with students.

In summary, we can determine the strategic task of training a modern teacher with a focus on his ideal image. This is, first, the development of the teacher as a subject of culture. The subjective characteristics of the teacher always combine axiological and cognitive components, which, in turn, combine general cultural and subject-professional knowledge. However, at the same time its cultural functions come to the fore. After all, as aptly noted in the "Model of the Ukrainian teacher", worked out by the Congress of Ukrainian teachers of the globe (1995, Kyiv), it only seems that teachers are subjects. Their subject is a child. Helping her become happy is the main goal of a real teacher.

Thus, the study and analysis of the literature on the problems of formation of the teacher's ideal gives grounds for the conclusion that in accordance with

the change of the universal ideal and the modern paradigm of pedagogical education the teacher's ideal as cultural perfection was filled with new content. The ideal teacher is a phenomenon of socio-cultural dynamics. Therefore, it is unchanged that in its structure a prominent place is occupied by the cultural component. As noted by V. Shubin in the monograph "Education for Sustainable Development": "The future is based on such humanism, which takes into account the ecological imperative and is focused on the harmonious development of the individual, on its formation as a subject of culture as a whole".

Conclusion. In this case, the whole system of upbringing and education, preserving the entire valuable and all that has accumulated in the past must take into account the novelty of the third millennium and transform into a new quality to respond to the challenge of time with a new educational paradigm. Considering this factor in the implementation of the culturological approach to the training of future teachers is one of the aspects of the methodology of our research.

Given the above arguments, the priority component of the integrated educational paradigm can be called culturological, which should be present in the training programs of students of pedagogical universities, as a subject of educational activities with appropriate forms, methods, tools and technologies by which future teacher training will focus on the ideal image of the teacher, which has developed over the centuries and embodies all the basic qualities of a cultural personality.

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