

STUDENTS' TRAINING IN THE HIGHER SCHOOL: SPIRITUAL CULTURE AS A RESULT OF THE STUDENT'S PERSONALITY FORMATION

- перекладача: [навчальний посібник для студентів вищих навчальних закладів за спеціальністю "Переклад" (англійська мова)] / А.С. Ольховська. – Харків: Видавництво ХНУ імені В.Н. Каразіна, 2013. – 132 с.
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Стаття надійшла до редакції 15.03.2016

УДК 378

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STUDENTS' TRAINING IN THE HIGHER SCHOOL: SPIRITUAL CULTURE AS A RESULT OF THE STUDENT'S PERSONALITY FORMATION

The author analyzes the theoretical basis of the students' training in the higher school, encloses the main task of modern education in the development of the student's personality spiritual culture, when the culture finally becomes the basis and the final result of formation and making up of this personality.

Keywords: training, spiritual culture, making up of personality, educational system.

Lit. 8.

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ВОСПИТАНИЕ СТУДЕНТОВ В ВЫСШЕЙ ШКОЛЕ: ДУХОВНАЯ КУЛЬТУРА КАК ИТОГ ФОРМИРОВАНИЯ ЛИЧНОСТИ СТУДЕНТА

Автор анализирует теоретические основы воспитания студентов в высшей школе, раскрывает главную задачу современного образования в развитии духовной культуры личности студента, когда культура в итоге становится основой и конечным результатом формирования и становления этой личности.

Ключевые слова: воспитание, духовная культура, становление личности, воспитательная система.

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ПІДГОТОВКА СТУДЕНТІВ У ВИЩІЙ ШКОЛІ: ДУХОВНА КУЛЬТУРА ЯК РЕЗУЛЬТАТ ФОРМУВАННЯ ОСОБИСТОСТІ СТУДЕНТА

Автор аналізує теоретичні основи підготовки студентів у вищій школі, розкриває головне завдання сучасної освіти в розвитку духовної культури студентів, коли культура, нарешті, стає основою і кінцевим результатом формування та становлення особистості.

Ключові слова: навчання, духовна культура, складові особистості, система освіти.

Setting of the general problem. The modern technical higher educational establishment can form the deneneration of Ukrainian technical intelligentsia, take active part in the independent state development. That is why the final complex task of the whole educational and training

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process in the technical higher educational establishment is the formation of the student's spiritual culture, which is defined by the level of general culture, including professional, moral, political, legal, aesthetic, ecological and physical culture, the cultural behavior and the like.

Training in technical higher educational establishment should be aimed not at forcing it from outside in the form of norms, regulations, rules and prohibitions, but at the students' interested perception of it. High level and general applicability of professional knowledge and skills of the higher education applicant can be reached and implemented in the complex world of the information society only due to the student's high spiritual culture.

Analysis of research and publications. Today paradigmatic change in the context of training and social practices and educational and training paradigms are studied by V. Andrushchenko, A. Boiko, I. Zyzayun, L. Hubernsky, V. Kremen, V. Korzhenko, S. Maksimenko, N. Nichkalo, V. Ohneviuk, S. Sysoieva, Y. Cehmister, Chalyi; co-evolutionary paradigm in the professional pedagogical education is studied by H. Taranenko; educational area and educational environment of the higher educational establishment (J. Sokolnikov, J. Mainulov).

A lot of works by home pedagogues-scientists in the early XXI century are dedicated to the problems of the students training.

I. Bekh touches the problem of the personality's training from the point of view of psychology; self-training of the personality is disclosed by S. Glavatskaya; the theory and method of students' training are grounded by M. Vasilieva, V. Lozovaya, S. Karpenchuck, G. Trotsko and others; peculiarities of pedagogical work in the technical higher educational establishment system, teaching and training in the higher school are considered by G. Savosh, Y. Fokin and others; educational systems of the higher educational establishment and student's personality training and innovative students' culture are studied by O. Luchaninova, L. Shtefan; M. Bezuglaya cares about the problem of revival of spiritual and cultural values students' of education; V. Dolzhenko studies the problem of students' spiritual values fostering in the multicultural space.

Monographs by Ukrainian and foreign scientists are interesting in terms of understanding of philosophical basics of culture, spirituality and spiritual culture; they are the monographs by Russian scientists "Fundamental problems of culturology" (Karmin A., Satovsky V. and others); "Spiritual values in conditions of global civilization transformations" (L. Baran); "Psychological laws of development of personality's spirituality" (M. I. Borishevsky, O. V. Shevchenko,

N. D. Volodarskaya [and others]), "Pedagogical system of higher educational establishment: the question of theory and practice" (Belova L.), "Civilization dimension of humanity history" (Punchenko O. P.); "Pedagogical system in the modern higher school Of Ukraine in the light of global sociological and cultural transformations" (Zhilyakova I.G.); "Spiritual pedagogy: sources, essence and perspectives of development" (Koretska A. I.), "Social and educational factors of spirituality" (Tiurina T.G.), "Spiritual culture fostering in the students of higher educational establishments in the integrated academic groups: theory and practice" (Roganova M.V.).

Training in the technical higher educational establishment is not an intended formation of the personality according to the chosen ideal, but creation of conditions for the student's personality selfdevelopment.

Student is a main subject of the educational system.

The tasks of students' training, which are naturally resulted from the main purpose, on the modern stage of reforming and development of education are fostering of spiritual culture of a personality and creation of conditions for the free formation of his own ideological position, for mastering the actual methods of getting knowledge and mastering the modern methods of practical usage; encouraging students of a technical higher educational establishment to the active resistance to the manifestations of immorality, crimes, inspirituality, antisocial activities, provision of a high level of professionalism and mannerliness of a young man, assistance to the development of individual abilities, talents and self-realization; solving of tasks of professional training which is aimed at the formation of students' respect to the chosen specialty and working out of necessary for it features, skills and habits, development of a creative potential of a would-be specialist; observance and development of democratic and academic traditions of a higher educational establishment.

The lecturer as a subject of pedagogical system of a higher educational establishment should be, or should become a specialist, to whom a student can apply with this or that vital question and for explanation of the results of nonfulfilment of some obligations. Interaction of the subjects of educational and pedagogical process fulfills a pedagogical function in terms of a system to the extent to which the bearers of cultural values (teachers) are valuable for the students.

Krimsky S.B. develops in his research the idea of spirituality and spiritual culture in human life as the self-construction of the project, state of activity [4].

Filipchuk considers in his works the national and cultural contexts of education. Philip Coombs, the

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scientist, studies the process of socialization and identity formation through culture [7].

Interesting for our study are assumptions and reflections of the Ukrainian scientist-philosopher, dr.E. Bistrisky (since 1991 he is the head of the department of philosophy of culture, ethics and aesthetics at the Institute of Philosophy of NAS of Ukraine, since 1998, and executive director of the International Fund "Rebirth" George Soros).

The scientist believes that the social crises arise in the aggravation of the contradictions and conflicting interests of different social groups or entities: workers and hirers, trade unions and employers, workers of various trades, staff and managers, and others.

Social crisis can be the continuation and addition of the economic ones and can appear individually, for instance, in relation to management style, dissatisfaction with the labour conditions, attitude to the ecological problems and to patriotic feelings [2].

Among all kinds of crisis, it allocates a special place for a political crisis – the crisis in the political structure of society, the crisis of power, the crisis of realization of interests of various social groups and classes in the management of the society. Political crises affect all aspects of the development of society and, as a rule, become the economic crisis. Fatal crisis – it is a revolution; just a crisis – it is not death, but a turning point. Husserl, when he speaks of the crisis of European humanity, is due to a change in the vision of the semantic setting events that lead to the crisis. Husserl, too, believed that in his time a sick European humanity has reached a turning point and that had something to radically change in the field of theoretical vision in the spiritual units of European humanity. Leo Tolstoy was thinking of his own spiritual crisis. There is no doubt that the crisis for young people is primarily a crisis of the sense of lifestyle that we are maintaining [2]. Understanding of crisis first of all as a crisis of philosophical orientations. The true crisis is when it comes to changing the bases, and when there is an inability to find new foundations, plus when continuing uncertainty of the changing framework of the transition.

There are interpersonal relationships that govern not only the right or the rules of global technology (a technology – it is always a technique plus human relations), but also moral relationships.

This is a plain relationship governed by not only the rules of law but also by naturally folded values that make legitimate, "namely the truth", "the true meaning of life"; that is the relationships that are made by citizens in their daily lives.

In short, it is a sense that appears in the so-called civil society. It is about our interpretation, trial, and impact of mass experience of the crisis at the political

level, as a state of uncertainty of the changes in the ideologically existential foundations with which we all face at the level of our daily existence.

Search out of the rotary condition occurs and will occur at the level of self-organization – to what extent they are able or unable to organize themselves, to what extent they perceive the crisis as an opportunity to radically change the semantic foundations of the political regime. This is the precise definition of the crisis – the state of uncertainty in choosing between different worldview guidelines.

An important role in times of crisis, not only in society but also in education in this context is played by the educational institution where the basics for successful work and career are founded. In fact, when getting a higher education a person often attributes his future success with it.

The institution is completing the process of socialization and identity formation. In 1968, American scientist Philip Coombs came to the conclusion in his book "The global crisis of education": the man-executor must be replaced by the man-creator. Since then, the search for new educational systems has been conducted. Without ideas of education educational systems cease to exist as a value [8].

The purpose of the paper is to disclose the main task of modern education – the student's personality spiritual culture development when finally culture becomes the basis of formation and making up of this personality.

Statement of the basic material.

Every year the role of moral education in society and, in particular, in high school becomes the "weak link"; there was a gap between the theory and the practice of moral education. The main focus was on the reception and assimilation of knowledge, whereas in practice, the students do not know how to apply it. The traditional moral education the subjective position of teacher is too accentuated, and student position, on the contrary, is too objectified.

Teaching in the XX century has been directive and one-sided, while the development of the student and his consciousness, moral system and moral values gradually ignored. This has a negative effect on the initiative of students and makes them sometimes feel rebe of protest; incorrect assessment of the moral, when the criterion for evaluating the exams in high school is a "knowledge" rather than "analysis of the behavior and its consequences. As a result, this has led to the fact that students stop at the stage of "knowledge" and do not increase the level of their moral behavior. Hence, the basic gap between the theory and practice of moral education is seen in this; some of the academics do not have the moral qualities, "to inspire themselves with high ideals, limit yourself

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to high moral standards, scientific knowledge to arm themselves, adhere to strict discipline" [3]. As a result it has led to the students' stopping at the "knowledge" stage and do not enhance the level of their moral behavior. This makes the main gap between the theory and practice of moral upbringing; some lecturers of the higher educational establishments do not have the necessary moral qualities, "to inspire themselves by the noble ideals, to restrict themselves by the high moral norms, to equip themselves with scientific knowledge and obey rigid discipline" [3].

It is known that the system of unity of training and education is clearly implemented in the Soviet school. We remember receiving the Pioneers, when Komsomol contributed the development of the student, gave him a psychological stability. There is a process of personal identity at every age level.

At the present stage of development of society a primary role belongs to the educational system of higher education. The future of our nation depends on the content of values being lied within the ideological orientation of students as well as on how spirituality becomes the foundation of their lives. The leading position of the new Ukrainian educational system of higher education, which is developing together with the implementation of the Bologna process, is not only a priority of universal values, the formation of individual planetary thinking, but also the formation of the spiritual culture of students. Although certain part of today's youth do not see the point of spirituality, spiritual development of a young person can take place under the internal control of personal demand, which is not presented in the traditional education system. Thus, the level of spiritual culture of students, some of its forms is directly reflected on the intensity and direction of social activity. Aesthetic, moral, political culture determines the value orientation of students to certain area of their abilities, their level of aspirations. There is a dialectical relationship between the degree of assimilation of spiritual culture and social activity.

We believe that the formation of the spiritual culture of students is a pedagogical phenomenon. This interaction of 'teacher-student' includes such steps as goal-setting, experience, judgment, attitude, self-reflection, modeling, overcoming, and the like.

This is to some extent related to the education and the environment in which people sold the society in which he lives. We feel a serious threat from virtual Internet networks. Undoubtedly, it is impossible to solve the issue through the virtual communication. But quite a significant part of the youth today serves an active force for political change. The future of the society and the way of transformation will be largely detrmned depending on what value the youth brings to these changes, what culture it introduces.

This is to some extent connected with the training and also the environment in which a human is realized by the society in which he lives. The society is interested in these values and culture to be democratic. Unfortunately, the expert replaced an educated individuality as a whole person. For him scientific knowledge is an universal base to take decisions and act.

The lack of culture has appeared in all spheres of society. The crisis is a testament to the intelligence of the spiritual degradation of the society, the destruction of the country's elite as a leading nation layer [6, 297]. How hard it is for a young person, especially students, to realize that his success, career depend not only on a professional activity, but also on how he is raised morally to act reasonably. From this point of view the spiritual culture of students is extremely important. In this case we are not talking about the relationship with the church, where man's faith becomes more tempered. Therefore the main task of modern education is the development of spiritual culture of the person, which eventually becomes the basis for the formation and development of the personality.

According to Balagura A.A., "the content of the education process of the spiritual culture of students of high schools on modern society should include the education and educational resources of the spiritual culture of society, the potential of the educational and socio-cultural environment of a higher educational institution, spiritual self-development, self-improvement and spiritual self-realization of the student's personality" [1].

Therefore, an educational institution " it is the center, which will affect the student spiritually. It is school where there is a process of attracting young people to the universal moral and aesthetic values, such as goodness, beauty, truth, love, harmony and spirituality.

The students of any university are potential elite of society as a whole, which accumulates the future concepts of political, cultural and economic changes in society in their ideas. The prospective of the development of the Ukrainian state in the future depends on what kind of value orientations the students form today.

Education is a necessary condition for the preparation of young people for life, socialization, initiation to the spiritual values of mankind. Therefore, education – is spirituality, values, which can be conveniently and purposefully promoted to a large number of people. One of the key tasks of the formation of the spiritual culture of young people in higher education is, above all, the transformation of consciousness of students' ethical theory.

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This gives them the opportunity to see the differences in their own moral actions and deeds of others as well as determine their sense of values. Complying with the spiritual and moral behavior is more difficult than getting moral knowledge. The meaning of life is to become necessary to the world and to yourself. However, if we want to serve others and ourselves, then we need to be respectful regarding others and regarding ourselves – knowledge.

We need to have knowledge in order to understand the world and ourselves, to live in harmony with nature and yourself; to be able to adapt to changing conditions. Do not fall into despair. Do not violate the laws of nature. Strive for harmony. Being concerned about the development of spiritual qualities, the person will be able to adequately get out of any situation.

Without spiritual life there would not be that human culture, which was created over the centuries. The decline of the spiritual life not only delays the evolution of humanity, but there is a risk of giving knowledge to an undeveloped man with a distorted mind and embittered heart. Spiritual education is the tutor's work aimed at creation of conditions for the formation of such character traits which are the basis of development of the best relations, views and opinions. The formation of the spiritual personality demands from the tutor the constant perfection of the pedagogical system and also he should take into account age-specific peculiarities and development of spiritual values. Training on the basis of values is the way of the personality and his/her spiritual world. The personality's self-realization appears through the right choice of the main life values. But where is the way to the student's spirituality? In the first place, through the tutor's spirituality, who is the wise advisor, which directs his creative attempts at cherishing the spiritual personality by way of providing the student with moral and psychological health, through the programme of spiritual and intellectual student's self-development, through the development of moral culture and through the formation of the national self-awareness of the citizen of Ukraine.

So today there is a real opportunity to give the person to master not only the basic professional knowledge, but human culture, which the basis for possible development of all aspects of the person, taking into account the needs of its subjective and objective conditions related to the material resources and human resources education. Personality development in harmony with the universal human culture depends on the level of development of basic humanitarian culture. E. Marchuk noted that highly developed countries are increasingly investing in education, because it allows the formation of not only

intellectual, but also the humanitarian potential of the nation. The latter is defined level of mental and physical health of the nation, its social welfare, morality, spirituality and intellectual development, psychological unity, humanitarian activity [5, 109].

The University is a dynamic educational system is centered on the student as a person. Education can never be much or enough, because the learning process itself, the professional activity of teachers is rising.

The higher education system becomes the center of the formation of the national elite, which is then included in the socio-political life and contributes to its further democratization. Ideological orientation of Education contributes to the expansion of world, the intellectual potential increase, activating civic rights. The strategic objectives of education today is the need for the formation of the national dignity of the citizen of Ukraine, respect for the laws of the state, the political culture of the individual, social activity, initiative, commitment and responsibility; tolerance, peace, spirituality and professional ethics; enrich their knowledge of the world and the values of national culture. Today the youth is an active force for political change, and depending on what value it brings to these changes, which introduces the culture, will largely determine the future of society, its culture and way of transformation. The society is interested in the fact that these values and culture were democratic.

Formation of spiritual culture of students in the National Metallurgical Academy of Ukraine is specified through the defined objectives and principles: the awakening of the students' desire to be moral; Formation of spiritual culture, tolerant attitude to the traditions and customs; preservation and transfer them from generation to generation (club "Obereg"); development of virtues and good moral character, their motivation for self-improvement; Harmony high, noble interests, needs and desires; attitude to Christian traditions (club "Photographs"); the development of significant features and qualities of the person; builds an understanding of the essential questions about the meaning and purpose of human life and personal relationship to them; the emotional richness of collective life; the formation of personality traits "the future of professional (club "Perspective", "Translator").

The structural components of the formation of spiritual culture have spiritual, educational and social needs, self-actualization, and the various activities for the students.

An important role in the formation of the spiritual culture of the students plays the content of educational work within the educational system of the institution. It is the work of the board on educational work,

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Deputy Head of Department for education, student council Academy, hostels, amateur groups, the Academy Museum, the detachment of volunteers, service clubs at the faculties and the like. We can conclude that the level of the spiritual culture of students in higher education in terms of social and humanitarian crisis depends on its perception by students, as a student is an identity of the social which should develop, grow spiritually, to know the world and ourselves in it, realized as a creator, and not only to satisfy purely physiological needs.

Institution – is the center, which will affect the student spiritually.

It is school where there is a process of attracting young people to the universal moral and aesthetic values, such as goodness, beauty, love, harmony and spirituality.

Conclusions. Having analyzed students' training in the higher educational establishment and spiritual culture as the result of the personality's formation we can conclude that the essence of the pedagogical process in the higher educational establishment is not in proclamation of intentions of students' training but in creation of favourable conditions for training the specialists with higher education and upbringing of spiritually cultured elite of the society. Educational establishment is the center which can affect the student spiritually. In the educational establishment takes place the process of youth's involvement to the

common to all mankind moral values, such as kindness, beauty, love, harmony, spirituality.

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Стаття надійшла до редакції 11.03.2016



“Для мене особисто педагогіка – наука пізнання невідомого, в ній приховано скільки тайн загально педагогічного, дидактичного, виховного, управлінського аспектів, що кожний розділ тему, підтему можна (і слід) наповнювати новими даними, які диктує революція у навчанні і формуванні особистості”.

“Якщо ти став педагогом, зроби все від тебе залежне, щоб педагогіка, як філософське явище, наука і мистецтво, полюбила тебе, бо саме в цій гармонії народжується свята істина, яка забезпечить нові ідеї, реальні напрями формування особистості, здатної протягом всього свідомого життя оберігати морально-етичні засади в суспільно-економічному і духовному житті нашої держави”.

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