

РОЗДІЛ I. НАЦІОНАЛЬНО-КУЛЬТУРНА ІДЕНТИЧНІСТЬ ОСОБИСТОСТІ: ІСТОРИКО-ПЕДАГОГІЧНИЙ АСПЕКТ

IDEAS OF Self-IMPROVEMENT OF TEACHER'S PERSONALITY IN UKRAINIAN PEDAGOGICAL THOUGHTS AS A REFLECTION OF NATIONAL-CULTURAL IDENTITY OF THE UKRAINIAN NATION.

Hanna Tsvietkova

Doctor of Pedagogical Sciences, Professor, Head of the Department of
Pedagogy and Psychology of Pre-school Education and Children's Creativity
National Pedagogical Dragomanov University

Kyiv, Ukraine

ORCID ID 0000-0003-1556-4856

tsvetkova1271@gmail.com

Ellina Panasenko

Doctor of Pedagogical Sciences, Professor, Head of the Department of
Practical Psychology
State higher educational institution «Donbass State Pedagogical niversity»

Donetsk region, Slovyansk, Ukraine

ORCID ID 0000-0002-6787-0129

ellinapanasenko@ukr.net

Annotation. Based on the analysis of historical and pedagogical literature, the ideas of formation and development of the phenomenon of self-improvement of the teacher's personality as a reflection of the national-cultural identity of the Ukrainian people are studied, the periods of development of the phenomenon of self-improvement in the history of national pedagogical thought are determined; it is found that the phenomenon of self-improvement is an example of the intertwining of rational and irrational, intellectual and sensual; domestic models of self-improvement are characterized by cordocentrism, which reflects the mentality of the Ukrainian nation, the philosophy of the heart and the pedagogy of the soul.

Keywords: national and cultural identity; mindset of the Ukrainian nation, philosophy of the heart, the phenomenon of self-improvement, the personality of the teacher, cordocentrism.

ІДЕЇ САМОВДОСКОНАЛЕННЯ ОСОБИСТОСТІ ПЕДАГОГА В УКРАЇНСЬКІЙ ПЕДАГОГІЧНІЙ ДУМЦІ ЯК ВІДОБРАЖЕННЯ НАЦІОНАЛЬНО-КУЛЬТУРНОЇ ІДЕНТИЧНОСТІ УКРАЇНСЬКОГО НАРОДУ

Ганна Цветкова

доктор педагогічних наук, професор, завідувач кафедри педагогіки і
психології дошкільної освіти та дитячої творчості

Національний педагогічний університет імені М.П. Драгоманова

м. Київ, Україна

ORCID ID 0000-0003-1556-4856

tsvetkova1271@gmail.com

Елліна Панасенко

доктор педагогічних наук, професор, завідувач кафедри практичної психології

Державний вищий навчальний заклад «Донбаський державний педагогічний університет»

Донецька область, м. Слов'янськ, Україна,

ORCID ID 0000-0002-6787-0129

ellinapanasenko@ukr.net

Анотація. На підставі аналізу історико-педагогічної літератури досліджено ідеї становлення й розвитку феномену самовдосконалення особистості педагога як відображення національно-культурної ідентичності українського народу, визначено періоди розвитку феномену самовдосконалення в історії вітчизняної педагогічної думки; з'ясовано, що феномен самовдосконалення – приклад переплетіння раціонального та ірраціонального, інтелектуального й чуттєвого; вітчизняні моделі самовдосконалення характеризуються кордоцентричністю, що відображає ментальність української нації, філософію серця та педагогіку душі.

Ключові слова: національно-культурна ідентичність; ментальність української нації, філософія серця, феномен самовдосконалення, особистість педагога, кордоцентричність.

Relevance of research. For a comprehensive, substantiated, essential, multifaceted analysis of the problem of self-improvement, understanding the essence of the national and cultural identity of the Ukrainian people, it is necessary to turn to domestic historical sources of this phenomenon. This is possible through the assessment of one's past, a reflective, systematic revision of the system of pedagogical knowledge. It is in the history of pedagogy that the tendencies of development and scientific currents of the presented problem are reflected. Reflection of ideas of self-improvement in the Ukrainian pedagogical thought, allows investigating and carry out rational reconstruction of historical transformation of the problem of perfection, thoroughly, consistently supplement the methodology of scientific research in this direction, create preconditions for adequate assessment of scales, achievements of modern pedagogy and consciousness. Analysis of modern pedagogical thought on the problem of self-improvement shows that in the modern scientific space there are well-developed theories of personal self-development. But at the same time in the research of scientists there is mostly no systematic, conceptual approach to the ideas of self-improvement of the individual, as a reflection of the national

and cultural identity of the Ukrainian people, analyses only some aspects of the problem.

Formulation of the purpose of the article. Based on the analysis of historical and pedagogical literature to explore the ideas of formation and development of the phenomenon of self-improvement of the teacher's personality as a reflection of national and cultural identity of the Ukrainian people, to determine periods of self-improvement in the history of domestic pedagogical thought.

The theoretical basis of the study are: the provisions of modern philosophy of education (V. Andrushchenko, O. Bazuluk, V. Bekh, B. Gershunsky, V. Kremen); philosophical provisions of the theory of scientific knowledge about the active role of the individual in the transformation of reality (M. Berdyaev, G. Hegel, I. Kant); ideas of cultural and historical concept of personality development (L. Vygotsky O. Leontiev, A. Luria); ideas of spirituality of national education and upbringing in the historical and pedagogical context (L. Berezivska, A. Veremchuk, N. Dichek, L. Dubrovska, I. Zaichenko, S. Zolotukhina, T. Ilyina, E. Kovalenko, O. Luchko, M. Meshcheryakova, N. Pobirchenko, S. Popychenko, O. Sukhomlynska, S. Chernikov, M. Yarmachenko, etc.).

Results of the research Academician O. Sukhomlynska emphasizes the importance of the development of historical knowledge in Ukraine. She believes that it is possible to penetrate into the deep layers of educational phenomena of the distant and recent past only pedagogy, includes philosophy, religion and ideology. Morality and ethics, as well as a number of other components... ”[28, p. 3].

Based on the developed periodization of Academician O. Sukhomlynska and our selected criteria for periodization (socio-economic and cultural-educational development of society; the state of domestic pedagogical science and educational practice; the dynamics of development of educational institutions in which teachers were trained; qualitative changes in teacher

requirements and the purpose, tasks, content of its training; society's idea of the human ideal and the teacher's ideal), we define the following periods of development of the phenomenon of self-improvement in the history of domestic pedagogical thought. **The first period** (IX - XVI centuries) - the time of emergence of ideas of self-improvement during the Princely period, which included Kyivan Rus, Galicia-Volyn principality and the Grand Duchy of Lithuania. **The second period** (1569 - the beginning of the XVII century) - the development of ideas of self-improvement in the era of general Reformation changes, the Slavic Renaissance. **The third period** (XVII - XVIII centuries) - the time of development of the problem of self-improvement in the context of the Ukrainian Baroque or Cossack era. **The fourth period** (XIX century - 1917) - scientific and national formation of the problem of the teacher's personality and his self-improvement. **The fifth period** (1917 - 1991) - the development of theory and practice of professional and pedagogical training, ways of self-improvement of teachers in the context of the Soviet era.

The first (IX - XVI centuries) period of origin of ideas about self-improvement during the Princely period, which included Kyivan Rus, Galicia-Volyn principality and the Grand Duchy of Lithuania. The study of the phenomenon of self-improvement is characterized by the fact that the problem of perfection had a thorough ethical, evangelical principle, which was expressed in wisdom, mercy, practical love of neighbour. The educational ideal was understood as an effective, sacrificial service to God, to people, as a constant work on oneself in order to draw closer to Christ. The main condition of human perfection - the manifestation of active good in society, a special life position that reflects the inner spiritual aspirations in the practical moral and ethical activities.

We emphasize that the formation and development of ideas about perfection in Ukraine-Russia is accompanied by the flourishing of culture, the spread of education, the development of pedagogical ideas. The Slavic version of self-improvement is the integration of Eastern and Western cultural, historical

and pedagogical traditions, the most important spiritual and moral phenomenon, the reflection of an active life position, part of the mentality and a specific ancient Russian world-view. Studies of the genesis of the phenomenon of self-improvement are marked by the final formation of the Lithuanian principality (XIII - XIV centuries). During the Lithuanian era, Kyiv was a cultural and educational centre. Lithuanians recognize the superiority of the culture of Ukraine-Russia, have great respect for church and secular laws. "The Statute of the Principality of Lithuania" (1529) [24] was written in Ukrainian and played an important role in Ukraine's accession to Western European law.

In 1387 the Galicia-Volyn principality ceased to exist. Poland pursued a destructive policy towards Ukrainians, which was reflected in the development of education and ideas of excellence. An example of the latter is the work of Yuri Kotermak (Drohobych) (nearly 1450 - 1494). It is he who in his work "Prognostic assessment of the current 1483 Master Yuri Drohobych in Russia, Doctor of Philosophy and Medicine at the University of Bologna" [4], published in 1483 in Rome, recognizes the ability of the human mind to know the world by finding out the causal -consequential links between phenomena. It was, so to speak, a revolutionary view for a time that contradicted the medieval worldview.

The second period (1569 - the beginning of the XVII century) of development of ideas of self-improvement in the epoch of general reformation changes, the Slavic Renaissance. Characteristic changes in the models of personal self-development in the Ukrainian tradition are due to the processes of secularization of spiritual life, which resulted in a change in the system of only possible stable values and the formation of a variety of value orientations, which were already more secular: a set of European and Reformation ideas was formulated, which became the Ukrainian version of the country's spiritual development. The main content of the "cultural course" was to re-orient to Western European spiritual values, based on both others cultural influences and their own achievements of ancient n spirituality "[1, p. 9]

So, from the end of XVI century in Ukraine [28] begins a new period of development of education, spiritual culture, ideals of perfection. It is characterized by the formation of a new mentality, increased attention to the emotional and spiritual sphere, interest in the man himself. In Ukraine, the attitude to reorientation of life principles is being formed. Personal self-development acquires characteristic secular-rationalist qualities. This leads to active self-affirmation in the outside world. An ideal becomes an active, strong-willed individual capable of independent thinking; realizing his or her spiritual and natural potential; constantly, persistently achieving his or her goal and means of achieving it [29]. At the same time, traditional views of self-improvement as a spiritual and moral phenomenon characterized by concentration, contemplation and asceticism continue to develop.

Often these trends are closely intertwined in the works of educational and cultural figures. The views of Ostrog educators Gerasim and Melety Smotrisky are indicative in this respect. G. Smotrisky is a highly educated and cultural scholar, capable of self-analysis, the author of the preface to the Ostrog Bible, raises the question of education of self-esteem of a person based on the study of the history of his people. In the second verse preface to the Bible "All ranks of the Orthodox reader" in comparison with Prince Konstantin with Princes Vladimir and Yaroslav, one can trace G. Smotrisky's views on perfection: human life is not only the result of "God's craft" but also active activity directed at concrete practical actions. G. Smotrisky believed that man is perfected not through self-deepening in himself, leaving the world, but through earthly constant self-affirmation, where the main thing is the preservation of the Orthodox faith, the development of the native language and culture. At the same time, the scientist consistently and persistently defended the principles of unity of religious and moral education. In his work "Key to the kingdom of heaven" [22] he proved that religious education is an end in itself. Integrated factor of unification of Ukrainian people - the Orthodox faith; key to the kingdom of heaven, which is the foundation of inner harmony and

the prospect of spiritual development. G. Smotrisky [22] noted the disclosure of the divine grace of the human soul through a purposeful, constant activity of the face to achieve its moral perfection. Internal, personal processes of self-knowledge, self-analysis, self-purification, self-deepening are not only necessary conditions of adequate understanding of the biblical text, but also the basis of human activity.

The views of the humanist and religious figure of Gerasim Smotrisky's son Meletia are noteworthy. Perfection, according to M. Smotrisky, is based on spiritual and moral principles and reaches the transcendental sphere on the basis of reflection of his own "Self". The personal experience of moral self-improvement through the divine cognition of the scientist himself is indicative in this respect. He has felt on his own experience that the human spirit is strengthened through reasonable self-deepening of his own needs, tolerance. Spiritual in a person should be dominated by the physical and be the driving force of its development. The idea of M. Smotrisky [22] about the coexistence of the natural and the spiritual acquires actual meaning. The Enlightener believed that the spirit maintains its independence from consciousness, being ideally free. In man, it manifests itself when human actions coincide with her will.

The constant movement of the soul is self-knowledge. It is proved in the famous "Areopagitica" [22], it is identified with a change in the vision of the world, with personal perfection. In M. Smotrisky's work the greatness of internal, spiritual mind is closely intertwined, aimed at self-knowledge and God's cognition, and self-determination of "earthly" man. Perfection is embodied in a beautiful, creative personality, constantly working on itself, which contributes to the development of the entire society. In this process, M. Smotrisky preferred education, which ensures assimilation of the best achievements of the human spirit. The ideal of education for a humanist is the formation of a highly educated creative, decent person who is able to leave a trace in human memory. Thus, the views of Ostrog enlighteners Gerasim and

Melety Smotrisky expand, complement the idea of the perfect man of a certain period. Man's self-improvement should be based on Christian humanity and justice, and at the same time on the active activity of personal self-development, will lead to a high level of spirituality, namely: the effective establishment and self-determination of man.

Vasily Surazhskii [26] and Cleric Ostrozhskii [14] are well-known Ostrozhskii enlighteners who developed the ideas of the highest perfection, the intellectual-emotional-volitional complex of the inner essence of personality. Thus, according to Cleric Ostrozhsky, the bodily is in constant struggle with the spiritual. On this basis and with the help of self-knowledge, the "old" person should die and a "new" person should be born, who realizes herself as an existential person. About the process of spiritual transformation, then its beginning must be sought in the fundamental change of consciousness, leads to the restructuring of the entire human being. The central point of self-consciousness is repentance, which consists in the change of the way of life and the process of spiritual transformation. This is what defines self-development and self-creation. Human perfection is based on knowing one's own shortcomings and passions, on self-examination of one's own deeds; this is the basis of self-knowledge.

Peter Mogyla [13] - the founder of Kyiv-Mohylyanska Academy, left an outstanding trace in history and culture of Ukraine. The Metropolitan was not only a philanthropist and religious figure, but also engaged in education, its reform and educational activities. He did a lot for the reform of education in Ukraine on European models. He saw the ideal of perfection in educating young people in the purity of mind and body, in doing good deeds, respect for parents. The qualities to be cultivated - obedience, chastity, mercy, abstinence. It is interesting that P. Grave considered the main in achieving the goal of self-improvement - the mind. In his opinion, serving the Motherland - the main decisive goal of human life, reward - the gratitude of others. P. Mogyla's views

played a significant role in the formation of the Ukrainian nation's worldview, its ideas of perfection.

Other figures of the Kyiv-Mohylyanska Academy I. Gizel, M. Kozachinskyi, H. Kanskyi, F. Prokopovych, S. Yavorskyi also made a significant contribution to the awareness of the ideas of self-improvement. Their educational activities and views testify to the fact that the ideas of the value of personal dignity and perfection as a dynamic aspect of life are the main dominants of the educational process. Love for God consists in the service of man to himself (inner divine essence), in promoting the development of national culture, science, faith of ancestors.

The third period (XVII - XVIII centuries) - the period of development of the problem of self-improvement in the context of Ukrainian Baroque or Cossacks. Authentic specific ideals of the perfect man we find in the Cossack Christian Democratic Republic, where the traditions of the Ukrainian Cossack system of upbringing were born - this extraordinary, great spiritual phenomenon, which has no analogues in the world history. It is in the Cossacks, which emerged (XIII century) As a reaction to the enslavement of the Ukrainian people, we should look for the sources of Ukrainian spirituality. Having appeared as a military organization, the Cossacks later turned into "the leading layer of Ukrainian society" [27, p. 10] with a significant influential educational potential. An example of the reorientation of models of perfection from purely religious to spiritual, practical, subject principles we find exactly in the essence of Cossack pedagogy, which was aimed at the education of free, fair, generous, physically perfect man with a focus on the cult of the Father and Mother, Grandparents, Rod and People. It took place in a kind of "code of knightly honor", which provided for the following: "love to parents, native land; fidelity in friendship and love; readiness to protect the weaker, the younger; unyielding fidelity to the ideas of justice, freedom and independence of a person, nation, and state; donation for the construction of temples, educational and cultural institutions; development of own physical and spiritual forces, will; readiness to

fight for the will, honor and glory of Ukraine" [12, p. 136]. Much attention was paid to the improvement of physical and spiritual: there was a strict system of selection, testing of young people for the Cossack service.

Under the guidance of experienced Cossacks young people were hardened, taught to own their bodies and weapons. Not without reason Zaporozka Sich was called Ukrainian Sparta. Characteristic feature of physical perfection, Cossack martial arts was "characteristic" [12], "characteristic" [12]. In this unusual phenomenon one can clearly trace the connection with the irrational: influenced the enemy's psyche, the ability to "bewitch", "charm" - the possession of peculiar psychic abilities. "Characteristic" - an example of infinite development of the internal. Consequently, Zaporozhe Cossacks played an outstanding progressive role in the formation of ideals of perfection. Cossack system of education asserted the cult of will, free, fair, physically perfect, capable of active self-affirmation, self-improvement of man. At the same time, profound humanistic principles were cultivated.

It was "the Cossack-Hetman epoch that provided with its achievements the free and independent development of national pedagogical theory and practice - Cossack pedagogy" [27, p. 139]. The third period is also characterized by cultural and educational flourishing in Ukraine and the emergence and activity of fraternities - specific Orthodox organizations of the urban population, which gradually became the cells of education, patronage, progressive educational ideas. It is through fraternities Ukrainian progressive figures tried to protect the national religious and cultural identity from the influence of Polish expansion. Researchers of the XVIII century L. Artemova, V. Gorsky, L. Medvyd, O. Sukhomlinska characterized as the period of Ukrainian Baroque, which is associated with the activities of fraternal schools, Ostrozko and Kyiv-Mohyla Academy.

We find a peculiar, original interlacing of traditions of Princes' Days with Western European traditions of humanism on the basis of Ukrainian mentality in creative work of the brightest representative of Kiev-Mohyla Academy Grigory

Savich Skovoroda [21]. Barokovo-Cordocentric philosophy of G. Skovoroda's "heart line" returned the priorities of spirituality, creativity and freedom to the mankind and influenced the programs of self-development and self-knowledge in principle. The views of G. Skovoroda are consonant with the ancient cultural tradition (Thales Miletsky, Socrates, Plato). His theory of self-knowledge and moral perfection are the main means of solving the issues of formation and development of personality, educational influence on a person in accordance with its nature.

The philosopher's main conceptual positions are concentrated around such important issues: "akin" work and self-knowledge - a means to understand their own life purpose. Man in this world is the highest value that deserves to be happy. "Akin to work" in G. Skovoroda - a means of revealing individuality, the source of human happiness. It is constantly noted on the importance of taking into account the vocation for a specific type of activity: "...nature is the original cause of all and a self-moving spring" [21]. It is nature, according to the scientist, that generates the skill in a human being, the skill creates the self-development of the face and indicates according to the propensity a type of activity or work. "Akin to work" - work by vocation, the way to achieve harmony, "ideality". Gregory Savich went much further long ago Greeks in the questions of understanding perfection: it is not only material well-being, it is a source of joy, happiness, moral perfection, based on self-knowledge through the knowledge of God.

The doctrine of "akin work" is revealed in the works "The Graceful Herod", "The Bee and the Hornet", "Larks" [24]. M. Stelmahovich in intelligence "Hryhoriy Skovoroda and folk pedagogy" called the philosopher "son of Ukrainian European nation", who presented ethnopedagogy - the science of folk pedagogy [25, p. 251]. Grigory Skovoroda is an outstanding national pedagogue. His creative heritage cannot be realized without Ukrainian national tradition. The philosopher respects the "joy of heart" as a top of the "ideal" person, perfection. G. Skovoroda was one of the first in Ukrainian pedagogy to

address the personality of the teacher, who, in his opinion, is inextricably linked with his Ukrainian land and people, their customs and traditions. The philosopher noted (it was an innovative idea at that time) the necessity of pedagogical influence from the teacher on the process of self-improvement and self-improvement of the child.

Consequently, G. Skovoroda created an innovative system of views on the theory of human perfection. His understanding of self-improvement is intertwined with the ideas of "akin to labor", "philosophy of the heart". Pedagogical views and pedagogical concept are based on outstanding universal values (democracy, humanism, etc.) and problems of self-knowledge and moral perfection. An ideal, perfect person is the embodiment of humanity, gratitude, which achieves its happiness by means of "similar work". Self-knowledge, human approach to God is a universal means of human and world reconstruction. Consequently, the model of perfection, behind H. Skovoroda, is based on the main Christian and worldview categories - Love, Faith, Happiness, and is based on the mentality of the Ukrainian people. It is not by chance that I. Franko wrote about the philosopher: "Hryhoriy Skovoroda is the most noticeable phenomenon in the history of development of Ukrainian people, apparently, most noticeable among all spiritual figures of our XVIII century". [21].

The fourth period of scientific and national formation of the problem of the teacher's personality and his self-improvement is characterized by the fact that the idea of self-improvement of the personality in the spiritual space of Ukraine is interpreted in the context of all-Slavonic and pan-European processes of pedagogical science addressing the problems of national consciousness.

The XIX century, which is called cultural and educational, gave birth to a brilliant bunch of great teachers, educational figures and thinkers.

Outstanding Ukrainian philosopher and pedagogue, historian of philosophy S. Gogotsky considers the main goal of self-improvement pedagogy to be all-round development of man, awakening to the activity of all

its moral forces: "... moral education should contribute to the development of students of moral or close to moral law mood and ability to self-education spiritual" [8, page 28].

The goal of moral education (lower and higher) is aimed at "arousing in pupils the mood and their own moral will, without which it would be impossible to develop our life in full" [8, p. 30]. In S. Gogotsky's opinion, a perfect person is formed through the development of mental strength and the self-education of students. This process is connected with the need to combine and improve the level of self-consciousness and volitional qualities of the child. All human actions are analyzed in accordance with the foundations of Christian morality.

According to Gogotsky, the personality of a mentor, his example, the influence on a person is the basis of moral improvement of a person. The teacher by his own example directs the pupils to the realization of moral values and personal self-development. Although the teacher's activity "does not have brilliant external expressions; it is quiet and arduous, requires long-term maturation of the mind and character, patience and calm in order to adapt to the character of ... pupils" [8, p. 4]. Gogotsky's thesis about reflections of pedagogical activity: "The teacher must remember that in the person of pupils he forms a new generation, he is waiting for the court of time and the court of eternity" [8., p. 10].

The representative of the Kiev Philosophical School, philosopher and teacher P. Yurkevich considers the self-awareness of a person, the desire for generosity and selflessness, humility before the law and respect for the rights of other people, fidelity to duty, courage in its implementation, justice and disinterested love [31, p. . 21]. P. Yurkevich understands the perfect man as a synthesis of three abilities - the soul, feeling, desire (will) of knowledge. Therefore, the task of pedagogy is the development of a subtle aesthetic taste, the right moral feeling, clear thinking. "Evidence is aesthetic, evidence is moral and evidence is logical, a sense of beauty, good, true, taste, conscience and thinking are the main conditions for the perfection of our spirit" [32, p. 125].

Real self-improvement is associated with the ideas of truth, beauty and goodness, which the teacher considers in indissoluble unity. For “a mind without a sensitive heart and a solid character or a tender heart and spinelessness, or a solid character, but an ignorant mind - all these are miserable phenomena” [[32, p. 37].

As we can see, the philosophical and pedagogical views of P. Yurkevich are a reflection of the Ukrainian spiritual tradition, cordocentrism - the consideration of the "heart" as the basis of spiritual life, the pursuit of excellence, which is "a symbol of the inner world of human experiences" [27, p. 300].

The educational ideal is not recognized by the teacher without the spirit of nationality and religion. “The pedagogical attempt to create such a person is similar to the efforts of a gardener who grows apples, pears and cherries, and also tries to grow fruit in general” [27, p. 300].

P. Yurkevich’s self-development is an important factor of self-improvement, combined with freedom, personal freedom. The formation of a free, spiritual person and a person who is capable of self-improvement and self-realization is inseparable: “Where there is spirit, there is freedom” - this is a guide for the educator [32, p. 201].

According to P. Yurkevich, a teacher must have two essential qualities - authority and love. Without them, all educational aspirations lose their educational value.

Unfortunately, the boundaries of this unit do not allow to fully cover in detail the views of all representatives of education of the Enlightenment of the XIX century. Therefore we will stop only on separate figures of outstanding teachers. Socio-political, economic reforms intensified the general trend of the XIX century. to comprehend the "self" of an individual people, the enlightenment movement: "from the moment of liberation, in March 1861, all rushed to enlightenment, the best people began to teach, and people ran to school for the spiritual bread, which they lacked for so long" [27, p. 40].

Intensive economic development, which was accompanied by a transformation of consciousness, led to a keen interest in the "self" of an individual person, the emergence of a need for educated, developed people. Individual self-awareness, self-development were considered as the most significant factors in the formation of national pedagogy, culture, as an impulse to action and theoretical understanding of the problems of being. The urgent need for a holistic vision of the ideals of perfection, changing attitudes to the nature of the child and the possibility of educational influence on him, the role of the personality of the teacher put pedagogy on the forefront, which becomes a spiritual reflection of the era.

The foundation of a new approach to the child becomes the existence of a "lofty and bright goal of human life, based on the spirit. The main guidelines in raising a child are humanism, love and respect for the individual, faith in his strength, ability, etc." [27, p. 66].

The moral ideal of the 19th century was conceived "as the highest level of a person's spiritual development, a reflection of the Divine in her, her spiritual perfection" [27, p. 10].

In Ukrainian philosophical and pedagogical creativity, personal self-development has acquired the importance of nation-building. So, P. Kulish [27] contrasts the city with a farm, that is, rational - "hearty", he considered the process of self-improvement as a spiritual development, focused on patriarchal, Christian values.

In the understanding of T. Shevchenko, a perfect person can only be in a perfect society. Self-improvement, according to T. Shevchenko, is contained in the deep inner potential of man.

The emphasis on the essence and perfection of human being is made by N. Pirogov. He poses a thorough question: "What are we striving for? What is the essence of life? What is human perfection?" He finds the answer in the education of a "true", "real" person [15, p. 29]. Perfection of man N. Pirogov reveals through the content of the concept of "inner man", which is the result of

the process of comprehension of noble feelings, meanings. A moral person - who “sincerely loves the truth” associated with “eternal truths” [15., p. 36].

In "Questions of Life" N. Pirogov focuses on the awakening of greed (need) for self-creation, self-knowledge and self-determination, makes up the essential content of the educational ideal.

The founder of scientific pedagogy, the anthropological paradigm of excellence K. Ushinsky believed that the main and ultimate goal of education is "the development of a humanely Christian and modern European character" [30, p. 307]. The main task of pedagogy is to develop the soul of a child. "Congenital pursuit of excellence" - the basis of moral education, a sense of justice, the ability to resist their negative personal qualities. An interesting view of K. Ushinsky on the ambiguous "distorted" moral qualities - rivalry, envy, ambition, lying within the "desire for excellence", but have a negative sign, although they help a person not to stand still. K. Ushinsky introduces the concept of power — physical and spiritual — as signs of true perfection (it is man who should strive for it): the power of reason, kindness and humility - power more than all forces [30, p. 332].

The main criterion for the effectiveness of the ideal of perfection, according to K. Ushinsky, is self-awareness, "the ability to self-awareness is the source of words, that is, human development and free will" [30., p. 77].

It is on the basis of the established self-awareness that the real self-improvement of the personality takes place, the self-consciousness of the whole people develops. The highest level of perfection is achieved through the upbringing of national consciousness. Konstantin Dmitrievich was one of the first to formulate the idea of a nation in pedagogy based on upbringing, “which strengthens and develops a nation in a person, developing at the same time its mind and self-consciousness” [30, p. 165].

The follower of the pedagogical views of K. Ushinsky is the well-known teacher, methodologist M. Korf, who interprets self-improvement on the basis of the concept of pleasure, which, in his opinion, is the main principle of the

scientific pedagogy of education. The scientist understands the sense of satisfaction as an incentive, an incentive for the development of moral tastes and inclinations.

The personality of the teacher is in the center of pedagogical creativity of M. Korf. As the hymn of perfection sounds the teacher's opinion that the education and training of others is possible under the condition of self-education and self-learning of the teacher himself. You can gain authority and impress others only with your knowledge and aspirations for perfection. The collection "Our pedagogical issues" [10] most fully reveals the issues of self-education, the role and importance of the teacher's personality in the formation of the child.

In our analysis of the formation and development of the idea of self-improvement in the nineteenth century allows us to assert that the concept of "self" of an individual, a child acquires a new meaning. Individual self-awareness, self-development, self-creation become the most important factors in the development of national culture and pedagogy. The basis of the problem remains the religious-Christian paradigm, but it changes somewhat. Exactly the nineteenth century is characterized by the transformation of the concept of perfection and the formation of anthropological and national paradigms of self-improvement.

The essence and content of self-improvement is determined in the nineteenth century through the philosophy of the heart ("cordocentrism"), the predominant spiritual and value dominant (axiological), high religiosity.

The analysis of the problem of self-improvement in the historical and pedagogical thought of Ukraine in the period of enlightenment gives the grounds to assert that the scientists understood self-improvement as self-creation of a "true man", a "real man", as part of the human spirit, on the basis of self-awareness reflexion, the result of which is self-determination and self-realization.

However, the study of the genesis of the concept of self-improvement shows that religious perfection acquires signs of human-centeredness and gradually formed an anthropocentric paradigm.

Personal self-development acquires a national formative meaning and is interpreted by Ukrainian teachers as a goal of upbringing and education in general. The defining pedagogical values of the XIX century were the Ukrainian language, patriotism, historicism, ethnicity, religious moral and ethical postulates. During this period, emphasis is placed on improving the personality of the teacher and the attitude to the child's personality is changing, which significantly broadens the idea of the perfect man, the teacher and his self-development.

In the early twentieth century is defining and instructive for understanding the basics of human self-improvement: "The twentieth century appears in the roles and creative heritage of teachers as extremely fruitful, dramatic, full of achievements, successes, contradictions" The beginning of the twentieth century art and pedagogical thought "[27, p. 3].

Intensive economic development of society requires the development of a free, creative, capable of self-awareness of the individual. From 1906 to 1913 the publishing activity was revived, the ideas of the national school and Ukrainian-language publications appeared. The discourse of the essence and content of the concepts of perfection, the meaning of human existence is covered on the pages of various periodicals ("Light", "People's Teacher"). Among the educators who took an active part in this process were B. Hrinchenko, M. Hrushevsky, D. Doroshenko, S. Efremov, A. Krymsky, S. Rusova, S. Siropolko, and Y. Chepiga. They substantiated the importance and immutability of the national idea for the formation of a perfect man, the Ukrainian national school.

During this period of rapid, continuous development of Ukrainian culture, the definition of ways of pedagogy development comes to the foreground [1]. The last was due to the complication of the content of the human perfection

program, the need to rethink the essence of the educational ideal. This required the development of methodological tools for pedagogy.

M. Demkov considers philosophy to be the basis on which the educational ideal is based: "... A philosophical system that can be built in the near future, should recognize Reason, Good (love) and Will as the main principles, masterfully combine them to build a broad and comprehensive worldview on them, as a solid basis, will be the foundation for many branches of knowledge "[5, pp. 30 - 31, 63, 217]. According to M. Demkov, part of human perfection is national: "... spiritual heritage, transformed in the crucible of the folk spirit, is valuable from the heritage" [5, p. 142].

The essence of the program of self-improvement, according to S. Rusova, is defined as "heavenly", "unique", "important". This is the basis of life, "what we can call either an ideal, or truth, or truth." Without this, a person loses the meaning of life [20, p. 126 - 127].

Value self-improvement, according to the scientist, occurs through spirituality and the search for Truth, Beauty, Good. At the center of S. Rusova's pedagogical views is self-education of the individual. She believed that education is "a consequence of the work of the subject on himself", and one of the features of the art of self-formation is the ability to freely grasp the spiritual content "[19, p. 135]. Sofia Fedorovna's opinion on education aimed at the development and self-development of a child is still relevant today. She believed that the school should awaken and nurture the spiritual strength of young people, inspire them to live independently, create maximum educational influence [19., P. 110].

For the famous Ukrainian pedagogue, psychologist, public figure Y. Chepiga, perfection is a "high soul" [3]. The scientist, referring to the achievements of progressive domestic pedagogy, with all his pedagogical activity proved that the main figure of pedagogical science is the child's personality, his unique worldview. It is in the pedagogical work of Y. Chepiga that the problem of perfection acquires clearer, more conscious outlines and

passes into the plane of development of the teacher's personality. The first monograph "Teacher's self-education" (1914) [3] shows that the teacher focuses on improving skills, self-improvement of teachers. The last is a model of "universal virtues" for Y. Chepiga. The purpose of the teacher is to influence the pupil through his personality, promoting the development of diligence, purposefulness, creative activity: "The teacher's personality at school is the living nerve through which cultural values and human ideals pass into the child's soul. In our school there is no place for a teacher of the dead, a teacher of a pedant and a formalist "[3, p. 251].

Y. Chepiga warned about the negative impact of destructive personality traits of a teacher on educational interaction: adhere to "[3 p. 66]. The mission of the teacher, according to the Ukrainian scientist, acquires a global scale: "Teacher - entrusted to the people, entrusted to the nation in the education of the new generation... In his hands the future of the people, the fate and happiness of the country" [3, p. 140].

In the pedagogical work of Y. Chepiga such high requirements are put forward to the teacher. The teacher must control himself in all respects, morally "crystallize", develop his own moral virtues.

The scientific and pedagogical basis of a teacher's professional activity is self-education, which, according to Y. Chepiga, has two directions. The first is the development of universal mental traits, namely: justice, kindness, patience, love for children: "children brought up by the love and kindness of a teacher will freely and unrestrainedly follow the path of moral improvement" [3., P. 130].

The second direction of self-improvement is national-pedagogical. The main thing is the national understanding of the child, on the basis of which the teacher's self-improvement takes place. J. Chepiga believed that "... when a teacher does not know the people among whom he works, does not know his life, his moral convictions, he reduces his high work to handicrafts, and makes himself a mercenary..." [3., P. . 140].

This is how J. Chepiga raises the role of a teacher to the highest level. At the same time, the need for personal self-improvement, creative realization, humanism are the most effective components of a teacher's personality.

Thus, the study of the genesis of the concept of perfection in the representatives of Ukrainian pedagogy makes it possible to argue that the religious paradigm in the early twentieth century gradually lost its dominance. The anthropological paradigm of self-improvement is clearly defined in the works of M. Demkov, S. Rusova, and J. Chepiga.

At the center of the pedagogical work of the outstanding scientist-philologist, theologian and pedagogue I. Ogienko is the personality of a teacher, the essence of whose professionalism is based on the ideas of perfection. The level of education and skill of the teacher determines the future of the nation. At the same time, the scientist emphasizes the personal traits of character, and not only scientific knowledge. The main thing for a teacher is devotion to the national idea, conscientious attitude to pedagogical work. According to I. Ogienko, an essential feature of a teacher's professionalism is the ability to work purposefully and persistently on oneself, acquiring new and improving already acquired knowledge. I. Ogienko's fundamental thesis that teaching is a process of improving teachers and students, their consciousness and self-consciousness, is relevant today. Thus, the "principle of self-improvement" is the most important principle of I. Ogienko's pedagogical system. He argued that the self-improvement of the individual is the highest spiritual need, the process of gaining freedom, a means, an end in itself, the result of education in their unity [1, p. 33].

The fifth period - the development of theory and practice of professional and pedagogical training, ways of self-improvement of teachers in the context of the Soviet era is characterized by the fact that the formation and development of ideas of personal perfection influenced the events of 20 - 30 years of the twentieth century. pedagogy, hostility to teachers who defended the national ideas of school development and culture. As a result - the unification of the

school, the rejection of the idea of self-improvement as a manifestation of spirituality, which is the meaning of human existence - all these are characteristic features of Soviet pedagogy. The concepts of "perfection", "self-improvement", "spirit", "soul" have almost disappeared from scientific circulation. They were replaced by the rational terms "development", "consciousness", "psyche". Anthropological paradigm, at the center of which was the individual, is replaced by sociological, the main principle of which - the basis of human existence in the social environment. Ideologization of all spheres of society leads to the leveling of the individual and the processes of his self-education. Thus, at the official level, pedagogical thought was almost destroyed. In the 30s and 50s of the twentieth century, it was preserved as a folk pedagogy and reproduced in family education and folklore and ethnographic context [27, p. 38].

The outstanding pedagogue A. Makarenko is the author of a unique pedagogical theory and practice, which embodied the attempt of dialectics of the personal and the collective. His pedagogical heritage clearly traces the pedagogical problems associated with the personality and activities of the teacher, his professionalism, training, improvement of his scientific and pedagogical skills. A. Makarenko is the first to raise the issue of development and formation of pedagogical creativity and skill. The teacher considers the teacher's self-improvement in the perspective of the formation of pedagogical skills and pedagogical techniques. And Makarenko believed that anyone can become a master teacher, for this "we need to talk only about skill, that is, about real knowledge of the educational process, about educational skills. In my experience, I came to the conclusion that it solves the question of skill, which is based on skill, on qualification "[11, p. 4 - 5].

You can become a real teacher-educator after several years of work in a good teaching staff. According to A. Makarenko, to become a master, you need to learn a set of professional and pedagogical knowledge, learn to solve

pedagogical problems. And most importantly - the teacher must be a cultured person, constantly engaged in self-development [11., P. 78].

In general, the concept of "perfection of spirit", self-improvement in the 30 - 50's of the twentieth century do not use, because these terms do not suit the totalitarian system, which aims to destroy the individual. Researcher M. Pryshchak clearly characterizes these tendencies: "... forms of objectification are humiliated or destroyed (philosophy, pedagogy, literature, art, religion, etc.).

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In general, the concept of "perfection of spirit", self-improvement in the 30 - 50's of the twentieth century. do not use, because these terms do not suit the totalitarian system, which aims to destroy the individual. Researcher M. Pryshchak clearly characterizes these tendencies: "... forms of objectification are humiliated or destroyed (philosophy, pedagogy, literature, art, religion, etc.). But the main blow to the totalitarian system always strikes at the subject (carrier) of truth, goodness and beauty - the individual. The Stalinist regime's destruction of millions of people is proof of that. This is the main reason for the rejection and destruction in the 30's and 50's of the twentieth century of the achievements of domestic pedagogy of the second half of the nineteenth - early twentieth century, especially in defining the essence and content of the concept of spirituality "[16, p. 143].

The "Thaw" of the 60's of the twentieth century, the development of Ukrainian philosophy in the direction of anthropocentrism affect the processes of "humanization", "spiritualization" of pedagogical science. "Fearless Knight of Pedagogy" (Z. Ravkin) [18] V. Sukhomlinsky considers the methodological basis for the formation of a perfect, spiritual person "integrity, system, taking into account the age characteristics of students, culminating in an activity

approach aimed at self-expression and creativity" [30, p. 181]. The humanistic global significance of Vasyl Oleksandrovysh's pedagogical activity lies in the belief that education should take place for the happiness of the child. The basis of the effectiveness of pedagogical work of the teacher, in his opinion, is spiritual wealth, generosity of soul, education of feelings, a high level of general, emotional culture, the ability to delve deeply into the essence of the pedagogical phenomenon, the need for constant self-improvement. V. Sukhomlynsky focused on the teacher's independent research work on himself. The principle of kalokagatia (combination of aesthetic and moral) as the pursuit of perfection - the basis of the principles of education and upbringing of the individual according to V. Sukhomlinsky, who believed that evil and true beauty are incompatible [26, p. 77].

The pedagogy of the "heart given to children" changed the pedagogical consciousness, became the starting point for the activation of the national consciousness of the nation, the growth of its national-democratic movement.

Since the mid-80s of the twentieth century (period of reconstruction) there is a problem of reassessment of the meaning of human existence, defining the essence and content of the concept of "perfection", "self-education".

In this perspective, the creation of scientific schools in the early 80s of the twentieth century as a collaboration of scientists united around a prominent personality to continue the tradition of improving and deepening scientific research, is a reflection of cultural and historical development of society and domestic pedagogical traditions. The most important contribution to the development of the concept of the personality of the Soviet teacher, the self-improvement of his personality was made by the scientific schools of I. Zyazyun and V. Slastyonin.

The defining place, both in the 80's of the XX century, and in our time, is occupied by the scientific school of pedagogical skill of the outstanding domestic philosopher, teacher, organizer of education Ivan Andreevich Zyazyun. The leading scientist created a new direction in contemporary

pedagogy, which was first developed at the Poltava State Pedagogical Institute. V.G Korolenko, and then spread throughout the USSR and beyond. Under the leadership of I. Zyazyun for the first time in Ukraine and in the USSR the course "Fundamentals of pedagogical skill" was created, the corresponding textbooks were prepared. The expediency of the program "Fundamentals of Pedagogical Skills" was tested during the experimental target program "Teacher", which was performed in several stages: 1981 - 1985, 1986 - 1990.

I. Zyazyun is the author of more than 350 scientific works, including textbooks, teaching and teaching aids, monographs on pedagogical skills, continuing professional education, ethics and aesthetics, theory of Ukrainian and foreign culture, in particular: "Fundamentals of pedagogical skills" (1987 p., 1989 p.); "Pedagogical skills" (1997); "The beauty of pedagogical action" (1998); "Continuing professional education: problems of search, prospects" (2000); "Pedagogy is good" (2000) etc.

The activities of the scientific school of I. Zyazyun, represented by M. Bukach, A. Kuzminsky, M. Leshchenko, O. Otych, M. Soldatenko, N. Sulaeva, etc., cover various aspects:

- methodology of pedagogical activity;
- philosophy and aesthetics, their relationship with pedagogy;
- professional training of teachers of various specialties;
- features of pedagogical interaction with students of different age groups;
- study of foreign experience of pedagogical education.

The pedagogical skill of I. Zyazyun and representatives of his school is considered as a set of personality traits of the teacher, which provides self-organization of a high level of pedagogical activity on a reflective basis. The main emphasis of the scientist is on the activity of the teacher in professional activity, the activity based on humanism and revealed in the appropriate use of methods and means of pedagogical interaction in each specific situation of teaching and education. Pedagogical skill, according to a prominent scientist, is

considered as a system capable of self-organization, the system-forming factor of which is the humanistic orientation, the basis of pedagogical skill is pedagogical competence. Researcher M. Leshchenko emphasizes that with his activity and scientific work I. Zyazyun refuted the "false, empty totalitarian ideology", which reduced the teacher to a "cell novice". Ivan Andreevich's ideal was such an educational program, which includes the development of human thought, the philosophy of the human heart. New approaches to professional self-improvement in I. Zyazyun's pedagogical creativity went beyond the existing established norms, were based on a high level of pedagogical skill. The professional self-improvement of the future teacher began with the purposeful development of his pedagogical abilities and the humanistic orientation of the pedagogical experience as a system-forming personality trait. The work of the representatives of the scientific school of pedagogical skill I. Zyazyun is an example of professional self-improvement of reaching the peaks of skill, affirmation of the ideals of humanism and "pedagogy of good". The course of pedagogical skill, initiated by I. Zyazyun, is original not only in content, but also in teaching methods, a model of introduction of effective technologies of self-improvement in the practice of higher school.

The formation of the scientific school "Personally Oriented Vocational Education" was started in 1980 by RAO Academician, Professor, Head of the Department of Higher School Pedagogy, Founder of the Faculty of Pedagogy and Psychology. V. Lenin by Vitaly Alexandrovich Slastyonin. V. Slastyonin - developer of scientific principles of pedagogical education, founder of the Soviet teacher's professional profile and author of thorough works on the theory, methodology, history of pedagogical education, among which the most famous: "Teacher as a creator of the pedagogical process" (1988), "Professional self-awareness" (1995), "Pedagogical process as a system" (2000), "Designing the content of pedagogical education: humanistic paradigm" (2000) "Theoretical prerequisites for innovative activities of teachers" (2000) and others. The need for professional self-improvement, according to V. Slastyonin, is formed when

pedagogical activity becomes a personal, deeply conscious value for the teacher. The nature of professional self-improvement is determined by the content of the professional ideal of the teacher. The scientist defended the position that the teacher's need for professional self-improvement is supported by personal activity (beliefs, sense of responsibility, professional honor, healthy self-esteem). V. Slastyonin believed that professional self-improvement is a conscious work on the development of one's personality as a professional, which includes adaptation of one's individually unique features to the requirements of pedagogical activity, constant growth of professional competence and endless development of social and moral qualities.

The main idea of the representatives of the scientific school of V. Slastyonin is to abandon the understanding of personality as a mechanical formation. Personality is seen as a lifetime result of human activity, as a subject of work, cognition and communication, professional development and continuous growth.

Scientific developments of representatives of scientific schools I. Zyazyun and V. Slastyonin enriched the concept of self-improvement of the teacher's personality and formed a strong core for the next period of development of the phenomenon of self-improvement in the history of national pedagogical thought.

Analysis of ideas of self-improvement of the teacher's personality in the history of national pedagogical thought revealed that in the historical context from ancient times the problem evolved from spontaneous ideas about the ideals of perfection (first period (IX - XVI centuries)). Russia, the Galicia-Volyn principality and the Grand Duchy of Lithuania; the second period (1569 - the beginning of the XVII century) - the development of ideas of self-improvement in the era of general Reformation changes, the Slavic Renaissance; the third period (XVII - XVIII centuries) - the period of development of the problem of self-improvement in the context of the Ukrainian Baroque or Cossack era.); to comprehend the "self" of an individual nation through the education of national consciousness, through the main example of professional development - the

teacher's personality (fourth period (XIX century - 1917) - the period of scientific and national formation of the teacher's personality and self-improvement) to the development of theory and practice training of professional and pedagogical staff, ways of self-improvement of teachers in the context of the Soviet era (fifth period (1917 - 1991) and to the formation of modern various models of self-improvement against the background of European integration processes, where the latter phenomenon acquires planetary, global significance (sixth period (from 1991 to present) - the development of the national concept of teacher self-improvement) in the context of European integration processes). Understanding professional self-improvement in the historical and pedagogical dimension reveals the prospects of scientific rethinking of the conceptual foundations of this phenomenon and provides grounds for its implementation in the space of pedagogical reality of professional education of higher education teachers.

Conclusion from the study and prospects for further research in this direction. Genesis of the phenomenon of self-improvement in the Ukrainian pedagogical thought testifies to importance of use of historical and pedagogical experience for consideration of research problem and allows to make some generalizations.

In the historical context since ancient times, the problem of formation and development of self-improvement in the history of Ukrainian pedagogical thought has evolved from the spontaneous ideas about the ideals of perfection to the formation of modern, diverse models of self-improvement on the background of integration processes, where the latter phenomenon acquires a planetary, global significance (the sixth period (from 1991 to present) - the development of the national concept of self-improvement of teachers in the context of European integration processes). The understanding of professional self-improvement in the historical and pedagogical dimension reveals the prospects for scientific rethinking of the conceptual foundations of this

phenomenon and gives grounds for its implementation in the space of pedagogical reality of professional education.

Based on the study of self-improvement in historical and pedagogical thought, it was found that the phenomenon of self-improvement is an example of an intertwining of rational and irrational, intellectual and sensual; domestic models of self-improvement are characterized by cordocentricity, which reflects the mentality of the Ukrainian nation, philosophy of the heart and pedagogy of the soul.

Thus, the analysis of the formation and development of ideas of self-improvement in the Ukrainian pedagogical thought allows to assert that the latter has a pronounced moral dominance, spiritual and moral trait of the Ukrainian people, a reflection of national and cultural identity of the Ukrainian people, at the center of self-improvement processes is the ideal of the teacher. Over the centuries in various sciences, self-improvement has been a leading means of personal and social development.

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FORMING NATIONAL CULTURAL IDENTITY STUDENT YOUTH AS A PEDAGOGICAL PROBLEMS

Olena Matvienko

Doctor of Pedagogical Sciences, Professor, Professor of the Department of
Pedagogy and Methods of Primary Education
National Pedagogical Dragomanov University
Kyiv, Ukraine

ORCID ID 0000-0002-57

Lmatvienko70@gmail.com

Abstract. The study reveals the conceptual basis for the formation of national and cultural identity of students in accordance with the needs of today. The realities of the modern higher school require, on the one hand, taking into account the national ethnocultural factor in education, and on the other hand, creating conditions for students to learn the culture, traditions of other peoples, and through the perception of its richness and diversity - the formation of tolerant attitude to representatives of all ethnic groups and nationalities. The most sensible link of society in solving the problems of ethnic and cultural conflicts is youth. It is they who in the near future will become the main composition of our people, the ethnos, the driving force of the nation. The modern higher education institution as a social and educational environment creates real prerequisites for the formation of national and cultural identity of students. In the period of formation of a mature personality, it is very important to prevent manifestations of intolerance and promote the formation of national-cultural identity of the personality.

Key words: national-cultural identity; ethnic tolerance; student youth; ethnicity; national identity.

ФОРМУВАННЯ НАЦІОНАЛЬНО-КУЛЬТУРНОЇ ІДЕНТИЧНОСТІ СТУДЕНТСЬКОЇ МОЛОДІ ЯК ПЕДАГОГІЧНА ПРОБЛЕМА

Олена Матвієнко