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SPIRITUALITY OF PEDAGOGICAL COMMUNICATION – THE BASIS OF SUSTAINABLE DEVELOPMENT OF SOCIETY

Abstract: *The essence and content of the concept of “spiritual pedagogical communication” are considered and the reasons for the ineffectiveness of the latter with regards to the educational process and the nurturing of well-trained specialists of the new generation in relation to the needs of modern society are substantiated. The place and role of the teacher’s moral and aesthetic potentials in the process of the formation and development of student youth’s spiritual culture are outlined; the priorities and spiritual values of the modern teacher are analyzed.*

Key words: *spirituality, pedagogical communication, personality, educational process, morality, influence, responsibility, conscience.*

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ДУХОВНІСТЬ ПЕДАГОГІЧНОГО СПІЛКУВАННЯ – СУБОСНОВА СТАЛОГО РОЗВИТКУ СУСПІЛЬСТВА

Анотація: Розглянуто сутність і зміст поняття «духовне педагогічне спілкування» та обґрунтовано причини недостатньої ефективності впливу його на процес освіти й виховання всебічно розвинутих фахівців нової генерації щодо потреб сучасного суспільства. Визначено місце і роль моральнісного й естетичного потенціалів педагога у процесі формування і розвитку духовної культури студентської молоді; проаналізовано пріоритети і духовні цінності сучасного педагога.

Ключові слова: духовність, педагогічне спілкування, особистість, навчально-виховний процес, моральність, вплив, відповідальність, совість.

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Розширена анотація для ознайомлення з цією темою:

“Духовність педагогічного спілкування – субоснова сталого розвитку суспільства”

Постановка проблеми в загальному вигляді та її зв'язок із важливими науковими чи практичними завданнями. Сучасне суспільство, маючи величезний потенціал цінностей і ідеалів минулого, породжених попередніми епохами та ідеологемами, виявилися обмеженими й не спроможними вирішити нагальні соціально-економічні проблеми сьогодення. Цінності, здатні не роз'єднувати, а об'єднувати і ідеалізувати людину, перебувають у стадії формування й осмислення. Ми маємо на увазі пошук осереддя сенсу й мудрості в кожному досвіді минулого, а також необхідність створення нової різнобічної єдності ідей і духовної культури багатонаціональної України.

Отож, вища освіта, як ніколи раніше, постала перед необхідністю підвищити рівень й ускладнити суспільні вимоги стосовно професійної компетенції та духовної культури згідно з потребами сучасного світу. Такий підхід передбачає принципово нові психолого-педагогічні умови для проектування змісту й технологій філософії освіти, організації навчально-виховного процесу. Із огляду на це неабияк зростає роль духовно багатой особистості педагога як одного з

домінантних чинників вдалої підготовки фахівців національної еліти.

Ці вимоги зумовлені глобалізацією, становленням постіндустріального устрою, швидким розвитком нанотехнологій. За цих умов інтенсивно зростає роль загальної і професійної культури фахівців, чіткості їхніх світоглядних позицій і моральних норм і принципів. Однак нагальною в цій низці вимог, на нашу думку, є наявність духовної культури особистості. Переважна більшість викладачів не готова до цього ні психологічно, ні професійно, ні моральнісно, ні естетично, а головне – духовно.

Новоспечені кандидати наук, не маючи належної психолого-педагогічної підготовки (а якщо посилатися на Аристотеля, то моральнісної, емоційної і тільки потім раціональної), далеко не всі готові до професійної викладацької діяльності через недостатню визначеність духовної спрямованості на неї та брак педагогічної майстерності.

Отож, навчати студентську молодь мають Вчителі й Педагоги з великим життєвим, педагогічним досвідом. І саме до таких не належить значна частина викладачів, передусім молодих, яка залишається поза межами

впливу системи заходів щодо поліпшення педагогічної культури. Дехто нехтує і можливістю збагачувати свою загальну культуру: роками не відвідує театр, художні музеї, консерваторії, не читає художню літературу. А це вкрай негативно впливає і на якість їхньої роботи, і на рівень підготовки фахівців, їхня конкурентоспроможність на сучасному складному ринку праці, бажає кращого й рівень мовленнєвої культури студентської молоді.

Формулювання мети статті (постановка завдання). Метою статті є аналіз сутності і змісту духовності педагогічного спілкуванні як одного із чинників загальнолюдської культури та його впливу на формування і розвиток усебічно розвинутих фахівців в умовах сучасного українського суспільства.

Аналіз останніх досліджень і публікацій, у яких започатковано розв'язання цієї проблеми і на які спирається автор. Аналіз останніх досліджень і публікацій проблеми дозволяє стверджувати, що вона продовжує привертати увагу широкого загалу філософів і психологів, соціологів і педагогів, фахівців з управління соціальними системами. Значна частка наукових публікацій містить результати дослідження різних атрибутів стосовно духовної культури особистості. Як приклад, можна навести роботи таких авторів, як В. Андрущенко, Г. Васянович Л. Губерський, І. Зязюн, В. Кремень, Ч. Міллс, В. Олійник, О. Пономарьов, О. Романовський та ін.

Важливий аспект досліджень із зазначеної проблеми являє творчість іспанського філософа Хосе Ортеги-і-Гасета, зокрема в тій частині, де вчений вважав, що «маси» живуть і діють без особливої духовної напруги, рівень їхньої культури надто обмежений, а головне, безвідповідальний. І це тоді, коли «еліта» не тільки вивчає навколишнє природне середовище, а й намагається змінити його в напрямку олюднення

його. Парадоксально, але в цей же час виникає драматична загроза для розвитку культури, яка виявляється в тому, що еліта, перебуваючи зазвичай у стані самозаспокоєності досягнутим, не відчуває трагізму ситуації. І саме тут проголошується субстанційна думка Ортеги-і-Гасета про те, що еліта повинна (на рівні категоричного імперативу) не тільки сама жити в царині власної культури, а й піднімати маси до рівня справжньої людської духовності, моральності в єстві прекрасного [7, с. 19 - 126].

Шляхи і засоби активізації духовного потенціалу педагога аналізують В. Михайличенко та Д. Грень [3]. Досить цікаву проблем соціально-особистісної адаптованості як вкрай важливий складник духовного потенціалу студентів розглядає Я. Мовчан [4].

Варто зазначити, що педагогічний аспект духовності розроблявся українськими філософами, вченими, педагогами В. Винниченко, М. Драгоманов, І. Зязюн, К. Ушинський, І. Франко. Глибоко опікуються зазначеною проблемою також сучасні українські вчені В. Андрущенко, І. Бех, Ю. Білодід, О. Заветний, В. Ільїн, І. Прокопенко, А. Ручка, концентруючи увагу на темах впливу педагога, носія духовної культури, на морально-естетичний і світоглядний розвиток студентської молоді.

Виділення не вирішених раніше частин загальної проблеми, котрим присвячується дана стаття. Невирішеними аспектами проблеми лишаються визначення джерел тих суперечностей, які пов'язані з природою духовності педагогічного спілкування в сучасних умовах вищої школи, а також шляхів, засобів і способів розвитку індивідуальних якостей педагога і його позитивного впливу на характер взаємозв'язків та взаємовідносин в атмосфері вищого навчального закладу. Окрім цього, в науковій літературі ще

недостатньо висвітлені філософські проблеми педагогічного спілкування як на теоретико-методологічному, так і на

науково-понятійному і категоріальному рівнях.

Problem setting. Modern society, having an enormous potential for stable development, is characterized by the loss of inviolable standards of the philosophy of good, truth and light (in regards to feeling) in the field of wonderful. The enormous amount of values and ideals of the past, descendant of previous epochs and ideologies, appeared to be limited and unable to work out the urgent socio-economic problems of the present. Values, capable of not disconnecting, but unite and idealize a man, are in the stage of formation and comprehension. They aim to interpret the past and present time without dividing the absolute good and evil, without denying the past, superfluously praising or criticizing the various ways of development. The depth of the ecological, political, spiritual, and general cultural decline of modern society draws the necessity of creating a new conception of the personality's existence in modern society. One means the search for the focus of sense and wisdom in every experience of the past, as well as the necessity of creating a new scalene unity of ideas and cultures of multinational Ukraine.

Therefore, higher education, as never before, appeared before the necessity to promote the level and complicate the public requirements in relation to professional competence as well as the graduate students' personality qualities in accordance with the modern world requirements. These requirements are predefined by globalization, the establishment of the post-industrial age, and rapid growth of nanotechnology. At these terms, the role of the general and professional culture of specialists, the clarity of their world view positions and moral norms as well as principles intensively grows. However, urgent in this row of requirements, in our view, is the presence of the spiritual culture of personality. Such

approach foresees the fundamentally new psychological and pedagogical terms for planning the contents and technologies of educational philosophy, and organization of the educational-educator process. With this in mind, the role of a spiritually rich teacher's personality as one of the dominant factors in the successful training of specialists of the national elite significantly increases.

However, the question is whether the high school teaching staff is capable of solving this difficult and extraordinarily responsible task effectively. Unfortunately, we are forced to argue that the overwhelming majority of teachers are not ready to meet the challenge neither psychologically, nor professionally, morally, aesthetically, and above all, spiritually. Given that, the reason is that the teaching community of institutions of higher education is traditionally formed by the graduates of the corresponding departments. Their greater part complete the graduate studies, defend their Ph. D. theses (and some of them even doctoral theses). It is common practice that only a limited number of experts gets acquainted with the contents of these dissertations, especially the Ph. D. theses, and then this "scientific opus" lies dead load somewhere on the shelf. Under current conditions, a reckless stream of successfully "defended" theses has been recorded recently. It is first of all predefined by the fact that the Ph. D. status, correspondingly that of an associate professor or full professor, is financially supported by the state. Therefore, it is not surprisingly that our country per capita occupies one of the leading positions in the world in terms of the amount of Ph. D. graduates, doctors of science and academicians. However, as for the level of theoretical and practical training and demand for specialists with third-level education it is

in the bottom place in various international ratings. Furthermore, the development of science in our country is not encouraged; this subject requires more in-depth consideration. The question is whether the level of spiritual culture and pedagogical excellence of “defenders” of corresponding these increases. The answer here is unambiguously “no”. And it’s not the fault of the latter, it’s their misfortune. Since the vast majority of those who defended their Ph. D. theses, aimed at increasing their level of awareness (as required by the provisions of the dissertation) within a narrow sphere of knowledge. The issue concerning the necessity to successfully teach the educational disciplines had not been otherwise raised. Therefore, newly-qualified candidates of science, having no proper psychological and pedagogical training (and if one refers to Aristotle, the moral, emotional and only then rational training), though not all, frankly speaking, are ready to carry out their professional teaching activity through the insufficient definiteness of spiritual orientation on the later as well as the lack of pedagogical skills.

But obviously the problem entirely consists in the fact that the student youth should be taught by teachers and educators possessing a real life and deep pedagogical experience. But a considerable part of teachers does not exactly belong to such, especially young people, who remain outside the limits of the measures system influence directed on the improvement of pedagogical culture. Moreover, certain persons scorn the opportunity to enrich their general culture: for years they avoid visiting the theater, artistic museums, conservatories, as well as reading works of fiction. And it has an extremely negative impact on the quality of their pedagogical activities; the level of training future specialists, as well as their competitiveness on today’s fluctuating labor market. The level of the student youth’s vocal culture also leaves much to be desired.

Recent research and publications analysis of the problem in question makes it possible to assert that it continues to come into notice of the wide public of philosophers and psychologists, sociologists and educators, and experts for the management of social frameworks. A considerable part of scientific publications contains the results of research of different attributes in relation to the spiritual culture of personality. Examples include the works of such scholars as V. Andruschenko, H. Vasianovych, L. Guberskyi, I. Ziazium, V. Kremen, Ch. Mills, V. Oliynyk, O. Ponomariov, O. Romanovskyi and others.

The most important aspect of researches on the noted problem comprises the works of the Spanish philosopher Jose Ortega y Gasset, particularly in that part, where the scientist thought that the “masses” lived and created without a special spiritual tension, their level of culture was considered to be too limited, and above all, irresponsible. And then, when the “elite” does not only study the natural environment but also makes an effort to change it in the direction of humanization. Paradoxically, yet there is a dramatic threat to the development of culture, which appears in the respective elite that is usually in a state of complacency achieved, does not feel the tragedy that is openly approaching the public. And exactly the substation opinion of Ortega y Gasset is here proclaimed that the elite must (on the level of categorical imperative) not only live in the area of its own culture, but also lift the masses to the real human spirituality level, as well as the morality in the nature of wonderful [6, p. 19 - 126].

Ways and tools for activating the teacher’s spiritual potential are analyzed by V. Mykhailychenko and D. Hren [2]. An interesting problem of social and personal adaptation as an extremely important component of the students’ spiritual potential is analyzed by Ya. Movchan [3].

It is noteworthy that the pedagogical aspect of spirituality was developed by Ukrainian philosophers, scientists, educators

such as V. Vynnychenko, M. Drahomanov, I. Ziaziun, K. Ushynskiy, I. Franko. The above-specified problem is deeply studied by the modern Ukrainian scientists among which are V. Andruschenko, I. Bekh, Yu. Bilodid, O. Zavietnyi, V. Ilyin, I. Prokopenko, A. Ruchka, attracting attention to the issues of teacher's influence, the transmitter of spiritual culture, and to the moral-aesthetic and the life stance development of the student's youth.

Undoubtedly, the review of literary sources with respect to the noted problem is far from being exhausted, but even in such a state it provides a chance to confirm the relevance and at the same time the baffling complexity of the phenomenology of spirituality of the pedagogical intercourse in the current circumstances of high school.

The unsolved aspects of the problem in question are the determinations of the sources of those contradictions that are related to the nature of spirituality of the pedagogical intercourse in the current circumstances of the high school, as well as the ways, tools and methods of developing the individual teacher's qualities, and his positive influence on the character of intercommunication and mutual relations in the atmosphere of a higher education institution. In addition, the philosophical problems of pedagogical intercourse are not sufficiently highlighted both on a theoretical, methodological and scientifically-conceptual and category levels.

Paper objective. Is concerned with the analysis of the essence and the content of spirituality of the pedagogical intercourse, as one of the factors common to all mankind culture and its influence on the formation and the wholesome growth of specialists in the current circumstances of the Ukrainian society.

Paper main body. Concerning the urgency of the problem of developing, among other attitudes, the future professionals' culture, it is worth expressing, perhaps, a somewhat paradoxical, at first

glance, opinion, which, however, fully corresponds to the main tendencies in the development of the higher education world system. The essence of this thought, which was expressed by Professor O.S. Ponomariov is that "vocational education gradually ceases to be purely professional." It is increasingly tangible performing the humanistic functions of the education, as well as the personal development of the man, his socialization, and the formation of spiritual culture [5, p. 19]."

In other words, society expects the higher professional education to effectively train a fully developed personality ready for a full life and activity in a modern, extremely complex and dynamically changing world.

Thus, the Teacher through a direct scientific, ethical and aesthetic creative example, full of spiritual culture of life, may have to nurture in educational institutions unique personalities. In this regard, it is not superfluous to recall that the functional work of the Teacher does not only involve the creative activity at the higher educational institution, but also a motivated lifestyle. If so, then he can and must positively affect the nature of social relations in all their varieties and directions. After all, it is the true teacher and his students and supporters, followers like nobody else in society, have a powerful influential potential for the formation and development of people's public consciousness. Consequently, the welfare and social peace and confidence of our country's population depend on the nature and purposefulness of the spiritual culture of individuals.

It is known that the genetic potential of each individual is more or less determined by the cultural and genetically intransigent traditions available in his family and social environment, therefore the ability to learn through the imitation of continuity in a meaningful plan is neutral. So, to achieve the desired success, young talents need motivated leadership by experienced teachers, therefore the most important factor in effective influence on the student should

be to inculcate him the ability to self-restraint within the space of his own freedom, to curb unwanted instincts, to overcome dubious customs and traditions, as well as to preservation and development of the best moral traditions and customs.

Under the conditions of observing this peculiar categorical imperative, the personality will strive for economic, political, social, and moral freedom. It will not require external management, but will develop and value self-improvement, cultivating the need for the development of one's spirit, filling this process with a constructive content. Otherwise, if one fails to encourage young people, especially students, to cultural development, then they will inevitably pose a threat for themselves, and the pedagogical elite that does not peruse high morals, high humanity, also becomes a menace [1, p. 8], not only for themselves, but worst of all, for society. The increase in material well-being (this is what each of us aspires to), which is not accompanied by spiritual development, leads to the desolation and degradation of the individual. This statement does not require any proof or comment, as the result is observed everywhere and at all times.

It is precisely this circumstance that ultimately will lead to the search for a kind of guide, who will necessarily turn up, whether belonging to the left-wing or right-wing forces, and to make matters worse, such a reactionary or revolutionary can drag a spiritually weak person into a bottomless abyss. So, as never before, it is important to develop in students the skills to assume the necessary duties and tasks aimed at improving their social needs and the development of spirituality in its best manifestations. In this case, the progress of mankind and each individual will primarily depend on the improvement of the methods of teaching and learning. Consequently, the mastering of methods and forms of teaching, understanding of their effectiveness, as well as the development of abilities for their rational and productive use becomes of

outmost importance. All this is possible only if a perfect system of education and upbringing is available.

Unfortunately, however, there arise absurd situations when students are forced to study an old teacher's jubilant notebook, and then, inevitably, according to this conduit, to take the exam. Deviations in the answer "right" or "left" are punishable by Bologna points. Thus, as a result of deprivation of the most valuable quality of the man, namely freedom, impregnated by morality, the student is not focused on the truth, as a reflection of reality, but on the spell: "right", "wrong", "so must be", "so it is necessary", "do like all", etc. And then the student loses interest in the tense, sometimes hard work, which ultimately ends up with the desired, interesting search for the truth, and acts in a relaxed mode, perceiving the ready "portions" of correct knowledge saturated with alienation.

It should be noted that in the educational process, any standard of training, certainly, facilitates the work of both the teacher and the student. However, at the same time, any stereotype as something absolute for all, subject to the presence of the student's I-space, does not contribute to the development of his creative attitude to himself and the socio-spatial environment in which he exists as a personality. He is deprived of the choice of various variants of self-affirmation, and this is no longer freedom, when the choice is equal to one. After all, everyone can be free until his choice is multivariate. Moreover, the problem situations literally overtake an individual at every step of the multi-vector reality, and it is impossible to solve them once and for all, using a methodical or methodological tool, and from the point of view of the logic it is completely incorrect. If in some cases, one manages to solve the problem, then "I" is carrying out an obvious violence against reality; then, after a certain period of time, it will get revenge on the latter, as they say, entirely in the form of a

program. This revenge becomes possible, first of all, due to a monolithic attitude to reality and takes place both at the individual, collective, and the socio-ecological levels, which is witnessed by everyone in everyday life.

The paradox does not lie in the fact that a particular part of students have such a metaphysical, simplistic approach to learning that much. The drama of such a situation lies elsewhere, namely: the student is deprived of the possibility to independently search for truth, he uses the ready-made life “recipes” and, certainly, relieves personal responsibility for the consequences of his actions, citing the fact that he was taught to act in the respective manner. Such a student does not even notice that he simultaneously loses his own freedom, that is, the possibility of choosing his own self, while resolving one or another problem situation.

Subsequently, it is necessary to state the facts that specialists, who are not socially adapted to reality, are depleted spiritually, walk in crowds of cheaters of various kinds, ranging from “healers” to “honest” politicians. They follow them without a specific purpose, focusing on some minute miracle, and it always appears and haunts those who “unlock” their minds, the rhythm of social space-time, and most importantly it appears to be spirituality, relying only on the fanatical belief in the diversity of emotions. In other words, these people do not fully utilize the full potential of their consciousness, because they block a significant part of it unknowingly, and thus, as much as possible, neglect, and erode their spirituality.

It is appropriate to ask: “What do we expect from spirituality?” One can supply a very simple answer: we strive to maximize the limits of our personality. In other words, we tend to observe ourselves, and this desire never leaves us (*Volo ergo sum* – I wish, therefore, I exist). That is, we sincerely wish for self-understanding, self-determinism, self-creation, and self-analysis. At first glance, this seems to be extremely simple. However, in this lightness

and obviousness, the incredible inconstancy of the fact that a person cannot really know and realize himself in full measure is hidden. That’s the whole paradox of the incredible, which is hidden in the obvious. Hence, the main objective of the teacher is to maximally understand the essence of spirituality in the context of his life and science, which he represents in the audience in order to enrich the spiritual world of student’s youth, namely a potentially powerful development source of our society. And since spirituality is interpreted in various modes by different authors and in different ways, then we have the courage (based on our own published research) to present our vision and understanding of the problem of spiritual culture, briefly outlining the essence of a unique phenomenon.

Let’s start with the fact that spirituality, as we understand it in our context, is a unifying substance of society, which is implemented in the violent contradictions of life in the form of concentrated ethical and moral values. The latter, at the same time, are manifested in the individual level of consciousness in the form of conscience, and the conscience represents “thousands” of invisible witnesses, at a time when “I” is in a state of solitude with myself” [4, p. 228].

Logically, this statement also includes the concept of inspiration. It always testifies to the fact that “I” is in a state of exaltation, all of its psychic, ethical and aesthetic abilities. In other words, this is a unique state of acme, which is directly or indirectly related to the values and meaningful activity of the individual, aimed exclusively at creating good in the essence of true beauty.

In view of this, the moral categorical imperative of the teacher directs his scientific and pedagogical activity (in any socio-political conflicts, crises and various revolutions) in a stream of inspiration, optimism, charity and sincerity in relations with colleagues and students, therefore, to be in our time a spiritually inspired prisoner of a strict, sometimes politicized social reality, is not shameful, but on the contrary, honorable,

noble and frankly patriotic. This is explained by the fact that every step of a true teacher awakens the conscience of people primarily that of the student's youth. This sacred ministry raises it to the privileged levels of inspiration. And what else can be higher, more interesting and more valuable than this psychosomatic state of the teacher's soul both in terms of content, and the attractiveness of aesthetic form.

We have already mentioned the fact that a true teacher is characterized by the quality of life not only within the limits of a higher educational establishment, but also beyond, it is a moral example of intelligence for the general public.

This is due to the fact that most people can grow socially and morally only if they are influenced by a more intellectually developed minority. This historically proved fact will not, as we believe, ever be denied even in the future, since social homogeneity is unnatural for a human being. Thus, the cultural minority, by the will of the fate, civilizes, in the widest sense of the word, the society. However, sometimes refusing to perform this honorable mission, it is responsible for all the inequalities and sufferings of both present and future generations of their compatriots.

When assessing the panorama of history from this point of view, then we come to the apodictic conclusion that almost everywhere in the social systems, the intellectual minority prided itself on being civilized, and at the same time, it did very little for the large-scale dissemination of its experience both domestically and abroad. Even fewer people took care of the spread of knowledge in the social space-time of their country. And from this minority, there is a scant number of those who creatively, patriotically, and most importantly, sincerely and unselfishly was concerned about strengthening and seeking various forms of organizing the society adequately with regard to the regional cultures of the country. Interestingly, such persons consider

themselves self-developed ("advanced"), and this is their right, but they usually forget that it is for their personal development that a very expensive public price has been paid. And if so, today is the time of at least moral responsibility for the socio-economic, cultural destabilization of society, triggered by the actions (inaction) of these, seemingly civilized, cultural people.

If, in the same context, one takes a closer look at the representatives of these socio-political groups (former university graduates), we will notice that they all have a common feature, namely assign themselves unlimited social and political rights and avoid taking on any personal responsibilities. In our opinion, this is a classic, adapted to the present conditions, sinecure. And it does not matter if they call themselves revolutionaries or reactionaries, they, using the situation or artificially creating it, resolutely reject duties and feel themselves the rulers of immeasurable rights. Life as a powerful lantern highlights the unquestionable truth: whatever they do, no matter what they take up, the goal and the result will be the same, namely acquiring government power and maximizing its use in personal interests.

For a spiritually rich personality, this sinecure is obvious, because it thrives, so to speak, on the socio-economic life of society. After all, the subject, who plays the role of the reactionary, always asserts that he rescues the state and nation, freeing them from all the dogmatic norms and superstitions of the past. And if so, then he has an unlimited right to exterminate, in a figurative and direct sense, the neighbors, especially spiritually developed, but socially modest in the behavior intelligent personalities, adopting the behavioral patterns inherent in present-day fanatical nationalists and "revolutionary democrats". However, today they operate under the slogan of expanding the rights of the working people, fighting against their oppression, for the speedy attainment of the imaginary (in fact utopian) universal social justice. The present-day "revolutionary," for

the most part a millionaire, will play with the masses indecently and flatter them unceremoniously, but it is just a mask, a harsh hook to avoid social and legal responsibilities and to succeed in business at the expense of the state.

Thus, the true Teacher can and must fully promote in the student's audience not so much the abstract norms of morality as the inculcation of the skills of real perception of reality, moral and spiritual analysis of the state of modern social relations both in our country and abroad. Such an approach is worth not only attention, it is an urgent need of the present. After all, in the crisis of spiritual values, former ethical imperatives are lost and, as a result, human behavior in such a situation becomes unpredictable. This threat is more clearly manifested at a time when the ideas of globalization and culture unification are actively promoted. In such situations, there is a reappraisal of traditional universal values, their historic inviolability is shamefully being called into question, and they are replaced by new, unconfirmed truths and questionable ideals. Individuality, its psychosomatic uniqueness, the moral value in all its manifestations in such manipulations is completely ignored. And this is due to the fact that human spirituality has always been an attribute, the core of each cultural community and an inseparable structural element of personal consciousness.

Therefore, everyone should be familiar with the achievements of spiritual culture especially for the student youth, given its focus on the creative potency as well as the actively mobilizing force, and vital practical action. Without motivated, deeply meaningful actions, individuals, primarily the student youth, are not able to implement a full-fledged, comprehensive development of a personality in modern society.

Let's consider, for example, the situation when the personal "I" failed to fully realize its potential as a result of someone's mental humiliation or other encroachment in real life. Or, in another case, the source of the

emerging obstacle could be the surrounding social environment at the macro level. Perhaps, this obstacle was the world in which the individual had to be born and live. But the world is not concerned with him as something that hinders its development on the way to achieving his existential, since only experiencing the state when "I" is in a state of solitude makes it possible to realize happiness, goodness, honor, dignity, or to some extent the drama of its own existence. However, whatever it may be, the philosophy of spirituality is always the dominant element of self-identity in such situations. It is the philosophy of spirituality that enables one to get closer to the solution of the problem of essential understanding the causes of the totally impracticable personality "I" as a full-fledged representative of the human race.

It is these analytical reflections are inherent in a person with a highly developed spiritual culture. This makes it possible to apodictically confirm that the representative of Homo Sapiens can not only learn the elements of existential foundations of his immanent "I", but also to change the real world on the principles of spiritual harmony with the environment, without disturbing the harmony of the unique identity with himself.

So, we can assert that today there is no such person who would not feel the lack, or rather active influence actions of this spiritual phenomenon on privacy, the impact of his social capacity in modern society is also felt. However, the paradox lies in the fact that, being in the space-time of spirituality, we are not able to determine the inherent parameters and features of its influence. Here lies the complexity of understanding the spirituality by many people, especially students. After all, it cannot be estimated by performing specific calculations.

And indeed, how can one objectively and visually outline this intangible, unique planetary phenomenon? And what is there such a substantial one in it that distinguishes it among other worldviews? This complexity

predetermines the fact that today there is no a clear notion of spirituality, once and for all definite for the whole planetary community. Moreover, we have the courage to assert that there will never be formulated a clear definition, since each final definition will greatly limit the versatility of this unique civilization phenomenon.

What can be the way out of such a situation, especially in the university space-time? College students as more or less worried about their spiritual comfort and purposeful activity. And if the student shows a significant interest in this unique phenomenon, then the greatest responsibility and, at the same time, the honor of creating an atmosphere of spirituality in the community, especially in educational institutions, falls on the teacher's share. But when the teacher represents indifferently such information at the university, he himself, unfortunately, is not able to understand the essential purpose of science, since only the spiritual development provides progress in science and society in general. In support of this thesis, we quote Aristotle's famous statement that "the one who believes that he is moving forward in science, but lags behind in morality and spirituality, that one moves backward rather than forward."

And this is when spiritual sensations are a kind of national standard of culture and have always been valued in developed countries. Perhaps, these countries became successful because they developed on the basis of the principles of a unified ethnic diversity of the national spirit.

Only our country, to my great regret, is not included in the list of these powerful states. Moreover, "Ukraine is less than what it could be." It is a rich land of poor people; a great country whose influence on world politics is roughly the same as the impact of a much smaller Montenegro. Being situated in the center of Europe, it is at the same time outside of Europe [1, c. 41]." Why did this happen and catastrophically continue to happen in our country when they stably develop a variety of human life spheres? One of the reasons, in our

opinion, is that in these countries the culture of all, without exception, ethnic groups, every individual, is revered as the primary source required for the development of a unique spiritual society. And most importantly, in a similar ethnic development they respect the representatives of all social groups in these countries, regardless of the material or spiritual production, in which they are involved. However, the intellectuals of various spheres of activity who have been trained (in the good sense of the word) in a spiritual atmosphere of this true TEACHER-EDUCATOR are especially respected!

Conclusions of the research. First, the main indicator of the qualitative development of society, according to our vision, is the level and time of being in the spiritual state of most of its individuals. Secondly, the healthy social body of society, in particular the institution of higher educational, is largely determined by the spiritual quality of space-time, in which people are motivated and inspired in the process of active meaningful significance in the essence of beauty. Thirdly, the complexity of the phenomenon of pedagogical spiritual communication is largely due to its individual and social nature. The personality of the teacher is usually characterized by unique features, but their maximum development is possible only in a certain social sphere, in this case, in the field of higher education. Fourthly, in order to successfully implement the potential and perform a responsible mission, a teacher needs high professional competence, clear moral actions and, most importantly, a high level of spiritual communication culture, otherwise he (in half enlightened) can present danger for modern society. Fifthly, the present society, in the end, needs a contemporary spiritual culture, because the ongoing crisis in the country is related not so much to the socio-political and economic factors, but rather to the crisis of the spiritual culture of society. Therefore, the full functioning of the spirituality of pedagogical communication in the space of a higher

school could, in many respects, solve this urgent problem of modern society.

Scientific pursuits. It seems expedient to carry out in-depth studies of the nature of spirituality of pedagogical communication aimed at sustainable development of society. We plan to more concretely determine the

possibilities of the influence of pedagogical communication on the comprehensive development of both the teacher and the student and the teaching-staff in general, preserving, in particular, their identity and individuality.

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