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**MANAGEMENT OF THE 21ST CENTURY:  
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## PHILOSOPHICAL AND EDUCATIONAL FOUNDATIONS OF THE PERSONALITY DEVELOPMENT OF THE HIGHER SCHOOL TEACHER IN THE 21st CENTURY

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The article deals with the theoretical and culturological foundations of the personality development of the higher school teacher in the 21st century. The personality of the scholar-teacher is formed depending on the historical types of societies – closed or open, in which the atmosphere of creativity, democracy and free will dominates. The personality of a modern educator is characterized by the embodiment of professionalism, the talent of a researcher and the bearer of spiritual and cultural historical traditions.

Relevance of the research. The processes of reforming of the higher education in Ukraine are determined by the in-depth study and practical application of the latest advanced pedagogical technologies, deep understanding of the historical and culturological traditions of the formation of a national higher school and solving contemporary problems of integration into the European educational space. The most important component of the educational process is the study of the formation of the teacher's personality as a mentor of a youth and of a scientist-researcher. This is a task of the modern philosophy of education, which is capable to develop the ideological and methodological support of the model of the higher school teacher in the 21st century.

It is the philosophy of education that has to determine theoretical and culturological principles, development trends and the goal, in its broadest sense of a modern education, the essence of the free creative activity of a higher school teacher, which combines professional competence, talent of a scholar and a high culture of communication. The formation of a teacher's personality is largely determined by the level of openness and the degree of democracy development in society. Personality development of the higher school teacher depends on the general educational goal, scientific and theoretical foundations, the development of spiritual culture, which directly influences the formation of a holistic worldview.

The state of theme research. From the historical view of the formation of the philosophy of education, it is important to analyze the classical model of the higher education development and the place in it of the creative personality of a teacher with

a theoretical and cultural expression in the philosophy of I. Kant, I. Fichte, G. Hegel and V. von Humboldt. The classical idea of the university determined the principles of personality development throughout the 19th century. But in the conditions of growth of technics, technology and globalization processes of the 20th century the approach to using tools and the ultimate goal of the higher education radically changes. The principles of constant creativity, education throughout the human life and the continuous process of professional self-improvement are confirmed. This problem is the subject of sharp discussions of philosophers, sociologists, psychologists, and teachers, in particular, reflected in the works of eminent thinkers of the 20th century J. Ortega y Gasset, K. Jaspers, H.-G. Gadamer, K. Popper, J. Habermas, J. Derrida. In the modern Ukrainian philosophy of education, the philosophical and methodological aspects of the formation of a higher school teacher are the subject of the researches by Ukrainian scientists – V. Andrushchenko, M. Zubrytska, S. Klepko, M. Kul'taeva, V. Lutai, M. Mikhalchenko.

**The purpose of the study** is to determine the indirect influence of philosophical and culturological foundations on the development of a holistic personality model of the higher school teacher in the 21st century, which combines the talent of the integrator of scientific knowledge and the conductor of the ancient traditions of the national and world educational culture.

The idea of subordination of the educational system to the tasks of constant development of a personality is the main philosophical reforming setting of the modern higher education system. This will be possible when providing comprehensive human development is coordinated with the practical achievements of modern education, with training of specialists for creative activity based on the principles of freedom and creativity. The objective development of the reform in a modern education of Ukraine calls for a radical revision of the ideological and methodological principles of the substantiation of educational activity, placing it on the forefront of the personality development.

The processes of higher education reforming can not be temporary, fast-moving, but are carried out on an ongoing basis. Reasons for reform are more likely to apply not only to the content of educational activity, but above all to the totality of social relations of the corresponding type of development of social reality. In the historical context, the reforms in education occur almost in different cultural and political eras, almost in every century, depending on the adoption of common purpose, idea, construct of university education.

Reform is always a creation of a new order. As it was argued in the 30-ies of 20th century by the Spanish thinker J. Ortega y Gasset, the need for reform arises for two reasons: «either because of a violation in the direct sense of the word, that is, through isolated cases of misuse of good rules, or because abusive occasions occur so frequently or permanently, and become so ordinary or approved that they can not even be called misuses» [4, 68]. Yes, it is against the latter that the reforms should be directed. But the process of reform in higher education will be sufficient itself, it



will find practical expression and universal approval in the case of a firm definition of the mission, the idea of a high school institution – University.

Significant contribution to the process of reforming of the higher education in Western Europe is an affirmation of the idea of Building 'a' (formation), or the development of a harmonious personality as a learning goal in the creative work and practice of the founder of the University of Berlin V. von Humboldt at the beginning of the 19th century. The idea of higher education was based on the unity of the educational principles, scientific research and the achievements of national culture.

V. von Humboldt imagined the university as a place where both the professor and the student dedicate themselves to science; an important factor of constant personal development is an independent, creative process of communication. The main task of higher educational establishments is a rational combination of «objective science with subjective education» and the implementation of the principles of solitude and freedom as the general basis for the development of personalities that can influence the fate of the country.

D. Newman, a theoretician of English higher education, believes that it is precisely such an institution as the university that it is «the place of communication, the circulation of thought across the whole country», and the principle of mutual learning is «one of the most powerful, continuous processes of mankind», especially when it has a predetermined purpose [3, 37]. D. Newman proves the need for the educational process of such an important factor as the culture of open communication between a teacher and a student. «No book will pass the delicate nuances of your specialty as quickly and confidently as a living dialogue will make through the eyes, look, emphasis, manner» [3, 39]. The ancient Athens gave the student more philosophical knowledge and culture precisely via communication, and not via reading and mastering wisdom from books.

Scientific authority was of great importance in the education in Ancient Greece, for example, the presence of Plato. «Even if the student didn't see anything, except Plato, who breathed and moved, didn't attend any lecture, he would still have received some measure of education and had something to tell grandchildren» [3, 61]. Genius and talent were the main criteria for selecting teachers in the Platonic Academy. The professor is «the home of wisdom, the light of the world, the messenger of faith, the alma mater of the young generation» [3, 44]. D. Newman further states that university education is characterized with a comprehensive study of truth, «a powerful intellectual diversity», the rule of intellect exclusively.

The revolutionary step in the entire history of educational activity was the «ingenious turn», begun by the French scientist J.-J. Rousseau and the Swiss teacher J. Pestalozzi. As it is known in the studying process – and generally in education – there are three components: the content of learning, or knowledge; the one who teaches, or a teacher; and the one who studies, or a student. The novation of J.-J. Rousseau and his followers were to move the emphasis of pedagogical attention in the direction from the knowledge itself and the teacher to the student and in

determining that a student is the only one that can point us the way to the realization of the educational goal.

The principles of openness in higher education historically combine professionalism, the ability to research and the culture of inner spiritual communication. Culture, according to J. Ortega y Gasset, should save mankind from a life catastrophe, «it allows a person to live in such a way that his/her life wouldn't become a senseless tragedy or he/she wouldn't grow unsociable» [4, 76]. In modern conditions, the catastrophic nature of the European situation in education is that «ordinary Englishman, ordinary Frenchman, ordinary German are ignorant people, they don't have a vital system of conceptions, relevant to time, about the world and man». Such an average character is «a new barbarian, retarded from the point of view of his era, archaic and primitive». But the «new barbarian» is, first and foremost, a professional, although «more ignorant» [4, 76].

Paradox is the fact that in the 21st century graduates of universities, having a lot of knowledge on only one subject, have no idea of the rest of scientific knowledge. Such result, as clarified by the Spanish philosopher, is the result of fragmentation, deconstructivism, which increasingly characterizes the «European man». According to J. Ortega y Gasset, it is necessary to stop the processes of differentiation and shredding of a scientific work, to cultivate and to form «integrative talents» – this is the fate of the progressive development of scientific knowledge.

When selecting the teaching staff of the institution of higher education, the talent of integrator and teaching talent will be influential above all things. The systematic unity of professional studies and cultural-oriented disciplines should prevail in the structure of the curricula for the training of specialists. The Spanish thinker proves the need for a thorough development of the methodology of higher education, which should complement the professional specialization of training specialists with «integral culture». In the presence of hypertrophy of the means of study, the atrophy of a given goal of university education remains. Therefore, according to J. Ortega y Gasset, «it is necessary to establish the science of education with its methods and guidelines» [4, 86].

Rather interesting philosophical view of the philosopher about the duration of scientific discoveries, their practical application and their perception by the broad educational society is the hypothetical statement that the best professors would live in the atmosphere of fifteen or twenty years ago. «Tragic backwardness» is inherent in anyone who doesn't seek self-improvement, doesn't create his or her own beliefs, and doesn't try to be original. The first generation, «radiating its spirit», creates meaningful values, leading ideas. Those who succeed this creative heritage have to wait until certain completeness and testing of the results of the scientific search are carried out. At the next stage of scientific development, «the forces of the predecessors will begin to weaken», and the new generation will «make its reform». Every generation, says the thinker, for fifteen years «fights for the implementation of their principles in life and for fifteen years they are valid» [4, 71]. Thus, the



process of forming of the integral personality has an infinite character, as well as the process of self-improvement of the mentor, the teacher, the manager of higher education.

The fall of university studies begins when it becomes mandatory to attend certain lectures, practical classes and general training regulations. «At this destructive path for the University together with freedom of studying, the life of the spirit is suppressed» – the creator of the philosophy of existentialism in the 20th century K. Jaspers warned. Curricula should correspond to «proposals that don't restrict the free progress of the student, but help with clarifications and the opportunity of choice» [7, 125].

The truth in philosophy has a distinct personal character, and scientific activity is always open and incomplete. Studying at the university can not be dogmatized, defined by the general scheme, it always has an individual form. The lesson, «oriented to the average general», is not at all like a lesson that is aimed at individual gifted personalities.

K. Jaspers, in order to consolidate his thoughts, gives the words of E. Rohde, that «ninety-nine of hundred listeners don't understand the lecturer, but a hundredth doesn't need him» [7, 124]. The student is usually not able to understand fully the contents and instructions of the lecturer, but he has the incentive, working intensively, to approach the personally-individual perception of the educational material and the appearance of new ideas. Personality of a lecturer is characterized by special individual features. The lecturer tries to make a transparent process of his thinking, his integrity and influence on listeners. The principles of autonomy and freedom of individual creative search are the goal of the formation of specialists in higher education.

The German philosopher is repeated by the author of a well-known work, «Open Society and its Enemies», K. Popper. The teacher should not impose his «measure of higher values to the disciples», but he must try to «stir their interest in these values. He must take care of the souls of his students». The general principle of education should be unquestionable trust and the principle «don't do harm to students». «Do not hurt», that is, «give young people what they are in urgent need in order to become independent of us and able to make their own choices» [5, 300]. Independence and freedom are the highest values that contribute to the formation of independent ideological attitudes of the personality.

The difference, according to K. Jaspers, between the spiritually noble and spiritually non-liberal individual is as follows: the first one constantly thinks about his business and spends on it all his forces, and the second one always requires the separation of work and leisure. Aristocrat is inherent in selfless work, because simple labor seems to him spiritual laziness, which slowly exhausts creative forces. Therefore, true spiritual life, education, scientific search are carried out where there is a possibility of free realization of the unity of personality's creative efforts. The problem of creative freedom embraces various aspects of the individual's activity,

and in particular the professor of higher education.

Summing up, it should be noted that the process of forming of a model of a higher school teacher in the 21st century is based on the historical principle of educational activities. They are determined by the general development of national cultural traditions, the systemacy of natural and humanitarian researches, and embodies the necessary principles of integration as the basis of the overall goal of university education.

The formation of a teacher depends not only on the development of modern pedagogical technologies and psychological support, but above all on a certain type of society – closed or open and the level of development of democracy, creativity, and freedom of choice. This is the meaning of the ideological and methodological definition of the modern philosophy of education.

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