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Spiritual mission of high school education

Every society has its own culture configuration. It depends on its history, social class structure, type and nature of the political system, economic foundations and other circumstances. The peculiarity of the 21st century is a trend towards the formation of a multicultural space in the conditions of globalization and information society changes. However, the further social development is inextricably linked with the level of spirituality of each individual. The moral and spiritual revival of the people is of primary importance. Man as the creator of the spiritual and material values, the support the State, in the present crisis found itself beyond the normal existence. There is a growing lack of spirituality; the morality and human life itself is devalued. Therefore, the highschool education plays an important role in formation and development of the individual in modern Ukraine. Today it is the basis for the existence and promotion of spiritual, national and political culture of our democratic and constitutional state.

The problems of the person development, self-determination and self-improvement, self-forming of its own spirituality in the context of public issues, remain so far, in terms of an independent state, as they were in times of totalitarianism, not in the first place.

So, it is not surprising that the most urgent problems today are the problems of spirituality, ideological maturity and morality of ordinary people and educators. Now the questions of spiritual crisis, ways of searching for spirituality and factors of its recovery are widely interpreted. Each researcher tries to describe the phenomenon of spirituality based on its own vision and understanding. For some it is the integrity of human mental activity (M. Kohan), the others associate the spirituality primarily with the world of human emotions and sensations (Y. Burtin, V. Ksenofontov), identify it with the value creation (H. Parsons) or consciousness (V. Fedotova, V. Kemerov) etc.

However, undeniable is the fact that the formation of spiritual culture also takes place through education, educational institutions. An important task of the highschool education today is its spiritual and cultural connotation.

The activity of the teacher of any educational institution includes, in particular, the development of culture (spirituality) of students, encompassing the ideo-

logical and professional approach to personality-oriented highschool education. The development of the student as a person is impossible without improvement of professional literacy and competence of the teacher. The teacher can not only render the „educational services”; it must develop itself to ensure a high level of education. Today the teacher’s required set of skills includes the analysis of the flow of new information, assessment of its didactic potential in the real world, prediction of the result of its use, organization of its implementation and then the repeated analysis of the result of implementation of new information into practice.

The process of identity formation, in which the school establishments (high schools, gymnasiums) are actively involved, was well described by V.M. Sheyko as a result of cultural evolution of the individual. Only acquiring and assimilating a certain amount of spiritual culture, a man becomes a personality and personifies the found cultural potential as its own world, as the wealth of its „ego”. Thus, only mastering the outward, materialized expression of culture through the knowledge and work the individual finds its human quality, and becomes able to participate in the culture-creating activity. V.M. Sheyko broadly defines the spiritual culture as the development of human strengths and abilities, the value of a measure of the human in the person, the characteristics of a person’s development as a human being, a process which acquires its outward expression in all the richness and diversity of reality formed by people in the totality of the results of human work and thought. However, the possibilities of spiritual culture are limited. As a result of innovative processes, the society constantly produces the social formations opposing the values and normative order. The continuous, purposeful efforts and moral norms hindering the disintegration impulses are needed. It is in a democratic society that the free development of material and spiritual culture creates the *political culture* (state forms of government, relevant social institutions, laws, goals, means, results of activity of the ethnicity, society, class, group, individual characterizing the degree of social development of the individual as the entity transforming the social relations). Thus, the spiritual culture and power in society guarantee its stability. The spiritual and material culture defines and maintains the samples of human activity and conducts the process of human socialization. The public authority is aimed at linking the relationships between the varieties of culture, institutions, and communities especially where the influence of spiritual and material culture is insufficient, where moral norms are supported in the form of law, law enforcement. This task is performed by one of the subsystems of the mechanisms of political culture, i.e. the institutions of political power. All three varieties of culture mutually enrich and complement each other [Шейко 2000: 116–125]. It is important to note that today, in view of development of democracy in Ukraine, one of our major goals is formation of not only spiritual, but also political culture in modern high school

students. For example, conducting classes on the subject of law, the teacher should focus on the peculiarities of formation and development of the Ukrainian political culture.

The teacher is the carrier of education, general culture; it forms the scientific thinking, values, moral regulators, interest in political life of one's society, civic stance etc.

We fully agree with the point of view O.M. Vnukova that the effective solving of problems of formation of the general and political culture of lyceum students the teacher needs, first of all, such qualities as tolerance, responsibility, fairness, rigor, integrity, benevolence, honesty etc.

Tolerance is not only psychological and pedagogical feature, but also a sign of education, culture, and availability of a high level of political culture.

The responsibility of the teacher means the responsibility for formation of the general culture of Lyceum students, for development of its national culture.

Justice must be manifested in the objective assessment of knowledge of the Lyceum students, reasonable requirements to them, impartial attitude etc.

Optimism is the trust in the strengths and capabilities, both its own and those of the Lyceum students, the ability to first see the good and positive features, though not ignore the disadvantages.

The teacher's self-exactingness means the conscientious performance of its duties and respect for morality. The exactingness to others should not be understood as tight control and strict guidelines, but *should be manifested in helping the individual in its self-identification*. Most outstanding teachers advocated the need to combine the exactingness and respect, because it is the exactingness to the person that shows the respect for it.

The principal teacher, being on friendly terms with Lyceum students, will not allow itself to reduce the exactingness for them at work, behavior, and moral relations. This teacher will not be lenient to antisocial behavior.

The teacher should be able to choose such a course of action, such an approach to Lyceum students which would respect the honor and dignity of the individual and the collective, neither humiliating, nor magnifying them. The benevolence is not permissiveness, but condemnation of evil and immorality [Внукова 2003].

Let us note that the formation of spiritual culture of the Lyceum students will be productive if they will show the increase of the low level to medium or higher level of culture in modern society. The organized activities for forming the culture may include lectures, discussions, workshops, discussion groups, parties on certain topic, clubs, meeting with representatives of the elite, tours, competitions of academic papers etc. One of the important ways of formation and development of the general and political culture in the modern youth is to prepare the pupils or students for participation in subject-related competitions and conferences.

So, today, it is the institution of education (lyceums, gymnasiums etc.) which play an important role in shaping the personality of a new type, of global thinking, a new citizen, devoid of dogmatic stereotypes of technological civilization ideology, capable of being an active participant in social, economic and political transformation of the state and world.

Based on the study outcomes, it can be argued that the personality formation is guided significantly by education (lyceums, gymnasiums etc.). Its main task still is the upbringing of patriotism, promotion of national culture and Christian morality, and trust in the powerful creative forces of the people. The words of the founder of the theory of national school, S. Rusova, saying that the Ukrainian school lacked genuine patriotism because of the fact that „we know the native land little, do not take stock of the life of people, are not interested in natural phenomena; since you can only love what you know, you need to enable the children to learn the nearest area firsthand” [Бугрій 2011: 18], are still challenging. The academician proposed to begin a child’s education with knowledge of local history.

Therefore, in order to prepare the people for life in the twenty-first century, it is required to realize the essence of the changes brought about by the new time, and direct the society to their deliberate and dynamic perception. This is one of the main functions of education, since the ability of the Ukrainian education to give an adequate answer to the pressing issues will predetermine the fate of millions, still young, Ukrainians, who, in turn, will build the future of our country.

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Abstract

The author of the article attempted to analyze the spiritual foundations of highschool education and its role and importance in modern Ukraine.

Key words: spiritual culture, highschool education, education, personal development, spirituality, teacher, Lyceum students, students.