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INTRINSIC CHARACTERISTIC OF SPIRITUAL AND CULTURAL GROUNDS OF THE CITIZEN AND PROFESSIONAL FORMATION IN THE UNIVERSITY

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The article is devoted to the investigation of spiritual and cultural grounds of citizen and professional formation in the University. The author of the article gives characteristics of the spiritual and cultural personality of the future specialist; underlines the necessity of spiritual and cultural development and self-development of modern student youth; defines the concepts “spiritual culture”, “spiritual and cultural development”, “professional” and “citizen”. Special attention is paid to defining of the possible ways of spiritual and cultural development of the future specialist in the course of University training.

Key words: *spiritual and cultural development, spiritual culture, spiritual and cultural personality, citizen, professional.*

Nowadays a number of negative displays in the life of society, such as, sharp decrease in the level of culture and its commercialization; spiritless show business; substitution of spiritual and moral heritage of people by pseudo cultural values; materialistic attitude to life; orientation on reception, mainly, material benefit; indifference to problems of others and so forth, considerably complicate the process of professional and personal development of the future specialist and put obstacles in the way of student youth self-improvement and possibility of adjustment of harmonious mutual relations between people (L. Zemlyakov) [5, 19]; lead to growth of criminality among youth and deepening of spiritual crisis of the personality. In this connection it appears to be extremely important to define the spiritual and cultural grounds as peculiar reference points of the citizen and professional formation and attract special attention to the importance of student youth spiritual and cultural development in the University.

The role of spiritual culture in formation of the citizen and professional in the course of University training remains unstudied thoroughly. For this matter an attempt has been made to carry out a more detailed investigation of the above-mentioned problem.

The author of the article contemplates to give intrinsic characteristics of spiritual and cultural grounds of citizen and professional formation in the University.

The works of a number of domestic and foreign scientists educationalists (D. Ventsel, E. Vishnevsky, S. Goncharenko, P. Kapterov, V. Kuz', B. Likhachyov, N. Lossky, Z. Ravkin, V. Rozanov, E. Pometun, V. Pryannikova, A. Sirotinko), psychologists (B. Ananiev, G. Bal, I. Bekh, M. Borishevsky, L. Vygotsky, A. Leontiev, S. Rubinshtein) and philosophers (V. Andrushchenko, I. Zyazyun, I. Ilin, V. Kremen', V. Solovyov, L. Sohan', A. Ulyodov, G. Fedotov, V. Shynkaruk) are devoted to investigation of the problem of spirituality and civic culture and development of spiritual culture.

Besides, the problem under analysis is described in the works of the following scientists: G. Avanesova, N. Berdyaev, N. Bogdanova, L. Borisov, A. Bulynin, V. Gruzkov, I. Gruzkov, M. Zakharenko, I. Ivanchenko, N. Ippolitova, N. Karaul'naya, N. Klyachkina, L. Lednev, E. Solovyov, S. Pogorelov, T. Polyakova, V. Remizov, N. Rozov, S. Rusinova, T. Rusakova, L. Skuratovsky, P. Sytnik, O. Tselyakova, A. Chuprina, G. Shevchenko etc.

Student days appear to be one of the main stages in the process of the future specialist personality formation, on which the process of accumulation of the set of knowledge and skills, necessary for professional and personal formation of student youth is in full swing; the professional thinking and image of behaviour develop. It is the period of moral self-improvement and self-affirmation. Aspiration to self-development and self-improvement, desire to become successful in future forms students' understanding of the necessity of qualitative education.

In the modern world special accent is made on the matters connected not only with professional training of the future specialists, but with formation of a high level of spiritual culture and civic consciousness at student youth in the University. Formation of the citizen and professional is a continuous complicated process. The citizen is, first of all, the social and active personality ready to exercise the rights and carry out the duties. Education of the citizen in the University assumes "... development at students of civic consciousness, respect of the rights and freedom of the person, love to nature, Native land, and family, patriotic and national consciousness..." [7, 49]. In the course of University training the following components of students' readiness for realization of the rights and performance of the duties as citizens

of the country are formed at students: intellectual, operational, emotional, volitional, value and motivational.

As E. Platova, F. Safin and V. Fortunatov note, the intellectual component assumes students' acquisition of the necessary for civic life political, economic, legal, psychological and other knowledge, and also development of mind and intellect. Scientists underline that gradual self-education, development of the skills of modern life of a society critical analysis which occurs in the course of participation of students in different kinds of activities (competitions, contests, quizzes, round tables, debates) and involves accumulation of the necessary set of knowledge; promote quality maintenance of the given component.

Operational component is directed at formation at students of different technological skills that are useful and urgent in civic life (participation in elections, referenda, meetings of public organizations, development of abilities of various public actions organization, meetings carrying out etc.), but the scientists underline that in modern conditions their formation is almost impossible because of the fact that they often lead to conflicts.

E. Platova, F. Safin and F. Fortunatov note that the following emotional component is characterized by the presence of expressed civil feelings, partiality to destiny of the Native land, country, to its symbolics and civil society at the future specialists.

The scientists point out that the formation and monitoring of the volitional component is possible only through participation in concrete affairs, because this very component is connected with readiness and ability to behavior self-control, self-mobilization in the interests of the country and society. For example, discipline establishment in and out of class, ability to influence the discipline of one's associates, conscious participation in students' bodies of self-government, in order maintenance in hostels during mass events.

Value and motivational component defines the level of consciousness of civic aspirations and activities as values of concrete youth and indicates the presence of the formed system of civic relations [7, 50–52].

As A. Shelekhov underlines: “Only the developed, cultural person, who accurately realizes the possibilities; can correctly understand the rights and duties before the society, only such person can become the Citizen” [2]. Moreover, according to the scientist, only the highly cultured person can become the good specialist because, having correct cultural and moral reference points, he will manage to find correct application of his professional

knowledge. The professional who does not have moral sense, is dangerous to associates as at the heart of his activity lies the principle of profit making, and opinion of associates, their interests and needs have no value for him. Thus, modern higher school faces the major problem – development of not only a highly intellectual, but also highly moral personality of the future citizen and professional with a highly developed spiritual culture.

As V. Efimov and V. Talanov indicate, spiritual culture is “... a part of culture of a society of any country, co-operating with its other part (material) and other aspects of life of this society, and also with spiritual cultures of other countries” and is one of the major values of the state. According to the scientists, components of spiritual culture include: “... all that positive, important and necessary that contains in spiritual activity of people and its results, in forms of public consciousness (in philosophy, science, art, morals, mythology, religion, political and legal consciousness) and social psychology, available in each country” [3].

In the University spiritual and cultural development of the future specialist’s personality is carried out in the process of personality spiritual self-expression in the course of training, creative reconsideration of reality and during struggle against negative displays of lack of culture: vulgarity, egoism, hypocrisy in relations between people of the same age, teachers and other people. To be the cultural personality means to be not simply polite, but be able to work together on the overall aim achievement that characterizes only people with strongly expressed aspiration to self-perfection.

A detailed characteristic of the qualities of the spiritual and cultural personality is worked out by S. Pogorelov. The scientist is of the opinion that spiritual and cultural personality is, first of all, a holistic personality, which is characterized by the presence of aspiration for perceptual cognition, development of the ability to believe as a prerequisite of origin and development of the most important personality qualities, such as, mercy and love of other person. As the scientist indicates, spiritual and cultural personality is always in search for meaning of life as defining virtue in the choice of value priorities in life and activity. Such personality feels strong need in other person as a basis of morality that is grounded on self-value of each personality and, what is important, treatment of the person as means is unacceptable for the spiritual and cultural personality. S. Pogorelov accentuates that spiritual and cultural personality possesses the ability to love what means to give oneself to other person; aspiration for inner self-perfection on the basis of correlation of one’s real “Self” with the image of

the high human ideal, and also, ability and aspiration for creation in different kinds of activity, creative self-expression and self-affirmation in the world by constructive labor. The scientists adds to the above-mentioned qualities of the spiritual and cultural personality some no less important ones, such as: spiritual sense of one's activity awareness; possession of developed historical memory which includes patriotism, civic consciousness, national self-awareness; ability to direct inner effects at limitation of one's "Ego" and extension of inner space of Conscience; ability and readiness to love by overcoming limitedness of one's individuality, to go beyond one's limits by overcoming loneliness through giving oneself, unification with others [8].

Development of the above-mentioned features of the spiritual and cultural personality at modern student youth in the course of University training will prepare the breeding ground for formation of the highly moral personality of the future specialist, who is able to take into account interests of other people. Such personality is characterized by the presence of the formed system of civic relations and desire to continue further self-development and self-perfection on the basis of harmonious all-round development of a personality.

T. Kudryavtsev and T. Zeer defined the following ways of professional development of the professional personality:

- forming of his professional intentions according to the needs of the society, influence of the family, mass media and in dependence of prestige of the chosen professions;
- future specialists' professional preparation and education that presuppose acquisition of the necessary professional knowledge, skills and abilities that are going to become the basis of their readiness to professional activity;
- professionalization or professional adaptation to the future profession that shows itself in acquisition of professional experience, development of qualities that are necessary for competent professional activity carrying out;
- skill, partial or full realization of the personality professional activity that means ability to cope with some work in a qualified and creative manner [1].

Spiritual and cultural development of the future specialist in the course of his training in a higher educational establishment is based on principles of Love, Beauty and Good presupposes involvement of students in different kinds of activities that are aimed at formation of spiritual and cultural values

of education as the basis for the development of the modern student spiritual and cultural personality:

- active participation in the events that imitate the element of professional activity, such as colloquium debates on the problems of spiritual and cultural development of the future specialist personality;
- participation in the scientific activity of the University, such as conferences, round tables, workshops etc.;
- participation in the preparation of special events directed at development of spiritual culture of student youth, spiritual and cultural development of the future specialists in the process of their professional and personal development (for example, seminar training);
- participation in the social and cultural events etc.

As fairly underlines Prelate Innokenty: “Education of the mind should be preceded by upbringing of the soul”, because an immoral, uncultured person is dangerous for the people around him, and a spiritual and cultural personality who is aware of the value and importance of each person, who values others, who is open for cooperation and self-development beneficially influences people around him and this very personality is able to become the true professional and citizen of his country.

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СУТНІСНА ХАРАКТЕРИСТИКА ДУХОВНО-КУЛЬТУРНИХ ОСНОВ ФОРМУВАННЯ ГРОМАДЯНИНА І ПРОФЕСІОНАЛА В ПРОЦЕСІ НАВЧАННЯ У ВНЗ

М. В. Безугла

Стаття присвячена дослідженню духовно-культурних основ формування громадянина і професіонала в процесі його навчання у вищому навчальному закладі. У статті представлено характеристику духовно-культурної особистості майбутнього спеціаліста, підкреслюється необхідність духовно-культурного розвитку та саморозвитку сучасної студентської молоді; дається визначення понять духовна культура, духовно-культурний розвиток, громадянин, професіонал. Особлива увага приділяється визначенню можливих шляхів духовно-культурного розвитку майбутнього спеціаліста в процесі його навчання у вищому навчальному закладі.

Ключові слова: *духовно-культурний розвиток, духовна культура, духовно-культурна особистість громадянин, професіонал.*

СУЩНОСТНАЯ ХАРАКТЕРИСТИКА ДУХОВНО-КУЛЬТУРНЫХ ОСНОВ ФОРМИРОВАНИЯ ГРАЖДАНИНА И ПРОФЕССИОНАЛА В ПРОЦЕССЕ ОБУЧЕНИЯ В ВУЗЕ

М. В. Безуглая

Статья посвящена исследованию духовно-культурных основ формирования гражданина и профессионала в процессе его обучения в высшем учебном заведении. В статье представлена характеристика духовно-культурной личности будущего специалиста, подчеркивается необходимость духовно-культурного развития и саморазвития современной студенческой молодежи; дается определение понятиям

духовная культура, духовно-культурное развитие, гражданин, профессионал. Особое внимание уделяется определению возможных путей духовно-культурного развития будущего специалиста в процессе его обучения в вузе.

Ключевые слова: духовно-культурное развитие, духовная культура, духовно-культурная личность, гражданин, профессионал.

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SPECIFIC CHARACTER OF FAMILY EDUCATION OF CHILDREN WITH DEAFNESS

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This article deals with the education of children with deafness in their families. The aim of such education is to show the importance of these children for our society and to reveal their potential. Much attention should be paid to the education of child's personality in order to include this person into our society. This article reveals that a great responsibility concerning the development of children with special needs is laid upon their parents.

Key words: family, children with deafness, education.

The issue of family education of children with deafness takes the first place among other issues in the educational system. Parents who have deaf children don't always know how to bring up their children. Parents often