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THE PHENOMENON OF BEING EDUCATED AND THE WORLD- OUTLOOK EDUCATION OF A TEACHER

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The article shows that the phenomenon of being educated is characterized by the world-outlook breadth and tolerance. The duality of the world-outlook status of a teacher and the importance of world-outlook communication culture at school and in the society are disclosed.

Key words: scholarship, being educated, world-outlook, world-outlook dialogue.

1. Problem posing. The phenomenon of being educated should be correlated with basic tasks of the world-outlook education of a teacher. The problem of teacher's world-outlook status in the society hasn't been studied adequately. Some aspects of the problem were worked up by the author of the article [1; 2; 3]. The study of this problem is closely connected with working out the problems of the continuing education [4; 5;6].

2. The main material of the research. A human personality is the initial subject of consciousness, relations, and activities. All collective subjects are composed of personalities, and do not have any special collective organs of senses or over-personal devises of thinking. The reality of the collective being and consciousness is formed and reproduced in the process of the human vital activity, and what is very important for us here, has an essential educational measuring. In the process of education a man absorbs collective experience, and thanks to this fact, masters much wider reality, than the one outlined by his personal experience. To become a deliberate and responsible participant of the social life, to demonstrate effective self-management, a person must get a proper education, find and then enrich constantly his or her own inner certainty through further education. The educated person, so to say, contains the knowledge, the experience, and the value tenets of many other people; he or she is able to understand and appreciate both their distinguishing features and everything that joins or make them closer. The educated person in general is able to set wider tasks for himself than an uneducated one can do. He can also optimize the ways of these tasks' solutions. At the same time, education helps to understand reasonableness and rightfulness of the diversification of human's values and aims; to think over, or at least to feel the

necessity of co-ordination ones own way of life with the positions of other people. In that way, thanks to education, the prospects of constructive solutions of social problems are opened.

An educated person, as a rule, is a professional or a specialist in some sphere of activity. We say about workers, that they are well (or badly) taught; and about a specialist, that he or she is properly (or not properly) prepared. But if we call somebody an educated person; we have in mind not only this. It is supposed, that an educated person has been formed as a personality and possesses the wide understanding of the world; the person has mastered the knowledge of different spheres of life, has worked out a personal vision of everything around us. His or her professional activity is correlated with the defined understanding of the world, is directed by it. The world outlook of a person defines the reasons of the goals of his activity.

Scholarship is characterized by breadth and validity, understanding the essence of the mastered occupation, and its links with the whole totality of the human's businesses and concerns. Scholarship is opposite to superficial erudition and professional limitation. The true scholarship doesn't hinder from high-grade special training, but at the same time doesn't come to it, presuming such a kind of the internal personal culture, that excludes absolutization of particular interests and goals. It seems useful to confront the modern notion of an educated person with the interpretation of the phenomenon of intelligentsia previously worked out by Manheim. The given author states, that every society has social groups, which main task is to create the interpretation of the world for this society. Manheim names these groups "intelligentsia", making a note that intelligentsia is recruited from different social strata, and it is able to be a mouthpiece, avowedly expressing a rivalry of different types of thinking, appearing on the basis of certain social experience. Education provides the link between different groups of intelligentsia. It is exactly high level of education that marks out intelligentsia from other groups. It appears to be more important than the social origin or the property status. The content and the organization of high education in any case express the opposite social efforts and tendencies, the effect of which is felt by a modern educated person, who gets acquainted with different types of world outlook, different views on what exists and what should be in the life of the society. The most sizeable representatives of intelligentsia display a sharp social susceptibility, critically evaluating all ideas and theories taking into account the constantly changing situation. They may not be strictly devoted to some influential social position, but on the other hand they are able to undertake the hard mission of expressing spiritual interests of the social whole.

A teacher plays a special role in the spiritual life of a society. Both in the midst of students, and with regard to their relatives, to all social surroundings, a teacher acts as the representative and the guide of the normative culture, admitted

as incontestably significant for providing effective functioning and evolution of the society. A teacher does not only teach school subjects, but is “a teacher of life”, and to accomplish this mission successfully, the teacher must get proper world-outlook education, corresponded to the new circumstances, when the values, previously unquestionable, has become uncertain, and it’s necessary to realize self-determination again.

The world-outlook education of a teacher includes both nonspecialized processes of socialization, the personal formation, and specially organized activity of professional pedagogical education, the following professional training etc. let’s try to find out, what should the institutionalized world-outlook education of a modern teacher be like, in order to let him successfully solve his professional and, in general, socio-cultural tasks in conditions of the transforming society, in which we live nowadays. Answering this question do not come to simple enumeration of the corresponded features or requirements; it presumes at least finding some key parameters, which limit the variety of the world-outlook positions, taking into account the specific character of pedagogical activity in the mentioned context.

The world-outlook status of a teacher is dualistic. On one hand, a teacher – is a mature, original personality with the stabilized world-outlook. But the world-outlook of different people can be dissimilar in many features, including the correlation of rational and emotional components, conservative or liberal orientation etc. When working, a teacher can not avoid acquainting pupils with his or her own base beliefs, their justification and certain popularization. On the other hand, the teacher should take into consideration the fact, that a lot of other views, positions, opinions, are represented in the spiritual life of the society side by side with his or her own world-outlook preferences; and the teacher must recon with them and even introduce them to pupils sometimes. The pupils, by the way, can get to know many things from mass media, internet etc. If a teacher could think that his or her world-outlook position were absolutely correct, then all other positions would be interpreted either as the approaching to the exhaustive truth, or as the deviations from it, deserving to be criticized. But the irreproachable demonstrations of this sort do not exist. We do not have a position, external in regard to our being, proceeding from which we could view all world-outlook sources, links, and effects, making an indisputable conclusion on this basis about what is true and what is false in the sphere of world-outlook. However, the conceptualization of the past experience lets us determine with some practically acceptable accuracy, which world-outlook positions are more productive, which are less; as well as formulate careful forecast concerning the positions which may become acceptable in the future.

Such caution and non-uniqueness may seem to be on the decline. It’s accepted, that world-outlook education are not compatible with any obscurity, spontaneity, and should be realized consciously and systematically, providing the

formation of scientifically grounded views, which meet the requirements of the social system and its culture. It's contemplated by this to establish a kind of world-outlook standard; with its mastering the world-outlook uniformity of the society (at list its worthy members) is reached. It must be admitted, however, that the expenses of this uniformity dissemination may appear to be higher than the desired positive results.

The point is that the world-outlook standard, given to a teacher and the students can not have strictly objective content; and the unification of world-outlook appears to be imaginary, as the standard requirements have to be formulated very abstractly, and every person interpret them individually. Even if we had managed to achieve the content identity of the world-outlook directions, it would have led to a sharp weakening of social organism "immunity", to losing the possibility to find constructive decisions of nonstandard tasks. Flexibility and heuristic character of the world-outlook thinking of the people would have also been lost.

What is more, many people, not accepting any dictate, including world-outlook one, even under the conditions of severe world-outlook pressure would try to avoid thrust on doctrines. But if these people are unfamiliar with the essence of other ideas, besides the official ones, they risk to make a cruel mistake having chosen destructive ways of self-realization. This is a reverse, dark side of the world-outlook uniformity and depersonalization. A diversity, including world-outlook one, is a strong constructive factor of the evolution. Of course, it doesn't abolish the task of working out realized and responsible attitude of the people to defining their life position. This circumstance is very important in modern conditions, which are typical for transforming societies, where the past was characterized by the world-outlook dogmatism, and the future is not predetermined.

The first and initial task of the world-outlook education of a teacher is to make him familiar with a massif of pedagogically orientated philosophical world-outlook ideas, actualized in the modern culture. This lets him promote omni-directional understanding of the human being world, as well as understanding the complement and the integration of correlated world-outlook positions, realizing constructive world-outlook synthesis on the grounds of values of humanism, democracy, tolerance, and social justice. The second task is to form and develop future teacher's culture of the world-outlook dialogue, ability to understand other people, their troubles, hopes, and worries. An educator should keep in mind not just "far" representatives of other cultures and civilizations, but first of all his pupil, who lives his or her own life and is often unable with the beginning of each lesson to be smitten with love for math, literature, physics, history, chemistry, and geography in turn. Even if the subject is not interested to students from the point of its scientific basis, the teacher has the opportunity to direct their attention to interdisciplinary links and vital importance of the phenomena being comprehended,

to the variety of ways of their world-outlook understanding. A school lesson should be the place of the world-outlook dialogue between school students and their teacher, and with the help of the teacher – between the school students and other cultures, system of values, and living directions.

Both abovementioned tasks are closely interconnected and may be successfully solved only under the condition of coordination and succession of such base higher school world-outlook courses as philosophy, culturology, sociology, politology, religions study, ethics, and aesthetics. But higher school gives only the basis of pedagogue's world-outlook education, providing a theoretical level of the universal problem of human being, and creating preconditions for the following self-education, which runs through all the career and all life of a teacher.

3. Conclusions. Teacher's scholarship presumes the breadth and validity of his or her world-outlook; mustering the culture of the world-outlook dialogue.

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**ФЕНОМЕН ОСВІЧЕНОСТІ ТА ФОРМУВАННЯ СВІТОГЛЯДУ
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Висвітлено феномен освіченості, що визначається широтою світогляду та толерантністю. Виявлено двоякість світоглядної позиції педагога та важливість культури спілкування світоглядного характеру в навчальному закладі та в суспільстві.

Ключові слова: ерудиція, освіченість, світогляд, діалог з світоглядної проблематики.

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