

UDC 378(477)

**KOBRİY Olha** – Ph.D. in Pedagogy, Professor at the General Pedagogy and Preschool Education Department, Drohobych Ivan Franko State Pedagogical University, Ivan Franko Str. 24, Drohobych, Lviv region, 82100, Ukraine

**ORCID:** <http://orcid.org/0000-0003-3098-5878>

**YATSIV Oksana** – Candidate of Pedagogical Sciences, Lecturer at the General Pedagogy and Preschool Education Department, Drohobych Ivan Franko State Pedagogical University, Ivan Franko Str. 24, Drohobych, Lviv region, 82100, Ukraine

**ORCID:** <https://orcid.org/0000-0002-9537-398X>

**DOI:** <https://doi.org/10.24919/2413-2039.13/45.6>

**To cite this article:** Kobriy, O., Yatsiv, O. (2021). Filosofsko-psihologichni zasadi formuvannya pedagogichnogo svitoglyadu majbutnogo vchitelya [Philosophical and psychological foundations for pedagogical outlook formation in future teachers]. *Human Studies. Series of Pedagogy*. № 13(45), 43–51, doi: <https://doi.org/10.24919/2413-2039.13/45.6>

## PHILOSOPHICAL AND PSYCHOLOGICAL FOUNDATIONS FOR PEDAGOGICAL OUTLOOK FORMATION IN FUTURE TEACHERS

**Summary.** *The article discovers the main philosophical and psychological principles of pedagogical outlook formation in future teachers, which emphasize recognition of the process of human consciousness humanization as a basis for the formation of one's value orientations, expansion of one's spiritual world, ensuring connection with the national character and national traditions. Based on the analysis of the modern content of higher education, which corresponds to the social tasks and European standards, the personality-oriented approach to student education and upbringing, the article characterizes changes in the qualitative construction of this content, which allow to implement the basic guidelines of future specialists pedagogical training, which will necessarily affect their pedagogical consciousness, upholding their own views and beliefs, independence of the decisions made.*

*The article substantiates tendencies of the development of this issue (qualitative construction of this process, an integral approach to studying pedagogical phenomena and processes, mastering morality through transition to the idealistic Christian system of values, recognition of priority of the moral, necessity for moral virtues practice), which concern also positive motivation of humanization of pedagogical education, its personality orientation and definition of humanization as self-humanization. It is the pedagogical worldview of each student that helps to create conditions for self-actualization (full use of one's abilities, capabilities, personal talents, the ability to be free) and self-fulfilment of students as future professionals.*

*Philosophical and psychological principles of the issue concerning the development of the future teacher pedagogical worldview, which allow to embody the main guidelines of teacher pedagogical training, emphasize the recognition of the process of humanization of human consciousness as the basis for the formation of one's values, expanding one's spiritual world, ensuring its connection with nationality and national traditions, etc. It is proved that they are formed in one's mind due to the revealed features of the child's spiritual development in the family, the accumulation of spiritual potential of young people and adults' awareness of the Christian principles of their upbringing.*

**Key words:** *philosophical and psychological foundations, pedagogical outlook, humanization of consciousness, pedagogical training, value orientations, content of education, future teacher.*

**КОБРИЙ Ольга** – доктор педагогічних наук, професор кафедри загальної педагогіки та дошкільної освіти, Дрогобицький державний педагогічний університет імені Івана Франка, вул. Івана Франка, 24, м. Дрогобич, Львівська область, 82100, Україна

**ORCID:** <http://orcid.org/0000-0003-3098-5878>

**ЯЦІВ Оксана** – кандидат педагогічних наук, викладач кафедри загальної педагогіки та дошкільної освіти, Дрогобицький державний педагогічний університет імені Івана Франка, вул. Івана Франка, 24, м. Дрогобич, Львівська область, 82100, Україна

**ORCID:** <https://orcid.org/0000-0002-9537-398X>

DOI: <https://doi.org/10.24919/2413-2039.13/45.6>

**Бібліографічний опис статті:** Кобрій, О., Яців, О. (2021) Філософсько-психологічні засади формування педагогічного світогляду майбутнього вчителя. *Людинознавчі студії. Серія «Педагогіка»*. № 13 (45), 43–51, doi: <https://doi.org/10.24919/2413-2039.13/45.6>

## ФІЛОСОФСЬКО-ПСИХОЛОГІЧНІ ЗАСАДИ ФОРМУВАННЯ ПЕДАГОГІЧНОГО СВІТОГЛЯДУ МАЙБУТНЬОГО ВЧИТЕЛЯ

**Анотація.** У статті розкрито основні філософсько-психологічні засади розвитку проблеми формування педагогічного світогляду майбутнього вчителя, які акцентують на визнанні процесу гуманізації свідомості людини за основу становлення її ціннісних орієнтацій, розширенні її духовного світу, забезпеченні зв'язку з народністю і національними традиціями. На основі аналізу сучасного змісту вищої освіти, який відповідає соціальному замовленню і європейським стандартам, особистісно орієнтованому підходу до навчання й виховання студентів, охарактеризовано зміни щодо якісної побудови цього змісту, які дозволяють втілювати основні орієнтири педагогічної підготовки майбутнього фахівця, що обов'язково позначається на формуванні його педагогічної свідомості, відстоюванні власних поглядів і переконань, самостійності прийнятих рішень.

Обґрунтовано тенденції розвитку цієї проблеми (якісної побудови цього процесу, цілісного підходу до вивчення педагогічних явищ і процесів, засвоєння моральності через перехід до ідеалістичної християнської системи цінностей, визнання пріоритету моралі, необхідності практикування моральних чеснот), які стосуються також позитивної мотивації гуманізації змісту педагогічної освіти, його особистісної зорієнтованості та характеристики гуманізації як самогуманізації. Саме педагогічний світогляд кожного студента допомагає створенню умов для самоактуалізації (повного використання здібностей, можливостей, талантів особистості, здатності бути вільним) та самореалізації студентів як майбутніх фахівців.

Філософсько-психологічні засади розвитку проблеми формування педагогічного світогляду майбутнього вчителя, які дозволяють втілювати основні орієнтири його педагогічної підготовки, акцентують на визнанні процесу гуманізації свідомості людини за основу становлення її ціннісних орієнтацій, розширенні її духовного світу, забезпеченні її зв'язку з народністю і національними традиціями тощо. Доведено, що вони складаються в її свідомості завдяки виявленню особливостей духовного становлення дитини в умовах родини, накопиченню духовного потенціалу молодих людей та усвідомленню дорослими християнських засад їхнього виховання. Миротлюбна свідомість людей (коли вони на власному досвіді переконуються в суттєвих перевагах примирення, миротлюбності, рівноцінності людей, прощення) є виявленням їхньої свободи, прав на власну культуру. Усвідомлення християнських засад виховання є основою духовного відродження суспільства і всіх освітніх закладів, родини, гуманізації кожної особистості, а соціальна справедливість і суспільна любов – головними цінностями, на яких ґрунтується перебудова суспільства та виховання дитини в сім'ї, і соціальний мир можливий лише за умови внутрішньої єдності суспільства.

**Ключові слова:** філософсько-психологічні засади, педагогічний світогляд, гуманізація свідомості, педагогічна підготовка, ціннісні орієнтації, зміст освіти, майбутній учитель.

### Introduction

Reforms in the content of modern pedagogical specialists training should take into account the strategy of modern higher pedagogical education development, which, in turn, implies its focus on the integration of European education and the provision of quality specialists training in higher educational pedagogical institutions of Ukraine and in conditions of European integration, globalization and modernization of education. Defining the European vector of such improvements, urgent social tasks presuppose humanization, democratization of the content

of education and its orientation on national values. Their implementation, of course, reflects the educational traditions, the experience of past generations, the needs of the state, the requirements of the present, so – it will contribute to the enrichment of the national culture, will guarantee renewal and progress, will help to provide quality education and professional pedagogical training of the future teacher.

If the quality of specialists training is determined on the basis of educational standards, it involves the analysis not only of content directions, conditions of procedural maintenance

of the educational content but also the technological side of this training and results in the holistic process of personality formation. Humanization of the teacher consciousness implemented first of all in his/her preparation for the full life, which is manifested in the efforts to show attention to this process, to ensure the development and upbringing of each student, to take into account his or her individual peculiarities, the appropriate level of information assimilation.

Professional and pedagogical specialists training is essentially determined by the agent-agent relations between the teacher and the student. Changing the role of the teacher and the student means that they interact as partners where everyone learns. The teacher accompanies the students in the process of their self-cognition and self-development, organizes their self-study and application of the acquired knowledge in practical activity – professional, social, public activity, etc.

Current state of trends towards the improvement of the content of pedagogical education in higher educational institutions of Ukraine indicates insufficient attention to the solution of the problem of pedagogical outlook formation in the future teacher. There have not been characterized changes in its quality construction in training future teachers which would take into account the ideas of humanization, democratization and orientation to the national values related to up-to-date social tasks, and there have not been outlined the European vector in development of such changes. There is no comprehensive study to substantiate the trends in the process of future teacher's consciousness humanization and formation of his/her value orientations in connection with the change in social tasks, structure of the educational process, etc. which reflect the idealistic Christian approach to education.

#### **Analysis of recent publications**

Positive motivation of the humanization of pedagogical education is determined by its personality orientation and motivation to become personality, stimulation of appropriate behavior (A. Ball, O. Kyrychuk, A. Maslow, etc.), the interests of which coincide with the common ones. The ideas of the need for a full life, the embodiment of the creative forces of personality, able to adapt in new social conditions, were developed by representatives of humanistic psychology (A. Adler, K. Rogers, E. Fromm, etc.).

Theoretical substantiation of modernization processes in the Ukrainian system of education, definition and improvement of its priorities and values are provided today by I. Bekh,

H. Vasianovych (2005), I. Ziaziun (1994), V. Kremen, O. Savchenko (1996), O. Sukhomlynska etc. O. Karpenko (2017) emphasizes the European dimension of modernization of higher pedagogical education of Ukraine. Some innovative processes in filling the content of pedagogical education in the context of the Bologna process are highlighted in the works of I. Bohdanova, O. Kryvyliova, T. Zavorodnia and others. Researchers reveal the trends in pedagogical education development, which are based on a personality oriented approach to youth education (O. Hluzman, I. Bohdanova), goals of pedagogical education (I. Bech, O. Vyshnevsky (2006)), tasks of creative character (O. Korsakova). V. Tiurina), consider the issue of national consciousness formation (M. Chepil) and others.

Important trends and prospects of future teacher education, their professional self-improvement, which are expressed in the content of training, are also reflected in the works of N. Ashytok (2018), O. Vyshnevsky (2006), V. Lozova and H. Trotsko (2002) and others. N. Ashytok (2018) reveals different methodological approaches to the study of educational work with young people, emphasizing the combination of axiological (provides value orientations of becoming personality), cultural (defines meaningful areas of pedagogical search) and anthropological (taking into account the biodiversity of people) approaches and at the same time basing on pedagogical practice. O. Vyshnevsky (2006) insists on the importance of the Christian strategy of upbringing and transformative activity in upbringing. V. Karahodin (1997) characterizes Christian pedagogy, focusing on the fact that it does not contradict the principle of freedom and uniqueness of personality. In the framework of the absolute interpretation of Christian values, O. Kobernyk (2018) emphasizes the cultivation of a value-based attitude towards other people, which is manifested in active building relationships with them and is based on the recognition of the value of the person oneself.

Foreign research also emphasizes the importance of the holistic worldview formation in the individual, highlights issues of personality moral development in connection with self-determination (Hand, 2017; Krettenauer & Curren, 2020), the development of humanity and moral responsibility in education (North, 2019). It is no coincidence that N. Drew (2020) emphasizes the importance of the humanistic theory in education and the real humane influences of the environment.

### **The purpose of the article**

The purpose of the article is to characterize the basic philosophical and psychological foundations for the development of the issue of pedagogical outlook formation in the future teacher and to substantiate the process of humanization of a person's consciousness as the basis for his/her value orientations formation, which correspond to the idealistic Christian strategy of upbringing and urgent modern social tasks.

### **Presentation the main material**

Content of higher education needs transformations not only in relation to the social tasks, which focus on spiritual, national and democratic values, but also due to the great attention given to training future professionals. The content of education in pedagogical higher educational institutions of Ukraine and its entry to the level of world standards is presupposed by the program of the Bologna process, which actively includes Ukrainian institutions. Integration into the world cultural space is priority of national development. Therefore, the intensification of dialogue with the world implies increased cooperation in the field of humanization of education, as well as the implementation of programs related to the entry into the world's cultural and scientific space.

Ukraine's success in effective implementation of human potential is largely determined by the European system of values, belonging to the globalized world of the third millennium, and integration into European structures (political, economic or security ones). The Concept of Humanitarian Development of Ukraine states: "The process of change is going on in Ukraine today, with the aim to comprehensively secure the interests of man, promote the desire to live and create in harmony with the social environment, social values and nature. Based on this approach, Ukraine needs to ensure a coherent humanitarian development policy which is adequate to the task of modernizing society in line with pan-European trends and national priorities" (The Concept of Humanitarian Development of Ukraine, 2008).

Of course, the main direction in restructuring the content of Ukrainian education is its humanization, orientation to the spiritual and emotional spheres in the structure of personality, and the manifestation of true humanization of the content of education is the focus on the actual and perspective interests of personality, creating conditions for individualization and differentiation of the educational process. Significant

socio-political, economic and ideological changes in Ukrainian society, which determine its modern spiritual life, national and cultural revival and significantly affect the development of intellectual thought in it, affect the content of training future teachers, search for ways to form many progressive ideas in their minds, the choice of value orientations that should lead them to progress, self-determination and fulfilment in life. The consciousness of the future teacher is determined by the formation of his/her value orientations, the focus on actual and perspective interests of personality, preparation for a full life in an information society, which is expressed in the processes of humanization.

Positive motivation for the humanization of the content of pedagogical education is determined by its personality orientation, which is often interpreted as a combination of externally and internally oriented education, motivation to become a personality, stimulation of appropriate behavior, which brings a person to the truly human (A. Ball, O. Kyrychuk, A. Maslow and others). Hence, the teacher should help a person to know oneself, to realize the necessity to shape one's own personality whose interests coincide with the common ones. Of course, it is highly important to the development of the motivational sphere of the individual to be aware of the significance of humanistic ideas for the enrichment of their own experience, future professional growth, opportunity to pay greater attention to individual work with the student, to ensure the correction of personal growth, to adapt the organization of cognition to individual peculiarities.

Christian values, on which education in all European countries is based, are the foundation of the pedagogical theory of many Ukrainian democratic educators, including H. Vashchenko, A. Voloshyn, I. Ohienko, H. Skovoroda, P. Yurkevych, K. Ushynskyi, educators in Halychyna in 1930s. Christian foundations were also peculiar to the Ukrainian culture, beginning with the princely era (knyazha doba), which was the basis of the Cossack education, Ukrainian philosophy. The upbringing of young people on the national and cultural traditions of the Ukrainians is a kind of protective mechanism against the annihilation of the nationality, and the spiritual knowledge and experience that is used is encrypted in and laid at the heart of folk and religious rituals, customs and traditions.

The dominant in the upbringing of Ukrainians by means of their mother tongue, native language, and the history of their people is especially

evident in the works of K. Ushynskiy, V. Sukhomlynskiy, and later – in the writings of modern educators (O. Vyshnevskiy (2006), M. Stelmakhovych, B. Stuparyk, M. Chepil and others). According to O. Vyshnevskiy, language enrichment and the development of a person's linguistic capacities are a sure way of their spiritual development (Vyshnevskiy, 2006, p. 571). Perception of the depths of spiritual and emotional life of Ukrainians (not only with mind but also with heart, feelings), perception of their value orientations will help to provide spiritual development of students, to become a means of shaping humanity. Familiarization with the lives of our ancestors, their ideals, the fight for a better destiny, feats, return to historical memory, to a sense of national dignity help to uphold the spiritual values and other ideals of good that the Ukrainian people have always been focused on.

First of all, it is important to realize the integrity of a person's personality, which combines the natural, the social and the cultural (Savchenko, 1996, p. 22). As O. Savchenko rightly emphasizes, the attempt to accelerate social development "has largely led to the upbringing of pragmatic thinking, underdeveloped spirituality, disdain for national culture" (Savchenko, 1996, p. 22). All this requires a balanced approach to ensure the development of personality and accordingly the content of education. Therefore, *a holistic approach to the study of pedagogical phenomena and processes* involves the study of them as separate elements that are in close connection with the others, the separation of individual parts in each of them, building relationships between them, comprehension of the whole on another level and finding the determining elements of the system by influencing which one can achieve its change (Lozova, Trotsko, 2002). Then the integrity is ensured already at the stage of building curricula, programs, and textbooks, which allows us to consider it at the level of building the whole content of pedagogical education.

The state of preparation of the teacher for educational work at the beginning of the 21st century signifies the relevance of the orientation of pedagogical education of Ukraine towards the European model. Only the development of independent Ukraine paved the way for the development of world processes, the integration of research and the introduction of new scientific ideas into Ukrainian pedagogy. The basis for building the content of pedagogical education was given to the priority of morality in all spheres of human life, recognition of the absoluteness

of moral truths, orientation to moral, national and civic values.

Humanization of consciousness also implies *attention to the national life* of man, to one's ethnic roots, character, way of thinking, because the Ukrainian educational tradition is characterized by a deep combination of moral and national feelings. Great importance for the humanization of the future teacher's consciousness is attached to the study of history, mother tongue and literature, which help to assert spiritual values, experience of joy, suffering, dignity and other ideals of good that the Ukrainian people have always focused on. Modern higher educational institutions, aiming to assimilate the social experience of the student youth, to shape personal traits of the citizen-patriot of the Ukrainian state, to achieve a high culture of inter-ethnic relations, to inherit the spiritual heritage of the Ukrainian people, seek to fill higher education with national content.

The traditions of the people become the spiritual source of their educational ideal, the source of their spiritual heritage to pass on. The return to the spiritual roots of the people on the basis of humanism focuses on a decent person with his moral virtues and the laws of kindness and mercy. The ethno-pedagogical factor of training future specialists guarantees good upbringing as an important result of pedagogical training of the student. After all, the outlook of each participant in the educational process is determined precisely by what values form its basis, what value orientations the personality prefers.

Of course, moral knowledge, abilities, skills that characterize moral information are not elements of moral consciousness and upbringing, since they are the basis for the latter, but it is generally accepted by educators that the acquisition of moral information is the first stage of shaping the relevant (moral) sphere of consciousness, a certain viewpoint. After all, the content aspect of moral consciousness (and upbringing) is moral feelings (of duty, responsibility, honor, dignity), needs, emotions, experiences, judgments, orientations, ideas, beliefs, attitudes, ideals, principles, norms that imply control, analysis or evaluation of certain actions, emotional reactions and project the appropriate moral status of future teachers (Vasianovych, 2005, pp. 46–57). "Consciousness, emphasizes I. Ziaziun, is a person's assessment of the phenomena of reality, the meaning of his/her life and the formation of beliefs, ideals, principles of activity on this basis. Therefore, a world outlook as a manifestation and understanding

of harmony, beauty of human needs, goals and ideals in philosophical categories, in moral principles, in concepts is a powerful internal factor in personality development. We can say that a world outlook is the unity of the conception of the world and self-awareness in a person” (Ziaziun, 1994, p. 30).

Therefore, the basis of the formation of pedagogical consciousness is *the priority of morality* in all spheres of human life, orientation to national values and peculiarities. This principle presupposes a reorientation in the upbringing: morality constitutes a healthy core of a person who has learned the foundations of the truths of upbringing and the right to his/her ideological and political freedom. An ideologized being (without elaborated moral foundations), as O. Vyshnevskyi notes, is socially dangerous.

Humanism as a system of views on man as the greatest social value and creation of conditions for his/her full life, physical and spiritual development (Vasianovych, 2005, p. 273) implies *the absoluteness of humanistic values*, the rejection of a subjective or a compromise variant of their interpretation. They are interpreted, in the traditional Christian sense, as pure and inviolable ideals that a person adopts as a measure of his/her actions and to which he/she should go all his/her life. It is the recognition of the absoluteness of moral truths that is an important characteristic of an educated person.

The academician I. Ziaziun appreciates the humanistic orientation of human consciousness as the work of one’s highest spiritual values. Therefore, an important trend to humanize human consciousness is *to recognize the need to practise moral virtues*. Since good reflects the progressive line in man’s way to perfection, is a precondition for activity-based attitude to reality and is manifested as a characteristic of the moral value of human actions and relationships, as a moral model, then a radical reorientation in upbringing is possible only by way of practicing virtue, when healthy morale is in the core of man. Implementation of moral ideals in daily life ensures unity with high ideals through the use of powerful means of upbringing (prayer, confession, communion, participation in the Holy Mass), communication with God through high-spirited works of art, literature, overcoming difficulties, and participation in charitable activities.

It is clear that the process of developing spiritual values in a person depends on real people, one’s contact with means of communication, the mass media, the content of spiritual values

defined by the person him/herself. Since spiritual values are the most important factors of human behavior, the spiritual culture of man is manifested in his/her relationship with other people, the ability to understand, respect, love, as well as in one’s attitude to the nation, community, nature, etc. The basis of each person’s life position is formed by such qualities as love, kindness, mercy, initiative and creativity, tact, justice, kindness, the ability to see a unique personality in each person. It is these moral qualities that build the relationship between the teacher and the child or adult, and must be kept alive and at ease. This is primarily reflected in real humanization and democratization of partnering relationships in education that allow a person to awaken his/her conscience, a sense of shame for wrongdoing.

According to V. Sukhomlynskyi, beliefs cannot be developed without fighting evil – it is significant that every person considers this condition in the set of life goals. Selfishness always provokes self-restraint, leads to greed, jealousy, hatred. The problem with education is to induce a person to go on a journey to achieve excellence and become better.

The successful element of pedagogical training of the future teacher comes in the form of changes in shaping personality, and first of all, his/her pedagogical consciousness. The main result of this training is, of course, providing conditions for self-actualization (full use of abilities, opportunities, talents, ability to be free) and *students’ self-fulfilment* as future professionals.

Therefore, the increased social importance of Ukraine’s educational system induces us to place emphasis on pedagogization of students’ professional training for their successful professional socialization in the 21st century and assimilation of the national and cultural heritage, meeting their aspirations for a better life, which means gaining a world-class professionalism, ensuring an inseparable connection with various international fields of activity. Therefore, in the future, the pedagogical outlook of each student and their professional skills that correspond to the profession of a specialist will become important expected results of the new education for building and implementation of the content of pedagogical education.

Important philosophical and psychological principles of development of the problem of pedagogical outlook formation in the future teacher are built in his/her mind due to the revealed peculiarities of the child spiritual formation in the family. Since youth is the future of the nation,

it is especially important for society to accumulate their spiritual potential, and to study the spiritual world of children who, along with adults in the family, experience all the conflicts and problems.

V. Karahodin (1997), O. Kyrychuk and Z. Karpenko (1997) stressed on the need for *role models*, that is, models of high dignity, humanity, charity, human kindness, respectively – significant changes in the spiritual life of a child in the family where *a person* usually makes the choice of life orientation. It is known that inheritance mechanisms work mainly in cases where mild psychological climate dominates in the family, where there is respect and understanding between its members, and the lives of all family members are enlightened by high ideals. Attention to the person leads to humanization and democratization of partnering relations in education. Moral climate in a family with a high-spirited atmosphere, when it is shameful to cheat, to do work unscrupulously, to live at the expense of others, when revenge, betrayal, anger are not tolerated, depends on what kind of person is involved in humanization, what are the moral guidelines that determine their life and behavior. Being generous, kind to a person means having love for him/her, which allows one to see the good in him/her, to rely on it (the teacher's mind should condemn a bad act, and not the person who cannot be completely "bad", though capable of making mistakes). A person in his/her own experience should be convinced of the essential benefits of reconciliation, peacefulness, equality of people, forgiveness. Such peaceful consciousness of people is a manifestation of their freedom, their right to their own culture. The point is about the love of good in every person, about active support of good actions and condemnation of wrong ones, and this does not mean ignoring one's bad actions.

Social justice and social love should be the main values on which restructuring of society and raising a child in the family are based, and social peace is possible only under the condition of internal unity of society. Therefore, it is highly important for the community to follow a role model and have Christian love, which leads to self-sacrifice for the sake of one's neighbor and for the sake of the community.

If family and family ties permeate the whole life of a child, then, of course, he/she becomes a person in the conditions of belonging to a kind, the follower of the traditions of genealogy, an heir

of a certain ethnic group. Discovery by the child of his/her own self becomes the basis of self-determination in his/her relationship with other family members. And parents can create such conditions when the child seeks to preserve the unity of the family, the feelings of love and harmony. O. Savchenko believes: "The underestimation of the natural foundations of shaping a person, along with other factors, led to the person's alienation from the family, an organic connection with the environment, lifestyle, neglect of national upbringing" (Savchenko, 1996, p. 21). At the same time, the scholar emphasizes: "The humanistic image of education is organization of joint life, creating conditions for self-development, care for understanding the inner world of students, their successful socialization in society" (Savchenko, 1996, p. 21). And further, she characterizes a new understanding of the attitude to nature and humanity, which "agrees not with the ideal of anthropocentrism, but the idea of eco-evolution, the common evolution of nature and society" (Savchenko, 1996, pp. 22–23). Therefore, the researcher emphasizes the importance of global responsibility for the life of others and the formation of a corresponding outlook.

### Conclusions

The humanization of the teacher's consciousness means attention to the person, his/her spiritual world, needs, inclinations, opportunities, moral values. The trends in the development of the issue of consciousness humanization in the future teacher (quality building of this process, a holistic approach to the study of pedagogical phenomena and processes, assimilation of morality through the transition to an idealistic Christian system of values, affirmation of the belief in God, awareness of Christianity, moral values, the need to practice moral virtues) that meet the social tasks and European standards, that concern also positive motivation in humanization of the content of pedagogical education, its personality orientation and emphasis on the development of humanity in it, characterization of humanization as self-humanization.

On the basis of the analysis of the current state of trends development concerning the improvement of the content of higher education, there have been revealed the philosophical and psychological foundations for the development of the problem concerning pedagogical outlook formation in future teachers, which emphasize on the recognition of the process of consciousness humanization as a basis for building value orientations, expanding spiritual world, ensuring connection

with nationality and national traditions, etc. They allow us to embody the basic guidelines of future specialist pedagogical training.

The discovered peculiarities ensuring the spiritual formation of personality in the family and its influence on pedagogical outlook formation in the future teacher concern the accumulation of the spiritual potential in young people, the study of their spiritual world, the existence of positive role models, adults' awareness of the Christian foundations for their

upbringing and the recognition of the need for family relations.

Foreign studies by M. Hand, E. Simpson and others also emphasize the importance of forming a holistic outlook on man, highlight the priorities of moral formation in education (Hand, 2017, 126 p.; Simpson, 2012, 228 p.).

Perspective directions for research are technological aspects of pedagogical outlook formation in future teachers and determination of appropriate methodological recommendations.

## BIBLIOGRAPHY

1. Ашиток Н. Методологічні підходи до вивчення виховної роботи з дітьми. *Людинознавчі студії. Серія «Педагогіка»*. 2018. № 6/38. С. 15–25. DOI: 10.24919/2313-2094.6/38.119508
2. Васянович Г. Педагогічна етика : навч.-метод. посіб. Львів : Норма, 2005. 344 с.
3. Вишневецький О. Теоретичні основи сучасної української педагогіки : посібник для студ. вищ. навч. закладів. 2-е вид., доопрац. і доп. Дрогобич : Коло, 2006. 608 с.
4. Зязюн І. Культура і культурна політика. *Рідна школа*. 1994. № 12. С. 27–32.
5. Карагодін В. Християнська педагогіка: принцип свободи і унікальності особистості. *Рідна школа*. 1997. № 11. С. 23–24.
6. Карпенко О. Європейський вимір модернізації вищої педагогічної освіти України. *Людинознавчі студії. Серія «Педагогіка»*. 2017. № 5/37. С. 39–47. DOI: 10.24919/2313-2094.5/37.102609
7. Киричук О.В., Карпенко З.С. Аксиологічні проєкції духовності. *Цінності освіти і виховання*. Київ, 1997. С. 50–53.
8. Коберник О. Виховання в учнів ціннісного ставлення до інших людей. *Людинознавчі студії. Серія «Педагогіка»*. 2018. № 6/38. С. 179–92. DOI: 10.24919/2313-2094.6/38.119518
9. Лозова В.І., Троцько Г.В. Теоретичні основи виховання і навчання : навч. посіб. для студ. пед. навч. закл. 2-е вид., випр. і допов. Харків : ОВС, 2002. 400 с.
10. Концепція гуманітарного розвитку України від 27.03.2008 р. URL: <http://www.guon.kiev.ua/?q=node/446>
11. Савченко О. Цілі й цінності реформування сучасної школи. *Шлях освіти*. 1996. № 1. С. 20–23.
12. Drew H. What is the Humanistic Theory in Education? 2020. URL: <https://helpfulprofessor.com/humanist-theory-in-education/>
13. Hand M. A Theory of Moral Education. Routledge. 2017. 126 p.
14. Krettenauer T., Curren R. Self-determination theory, morality, and education: introduction to special issue. *Journal of Moral Education* 2020. 49:3. 275–281. DOI: 10.1080/03057240.1794173
15. North B.B. Toward promoting humanity: intellectual virtues and moral responsibility. *Philosophy of Education*. 2019. Volume 53. Issue 2. P. 461–466.

## REFERENCES

1. Ashytok, N. (2018). Metodolohichni pidkhody do vyvchennia vykhovnoi roboty z ditmy [Methodological approaches to the study on upbringing work with children]. *Liudynoznavchi studii. Seriya "Pedagogika" – Human Studies. Series "Pedagogy"*, 6/38, 15–25 [in Ukrainian], DOI: 10.24919/2313-2094.6/38.119508.
2. Vasianovych, H. (2005). Pedagogichna etyka [Pedagogical ethics]. Lviv: Norma, 344 p. [in Ukrainian].
3. Vyshnevskiy, O. (2006). Teoretychni osnovy suchasnoi ukrainskoi pedahohiky [Theoretical foundations for modern Ukrainian pedagogy]; посібник для студ. вищ. навч. закладів. 2-е вид., доопрац. і доп. Drohobych: Kolo, 608 p. [in Ukrainian].
4. Ziazun I. (1994). Kultura I kulturna polityka [Culture and cultural politics], *Ridna shkola – Native School*, 12, 27–32 [in Ukrainian].
5. Karahodin, V. (1997). Khrystyianska pedahohika: pryntsyyp svobody i unikalnosti osobystosti [Christian pedagogy: the principle of freedom and uniqueness of personality], *Ridna shkola – Native School*, 11, 23–24 [in Ukrainian].
6. Karpenko, O. (2017). Yevropeiskyi vymir modernizatsii vyshchoi pedahohichnoi osvity Ukrainy [European dimension of the modernization of higher education in Ukraine]. *Liudynoznavchi studii. Seriya "Pedagogika" – Human Studies. Series of "Pedagogy"*, 5/37, 39–47 [in Ukrainian], DOI: 10.24919/2313-2094.5/37.102609.
7. Kyrychuk, O.V., Karpenko, Z.S. (1997). Aksiolohichni proektsii dukhovnosti [Axiological projections of spirituality]. *Tsinnosti osvity i vykhovannia – Values of education and upbringing*, Kyiv, 50–53 [in Ukrainian].



8. Kobernyk, O. (2018). Vychovannia v uchniv tsinnisnoho stavlennia do inshykh liudei [Upbringing of student's value attitude to other people]. *Liudynoznavchi studii. Seriiia "Pedahohika" – Human Studies. Series "Pedagogy"*, 6/38, 179–92, DOI: 10.24919/2313-2094.6/38.119518 [in Ukrainian].

9. Lozova, V.I., Trotsko, H.V. (2002). Teoretychni osnovy vykhovannia i navchannia [Theoretical foundations for upbringing and education]: навч. посіб. [для студ. пед. навч. закл.]. 2-е вид., випр. і допов. Kharkiv: OVS, 400 p.

10. *Kontsepsiia humanitarnoho rozvytku Ukrainy vid 27.03.2008 r. [Conception of humanitarian development of Ukraine dated 27.03.2008].* [On-line resource] / Available at: <http://www.guon.kiev.ua/?q=node/446> [in Ukrainian].

11. Savchenko, O. (1996). Tsili y tsinnosti reformuvannia suchasnoi shkoly [Goals and values of modern school reforms], *Shliakh osvity – Way of Education*, 1, 20–23 [in Ukrainian].

12. Drew, H. (2020) What is the Humanistic Theory in Education? Retrieved from: <https://helpfulprofessor.com/humanist-theory-in-education/>

13. Hand, M. (2017). *A Theory of Moral Education*. Routledge. 126 p.

14. Krettenauer, T & Curren, R. (2020). Self-determination theory, morality, and education: introduction to special issue. *Journal of Moral Education*, 49:3, 275-281. DOI: 10.1080/03057240.1794173

15. North, B. B. (2019). Toward promoting humanity: intellectual virtues and moral responsibility. *Philosophy of Education*, Volume 53, Issue 2, P. 461–466.