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PROFESSIONAL CULTURE OF A TEACHER AS A COMPONENT OF PEDAGOGICAL CULTURE

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Summary. The article reveals the essence of the professional culture of a teacher as a component of pedagogical culture. Two main aspects in the formation of a teacher's personality are considered - professional and cultural. The main provisions of the definitions of the concept of “man of culture” are highlighted. It has been established that pedagogical culture is dialectically connected with all elements of personal culture: moral, aesthetic, intellectual, legal, political, ecological, etc., since it is an integral indicator of other types of cultures, their component and at the same time includes them. The components of pedagogical culture are defined - scientific worldview, scientific erudition, spiritual wealth, pedagogical mastery, pedagogical abilities, natural-pedagogical human qualities, pedagogical technique, the desire for self-improvement.
Key words: educational process, reform of the education system, professional culture, pedagogical culture.

The profound social and economic shifts that are taking place at the turn of the third millennium in Russia are prompting a reform of the education system, which should promote the affirmation of man as the highest social value. Only a competent, independent and responsible individual with clear civic positions, that is, an educated person, is capable of renewing society, ensuring the statehood of Russia, developing its economy and culture [1, 2].

The term "humanism" in the philosophical sense is interpreted as the recognition of the value of a person as an individual, his right to free development and manifestation of his abilities, to a decent life. In psychological terms, the essence of humanism lies in the attitude towards others, the ability to worry about them, compassion, participation and cooperation, as stipulated by moral values. In

pedagogical terms, humanism means humanity, a character trait that manifests itself in love and respect for people and implies a high level of exactingness. The main principle: the more i respect, the more i demand, but exactingness can be stable and friendly.

The principles of humanization, democratization, individualization are implemented in the new democratic direction of pedagogy – the pedagogy of cooperation (in some scientific sources it is called the pedagogy of tolerance). The pedagogy of tolerance is based on a new paradigm of education, the essence of which is the formation of educational subject-subject relations, subject-subject interaction of the educator and the student. The basis of education should be activity, communication, and relationships [1, 3].

Pedagogically appropriate relationships are with the teacher for whom the main values are: students and their fate and interests; the science he represents, its methods, discoveries; the profession he has chosen. The teaching staffs of the new generation are called upon to combine high professionalism with an awareness of modern needs.

There are two main aspects in the formation of a teacher's personality – professional and cultural. A higher educational institution is called upon to provide not only knowledge, but also to form a personality, an individuality. A cultural teacher is not an example of formal and etiquette nobility, but an intelligent person with his own high spiritual essence with a creative and humane way of worldview and perception. It is culture that is the basis for the formation of a teacher's personality. Only in a cultural environment can specialists be formed who are capable of free and broad thinking, creating intellectual values that society always needs [4, 5].

Based on the theoretical analysis of scientific literature, it has been established that the phenomenon of "culture" is polysemantic, complex and variable. The following main provisions of the definitions of the concept of culture can be distinguished: the essence of culture is humanistic, human-creative, which consists in concretization of universal human values in relation to each person; a person is a product and at the same time a creator of culture; the main source of culture is human activity; culture includes the methods and results of human activity; culture is considered as a mechanism that regulates and regulates human behavior and activity, since a person is its bearer and retransmitter; culture is a specifically human way of being that determines the entire spectrum of practical and spiritual activity of a person, his possible interaction with the outside world and himself.

Thus, a person of culture is a humane person. Humanity is the queen of morality, in which love for people implies mercy, responsiveness, kindness, sympathy, guardianship, understanding and their protection. A person of culture is a spiritually rich person who has creative abilities, is devoted to his work, and is passionate about it.

A person of culture is a creative person, constantly reflecting, thinking alternatively, dissatisfied with the achievements obtained, endowed with a developed desire for creation. A person of culture is an independent person, capable of self-determination in the world of culture. Independence of judgments combined with respect for the views of others, a sense of self-respect, the ability to navigate the

world of spiritual values in the environment, the ability to make decisions and take responsibility for one's actions, make an independent choice of the content of one's life, style of behavior, and methods of development. Spiritual culture is the epicenter of personality. Spirituality and spiritual culture are the basis of a specialist's professional culture, which is reflected in professional activity.

Professional culture is considered as a certain degree of mastering a profession, that is, methods and techniques for solving professional problems based on the formation of a person's spiritual culture. Consequently, the following chain can be traced: spiritual - professional - pedagogical culture. The allocation of pedagogical culture, one of the most important components of society, predetermined by the specificity of the pedagogical activity of the teacher, aimed at the formation of a personality capable of reproducing and enriching the culture of society in the future.

The culture of the teacher has gone through certain stages of its development together with the development of the culture of society. It, as a phenomenon of pedagogical practice, has always existed, but had a different social and professional "coloring" depending on the influence of various factors: policy in the field of education; moral relations that developed in society; the dominant religion; a certain type of education that was necessary for the state.

It has been established that pedagogical culture is dialectically connected with all elements of personal culture: moral, aesthetic, intellectual, legal, political, ecological, etc., since it is an integral indicator of other types of culture, their component and at the same time includes them. In the educational process of a higher educational institution, the main means of transmitting culture and spiritual values is the unique individuality of the teacher as a bearer of culture and a subject of interpersonal relations with the unique personality of the student, which is constantly changing and enriched.

Since the object of pedagogical activity is a personality, it is built according to the laws of communication. Antoine de Saint-Exupery called communication the greatest luxury in the world, but for a teacher, communication is a professional duty. Through the pedagogical culture of a teacher, his professional goals, motives, knowledge, skills, qualities, abilities, attitude are reflected, that is, pedagogically, culture is a phenomenon of the manifestation of his own "I" in professional and pedagogical activity.

The components of pedagogical culture are scientific worldview, scientific erudition, spiritual wealth, pedagogical mastery, pedagogical abilities, natural-pedagogical human qualities, pedagogical technique (culture of appearance, culture of language, culture of communication, pedagogical ethics and pedagogical tact), the desire for self-improvement. It is clear that a teacher of a higher educational institution should possess this pedagogical culture, because, just as no one can give to another what he does not have himself, so no one can develop, educate and teach who is not developed, not brought up, not educated himself.

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