THE SOCIAL STATUS OF THE JAPANESE TEACHER AND THE INFLUENCE OF THE TEACHER’S PERSONALITY ON THE MORAL EDUCATION OF STUDENTS

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In all periods of Japanese history, especially at its turning points, education has played a decisive role. The high level of education of all strata of the population at each stage of the historical development of Japan was one of the most important reasons for the rapid pace of modernization of the country. Education - one of the basic components of the "Japanese miracle", high social and political activity of the population - belongs to the enduring spiritual values of the people of this state.

Japan is the only country where moral education is a compulsory subject of the school curriculum, throughout the entire period of education.

The moral model of the teacher (Sensei) is an important tool in the process of moral education. A teacher in a Japanese school is not only a carrier of knowledge, but also an educator, mentor, assistant and an example of high morality. For a Japanese teacher there are no weak and strong pupils, weak children are engaged in the same program, only at a slower pace. In moral terms, high demands are made on the Japanese teacher (he even passes the exam for morality), since he is entrusted with the main wealth of the country - children - the future of the nation.

In Japan special attention is paid to the training of teachers of moral education. All future teachers, regardless of their specialization, study two compulsory courses - "Moral" and the methodology of its teaching.

Almost all universities and institutes in Japan have a teacher training system. Besides due to the theory of "open system of teacher training" it is possible to retrain specialists from other professional fields (engineers, economists, lawyers) to work in educational institutions.

Japanese teachers resist any form of differentiation of children according to abilities believing that such a practice can hurt their souls, demonstrating inequality in the field of education.
The task of the secondary general education school is to provide students with all the conditions for the assimilation of normative models of behavior, thinking and successful formation in society.

**Key words:** system of education in Japan, moral education, spiritual upbringing, role of the teacher, interaction between teacher and society, professionalism of Japanese teacher, moral development of personality.

**Problem statement in general and its connection with important scientific and practical tasks.** Japanese education is one of the most interesting systems and has a rich and very valuable experience in the development of educational strategy. The current state of the education and upbringing system of the youth in Japan is a national pride with traditional approaches and a high level of erudition. And along with parents, the key to success of Japanese education is the professionalism of Japanese teachers, their extremely responsible attitude to their work, love and faith in every child (Solopova, 2019, p. 208). The teacher is traditionally assigned a very honorable role. He does not only transfer knowledge, but also appears as an educator, mentor of children in their first steps on the path of life. But high demands are also made to the teacher, one of which is constant self-improvement, both professionally and morally. He is not just a bearer of knowledge, but an example of high morality.

**An analysis of recent research and publications in which the solution to this problem has been initiated and on which the author relies.** Education in Japan is very special. Its success attracts educators, teachers and researchers from around the world. A huge number of books and articles have been devoted to various aspects of Japanese education both at home and abroad. O. Zheleznyak, V.T. Nanivska, I. Zyazyun, G. Kotiy, S. Markaryants, O. Ozerska, V. Orzhekhivsky, T. Pavlova, M. Rodionov, S. Suzuki, and others studied the reform of the Japanese education system.

K.I. Salimova in the work “Japan High School in the XXI century” noted that modern reform in Japan is aimed at individualization and differentiation in the education of the younger generation, the transition from tight management to flexibility in this area (Salimova, 2006, p. 92).

We find a direct analysis of the system of moral education in Japan in the works of the Japanese scientist S. Suzuki. He considers moral education not only within the framework of a separate academic subject, but in relation to the organization of the entire school life, explores moral education in historical and social and cultural aspects, considers the influence of traditional religious teachings on the education system in the country.

In the thesis of V. T. Nanivskaya “The system of moral upbringing in Japanese school” the author emphasizes that the system of moral education in the
Japanese school brings up a natural vital necessity orientation to strict observance of the norms and laws established in the society.

**Highlighting previously unsolved parts of the general problem to which this article is devoted.** Despite a fairly large number of works covering various aspects of education and upbringing in Japan, the issue of the teacher's role in the moral education of students has not yet been given due attention, studies on this issue have not received a systematic analysis in the pedagogical literature.

**The aim** of the article is to look at the place and role of teachers in the moral education of students in Japanese society.

**Presentation of the main material of the study with a full justification of the results.** In Japan, moral education has traditionally been given paramount importance, and the system of moral education is under the strict control of the state. Japan is the only country where moral education is a compulsory subject of the school curriculum, along with the other seven compulsory subjects, and is considered the most important in the curriculum. Throughout the entire period of compulsory education, one hour is allotted to it weekly.

In Japanese society as a whole, morality is “regulated” to a very high degree. There are certain norms of moral behavior that prescribe in certain situations to act in a certain way. The origins of the importance that is attached to the moral upbringing of a person lie in Japanese traditional teachings. Since for the Eastern teachings the most characteristic method of training and education is “following the model”, the same method is used in the moral education of the individual. As a result of these ideas, special techniques for relaying morality arise, which involve following the model of a teacher, whose activity in itself is a role model and, therefore, does not require explanation.

In teacher training institutions in Japan, special attention is paid to the training of teachers of moral education. All future teachers, regardless of their specialization, study two compulsory courses – “Moral” and the methodology of its teaching.

Most teachers in Japan are members of the Teachers' Union, whose requirements are: to fight for equal rights of every child to education; not to allow violating the laws on education; to be close to parents; to fight against corruption in society; to create a new culture; to fight for peace. Japanese teachers are distinguished by high responsibility for the upbringing and development of each child, love and dedication to work.

Getting the right to be a “Sensei” in Japan is not easy. Japanese teacher must:

- possess high moral qualities (he even passes the morality test), because he is entrusted with the main wealth of the country - children - the future of the nation;
- have a sports category in some kinds of sport;
- play one of musical instruments well;
- write beautifully, because writing hieroglyphs is equated to painting;
- be familiar with national traditions, such as tea ceremony, origami, making bamboo products, etc. (Solopova, 2019, p. 208).

For a Japanese teacher, all children are equal, there are no weak and strong, but lazy and diligent. Even weak children are engaged in the same program, only at a slower pace with the help of more effective and diverse teaching methods.

Students are not divided into streams, classes, based on the abilities of children. In Japan, there are no special programs for gifted children, there are no so-called elite schools, which have become so numerous in Ukraine lately. It is Japanese teachers who resist any form of differentiation of children according to abilities, rightly believing that such a practice can hurt their souls, demonstrating inequality in the field of education.

In Japanese schools, the practice of repeating and postponing examinations of individual subjects to the fall is not accepted. Even the weakest students do not develop sustainable motivation against schooling. Therefore, weak children, attracting great attention of teachers, are transferred to the next grade together with the rest from year to year.

Based on these pedagogical postulates, the Japanese teacher sets himself the following goals:
- teach children well and qualitatively;
- fill their soul with purity and light, and the body - health;
- develop curiosity and the ability to explore;
- create peace of mind for the child in the environment classmates.

The cult of the teacher, which has historically developed in society, is enshrined in the corresponding aphorisms: “Step back 3 steps so as not to fall into the shadow of the teacher”; “The teacher is the wind, the students are the grass, the wind is blowing - the grass is bending”. And today, the status of a teacher, public recognition of his role in shaping the future citizens of Japan, as a whole, is preserved.

Almost all universities and institutes in Japan have a teacher training system. Within the framework of the theory of “open system of teacher training” it is possible to retrain specialists from other professional fields (engineers, economists, lawyers) to work in educational institutions. In this regard, the competition for vacant places in the school is very high. Only 50-75% of graduates of pedagogical institutes can get the right to teach at school. Therefore, the remaining 50–25% percent of applicants are accepted from among representatives of other professional circles who have received additional pedagogical specialization.
The rights of teachers in Japan are guaranteed by the state. The prestige of the profession of a teacher is also confirmed by the remuneration of his work, which is 25% higher than the average salary of a civil servant. The main criterion for the salary of a teacher is the teaching experience.

Conclusions and perspective of future development. Thus, the following conclusions can be drawn.

The subject “Moral Education” is taught in Japanese schools during the entire period of compulsory education. The content of the discipline may vary depending on the profile and direction of the school.

The most characteristic method of training and education in Japan – “following the model” is also used in the moral education of the individual, contributing to the emergence of special methods of relaying morality, involving following the model of a teacher, whose activity in itself is a role model.

The moral model of the teacher is the most important means in the process of moral education. Teachers are responsible for the moral character of their pupils, since upbringing is the main business of the school.

The word “teacher” is revered in Japan. The social status of a teacher is higher than that of many civil servants, and the salary is 30% higher than the salary of middle-level employees.

High demands are placed on the Japanese teacher. The presence of higher pedagogical education, a rather complicated examination test in several stages, at which it is necessary to confirm, first of all, the ability to be an example in the eyes of children in various fields of knowledge, including music, painting, and sports. In addition to professional knowledge, skills and abilities, an elementary school teacher must be impeccably moral, form students' ability to help each other, teach them to introspection and constantly work on self-education.

Література

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швидких темпів модернізації країни. Освіта – це одна з базових складових «японського дива», висока суспільно-політична активність населення – належить до незмінних духовних цінностей народу цієї держави.

Японія – єдина країна, де моральне виховання є обов’язковим предметом шкільної програми протягом усього періоду навчання.

Важливим інструментом у процесі морального виховання є моральна модель вчителя (сенсея). Учитель у японській школі – це не тільки носій знань, а й вихователь, наставник, помічник і приклад високої моральності. Для японського вчителя не буває слабких і сильних учнів, слабкі діти займаються за тією ж програмою, тільки в повільному темпі. У моральному плані до японського вчителя пред’являються високі вимоги (він навіть здає іспит на моральність), оскільки йому довіряють головне багатство країни – дітей – майбутнє нації.

У Японії особлива увага приділяється підготовці вчителів морального виховання. Усі майбутні вчителі, незалежно від спеціалізації, вивчають два обов’язкові курси – «Мораль» та методику її викладання.

Майже всі університети та інститути Японії мають систему підготовки вчителів. Крім того, завдяки теорії «відкритої системи підготовки вчителів» можлива переподготовка фахівців інших професій (інженерів, економістів, юристів) для роботи в навчальних закладах.

Японські вчителі протистоять будь-якій формі диференціації дітей за здібностями, вважаючи, що така практика може зашкодити їхній душі, демонструючи нерівність у сфері освіти.

Завданням середньої загальноосвітньої школи є забезпечення учнями всіх умов для засвоєння нормативних моделей поведінки, мислення та успішного становлення в суспільстві.

Ключові слова: система освіти в Японії, моральне виховання, духовне виховання, роль вчителя, взаємодія педагога та суспільства, професіоналізм японського вчителя, моральний розвиток особистості.

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