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EDUCATION IN LATE LIFE AS THE COMPONENT OF SOCIAL ADAPTATION OF OLDER ADULTS

The article emphasizes on the need to ensure social adaptation of older people and the preservation of human capital. It is stressed the importance of education as a way of further development and self-realization in post-retirement period as well as social inclusion and continuation of active life position of older adults.

Keywords: population aging, older adults, lifelong learning, educational programs for older adults.

Challenges associated with the impact of demographic, economic and social factors call for social adaptation and re-adaptation of older people as well as their social integration in order to preserve human potential. Nowadays, education in late life is considered as one of the key instruments of social and economic progress and the development of intellectual potential of any country.

The special significance of learning in late life is caused by the transition from the concept of “education for a lifetime” to the concept of “lifelong education”, which is a characteristic feature of the system of education in the information society. In present days, the growing age group of elderly people needs to be ensured the adaptation to rapid economic and social change.

Under present-day conditions, the context for lifelong learning programs is changing, presenting us both opportunities and challenges that are new in human development. A change in the structure of life course has been emerging as the result of rising human life expectancy. Moreover, that rise is one of the most amazing facts in modern history (W. Sadler) [4].

According to UNO, the average life expectancy has increased about 30 years since 1950 and at the beginning of 20th century makes 68. People live the longest lives in Scandinavian countries and in Australia (over 80), West European countries, Japan, New Zealand, and Canada (over 78). In East European countries the average figure is 74, and in Ukraine – 69 [2].

Education is one of the significant factors of social progress and intellectual potential of any country. Thus, encouraging older adults to educational activity should become one of the strategic directions of the state policy. According to J. Poltuzhytski, lifelong education in accordance with the principle of permanence in adult education covers whole adulthood of a person including both retirement and pre-retirement age, which are fully withdrawn a guardianship [5].

Many prominent researches believe that how people age is determined not so much by their genes but by the way they live that includes an opportunity for second growth, and is closely associated with lifelong learning. According to D. Garvin, people, whose

lives illustrate growth, have been committed learners. They have been learning more about themselves, about opportunities and challenges, exploring new areas, and gaining new skills [1]. Their learning has not been just mental stimulation with an accumulation of information. Strategic learning includes gathering information, interpreting it, and then applying learning to new behaviors – the way they work and live [4].

It follows that a socially adopted person being on a pension, is a socially active person who acts under his/her own steam, who leads his/her life, making full use of his/her personal and professional experience and intellectual potential. Both civic society institutions and private educational sector can guarantee the opportunities for gaining extra competence by people of the third age and developing their motivation for learning activity. Both international knowledge and special features of national gerontological education should be taken into consideration to create the right educational conceptions and models of learning in retirement.

A successful learning environment for older adults is University of the Third Age. U3A provide learning opportunities for older adults who are largely free of work and family responsibilities. Worldwide, they typically exist in two forms: the French model, based on the first U3A funded by professor Pierre Vella in 1973 in Toulouse, they offer mostly formal courses; and the British model arising in Cambridge in 1981, emphasizes informal, autonomous self-help groups in which the instructors are usually third-agers themselves, not college professors [3].

It was a broad social context to favor the development of U3As in full swing of mass youth movements. In France, for example, the attraction of third-agers in universities was a stabilizing factor. One more reason for the development of U3As in the country was a high employment factor at universities. Since third-agers pay for learning, the problem of professors-students ratio could be solved. However, the main reason for the development of U3As was a demographic factor. Universities of the Third Age have been emerged as the result of rising human life expectancy and the increasing number of old age people.

In the United States and Canada, the form exists as Institutes of Learning in Retirement (ILR), begun in 1962 in New York. The Elderhostel (Road Scholar since 2011) Learning Network links most of the ILRs. Like the British model, ILRs are community based and often member conducted; like the French model, many are affiliated with colleges and universities [3]. The main purpose of Elderhostel was creating some new opportunities for rational and efficient life of old age people in society. The programs combined studying, travelling, and adventures, thereby supporting education, self-education, and communication with other people. The first Elderhostel program was realized in 1975 at the University of New Hampshire.

In both developed and developing countries, older people are not of great value in the modern society. In other words, people are suffering from depreciation and isolation. This fact reflects some negative stereotypes of older adults among the people of young generation. However, for the last 15-20 years some significant changes have taken place in most developed countries, which have principally influenced the system of social welfare of older adults, state social policy, and changing of the deep-seated attitude to old-agers.

Thus, most of the people of the old age consider education as an opportunity for growth and adaptation in society, communication and social activity. Since older people adaptation is realized harder under present-day conditions of social-economic and technical development, we can consider education as a successful adopting and developing mechanism, which is mutually advantageous and helpful for both the individuals and the

society. It helps the old age generation of people to save themselves from social isolation and turn themselves for socially active and creative members of society.

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ПЕДАГОГІКА МАРІЇ МОНТЕССОРІ У ПІДГОТОВЦІ ФАХІВЦІВ ДОШКІЛЬНОЇ ОСВІТИ В УНІВЕРСИТЕТАХ УКРАЇНИ

У статті обґрунтовано доцільність введення донавчальних планів підготовки майбутніх вихователів курсу “Педагогіка Марії Монтессорі”. Предметом вивчення є ознайомлення з педагогічною технологією М. Монтессорі, застосування її відповідно до завдань сучасної української дошкільної освіти. Акцентовано увагу на можливостях моделювання педагогічних ситуацій і пошуку шляхів їх розв’язання на основі педагогіки М. Монтессорі.

Ключові слова: педагогіка, Марія Монтессорі, підготовка майбутніх вихователів, університет, Україна.

Звернення українських дослідників і практиків до педагогічних ідей М. Монтессорі актуальне, по-перше, у зв’язку з очевидним соціальним запитом українського суспільства на виховання вільної особистості, здатної на випереджувальне реагування щодо соціально-економічних змін у суспільстві й адаптацію до них, у пошуках шляхів самореалізації особистості; по-друге, у зв’язку з упровадженням педагогічного зарубіжного досвіду і відсутністю наукових рекомендацій щодо його практичної реалізації в умовах реформування системи освіти в Україні.

Сучасні педагоги, послідовники методу М. Монтессорі, на основі експериментів модернізують теорію, доповнюють її практикою використання, враховуючи вигоди науково-технічного прогресу, тенденції соціального розвитку суспільства [1]. Проте основні засади – самостійності, індивідуальності, ранньої соціалізації, поваги до світу дитини, наступності у здобутті знань людства, які залишаються серцевиною Монтессорі-педагогіки, реалізуються фрагментарно, непослідовно.