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INNOVATION OF EDUCATION AND EDUCATIONAL INNOVATIONS IN CONDITIONS OF MODERN HIGHER EDUCATION INSTITUTION

HALYNA MYKHAILYSHYN, OKSANA KONDUR, LESIA SERMAN

Abstract. The article describes the different approaches to the interpretation of educational innovations and innovations in education. The modern labor market requires graduates ability to operate such technologies and knowledge that meet the needs of the information society, prepare young people for new roles in this society.

It is necessary to distinguish between the concepts "educational innovations" and "innovations in education". Innovation in education is a broader concept than educational innovation. They include educational, scientific and technological, infrastructural, economic, social, legal, administrative and other innovations. Educational innovations are understood as a procedure or method of educational activity that differs significantly from established practice and is used to increase the level of efficiency in a competitive environment. Educational innovations include pedagogical innovation, scientific and methodological innovation, educational and technological innovation. It is substantiated that the education market is one of the most important elements of the national innovation system. Higher education institutions that have chosen an innovation-based development, become competitive leaders on the education market. The formation of new forms of education and the use of perfect controlling mechanisms at each educational institution will give the opportunity to create single educational space, which is able to meet the needs of society in quality education with specific opportunities of customers in the educational market. The main components of the innovation development of higher education institutions are determined.

Keywords: innovations, education, higher education institutions, innovation development, education market.

1. INTRODUCTION

In all spheres of human life and society general civilizational trends of development, typical for the XXI century, strengthen themselves increasingly. First of all, this is a trend of convergence of nations, people, states through the creation of common economic, information space, and considering the demands of the globalized world, European educational space. The second trend is a shift of humanity from industrial to scientific and informative technology and the formation of a knowledge society, that advances education and research (areas that ensure the development of human and society) as major priority [7, p. 22], that particularly updates the problems of innovation in education area.

Limits of growth of modern civilization are determined by education, its quality and accessibility. In conditions of growing dynamics of social and economic transformation practice requires the working out of the new forms for educational and social adaptation, optimization of the interests of the state and the individuality in the society of knowledge that appears daily. Global processes became the subject of studying various, especially social sciences. After all, globalization transforms the relations within a society and among countries, causing the formation of a single market space.

The global economic crisis in a globalized society and social and economic relations led to a reorientation of main values and search of the model for economic development by the countries of the European Union that would ensure national competitiveness and direct the national economy of each country to long-term growth. It has become a model of innovation. The European choice of Ukraine has also caused the necessity for the formation and implementation of this model, which should ensure high and stable economic growth, solve social and environmental problems, provide competitiveness of the national economy, increase export potential of the country, to ensure her economic safety and a leading place in the European Union.

The desire to look in the future, predicts and influences it, is imminent to human nature. The real mechanism to influence our future is a distinct sphere of human culture, education. Exceptionally it is able not only to see, but also to define the future in all fields of society - from the competitive economy to a basic and applied science nowadays.

The leading principle of the state policy in the sphere of higher education in Ukraine is the principle of state support for educational, scientific, technological and innovation activities of higher education institutions (HEIs) [13]. Innovative processes in the system of education provide variation and personality oriented trend of the educational process, so that the knowledge, skills and abilities of students are transformed into a means of developing their cognitive and personal qualities, competence to ensure their ability to be the subject of innovative professional activities.

The *purpose* of the study is to analyze different approaches to the interpretation of educational innovations and innovations in education, and argumentation of actuality of innovation development in higher education institution.

2. RESULTS AND DISCUSSION

The development of informative and innovative technologies advanced science and education as a priority and necessary precondition for the evolution of post-industrial society, in which the system of educational services must transmit competence and everyday knowledge to future professionals. According to Ukrainian scientists V. Heits, V. Semynozhenko, B. Kvasniyk source of growth in economy knowledge is both specialized (scientific) and everyday knowledge, resulting in common with natural resources, capital and work the processes of accumulation and use of knowledge become a dominant factor, that cause the growing competitiveness of the economy [3, p.31]. Knowledge is transforming into essentially incomplete technologies of forming the future actually closing on itself both an economic and social system of post-industrial society.

Education and science are deeply integrated into the economy, social life, and their level significantly affects the quality of life and the possibility of constant development both a separate country in particular and the international community in general. Therefore, science and skilled staff are recognized in Europe to be the decisive factor in achieving the goals of internationalization of the educational process: to make European education more competitive, dynamic, and able to ensure sustainable growth, employment of the population and social cohesion.

The modern labor market requires graduates ability to operate such technologies and knowledge that meet the needs of the information society, prepare young people for new roles in this society.

As V. Andrushchenko says "today not only the ability to operate one's own knowledge is important, but also to be prepared to change and adapt to the new needs of the labor market, operate and manage information, act quickly, make decisions, learn lifelong" [1, p. 8]. Market conditions determine the development path of high school; become a catalyst for the transformation of the

traditional system of education provision. The main task of higher education system is to ensure the continuous training of human resources for profitable use in constantly changeable conditions of formation global market space.

Effectiveness of the education system depends on a number of internal factors; they are resource base, human resources, forms of operation. At that the adequacy of the education system with the requirements of the national economy, the population in general and individuals play an important role. This need not only updates the quantitative growth of the sphere, but also qualitative shift towards innovative component of education. Thus, one could confirm that the education market is one of the most important elements of the national innovation system.

At present, inefficiency, quantitative and qualitative deformation is inherent to higher education in Ukraine that adversely affects the qualification of citizens; reduces the global competitiveness of our country.

Competition as one of the elements of any market environment improves the quality of specialists training, as it forces HEIs to provide qualified professional standards for employees. Market of educational services through competitive mechanisms literally promotes participation in innovation processes. Competition based on innovation, their quality and timeliness are an important characteristic of HEIs survival, serves as a crucial factor of the development and implementation for new scientific products. Higher education institutions that have chosen an innovation-based development, become competitive leaders on the education market. Since only innovative HEIs are able to adapt to change quickly, innovation is becoming a major factor in their competitiveness in the market [5].

Thus, the modern market of educational services in the Ukrainian higher education recently has not turned into a full-fledged economy sector yet, able to produce competitive human capital. However, the formation of new forms of education and the use of perfect controlling mechanisms at each educational institution will give the opportunity to create single educational space, which is able to meet the needs of society in quality education with specific opportunities of customers in the educational market. Today in the domestic science there is no single approach to the grounding necessity of innovative development in the activities of the HEI and the definition of the concept of such development. Some scientists consider innovation in three aspects: as the science and art of innovation management; as an activity; as the subject of management.

V. Pirus considers innovation to be a new idea or invention that arises and has future that promotes progressive and creative development. Innovation is a source, motivation for development and self-development [8]. The scientist defines innovative development of the HEI, as an objective, purposeful, irreversible process that expands through time, the transition of HEI from one qualitative state to another, accompanied by internal creative changes. L. Chmelevska, S. Kuzmina, O. Muzychenko note that innovation may be examined as a combination of industrial and intellectual resources, which contributes to the creation of new products and services, uses advanced production methods, source materials and technologies [4, p. 103]. In V. Verbytskyi's opinion, management innovation is the modern economic, psychological, diagnostic, information technologies, which allow to create appropriate conditions for the rapid and effective management decision.

The main innovation areas of management activity enlisted by the scientist are: conceptuality in the institution management; purpose-oriented approach to management; psychological support and humanization of management; modeling the management structure, creating high-speed technologies and mechanisms of management activities; mobile structure of horizontal relationships; bringing management functions in accordance with the tasks of the educational institution; reflexivity of the manager's activity; management of education quality and development of new approaches to determine the effectiveness of educational process; computerization, technologizing of management; adaptation of achievement in science of management in social and industrial areas to the management of educational institutions [12]. Components of innovative development of HEI are shown in Fig. 1.
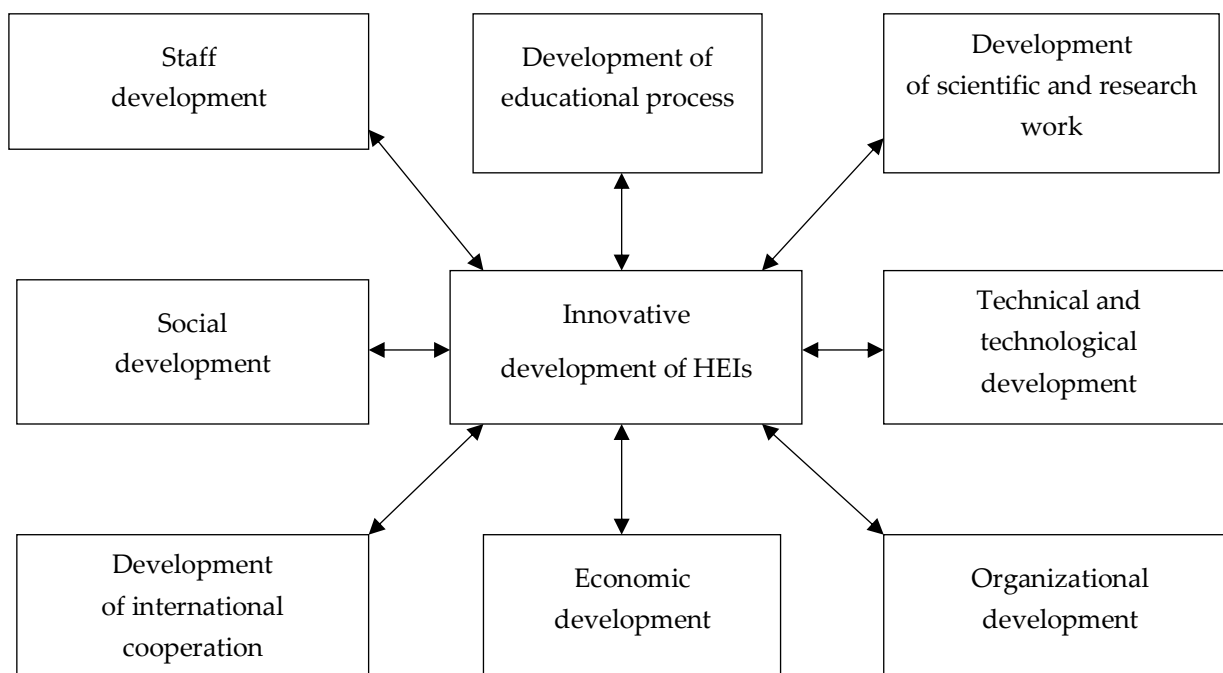
Fig. 1. Components of innovative development of HEI.

In the research of innovative development of HEI V. Safonova's scientific approach should be mentioned. She considers educational activities to be innovational, which is the product of conscious creative work and based on the principle of individualization of initiative in its manifestation [9, p. 233].

Scientists distinguish four main aspects in content-related concept "innovation in education":

1) the process of implementing a new alternative learning strategy to the traditional one, which is creative (productive), not only of reproductive direction;

2) orientation on the realization of person potential in general;

3) mutual action in the process of intuitive creative thinking;

4) promotion of actualization of all forms of intellectual activity under the condition of leading role of productive creative thinking with regard to unproductive, formal and logic [11].

Regarding higher education we should distinguish between the concepts of "educational innovation" and "innovation in education".

Innovation in education is a broader concept than educational innovation. They include educational, scientific and technological, infrastructural, economic, social, legal, administrative and other innovations.

Scientific and technological innovations are the result of research and development in the shape of intellectual property and are transferred for implementation and application in production.

Social innovations include social support for students and university teachers, creating safe conditions for study as well as extracurricular activities of students, formation of socially responsible HEI.

By law, innovations researchers mean the transition to the new organizational and legal form, which is an autonomous educational institution and initiative activities of HEI of working out proposals concerning improvement of education legislation [10, p. 81].

Educational innovations are any purpose-oriented activity, organizational solutions, system, process or method of implementation of educational activities that significantly differ from the established practice and are first used in the institution and are aimed at improving the efficiency of functioning and the development of organization in a competitive environment.

Educational innovations include:

– pedagogical innovation: the change of style in teaching and the organization of the educational process; introduction of innovative models of education that turn the education character into its essence and instrumentally important characteristics as the purpose-oriented organization; nature of the interaction of the teacher with the students and their position in the learning process; effective organization of educational process, particularly using modern information and communication technologies, etc.;

– scientific and methodological innovation: updating the content of educational programs in accordance with the best domestic and foreign counterparts; introducing of innovative courses; creating of modern content of teaching materials (new textbooks, program, scientific and methodological support);

– education and technological innovation: use of new or improved learning technologies (such as distance education or online learning, Internet technology, project organized technology, etc.); providing students and teachers with access to electronic libraries; creating ACS of educational process and university information system.

The main factors of innovation in internal environment of universities include:

– educational innovations: the content of the curriculum; new teaching technologies; high professionalism of teaching staff; organizational and methodological support of educational process;

– administrative (managerial) innovation: support for innovative university structure; general management system and its properties; management system at the level of structural subdivisions (faculties, departments); system of provision with educational services quality;

– ideological innovation: university participating in the programs, competitions and other events held with the participation of government institution and Ministry of Education of Ukraine;

– availability of state order for specialist training from line ministries; the presence of mechanisms of interaction between universities and the labor market.

Most of the educational innovations are stimulated by consumers of educational services. Some of them belong to the innovation oriented to meet existing needs: to harmonize educational and professional standards, to involve representatives of professional societies to develop educational programs of universities; to develop innovative educational programs by new directions and specialties; practitioners' participation in the educational process and common research [2].

Some innovations are aimed at creating and satisfying of new needs. In the postindustrial society the classic lectures and seminars are replaced by modern project, discussion, search formats with a high degree of independence and activity of students and new cognitive institutions: research networks, virtual laboratories which in a flexible way will organize the resources of various institutions (universities, research institutions, industrial laboratories, etc.) for the implementation of breakthrough projects in science and technology.

Educational innovations are the essence of innovative education. Scientists consider its purpose in creating an optimal and sustainable educational and organizational, scientific and methodological and regulatory and administrative environment that provides support of innovative approaches to the educational process, which are focused on the integration of scientific and educational potential of universities and sectorial science and partnerships with employers.

Such understanding of innovative development enables institutions to implement new approaches to the choice of strategic objectives, based not only on their own interests, but first of all the interests of consumers of innovative education system products: society, state, employees, students and others.

According to philosophers and sociologists' opinion, innovation education is a purposeful process of education and person innovative study; it should facilitate the development of his creative skills, self-learning skills, that is to form his intellectual capital. Characteristic of innovative educational models is shown in Fig. 2.

Peculiarities of the models	Innovative educational	Characteristic of the models
Combining of different types of student activities: educational, scientific, practical. Ensuring close to real conditions	**Context**	Maximizing the student's practical training
The use of games and imitation in learning	**Imitation**	Maximizing the part of active teaching methods
Structuring the content of educational material to maximize its mastering, with the presence of exercises for control	**Modular**	The organization of educational process in the plainest form for the student
Initiation of student's independent search knowledge through problematisation of learning material	**Problem**	The changing nature of the learning process from reproductive into productive and creative ones
Differentiated tasks for students of different abilities	**Acquisition of knowledge**	Attention on the fixing of study results
Free access to educational resources, minimizing the role of a teacher and an increase in self-learning for students	**Distant**	The use of modern information and communication technologies

Fig. 2. Characteristic of innovative educational models.

Important tasks that provide innovative direction of HEI are:

− scale computerization and activation of scientific and technological activities of higher education institutions, creating innovative structures in their system; reforming of the education system to meet the requirements of European standards and the preservation of national cultural and intellectual traditions;

− increasing the effectiveness of university sector in research and working out in order to strengthen its role in providing innovative development of the national economy;

− concentration of resources in priority areas of science and technology development and innovation activity; stimulating lifelong learning, education of culture of innovative thinking.

3. CONCLUSIONS

So, summing up the reviewed scientific approaches, the main components of an innovative HEI can be outlined. In our view, they are:

− introduction of innovative technologies in educational process [6];
− student-centered educational process;

– improving the system of organization and management of higher education institution;

– increasing of qualification of stuff potential of higher education;

– development of own research capacity, implementation of scientific research and production of scientific and innovative products;

– formation of the appropriate economic mechanism that will make it possible to obtain additional financial resources and use their savings;

– conducting marketing work to expand the education market and meet the needs of consumers.

Technology transfer, close cooperation with the business sector, implementation of research results into production and the vital activity of society is prerequisite for successful innovational HEI.

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Address: Halyna Mykhailyshyn, Oksana Kondur, Lesia Serman, Vasyl Stefanyk Precarpathian National University, 57, Shevchenko Str., Ivano-Frankivsk, 76018, Ukraine.
E-mail: galmuh60@gmail.com, oxikon13@gmail.com.

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У статті описано різні підходи до трактування освітніх інновацій та інновацій в освіті. Сучасний ринок праці вимагає від випускників закладів вищої освіти вміння оперувати такими технологіями та знаннями, які задовольняють потреби інформаційного суспільства, готують молодь до нових ролей у ньому.

Акцентовано на необхідності диференціації понять "освітні інновації" та "інновації в освіті". Автори стверджують, що "інновації в освіті" є більш широким поняттям, ніж "освітні інновації". Вони охоплюють освітні, науково-технологічні, інфраструктурні, економічні, соціальні, юридичні, управлінські та інші інновації. З'ясовано, що під освітніми інноваціями розуміють процедуру чи метод здійснення освітньої діяльності, які суттєво відрізняються від усталеної практики та спрямовані на підвищення рівня ефективності функціонування в умовах конкуренції. Освітні інновації охоплюють: педагогічні інновації, науково-методичні інновації, освітньо-технологічні інновації. Обґрунтовано, що ринок освітніх послуг є одним з найважливіших елементів національної інноваційної системи. Доведено, що заклади вищої освіти, які обрали інноваційний шлях розвитку, стають простором, який здатен задовольнити потреби суспільства у високоякісній освіті з урахуванням конкретних можливостей споживачів на ринку освітніх послуг. Визначено основні складові інноваційного розвитку закладів вищої освіти.

Ключові слова: інновації, освіта, заклад вищої освіти, інноваційний розвиток, ринок освітніх послуг.

THE PERSONALITY OF A TEACHER IN THE GOOD DOING OF ACADEMICIAN IVAN ZYAZYUN (TO THE 80TH BIRTHDAY ANNIVERSARY)

Hryhoriy Vasianovych

Abstract. The article analyzes the works by academician Ivan Zyazyun in the framework of the teacher's good doing. It is proved that the prominent scientist of Ukraine considered this problem on the humanistic principles of human creation and the existential nature of human existence. I. Zyazyun states that human is the only living being that does not belong to its lineage group from the moment of birth. Its human essence is acquired throughout whole life. I. Zyazyun as the philosopher and the teacher substantiated the opinion, according to which the worldview of a personality becomes determinant in the process of good going. The humanistic worldview of the personality of a teacher allows creating of his/her own activity aimed at mental, spiritual and intellectual development of students, and to treat them as active and equal subjects of the educational process. Good doing of a teacher forms the spiritual elite of the nation. The spiritual elite is distinguished by the fact that it forms the ideals of good, unites the best forces of the nation to make new cultural achievements. The scholar paid considerable attention to the issues of forming common and collective good doing. It allows all the members of the team to act responsibly, actively and productively for the approval of not only individual but also the common good and welfare.

Keywords: human, personality, teacher, good doing, humanity, worldview, conscious, pedagogical activity, relations.

1. INTRODUCTION

Modern humanitarian science actively investigates the question of the essence and existence of a human, the possibility of its real changes and the acquisition of new characteristics. Instead, the approaches to this complex problem remain to be different, even opposite. However, its image and model are mostly considered on the basis of reflection. There is a fairly noticeable gathering into a single whole of humanistic worldview, therefore life-purpose questions of human existence come to the forefront. Academician I. Zyazyun states that human is the only living being that does not belong to its lineage group from the moment of birth. Its human essence is acquired throughout whole life. This acquisition can raise a person to the highest altitudes, but sometimes the process of its development can be too slow, and in that case a person becomes unrealized in society, its aspirations and needs can remain on a primitive level. In this situation, a person cannot become a real personality. As the scholar

proves, Personality and Human are distinguished by the fact that the first is an instrument or means of organizing the second. The first one gets meaning and vitality in the second one [3, p. 326].

Therefore, the question of studying the quality of human life, the real possibilities for the development and self-development of an individual, its freedom, the sense of existence, etc. becomes of a great importance. Teacher as a Human should be realized on a high level of a Personality, since, as nobody else, he/she is called to create a holistic spiritual person, which means that teacher has to treat oneself and others with a high degree of responsibility, humanity, and kindness. Academician I. Zyazyun emphasized on this aspect of the problem, since he was paragon of goodness, and consistently proved that the future of the nation, its culture, welfare, and worthy affirmation in the modern globalized world depends on the activity of a teacher.

The *objective* of the article is to analyze the scientific works by I. Zyazyun in the aspect of a teacher's good doing.

The subject matter of the article. Studying the enormous scientific heritage of academician I. Zyazyun is still to be researched. However, even today a significant number of scientists devoted their works to certain aspects of the scientific work of the outstanding Ukrainian scholar, cultural and educational figure of the XX-XXI centuries (V. Bykov, O.Budnyk, R. Gurevych, O. Dubaseniuk, V. Kremen, A. Kuzminsky, L. Lukianov, N. Nychkalo, O. Otych, E. Pomytkin, L. Pukhovska, B. Rybalka, L. Khomych and others).

Through his multifaceted and conscientious work, I. Zyazyun proved that the main thing in pedagogical activity should be the creation of goodness, and sincere love for a human. The scholar implemented this thought into practice throughout his life. He himself repeatedly emphasized that he discovered it due to the "philosophy of the heart" by H. Skovoroda, P. Yurkevych, and also by studying works of F. Disterveg, M. Korf, T. Lubentsa, A. Makarenko, I. Ohienko, S. Rusova, V. Sukhomlynsky and under the influence of his teacher Vyacheslav Kudin. Therefore, it becomes quite clear that the epitome of scientist's life became such well-known works as "Pedagogy of good" [4], "Beauty of pedagogical action" [2], "Pedagogical mastery" [5].

2. ANALYSIS AND DISCUSSION

I. Zyazyun considered the profession of a teacher to be one of the most needed and most demanded on earth, therefore, he proved that the status of a Teacher should be top-priority, the highest in society. Thus, if society wants to make children happy, then it must create all the conditions for a happy teacher's life. The scholar, the first Minister of Education and Science of Independent Ukraine, wrote: "... by this time, I am convicted that a teacher is the fundamental force of social reproduction – cultural, economic, and political. Social progress, any achievements of the state and the people are impossible without teacher. Pedagogue is a direct productive force. History confirms that fact as well as modern life does. Without a teacher, an impending future is impossible. Probably, this is a planetary regularity" [4, p.13].

In this sense it is quite logical, that it was the academician I. Zyazyun who became the author of the concept "Teacher" that acquired the national status. Unfortunately, due to the reasons of socio-political and economic instability, it has not been fully realized. This cost the scientist profound emotional distress...

I. Zyazyun considered pedagogical activity as a complex organized system, which included direct teaching (functional level), reflexive activity (supporting the former one), methodical (it is aimed at the selection and construction of teaching aids of educational subjects), and finally it is the activity that integrates educational subjects in the one unit – the activity of programming. At the same time, the scientist stressed that "the current socio-cultural situation and education problems require that teachers-methodologists are engaged into the description and projection of the study goals. Firstly, it is necessary, because modern production-practical activity sets only clearly defined goals and tasks that can be solved only by specially trained people. Secondly, modern methodological thinking can effectively design learning processes, but it requires clear and defined goals from the customer. Thirdly,

modern technological society is developed rapidly and intensively and requires the same from systems of teaching ...” [7, p. 230].

According to the scientist, teacher must continually improve himself, grow spiritually, but the pedagogical skill is not an end in itself, it must be directed at the good of the disciple. In this sense, it is important for a teacher to show good doing at three levels: consciousness, activity, and relationships.

The level of consciousness reflects the attitudes of a teacher, primarily his orientation to humanistic values, intellectual and emotional development of the student’s personality. Thus, this is what is called “the mind of culture” (V. Bibler). Self-reflection upon one’s good doing has a great cultural force and significance in teacher’s everyday life when he/she realizes a great inner joy: to do good not because it is a professional duty, but because it is otherwise impossible to be happy, without this creation the meaning of existence is lost. The conscious doing good is that living and light ray that connects a teacher and a disciple. This is the exact moment when a person finds one’s “better” side. One is no longer capable of living only with a negation of evil, but consistently and steadily asserts mutual understanding, when another’s grief becomes yours. The heart and the mind of goodness are echoing an optimistic “yes!”: You are not alone in this world, and I (the teacher) am coming to help you! This spiritual kindness is full of the feeling of human unity, regardless of social status, age characteristics, etc. Thus, as I. Zyazyun has repeatedly emphasized, the culture of a teacher is impossible without the conscious good doing. Instead, the scholar gave considerable attention to the expression of the kindness at the subconscious level of a teacher. Especially interesting in this sense are the following works: “The role of the subconscious in the development of a personality” [8], “Unconscious and creative intuition” [1].

Analyzing various psychological theories regarding the understanding of the essence and content of the subconscious, its relationship with the conscious, I. Zyazyun makes it clear that he follows the idea of unity between the subconscious and the mindset substantiated by the famous Georgian psychologist D. Uznadze. According to his proofs, both conscious and subconscious are involved in the process of good doing based on the mindset of a personality. “Mindset is a preliminary preconscious reflection of the object in the state of the subject as an integral whole, made on the basis of the interrelationship of the living being – the carrier of all mental and biological capabilities, all the already established experience, and those objective conditions in which it realizes its needs. The mindset is an integral subjective state in which the whole subject in general, all his mental and physical strength and capabilities are focused and mobilized in accordance with those objective conditions, determine the emergence and formation of this state” [8, p. 195]. In addition, according to the scholar, motives and needs play a significant role in good doing. The principle of “social energy” also impresses the scientist. It was formulated by the German professor G. Ammon, according to which, to transmit positive energy is nothing else but to understand another person, to show interest in it, and to give everything what is possible and necessary for that person at the moment. The principle of benevolent attitude towards a person has a positive influence on the behavior of the individual, and makes him better, kinder, contributes to the development of his emotional and volitional sphere. In addition, it is worth remembering that the subconscious mind always served the function of protecting consciousness.

Analyzing good doing at the level of activity I. Zyazyun stressed that “...the strategic line of teacher’s activity that is the formation of the personality of a student ... should be regarded as a kind of meta-activity, which is built upon the activity of a student” [5, p. 18–19].

According to the scholar, the activity of a teacher involves not only the reproduction of the inner world of a student, but also suspects the active and purposeful transformation of this world in accordance with the goal of education and training. “Taking into consideration that these transformations are possible under the conditions of the activity of a student himself, we can conclude that the task of a teacher is to create conditions that would ensure this activity (the formation of motivation, the development of cognitive interests, teaching the methods of educational work). Such management of another person’s activity is called reflexive” [5, p. 20].

Consequently, pedagogical activity in its character and according to its purpose is creative; it is directed at the creation of good. However, this is only a subjective aspect of the creativity of a teacher,

his inner willingness to do well. But one should not forget its objective factors, the first of which is the creation of proper conditions and real possibilities to ensure the creation process. I. Zyazyun constantly emphasized that to do good, in the broadest sense of the word means that the teacher will do his best when he does not feel humiliated, materially and spiritually distorted. Socially protected teacher is in a state of "mental equilibrium" (H. Skovoroda), and this equilibrium, good mood, spiritual experience, optimism, he passes on to the pupils. According to I. Zyazyun, the main thrust of the teacher's good doing is to teach students/pupils of the selfless good doing for others, not to lock themselves in the shell of egoism, indifference, and so on. This is exactly what constitutes objective and subjective essence of a human existence.

The scholar considered good doing to be great unifying force at the level of activity. After all, people are interconnected more than just by interaction; they are united by interaction in goodness. Good doing is the creation of certain spiritual hygiene, which makes it impossible to be infected by the bacilli of human evil, aggression, and despiritualization. Moreover, I. Zyazyun stressed that good doing of a teacher forms the spiritual elite of the nation. In his paper "Problems and Prospects for the Formation of a National Humanitarian and Technical Elite", he wrote: "Spiritual elite differ from political, economic or professional by the primacy of moral humanistic principles. Spiritual elite is determined primarily by searching new moral ideals and ways of recreation a great society; by finding new more perfect, decent means of unifying people, by aspiring to higher goals" [6, p. 33]. Substantiating the idea of good going at the level of relations, I. Zyazyun stressed that its most complicated form is mutual good doing. A great supporter of A. Makarenko's ideas, I. Zyazyun devoted his main pedagogical work "Pedagogical mastery", to this outstanding teacher-experimenter, whose activity was aimed at creating true collectivistic relations, where mutual respect, honor and dignity of each member of the team, humane attitude of a teacher to a student, and vice versa would dominate. Mutual good doing begins with communication. In this regard, the scholar wrote: "... pedagogical communication as a professional-ethical phenomenon requires from a teacher special training not only for mastering the technology of interaction, but also for gaining moral experience, pedagogical wisdom in the organization the relations with students, parents, colleagues in various fields of educational process. Pedagogical communication can be professional and not professional depending on qualitative features. Professional pedagogical communication at the level of interaction provides students with the translation of a human culture, assists in the acquisition of knowledge, promotes the formation of value orientations in the process of opinions exchange; ensures the formation of a child's dignity" [5, p. 200].

The pedagogical team, run by a true professional, creates an atmosphere of trust, mutual respect, mutual help, in which one wants to think and act independently, to do good deeds. I. Zyazyun indicates that real pedagogical communication is not only multifaceted but also multifunctional. Orientation in the field of communication functionality enables a teacher to organize interaction in the classroom and beyond, it creates conditions for the exchange of attitudes, experiences, helps each student to assert himself in the team, ensuring cooperation and co-creation for good deeds.

I. Zyazyun always regarded pedagogical communication as a dialogue, which recognizes the equality, openness of partners in this process, free expression of their own thoughts. The humane style of dialogue provides an enthusiasm for joint creativity, which main meaning is good doing.

We should also mention the following: outstanding scholar and teacher-practitioner I. Zyazyun emphasized that the mutual creation of good is an effective obstacle to the various manifestations of evil. He never idealized reality and perceived it as it was. However, he sincerely worried when he could not overcome evil as an abnormality of human existence. In an afterword to the book "Pedagogy of good", I. Zyazyun wrote about people who do not know how to do good the following: "it is not fault of those people who cannot make good or do not want to do it, it is their great misery and personal tragedy. They are not trained, not brought up, not enriched with the great purpose of Good and Love, Truth and Beauty" [4, p. 307].

3. CONCLUSIONS

In view of the above-mentioned we can draw the following conclusions:

1. The philosophical and pedagogical discourses of academician Ivan Zyazyun are aimed at human creation, the main of which is good creativity, spiritual growth of a personality.

2. I. Zyazyun considered the idea of good doing on three mutually interconnected and interdependent levels: ideological, activity level, and level of human relations.

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Address: Hryhoriy Vasianovych, Lviv State University of Life Safety, 35, Kleparivska St., Lviv, 79000, Ukraine.

E-mail: wasianowych@ukr.net.

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У статті аналізуються наукові праці академіка Івана Зязюна в контексті добротворчої дії вчителя. Доведено, що видатний учений України розглядав цю проблему на гуманістичних принципах існування людини та екзистенціальному характері людського буття. І. Зязюн стверджує, що людина є єдиною живою істотою, яке не належить до своєї родини з моменту народження. Її людська сутність формується протягом усього життя. І. Зязюн як філософ та вчитель обгрунтував

думку, згідно з якою світогляд особистості стає визначальним у процесі добротворчості. Гуманістичний світогляд особистості вчителя дозволяє створювати свою власну діяльність, спрямовану на психічний, духовний та інтелектуальний розвиток учнів, а також розглядати їх як активних та рівноправних суб'єктів навчального процесу. Добра діяльність педагога формує духовну еліту нації. Духовна еліта вирізняється тим, що вона формує ідеали добра, об'єднує кращі сили нації, щоб досягти нових культурних досягнень. Учений приділяв значну увагу питанням формування спільного та колективного добробуту. Це дозволяє всім членам команди діяти відповідально, активно та продуктивно заради творення не лише особистості, а й загального блага та добробуту.

Ключові слова: *людина, особистість, учитель, добротворчість, людство, світогляд, педагогічна діяльність, взаємини.*

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THEORETICAL PRINCIPLES OF USING STEAM-TECHNOLOGIES IN THE PREPARATION OF THE TEACHER OF THE NEW UKRAINIAN SCHOOL

OLENA BUDNYK

Abstract. The Urgency of the problem of STEAM-education, need for training of relevant specialists, especially teachers for using modern digital technologies in the process of teaching students, orientation of the younger generation on STEM professions are discussed in the article. The essence of the digital competence of a modern specialist, which includes a system of knowledge and skills according to the conscious, responsible and critical use of digital technologies in the process of educational and labour activity, civil or social activity is defined by the author. It is revealed that the teacher's digital competence is manifested in his/her information literacy, culture of using data, communication in the information space, the ability to create relevant digital content. Theoretical principles of the introduction of innovative technologies in the pedagogical process of the New Ukrainian school are described. The forms and methods of using STEAM-technologies in a modern educational establishment are presented. The author stresses there is a need to use various learning tools during the work with students: presentations, laboratory tutorials and simulations, discussions, and peer collaboration to support learning activity, exploration, etc.

Keywords: STEAM-education, digital competence, innovative educational technologies, e-learning, modern teacher.

1. INTRODUCTION

Today in the world there is an urgent need of specialists in the scientific and engineering spheres, IT technologies to ensure the growth of economy and technological progress. Though, the future society will rely on information and communication technologies more and more: web-technology, cloudy calculation of big data, smartphones, the Internet and other gadgets. The technological progress that require lifelong learning must be based on "strong collaboration and synergies between industry, education, training and learning settings" [5]. In this context, the problem of STEM-education, training relevant specialists, especially teachers for the using of modern digital technologies in teaching students, their orientation towards the STEM profession is relevant.

STEM & STEAM. In the context of the problem of the synthesis of science and art in the STEM-education, we have a tendency for the rapid development of creativity, which includes artistic and creative trends (architecture, industrial design, industrial aesthetics, etc.). Therefore, in the field of

STEM, which serves as the basis for the training specialists for high technologies, the development of students' creativity and the representation of Arts-disciplines in the content of their preparation is defined as a strategic point. Its evidence, is for example the fact that in the state of Massachusetts (MA, USA) Public Schools for Developing an Index of Creative and Innovative Education are conducting the rating. Today it is extremely important in the behaviour of pupils to use the analytical, creative skills in solving the problem in the field of science, mathematics, reading and writing (students apply analytical, creative, and problem-solving skills in science, mathematics, reading, and writing), the development of "innovative talent to meet the needs of its business community" [13].

In the researches of scientists (A. M. Connor, S. Karmokar, Ch. Whittington; 2015) the minds about the need to integrate STEM disciplines and arts into a broader educational context (STEAM) [2]. After all, natural sciences, technology, engineering, art, mathematics as a system of education involves mastering primarily technological competencies and is aimed at the development of scientific and technical creativity of students. Though technological trends cannot be developed today without such skills as teamwork, creativity, global awareness, financial literacy, aesthetic awareness, critical thinking and etc.

Many well-known foreign scientists work to stimulate the scientific and cognitive interests of young people while at the same time they are trying to overcome gender stereotypes about inaccessibility or difficulty for girls (women) STEM-technologies (mathematical and natural sciences, engineering, robotics and etc.). Australian women scientists, for example, are trying to dispel these assumptions about women in STEM, and in the concrete examples explain their ability to pursue academic careers in relevant areas, solving the issues of gender equity and diversity [18]. After all, every student should have access to STEM's high-quality educational facilities and it does not depend on the place of residence, ethnicity, race or gender.

J. Rodriguez & I. E. Esparragoza (2017) investigated the level of motivation of student engineers before the participation in project activities on a gender basis: male students are more persistent in making decisions in the joint activities, and female students have shown greater interest in the learning material. It has been found that "female students give more value to this academic activity than men, or just that they are more responsible" [17, p. 82], "although the average level of intrinsic motivation of students is similar, despite their gender, case female students' responses show more variability, with similar tendency for perceived choice and competency constructs" [17, p. 83]. At the same time, students, regardless of gender, have a high level of motivation and competence in engineering (J. Rodriguez, I. E. Esparragoza). So, it can be argued that the gender stereotypes need to be overcome from the point of view of the fact that the STEM specialties concern more boys than girls. In this context, it is obviously that the formation of digital literacy and information and communication culture are relevant, development of STEM-education programs for girls, who are marked by special care and patience in the work.

2. ANALYSIS AND DISCUSSION

2.1. DIGITAL LITERACY OF A MODERN TEACHER

Digital competence is a key competence that is needed for a modern person "for personal fulfillment and development, employment, social inclusion and active citizenship" [5]. "In particular, the ubiquity of digital devices and duty to help students become digitally competent requires educators to develop their own digital competence. On the international and national level, a number of frameworks, self-assessment tools and training programs have been developed to describe the facets of digital competences for educators and to help them assess their competence, identify their training needs and offer targeted training" [6].

The digital competence of a modern specialist includes a system of knowledge and skills in the conscious, responsible and critical use of digital technologies in the process of educational and labour activity, civil or social activity. It is information literacy, the culture of using data and communication in the information space, the ability to create relevant digital content. At the same time, rapid

development of digital technologies requires purposeful preparation of a person, first of all for useful and safe using of them. It also deals with imperfect protection of a young person from digital content that may harm his/her physical, mental or social health and development, lack of mechanisms for effective self-regulation of the information market, in order to prevent the consumer from being subjected to an inferior product, socially harmful information influences, etc. It is not casually that in the "Concept for the Implementation of Media Education in Ukraine" (2010) the main tasks are "the promotion of media literacy, media immunity, reflection and critical thinking, and media literacy" [12].

Digital competence also predicts the awareness of legal and ethical principles according to using of various electronic resources, digital technologies, ability to have a critical attitude to reliable received information, proper using of digital media for reaching of personal, professional or social purposes.

In today's higher education, the role of information technologies in the context of the European Area of Higher Education is actively examined, active methods of teaching students are promoted, which motivates them for the creative and research activity, as opposed to the traditional lectures or seminars of the reproductive character [9]. The technologies of "active" learning include orientation towards the cognitive needs and interests of the pupil (student) in mastering the knowledge, the so-called principle of human (child-centrism) in the education [11], although in the educational practice there is often a lack of acceptance of such student-centered approaches (of student centric practices) [3]. Innovative technologies of high school education that are based on the student centrism principles, in most cases are related to STEM disciplines.

In this regard, scientists of Vasyl Stefanyk Precarpathian National University has started active work within the framework of the EU program Erasmus + KA2 – Capacity building in Higher Education with the project "Modernization of Pedagogical Higher Education by Innovative Teaching Instruments (MoPED)" – №586098-EPP-1-2017 -1-UA-EPPKA2-CBHE-JP, which will last for 3 years (2017-2020). Its main aim is modernization the curriculum of higher educational establishments in Ukraine by introducing modern teaching methods, STEAM disciplines using information and communication technologies. MoPED is aimed at the improving the quality of education degree, the development of digital and didactic competence of future teachers in the context of the new Ukrainian school.

The innovative teaching methods in the training of a teacher are: e-learning, online environment, mobile learning, etc. [20]. Teaching online is a new form of work with students in a New Ukrainian school. At the same time, this is a different experience from the teaching of a face-to-face setting. Therefore, the development of training and methodological support for teaching online requires a special training of a teacher and students. Today, there is a problem in the training of specialists for the use of information technologies in teaching STEM subjects for elementary and secondary schools (natural sciences, mathematics, science, technology), because of such online courses require hands-on activities, laboratory works and live demonstrations.

Training of the teacher to familiarize the pupils with scientific and engineering fields, IT technologies and others and it involves the mastering of new concepts such as STEM- & STEAM-education, STEAM literacy, engineering, reengineering, nanotechnology, robotics, online environment, e-learning, m-learning, u-learning, f-learning, blended-learning, creative industry, mechatronics, fundraising, online discussion forum, digital literacy, information culture and others.

At the same time, STEAM-technologies are mainly focused on secondary education. We consider it is more important to develop among the students the so-called pre-conditions for successful technological knowledge even in elementary school. Early involvement of children in STEAM serves not only as a means of developing creative thinking, forming the competence of the researcher, but also contributes to their socialization, helping them choose their future profession. Interactive studying develops such skills as: collaboration, communication, teamwork, creativity. For the development of gifted children, starting with preschool and junior school age, it is advisable to use STEAM's online learning environment to build skills in design, cooperation, communication and critical thinking based on a multidisciplinary approach.

Though, today for e-learning you can take advantage of the extensive collection of online labs, interactive inquiry, combine labs and apps into Inquiry Learning Spaces (ILS), etc. (http://www.golabz.eu/). ILS are personalized learning resources for students, where they can conduct scientific experiments, get new knowledge by themselves, develop research skills. Unfortunately, on this platform, most ILSs are English (197), Portuguese (98), Spanish (56). Therefore, there is a problem of creating a research environment using modern teaching tools for Ukrainian students (http://www.golabz.eu/spaces).

In schools abroad (USA, Canada, UK, etc.) students are offered the focused programs in the field of health sciences, ecology, computer and communication technologies, etc. For this purpose, the cooperation of schools with future employers, such as "Lego", "Lenovo" and others is practiced.

In our context, the forming of designing skills and research activities are provided by LEGO Education courses and programs. The integrated education system is the basis for the activities of the New Ukrainian School [15]. In the elementary classes, today are considered possible options for integrating LEGO techniques in the pedagogical process. For example, it is advisable to combine the study of individual topics in mathematics and robotics, science and technology with the use of LEGO as a means of forming critical thinking and developing the skills of scientific and research activity.

A logical continuation of the student's learning activity during the lessons is an extra-curricular educational work, which is less regulated in time and gives more opportunities for creative projects. Therefore, it is more important to consider the use of STEM elements in the work of sections, societies, day off clubs by involving children and parents in design and research activities. After all, STEM is a team work and it is aimed at integrating natural and mathematical knowledge into the system of relevant competencies. Modern pupils are interested in designing, programming, modeling, 3D-designing, robotics, etc. Therefore, in order to satisfy their cognitive needs, it is necessary to create a developed educational online environment that would contribute not only to the development of complex skills and competences, but it also could concuss to the creative searches, inventions.

In modern conditions, there is a tendency when the teachers and students not always show the wish or are interested to work on the integrated teaching methodology. Therefore, there is the notion of "disciplinary egocentrism" (D. M. Richter, M. C. Paretti, 2009) [16]. "Disciplinary egocentrism encompasses two factors, a negative relatedness and a negative perspective. The first one is a failure to see connections between a given discipline and an interdisciplinary subject or problem, which limits the ability to incorporate new ideas and practices. The second aspect is not only a rejection of other viewpoints, but often a failure to recognize the differences in perspectives and contributions. It is quite likely that disciplinary egocentrism is as much present in academic staff as a student body and that this may be a factor in the slow adoption of new pedagogies in any discipline" [2].

An extremely important tendency in pedagogical science and practice is the use of STEAM-education to teach children with peculiarities of psychophysical development. After all, among them there are also gifted children who have certain opportunities for the appropriate kind of activity. Thanks to the powerful development of digital technology, there are a variety of assistive technologies (AT) that "used to refer to a group of software or hardware devices that people with disabilities can access computers ... Assistive technology can include devices such as alternate keyboards and mice, voice recognition software, monitor magnification software, multiple switch joysticks, and text-to-speech communication aids" [1].

Today in the world there are many specialists in IT technologies field of that have limited health opportunities. Moreover, the effective aspect of inclusive education is the identification and recognition of the compensatory possibilities of people with disabilities, who despite the nosology, have abilities and talents, first of all, to activities that require independent search work, inventiveness, assiduity, patience, etc. Actually, this is STEAM-education research that predicts e-learning, learning spaces, mobile learning, and others [20].

Foreign practice certifies the effectiveness of integrated training also in university education. Andy M. Connor, Sangeeta Karmokar, and Chris Whittington (2015) emphasize that "the tenets of the STEAM movement can be adopted in tertiary education where modularization and semesterization can

produce barriers to an integrative curriculum" [2, p. 37]. The idea of teaching students with the application of interdisciplinary and applied methods is popular. It is no coincidence that many modern researches are devoted to this problem (Andy M. Connor, Sangeeta Karmokar, Chris Whittington, 2015), especially the using of project methodology in the study of integrated courses in engineering education [2].

The authors define three types of projects that differ in the degree of student autonomy [2, p. 38]:

1. *Task project:* Student teams work on the projects that have been defined by the instructor using largely instructor-prescribed methods. This type of project provides for minimal student motivation and skill development, and is part of the traditional instruction in most engineering curriculum.

2. *Discipline project:* The instructor defines the subject area of the projects and specifies in general terms the approaches to be used (which usually involve methods common in the subject area discipline), but students identify the specific project and design the particular the approach they will take to complete it.

3. *Problem project:* The students have almost complete autonomy to choose their project and their approach to it.

We consider it reasonable to use this method in teaching teachers to teach STEAM subjects in a secondary school. It is important to involve students in cooperative learning, teamwork, where they can share their thoughts, apply new knowledge for a deeper understanding of the problem (Miller & Redman, 2010) [14].

So an effective form of on-line learning is the *student's project activity*. In particular, "mini projects were found to be one of the most effective strategies to complete the final project. Mini projects allow students time to master specific concepts and skills, such as checking initial data and forming a research question while internalizing learning" [21]. Actually, mini project helps in the real using of gained knowledge and its integral representation.

To study STEAM disciplines at a higher educational establishment, in particular for a better understanding of complex topics, scientific concepts, students need to exchange their gained knowledge, experiment and discuss specific research situations. The scientific researches have shown the effectiveness of *high-quality online experiential learning interactions*, which includes *asynchronous discussion forums and synchronous sessions in Skype (chat, audio, and document sharing)* (Strang, 2012) [19].

According to Dazhi Yang (2017), such an important method as the *online discussion forum* allows students to "discuss course-related questions, an informal type of peer collaboration." "The online discussion provided a place for students to post their questions and issues and also helped promote a sense of social presence and a sense of contributing to the class by providing responses to peers' questions and sharing helpful resources." As it is noted, that "online discussions are important in an online statistics class" [21].

Another method that helps apply new knowledge about STEAM is subjects in specific situations of real life, in particular in the practice of school work, is case study. "Case studies are in-depth investigations of a single person, group, event or community. Typically, data are gathered from a variety of sources and by using several different methods (e.g. observations & interviews)" [10]. The case-study method is a tool that promotes the development of independent thinking of students, ability to express their thoughts reasonably, listen and take into account an alternative point of view. With this method, students have an opportunity to demonstrate and improve their analytical and assessment skills, and find the best solution to the problem. It is important that this is a method of active learning, and a well-organized discussion of a case is usually emotional and reminds a theatrical performance. However, debate discussions are quite realistic to be performed online. At the same time, the effectiveness of online courses will increase if the teacher plans at least one or two *virtual meetings* in order the whole group could contact on a specific topic.

Another important form of using Internet resources in teaching students of pedagogical major is *the involvement of them in the creation of their own on-line resources, simulation of on-line courses for elementary or secondary school students under the curriculum STEAM-subjects*, which will be studied in accordance with the Concept of the New Ukrainian School [15]. This is important in the context of training teachers to

work with online resources, as well as the formation of constructive skills and qualifications in the modeling of the educational developed environment at school.

In the context of creating online courses or individual elements of research training for teachers who will teach STEAM-subjects in elementary or secondary school, it is important to use a variety of learning tools, including presentations, laboratory tutorials and simulations, discussions, and peer collaboration to support learning activity, exploration, which will help themselves gain new knowledge (Juan et al., 2011) [7]. An important aspect of creating a learning research environment with STEAM - subjects is the peculiarities of its design, including video design.

3. CONCLUSIONS

Today, in the domestic education, STEAM-technologies are represented in various forms: educational competitions, activities of non-school education establishments (for example, the network of technical studies "Inventor") especially hobby groups, "Lego" and "Robototechnics", the contests IntelTechnoUkraine, IntelEcoUkraine, FirsLegoLeague competitions and WorldRoboticOlympiad, Science Festivals SikorskyChallenge, scientific picnics, hackathons, etc. A positive phenomenon is the discovery of interactive scientific museums, technical entertainment centers, MiniEdCamp for children and youth. This motivates young people to study STEAM disciplines. However, in today's conditions of informatization of society there is a problem of the formation and development of digital competence of each person, and it does not depend on his/her sphere of employment. Therefore, it is important to start the purposeful introduction of innovations, begining with elementary school. First of all, it concerns STEAM education, which is given a priority place at the New Ukrainian school.

Obviously, at the time of development of strategic approaches according to the implementation of STEAM education, we are sure to take into account the progressive foreign experience, focused systemic work on promotion and implementation of STEAM technologies in domestic educational establishments of different types, prepare teachers for using of pedagogical innovations, digital educational content, adapt organizational, content, information and technological support of this process, taking into account the innovative teaching tools and others like that.

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Address: Olena Budnyk, Vasyl Stefanyk Precarpathian National University, 57, Shevchenko Str., Ivano-Frankivsk, 76018, Ukraine.

E-mail: olena.budnyk@pu.if.ua.

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У статті обґрунтовано актуальність проблеми STEAM-освіти, потребу підготовки фахівців, зокрема вчителів до використання сучасних цифрових технологій у навчанні студентів, орієнтації молодого покоління на професії STEM. Автором визначено сутність цифрової компетентності

сучасного фахівця, що включає систему знань і вмінь щодо усвідомленого, відповідального та критичного використання цифрових технологій у процесі навчально-трудової діяльності, громадянській чи соціальній активності. З'ясовано, що цифрова компетентність учителя виявляється у його інформаційній грамотності, культурі використання даних, комунікації в інформаційному просторі, здатності створювати відповідний цифровий контент. Висвітлено теоретичні засади впровадження інноваційних технологій у педагогічний процес Нової української школи. Представлено форми та методи використання STEAM-технологій у сучасному навчальному закладі. Наголошено на потребі використання у роботі з студентами різноманітних інструментів навчання: презентації, лабораторні підручники, моделювання, дискусії, співпраця як супровід навчальної діяльності, дослідження та ін.

Ключові слова: STEAM-освіта, цифрова компетентність, інноваційні освітні технології, електронне навчання, сучасний вчитель.

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TEACHER'S METHODICAL ACTIVITY AS A SOURCE OF EDUCATIONAL AND METHODICAL TASKS[1]

Svitlana Skvortsova

Abstract. The article of S. Skvortsova "Teacher's methodical activity as a source of educational and methodical tasks", interprets the teacher's methodical activity as solving a number of methodical tasks. We define a methodical task as a situation that occurs in the process of teacher's methodical activity the purpose of which is to teach pupils certain content. Educational and methodical tasks are the models of such situations formulated in words. The goal of educational and methodical tasks is to form future teachers' methodical competency. Methodical tasks are classified under on practical and intellectual, that in its turn are divided into standard and problematic. Taking into consideration the external structure of the process of solving methodical tasks we define the teacher's ability to solve methodical tasks as a complex of actions to be performed to solve a methodical task on the basis of a teacher's conscious use of methodical knowledge and ways of action. Educational and methodical tasks are used in order to form the ability to solve methodical tasks in the process of teacher's methodical training in pedagogical universities. Educational and methodical tasks, as opposed to methodical tasks, are classified according to: 1) the level of methodical activity as on standard, partially-standard and creative; 2) the types of methodical activity as on informational-analytical, analytic-synthetic, operationally-practical, projective-modeling, synthetic-constructing; 3) the content of teacher's methodical activity as on basic and special ones.

Standard and partially-standard educational and methodical tasks are the symbolic models of standard methodical tasks in teacher's activity, and creative educational and methodical tasks are the symbolic models of problematic methodical tasks. Educational and methodical tasks are mainly the models of intellectual methodical tasks as they don't suggest the interaction between a teacher and pupils, though, in some cases, they may be solved in the process of imitation of a teacher's activity in the classroom environment.

Keywords: teacher's methodical activity, methodical task, classification of methodical tasks, educational and methodical task, classification of educational and methodical tasks.

1. INTRODUCTION

The analysis of numerous publications about the quality of education in the world, suggests that school education needs reform and the introduction of innovative educational systems and approaches

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to learning. A teacher is the driving force of educational reform, so the exit from the crisis is possible, by including improving the quality of teacher training in a pedagogical University.

The purpose of preparation of the teacher in pedagogical University is in the formation of his professional competence; meanwhile, the methodical competence of the teacher is a component of it (methodical competence of the teacher is one of its components). Such scientists as: B. Adolph, I. Akulenko, A. Kuz'minskii, N. Kuchugova, A. Larionova, A. Lebedeva, I. Malova, O. Matyas, V. Motorina, E. Scafa, N. Stefanova, N. Tarasenkova, L. Shkerina and others isolated the methodical competence of the teacher in the structure of professional competence.

It should be noted that a certain and generally accepted interpretation of this notion does not exist in the scientific literature, but the majority of researchers put in dependence the methodical competence of the teacher with the quality of his methodical activity (I. Akulenko, N. Gluzman, N. Kuzmina, A. Kuz'minskii, O. Matyas, T.Rudenko, N.Tarasenkova and others). However, the methodical competence of the teacher is considered as an expected result of his methodological preparation (O. Matyas), as integrated personal and professional characteristics of the teacher (N. Gluzman, N. Kuzmina, T. Mamontova, V. Shagan, etc.). A detailed analysis of scientific approaches to the interpretation of the notion of "methodical competence of the teacher" and its structure is presented in the author's works [1–3].

In our research, [4] we understand the methodical competence of the teacher as an integral personal education, which is manifested in the teacher's ability to effectively carry out methodical activities. Methodological activity, as a complex of functional and operational structure, includes implement a number of methodical actions by teacher. These actions are related with pupils' training, development and education in the process of mastering certain academic subject.

Based on the fact, that any human activity is appropriate to consider and design as a process of solving various problems (G. Ball, I. Lerner, A. Usova, N. Yakovleva), methodical activity of the teacher we are considering as a process of solving methodological problems. The methodical problem is interpreted as a situation, which arises in the course of methodical activity of the teacher. The purpose of which is to teach students a certain content considering their knowledge and skills. The teacher must follow methodological approaches to teaching the subject, means, forms and methods of teaching, etc. [5; 6]. A detailed analysis of the concept of "methodological task" is presented in the author's work from the point of view of problem setting, the general theory of solving problems [5].

Thus, the *methodical competence of the teacher* is a systematic and personal education, which manifested in the ability of teacher to solve methodological problems. Such problems are based on the theoretical and practical readiness of the teacher to perform professional functions in the field of study, development and education of pupils, in the learning process. Methodical competence of the teacher is an internal reserve of methodical competence, which defined requirements for the results of the methodological work of the teacher. Methodical knowledge and skills of the teacher, his orientations and experience of methodological work forms the basis of methodological competencies [7]. Methodological knowledge is the theoretical basis for the solution of methodical tasks. Methodical skills are understood as the ability to solve methodological tasks, based on the understanding of the methodical activities as the solution of the chain - the complex methodological tasks [4].

The *purpose* of this article is to present the author's classification of methodological tasks.

2. METHODOLOGY AND DISCUSSION

Thus, methodical activities of the teacher provide the formulation and understanding of a methodical task by the teacher. Therefore the methodical task can't be considered in a separation from the teacher who solves it. Let's notice that in our research we distinguish methodical tasks as the situations arising in the process of methodical activity of the teacher. The goal of such tasks is to teach pupils of certain content. Also educational and methodical tasks we distinguish as, formulated verbally, models of such situations with the purpose of formation of methodical competence of future teachers.

We classify methodical tasks on practical and, actually, cogitative tasks. *Practical methodical tasks* mean direct interaction of the teacher with the pupil, and actually *cogitative* tasks don't assume such interaction. Implementation of the teachers' functions is the result of the practical solutions of methodological problems. These functions are connected with teaching pupils certain content, controlling of pupils' achievements, the organization of certain types and forms of their activity, etc. Methodical concept, fact or method of activity is the result of the solution of actually cogitative methodical task as an element of methodical activity of the teacher.

Meanwhile, both *practical* and *cogitative* methodical tasks can be standard or problematic. The standard methodical task arises when the teacher used well-known ways of methodical activity to concrete methodical objects.

We consider a *standard mental methodological problem* when the teacher uses his well-known methods of methodical activity in the process of designing lesson. *A process of the solution of a standard cogitative task* assumes the following steps: 1) an analysis of the given situation, understanding by the teacher of conditions and requirements of the task; 2) actualization of relevant methodical knowledge and ways of activity; 3) their application to concrete methodical objects; 4) estimation of a possibility of satisfaction of requirements of a task.

The *standard practical methodical task* arises in the course of the lesson when the teacher realizes the ways of methodical activity simulated at a stage of preparation of a lesson. The process of the solution of a standard practical methodical task contains the following steps: 1) establishment of the correspondence between concrete practical and cogitative methodical task; 2) reproduction of the simulated method of the decision of the cogitative methodical task; 3) correlation of the result with the practical requirement of practical methodical problems; 4) the estimation of efficiency of the pedagogical impact directed to satisfaction of requirements of a task.

We can talk about a *problematic methodical task* if, solving a problematic or mental methodical task the teacher appears in the conditions of uncertainty, lack of the known models of methodical activities and forced to invent them. The receipt of a creative product such as a new methodical approach, a system of educational tasks and other, is a result of the solution of a problematic methodical task. In this case the problematic methodical task is in a fact a cogitative activity which doesn't assume an interaction with pupils. The problematic methodical task has a practical character when the adaptation of the known way of methodical activity to specific conditions of teaching is a result of her decision, according to the features of specific cognitive processes of certain pupils.

It should be noticed that the same methodological problem (thinking and practical) for one teacher may can be typical and for another - problematical. Accordingly, the problematic tasks can be the different level of problematical character: 1) tasks which solution algorithm is exist, but it is still not known to the teacher (such task stops being a problem for the teacher after its search and mastering); 2) tasks, algorithms which solutions exist, but of certain reasons don't satisfy the teacher, then he looks for an original way for the solution of this task; 3) tasks for which the way of the solution is still not known, for example, tasks of teaching certain content of the individual pupil or group of pupils, taking into account their specific features.

The *process of the solution of problematic*, actually, *cogitative tasks*, we represent as a complex of actions: 1) statement of a methodical task, formulation of her conditions and requirements; 2) mainstreaming of the known methodical concepts, facts and ways of activity; 3) their ratio with conditions and requirements of a task; 4) definition of expediency or inexpediency of complex use of the known methodical concepts, facts, ways of activity, based on conditions and requirements of a task; 5) stating the methodical idea (ways of the solution of a task); 6) modeling of a process of realization of the methodical idea – the invention of methodical approach, a system of educational tasks, etc.; 7) estimation of efficiency of developed methodical approach or system of educational tasks for satisfaction of requirements of a task; 8) correction of the developed methodical approach or system of educational tasks. The process can cyclically continue.

It should be noted that the standard cogitative methodical task is a basis for the solution of a standard practical methodical task. However, the problematic cogitative methodical task isn't a basis

for the solution of a problematic practical task, because of having solved it in the process of cogitative activity, the teacher has already received a method of methodical activity. He needs to reproduce such algorithm in practice that doesn't assume problematic elements.

At the same time, the methodical activity of the teacher is full of problematical practical tasks, it's assuming a direct interaction with pupils. Such tasks arise spontaneously and require the instant solution considering specific conditions of education, features of concrete pupils or groups of pupils. In this case, the *process of solving the problematic of practical methodical task* includes the following steps: 1) updating of available methodical knowledge and methods of methodical activity; 2) estimation of opportunities of their use in a concrete situation, the choice of one or several methods of methodical activity; 3) the use of selected methods of methodical activity; 4) correlation of the received result with the fact that it was expected; 5) estimation of efficiency of the impact concerning satisfaction of the requirement of a methodical task; 6) definition of directions of the correction of a method of methodical activity and his improvement according to specific conditions; 7) use of the modified method of methodical activity, etc.

The process of solving methodical tasks can be represented as a composition of external and internal structure. The external structure of the process of the methodical tasks solution is described above through the complex of actions which performance can lead to the solution of a methodical task. Internal psychological structure of the process of solving methodical tasks is represented by means of cogitative operations which are carried out by the teacher in a process of the solution of a methodical task: analysis, synthesis, generalization, specification, classification, etc.

Exploring the external structure of a *process of solving methodical tasks*, we understand the quality of the teacher which is shown in ability consciously use the appropriated methodical knowledge and ways of activity in various conditions of pupils' education as ability of the teacher to solve methodical problems.

The structure is a complex skill, containing a set of actions: 1) definition of the purpose of a situation and conditions of its achievement: stating the problem and/or its analysis; 2) updating of theoretical data, known method to solve methodological: 3) its correlation with conditions and requirements of a task; 4) estimation of the received result from the point of view of satisfaction of a task's requirements; 5) correction of own methodical activity.

It should be noticed that we detail the concept "the ability to solve methodical problems" for different types of methodical tasks. We give definitions of different types of abilities of the solution of methodical tasks in work of the author [1], such as *abilities to solve standard methodical problems* (practical and cogitative) and abilities to solve problematic methodical problems (practical and cogitative), and also we distinguish their operational structure. We only note, that we understand the ways of methodical activity and operation with methodical objects acquired by the teacher which he freely uses in standard conditions of studying pupils as ability to solve standard methodical problems. We consider abilities to solve methodical problems in the conditions of uncertainty when in his arsenal there are no completely finished methods of methodical activities; as the ability to respond flexibly to changing conditions and to try to achieve an effective satisfaction of its requirements; as the ability to create a creative product.

The educational and methodical tasks (EMT) are used to form the ability to solve methodical problems in the course of methodical preparation the teacher in a pedagogical higher education institution. EMT examined by such scientists as O. Avtushko, I. Akulenko, O. Ayubova, O. Vodolazhenko, T. Demidova, Yu. Zayats, O. Igna, T. Kovtunova, O. Matyash, V. Motorina, O. Ovchinnikova, T. Smoleusova, etc. Methodical tasks are considered as specific carriers of content of education in the course of studying of future teachers (I. Akulenko, O. Matyash), as means of mastering methodical skills by future teachers (V. Motorina), the way of formation of methodical competence (O. Matyash); their appointment consists in technologization of methodical preparation, in optimization of mastering teaching skill, development of methodical thinking (O. Igna). It is possible to agree with definition of EMT given by the Ukrainian methodologist O. Matyash. The author considers them as tasks used in the course of methodical preparation of future teacher at the level of

understanding, designing and practical implementation of methodical activities for the purpose of forming and developing of his methodical competence [8].

The analysis of the concept "methodical task" is given in O. Igna's work [9]. We support the author that in a source of methodical tasks it is impossible to consider only problematic situations arising in professional activity of a teacher, also it is wrong to say that all pedagogical activity of the teacher consists mainly of problems. We will note again, that in our research methodical tasks are considered as situations arising in the course of methodical activities. Their purpose consists in education of pupils of a certain content. Meanwhile educational and methodical tasks as verbally formulated models of such situations used for the formation of methodical competence of future teachers.

The analysis of the existing typologies of EMT of the Russian scientists represented in O. Igna's work [10], assures us that the existing classifications are specific and extremely diverse. They characterized by different degrees of a possibility of complex use, however they have the potential for application in various aspects of methodical preparation of the teacher. Deserve attention the classification by EMT Yu. Zayats, in which used two types of tasks for development of designing abilities of students: analytical and constructive. N. Yazykovaya selects three groups of methodical tasks in professional and methodical activity of the teacher: practical, technological and research, meanwhile each group of tasks is subdivided into subgroups. A. Kurashinova selected information and analytical, analytic-synthetic, design; organizational and preparatory; operational and practical tasks on the basis of the analysis of teacher's activity. T. Kovtunova classifies EMT by level of complexity (high, average, low).T. Mamontova groups EMT according to each level of activity such as: on reproductive – the distinguishing, recognition, a remembering, correlation of a studying material executed by an example; on mandatory – the reproduction, correlation, understanding of more difficult studying material executed in a standard situation; tasks for transfer acquired in new conditions are offered in the level of possibilities, a reflection of educational and methodical activities, formation of methods of educational and methodical activities, tasks with creativity elements.

Ukrainian researchers comprehensively solve the problem of EMT classification. O. Matyash divides classes of tasks of methodical activities: strategic which are concretized in tactical tasks. It serves as a basis from which the author distinguishes criteria tasks and characterizes EMT [8].

Meanwhile, the relationship between tasks of methodical activity and EMT stayed out of the author's sight. This disadvantage was overcome by I. Akulenko who classified EMT based on the types of methodological activities and allocates tasks: modeling, design, analytical-synthetic and construction [11].

Considering the purpose of the solution of methodical task as formation of methodical abilities at future teachers, V. Motorina [12] classified EMT by certain bases. Such as the level of difficulty (simple and compound), according to contents (focused on assimilation by students of a course; the abilities which form at students the skill of organization of studying process; representing a combination of tasks of the first and second groups), by didactic purposes (developing, training, control), by types of thinking (in the process of the solution) (heuristic, algorithmic, semi-algorithmic).

The considered classifications were developed by authors, based on the goals of their research, and have both advantages and disadvantages. We support V. Motrina's and T. Mamontova's classifications, which is based on the type of thinking, and associated with him level of activity. Also I. Akulenko's and A. Kurashinova's classifications are interested to us. They based on types of methodical activities of the teacher.

In our research, we classified EMT by the level of methodical activities on standard, partially-standard and creative [13], in contrast with properly methodical tasks. It is obvious that standard EMT assume recognition, reproduction, and usage of known to the student methodical facts and methods of activities in typical or standard situations, which are connected with pupils studying in a subject. Partially-standard EMT demands from the student the use of known methodical knowledge and methods of activities in specific-standard situation connected with teaching pupils in a subject. Let's note that a standard situation, arising in a process of teaching pupils a subject is different from specific-standard situation in what we assume reproduction of the methodical fact or use of the known method

of activities without changes, in the form in which it was learned. Meanwhile, specific – a standard situation requires the use of a method of activities taking into account features of this situation. At the same time, standard MT is as a source of standard and partially-standard EMT. It should also be noted that partially-standard EMT also assume mastering a student the methodical fact and/or way of methodical activity, in the course of their solution.

EMT operate as a source of possible standard situations, which arise in the course of methodical activity of the teacher. These standard situations represent problems for students at first stages of mastering the methodical activity of the teacher. Therefore, partially-standard EMT are transformed into a standard in a process of mastering of methodical activity.

Creative EMT is connected with use of the methodical knowledge and abilities which are available for the student in the unusual situation, which arise in the course of studying pupils in a subject. Creative EMT operates as important models of MT problem.

It is possible to distinguish subtypes of EMT within the standard, partially-standard and creative EMT, if to classify by types of methodical activity, they are: information- analytic (tasks of search and studying of methodical information which is based on its analysis, selection of the main thing, etc.), analytic-synthetic (tasks of systematization of methodical concepts, the facts, methods of activities, etc.), operation-practical (tasks of mastering actions and transactions of methodical activities), modeling and design (a task of modeling the content of education, activities of the teacher and pupils at the lesson in general, on its particular stages, when studying certain elements of knowledge and methods of activities; tasks of designing of a lesson, its individual stages), construction (task of designing of system of educational tasks, innovative techniques, approaches, etc.). It is possible to allocate sub-classes of standard, partially-standard and creative tasks, proceeding from classification of EMT according to types of methodical activity (Tab. 1).

	standard	partially-standard	creative
information- analytic	+		
analytic -synthetic		+	
operation-practical	+	+	+
modeling and design	+	+	+
construction			+

Tab. 1. Types of EMT.

Based on the content of methodical activities of the teacher, we classified EMT as basic and special. Basic EMT represents the situations which are a basis of methodical activities of the teacher. Such types of activity are: goal-setting, planning, design of a lesson or its stage, analysis of standard, educational and education-methodical literature. So, the teacher can't perform the activities without setting the goals and a task of the study section, a theme, etc. That is why he shall learn to solve EMT according to stating of the purposes and tasks of the section, a subject, specific lesson, by the basis of knowledge of the regulating documents (State Standard, training programs). Such documents regulate the content of education and its results. Education of the subject is performed with use of a certain textbook, a notebook with a printing basis, that is why the teacher must learn how to solve EMT, which are connected with the analysis of educational and methodical sets and determinations of the set allowing to optimally realize content and requirements of the program. Basic EMT also concern the development of calendar and thematic planning of lessons, the analysis and use of various forms, methods, means and technologies of training at separate stages of a lesson.

Standard, variable, control-estimating, technological, projective-modeling competencies are formed by means of basic EMT, which constitute the methodical competence of the teacher.

Plots of special EMT assume the consideration of the situations concerning teaching pupils in a certain question of the program, different stages of a lesson (actualization of basic knowledge and methods of action, acquaintance with new knowledge and methods of action, forming of skills).

The purpose of solution special EMT is implementation of methods of studying certain questions of the program. That includes their revisions for a particular textbook, in order to reach the state requirements to the level of general education of pupils. By means of special EMT we can perform the formation of special-methodical competence. It should be noticed, that basic and special EMT can be standard, partially-standard and creative.

3. CONCLUSIONS

Thus, methodical activity of the teacher can be presented as a chain of solution of methodical tasks. We consider methodical tasks as the situations arising in the course of methodical activity of the teacher which purpose is training school students in a certain contents, and educational and methodical tasks – as, being formulated verbally, models of such situations with the purpose of forming methodical competence of future teachers.

We classify methodical tasks as practical and, actually, cogitative, which can be *standard* or *problematic*. Process of solution of methodical tasks can be presented as composition of external and internal structure. The external structure of the process of solution of methodical tasks is represented through a complex of actions which performance can lead to the solution of a methodical task. Exploring external *structure of process of the methodical tasks solution*, we gave a definition of ability of the teacher to solve methodical tasks through a complex of actions, which need to be performed to solve a methodical task on the basis of conscious use of the methodical knowledge and ways of activity, appropriated by the teacher. For the formation of ability to solve methodical tasks in the course of methodical training of the teacher in pedagogical university the educational and methodical tasks (EMT) are used. In our research EMT, not like actually methodical tasks, EMT we classified by the level of methodical activity as standard, partially-standard and creative; according to the types of methodical activity, as: information – analytic, analytic – synthetic, operational – practical, modeling and design, construction; proceeding from the content of methodical activity of the teacher, as basic and special.

Standard and partly- standard EMT are iconic models of standard methodical tasks in the teacher's activity, and creative EMT – iconic models of problematic methodical tasks. EMT, generally there are models of cogitative methodical tasks as they don't assume interaction of the teacher with pupils, though can be solved in certain cases in the course of imitation of activity of the teacher in classroom conditions.

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Address: Svitlana Skvortsova, South Ukrainian National Pedagogical University named after K. D. Ushynsky, 26, Staroportofrankivs'ka Str., Odesa, 65020, Ukraine.

E-mail: skvo08@i.ua.

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Скворцова Світлана. Методична діяльність учителя як основа вирішення навчально-методичних завдань. *Журнал Прикарпатського університету імені Василя Стефаника*, **5** (1) (2018), 31–39.

У статті представлено методичну діяльність учителя як ланцюжок рішення методичних завдань. Методичні завдання (МОЗ) визначено як ситуації, що виникають у процесі методичної діяльності педагога, метою яких є навчання школярів певного змісту, відповідно навчально-методичні завдання (УМЗ) – сформульовані словесно моделі таких ситуацій для формування методичної компетентності майбутніх учителів.

Автором подано класифікацію методичних завдань: практичні і, власне, розумові, які своєю чергою поділяють на стандартні і проблемні. Досліджуючи зовнішню структуру процесу вирішення методичних завдань, представлено визначення вміння вчителя вирішувати методичні завдання через комплекс дій, які необхідно виконати, щоб вирішити методичну задачу на основі усвідомленого використання здобутих учителем методичних знань і способів діяльності. Для формування вміння вирішувати методичні завдання в процесі методичної підготовки вчителя в педагогічному вищому навчальному закладі використано навчально-методичні завдання (УМЗ). У УМЗ, на відміну від власне методичних завдань, класифікують: 1) за рівнем методичної діяльності: стандартні, частково-стандартні і творчі; 2) відповідно до видів методичної діяльності: інформаційно-аналітичні, аналітико-синтетичні, операційно-практичні, проективно-моделювальні, синтетико-конструювальні; 3) виходячи зі змісту методичної діяльності вчителя: базові та спеціальні. Доведено, що стандартні і частково-стандартні УМЗ є знаковими моделями стандартних методичних завдань у діяльності

педагога, а творчі УМЗ – знаковими моделями проблемних методичних завдань. Обґрунтовано, що УМЗ, в основному, є моделями розумових методичних завдань, оскільки вони не передбачають взаємодії вчителя з учнями, хоча, в деяких випадках можуть бути вирішені в процесі імітації діяльності вчителя в аудиторних умовах.

Ключові слова: методична діяльність вчителя, методична задача, класифікація методичних завдань, навчально-методична задача, класифікація навчально-методичних завдань.

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FORMATION OF TEACHERS' DIGITAL COMPETENCE: DOMESTIC CHALLENGES AND FOREIGN EXPERIENCE

TETYANA BLYZNYUK

Abstract. Education system in Ukraine is undergoing large-scale reforms including modernization on different school levels and higher educational institutions. Students' world view is laid out at school, that is why teachers must be ready to promote new content of education. According to the Concept "New School of Ukraine" among the key competencies of a student are the ability of intercultural communication in social and cultural contexts, digital competence, awareness of national identity as the basis of open-mindedness and respect for the diversity of cultural expression of others, and more. With this paper the author intends to initiate modifying demanded competencies and skills for contemporary primary school teachers based on cross-cultural experience. The article explains the necessity of forming a digital competence as a separate component of the professional skills of the modern teacher and shows its influence on the development of the personality of the modern student. Much attention is drawn to the domestic challenges in the implementation of digital devices in classrooms. Some foreign experience is analyzed in this research.

Keywords: digital competence, teachers, higher educational institutions, schools, students, active learning/teaching.

1. INTRODUCTION

Nowadays all of us live in the digital world and often face the question if the presence of gadgets in our children's hands can detract their attention from study? Today all experts speak about importance of formation digital literacy from the initial level. Digital literacy (DL), a term that emerged with the explosion of digital information and multimedia technology, refers to basic competence in using digital technology. Nowadays schoolers are so much accustomed to digital technologies through various gadgets that they actually think it is their natural environment. However, with this chaotic and unskillful use children themselves, their parents, and teachers face many issues related to technologies. Among the emerged problems scientists single out Internet addiction and bullying, illegal downloading, and other coherent problems. It is obvious that children need to develop a new kind of knowledge today which will enable them to function effectively in the digital society. This knowledge is recognised by Eshet-Alkalai and Amichal-Hamburger (2004) as digital literacy (DL) or digital competence (DC) [1].

DC is a comparatively new concept that shows the demand of user's ability in the digital environment. Its definition has thus emerged with the development of innovative technologies throughout the world. For the recent years, different terms have been used to describe the skills and knowledge of using digital technologies, such as skills in information communication technologies (ICT), technology skills, information technology skills, 21st century skills, information literacy, digital literacy, and digital skills. Most of these terms are often used as synonyms by scholars; e.g. digital competence and digital literacy. Therefore, different researches of the concept have their own understanding of this term and suggest their definitions.

A number of Ukrainian scholars have explained the content key competencies during implementation of information and communication technologies. Professor N. Morze and I. Vorotnykova introduced the model of ICT-competence of the teachers. Besides, in her researches she contributed to deeper understanding of ICT role in education, ICT learning, organizational-methodological activities, and specified the instruments of teacher's ICT competence measurement by the three levels, according to UNESCO international standards (technological literacy, deepening of knowledge, creation of knowledge) [4]. M. Zhaldak, Y. Ramsky generalized specific approaches to explanation different titles of competencies related to digital wave in pedagogical literature: information, information and technology, ICT competencies, etc. [2].

DC refers to the confident and conscious usage of the whole range of digital technologies for information, communication and basic problem-solving in all aspects of life, including education. There is a vivid discussion on the problem of inclusion of digital tools in schools. According to Common Digital Competence Framework for Teachers "Digital competence is one of the 8 key competences that every young person should have developed by the end of Compulsory Education to equip them for adult life and permanent lifelong learning… Digital competence not only provides the ability to make use of the wealth of new possibilities associated with digital technologies and the challenges they imply, but it has also become increasingly necessary to participate meaningfully in the new knowledge society and in the economy of the twenty-first century" [8].

2. ANALYSIS AND DISCUSSION

Teaching profession constantly faces rapidly changing requirements, which demand a fresh, wider and more complicated set of competencies than before. "Those who are responsible for teaching students of the new millennium have to be able to guide them in their educational journey through the new media… Teachers need a clear political message in this regard: public recognition of what they are expected to do to develop these competences as a priority in their areas or fields. This public recognition will in turn require priority attention in teacher training systems and the recognition of teachers' professional development. The need to ensure high quality teaching has become one of the priorities of the "European Strategic Framework for Education and Training" (ET 2020). [8]. Alongside with remarkable attention of European Commission to the development of digital competence for teachers Ukrainian governmental officials simultaneously stress on teachers' readiness for innovation, new standards and learning outcomes, and emphasize the importance of forming key competencies in schoolchildren for lifelong learning. Among ten major competencies of the Ukrainian school are the following: communication in national and foreign languages, competencies in Science and Technology, ICT and digital competencies, etc. According to the document, "these key competencies and cross-disciplinary abilities create an infrastructure that provides the grounds for successful self-fulfillment of the pupil as a personality, citizen and professional" [7, p. 12].

Thus, schools have to remain open to the world and to use new innovative tools and methods to survive. We cannot go on keeping schools aside of obvious changes: every day students bring the changing world inside their classrooms and much depends on the teacher's attitude to innovations.

The universal application of digital devices, in particular, requires from educators themselves to develop their own digital competence. Our research shows that present primary and secondary school teachers have insufficient digital skills. Most of the interviewed self-assessed themselves as proficient

users only in online communication, they have some abilities in information processing, but lack knowledge and skills relating to the educational content creation (for example, texts, tables, images and illustrations, audio files, videos and tutorials), safety and educational problem-solving (See Fig. 1).

With the aim of forming some elements of teachers' and students' digital competence, training "Methods of Inquiry based learning of STEM subjects: inquiry learning space and tools" was held on the base of Vasyl Stefanyk Precarpathian National University (PNU) by the coach Olga Dziabenko, a researcher, certified trainer who regularly speaks at conferences and workshops, runs numerous projects at the University of Deusto in Bilbao, Spain. Within November 8-9, 2017 students and the teaching staff of the PNU got excellent opportunities to get acquainted with Inquiry Based Learning, instrument tools of Go-Lab ecosystem: online laboratories, inquiry learning spaces (ILS), existing apps and active learning tutorials from the experienced trainer. Besides, the participants of the training practiced in creating own educational content – inquiry learning spaces for primary and secondary school pupils in STEM subjects.
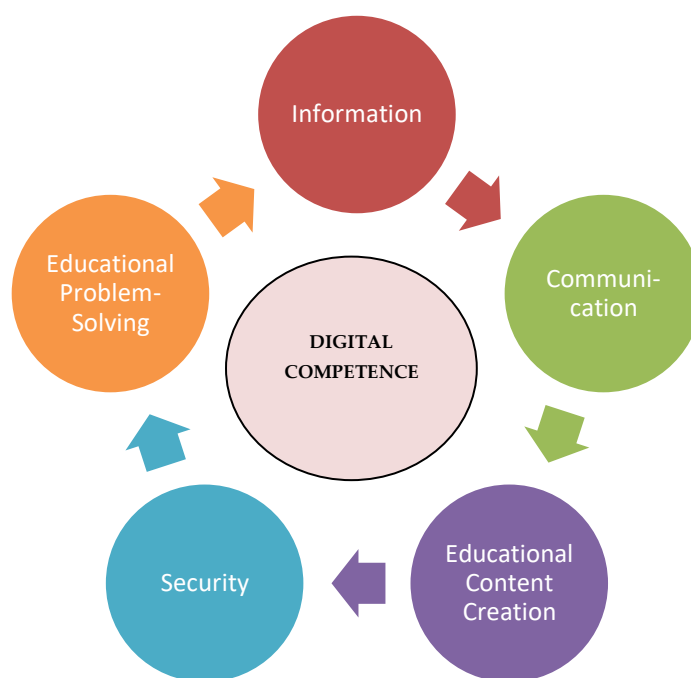
Fig. 1. Digital Competence Framework.

For the present time the outcomes of the training are five successfully published ILS in the Ukrainian language (Olena Budnyk, Sergiy Mikitsey, Diana Gladeniuk, Olga Boichuk, Tetyana Blyznyuk) and more are still to come out (http://www.golabz.eu/spaces). The ILS-s are ready for use by creative and innovative teachers who will foster active learning methods in schools and develop pupils' digital skills. Go-Lab Project (2012–2016) – Global Online Science Labs for inquiry learning at schools makes available online research laboratories for widespread use in the field of education. Its technological basis is a portal that provides the opportunity to conduct scientific independent experiments in the virtual laboratory, while the teacher can complete it with some demonstrations of video files and control the students' activities in the classroom and share the best practices within the teaching community.

Using active learning with all innovative instruments of learning/teaching does not necessarily mean complete ignoring the traditional lecture format, but it does take class time. Lecturers or teachers who use active learning methods make frequent pauses during the period in order to give students some time to work out the information they are provided with. Teachers may ask students to respond to several questions, to summarize important concepts orally or in writing, or compare notes with a partner. Breaking students into groups or other strategies such as individual

writing or paired activities are quite possible and lead to good results as well. There are many teaching strategies that can be successfully used to actively engage students in the learning process and develop their competencies, including group discussions, problem solving, case studies, role plays, journal writing, and structured learning groups, etc. There are many benefits to using such activities, as they aim to improve critical thinking skills, increase retention and transfer new information, increase motivation, and improve interpersonal skills and other competencies. Students and their learning needs must be at the center of active learning both at schools and higher educational institutions. And perhaps we should give less attention to those tests we got used to, but evaluate students or teachers according three C approach: communication, creativity, critical thinking and collaboration?

Esther Wojcicki, an American educator and researcher on blended learning in school, shares her ideas on how to apply active learning and digital tools in the classroom. In her view, it is good to give students 20% of the week work on projects, for example, and 80% for other activities. It will make the learning process relevant. Of course, it might be that students don't like it at first. The teacher can see a chaos as students may not understand what they actually do. But at the end of the month the teacher can be surprised at how much they have learned.

However, as have been mentioned before much depends upon teachers' attitude to innovations. According to another researcher Luis Fernandes, a Portuguese, head teacher with a passion for education and technology, to be successful, any innovative project should include three key steps: *planning, experimentation and dissemination*. To plan the incorporation of digital tools is a challenge with many variables and it is therefore necessary to experiment, to make mistakes: to learn. In his opinion, such planning requires understanding of human resources available before implementing any project. In his view, teachers may be divided into three digital development stages according to the way they respond to new challenges:

A - This could be useful, I'll give it a try!

B - I should look into this, but it's not important now!

C - I don't have the time to look into it, and in a year's time things will have moved on!

In this way, with the smaller, more motivated group A, it is possible to forge ahead and experiment without fearing failure, and gather very valuable data to disseminate the project. It is important to conduct some reflection on student-reported improvements in different educational aspects. The next step, dissemination, will cover the group B teachers, with the support of the early experimenters. This group of "pioneers" can motivate the others more easily giving examples and assisting the new group. The group C teachers who are more reluctant and passive may or may not join the ongoing movement, since the students who are already participating in the project will now help its implementation, together with the other teachers [3].

The innovator also suggests several ideas of implementing digital tools in schools in a wise way. First of all, he finds it essential that teachers feel the motivation to do it. They have to understand that the methodologies they still use are no longer sufficient, and that more efficient and student-centred methodologies, such as the flipped classroom, project-based learning, etc., are a suitable response (*choice of new methodologies*). Secondly, many contents available on the market are expensive, or free but of poor quality. Therefore, teachers have to create their own educational contents, adapt them to their classroom situations and work out multimedia presentations that can meet students' specific demands (choice of new content). Thirdly, the best device is the one which can be used for all academic tasks, i.e. with a keyboard, a tactile screen, and if possible a digital pen. These features will cover most activities (choice of innovative tools and devices). And finally, from common well-known experience, the best way to bring innovation to schools is by "contagion". A teacher who experimented, failed, and learned, it is the best example for the rest. A real example always works better (contagion effect) [3].

Definitely, many Ukrainian schools have the problem not only with teachers training and readiness for using digital tools in classrooms but also with poor material support or simply complete absence of modern digital devices at schools.

As the survey of numerous Ukrainian researches shows that the rate of students who have teachers who often create digital resources and participate actively in the educational websites or in virtual learning environments and social media of professional collaboration is very low. At the same time, we can admit that more than 90% of students of the last years of primary education already own and use their mobile devices and computers connected to the Internet to perform some educational tasks and spend their leisure time or communicate with their friends in social settings. Over 75% of these students have teachers who never or almost never communicate digitally with their families, assess the use of ICT by students, assess digital resources or give homework to their students online, etc.

The project of the European Union ERAZMUS + CA2 Higher Education Opportunity Project: Modernizing Educational Higher Education Using Innovative Teaching Tools (MoPED) - No. 586098-ERP-1-UA-EPPKA2-CBHE-JP was launched at the PNU in 2017 as one step in this direction. Experts believe, it will have a positive impact on the quality of higher pedagogical education and will improve the digital and didactic competences of future school teachers. The project is initiated to answer many challenges by contributing to the modernization of UA pedagogical curricular by creating and introducing new educational courses, arranging modern innovative classrooms throughout certain Ukrainian higher educational institutions. It is supposed to enhance the professional level of pre-/in-service teachers by incorporating new subjects of top-notch ICT teaching tools and inquiry methods.

3. CONCLUSIONS

From the above mentioned information we attempt to conclude that in Ukraine education is only taking its first steps to become a knowledge industry. Firstly, it requires all students, university and school teachers, local and state education officials to act as a professional team, who have the desire and power to act, have all necessary information to make complex decisions, and get effective support to help meet numerous challenges. We consider it the major factor for the new digital technologies implementation in the classroom. Secondly, regular teacher trainings in digital competence are extremely essential. So that to be able to determine what kind of support is necessary for such teacher trainings in digital competence, in both initial training and continuing professional development, it is urgent to refer to a common framework with enough recognition; which specifies measurable indicators for each area of digital competence (information, communication, content creation, security and problem-solving). Furthermore these measurable indicators have to be diversified suggestions of standards, which differentiates between requirements for students, school and higher educational institutions teachers and more.

In our research the main aspect was drawing attention to improving future teachers' digital competence. As only lecturers at higher educational institutions can train such teachers who will eagerly use their digital knowledge at schools and equip their students with new skills to be able to learn throughout life, think critically, achieve goals, communicate cross-culturally and be competitive in the labour market.

Kids love technology. If teachers give them opportunity to explore using technology, their excitement will grow. If they had opportunity to use a computer, phone, tablet or something else as the basis for exploring, we would be satisfied with the results we see.

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Address: Tetyana Blyznyuk, Vasyl Stefanyk Precarpathian National University, 57, Shevchenko Str., Ivano-Frankivsk, 76018, Ukraine.

E-mail: blyztan@yahoo.com.

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У статті наголошено на тому, що система освіти в Україні переживає сьогодні масштабні реформи, включаючи модернізацію на різних рівнях освіти шкільних та вищих навчальних закладів. Світогляд учня закладається саме в школі, тому вчителі повинні бути готові створювати і впроваджувати новий зміст освіти. Відповідно до Концепції "Нова школа України" серед ключових компетентностей учня є здатність спілкуватися державною та іноземними мовами, інформаційно-цифрова компетентність, компетентності в природничих науках і технологіях, усвідомлення національної ідентичності як основи відкритості та поваги до різноманітності культурних. Цим дослідженням автор має намір ініціювати модифікацію зазначених компетентностей та навичок для сучасних учителів початкової школи на основі міжкультурного досвіду. У статті пояснюється необхідність формування цифрової компетентності як окремого компоненту професійних навичок сучасного педагога та показано її вплив на розвиток особистості сучасного учня. Значна увага приділяється внутрішнім проблемам у контексті використання цифрових пристроїв в класах. У цьому дослідженні автор аналізує певний зарубіжний досвід.

Ключові слова: цифрова компетентність, учителі, вищі навчальні заклади, школи, студенти/учні, активне навчання / викладання.

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THE PROPRIETIES OF STIGMA AND THE SITUATION OF HUMAN LIFE IN DANGER OF STIGMA

MAGDALENA ŚWIGOST

Abstract. It is stated that the properties of stigma have the key role in perceiving social relations and own life situation by the person who is in danger of the process of social stigma (Davidio, Major and Crocer, 2008, p. 27–28). It is cognitively interesting how agreeing to the process of social stigma is shown in terms of difficulty that is being activated by specific feature, pressing, in exceptional sense, on seeing and controling the stigma.

   This article contains the theoretical analysis of the process of social stigma in relation to its chosen features. There has been done an attempt to present mutual assorted interaction with the influence of blocking predicators or those restoring the process of social self-indicating and indicating.

Keywords: stigma, assorted interaction, properties of stigma, self-indication, indicating.

1. INTRODUCTION

   In situations in which people meet a panger, information that shows us what kind of person we deal with, how he or she looks like, what believes and social group represents – those features are useful only when we are able to draw conclusions relating to benefits or losses that may come along with it [2, p. 114]. The key information in this field is that they are straightforwardly connected to the features of the perceived stigma in the sense of the interpersonal relation. This is also why there will be presented the moment of meeting between the person of sigma with the stigma itself, bearing in mind the aspect of the characteristics of stigma. There was also undertaken an attempt to demonstrate the influence of visibility of the stigma as well as its controllability in the sense of perceiving the person who experiences the results of having a feature of being able to deal with troublesome situations that were created in the assorted relations [1, p. 27–28].

   As it was already mentioned, the significant feature in the process of the encounter between the person that experiences the results of stigma with the perceiver, is the visibility of having the stigma. Relaying on the given criteria, E. Goffman [11, p. 34; 3, p. 1103] distinguished two descriptive categories. A person may have two features:

   1) Discreditation (visible) – in situations where the features known as "worse" are visible right away or an individual presumes that the environment knows about its existence (i.e. visible obesity or disability).

2) Discreditation (invisible) – the stigma is invisible in situations of regular interpersonal relations. An individual presumes that the environment does not know about its (i.e. homosexualism, analphabesism).

2. ANALYSIS AND DISCUSSION

The visibility and the ability to hide the stigma has an essential influence on the formation of the assorted relations because there exist diverse issues that relate to mutual encounter. There also are various pategies of dealing with the fact of being different. Each of the given situation distinguishes between the specificity of issues that inevitably happen to every person on daily basis.

In the case of visibility of the stigma there appear issues of auto presentation, adequate interpretation of reactions and requirements of the society as well as adapting to the social audience of own behavior. There also appears a boundless influence discrediting on the picture of oneself and the person's interpersonal relations [4, p. 57]. Accordingly to the ecological theory of social perception, people are sensitive when it comes to their appearance. The information that is provided by their visible features, usually becomes general [5, p. 23], i.e.: slim figure and neat look may mean the ability to self-control, however, obesity may be the feature of the sigma [6, p. 35]. The society expectations towards a person with a visible stigma noticeably limits a dialog or social interactions. Relations become superficial and their participants want to end them as soon as possible [4, p. 57].

Scientific research confirms that the first impressions are relevant as well. One of the psychological experiments was undertaken by S. Asch [7, p. 63]. He read to the participants a profile of a person that consisted of a short list of adjectives and asked them to share with their impressions of this person. One of the groups got the description of the positive features first, and then the negative and the other group firstly heard about bad things and then about the nice ones. The results showed that each group made their first impression of a person by the first part of the text. What comes with this, despite both of the texts being the same, the first words shaped the minds of the participants. The next research only confirmed the thesis.

The variable that is usually mentioned as playing the key role is the perceived level of resemblance between the person who evaluates and the evaluated. People usually are attracted to those who represent the same or similar values in life to their own [7, p. 63–64]. The mechanism is especially important to those with the visible stigma. In the situation where the feature of stigma is impossible, either visible or invisible, there appears a disrupted self-consciousness. The subject of perceivance encounters numerous issues in the interaction because, although the socialization, he acquired an ability to enter into relationships with other person, however, when there occurs a disturbance in the relation, he does not know how to deal with the situation. Variability of interactions usually causes embarrassment or shyness. The additional issue is the selection of adequate description of categories towards the person with the stigma [8, p. 197].

Moreover, the participants of the assorted interaction confront with the causes and results of the stigma. In the giver situation, a person with a stigma may experience: uncertainty to the way of how he or she is going to be perceived or judged, that he or she is not going to be taken seriously as a regular human being in everyday life. As for example: such person is conscious that even small achievements can be perceived as some kind of extraordinary abilities; the feeling of presence among people who judge one another gives an impression of violating own privacy (i.e. when children stare at a "different" peer); there comes to mind of the judged person an urge to run away and avoid such situations. What is more, usually there occurs a pong defensive position in social interactions [11, p. 45–50].

It is said that one of the main possibility of the person who burdens the stigma is a hard work to intentionally behave "like the normal people" among others and to act as if being different is something irrelevant and unnoticeable [11, p. 77]. Considering this issue, it is worth to look closely into the social situation that is caused by disability. There was also pointed that there is no such other group like this one with disabilities that would be equally open to participate in the main social movement to which

taking part in a public life was a relevant component of effective rehabilitation (Riessman i Carroll). However, when in an encounter with a person that the appearance differs from the wide understanding of "regular", meets with a wide range of emotions. Such thing directs us somehow to the specific way of perceiving such people and the inevitable excitement that accompanies the situation causes a ping impulse to take actions. For example: something that evokes fear, provokes to its avoidance or an escape [9, p. 247]. What comes with this, in such inconvenient situations that are triggered by disabilities, there are evident contrasting verbal and nonverbal behaviors of those without disabilities. It is commonly known that people should be kind, show empathy and compassion to those with disabilities [10, p. 391]. As it follows, the verbal interactions are usually very positive, however, it can be noticed that in the non-verbal behavior there appear avoiding and stiffness of movements, more distance during interactions as well as less spontaneity [11, p. 185]. People usually try to show the semblance of authenticity (as it is required by the social context), however, situations in which we do not know what to do, we can still be full of fear and awkwardness [12, p. 265]. The overt manner and posture is undisputedly connected with previous thinking about behavior, however the hidden spontaneousness and uncontrolled reaction to a specific situation still occurs [11, p. 185]. What is more, when facing the divergence, we usually meet with more attitude of resignation and subjection than with any interference because such requires specific knowledge on the topic of the given situation as well as ability to predict consequences [13, p. 197].

In such situations there is only possibility of attempt to make the circumstances as socially normal as we can. F. Davis [13] distinguishes three stages on the path of the attempt. The first one is the fictional acceptation where we can observe the situations that are resulting of kindness, good behavior and some kind of courtesy. Then, in the faze known as the transition, the observer starts to see the other person in different way noticing his or her advantages that are usually noticed only by their "co-disabled". The next phase is the normalized interaction of institutionalization where being different is perceived as a part of human personality that exists but does not interfere with regular interaction. The process is identified by the people who are experienced of the stigma. Such people claim that they can easily recognize the types of behavior presented above. One of the examples is the behavior of people who talk with the blind – they try to speak slow and clear [8, p. 114].

It is said that because of the numerous benefits of being considered as a "normal" person, almost everyone who has the ability to skip their stigma, to will to this on some occasion [14, p. 113]. Such situation may happen when we meet in the case of a hidden stigma. Then, when talking about interpersonal relationships, it is more about the efficient management of awkward information. Along with the need to conceal the stigma, it is necessary to anticipate possible relations from the environment. The analysis of the situation that potentially threaten to expose it and also an attempt to avoid them as well as create and develop masking situation [3, p. 1103]. Secrecy is becoming more absorbing and the attempts to maintain the mystery activate a set of cognitive process that in turn can lead to obsessive thinking about the stigma. When a man with a hidden stigma is actively trying to conceal it, then the secret may be more accessible only when there would be undertaken more effort to not to think about it. The process is so painful, that perhaps the greater desire that a person with hidden stigma could be, not even a lack of it but also a disappearance of its thoughts [15, p. 208]. The divergence is thus a kind of helplessness and configuration of fear [13, p. 197].

The situation of keeping secrets makes the person not only juggle with the fact that he possesses a quality that is not acceptable in the world but is also controversial with his own obsessive preoccupation of the stigma. This absorption usually influences the overall way in which it functions. Moreover, psychological research shows that even when such people consider trying to suppress their thoughts about their stigma, they still affect on their behavior and judgement [15, p. 208]. These efforts, however, are often undertaken because keeping own discrediting feature as a secret, often makes it possible to integrate into the mainstream of social life. It is needed to notice that the stigma affects long-term relationships stronger than the short-term interactions with the environment. This is explained by the fact that it is harder to keep a secret in deeper relationships, so such people may choose superficial contacts in which the stigma is relatively easy to hide [15, p. 209].

There remains a question whether to deal with everyday situations with the effects of stigma. Literature indicates numerous cases – useful depending on the character of the stigma and a context – which are observed in behavior of stigmatized people. It is worth to enumerate some of the basic ones [11, p. 40–41; 16, p. 31–32; 15, p. 217–218].

1. Undertake a direct correction of what is seen as an objective basis for its handicap - for example, plastic surgery. Unfortunately, it is often a result of a change of identity from someone who has a certain visible characteristic into someone who has only his or her corrections.

2. Make an effort to master those areas of activity that are unreachable to someone with a specific stigma (for example, mountain climbing undertaken by people with mobility disabilities).

3. Break with the so-called reality and insist on own interpretation of own social identity.

4. Draw from the profit of stigma justifying any failure in other areas of own life.

5. Reflect the stigma into something else (i.e. drug addicts sting in less visible places that veins on their hands).

6. Divide the world into two parts – we can differentiate the big group that does not know anything about the stigma and a little one that knows about the stigma everything.

7. Tell everyone about the stigma – the discredit stigma changes into the stigma with discredited properties. It does not have to manage the embarrassing information but it should deal with uncertain social situation.

8. In the case of an invisible stigma, there can be developed a mechanism that would automatize the damping. Over time, hiding the secret is more effective. For example, an entity with a criminal background, after many years of keeping it secret may state that it is easier to hide.

9. Directing the situation in such way as to protect oneself from keeping the secret and using the attenuation by avoiding the circumstances in which it is necessary to hid to stigma.

10. Re-define a stigma, meaning, interpret it in such a way that it is no longer stigmatized or at least no longer relevant to matters relating to the identity of the person concerned. Then a person can forget about it because active .keeping a secret stops being needed.

11. A person that experiences own stigma may project this difference to the person in his or her surrounding, stating that they are physically or morally different. This way of looking at the world may be one of the unconscious by-products of concealing the stigma. It is also possible to conduct a world in which their stigma is perceived as more widespread than it is in reality. This way of thinking can temporarily relieve stress.

It is worth to mention that people with a visible stigma usually focus more on the environment and on the physical characteristics of the people interactions than on the content of their conversations. Those with the hidden stigma, on the other hand, usually focus their attention on the content of the conversation – which is important – often taking the view of their partners. This subtle difference reflects perceptual changes, depending on the visibility of the main determents of stigma. In general, the first group should focus on already "broken interaction" and remain alert to the signs of the person's true attitudes and feelings. People with the invisible stigma should focus more on controlling the conversation and pay attention to what is being said. They should also try to read thought of their partner in a way as to allow further concealment of the stigma [15, p. 212].

The immense influence on the process of stigmatization means its controllability and lack of control over its. In cases in which there occurs a violation of the rules of social coexistence, social response may be classified as well as a punitive criticism that is motivated by the need to punish a the person for what she or he did [17, p. 302]. As for an example: the public opinion about the blind is different about a person who leaves the penal institution (in both cases the stigma is very severe but differently judged). The reluctance of the surroundings or the rejection of the person is caused by fear, the feeling that the source of the stigma is the person itself [18, p. 87]. The process of stigma begins at the time of the investigation and arrest when it is being told to the suspect belongs (or may be) to a criminal social minority. Proceeding of the judicial authorities culmination with a conviction means the first stage of institutionalization the loss of freedom is for many people a proof that they have been rejected by the free society. The next stage of stigma is already taking place in a closed institution which has the right

and means for further labeling those who are within it. Throughout the period of imprisonment and after being released into the wilderness, it is recalled to a man that he has lost the status of a normal citizen and was classified as a criminal [19, p. 216].

This situation is extremely difficult to get rid of stigma. The ancient Greeks were marking their slaves with a sign so that they would not be able to hide their identity. Today, people can find similar practice in the prison subcultures. The prisoners tattoo the symbols willingly or are forced to do so by their fellow prisoners – but not a symbol of the tattoo on the body but a symbol on the people's identity is the problem in the world. The prison tattoo can be removed and many people do not know its meaning. Nowadays, it has a completely different meaning than in the Ancient Greece. The image of the "embedded" still remains inside a human mind. Many scientists claims that it is not possible to reintegrate former prisoners because they were not well integrated with the society. Therefore, the idea of the integration is an illusion. If in such social thinking prevails consciousness, people with such stigma will never be fully in the mainstream of the society [20]. Moreover, people who have left the prison often have issues in finding a job. At the point when the employer finds out about a previous punishment, the problem of possible employment becomes more problematic. In addition, the closest local community treats this person as marked by many negative features. The feeling of being "worse" and the lack of chances for better, normal life causes a return to the deviant fulfilling of the roles in society [21; 8, p. 110]. It can be said that social expectation for the people with a stigma is often irrelevant and have a negative coloration. The inability of perceptions rooted in stereotypes, lack of knowledge and results from negative comparisons with other. Such occurrence may lead to the conclusion that the different: person is misunderstood and perceived as an alien in the society.

The situation of people with disabilities who can not to be blamed for their social handicaps, positively affects the attitudes. Nevertheless, it is stated that "disability is traditionally referred to – apart from crime, economic or cultural degradation – are the most common cause of social exclusion" [22, p. 116]. It is mainly connected to the fact that the evident differences as well as organic hindrances which compromise the balance between what a person lives for, wants and needs, and the ability to achieve own goals.

Addressing the issue of control and visibility of the stigma, it seems necessary to clarify the question of "self-fulfilling prophecy". As for example: the belief that people with a disability are dependent may cause us to behave in a particular way, and, paradoxically, they cause dependent behavior. The greater there is a certainty to occur of specific behaviors (own's or the other's), the greater is the probability of the occurrence of the self-fulfilling prophecy [21, p. 111]. Similarly, the return of people previously imprisoned and deprived of liberty for criminal activity confirms the social classification in terms of anger and the need for them to take further severe penalties [21]. The presented phenomenon can also be explained by the theory of self-affirmation, where it is assumed that people have the need to confirm their notion, whether it is positive or negative, which in certain situations may be in conflict with the need to maintain good self-image [23, p. 454].

The story of a person with stigma is always a drama that unfolds in time. In situations where occurs a gradual, progressive change process, for example, people who have just gone out of an addiction must be prepared for the stigma to be a burden long after leaving the therapeutic facility – maybe even for the rest of their lives [8, p. 112]. Certain characteristics corresponding to the stereotype of a "drug addict" will be attributed to him or her despite dealing with the problem. Such thing happen because the addict is treated as unworthy of rust, with weak will and as somebody dangerous. The person is generally blamed for his or her current social status as well. There is a belief that a person may be saved before being addicted by for example not entering on the path where there are many dangerous people that are dealers. Nevertheless, the fact of taking a treatment can be perceived as a form of compensation. Furthermore, if we present an addicted person as being addicted because of previous treatment, the society is more likely to understand and be show less anger [24, p. 85–86; 25, p. 184].

The issue of attributing a blame for current social status is a key role to the social perception of a particular identity. Moreover, experiencing guilt is in some situations almost required from the point of view of social expectations. This particular situation concerns especially those who have committed

crimes, thereby violating the principle of reciprocity. Under such circumstances, it is required from a person to show a feeling of guilt. Then, there appears the possibility of causing a feeling of compassion, sympathy as well as reducing the severity of a punishment from a judge and people involved in the case. Those who observe the signs of experiencing those kind of emotions are the proof that the convicted is not "totally bad" and there appears a hope for this person's recovery as well as re-inclusion to the community [26, p. 118]. The research of J. Bielecka-Prus confirms that a presentation (often fake) of guilt during court proceedings appears very often. Such treatments confirm the statements of the respondents gathered by the author of these studies, who described the situation at the court hearing: "I pretended not to be worse but I did not feel guilty"; "I show the regret, I make sad expression, I apologize and I say it will not happen again"; "I try to cry but I cannot. I dropped my eyes and said nothing"; "In court you always have to show the regret so that the court knows that I really regret. What for? To have a smaller sentence" [25, p. 104–123].

All these treatments are used to maintain a positive self image and reduce the social distance that is created in mixed relationships. There are several hypothesis confirmed by scientific studies that, in some extent, explain the predicators of the increase or decrease. It was considered mainly by economic, social and cultural factors [27, p. 194]. Additionally, it is noted that, generally, the older people are exposed to certain (labeled) social class. Gender is not a differentiator any more. The high degree of the distance is poorly linked to low education as well, while the cultural differences significantly affect its intensity [25, p. 184]. Numerous studies confirm that the contact (personal experience of a relationship with a person with potential stigma) significantly reduces the degree of social distance, while other research is not clear of the impact of knowledge on specific groups on the given displayed distance. It is also worth to pay attention to the context of the discussed here dependency between the fact that if the stigma is connected to the weakness of character (and so in the common thought with the possibility of attributing the fault to the experienced difficulties), the distance is generally higher.

The research on the level of social distance also confirms that if some groups are perceived in terms of risk, the factor significantly increases its intensity. Factors that can help to decrease the distance are to optimize the balance between members of unequal status groups and strengthen their cooperation for close relationships between group members. It is believed that these basic factors may reduce embarrassment in relationships, anxiety and uncertainty [28, p. 452].

3. CONCLUSIONS

The special attention in social psychology is centered around the "contact hypothesis" which states that contact between members of the group leads to reduction in the level of mutual prejudice and to improvement of overall intergroup relations. This is one if the oldest concepts of psychology, but nevertheless it still arouses a lot of interest [29, p. 63]. It was agreed, however, that contact between groups leads to prejudice only when there are fulfilled the requirements of the relationship between small groups. As for an example: M. Sherif has emphasized the role of the collaboration between groups and interdependencies, G. Allport listed 4 situational requirements for effective contact: equal status of groups; daily co-operation; common goals; supporting the authorities and laws [29, p. 63]. Nowadays, people talk of the need for personalized contact that would serve to reduce the social distance between the "own" group and the "other" group. The "foreign" one is seen as relatively inferior, denser and distinct in contrast to the "self" group. On the other hand, if there are differences in the category of self and foreign groups, some members of the both groups would be perceived as unusual. With the increase of the perceived diversity the boundaries of groups appear to be more and more unstable and permeable. Eventually, the group membership becomes completely irrelevant. It is believed that only personalized interaction, which implies the perception of oneself in terms of personal attributes and not belonging to a particular social category, effectively suppresses the social distance [29, p. 66].

It is all about the overcoming of categorization, which is the basis for starting the process of stereotyping. The perception of the individual who, by the virtue of his or her character, falls within

one category of the social group commonly regarded pejoratively, will cause us to assign it all the features of that category regardless of its reals properties. The image of the individual world is constantly reinterpreted and is made in the process of interaction between an individual and the social, cultural and material environment – and this is in that individual that verifies the reality of the categorical views available and gains some kind of independence in that relation [30, p. 79]. Observing the differences between members of strangers and, above all, recognizing their capital, have a pong factor in weakening the process of stigma. The process of establishing the meaning in the social context is crucial to the daily living situation of a person who is at risk of the result.

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Address: Magdalena Świgost, Institute of Pedagogy of the Jagiellonian University, 12, Batorego Str., Kraków, 31-135, Poland.

E-mail: magdalena.swigost@uj.edu.pl.

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У статті встановлено, що властивості стигми відіграють ключове значення у сприйнятті суспільних відносин та власної життєвої ситуації особою, яка перебуває під загрозою соціальної стигматизації [1, p. 27–28]. Це є надзвичайно цікава проблема для дослідження, оскільки вона узгоджується з процесом соціальної стигматизації, виявляється у низці труднощів, які активуються за певними ознаками.

Ця стаття містить теоретичний аналіз процесу соціальної стигми на основі обраних ознак. Автором здійснено спробу представити взаємозв'язану різноманітну взаємодію з впливом блокувальних предикаторів або тих, що відновлюють процес соціальної самоіндикації та індикації.

Ключові слова: стигма, взаємодія, властивості стигми, самоіндикація, показання.

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THE CONCEPT OF CULTURAL AND EDUCATIONAL SPACE IN PEDAGOGICAL DISCOURSE

OLESIA SMOLINSKA, KHRYSTYNA DZYUBYNSKA

Abstract. This article is devoted to the problem of definition of approaches of cultural and educational space on the basis of conceptual accents, depending on the purpose of the research. Such hermeneutic aspects are paid attention to as: the problem of correlation between the concepts of climate, environment and space, which are used in pedagogical discourse with similar meanings. The clarification of the content of the cultural and educational space is vital in the interdisciplinary context of philosophy, cultural studies and sociology, since all these scientific disciplines are involved in the formation of the contents, which circulate in the pedagogical discourse. The article eliminates the criteria for the definitions of cultural and educational space by different authors and generalized formulations, which arise from these criteria. In particular, the distinction is made by the following criteria: the physical organizational factor, the organizational and managerial category, the factor of pedagogical influence, the system of coordinates/ values, the communicative space, the object of philosophical and educational discourse, the factor of the formation of the subjectivity of an individual, circumstances of the reality metaphorization while its wording.

Keywords: cultural and educational space, pedagogical discourse, climate, environment, criteria of definition.

1. INTRODUCTION

The solution to the hermeneutical issues in pedagogy is usually connected with the need to analyze a large number of concepts and their interpretations. Because of this reason, researchers have to prove thoroughly the choice of the object of such a research that is based on its conformity with the purpose of the study, the breadth of the sphere of its usage.

A considerable number of facts, which are studied by the modern pedagogical science, specifically shifted the attention of researchers from the content of the object, as its hermeneutic essence, to the conditions of its existence, that is, on the phenomenological aspect. This phenomenon was called the "phenomenological shift" (M. Savchyn). As well as in the practical pedagogy, there is a characteristic desire of the relinquishment of subjects (the researcher from the object under study, the teacher from the object or subjects of study) to prevent the subjectivism.

The problem of the partiality of objects in pedagogical research, their fragmental nature lowers the research opportunities, isolating separate objects from the general field of pedagogical reality. Therefore, we believe that all the pedagogical research must be conducted, taking into account the

spatial-temporal relation between diverse and heterogeneous objects. Consequently, in such a way, researchers will face the necessity to generalize a very large number of specific features. These studies can be based on the thesis that there is a significant amount of important features, that are inherent to both the system of education in general, and to its components (separate institutions) in particular. In Ukraine, the process of decentralization and deregulation in higher education has just started. It is connected with the adoption of the new Law of Ukraine "About Higher Education" (2014), therefore, there are enough common significant features adherent to individual educational institutions.

The clarification of the content of the unified space of university's culture and education - is rather extensive, and not a new task, but the changes in the content of higher education in both national and global dimensions also generate significant changes in the understanding, and methods of explanation of the concept content "cultural and educational space". Due to this urgent task, there are hermeneutic accents in its definitions, which will enable researchers to use general methodological approaches, without being absorbed in the study of a large number of definitions each time.

2. RESULTS AND DISCUSSION

The analysis of literary scientific sources enabled us to formulate several aspects of this problem:

1. The correlation of concepts of climate, environment and space, which are used in similar meanings by the authors.

2. The nature of the cultural and educational space of the university: philosophical, cultural or social?

3. The classification criteria of the definitions of cultural and educational space.

2.1. CLIMATE, ENVIRONMENT AND SPACE: WHAT IS THE DIFFERENCE?

Thus, the first issue, regarding the correlation between the concepts of the climate, an environment and space, from the aspect of the unity of university culture and education, was usually solved depending on the historical stage and the general tasks of education. The history of the studies of pedagogical categories of the methodological level, which comprise the category of cultural and educational space, is quite old. First of all, on the territory of Ukraine, there is a study of the late Soviet period about the social and psychological climate, methodologically based on the theory of the collective (group). Later, the study of functional environments gained popularity and corresponded to the paradigm of management theories of 80–90ˢ. Postmodern reality of university education led to the integration of cultural, social and organizational theories, linking them in the broad context of the specific space.

In spite of the proximity of these three alternatives: the internal climate (microclimate), environment or space, first of all, making the choice, one should be guided by the purpose of the study. In our opinion, their usage is closely connected with the philosophical categories of individual, special and general, that are disclosed through the content of the object under study, where the unitary – is the way of being of general, and special – is its concrete expression. Thereby, the unitary (in this article – the climate) – is a way of the space existence, and the environment – is its specification. Regarding the educational research –climate exists at the level of social groups (pupils, students and teachers), environment – at the level of their interaction, and space is manifested as their teleological stipulation.

Therefore, the evolution of the concepts about space includes its development from the categories of microclimate, environment, the last one is the most widespread with a large number of definitions (educational, informational, cultural and social). The closest to the subject of the article are the contents of the concepts of "educational space", "educational environment", which have been used in the domestic pedagogical science since the 90ˢ of the XX century, together with the category of culture in education. Originally, this category came to the pedagogy of the post-Soviet period from abroad, as an idea of "hidden curriculum" [13], "a curriculum, which is not studied" [35]. Once A. Asmolov characterized the essence of this phenomenon through the notion of superconscious – "the adopted samples of typical behavior and cognition of the certain community by the subject, as a member of one

or another group, the impact of which is not really realized or controlled by the subject himself" [1], A. Leontiev and his students – as "the image of the world", a complete multilevel system of man's notions about the world, other people, himself and his activities [21], B. Elkonin – as "subjective attitude to the cultural form", which implies initiative and independence in the testing of cultural forms, where the essence of the organization of such type of testing, is collective and individual actions [9]. The ideas of informational pedagogy [29] and its semantic line "education-culture" of cultural and historical pedagogy [38], with its rehabilitating space, is close to the idea of cultural and educational space, since they assume the unity of education and culture, so that pedagogical experience transmits not only the concept of culture, but also the means, methods and conditions of its transmission. The idea of freedom in pedagogical activity, in particular, in the context of modeling cultural and educational space of an educational institution, deserves attention (O. Budnyk, H. Vasianovych). "Teachers are able to realise their creativity and students' potential in the conditions of individual and social freedom" [36, p. 89]. The key ideas of educational studies are similar to these.

Concerning higher education, "non-zero memory" can serve as a specific notion of the content of space [31] and "deposited knowledge" ("intellectual surplus") [23], as the existence of scientific schools, is the key to a fundamental long-term oriented education. To our mind, it should be noted that the concept of the last author is quite controversial.

The generic correlation between the concepts of "educational space" and "cultural and educational space" is also complex, since the statements about the generic nature of education to culture or vice versa cannot be argued unambiguously. Modern authors [20], whose opinion we share, believe that formations of this type predetermine the emergence of specific scientific added value. Even there is a discussion in pedagogy, defining a "hidden curriculum" as an environment or space: on the one hand, there is a belief that space is the product of purposeful changes in the environment, its separate aspect, (V. Kyrychenko, I. Shendryk, N. Kasiarum), for example, I. Shendryk [28], working on the problem of designing of the educational space of the subject, proceeds from the fact that space is a mastered environment by a human (natural, cultural, social, informative) adapted for solving the corresponding tasks; the environment is given, and space is an acquirement. On the other hand – on the contrary, the environment (educational, informational) is an integral part of the space (cultural and educational, social and cultural, urban, ethno-cultural) [25]. Besides, a number of researchers, especially those who do not set the issue of space as a primary goal or support linguistic conceptualism, use them as synonymous (L. Novykova and M. SokolovskyN, H. Selyvanova). In this article, we accept the thesis that the environment is a special generating part of space, the combination of different types of environments into a single space, determining the synergistic effect, according to I. Kant, "we can imagine only one single space, and if we talk about many spaces, then we understand them only as parts of the same unified space" [17, p. 51], the content of the effect of these parts combination – is in their development, together with the scale of space (I. Shalaiev, S. Kryvykh). At the same time, we do not isolate the thesis about their possible synonymy.

Summarizing, we can note that there is a significant affinity between the notions of the cultural and educational environment and space, since both denote the environment of the subject (university), while the environment means immersion into a certain informational flow (A. Moles) to change and improve the human self, therefore – the involvement of the subject-person is necessary. Space implies not temporary, though long-term, immersion, but a permanent presence, where human participation is not obligatory, realizing its functions in a fatefully difficult moments, that is why nowadays the discussion of the problems of the space of education and culture in the Ukrainian and Russian research has been intensified.

Thus, the correlation of "environment-space" in university education also involves the correlation of "locality-globality", "physical reality-virtuality", without various complementary educational environments, that function in the dimensions of "socialization-individualization", "integration-differentiation" and "age-not age" [6] and, first of all, reacting to the formation of new niches, filling them. The following characteristic features of the space, given by G. Chelpanov [5, p. 227–231] coordinate with the previous statement, such as: a notion of the structure of space, where each element

exists at the same time simultaneously and separately with regard to others; continuity as integrity, introduced by the way of its comprehension; homogeneity as identification of its constituent parts; infinity as an understanding of its potential. In addition, while discussing the inner essence of the university, which is its cultural and educational space, we should understand that it liable to qualitative changes, development as an immanent process, which is, a "continuing movement inside" and consists in establishing of such dependence and relationships, "which would allow to lead the following states to the previous ones, and then deduce them from the previous on the basis of these connections" [27, p. 171—172], which corresponds to Kant's duality in the comprehension of the humanitarian space. Thus, the usage of the category of space is more appropriate in relation to this object. Here, the following issue arises – the nature of space.

2.2. Is the Nature of the Cultural and Educational Space of the University: Philosophical, Cultural or Social?

A short review of the research confirms the need to select a position. In particular, concerning the philosophical space, in the future we will be guided by the culture-logical and ontological tradition, according to which the understanding of space and time is related to the practical activity of man (creation of culture), while the time – is the beginning, end, or duration of this activity, and space – is the correlation between own and other person's activities. Universals of the similar type can be assumed as – noosphere (T. de Chardin, V. Vernadsky); the intellectual sphere (A. Humboldt); the psycho sphere (O. Reiser); pneumatic sphere (P. Florensky); the spirit of time (G. Hegel); the spirit of the people (J. Herder); general mind (H. Gadamer); worldview (M. Pyrogov); mass consciousness (E. Durkheim); mass psyche (S. Freud); collective unconscious (C. Jung); the paradigm (T. Kuhn); episteme (M. Foucault); semiosphere (Yu. Lotman); value and sense universe (S. Krymsky); third world (K. Popper); system of intelligent matter [2].

Culture-logical conceptions of studying of the organization of space and time in their non-physical content are often realized in the context of metaphorization of activity, resulting - in the "performing" of certain cultural scenarios, the closest organizational model of which is their staging (performance). The organization of the cultural and educational space of the university, its interpretation can be also represented with the help of dramaturgical culture-logical models – metaphors [10, p. 2005] and theatrical (game) analogies [37]. In such a context, the university's cultural space is a certain area, where the playing activity arises and is regulated (according to the professional and cultural scenarios), as well as the creative activity of individuals that contributes to its preservation, and, at the same time, creates new cultural values [22]. A. Karmin [18, p. 203], defining the cultural space as a set of "all models and ideals of human activity and all cultural relations", also implemented an activity approach to its comprehension. The same statement was affirmed by P. Florensky, who identified culture as an environment, which brings up a personality, and argued that culture, in fact, "can be interpreted as the activity of space organization. In one case, this is the space of our life-affairs and the corresponding activity is called a technique. In other cases, this space is thinkable, thought-provoking model of reality, and the reality of its organization is called science and philosophy ... The third category of cases lies in-between the first two ... The organization of such spaces is called an art" [12, p. 112].

The next concept of the cultural space – which lies beyond its physical contents – therefore can be called virtual (it has no physical incarnation); it institutionally brings it closer to education. In particular, A. Bystrova notes: "Cultural space – is also a space for the realization of human virtuality (deeds, abilities, skills, desires), the implementation of social programs, aims, interests, the spread of ideas and views, language and traditions, beliefs and norms, etc." [4, p. 39].

Expanding the notion of culture to the level of ontological category, "one should understand culture as a special form of existence, the substance of which is "culture"- that is an organic combination of spirit and matter"; at the same time, M. Kagan [16, p. 38] attaches the characteristics of space and time to culture, grounding the historical laws of its existence (self-preservation and uneven development of its various subsystems and elements). J. Dewey also sticks to the similar views,

recognizing the ability of culture to self-preservation and its organizational influence on the configuration of the order and structure of aspirations and activities of any group [5, p. 38–45] and, at the same time, it performs the role of the restrictor-emancipator. This virtual approach opens up the possibility of historical research of the genesis of cultural and educational space both at the institutional level of education, and also at the micro level of the university.

In the context of sociological approaches to understanding the content and genesis of the category of social and cultural space, a thing that really matters is its progress, starting from G. Simmel and his sociology of space, where the vitally important characteristic of the latter is its passivity, objectivity, A. Comte [17, p.11–21] with his "social dynamics", which involves a number of evolutionary forms of the organization of thinking, the initial among which is theological, then go- metaphysical and positive, which correspond to the military, feudal and industrial phases. G. Spencer [33, p. 221], continuing the thesis of A. Comte, defined the three-component structure of social space as an organism, whose functioning is provided by specific bodies - social institutions, separating the internal and external subsystems, as well as the intermediate, symbolic (culture, language), which links them and, in such a way, organizes the space and functionally builds the boundary from the sphere of efficiency of cultural and educational space. According to it, the genesis of non-biological space was considered by the scientist from the point of view of social Darwinism in biological terminology. Furthermore, choosing between two types of organizations, E. Durkheim [7, p. 286] preferred organic (appears in an industrial society on the basis of the division of labor as a new fact of common consciousness) over mechanical (which is inherent to the pre-industrial era), while admitting that the states of consciousness depend on the way of communities organization, the quality of interactions within them, "because they are the products of group life, so only the nature of the group can explain them" [7, p. 292]. P. Sorokin gave the phenomenological explanation [32, p. 298] to the meaning of the social space, as "a certain universe consisting of the population of the Earth" and the ability to determine the position of a man or phenomenon in it through determination of their relations to "starting points" - other people or groups, this explanation is close to the explanation of socio-spatial relations, which was made by E. Durkheim. The same idea was expressed by Ch. Cooley in the context of communicational space, describing the mechanism of its development: "Symbols, traditions, institutions are projected outside the mind and then make a reverse effect, controlling the mind, stimulating, developing and consolidating some thoughts at the expense of others, which are closed to the impulses that can awaken them" [7]. P. Bourdieu explained the meaning of the concept of social space as "an abstract, formed with an ensemble of subspaces or fields (economic, intellectual) ..., one that strives for being realized in it (in the physical space – *author's*) more or less completely and accurately" [3, p. 53]. Proceeding with the topic of heterogeneity of the content of the social space, this author [11] distinguishes three aspects of social space studying, namely: as the space of interaction of social operators (P. Sorokin, A. Giddens), as a metaphorical space of social factors (G. Simmel), as the place of location of objects and subjects, which is physically available (E. Durkheim, M. Weber) or immense: streams (M. Castells), fields (P. Bourdieu). I. Shendryk [28] classified the definition of social space in the following way: as a result of the interaction of the natural environment and human activity; as contemplation and representation, observation and social analysis, that is expressed in theories of interpretation of meanings; as the interaction of space and time, the form of social being; as multileveled and heterogeneous, representing the historical context of the matter movement and the transformation of social energy into the concrete forms of life of a society and its structures; as the personally notional formation of the space – the spiritual component of human life; as a result the subject-subjective interactions ("horizon" by E. Husserl, "prospective" by K. Jaspers, "landscape" by M. Heidegger, "life world" by E. Husserl and A. Schütz). The last criterion has become widespread among Ukrainian and Russian researchers nowadays.

Consequently, the sociological direction of non-biological space concept studying (including cultural and educational) gives the opportunity to define it as an abstract and symbolic aspect of existing relationships between people within different groups, including professional, the study of which gives the possibility of cross-examination of individuals and the groups, which they belong to. In

addition, this type of space is meaningfully structured, depending on micro groups or types of interactions, and it develops, evolves both due to the effects of other spatial-group entities, and due to its own influence on them. The expediency of usage of the methodological achievements of sociology in the field of social space studying in pedagogy is confirmed by E. Durkheim, who stated in the lecture "Pedagogy and Sociology": "I personally think that the basis of any theoretical construction in pedagogy is the following statement: education - is a phenomenon, mainly, social both by its functions, and by origin, therefore, pedagogy depends on sociology…" [8]. At the same time, grounding the thesis of the dependence of education on the content of social relations, the scientist found it in culture, in its general human contexts, thanks to which it becomes possible to overcome the social differentiation, to harmonize the pedagogical ideal, which depends on the social structure.

Social space and time develop in unity, but unequally, forming a social chronotope (time and space), which was described by A. Ukhtomsky in the context of research on physiology, and M.Bakhtin – in literary studies, thanks to the latter writer, this concept was spread to humanitarian research. Modern authors consider metaphors as means of organization of pedagogical chronotope – they are mediators of interactions and communications with "two referents: values, meanings and a particular pedagogical situation" [26, p. 136].

2.3. CULTURAL AND EDUCATIONAL SPACE: CLASSIFICATION AND DEFINITIONS

The study of cultural and educational space can be classified in different ways, namely: depending on the level of education and the type of educational institution (N. Kasiarum). In connection with this, there are a number of studies dedicated to the educational space of a preschool educational institution (K. Krutiy, O. Litichenko, N. Kolosova), general secondary school (A. Tsymbalaru, A. Tsuker, V. Yasvin, G. Kovaliov and Yu. Abramova, K. Prykhodchenko, A. Katashov), vocational education (E. Zeyer and I. Mieshkova, A. Rosstalnoy, S. Aloshina), higher educational establishments, including universities (A. Bondarevskaya, T. Isaieva and O. Rubanyk, T. Meng, S. Belikova, O. Pisotska).

In addition, a qualitative typology of spaces is performed: informational and educational (L. Gorbunov), artistic and educational (L. Troielnikova), literary and educational (L. Kalachova and A. Popova), multicultural educational (Ya. Poliakova, O. Demydenko), vocational educational (E. Zeier and I. Mieshkova, V. Gordienko), a pedagogically comfortable environment as a phenomenon that contributes to the transformation of the educational environment into a cultural space (I. Larisova), dialogical space (V. Hordienko and L. Kopets), integral humanitarian educational space (O. Danyliuk), semiotic (V. Dreshpak), viable space in the educational process (N. Solovyova), spiritual space of educational institution (M. Leshchenko).

There are attempts of functional classification, for example, T. Tkach [34, p. 759–760] distinguishes cultural and educational spaces, depending on the index of combination that, firstly, belong to different spheres of culture: philosophy, pedagogy; and secondly, educational systems on a global scale; the third approach links the space with the system of educational technologies, extra-curricular work, management, interaction with other social institutions, interrelations between education and society as a whole.

We consider that it is necessary to classify the definition of the concept of cultural and educational space (and used by the authors in synonymous meaning with other spatial constructs) according to the following criteria:

1. The definition of the cultural and educational space as the physical factor of the spatial organization (educational environment as an organized school space (M. Isaieva, O. Leonova), and numerous studies on ethno-pedagogical themes, which are similar to this understanding. According to this criterion, the cultural and educational space of the university – is an organized order of events, as a result of purposeful teachers' activity, and their external circumstances, which are considered correct within a specific university, the system of the corresponding institutions, national or public education.

2. Cultural and educational space as an organizational and managerial category (single educational space (N. Rybka, I. Malyukova and co-authors, S. Zdioruk and co-authors); organizational culture of vocational and educational environment (V. Hordienko), single educational and scientific space

(Kh. Oleksyk), the factor of the modernization of pedagogical education (I. Nabok). This approach makes it possible to define the university's cultural and educational space as – an organized ground, aiming at optimization of management, whose main function is legitimization of certain decisions that correspond to its parameters for their further successful implementation.

3. Cultural and educational space as a factor of pedagogical influence (the factor of formation of project and technological culture of the future teacher of technologies and drawing (V. Moshtuk); the factor of the influence on the development of students' subjectivity (T. Ravchyna); the factor of a modern specialist formation (N. Chybisova); the pedagogical potential of higher educational institution corporate culture (M. Bielyaieva); the determination of the professional and personal formation of the future engineer (N. Niemtsova); the basis for the creation of the technology of development of pedagogically talented future teachers (H. Golubova); organized in a special way social and pedagogical environment that stimulates both the development and self-development of its every member, a system of proper conditions for personal and creative development (N. Shchigolieva); a set of educational programs that are implemented by educational institutions, informational products created by the media and available on the internet that can affect the individual direction of personality's development (The institute of innovational activity in education of the Russian Academy of Education); the factor of pedagogy of environment, the "brine" (the static external environment concerning an individual, where he is an element, and has to be arranged in the context of the environment), or "jazz" (a non-static environment, the arrangement of heterogeneous, beyond which the elements lose their quality, that exists only as a moment or an effect of subject interaction, where an individual is the result of the process of his own activity) [15]; educational space, which creates potential of abilities (V. Shpak). In general, this criterion stipulates the following definition of cultural and educational space of the university: it is the basis and the target of the individual and collective types efforts direction to reach the goals of high-quality vocational and pedagogical training.

4. Cultural and educational space as a coordinate system / landscape for social and ethnic values (educational space as a worldview and valuable basis of the social and cultural development of society (O. Marchenko); the paradigm of values orientations and transformations of society (I. Mukhina), reaction to social tendencies (O. Andropova), the transmitter of universal human values and the values of national culture to the younger generation (O. Malytska); the result of the conceptualization of the educational system development (H. Zakharova)). According to the analysis of the above-mentioned definitions, the cultural and educational space of university – is an institutional formation, which generates its own rules and grounds its own values, at the same time, it is also selectively open to other similar social institutional formations, with which the cultural exchange of values takes place.

5. Cultural and educational space as a space of social and psychological communication (adaptation factor (E. Gingel, V.Streltsova); circumstances of socialization (V. Labunskaya). While defining cultural and educational space of the university in social and psychological context, patterns' features and ways of identification in it, take the first place. Therefore, the cultural and educational space – is a totality of cultural samples, which are formed as a result of experiencing certain events on the university scale, its life experience, which serves as a standard to follow for beginners, and it forms patterns for their further vocational and educational activities, by passing it from generation (teachers and students) to generation (teachers and students), including the combinations of "teacher-teacher", "student-student".

6. Cultural and educational space as an object of philosophical and educational discourse, in particular, "the form of modern education existence" (A. Bondarevskaya); the object of structuring (N. Radionova); the environment of personality humanization (I. Kadiyevskaya); the category of the philosophy of education, which reflects the peculiarities of the structural transformation of intellectual life (V. Kremin); a pedagogical phenomenon of meeting and interaction between a person and the surrounding elements – culture carriers, which results in their comprehension and cognition (A. Tsymbalaru). As an object of philosophical and pedagogical discourse, the cultural and educational space of the university is an ontological category, a phenomenon, the study of which is possible in collective and individual contexts as a specific reflection on the events, and the comprehension takes

place in the field of hermeneutics by revealing the textual and contextual contents of internal and external events, with respect to the boundaries of this space.

7. Cultural and educational space as a factor of the formation of a person's subjectivity (G. Gerasimov, I. Shendryk, T. Tkach), "a soft framework of potential that surrounds and penetrates into the tissue of educational interactions, the epicenter of which –is the main subject of education – the person, who studies" [19, p.138]. The university's cultural and educational space in the dimension of subjectivity - is a special reflection of the synthesis of heterogeneous cultural and educational influences on the features of an indigenous personality (person or university), who or which was active in the formation of this reflection.

8. Cultural and educational space as a circumstance of metaphorization and wording of reality (M. Elvesson, V. Onyshchyk, V. Sydorova), an educational system of personal-development type, where the systematic translation of educational information into the languages of various sciences and arts is possible. (O. Danyliuk). From these points of view, the cultural and educational space of the university – is a prism of changing the information and, as a result, it acquires an individually valuable content, being transformed from the external into internal, turning into a symbolic university, professional or personal reality.

The definition itself is worded in the following way: "the cultural and educational space of the university is a special type of the local chronotope, which appeared as a result of individual and collective subject activities for the mastering of applied value-oriented, symbolic and sign professional reality, that, in its turn, stipulates both the parameters of this reality, and the activity of subjects in relation to its development and organization" [30, p. 47].

3. CONCLUSIONS

Having analyzed the approaches of pedagogy, philosophy, cultural studies and sociology, concerning the definition of cultural and educational space, we observe that they coincide at the point of defining it as the cause and result of symbolization of subjects interactions, that take place in a certain physical and intellectual landscape, creating a new cultural and temporal reality, which can be of different character (professional and pedagogical, social, cultural, scientific, etc.). The distinguishing of the key content of the definition (its criterion) reveals its hermeneutic emphasis, therefore, depending on the purpose, researchers use different definitions of the same concept. This leads to poly-contextuality, which, on the one hand, "blurs" the hermeneutic framework, and on the other hand – prevents their conservation, provides an opportunity for the creation of new scientific messages.

The perspective of the further development in this direction is considered in the formation of the methodological basis of the educational research, and besides, the prerequisite for the formation of specific strategies for the development of cultural and educational spaces of universities.

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Address: Olesia Smolinska, Khrystyna Dzyubynska, Stepan Gzhytskyi National University of Veterinary Medicine and Biotechnologies Lviv, 50, Pekarska Str., Lviv, 79010, Ukraine.

E-mail: smolinskao@gmail.com, dzyubynskakhr@gmail.com.

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Ця стаття присвячена визначенню підходів до дефініції культурно-освітнього простору на основі змістових акцентів залежно від мети дослідження. Крім того, автори статті звертають увагу на такі аспекти герменевтики, як проблема співвідношення понять клімату, середовища та простору, які вживаються в педагогічному дискурсі у близьких значеннях. З'ясування змісту культурно-освітнього простору актуальне в міждисциплінарному контексті філософії, культурології та соціології, оскільки так чи інакше всі ці наукові дисципліни задіяні у формуванні змісту, що циркулюють у педагогічному дискурсі. У статті визначені критерії для визначення культурно-освітнього простору різними авторами та узагальнені формулювання, що випливають із цих критеріїв. Зокрема, виокремлені означення за критеріями: фізичного організаційного фактору, організаційно-управлінської категорії, фактору педагогічного впливу, системи координат/ландшафту цінностей, комунікативного простору, об'єкта філософсько-освітнього дискурсу, фактору становлення суб'єктності особистості, обставини метафоризації дійсності при її обумовленні.

Ключові слова: культурно-освітній простір, педагогічний дискурс, клімат, середовище, критерії визначення.

FEATURES OF FORMATION DEVELOPING EDUCATIONAL ENVIRONMENT IN THE CONDITIONS OF STANDARDIZATION OF PRIMARY EDUCATION OF UKRAINE

SVITLANA SMOLIUK

Abstract. In the article on the basis of the scientific literature study, the peculiarities of the formation of the educational environment in the modern elementary school are highlighted. The basic components (informational, social-psychological, cultural-educational and material-technical) as well as components of innovative educational environment of elementary school (spatial, informative, communicative) are substantiated. In the structure of the educational environment of the school, the author identifies the following functions: didactic-educational, information-developing, coordinative, adaptive-emotional, socio-cultural, communicative, integrative, which ensure the integrity and systemic functioning of the simulated environment of the elementary school. The basic aspects of psychological and pedagogical expertise of the developing educational environment are determined in the paper. The stages of activity of all the subjects of educational-educational interaction (students, teachers, parents) in the subject-content functioning of the developing educational environment of primary school are singled out.

Keywords: developmental educational environment, elementary school, development of personality of junior schoolchild, psychological and pedagogical examination, adaptation, socialization.

1. INTRODUCTION

In today's conditions of reforming the educational system of Ukraine, the problems of the development of the student personality in an educational institution environment, preparation for independent study and self-improvement, individualization and differentiation of the pedagogical process, increase of its efficiency by introducing educational innovations are particularly acute. Therefore, the problem of designing a positive development environment for elementary school is updated, taking into account the progressive achievements of the historical and pedagogical heritage of foreign and domestic scientists.

The problem of formation of a developing educational environment in educational institutions of different types, including elementary school, in various aspects is reflected in the scientific works of the teachers of the past and the present periods of time. For our research important are the ideas on sensory development of the younger schoolchild (Y. Komensky, I. Pestalozzi, K. Ushinsky, V. Sukhomlinsky, etc.), the development of emotional and sensory sphere of children (I. Haman, R. Gibson), stimulation

of cognitive interests of students (N. Bibik, O. Savchenko), personally oriented education and education (Sh. Amonashvili, I. Bekh, I. Yakimanska, etc.), pedagogical creativity (N. Kichuk, S. Sysoeva, R. Skulsky) socio-cultural development of children and youth, ethnogenesis in elementary school (O. Budnyk, H. Vasyanovich, M. Stelmakhovych, V. Sukhomlinsky); implementation of the developmental function of the educational process in the elementary classes (V. Bondar, O. Matvienko, O. Otych, L. Khomych, etc.).

The purpose of the article is to substantiate the peculiarities of the formation of a developing educational environment of elementary school at the reforming stage of Ukrainian education.

2. ANALYSIS AND DISCUSSION

On the basis of the analysis of historical and pedagogical literature, we arrive at the conclusion that at the end of the twentieth century researches especially focus on the problem of the comprehensive development of personality, serving as the main goal of education and education. It was in the late 1980^s and 1990^s that the following foreign scientific trends were relevant to the person and its development: behaviorism, pedagogy of culture, psychoanalytic pedagogy, cognitive psychology and humanistic pedagogy, serving as guiding points in shaping the developing educational environment of a modern elementary school. These most pronounced five domains, which dominated the national pedagogical science of the 1990^s, emphasize the peculiarities of this or that aspect of personality for its in-depth study and understanding. At the same time, on the basis of their analysis, the key is the provision that the development of the student's personality takes place through direct interaction in two planes: the influence of the environment on the personality and personality' impact on the surrounding world.

In the discourse of our study, especially valuable is the doctrine that as a result of this interaction the individuality is formed (V. Okon) [8, p. 71] (Fig. 1). The author characterizes the personality from a receptive-adaptive and active-creative position. Thus, at the stage of the student's entry into the educational environment of the school, its initial adaptation takes place. Although at this stage for some time its relative stability and opposition to external influence still remains. Consequently, the variability factors contribute to certain changes in the environment or the adaptation process of the student to the existing conditions. Thus, the interaction of man and environment (in our case, the student and educational environment of the school) results in the development of personal qualities, experience formation in various activities. And the highest level of such interaction is the creative personality, capable of self-development and self-improvement, transformation of the world on the basis of knowledge and constant contacts with other people.

The adaptation and socialization processes in the educational environment of the school is considered not only in the context of the occurrence or "habituation" of the individual to certain conditions of life, daily routine, classroom students and teachers, but also to a lesser extent to the content of educational activity, teaching style, forms and methods of education, the nature of pedagogical communication, etc. At the moment of coming to school among the first-graders in their interaction with the new educational environment, a dynamic equilibrium is violated; the actual change of the environment requires the mastering of existing moral norms of behavior, traditions, stimulates the activation of communicative activity. Due to the successful adaptation of the child to the conditions of primary school, when everything new for it becomes a common occurrence, the system of acquired knowledge, skills, behavioral habits, habits is fixed in the so-called higher level of socialization, which allows its free functioning in the existing environment. It is the processes of adaptation and socialization that are determinants of the successful development of a junior student in the process of education and upbringing.
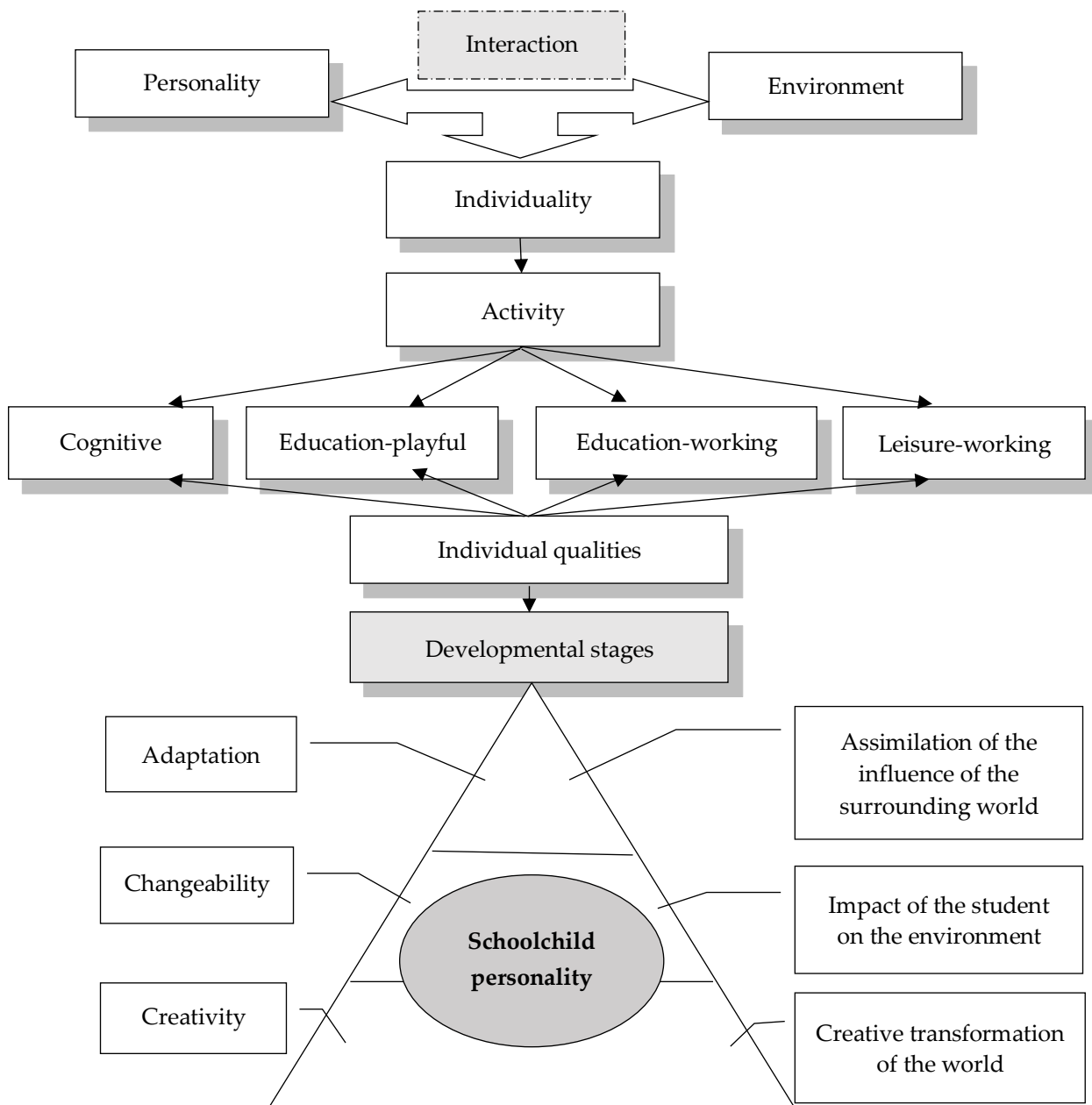
Fig. 1. Stages of personality development of the student in the environment.

On the basis of the theory of pedagogical hermeneutics, we arrive at a conclusion on the significance of the subject-subjective interaction between students, teachers and parents, especially during the period of adaptation in the first year of study through understanding (mutual understanding) (Fig. 2).
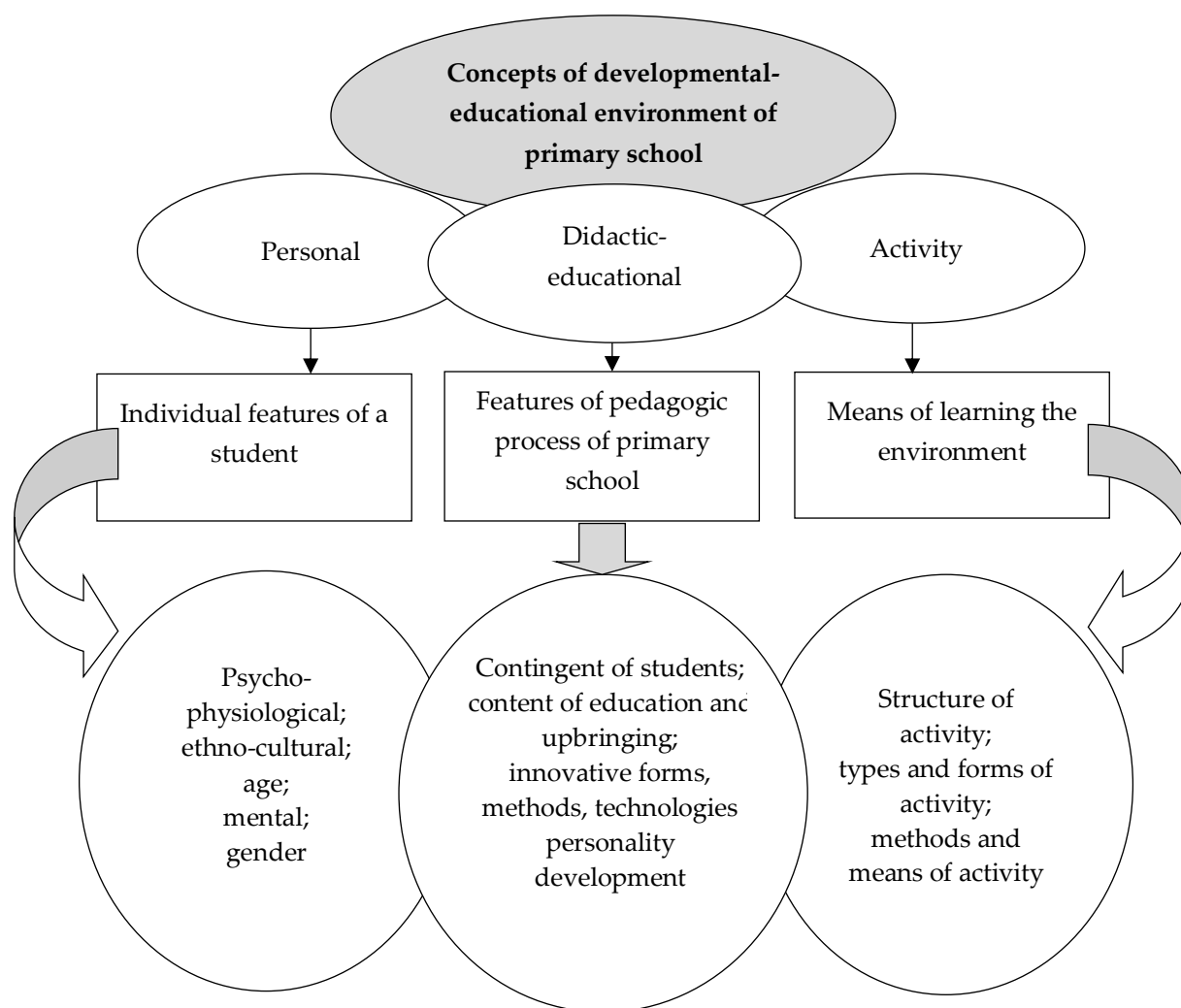
Fig. 2. Adapted graphic interpretation of concepts interaction of the developing educational environment (by A. Tsymbalaru).

Taking into account the personality-activity approach as a methodological principle, we carry out modeling of the developing educational environment of a modern elementary school, the important task of which is to develop the student's creative personality, his cognitive abilities and abilities in the process of education and upbringing. So, we highlight the following concepts of a developing educational environment: didactic and educational, personal and activity.

At the same time, it is extremely important to take into account the leading ideas of the outstanding teacher of the last century V. Sukhomlynskyi, who regarded creativity as an integral part of the educational process, since the children at Pavlyshska school had learned to make tales long before they learned to write. They painted, wrote poems and tasks, etc. [10, p. 71]. Actually the teacher arranged a creative environment of the school, aimed at the harmonious development of the student's personality in the process of education and upbringing. The modern system of developmental education (O. Dusavytsky, O. Savchenko, etc.) presupposes its orientation towards the development of the student's personality, its talents in the educational process of the school. So, according to O. Dusavytsky, the program of developmental education focuses on the so-called refusal of conditional division of students according to their intellectual abilities on the basis of the test; the identification of giftedness on the basis of the definition of the personal and mental development of children, in particular the development of giftedness in the process of developmental learning, and the definition of effectiveness of teaching children in the conditions of traditional and developmental education [4, p. 24–27].

The main objective of creating a developing educational environment in a modern primary school is to provide high-quality educational services to students at the initial stage of education, timely identification of giftedness, development of their abilities and self-development. In this context, we consider the developing educational environment as a systematic object of pedagogical modeling, which is accompanied by the separation of certain its structural components.

Thus, simulation of a developing educational environment is a complex multilevel process that involves a schematic (simplified) image of its main components based on a combination of implementation of various functions of the professional activity of the teacher.

As evidenced by the analysis of scientific sources, in pedagogical science there is no clear unambiguous definition of the structure of this phenomenon.

O. Budnyk's modeling of the social and educational environment of an educational institution is based on the following elements: informational, social-psychological, cultural-educational and material-technical [2, p. 317–318].

Summarizing the scientific works of V. Sukhomlynskyi, V. Meleshko characterized the components of the educational environment of the Pavlyska school as follows [6]:

– *spatial* – organization of the living space of schoolchildren: a school garden, a greenhouse, a preschool plot, a radio laboratory, a methodical office, workshops, a museum, places with books for parents, works of fine arts, a library, a fairy tale room, a space for a young ethnographers, an alley of youth, exhibitions of children's drawings, an area map marked with findings of young ethnographers, a panel, a chess table, etc.;

– *content* – the concept of learning was aimed at stimulating cognitive abilities of students and formation of self-education skills, joy of cognition, success in learning, intellectual and spiritual growth. The concept of education was based on the formation of society citizens with highly moral, person upbringing with a pure and noble soul; affirmation of love for people-workers; formation of persistent beliefs, etc. (the main forms of organization of the pedagogical process: conversations, meetings, lessons-reflections, lessons-considerations, lessons of thinking in nature, compilation of fairy tales, works, excursions, hiking trips, individual reading, research work, journeys to the world of art, competitions in classrooms of young circles of radio engineers, etc.);

– *communicative* – the domination of a democratic style of psycho-pedagogical communication, based on the principles of interaction, cooperation, mutual respect, mutual understanding; communication with nature (main forms and methods of pedagogical interaction: a school of pedagogical culture, recommendations for a teacher, etc.).

In the structure of the innovative educational environment in the higher pedagogical school O. Shapran and Yu. Shapran determine the following components: logistical, technological and subjective-social [11].

On the basis of the analysis of scientific and pedagogical works on the studied problem (O. Budnyk, V. Meleshko, O. Savchenko, O. Shapran, Yu. Shapran, O. Yaroshynska, V. Yasvin, etc.), taking into account the system approach, we single out such components of developmental educational environment in the modern primary school:

– *information* – availability of modern normative, educational, organizational and technological support of the process of formation of educational developmental environment of primary school;

– *psychological* – taking into account individual psychological peculiarities of student development in educational process, orientation on spiritual and moral values in behavior and activity, formation of adequate perception of network environment, communicative culture of participants in pedagogical process, etc.;

– *space-objective* – consideration of elements of object-developing design in the interior of the school of the first degree, organization of space structure of the environment, including its heterogeneity and complexity, interconnectedness of different functional spaces (zones), mobility and controllability of the medium as a means of training and developing communication of the teacher, students and their parents; availability of modern multimedia, audio, video facilities of educational and developmental purpose;

– *cultural and educational* – pedagogical competence of participants in the educational process of the primary school, covering the content, forms, methods, innovative technologies for the realization of the tasks of development and self-development of the growing person on the principles of social culture; orientation on social order, regional needs, cultural potential of the region.

For example, the *space-objective* component of the school environment includes: natural and cultural landscapes, physical culture and health facilities, school canteens (cafe), library, video library, design studio, school museum, music and choreography studio, computer classes, games complexes, etc., as well as material and technical support of the educational process in the classroom: educational-methodical complexes of teaching individual subjects, a space for extracurricular activities children's reading, a space of wildlife, multimedia equipment, etc.

In the structure of the educational environment of the school we distinguish the following main functions: didactic-educational, information-developing, coordination, adaptive-emotional, socio-cultural, communication, integration, which ensure the integrity and systematic functioning of the simulated environment of the primary school.

In the conditions of standardization of primary education, the question arises about the modeling of the environment capable of ensuring the student's effective development. According to N. Syrovetnyk, on the basis of modeling, the design of the educational environment of the primary school is carried out in three stages: the stage of formation (characterized by the development of the concept and program of development, first of all, the spirituality of the primary school student), the stage of functioning (creation of the necessary conditions for the effective functioning of the corresponding environment and ensuring proper interaction between participants in the educational process: students, parents, teachers, educators, etc.) and the stage of improvement (constant search for effective means, innovative forms and methods to improve the learning environment created according to the needs, interests and opportunities and creative development of children) [9].

In the context of pedagogical hermeneutics regarding the simulation of a developing educational environment of primary school and its management, we value the experience of the experimentalist-teacher of the investigated period Sh. Amonashvili. Positive pedagogical effect in the educational process is very difficult to achieve if there is no mutual understanding, empathy, mutual knowledge. "If I try to understand children, they will also want to understand me and imitate me, and my pedagogical life will not contradict their life", the scientist says [1, p. 96].

As a Ukrainian researcher V. Sukhomlynskyi wrote that the teacher should rise to the level of a child to understand it, and the Georgian teacher Sh. Amonashvili believes: "In order for children to take me into my world, I must come to them with my childhood as a pledge the fact that I am not a stranger", because the teacher must enter the lives of his students only through returning to his childhood [1, p. 96]. Therefore, in today's primary school, it is extremely important to achieve understanding among all participants in the pedagogical process, emotional and psychological comfort, cooperation, harmony for the formation of a positive development environment in accordance with the requirements of the society and the requests and preferences of each child.

The results of a pedagogical examination testify to the effectiveness of a developing educational environment. Expertise is a "holistic scientific-cognitive or qualification procedure, which involves a comprehensive contextual study of the phenomenon, process, conditions of existence or course of events", which is the subject of the study [5, p. 256]. Accordingly, pedagogical expertise is "a comprehensive study of the peculiarities and conditions of the functioning of the components and elements of pedagogical influence, pedagogical interaction, pedagogical process" [5, p. 256].

Extrapolating psychological and pedagogical expertise in the direction of developing educational environment, we define the following aspects:

– intellectual saturation of the educational environment by analyzing the formal results based on the control of students' learning achievements in accordance with certain content lines;

– studying school documentation (registers, notebooks, diaries, reports) and creative work of students (works, drawings, products, wallpapers, photos);

‒ analysis of the dynamics of development of junior schoolchildren: anatomical and physiological development, development of cognitive sphere (attention, thinking, memory), formation of personal qualities (motivation to study, organizational skills, leadership skills, etc.) through the use of psycho-diagnostic techniques, trainings, etc.;

‒ characteristics of the developmental educational environment of the primary school, in particular its orientation to meeting the needs and abilities of the student in mastering new competencies, socio-cultural values and transforming them into persistent personal features;

‒ identification of the pedagogical management style of the organization of the developing educational environment and the nature of the personal interaction of its subjects on the basis of observations, conversations with pupils, teachers, parents, and school administration.

3. CONCLUSIONS

The main criterion for the formation of a developing educational environment during the reform of Ukrainian education is the ability of this environment to provide appropriate conditions for the personal self-development of all subjects in the pedagogical process [7].

The effectiveness of the substantive and content functioning of the developmental educational environment of the primary school includes the activities of all subjects of educational interaction (students, teachers, parents) according to the separate stages:

1) the stage of entry into the development-oriented educational environment, the primary adaptation to the style of organization and management;

2) the stage of mastering the structural components of this environment and the nature of the interaction of participants in the pedagogical process;

3) the stage of solving educational and developmental problems, difficult situations of the mostly standardized type;

4) the stage of solving creative, problem-search tasks;

5) the stage of self-development and self-presentation.

The integrity of the simulated developmental educational environment is ensured by a complex of organizational and pedagogical conditions that, according to our belief, contribute to the development of cognitive activity and student's personal freedom: psychological and pedagogical support of students in the process of their adaptation; creation of an intellectually and emotionally rich environment by establishing a subject-subject interaction in a pedagogical process between a teacher and a student, creating an atmosphere of creativity; the potential use of the content of primary education for the student's personal development; taking into account the typical multifaceted educational environment of the primary school for the harmonious development of the student's personality; formation of the professional readiness of future teachers to create an effective educational environment in a modern primary school, taking into account the progressive historical and pedagogical experience.

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Address: Svitlana Smoliyk, Lesya Ukrainka Eastern European National University, 13, Volya Avenue, Lutsk, 43025, Ukraine.

E-mail: svetlanasmoluk@gmail.com.

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У статті на основі вивчення наукової літератури висвітлено особливості формування освітнього середовища в сучасній початковій школі. Обґрунтовано основні складники (інформаційний, соціально-психологічний, культурно-освітній і матеріально-технічний) та компоненти інноваційного освітнього середовища початкової школи (просторовий, змістовий, комунікативний). У структурі розвивального освітнього середовища школи автором виокремлено такі функції: дидактично-виховна, інформаційно-розвивальна, координаційна, адаптивно-емоційна, соціокультурна, комунікаційна, інтеграційна, які забезпечують цілісність і системність функціонування змодельованого середовища початкової школи. Визначено основні аспекти психолого-педагогічної експертизи розвивального освітнього середовища. Виокремлено етапи діяльності усіх суб'єктів навчально-виховної взаємодії (учнів, вчителів, батьків) у предметно-змістовому функціонуванні розвивального освітнього середовища початкової школи.

Ключові слова: розвивальне освітнє середовище, початкова школа, розвиток особистості молодшого школяра, психолого-педагогічна експертиза, адаптація, соціалізація.

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UNDERSTANDING DIVERSITY: ANTI-DISCRIMINATION EDUCATION AND INTERCULTURAL EDUCATION

KATARZYNA SMOTER

Abstract. The issue of social exclusion and the consequences of this process for members of minority groups is becoming increasingly important in the field of education. The answers to this state are the postulates of anti-discrimination education and intercultural education. It is worth reflecting what common features, and what are the differences between the two approaches? How can we define the interrelationships between the intercultural education and anti-discrimination education? In this article the two approaches are mentioned as: "the two sides of the same coin" and also as: "anti-discrimination education as a specific continuation of intercultural education … and vice versa", or as a result of seeing different problems "being together in manifold world". These different reviews of the problem generate different consequences for understanding these two approaches. Their association may be present in a variety of events and initiatives at both school and other institutions of education and socialization among children, adolescents and adults.

Keywords: anti-discrimination education, intercultural education, diversity, social isolation.

1. INTRODUCTION

In the field of education, the issues of social exclusion and the consequences of this process are increasingly addressed to members of minority groups. The response to this state of affairs is the postulate of education in the spirit of religious, social, racial, ethnic, and political tolerance involving exchange of experiences, attempts at dialogue despite the presence of differences [6, p. 34], and the prevention of discrimination against persons with "protected characteristics". This situation causes a necessity for promotion of many inclusive activities. It is desirable to popularize the idea of inclusion and openness towards "Others", as well as to increase knowledge, develop skills, and develop positive attitudes towards differences and diversity.

All these assumptions are reflected in intercultural and anti-discrimination education. Both of these approaches appear to be a "response to the manifold world", suggesting a specific approach to the problem of social diversity and the consequences of coexistence with "Others" and "Foreigners". It is important at this point to consider these educations in relation to the actions they promote. How do we illustrate the similarities and differences in their perception? What are the common features and what are the differences between intercultural education and anti-discrimination education? It will be particularly important to address the question: "How can we define the interrelationship between

intercultural education and anti-discrimination"? How do they perceive their assumptions – as complementary or otherwise – as a different way of looking at the issue of social diversity, emphasizing the other problems and issues that arise from it? It is also necessary to reflect on how the combination of both approaches may be present in various events and initiatives. This practical aspect seems to be particularly significant in the planning of concrete actions, both in the classroom and in other institutions of education and socialization.

2. ANALYSIS AND DISCUSSION

With regard to the issues contained in this text, the reference to the definitions of the main concepts in the title of this article will be significant at the outset. Many definitions of "intercultural education" can be found in the literature. In this article, I will choose two which show the main subject slightly differently. Thus, intercultural education may be defined according to J. Nikitorowicz as: the total mutual influence and influence of individuals and groups, institutions, organizations, associations, unions, which foster human development so that they become fully aware and creative members of the family, regional, religious, national, continental, cultural, global-planetary and capable of actively self-realizing its own unique and lasting identity and distinctness [9, p. 934]. From this perspective, intercultural education would refer to the dynamic development of multidimensional human identity, growing in an increasingly diverse and multicultural world. In this context, engagement with diversity can be seen as an opportunity to develop human consciousness and creativity in relation to daily activities undertaken in diverse groups and environments. In other definitions of intercultural education, the emphasis is on the following: intercultural education promotes the understanding of different people and cultures. It includes teachings that accept and respect the normality of diversity in all areas of life. It makes every effort to sensitize the learner to the notion that we have naturally developed in different ways. It seeks to explore, examine and challenge all forms of "isms" and xenophobia while promoting equal opportunity for all. Intercultural education works to transform not only the individual, but the institution as a metaphor and mechanism for the transformation of society [3]. This definition also reveals another aspect of diversity – difficulties in understanding different "worlds" because of characteristics such as race, ethnic, religion, language etc. This kind of education is a "cure" enabling respect for differences and supported peaceful contacts with "Others".

Intercultural Education can be implemented in many institutional and non-institutional spaces. In the context of the content of this work, it is worth noting the guiding principles laid down in 2006 for the (especially implemented within multicultural organizations) intercultural education. They are:

Principle I. Intercultural Education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all. It means, that the use of curricula and teaching and learning materials should: build upon the diverse systems of knowledge and experiences of the learners, incorporate their histories, knowledge and technologies, value systems and further social, economic and cultural aspirations; introduce the learners to an understanding and an appreciation of their cultural heritage; aim at developing respect for the learners' cultural identity, language, and values; make use of local resources.

Principle II. Intercultural Education provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society. It means, that the use of curricula and teaching and learning materials should ensure: the provision of equal access to all forms of education for all cultural groups of the population; the elimination of all forms of discrimination in the education system; the provision of educational qualifications to ensure equal access to secondary and postsecondary education and vocational training; the adoption of measures that facilitate integration into the education system of groups with special cultural needs, such as the children of migrant workers; the provision of equal opportunities for participation in the learning process; the provision of learning environments that are non-discriminatory, safe, and peaceful; the implementation of special measures to address contexts where historical backlogs limit the ability of learners and teachers to participate as equals with everyone else in society.

Principle III. Intercultural Education provides all learners with cultural knowledge, attitudes, and skills that enable them to contribute to respect, understanding, and solidarity among individuals, ethnic, social, cultural and religious groups and nations. The development of curricula that contribute to: the discovery of cultural diversity, awareness of the positive value of cultural diversity and respect for cultural heritage, critical awareness of the struggle against racism and discrimination, knowledge about cultural heritage through the teaching of history, geography, literature, languages, artistic and aesthetic disciplines, scientific and technological subjects, understanding and respect for all peoples; their cultures, civilizations, values, and ways of life; including domestic ethnic cultures and cultures of other nations, awareness of the increasing global interdependence between peoples and nations, awareness not only of rights but also of duties incumbent upon individuals, social groups, and nations toward each other, understanding of the necessity for international solidarity and cooperation, awareness of one's own cultural values that underlie the interpretation of situations and problems as well as the ability to reflect on and review information enriched by the knowledge of different cultural perspectives, respect for differing patterns of thinking [13].

Anti-discrimination education, in turn, emphasizes the need to strengthen educational activities on issues related to the prevention of exclusion and discrimination against disadvantaged groups. Dedicated initiatives are undertaken in Poland by the Association for Anti-Discrimination Education (TEA). This organization recognizes anti-discrimination education as the conscious action of increasing knowledge and skills as well as influencing attitudes to counteract discrimination and bias-motivated violence and to promote equality and diversity [12]. Recognizing that socio-cultural diversity is a fact, it is proposed to promote, respect, and appreciate the aims of this type of education. This is related to the protection of others from unequal and unfair treatment, as well as the strengthening of personal readiness to respond to the appearance of these phenomena [12]. It is assumed here that counteracting discrimination is not only a problem for individuals from excluded or minority groups, but an important social issue. Thus, special emphasis is placed on personal responsibility for preventing and responding to discrimination [12]. The main objective of anti-discrimination education is to ensure that each individual has adequate conditions of life and development, respecting their dignity, freedom, independence, and equality with others. Its key aims include the recognition of prejudices and stereotypes, the development of knowledge about the effects and causes of discrimination and exclusion, the development of competences to counter discrimination, the development of knowledge about discriminated categories and emancipatory movements, and the strengthening of individuals and groups discriminated against on the basis of inclusion and empowerment.

This education should be regarded as one of the pillars of civil society and a democratic state of law: human rights education, anti-discrimination law, and knowledge of tools used to combat discrimination are the cornerstone of its actions [12]. On the other hand, in the field of developed attitudes, the equality of the people, irrespective of their characteristics and the respect for the diversity of individuals and groups, becomes more and more important.

Anti-discrimination education makes reference to three components: knowledge, skills, and attitudes. The first emphasizes the development of knowledge of the mechanisms and consequences of discrimination and exclusion. It refers also to social phenomena from the perspective of power relations, groups of discriminated people, the grounds for discrimination, emancipatory movements, and instruments of discrimination prevention.

In relation to the second component, skills, anti-discrimination education accentuates the ability to respond effectively to discriminatory behavior. The Anti-Discrimination Education Association distinguishes three roles associated with activity in the process of discrimination, being the victim, the perpetrator, and the witness.

Anti-discrimination education also realizes the mission of promoting an attitude of acceptance of quality. It references recognition of the inherent dignity, freedom, and equality of every person as well as respect for diversity. It also promotes the awareness of bias and stereotypes and discovers means of counteracting them.

Intercultural education seems to be more about understanding and promoting diversity, promoting openness and equality, than about anti-discrimination education. "Diversity support" is more about preventing discrimination by concrete actions: increasing knowledge, developing skills and competences. However, other interpretations are also possible. In this description, both diversity and the similarity between the understanding of intercultural and anti-discrimination education are becoming more apparent. The difference and convergence of the goals and actions undertaken / promoted within them are becoming more and more evident.

In the above description of intercultural and anti-discrimination education, the most important aspects of their understanding are included. In this respect, we can point out some distinctive approaches to understanding the relationship between anti-discrimination and intercultural education. I have defined them as follows:

1. Intercultural and anti-discrimination education as "two sides of the same coin". Intercultural and anti-discrimination education can be regarded as complementary, complementary approaches. It is assumed that, on the one hand: "One cannot exist without the other, but each one can also function independently". Penetrating, and even presenting in one and the same approach, the specific tasks and assumptions of intercultural and anti-discrimination education gives a holistic opportunity to embrace the complex problems of "being together in a diverse world." In this sense, intercultural and anti-discrimination education can be seen as two separate parts of one whole – comprehensive interventions for the creation of a peaceful space "for all", in which the development of tolerance and openness towards "Others" and the other part, the development of useful skills, increasing knowledge about culturally different people and groups. On the other hand, it is a real development of the competence to respond to activities in which the rights and freedoms of individuals belonging to "legally protected" groups are strengthened, as well as the strengthening of representatives of these minorities, on the basis of their inclusion and empowerment. In this interpretation, the particularity of the "independence" of both approaches, and at the same time their interrelationships, becomes particularly evident.

2.1. ANTI-DISCRIMINATION EDUCATION AS A SPECIFIC CONTINUATION OF INTERCULTURAL EDUCATION ... OR VICE VERSA?

On the other hand, it is important to emphasize that anti-discrimination education on counteracting discrimination is being implemented once the impact on the development of knowledge and skills in the multicultural world has taken place. Accordingly, the antidiscrimination of diversity described in the previous definition will be treated as a consequence of the processes of becoming aware of its cultural aspects and the contact with "Others" and "Foreigners." But we can look at this situation from the opposite side. Thus, practical intercultural learning interventions would be the result of prior reinforcement, such as the ability to respond to discriminatory behaviors, or increased knowledge of what discrimination is, what affects its appearance, and which are the far-reaching effects. In this approach, the stepping-up of actions taken and perhaps even the structure of their actions, is evident. This can be reflected in multidimensional and multi-stage education projects and programs that take into account both "anti-discrimination" and "intercultural" aspects. Therefore, it is appropriate to understand intercultural and anti-discrimination education as one of the processes that accompany one another.

2.2. INTERCULTURAL AND ANTI-DISCRIMINATION EDUCATION AS A RESULT OF SEEING DIFFERENT PROBLEMS OF "BEING TOGETHER IN A DIVERSE WORLD"

As it is clear from the definition, intercultural and anti-discriminatory education can be considered as presenting different approaches to the question of "otherness" in which other aspects or problems of common living in different worlds are apparent. The "common core" seems to be the realization of the complexity of the surrounding world, which leads to the capture of somewhat different problems (in both approaches) generated by the existing state of affairs. On the one hand, it may be the need to shape open attitudes to "Others" and "Foreigners", to influence the understanding of the diversity that

surrounds us and to carry out activities to adapt people who are culturally different to the host country. However, conflicts, violence, and discrimination can be generated by representatives of different cultures. Flexible "separation" of tasks across different educational approaches can lead to more effective implementation of well-targeted initiatives dedicated to different problems.

The aspects covered here do not, of course, include all possible interpretations of relations existing between intercultural and anti-discrimination education. In addition to reflection, significant emphasis is placed on the goals of intercultural and anti-discrimination education, which are expressed in a variety of programs, projects, and other initiatives aimed at children, adolescents, and also adults. It is appropriate to highlight the role of organizations that conduct environmental activities such as counseling, training, conferences, educational campaigns, publications, organization, courses, concerts and events, trips, tours and meetings, and workshops [12]. Non-governmental organizations often fight for respect for human rights and prevent discrimination. When trying to distinguish between them, it is worth using the categories distinguished by C. Barnes and G. Mercer [1, p. 135–136].

Each of the organizations listed below can address both aspects of intercultural and anti-discrimination education. They are:

– Charity organizations – Traditional charity organizations and charities run by "No – Other" for "Others". They carry out diverse activities, often in tandem with the statutory obligations towards government departments and professional institutions.

– "One Case" organizations – They are called for "Others" by "Others", sometimes also managed only by "Others". Their activities usually focus on individual problems and they also lobby for specific issues concerning the representatives of the categories at risk of exclusion. This type of organization can be used, for example, to fight for professional activation of persons with disabilities or immigrants, as well as for school education of Roma people, etc.

– Managed by "Others" self-help organizations – They run self-help projects, campaigns, programs, and support groups as well as co-creating national organizations. They can act on their own or in partnership with local and national social organizations. For example, specialized centers for people with disabilities [1, p. 135–136].

Developing this type of activity seems to be an important step in shaping a democracy-based, open-minded society and the pluralism of ideas, norms, and values. This question also becomes a motive for the activity undertaken by religious associations, especially in the context of the teachings of the Catholic Church [5, p. 11]. Primary and secondary schools, as well as higher education institutions, are also part of the goals of anti-discrimination and intercultural education. The actions they use involve a variety of instruments such as film education, debates and discussions, "city games", exhibitions, concerts, festivals, seminars, meetings, lectures, and workshops highlighting the problems and relationships of minority and majority groups, the role of stereotypes and prejudices, and the consequences of social exclusion.

3. CONCLUSIONS

To summarize the above briefly discussed issues, it should be noted that actions taken within the organizations described may be referred to as "contemporary struggles for recognition" [2, p. 12]. In the last two decades, there has been a significant increase in the number of projects realized for "Others" and others on the Polish and international levels. As a result of this type of initiative, changes in socially dominant prejudices and the fulfillment of the needs of dignity and respect for groups with legally protected characteristics are becoming a factor. To put it more broadly, the activities undertaken within them should serve social development and prepare individuals for the demands of social life [1]. In this regard, it is necessary to reinforce the belief that in a world in which human differences are evolving at every turn, it is impossible to act as in earlier, more homogenous communities. It is necessary to develop new, complex, practical intercultural competences.

The pedagogical approach developed at many levels becomes the pursuit of a paradigm of coexistence among the divisions that divide humanity. This is necessary nowadays, when *"Others" go*

out into the streets, speak uninvited and not listened to or demand political and cultural representation" [16, p. 35–36]. This is coupled with the fact that it will depend on how we deal with differences in different areas of life, depending on how we function in the dynamically changing world of late modernity [11]. Living together means discovering others, counteracting enslavement, and achieving common goals [14, p. 18]. Both the concepts of intercultural and anti-discrimination education support this "shared life" process. However, only by transforming them into concrete actions, which – depending on the specific needs of minority and majority groups – support "mutual, non-violent, and discriminatory, growing in a diverse world", will they have the sense and depth to change that which you want to see in the current and future world. According to R. Kapuściński, we can say that: *The world we enter is a Planet of Great Opportunity, not a chance of the unconditional, but open only for those who take their jobs seriously* [5, p. 75]. Thus, trying to understand the "Others", sharing with them responsibility for a peaceful world, becomes one of the most important goals, and our role is to find the special tools that help them to succeed.

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Address: Katarzyna Smoter, Institute of Pedagogy of the Jagiellonian University, 12, Batorego Str., Kraków, 31-135, Poland.
E-mail: katarzyna.smoter@uj.edu.pl.

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Смотер Катажина. Розуміння різноманітності: антидискримінаційне навчання та міжкультурна освіта. *Журнал Прикарпатського університету імені Василя Стефаника*, **5** (1) (2018), 73–79.

Проблема соціальної ізоляції та наслідки цього процесу для представників національних меншин набуває все більшої актуальності в галузі освіти. Тому значну увагу сьогодні приділяють постулатам антидискримінаційної та міжкультурної освіти. Варто замислитися над тим, які спільні ознаки та які відмінності існують між двома підходами до вирішення цієї проблеми? Як саме ми можемо визначити взаємозв'язки між полікультурною освітою та антидискримінаційною освітою? У цій статті автор аналізує два підходи як "дві сторони однієї монети", а також: поняття "антидискримінаційного виховання як специфічного продовження міжкультурної освіти ... і навпаки" або як "результат бачення іншого аспекту проблеми, будучи у різноманітному світі". Такі різні подання проблеми породжують різні наслідки щодо розуміння цих двох підходів: їх зв'язок може існувати в різноманітних заходах та ініціативах як у школі, так і в інших установах освіти, соціалізації серед дітей, підлітків і дорослих.

Ключові слова: антидискримінаційна освіта, міжкультурна освіта, різноманітність, соціальна ізоляція.

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INCLUSIVE EDUCATION IN SCHOOLS: ORGANIZATIONAL-PEDAGOGICAL ASPECTS OF THE PROBLEM

NATALIIA MATVEIEVA

Abstract. The article emphasizes that the urgent need today is to create the necessary conditions for meeting the needs of each child, regardless of its capabilities and other factors in realizing its potential, bringing benefits to society, and feeling that it is a full citizen. The author analyzes the main problems concerning the implementation of inclusive education at the present stage, examines the state of the problem's coverage in scientific works and normative-legal documents. The author focuses on a special place in the process of creating a comfortable environment for teaching children with special needs of psycho-diagnostic tools and correctional programs that need to be adapted. The article emphasizes that compliance with a number of requirements can increase the efficiency of the process of inclusive education in a comprehensive educational institution; outlines the main conditions for improving the quality of provision of educational services for children with special needs.

Keywords: inclusive education, adaptation, modification, individual approach, psychological and pedagogical support.

1. INTRODUCTION

The XX century is an era of change, including value orientations in educational field, determining the diversity of each individual, due to the transition to humanist "Education for all" As the UNESCO-initiated International movement "Education for all", education occupies a prominent place in the lives of every human being and serves as a priority task to meet the educational needs of each community [7]. At the same time it is urgent to create the necessary conditions to meet the needs and aspirations of every child, regardless of capacity and other factors of realization of their potential, bringing of the benefit to society, with the feeling of being a full citizen. Analysis of experience teaching children with special needs in Europe shows that for the vast majority of them inclusive education is the main form of education of people with disabilities, which promoted and enshrined in a number of regulations, such as: Universal Declaration UN human rights, Declaration of rights of disabled Persons, Convention on the rights of the child, Salamanca, Dakar Declaration and others. Thus, democratic countries promote values of civil society based on the ideas of equality, tolerance, creating of an unlimited space for training, education, development, and so on. This is a particular attention of Convention on the Rights of the Child, which raises requirements to bring the national legislation of each state in line with the "global constitution rights of the child". On the other hand, Salamanca

Declaration (1994), popular in developed countries, highlights that educational institutions have to take along any and all children regardless of their physical, intellectual, social, emotional, linguistic or other features [4]. In particular the group of people with disabilities, appointed by the above document, include children with mental or physical disabilities and gifted children; unattended children without parents and those who are working; children from remote areas; children belonging to different minority groups; children from disadvantaged or low-income families under 18 and so on. Hence – the term "special needs" is implied for people whose needs depend on the physical or mental state and difficulties in learning and who need educational, medical, social support on the period of studying at the school to improve health, development, training and education, quality of life, participation in public affairs and others.

The analyze of updated source of the problem shows that there are differences in the interpretation of the concept of "inclusive education" which is linked to the specific choice of a particular category of subjects of inclusive education, the originality of goals, objectives and conditions for its implementation. Thus, the problem is seen in different ways by many scientists, N. Artyushenko, V. Bondar, L. Budyak, I. Dmytriyeva, T. Zubaryeva, A. Kolupayeva, S. Mironov, L. Oltarzhevska, T. Sak, V. Synov, M. Semaho, M. Suprun, N. Teplova, S. Fedorenko, A. Chyhryna, A. Shevtsov, M. Sheremet; was the subject of research by L. Vygotsky, D. Harner, A. Dayson, M.-L. Kinh-Sears, M. Kondakov, O. Leontyev, D. Lesko, S. Rubinshteyn, P. Tretyakov, and remains relevant for the future.

Today in Ukraine there is a need for amendments on the practical implementation of inclusive education, based on the law of Ukraine "On Education", "On Preschool Education", "On Protection of Childhood", "On the Rehabilitation of the Disabled in Ukraine", "Concept of Inclusive Education", "Action plan of inclusive education of children requiring correction of physical and (or) mental development in secondary schools for 2009–2012", "Law and "on State program" National Action plan for implementation of the Convention on the Rights of the Child for the period till 2016" (2009), and others. Therefore, in recent years, the government has adopted a large number of regulatory documents that deal with the organization and organization of inclusive education for children with special needs. These are as follows: Resolution of the Cabinet of Ministers of Ukraine dated August 9, 2017 No. 588 "On Amendments to the Procedure for the Organization of Inclusive Education in General Educational Institutions"; Order of the Ministry of Education and Science of Ukraine dated July 21, 2017 No. 1081 "On Approval of the Standard Curriculum for Children with Intellectual Disabilities a moderate and severe degree (elementary school)"; Letter of the Ministry of Education and Science of Ukraine dated July 3, 2017 No. 1 / 9–362 "On the list of educational programs, textbooks and teaching aids, recommended by the Ministry of Education and Science of Ukraine for use in general education their establishments for the education of children with special educational needs (by nosology) in the 2017/2018 academic year"; Letters of the Ministry of Education and Science of Ukraine dated June 14, 2017, No. 1 / 9–325 "On the curricula and the organization of the educational process for students with special educational needs general educational institutions in the 2017/2018 academic year" and the Letter of the Ministry of Education and Science of Ukraine dated February 6, 2017 No. 1 / 9–63 "On the educational literature for children with special educational needs" etc.

Our research and the State Statistics Service of Ukraine ascertain fact regularly increased in numbers with those people with special needs. For example, the number of children with complex disabilities, covered by the difficulties with studying, and therefore, the group of studying-rehabilitation centers in 2014/2015 was 5.5 thousand. Children (48 centers) In 2015/2016 – 6,4 thousand children (58 establishments). Compared to 2014/2015 in the 2015/2016 academic year, 19% increase in the number of students in inclusive classrooms (with about 2165 – 2720 people), by 36.1% more than in the previous year were more places of an assistant teacher (994) in schools with inclusive classes. In general, for 5% (from 4955 to 5265 persons) increased the number of students with special needs enrolled in special schools, for which places are significantly reduced. So, the project "On the organization of inclusive education of children with special educational needs in secondary schools" for ensuring the effectiveness of the educational process class sizes of inclusive education should be

and no more than 20 pupils, among them, of which 1–3 students with similar disabilities, mental retardation, disorders of the musculoskeletal system, with reduced vision, hearing, mental retardation and others; not more 2 children : blind, hearing impaired, with severe speech disorders; children with complex developmental defects (hearing impairment, vision, musculoskeletal system in conjunction with mental retardation, mental retardation); children on wheelchairs.

However, experience shows that in the implementation of inclusive education in schools there are certain difficulties, related to a number of reasons. On the other hand, inclusive education in Ukraine is largely spontaneous. In particular, much of children with special needs does not receive the necessary educational impact because of the inability of being taken to the school; is the subject of a partial psychological, educational, medical, correctional and rehabilitation accompaniment in learning at school [8, p. 74–76]. Typically, the reason is the partial or complete outfit of the institution to adopt children with special needs, such as: lack of architectural accessibility, appropriate learning environment for the special needs of students (presence of modern correctional and rehabilitation equipment, rates of a remedial teacher and the assistant teacher, extremely insufficient number of adapted buses for the transportation of students with disabilities and, unsatisfactory advisory and educational work on the peculiarities of state educational policy, etc., in particular, not the readiness of general education schools to accept students with special educational needs).

2. ANALYSIS AND DISCUSSION

Contextual analysis of the current state of scientific and methodological and logistical support of inclusive education allows to state that for its successful organization school must comply with the requirements, examine and analyze the factors of influencing on the quality of education. This issue is important for researchers and practitioners. Particularly noteworthy researches are by A. Kolupayeva, I. Lyahova, L. Kunenko, A. Shevtsova, D. Shulzhenko that highlight problems and disability, training and education of persons with disabilities mental and physical development; O. Bezpalko, M. Borytk, O. Budnyk, O. Zvyeryeva, A. Kapskoyi, O. Kolesnykova, T. Ostryanko, P. Pavlenko, T. Semyhina, I. Tsushko work on the issue of organizational and educational activities in the social sphere. For instance Z. Romanchak focuses on the isolation of organizational methodical conditions that serve as an atmosphere of cooperation and in an inclusive institution, namely the training and retraining of the teaching staff; provides methodological assistance to teachers in the use of various technologies of inclusive education; learning of aspects of pupils livelihoods; engaging students in various activities (group work) and encourage children with disabilities to participate in training; including parents of students with special needs to the educational process and the cooperation of others. The scientist considers inclusion as favorable basis for providing professional collaboration. The researcher L. Mischyk determines that inclusive school serves as a social and educational system and promoting social inclusion through the creation of a barrier-free environment. Important according to L. Mischyk organization takes psychological and pedagogical support that serves the realization of potential learning opportunities for children with special needs. In general, the effectiveness of inclusive education today depends on a number of conditions.

The meaning of "condition" under the philosophical interpretation is defined as a set of factors influences, creating an environment where something happens. Instead, in terms of psychology condition is a set of phenomena of external and internal environment affecting the development of specific mental phenomena [4, p. 44]. The meaning of the terms in pedagogy defines the condition as "the totality of variables natural, social, external and internal influences acting on the physical, psychological and moral development of man, his behavior, education, formation". In all the above mentioned cases the condition serves as efficiency in achieving the result in practice.

According to the Order of the Ministry of Education and Science of Ukraine of 31.12.2015 № 1436 "On Approval of the Plan of Measures to Ensure the Right to Education for Children with Special Educational Needs in the Educational Sphere", as well as the CMU Decree No. 588 of August 9, 2017 "On Amendments to the Procedure for the Organization of Inclusive Education in general educational

institutions" and other we find the definition of terms of organization of inclusive education which allows us to determine the difficulties and limitations that may arise in the future education of children with special needs. Specifically the data of normative document would stress that special place in the process of creating a comfortable environment for children with special needs takes psycho - diagnostic instruments and corrective programs that need an adaptation, namely the changing nature of presentation without altering content or a conceptual complexity of the problem and modified according to individual characteristics of the child. This involves the use of these types of adaptation:

1) *adaptation of the environment* – increasing light intensity in the room (for children with visual impairment), reducing noise in the classroom, the availability of hearing aids (for children with hearing impairment) creating a separate unit in the school premises (for younger students); ensuring physical accessibility (for students in violation of the musculoskeletal system);

2) *adaptation of the content, methods and forms of educational activity* (change of pace exercises, alternating activities, learning tasks using various levels of complexity, individual approach in determining the time of tasks). Special attention needs to develop learning motivation, the formation of the child's faith in their own abilities as a result of awareness and evaluation of real achievements;

3) *adaptation of materials* (textbooks, visual and other materials, the use of printed text with different font size etc.).

Thus, in accordance with the Resolution of the Cabinet of Ministers of Ukraine dated July 12, 2017, No. 545 "On Approval of the Regulation on the Inclusion and Resource Center", a decision was made to create these centers whose purpose is to facilitate the organization of the educational process with special children, effective detection and diagnosis children with peculiarities, establishing close relationships with such pupils' families, the public and others.

Letter of the Ministry of Education and Science of Ukraine dated June 14, 2017 No. 1 / 9–325 "On the curricula and organization of the educational process for students with special educational needs of secondary schools in the 2017/2018 academic year" emphasizes the importance of the development of new training plans for arranging quality education of people with special needs. Under such an approach, the creation of comfortable conditions, the adaptation and modification of teaching aids (first of all plans) to the learning of such students becomes of paramount importance. Scientists G. Kravchenko, G. Silina determine that the success of the introduction of inclusive education depends on the awareness of pedagogical workers about the problems arising in the practical activity of the teacher in the process of teaching children with special needs [3]. In particular, scientists highlight the following conditions and ways to overcome the difficulties encountered in working with children with special needs who study in a general education school:

 – readiness (psychological, physical and other) to study at school with other children;

 – organization and conducting diagnostics of the level of development of a child with special needs;

 – creation of all necessary conditions for realization of potential opportunities of such students;

 – provision of educational institutions with the required number of highly skilled specialists;

 – organization of preparatory work with other students of the school on tolerance and tolerance towards children with special needs;

 – creation of special conditions (arrangement of classes for necessary accessories, security mode) [3, p. 16];

 – providing students with special needs high-quality psychological and pedagogical, corrective and development support by specialists;

 – interaction with the families of pupils with special needs (studying the conditions of residence, the causes of the disease, the pace of development, the personal development trajectory, etc.).

N. Kuzava focuses on the fact that in the process of creating a comfortable environment for inclusive education, upbringing and development of children with special needs should take into account internal and external conditions. Thus, the internal conditions of the scientist consider compliance of mental and physical development of children age norms; the possibility of mastering its comprehensive standard specified amount of knowledge; its psychological readiness for inclusive

education. Instead, external conditions include early detection of disorders in child development; the desire of parents to teach their children in the secondary school along with other children and the desire to help them in the process of learning and training; providing an effective corrective skilled care; creating an appropriate environment and so on. Generally we can distinguish the following conditions:

1) *teaching*: the creation of a school necessary conditions for training, education of students with special needs, correctional and developing adapted and inclusive environment, ensuring full inclusion and personal self-realization of such students; creating the conditions for access to education; integration of their parents in the educational environment institutions; Staffing (presence of an assistant teacher, correctional educator and psychologist and, as a speech therapist, a doctor and others); realization of individual and differentiated approaches to learning;

2) *organizational* – regulatory framework, availability of medical, psychological and educational support that allows the proper level to carry out training and education of children with special needs, serving their adaptation and socialization, work with parents social and educational consultation, individual interviews, etc.; interaction with NGOs, organizing joint activities for children with a standard level of development and their peers with disabilities by involving different activities and forms sports, clubs, exhibitions of works of students, creative competitions, gardening in school, planting in classrooms, etc.;

3) *financial and economic* conditions and the information providing – a) logistical equipment: architectural accessibility, respect for dignity hygiene and welfare standards, fire and electrical safety, the use of training and rehabilitation and medical supplies, etc.; b) software support of the educational process: the creation of individual educational plan (IHP), availability of appropriate textbooks, electronic educational resources, etc., realization of individual and differentiated ways of learning students with different levels of development and so on.

Important for us is the classification of pedagogical conditions stated by the scientist N. Artyushenko. This includes:

1) adaptive educational environment (overcoming architectural and social barriers, technical and methodological support);

2) accompanied by psychological-pedagogical (individual education of a gram, individual and group correction- developing classes);

3) modified organizational methods and forms of education;

4) raising the professional level of the teacher;

5) the moral and ethical aspect of the problem, which involves the formation of an inclusive culture for all participants of educational process.

On the other hand, the fact that the successful organization of inclusive education of children with special needs in comprehensive schools is impossible without the following:

a) a compilation of conclusions and recommendations for the further development of such students, providing them with high-quality medical-psychological and pedagogical support;

b) systematization of data on the development of children with special needs (compiling a database of children according to their characteristics, an individual card for psychological and pedagogical diagnostics, a diary of observations);

c) drafting an individual program of development (or rehabilitation of children with disabilities);

d) providing the necessary skilled scientific and methodological assistance to inclusive education practitioners; creation of conditions for the implementation of new techniques, forms and methods of working with pupils with special needs, etc.;

e) establishment of psychological and pedagogical support of families with children with special needs (counseling, pedagogical all-rounder, organization of correctional-developmental classes, creation of methodological recommendations and provision of parents, preparation of a social passport of a family by a social pedagogue, etc.).

In particular, pedagogical activities should be oriented towards the interests of the family in which a child with special needs is raised, namely:

1) recognition of the family as the primary focus of its life, an important factor affecting the stability in the life of the child;

2) systematic and constant exchange with parents of complete and unbiased information regarding children with special needs; understanding of the uniqueness of each family, studying, generalization, respect and further use in the practice of receptions, forms and methods of family education and upbringing;

3) introduction in the educational institution of the policy and system of services that provide families with the necessary psychological and pedagogical (emotional, corrective) and financial support; Encouraging families of pupils with special needs for joint activities on inclusive education;

4) care that the services provided to families are integrated, coordinated, flexible, accessible and in line with the needs of each family; understanding and taking into account the needs, opportunities and interests of children in the development of educational and other programs, an individual program of development, etc.;

5) organization of educational activities among the population in order to prevent and prevent the occurrence of violations in the development of children and further difficulties in the process of their education in general education [8, p. 76].

To the list some national scientists added the need for careful diagnosis of children with disabilities, working closely with the families of the students (parents ensure to voice supported for derivatives advisory CCW), the need to develop methods of training people with disabilities and others. This approach deserves special attention and the need for training of qualified personnel, which could create an appropriate learning environment in schools, prepare students to interact with other children, provide psychological and pedagogical support inclusive education and more. We cannot emphasize that to create a proper inclusive environment is particularly important psychological readiness to school teachers for inclusive education, which requires knowledge of its the philosophical aspect, the main values, aims and objectives, methods and technologies of inclusive practice.

The teacher acts as one of the main figures in the process of introducing inclusive education. As a role model for his colleagues, parents, and the public, the teacher should adapt the training material to the needs of students with special needs; study and observe them in order to prevent their health deterioration, to respond adequately to different manifestations of behavior, to emphasize strengths and abilities; to promote the development of their emotional and personal sphere; use feedback; systematically raise the self-esteem of students with special needs among their peers and their status in the team (create a democratic environment, establish a relationship between children), etc. [1].

The professional, scientific, methodological level of the teacher deserves attention, in particular, deepening of knowledge, formation of abilities and skills of working with such students; studying special medical, psychological and pedagogical literature, acquaintance with modern pedagogical approaches and techniques used in special schools; study of the advanced pedagogical experience not only of teachers of Ukraine, but also of foreign countries. Success of the organization of inclusive education at school depends on the professionalism of the teacher, his desire to work with children, the desire to create a comfortable inclusive environment [6]. On the other hand, another important aspect is the personal one, in particular individual qualities and features, such as: mercy, respect, kindness, mutual understanding, self-sacrifice, nobility, tolerance, patience, optimism, faith in oneself, and others.

Only in such circumstances, the process of enrolling in a general education school will be painless for children with special needs, will allow them to assert themselves and believe in their own strengths and opportunities, and will encourage further growth.

"Particularly important today is the formation of positive public opinion on tolerance towards people with special needs and advocate the nature and content of inclusive education among parents. It is reasonable to involve mass-media and volunteer organizations that will facilitate a successful integration and education of persons with disabilities in institutions of different types: kindergartens, comprehensive schools, vocational schools, higher educational institutions, postgraduate education establishments" [2, p. 104].

However, the main condition for establishing cooperation with disciples with special needs is teamwork, which is characterized as:

– joint work of all specialists of the educational institution, parents and the public on decision-making and equal responsibility;

– inclusion of parents of pupils with special needs prior to the adoption of a personal trajectory for the development of children;

– use of the achievements of theory and practice, experience of European countries, innovative teachers, educational institutions in the practical work of each teacher, etc.

3. CONCLUSIONS

Today scientists actualize the need to create a model of implementation of inclusive education in all Ukrainian schools, development of methods for determining and providing additional services to children with disabilities, training teaching staff, cooperation with the families of these students, development of a data bank on training, education and development of children with special needs, etc. That will practically implement quality inclusive teaching.

"Effective implementation of inclusive education in Ukraine is possible with the combination of certain factors: sufficient school funding, improvement of regulatory and legal base, developing teaching methods, tools of inclusive education, training teachers for realizing inclusive education in their teaching practice" [2, p. 104]. From the above definitions we can conclude that the quality of educational services for children with special needs depends on many factors. Particularly noteworthy we consider organizational, educational, economic conditions, without which it is impossible to create a proper inclusive environment with a free-barrier space for training, education and development of all children without exception.

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Address: Nataliia Matveieva, Vasyl Stefanyk Precarpathian National University, 57, Shevchenko Str., Ivano-Frankivsk, 76018, Ukraine.

E-mail: nataliematveieva@gmail.com.

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У статті обґрунтовано актуальність проблеми створення необхідних умов для задоволення потреб кожної дитини, незалежно від її можливостей та інших чинників щодо реалізації свого потенціалу, принесення користі суспільству, відчуття себе її повноправним громадянином. Здійснено аналіз основних проблем щодо реалізації інклюзивної освіти на сучасному етапі, досліджує стан висвітлення проблеми у наукових працях та нормативно-правових документах. Акцентовано увагу на особливому місці у процесі створення комфортного середовища для навчання дітей з особливими потребами психодіагностичного інструментарію та корекційних програм, які потребують адаптації. Наголошено на тому, що дотримання низки вимог дозволяє підвищити ефективність процесу впровадження інклюзивного навчання у загальноосвітній навчальний заклад; виокремлено основні умови, що слугують підвищенню якості надання освітніх послуг дітям з особливими потребами.

Ключові слова: інклюзивна освіта, інклюзивне навчання, адаптація, модифікація, індивідуальний підхід, психолого-педагогічний супровід.

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CIRCULAR ECONOMY AS AN IMPORTANT SUBJECT OF ENVIRONMENTAL EDUCATION IN THE ERA OF ENERGY DEMAND

Andrzej Kluczkowski, Michał Wyrostkiewicz

Abstract. Civilization development has led to many facilities in human life and business, but has also introduced major changes and created a new order that over time has come to be in opposition to nature. The opportunity to reconcile ecological, economic and social reasons is to be found in the idea of sustainable development. The prerequisite for achieving sustainable development is education, which is one of the fundamental human rights that enables integral development. The purpose of the study was to verify the role and importance of education in the emergence and implementation of a circular economy idea. As it turned out, research has shown that sustainable development is largely dependent on the implementation of the circular economy, in which, the education is a fundamental and necessary tool.

Keywords: ecology, sustainable development, education, circular economy, ecological competences.

1. INTRODUCTION

Civilizational progress, which has been quite intensive since the end of the 18th century, is undoubtedly good for man. It is not difficult to see that it makes life more comfortable, i.e. the difficulties with health, experience and the realization of various everyday tasks are reduced. Even more important is that it enables the updating of rationality, which is one of the basic needs of man-person. It will not be an exaggeration to say that thanks to the progress of civilization man becomes more and more human; He realizes himself as a rational and at the same time free person. Obviously, progress alone is not enough for the human person to reach the peak/ultimate of his integral development, but there is no doubt that development is an essential part of this development [1].

The above-mentioned point of view is only part of the truth. Stopping at these theses would mean reductive approach. A broad view of the current situation of man and of the whole world leads us to conclusion that the technical progress, which always implies interference in nature, and depends on the energy derived from the processing of the elements of nature alongside the unquestionable achievements and the mentioned positive factors, causes also exhaustion of natural resources, and consequent biosphere depletion and biodiversity loss what results in ecological imbalances in the world. Today's model of social and economic progress is based on a continuous increase of the

consumption of goods and services, fuels including fossil fuels, energy sources, automotive development, disposable products production and waste accumulation. This inevitably leads to destruction of ecosystems, from which man is dependent in his biological existence, and thus also in his integral development. There is a paradox here: man on the one hand makes a lot of effort to raise his level of existence and make it easier, and on the other hand, to do so, to obtain the energy necessary for his work, degrades the nature of which he is a part and on which he is dependent [2].

A deliberate attempt to avoid self-destruction, while pursuing high-quality civilization progress, is the idea of the sustainable development [3]. Sustainability is one of the greatest challenges facing the 21st century society and industry, and only the radical metamorphosis of existing systems can provide the opportunity for future generations [4]. The realization of the assumptions of sustainable development, i.e. the concern for the state of the environment, is not possible without the dissemination and implementation of the circular economy (CE). Even more: CE appears as a necessary condition for modern sustainable development.

Considering what has been signaled out above, it cannot be doubted that CE should be one of the fundamental issues of contemporary education. Understanding it and integrating into life, as has already been pointed out, is an essential factor in the integral development of an integral human being, which in turn is one of the fundamental goals of broadly understood education [5].

This text is not a simple description of CE. Showing the importance of this concept for human life and the existence of the Earth is an attempt to make this educational content. The importance and role of education for CE is a fundamental research problem. The paper presents the subject, aims and principles of education for the CE in the context of education for sustainable development, which was demonstrated without the CE and CE education would not be feasible.

2. ANALYSIS AND DISCUSSION

2.1. SUSTAINABILITY CONCEPT – DEFINITION, GENESIS AND PURPOSE

Sustainable development is a term still gaining in popularity, used for years in scientific literature, legal acts or strategic documents, such as the decrees and directives of the European Parliament. Although the essence of this concept seems quite understandable, the definition and precise interpretation of what sustainable development means, raises heated discussions [6]. Applied in specialist literature as English technical expression *sustainable development* was originally translated literally as self-sustaining development. In Polish literature, it is used under different concepts: sustainable development, permanent development, or as eco-development [7]. All these terms as a common goal assume the development of such mechanisms and ways of working so that further civilization development can be achieved while preserving the laws of nature.

The concept of sustainable development was adopted after the 1980s and shaped the work of the UN international body in the context of the UN Human Nature Conference in 1972, the work of the UN Environment and Development Committee and the Rio Earth Summit in Rio de Janeiro in 1992. The last of these was the Earth Charter (the Rio Declaration) – a general "philosophy" of sustainable development, and Agenda 21 – a document describing the ways, principles, and mechanisms for implementing this concept.

The classic definition of sustainable development is given by the UNCED – sustainable development is the one that faces the present without compromising the ability of future generations to meet their needs [8]. In a similar way, I define the sustainable development of UNESCO by emphasizing that the creation of a fully sustainable life model, and thus the improvement of the quality of life for people all over the world, must take place without the robbery of the earth's natural resources [9]. *The Law on Environmental Protection of 27 April 2001* defines the concept of sustainable development as: "such a socio-economic development, in which the process of integrating political, economic and social activities takes place, preserving the natural balance and the sustainability of basic

natural processes to meet the basic needs of individual communities or citizens of both the present and future generations" [10].

Sustainable development is the pursuit of reconciliation of environmental (economic deterioration), economic (satisfying basic needs) and social needs (securing minimum social benefits, health protection, development of the human spirit - culture, security and education) [7]. The ecological aspect means the establishment of the boundaries of the natural system for human activities and not exceeding them. The economic aspect is not only to meet today's needs, but to secure the resources needed for future generations. On the other hand, the social aspect is identified with education and ability to solve major social problems.

The concept of sustainable development offers a qualitatively new form of conscious, responsible life both individual and social on the basis of development together with the broadly understood environment and not only confined to the natural environment. In this sense, it appears as an educational concept – that is, the one that can change human thinking.

2.2. Idea and Purpose of a Circular Economy

As has already been shown, the idea of "sustainable development is to preserve the environment (raw materials) for the sake of the existence and development of future generations. The Rio Declaration on Environment and Development states that people at the center of sustainable development have a right to a healthy and creative life in harmony with nature (Principle 1), and environmental protection must be an integral part of other development processes and cannot be separated from it (Principle 4)" [11]. The CE concept is the longest preservation of added value of products (their usability) and the elimination of waste. The end of product's life cycle, in a linear model means the following sequence: production – use – waste disposal. By closing the product life cycle we get the sequence: production – utilization – waste utilization in the next production cycle. The essence of this approach is to use waste generated in the product life cycle and thus reduce the consumption of raw materials (the energy needed to extract them), reduce the amount of waste deposited and increase the waste stream used for recovery and recycling. Throughout the product lifecycle, from product design, production, consumption, to waste management, a comprehensive approach to products and services can provide raw material efficiency, both in the context of energy and material resources needed for production and significantly influence further economic development. Waste – If produced – should be treated as secondary raw materials. CE is responding to the challenges of limited access to natural resources and their excessive, often abusive exploitation.

In conclusion, it must be noted that the idea of CE enables further development of the man to whom he is called, while preserving the environment, resources and energy sources for subsequent generations. In times of depletion of commodities, rising prices, only a circular economy can provide sustainable sustainability. As you can see, the CE is fully in line with the basic assumptions of education, which is supposed to lead to the development of an integral human person. In today's world, which has been mentioned many times – nature is heavily exploited and CE appears as a necessary element of education conducted at every level.

2.3. Education – the Need for Ecological Awareness

The prerequisite for achieving sustainable development and an important tool for good governance is education, which is one of the fundamental human rights that enables it to develop integral. Openness to knowledge is an opening to development, one cannot fail to perceive the place and role of education in the development of the person. The process of education cannot be confined to the intellectual sphere. True education must be based on a multi-faceted vision of the person [1]. Therefore, education for the CE can help to make our vision of the future a reality.

2.3.1. EDUCATION FOR SUSTAINABLE DEVELOPMENT

Education for sustainable development, which CE is an important element, shapes and strengthens the ability to assess the reality and people, social groups, organizations and states. It influences the way people think and allows people to create a safer, healthier and more prosperous world, thereby improving the quality of life [12]. The core of this education, as mentioned in the European Strategy for Education for Sustainable Development, is striving for a balance between social and economic well-being, tradition and nature; understanding and sense of human dignity, respect for diversity and protection of the environment and resources; awareness of the values of solidarity, equality and solidarity, social harmony and mutual respect; providing each unit with education opportunities that match its capabilities. Such education is a prerequisite for the introduction of the concept of sustainable development [13].

In practice, education for sustainable development means far more than just environmental education, although the latter is an important component of a person's education. According to UNESCO, education for sustainable development means education that:

– enables the learner to acquire the skills, knowledge and characteristics that ensure his/her sustainable development;

– is focused on criticism and problem solving, that is, the ability to cope with dilemmas and challenges of sustainable development;

– is equally accessible at all levels and in all social contexts (family, school, workplace, local community);

– builds civic responsibility and promotes democracy by making the individual aware of his or her rights and obligations;

– is based on the principle of lifelong learning;

– uses a variety of educational methods, seeking creative ways to express new ideas;

– local concerns, not just global issues [9].

The subject of education for sustainable development takes into account three areas: economic, social and ecological. Restoration of this triadic balance and stability, preserving the principle of interconnection, consisting in connecting all civilizational activities and their products and nature as their medium. Only this approach can guarantee and secure the future of modern society [14]. In addition to acquiring knowledge, it results in the person being educated in the harmonious development of her innate predispositions, acquiring the principles of self-knowledge and of the whole reality [1]. It is the acquisition of competences that an individual should possess, which will enable him to move freely and adapt to the changing processes [15].

2.3.2. CIRCULAR ECONOMY AND ECOLOGICAL COMPETENCES

Education is the process of transferring knowledge, shaping specific traits and skills [16]. Informal education is a lifelong process that shapes values, attitudes, skills and knowledge. As previously pointed out, education extends the horizons, gives practical skills (competences), to free movement and adaptation, it should serve for participation and cooperation with others at all levels of human activities [17]. The process of shaping ecological awareness (ecological competences) is influenced by both its internal structure and external motivators in the form of educational activities. Gliński in the structure of ecological awareness indicates the following levels: intuitive conviction, intuitive conviction relating to consciousness of the danger and emotional level. The ecological consciousness structure referred to above indicates that everyone (as a first level) has some inherent conviction that the environment remains an important determinant of quality of life, and that, in the process of education and socialization, it also recognizes deeper relationships between human activity and the environment (level 2). There is a deeper understanding of the mechanisms (level 3) responsible for, inter alia, for environmental pollution [18]. Education for the CE requires interdisciplinary teaching, not just the transfer of theoretical knowledge, but, above all, development of attitudes. A closed-loop economy requires a greater level of environmental awareness, such as: the use of everyday electrical appliances (energy saving), prudent shopping (counterfeiting the waste of food products), reuse of

spent goods (upcycling and raw material savings), collective transport (lower emissions), waste segregation and rational water management. While education for sustainable development affects the broadly understood activities already described above, education for the CE determines daily human activity in a narrow sphere, allowing it to make environmental daily choices at local level, to lead a sustainable way of life. On the one hand, it allows for further integral development of man, on the other, it prevents ecological imbalance, stimulates ecological action which is fundamental for the slogan think globally – act locally. The education of the circular economy plays a key role in this process, which empowers the person to become competent (ecologically), enabling him to develop without disturbing the ecological balance in a sustainable and responsible manner [21]. It can be stated that without education (building higher level of ecological awareness), it would not be possible to have a closed-loop economy. This ecologically conscious man is capable of daily actions resulting not only from orders and prohibitions, but from a broad understanding of himself and the environment in which he lives.

3. CONCLUSIONS

Man is a dynamic being. His calling is integral development which is achieved by means of various fields of progress (civilization, social, cultural, personal). Pursuit of this development allows the human person to retain his identity; Man fulfills himself as a rational and free being [1]. On the other hand, however, the human race has become so powerful that it has led to ecosystem imbalances and threatened its existence [19]. The path of rebuilding human solidarity with nature and at the same time further developing it, shall be seen in the sustainable development, which aims to improve the quality of life and the prosperity of both present and future generations. This can be achieved through the creation of societies that are resource efficient and exploit the potential of ecological and social innovation by ensuring prosperity and the environment protection. Environmental responsibility should encourage different behaviors that have a direct and significant impact on the environment protection. Pope Francis in the encyclical Laudato si' says to "avoid the use of plastics and paper, reduce water consumption, segregate waste" [20, p. 211].

Education empowers a person who is educated to implement the rules and principles of the circular economy, and allows for further sustainable development with respect for the environment. Education for the CE is an important element of education for sustainable development and complements it as an important tool for achieving this sustainable development. The importance of education for sustainable development is emphasized in all important international documents as a prerequisite for the implementation of sustainable development. The modern man should see, be able to identify and solve problems, make a correct and constructive decision, and this higher cognitive ability is a challenge to modern education [22].

Building ecological awareness, which involves shaping environmental attitudes and behaviors, should be a contemporary priority for education for a closed-loop economy. Ecological competences appear to be necessary for modern man, no matter what he does every day. Undoubtedly these are the core competences of the 21st century man. Their lack may be the cause of self-destruction of the human race, which cannot be prevented by use of knowledge and competences from other areas of science and activity.

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Address: Andrzej Kluczkowski, Michał Wyrostkiewicz, The John Paul II Catholic University of Lublin, 14, Aleje Racławickie, Lublin, 20-950, Poland.

E-mail: andrzejkluczkowski@gmail.com, m.wyrostkiewicz@gmail.com.

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Клучковскі Анджей, Виросткєвіч Міхель. Циклічна економіка як важливий предмет екологічної освіти в епоху попиту на енергію. *Журнал Прикарпатського університету імені Василя Стефаника*, **5** (1) (2018), 88–94.

У статті обґрунтовано, що розвиток цивілізації призвів до створення багатьох об'єктів у житті та бізнесі сучасних людей, але також вніс істотні зміни, новий порядок, який з часом суперечить природнім процесам життєдіяльності. Можливість узгодити екологічні, економічні та соціальні причини, на думку авторів, має бути знайдена в ідеї сталого розвитку. Передумовою для досягнення сталого розвитку слугує освіта, яка є одним із основних прав людини та забезпечує цілісний її розвиток. Мета дослідження полягала у визначенні значення освіти у виникненні та реалізації ідеї кругової економіки. Як виявилося, дослідження засвідчили, що сталий розвиток значною мірою залежить від впровадження кругової економіки, в якій освіта є фундаментальним та необхідним інструментом.

Ключові слова: екологія, сталий розвиток, освіта, циклічна (кругова) економіка, екологічні компетенції.

PROFESSIONAL PREPARATION OF THE TEACHER FOR THE NEW UKRAINIAN PRIMARY SCHOOL

ANNA VOITOVYCH

Abstract. The article covers to the actual problems of vocational training of the future teacher of the primary school in the context of reforming the education system in Ukraine. Considerable attention is paid to the socio-cultural component in the pedagogical process of a higher educational institution, as well as the issues of standardization of education. The author emphasizes that dynamic social processes, the phenomenon of globalization, the need for formation of a civil society, fostering of national consciousness and identity determine the interest of the public in the described issues, first of all for teaching. The theoretical aspects of teacher training for creation of socio-cultural educational environment of the primary school, the realization of possibilities of socio-cultural mobility and others are substantiated. It is proved that socio-cultural mobility of a teacher, which is closely connected with the process of professionalization, implies active activity according to the adapting and accepting the values of a socio-cultural environment. It was emphasized on the need to prepare future specialists of primary education for the purposive socio-cultural upbringing of children.

Keywords: teacher training, standardization of education, socio-cultural mobility, New Ukrainian School, inclusive education, Higher Educational Institution.

1. INTRODUCTION

In modern conditions, the reformation of the domestic system is implemented actively, its transition to a qualitatively higher level of educational services. Education as a "special socio-cultural phenomenon" is one of the important factors of innovative processes in the Ukrainian educational system because it performs such functions as: reproduction of cultural patterns and standards of life in educational structures; formation of social and spiritual life of a person; the acceleration of cultural changes and transformation in public life and the individual [12, p. 105].

According to V. Kremen, in the contemporary conditions it is important to consider education as "a social institution and as a pedagogical system that covers the technology of educational activity (methods, teaching, content, forms and methods of organizing the educational process)" [4, p. 319–320]. Actually, in this context, the work of teacher-innovators, theorists, and practitioners according to the modernization of the pedagogical science is valuable. At the same time, "educational reform is not limited to the pedagogical innovations, natural in any circumstances. It sees the main goal in the radical transformation of the educational system especially as a social institution" [4, p. 319–320]. The scientist

emphasizes that our school is "an institution first of all of culture, which solves the task of preparing the child not only for professional but also for social life" [4, p. 322].

The Law of Ukraine "On Education" (2017) emphasizes that the goal of modern education is "the comprehensive development of a person, the formation of values which are necessary for a successful self-realization of competences, the education of responsible citizens who are capable of conscious social choice and the direction of their activities in favor of others people and society, enriching on this basis intellectual, economic, creative and cultural potential of the Ukrainian people, raising the educational level of citizens in order to ensure a sustainable development of Ukraine and its European choice" [6].

Based on the provisions and leading directions of the implementation of the Laws of Ukraine "On Higher Education" (2015), "On Education" (2017), the Concept of General Secondary Education (2001), the National Doctrine of the Development of Education in Ukraine in the XXI century (2002), National Strategy for the Development of Education of Ukraine for the period up to 2021 (2013), State Standards for General Elementary Education (2011), Concept "New School. The Space of Educational Opportunities" (2016) and others, we note that the modern educational system requires highly qualified specialists capable of competitive pedagogical activity in an innovative society, self-education, self-development and professional self-improvement and capable of successful implementing of educational standards, advanced pedagogical technologies.

"Pedagogical consciousness of the teacher, the Polish scientists note, should be considered from the point of view of a new situation, new needs and tasks" [7, p. 19], it means taking into account social requirements for the personal and professional formation of the future teacher.

The problem of the professional training of the future teacher is highlighted in the scientific works of foreign and Ukrainian scholars (Yu. Babanskyy, H. Vasianovych, S. Goncharenko, R. Gurevich, I. Zyazyun, V. Kremen, V. Kuz, Z. Markocki, P. Mazur, O. Marynovska, N. Machynska, N. Morse, T. Piątek, A. Sajdak, R. Skulskyy, G. Filipchuk, etc.). Different aspects of the training of future primary school teachers are reflected in the doctoral dissertations of such scientists: N. Bibik, V. Bondar, O. Budnyk, O. Kucheriaviy, S. Martynenko, I. Palshkova, O. Savchenko, O. Hyzhna, L. Khomych, O. Fediy, O. Yaroshynska and others. However, the problem of the professional training of a future specialist in primary education in the socio-cultural dimension is considered insufficiently highlighted.

The goal of the article is to substantiate the theoretical aspects of the professional training of future teachers in the socio-cultural dimension of the New Ukrainian Primary School.

2. ANALYSIS AND DISCUSSION

In modern philosophical and pedagogical science, the socio-cultural dimension of education is considered as the process of optimal inclusion of personality in the world of science and culture within the general spiritual development of society. Thereafter, the training of the future teacher of primary school is defined as the social and value process of the implementation of the subject and subjective relations between the teacher and the student, (teacher and student) in the socio-cultural environment. Thus, "the creation of a modern system of pedagogical education should be based on national and educational traditions, their preservation and multiplication, and at the same time, taking into account the best achievements in pedagogical education of other countries" [7, p. 19]. In our study, we consider the socio-cultural aspects of teacher training. Actually readiness to form a "holistic, fully developed personality of a student capable of critical thinking", and at the same time "a patriot with an active position who acts according to moral and ethical principles and able to make responsible decisions", as it is stated in the Concept of the New Ukrainian School [8, p. 6].

The system of professional training of primary school teachers is an integral complex of interconnected structural elements: goals, tasks, content of education, methods and means of teaching, forms of organization of pedagogical process, results, etc. The specificity of the preparation of the primary school teacher is due to the fact that he works with specific children of the class, conducts a multidisciplinary teaching, but the task of the professional activity is not only personally, but also

socially conditioned – preparing students for mastering the content of education in the primary and secondary schools, as well as – for active participation in public life, conscious discovery of a civil position. In order to enable these students to join different spheres of life in the future (develop science, art, produce products, work in the field of international relations, expand social experience), the primary school teacher must develop in them the so-called foundation of a human personality, give a solid foundation for mastering the basics of sciences.

2.1. PREPARATION OF THE FUTURE TEACHER IN THE CONDITIONS OF STANDARDIZATION OF PRIMARY EDUCATION

The reformation of modern education in Ukraine is inseparable from the issue of its standardization. This is an effective direction, first of all, of the regulatory and legal regulation of the education system. And it is very important. "Through the introduction of higher education standards, school plan, curriculum, textbook, manuals on a particular discipline receive a common core, a reference point and a criterion for assessing their quality. Standardization of higher education integrates the purpose, tasks, values, principles, forms, content and methods of educational activity" [5, p. 91]. The standard of higher education is an important official document, a certain academic norm, a "large-scale socio-cultural project that covers all levels of education" [5, p. 94].

The urgent problem of developing standards for general secondary and higher education is to take into account the best world educational experience, as well as to ensure a close connection between the theory and practice. Nowadays, Ukraine has virtually no standards for the training primary school teachers, and each pedagogical institute or university, using its autonomy, independently defines the content of vocational education.

An important problem in teacher training is its detachment from the educational practice in school. So, starting from 2018 school year, Ukraine has proposed the transition of all primary schools to work through the integrated training methodology. At the same time, pedagogical universities are not yet sufficiently adapted to prepare an innovative teacher who is capable of implementing the outlined training educational, and developmental tasks. Actually, functionality is considered to be one of the main requirements for teacher training. As Z. Markontski notes, this characteristic, besides the study, also involves mastering the values and skills to use them in practice, in particular in innovation [7, p.18].

In educational practice, a revised term is considered to be a revision of educational standards at least once every 10 years in order to evaluate their effectiveness in practice in a real way. Ukrainian realities are somewhat different – educational standards change very often, which is primarily due to the political crisis in the country. This leads to a change in government structures, and of course a new educational policy. Separate innovations have so-called accelerated character, therefore, educational institutions, pedagogical workers, material equipment of the pedagogical process are not ready for these changes. It has a certain impact on the quality of the provision of educational services. Absolutely, it also applies to the problems in the content of the primary school teacher training, and there are also difficulties in terms of contradiction of new standards (or their lack) of the real resource opportunities of higher education.

New educational standards of training teacher for work at the New Ukrainian Elementary School require careful testing and consideration of the regional features of educational institutions. The effective way is the correspondence of scientific and technical activities "as a direct function of regional educational systems ... key properties such as: polysystem, creativity, singularity, discreteness, uncertainty, co-operativity, synergy, integrability, universality and globality" [11, p. 108].

According to A. Shevchuk, modern standardization of education should take into account the "territorial specificity of the development of education", and it means "a more specific approach to the implementation of innovations with anchorage in certain regions". Therefore, in the opinion of the scientist, "it is worthwhile, on an experimental basis, to provide additional autonomy to local authorities (the Department of Education and Science, Youth and Sport of Regional State

Administrations and subordinate structures of the lower administrative level, as well as profile structural subdivisions of local self-government bodies) according to the formulation of proposals for improvement standardized approaches to the educational process, which will increase the opportunities for more effective use and development of the educational potential of the regions with the binding to other resource opportunities" [11, p. 112].

It is extremely important in preparing a future teacher, because there are peculiarities in the work, depending on where in Ukraine there is a school: in the city or in the countryside; in Hutsulshchyna, Bukovyna or Pokuttia, etc. As a result, the regional component of the content of school education is inseparable from the holistic formation of the child's personality, its socio-cultural development. Accordingly, pedagogical universities (faculties) adapt their curriculum and teacher training programs.

Obviously, that in the preparation of a teacher a technological component should be the determining factor, because the XXI century is the time of rapid development of information and communication technologies, formation of a "network" human. T. Piątek, along with such important competences of a modern pedagogue, such as: praxeological, communication, creative, moral, etc., distinguishes informational [9, p. 39]. After all, the future teacher must improve his personality through self-education, to show creativity in professional activities.

According to the educational and organizational norms, then the obligatory primary regulation (standardization) is subject not so much to the organizational methods as the methodological norms of pedagogy at the higher school. Here also belong such important foundations of education as introducing elements of creative learning technology instead of the existing reproductive system in our country, as well as modular rating organization of training. Not the last place takes the problem of unifying the requirements of a modern high school teacher [13].

2.2. TEACHER TRAINING TO CREATE A SOCIO-CULTURAL EDUCATIONAL ENVIRONMENT FOR PRIMARY SCHOOL

The implementation of the Concept of the New Ukrainian School implies the formation of a "modern educational environment, which will provide the necessary conditions, means and technologies for teaching students, educators, parents ..." [8, p. 7]. This environment should contribute primarily to the development of creativity, initiative and autonomy of students in learning the objects and phenomena of the world, to prepare them for independent life, focusing on the needs of each student. And it means that the creation of the educational environment should be based on the principle of *human (child-) centralism*, based on spiritual and moral values (V. Kremin). In the article 6 of the Law of Ukraine "On Education" (2017) is not accidental human-centralism defined among the principles of state policy in the sphere of education and principles of educational activity [6].

At the same time, in modern education "the relationship between the acquired knowledge and the creative development of the individual is inadequate .., it often happens that the development and self-development of the child, its personal and self-sufficient formation" [3, p. 7]. Thus, the problem of the developmental potential of the educational environment of the New School is urgent here.

The formation of all components of the educational environment (informational, cultural, educational, spatial and subject, psychological, etc.) in the New Ukrainian School is an extremely important task of innovative teaching. Thus, the modern school should not just "keep pace with life", but also reflect the forward-looking orientation of education. Professional educators should focus their actions on the fact that we are forming a "globalist" person and, at the same time, a patriot of Ukraine.

We are impressed by certain O. Budnyk pedagogical principles of effective formation of the socio-cultural environment of a pedagogical educational institution – natural correspondence (concentrator "I am nature"), cultural correspondence (concentrator "I am culture"), humanization (concentrator "I am a human being"), nationality ("I am Ukrainian"), polyethnic (concentrator "I am a representative of the ethnographic group" (Podolyanin, Hutsul, Boiko, Polyschuk, etc.), multiculturalism (concentrator "I am a citizen"), tolerance (concentrator "I am a representative of the world community"), and others. [2].

For the modern university, it is extremely important that the principle of cultural correspondence in education is not limited to the trivial transfer of ready-made knowledge of socio-culture, but involves the formation of national feelings of students, ethnic identity, creative thinking development, multicultural competence and mobility.

Future teacher's readiness for professional activity in the contemporary socio-cultural environment is considered to be the criteria for appropriate socio-cultural competence, which manifests itself in the ability to apply professional knowledge and skills in the external environment and value attitude to educational activities. For example, in the system of vocational and pedagogical training, an important place belongs to the socio-cultural education of students, which is understood as "the process and result of purposeful influence on the person with the aim of mastering it by the knowledge of universal and national culture, social values and positively significant qualities. Accordingly, upbringing helps the student comprehend his belonging to a society, an appropriate tradition and culture, to socialize and personally realize" [1].

Effectiveness of the professional training of teachers of the New Ukrainian School for socio-cultural upbringing of students is determined by a number of psychological and pedagogical conditions: the socio-cultural orientation of the educational environment of the educational institution; implementation of interpersonal relations; motivational and value attitude to pedagogical activity in the ethno-intellectual space and taking into account the principles of humanization, ethnization, cultural conformity, natural correspondence, accessibility, emotionality, democratization, harmony of family-school education, etc. The preparation of future teachers for socio-cultural education of junior pupils involves, first of all, determining the level of socio-cultural competence of students regarding professional activity in a specific ethno-environment and analysis of factors that have a significant impact on its formation in higher pedagogical educational establishments.

An important aspect of teacher training is social and cultural mobility as a complex process and the result of intellectual and cultural knowledge of the values of the relevant social environment, patterns of behavior, educational traditions, especially within the framework of vocational and pedagogical preparation or activity, etc.

Actually, the professional training of the teacher is aimed at forming socio-cultural self-consciousness, determining the place and status in the socio-cultural environment. The result of training a specialist at a pedagogical institute (university) in socio-cultural aspect is the student's assimilation of the integrity of socio-cultural experience of mankind in reflecting on a personal level. Socio-cultural context in this aspect is a meaningful characteristic of vocational and pedagogical education, the process of mastering the corresponding competencies – in accordance with procedural characteristics, and the personal moral and spiritual values of the future specialist – the productive component.

Thus, socio-cultural mobility is closely connected with the process of professionalization of the future teacher of primary school. "Professionalization is defined as a holistic uninterrupted process of changing a person in a professional, beginning with the moment of the choice of a profession, it lasts throughout the professional life of a person and ends when a person ceases his professional activity" [10, p. 247–248]. In the pedagogical process of the university considerable attention should be paid to the development of professionally significant qualities of students, taking into account their transition to the next level of professionalism.

3. CONCLUSIONS

The socio-cultural dimension of the professional activity of the future teacher of primary school is manifested through the social and value characteristics of the personality as a bearer of universal human, national and personal professional and pedagogical culture; readiness on the principles of subject-subjective interaction to form a holistic personality of a junior schooler, capable of self-realization in a society, in a certain socio-cultural environment. Socio-cultural mobility of the teacher, which is closely connected with the process of its professionalization, implies its active activity in

adapting and accepting the values of a socio-cultural environment. At the same time, in the New Ukrainian School, the prominent place belongs to the purposeful socio-cultural education of children, which should be prepared by a modern educator. After all, dynamic social processes, the phenomenon of globalization, the need for the formation of a civil society, the cultivation of national identity and identity predetermine the public's interest in the issues outlined, and, consequently, in teaching.

A major task is to prepare the teacher for the design of the modern educational environment of the New Ukrainian Primary School, which would contribute to the development of creativity, initiative, autonomy, creative abilities and interests of students. For this purpose, it is necessary to foresee appropriate standards for the training of the primary education specialist on the direction of the higher schools in the specified direction for the creation of an innovative educational space – the systematic process of introducing information and communication technologies in the teaching of various pedagogical disciplines, development of appropriate electronic resources, creation of research laboratories, online courses etc. Considerable attention should be paid to the design of the educational environment of the school, which is aimed at stimulation the educational and cognitive interests of students, their involvement in learning through research, increasing the motivation of studying, etc.

We consider preparation of future specialists to master innovative methods and teaching tools, develop creativity and ability to work in the team should be the matters for further scientific researches.

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Address: Anna Voitovych, Ivan Franko National University of Lviv, 1, Universytetska Str., Lviv, 79000, Ukraine.

E-mail: an.voit@ukr.net.

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У статті висвітлено актуальні проблеми професійної підготовки майбутнього вчителя початкової школи в умовах реформування системи освіти в України. Значну увагу приділено соціокультурному складнику у педагогічному процесі вищого навчального закладу, а також питанням стандартизації освіти. Автор акцентує на тому, що динамічні суспільні процеси, явище глобалізації, потреби формування громадянського суспільства, плекання національної самосвідомості та ідентичності зумовлюють зацікавлення громадськості до окреслених питань, передусім вчительства. Обґрунтовано теоретичні аспекти підготовки вчителя до створення соціокультурного освітнього середовища початкової школи, реалізації можливостей соціокультурної мобільності та ін. Доведено, що соціокультурна мобільність учителя, яка тісно пов'язана з процесом професіоналізації, передбачає його активну діяльність щодо адаптації й прийняття цінностей того чи іншого соціально-культурного середовища. Наголошено на потребі підготовки майбутніх фахівців початкової освіти до цілеспрямованого соціокультурного виховання дітей.

Ключові слова: підготовка вчителя, стандартизація освіти, соціокультурна мобільність, Нова українська школа, вищий навчальний заклад.

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CHRISTIAN CARITAS IN CHRISTIAN PEDAGOGY

LESZEK AFTYKA

Abstract. The article highlights the leading ideas of Christian pedagogy, which are the upbringing of children and youth of spiritual and moral values. The author stresses that Christian pedagogy serves the effective tool for the formation of the spirituality of the younger generation, the formation of philosophical representations and beliefs, etiquette, spiritual traditions and values of people in the universally accepted commandments of God. Considerable attention is paid to the formation of high morality of the younger generation, etiquette, love of people, religiousness, etc. In the Christian religion the highest value compared to all other virtues is „love". The Christian love is rooted primarily in the commandment of love for God and man, that is why genuine charity comes from the heart full of love. This article presents the teaching of Christ for mercy to others and its practical application in the first Christian Communities. The author described the economic organization and charitable initiatives in the communities of early Christians.

Keywords: Christian, Caritas, religion, Christian pedagogy, spiritual values, work charitable.

1. INTRODUCTION

The German historian G. Uhlhorn stated: "The world before Christ was the world without love" [1]. In this way he wanted to explain the astonishing power of Christian influence. Christianity has introduced new insights into the world and humanity. It gave new social meaning to the word of "mercy". It also aroused the sense of solidarity and responsibility for each and every man. Regardless of a situation, everyone is a brother to each other. This also applies to those who are poor, disinherited, homeless or sick.

Christ himself experienced poverty. He was born in a poor stable. He was a stranger in the land of Egypt. And during his public activities he also experienced poverty: "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head". (Matthew 8:20).

In the accounts of evangelists we find many references to charity. Jesus in his teaching very strongly emphasized the need for love of man, which must be expressed in the concrete attitude in everyday life: "But give as alms those things that are within, and behold, everything is clean for you" (Luke 11:41); "Give to the one who asks you, and do not turn away from the one who wants to borrow from you" (Matthew 5:42).

The essence of the mission of Christ is that He has not only taught, but predominantly performed acts of mercy – miraculous feeding of people following him, numerous healings of the sick, resurrection

of the dead, consolation of the afflicted. From His disciples he has also demanded the attitude of mercy: "They do not need to go away; You give them something to eat" (Matthew 14:16, Luke 9: 13-16).

The idea of mercy was best expressed by Jesus in the talk of blessings and in the parable of the ultimate judgment. In the first text, Jesus shows that the attitude of a man of mercy is the path to happiness: "Blessed are the poor in spirit, for theirs is the kingdom of Heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will be shown mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you" (Matthew 5:3-12; Luke 6: 20-22).

2. ANALYSIS AND DISCUSSION

The parable of the Last Judgment unequivocally indicates that the criterion of this Court is love. The necessary condition for salvation is spiritual help and material support for one's neighbour: "When the Son of Man comes in his glory, and all the angels with him, he will sit on his glorious throne. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left. Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me'. Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me"(Matthew 25:31-40).

Love for the poor cannot be reconciled with the disordered love of material goods and their selfish use. St. James in his letter warns: "Now listen, you rich people, weep and wail because of the misery that is coming on you. Your wealth has rotted, and moths have eaten your clothes. Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days. Look! The wages you failed to pay the workers who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord Almighty. You have lived on earth in luxury and self-indulgence. You have fattened yourselves in the day of slaughter. You have condemned and murdered the innocent one, who was not opposing you" (James 5:1-6).

The Jesus gospel of love has transformed human thoughts and attitudes. What particularly strikes the pagan in the encounter with Christians is love, unity, kindness, mutual help together with genuine brotherhood [2]. Confirmation is a second-century certificate, written by Tertullian: "Look - they say - how do you love each other" [3].

Sharing wealth with the poor was seen as a duty of Christians and an expression of justice. St. John Chrysostom teaches: "Not *to enable the* poor *to share in our* goods *is to* steal *from them and deprive them of* life. It is *not* our own *goods* which we hold, but theirs" [4]. And St. Gregory the Great believes that "For, when we administer necessaries of any kind to the indigent, we do not bestow our own, but render them what is theirs; we rather pay a debt of justice than accomplish works of mercy" [5].

The life of the Jerusalem community described in the Acts of the Apostles, shows us a very important aspect namely, the economic organization. The first Christians shared what they had in common: "They sold property and possessions to give to anyone who had need" (Acts 2: 45; 4: 34).

Giving goods for common use were voluntary. St. Luke gives an example of Barnaby, who sold the field and gave all the money to the apostles (Acts 4: 36-37) [6].

According to J. Daniélou and I. Marrou, the interpretation of the sharing of goods encounters difficulties: "It could be understood as the creation of a common fund for the satisfaction of the needs of the poor, as it existed in the Synagogue, and that is the reference to supporting widows. (Acts 6: 1). However, it seems that Luke is talking about something more about the real return of property for common use" [6].

The Acts also describe the economic organization of Christians. Due to the protests of the Hellenists who complained of their widows' neglect, the apostles appointed seven deacons entrusted with the service to the poor [7]. Their task was to care for the poor, the sick, prisoners and orphans. The appointment of the seven deacons in the first Christian community is considered to be the beginning of organized assistance [8].

The urgent social issues include helping widows and orphans. In the Old Testament there is already a warning: "You will not hurt any widow or orphan. If you hurt them and they complain to me, I will hear their complaint, my anger will burn" (Exodus 22: 21-23). Because they are vulnerable, they require special care from the community [9].

The dilemma of the first Christian communities was the question of whom to give support? The answer to this question is given by St. Paul, in a letter to the Thessalonians, where he explains: "In the name of the Lord Jesus Christ, we command you, brothers and sisters, to keep away from every believer who is idle and disruptive and does not live according to the teaching you received from us. For you yourselves know how you ought to follow our example. We were not idle when we were with you, nor did we eat anyone's food without paying for it. On the contrary, we worked night and day, labouring and toiling so that we would not be a burden to any of you. We did this, not because we do not have the right to such help, but in order to offer ourselves as a model for you to imitate. For even when we were with you, we gave you this rule: "The one who is unwilling to work shall not eat". We hear that some among you are idle and disruptive. They are not busy; they are busybodies. Such people we command and urge in the Lord Jesus Christ to settle down and earn the food they eat. And as for you, brothers and sisters, never get tired of doing what is good. Take special note of anyone who does not obey our instruction in this letter. Do not associate with them, in order that they may feel ashamed. Yet do not regard them as an enemy, but warn them as you would a fellow believer!" (2 Thessalonians 3: 6-15).

Didaskalia give us the information about the attitude of Christians towards orphans. Usually the found child was passed on to a Christian family. It had to raise that child and prepare for life: "If one of the children of Christians be an orphan, either a boy or a girl, it is good that if there be one of the brethren who hath no children, he take the boy in place of children, and let him take a girl, everyone who has a son; when her time comes let him give her to him in marriage, and fulfil his work in the service of God" [10].

The fraternity also expresses itself through the service of deacons to prisoners, who rush to jail to relieve them of their misery [9].

Christian charity has taken different forms: meals, agricultural products or money (sportula), as needed [9].

All the needy were given help from the collected money called *collections* (Acts 11:29; 24:17; Galatians 2:1-10; Romans 15: 26-28; 2 Corinthians 8: 9), which constituted the type of tax paid during every liturgical celebration (in Africa in the third century money was collected monthly) [11].

Justin Martyr in his "First Apology" describes the process of gathering collections: "And the wealthy among us help the needy; and we always keep together. (...) And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows and those who, through sickness or any other cause, are in want, and those who are in bonds and the strangers sojourning among us, and in a word takes care of all who are in need" [12].

The pagan world did not know this religious respect for the human being before. Christianity has shown the man as absolute value, the object of the merciful love of God, Creator and Savior. Hence, the fourth century truly deserves the name of the Christian era [6].

The charity of the neighbour, the source and principle of all forms of charitable activity, was called *Christian caritas* in the Church. This was reflected especially in the original charity initiatives.

One of the basic duties of a Christian was alms. A Roman senator Saint Pammachius, a friend of St. Jerome, after the death of his wife Paulina, summoned all the poor of Rome as guests to the basilica of St. Peter at the Vatican (397). A huge crowd filled the basilica and the square. St. Paulin of Noli, describing this event, states that in respect to social values a rebellion has taken place: the beggars are called patrons of our souls (patronos animarum nostrarum) and wealthy are now in the position of clients [6].

The initiative to organize charitable works at the institutional level belongs to the bishops, who were supported by imperial donations. St. Basil in Caesarea Cappadocia raises a complex of buildings: church, monastery, hospice and hospital. He brings there qualified doctors and nurses who are to provide care to the sick, especially lepers. This type of "houses for the poor" (ptochotrophia) was found in many eastern cities, such as Amasea in Pontus. The Alexandrian Church had a nursing team available to the bishop called *Parabalani*, whose number (in the years 416-418 exceeded five hundred people).

Similar works were also made in the west. Mentioned Pammachius founded a hospice, called *xenodochium*, at the Roman Gate from the Ostia side, where many refugees and pilgrims received later refuge. In turn, the Roman St. Fabiola, belonging to the ascetic circle of St. Jerome, founded the first hospital in Rome, called *nosokomion* [6].

325 the bishops meeting at the Council of Nicaea adopted the following resolution: "We recommend that a hospital is established under the name *xenodochium* in each city. Bishop will designate a hermit as its manager, with no relations in the city, away from his homeland and family, and, moreover, a pristine man. His duty will be to accept travelers, cripples and the poor, give them all help; In case, if the hospital income turned out to be insufficient, appeals to the pity of all Christians, so that they would be able to help their fellow men. In the execution of these pious works we find the forgiveness of sins and the end of all evil because mercy brings us closer to God" [13].

The hospitals founded by Christian communities were primarily nursing homes and not health centers. We can distinguish some specializations:

a) *syndochium* – gave shelter to poor and pilgrims,
b) *ptochotrophium* – fed the poor,
c) *gerontocomium* – gave shelter to the old,
d) *brephotrophium* – children were fed [14].

The theological foundation of charity is the commandment of the love of God and neighbour [15]. The best evidence of the truth and fervor of professed faith are deeds. St. James associates faith with deeds, religion with action, service to God with service to other people: "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world" (James 1: 27).

3. CONCLUSIONS

Consequently, Christian pedagogy is an effective means of cultivating the spirituality of the younger generation, forming ideological ideas and beliefs, etiquette, spiritual traditions and values of their people in the universally accepted commandments of God. Actually, love is one of the basic categories of Christian morality. Education of children and young people in love of people, compassion, mercy, empathy, mutual understanding, mutual assistance – is extremely important in today's conditions of integration of each country into the world community.

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Address: Leszek Aftyka, Catholic University in Ružomberok, 1A, Hrabovská cesta, Ružomberok, 034 01, Slovakia.

E-mail: aftyleks@gmail.com.

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Лешек Афтика. Християнське милосердя у християнській педагогіці. *Журнал Прикарпатського університету імені Василя Стефаника*, **5** (1) (2018), 102–106.

У статті висвітлено провідні ідеї християнської педагогіки, які полягають у вихованні в дітей і молоді духовно-моральних цінностей. Автором наголошено, що християнська педагогіка слугує дієвим засобом формування духовності молодого покоління, формування світоглядних уявлень і переконань, етикету, духовних традицій і цінностей свого народу на загальноприйнятих заповідях Божих. Значна увага приділена формуванню у молодого покоління високої моральності, етикету, любові до ближнього, релігійності тощо. У християнській релігії найбільша цінність серед усіх інших чеснот – це "любов". Християнська любов закладена в основному в заповіді любові до Бога і ближнього, тому справжнє милосердя походить від серця, повного любові. Ця стаття представляє вчення Христа про милосердя до інших та його практичне застосування у часи існування перших християнських громад. Автор праці описав економічну організацію та благодійні ініціативи в громадах ранніх християн.

Ключові слова: християнин, милосердя, релігія, християнська педагогіка, духовні цінності, благодійна діяльність**.**

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FEATURES OF SOCIAL AND EDUCATIONAL SUPPORT OF YOUNG PARENTS AND THEIR CHILDREN

HALYNA MYKHAILYSHYN, OLENA BUDNYK

Abstract. The article presents social and educational aspects of early (teenage) pregnancy, young motherhood. The authors grounded negative consequences of early pregnancy and the peculiarities of social and educational support for young parents and their children. The authors described experience Centre for Teen Parents: moral and psychological preparation of pregnant teenagers to deliver the baby, directions and methods of working with young families, especially setting up comfortable psychological interaction using innovative methods of working with preschool children, providing conditions for young mothers to continue education in schools, counseling young families on resolving housing issues, financial support and others.

The paper emphasizes the need for preventive work to keep teenagers from pregnancy, carrying out social and educational events in terms of promoting healthy and responsible parenthood and others.

Keywords: social and pedagogical work, early motherhood, teen pregnancy, children of preschool age, young family, Centre for Teen Parents.

1. INTRODUCTION

Current trends of globalization, accelerated urbanization, dominance of outdated gender stereotypes, increased poverty, acceleration, easing contacts in the "parent-child" chain caused the problem of early motherhood.

The essence of the young motherhood means carrying, birth, child care and education of mothers of young children (under 21). It has its own socio-cultural and economic reasons and risks for health and social formation of the young mother and her baby. Today, according to research, the number of teenage abortions in the world is 4.2 million cases per year; 15 million babies birth by teenage mothers, about 60 thousand. Women die each year during childbirth or abortion. This sad statistic demonstrates the urgency of adolescent motherhood [2, p. 3].

For example, in Republic of Ireland (ROI) 14% of all registered births were mothers under the age of 25 (2008). In Northern Ireland (NI) 5% of the registered births were mothers under 20 (2010). Almost 80% of these births in the Republic of Ireland and 97.5% in Northern Ireland were outside marriage; either to soloparents or co-habiting couples. This is compared to 33% of births outside marriage for all age groups [14].

Teenage parenthood is one of the challenges that can have a considerable impact on a young person's life and is associated with a number of adversities. For example, it is more likely to occur with young people from a low socio-economic background, who are under-achieving in their education, who misuse drugs and/or alcohol, or who are engaged in antisocial behavior [13].

Early (teen) pregnancy, in most cases leads to a number of phenomena: teenage mothers usually leave school (about 25% of them did not continue their education); these mothers are more likely than their peers have problems with employment; stress obtained by early (sometimes unwanted) motherhood adversely affect the education of the child and others.

For young women, coping with a disadvantaged background is hard enough. Having a baby during adolescence only makes matters worse. Compared to women of similar socio-economic status who postpone childbearing, teen mothers are more likely to end up on public assistance. Teen mothers are less likely to complete the education necessary to qualify for a well-paying job – only 41% of mothers who have a child before age 18 ever complete high school [12, p. 4].

Not by chance the problem of young motherhood and preventive work to prevent early pregnancy is covered in the scientific works of scientists: I. Bratus, I. Emmerová, L. Horwood, D. Fergusson, K. Moore, P. Morlins, L. Ponon, R. Price-Robertson, T. Tyureman, P. Trades, S. Hatcher, L. Woodward and others. Current trends of globalization, rapid urbanization, dominance of outdated gender stereotypes, increase of poverty, acceleration, easing contacts in the "parent-child" system caused the problem of early motherhood.

Moreover, stress obtained by early (sometimes unwanted) motherhood adversely affects the education of the child and others. Therefore, problems of early motherhood and instructive work to prevent early pregnancy are covered in the scientific heritage of many scientists.

In many countries (the UK, the USA, Finland, etc.) socio-pedagogical and psychological help to young mothers is realized on the macro (development of social and educational strategies to implement appropriate programs at the national level), medium (implementation of socio-pedagogical support at the level of local communities, including centers for underage mothers and their children) and micro (individual socio-psychological and pedagogical work with teenage mother) levels.

Unfortunately, society is not ready to accept properly a teenage mother because of the numerous stereotypes. "Isolation is a common problem experienced by young parents as it can be difficult to maintain former relationships with friends due to a lack of opportunities to socialize with them. They can feel they have become 'out of touch' with their friends' concerns or interests. Isolation can have devastating effects on both the child and the parent and confidence levels can drop very quickly. Youth workers need to be aware of what options young parents have in accessing services which will help them when they feel isolated. They can play a vital role in supporting young parents to continue to engage with youth groups/programs. For example, young parents can be encouraged to access general programs such as drama, young women's groups, community-based youth activities or more specialized programs like Teen Parent Support Programs. Added to the emotional challenges often associated with solo-parenting and the lack of public acceptance of one-parent families, life on a low income can make stress levels particularly high" [14].

Often there is the phenomenon of social exclusion, discrimination, lack of understanding and willingness to help. Besides, i.e., the TV show "Pregnant at 16" is in some way intended to explain to young people what a young girl feels, which difficulties she may have when she gives a birth to a child at an early age. Often she has no understanding among peers, parents, boys, etc. Thus these children either are given up for adoption or are aborted.

Therefore the researchers actualized problem of providing social, educational and psychological support for young mothers and young families who are at risk. Indeed, through condemnation in society they can harm the health or life of a newborn child. There is also a high risk of rejection of the child.

This article describes the work experience of the Centres for Teen Parents, in particular, moral and psychological preparation of pregnant teenagers to deliver a baby, directions and methods of working

with young families, especially social and psychological counseling, using of the innovative methods of working with preschool children and others.

2. ANALYSIS AND DISCUSSION

2.1. SOCIAL AND EDUCATIONAL WORK AT THE LEVEL OF LOCAL COMMUNITIES

Young parents differ in national or socio-cultural characteristics, but they share common problems dealing with birth and upbringing of the child, continuing education, establishing social contacts, etc. The creation of such centers for young parents in many countries of the world with such specialists as teachers, psychologists, managers, doctors and others is becoming a common practice. To start this deal, the center staff carefully studies the problems and desires of pregnant girls or young families and jointly determines areas of the appropriate support. For example, if the family requires child care, they will be directed to the Child and Family Support Centre, an on-site accredited childcare centre. If the young mom's looking to complete high school, she will be directed to the Educational Support Service workers, and the School administration.

Ivan Bratus determines social and psychological characteristics of young mothers: conflicting relationships with parents; poor education level; poverty; legal insecurity; early sexual activity; addictive behavior; immature emotional and volitional spheres; anxiety, unformed maternal affection; infantilism; focus on seniors; help; low self-esteem; emotional instability; social alienation; complex of victims of sexual violence; indifference to own health and the health of the child [2].

Therefore young family feels considerable difficulties after the baby is born.

Many teen mothers just need extra support to finish school, find full-time work, go to college, amend relationships with their parents and become better parents themselves. Before the sexual revolution, the stigma of teen pregnancy had less to do with the baby and more to do with being unwed. The overwhelming majority of those mothers gave their babies up for adoption [7].

In this difficult life period such centres encourage young families to group activities, including young future moms and dads who can ask questions on the topic. An important issue is personal awareness of the childbirth and care for it. However, the center organizes monthly trips for these teens to share tips and get the experience of social interaction in the group. In the family atmosphere of fun future young parents can discuss with each other their new responsibilities.

The centers employ specialists who can also offer expert psychological help to future young parents in recovery contacts with the family. In particular, advisory services, concerning the problem how teenagers should tell their parents about pregnancy, how to maintain warm relations and accept sometimes perceived abuse of social media and more.

Among the problems young families face are low income, difficulties in completing high school, learning disabilities, alcohol and substance abuse, family violence, social stigma, and mental health issues. These centres run many valuable programs designed to solve these issues.

Young fathers also need support around the following issues: values and attitudes in relation to relationships and parenting; taking responsibility; communication skills; decision-making; coping with discrimination; building a child's self-esteem; helping children learn; dealing with conflict and accessing available supports, etc.

Another interesting program is the Young Dad's Outreach program, where young dads can attend some sport and recreational events, play with their children and meet other dads and share their experiences, problems and solutions. The interesting fact is that all "parenting skills training" and "young dads coaching" programs happen in a very organic way, by chatting with facilitators during rides from events, through casual conversations with other dads and events' organizers while engaged in the activities.

Tremendous support to young parents is given at the Child and Family Support Centre. Babies can be accepted here from three weeks old until they are three years old. Young moms are encouraged to visit their babies as much as they can and they indeed tend to spend a lot of time in the playrooms. It's a perfect time for early childhood educators to review baby care practices and teach young moms child

care skills. Sometimes they model positive interactions; sometimes they have a meaningful conversation with a mom regarding preparing formula or dealing with the baby's diaper rash. Sometimes, they simply listening young moms concerns and gently offer encouragement and assess her resources.

Modern young even quite successful families often come across situations where mothers are constantly tired to deal with a child who is often too naughty. Moreover, they have no experience of such care. And despite their very young age (sometimes 15-16-year-old mothers refer to the center of), so most parents still want to have fun of their private life and just relax. They have mentally not yet ready for family life and child upbringing. Accordingly, the positive aspect is that at that time when young moms or dads participate in cultural or entertaining program or are enrolled in school, their children are under the supervision of specialists, as the center has well-organized proper nutrition and psychological support, social and educational support and more.

As the experience of the Nordic countries shows (Sweden, Finland), a fairly common and effective form of social and educational support to early mothers is the work of relevant psychological centers to relieve stress, which is typical during the teenage pregnancy forming an objective assessment of the causes of the crisis, the search for optimal ways out of the situation and others. It is important that these assistance centers exist on mostly confidential basis where young people can trust and feel safe.

The Australian Young Pregnant and Parenting Network (AYPPN) has been recently established to "connect all those working to improve outcomes for pregnant and parenting young people and their children, and to advocate for better policy and program support" [11, p. 7].

Designing an appropriate social and educational environment is the organizational and methodological basis for effective implementation of inclusive education. Let us determine the following components that form this environment [1, p. 73-74]: socio-psychological (taking into account individual psychological development and behavior specific to a person in a process of social interaction, promoting ethical and moral standards in socialization and communication, adequate attitude to positive or negative traits in the behavior of others, pedagogical aiming at correcting deviations, forming habits of tolerant interaction, etc.); informational (availability of up-to-date regulatory and educational support of the inclusive process); cultural and educational (pedagogical competence of participants of the educational process that encompasses content, forms, methods, tools, innovative technologies, etc.); logistical (availability of modern multimedia, audio and video facilities, adaptation of school's physical environment, taking into account elements of aesthetics in the interior, etc.).

2.2. SOCIAL AND EDUCATIONAL ASSISTANCE TO YOUNG PARENTS AND THEIR CHILDREN IN TERRA CENTRE

In order to provide social, educational and psychological support to pregnant teenagers, young families (mostly underage parents) and their children in Canada (Edmonton, Alberta) Terra Centre for Teen Parents is successfully operated.

Terra began in 1971 as a small group of young moms who wanted more for themselves and their children. They were determined to complete their high school education striving for a more promising future. This was the first step towards shaping Terra's pregnancy centre as it is today. In these early years the mission was entirely focused on high school completion and providing counselling services while encouraging young moms to support each other. In 1974, the name of the organization was changed into Terra – Meeting the Challenge of Teen Pregnancy. At about that time, approximately 100 young moms in were being served and more teachers and social work staff were needed. New funding from United Way and Health Canada (Public Health Agency of Canada) brought new opportunities to grow and meet more needs of young parents. In Canada the Center began to enjoy considerable popularity. More and more young parents need qualified psychological and pedagogical support in parenting and personal realization in the society. Thus there appeared the question of creating Terra's Child and Family Support Centre in its earlier years. In 1998, the Child and Family Support Centre

opened onsite at Braemar School accommodating 54 infant and toddlers and offering additional support services for students [9].

Currently, the task of the center is to help young parents not only to care for their children from an early age. It is important to help young mothers especially adolescent obtaining secondary education, and develop in spiritual, artistic or sporting field. Therefore the Centre is now the organization that offers a multifaceted, comprehensive approach to help young parents and their children reach their full potential. A team of different specialists of Terra Centre pays considerable attention to the issue of establishing social and educational interaction with gifted children and children with disabilities (with special needs) [1; 3].

The Centre receives under-aged parents who did not find support in their own families or community. Usually they live in poverty, most of them cannot afford themselves even to purchase high-quality food products for themselves and children, clothes, diapers, rent apartment and others. Therefore, center employees work to raise funds to help people who need it. It is very important that young families become more confident, educated and eventually achieved their goals in life [10]. Donations are distributed in the center in the absolutely fair form, as every young family has an equal chance to succeed and does not use special patronized care by the staff. Primarily donations are directed to most needy people. Social and educational assistance is based on the individual characteristics of the young mother.

The Terra Child and Family Support Centre is also a pilot site for "Play, Participation, and Possibilities: An Early Learning and Child Care Curriculum Framework for Alberta" [5]. It is a guide for early childhood educators to use in their everyday work with young children and their families in Alberta. It builds on early learning and child care frameworks that have been developed in other parts of Canada and around the world, in particular the New Brunswick framework for early learning and child care.

Play, participation, and possibilities mean focus on features of early child education, taking into account its strengths in the development of personal values. Center specialists work according to the Italian method of Reggio Emilia [6]. At the same time they teach young parents that it is necessary with your child sing, including listening to music, develop sensory perception to give normal development to the child. They also teach to remember the need strengthening physical health, including daily exercise, massage, outdoor walks, etc.

For example, in Finland there are similar centers as in Canada, they help young (juvenile) mothers, parents with mental health problems and immigrants. Caregivers who work in these centers, accompany the young mother during childbirth and provide advice in the first weeks (months) after birth. If a young mother studies at school, a child is taken care of by the teacher. Importantly, when it turns out that the young mother cannot properly look after her child, then social workers can give this child to another family for a while maintaining parental rights (native parents have the right to periodically visit the child and optionally within some time take it back).

3. CONCLUSIONS

The problems of teenage pregnancy, early motherhood and parenting in young families are important for many countries. After all, negative consequences of early pregnancy and motherhood are poverty, economic failure of girls independently ensure the quality life for themselves and their child, social isolation, limited opportunity for education (profession), psychological problems, the risk of disease and discrimination in society, health or life risks of the child.

Social and education assistance to young parents and their children in many developed countries (Canada, the USA, the UK, Germany, Sweden, etc.) includes:

1) recognition of the challenges of young mothers and pregnant teenagers;

2) establishment of national councils with representatives of civil community organizations that aim to develop the issue to overcome problems and to monitor implementation of the tasks;

3) certain social services (shelters for young mothers and their children), that are interdisciplinary team of experts (teachers, psychologists, social workers, doctors, lawyers);

4) foster and assist families who sometimes take custody of the young mother and her child;

5) organization of special training (short courses) to prepare pregnant teenagers to deliver the baby, formation life skills of partners;

6) carrying out preventive work in terms of early pregnancy and motherhood among adolescents and young people.

We believe that the experience of the developed countries in providing psychological, social and educational assistance to young parents and their children is extremely useful for Western and Eastern Europe. These questions are extremely relevant today for all the post-Soviet countries, in which still there is a significant part of juveniles who need such support. Indeed, in many countries, i.e., Ukraine, organizations are set up, which help young parents, mostly single mothers get financial donations from organizations and individuals on the basis of volunteering. Often this is done haphazardly and situationally, there is no strategic program of social and educational support. Due to lack of funding there are difficulties in social work with groups.

The following examples show us perspectives to consider the arrangement of a network of centers to help mothers and children, creation of conditions for continuing their education, organizing training programs for pregnant teens to prepare them for childbirth and responsible parenthood, encouraging socio-educational events in promoting healthy parenting and more.

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Михайлишин Галина, Будник Олена. Особливості соціально-педагогічного супроводу юних батьків та їхніх дітей. *Журнал Прикарпатського університету імені Василя Стефаника*, **5** (1) (2018), 107–113.

У статті представлено соціально-педагогічні аспекти проблеми ранньої (підліткової) вагітності, юного материнства. Обґрунтовано негативні наслідки ранньої вагітності та висвітлено особливості соціально-педагогічної підтримки юних батьків та їхніх дітей. Автором описано досвід роботи Центру для молодих батьків: морально-психологічна підготовка вагітних підлітків до пологів, напрями та методи роботи з молодою сім'єю, особливості налагодження комфортної психологічної взаємодії, використання інноваційних методик роботи з дітьми дошкільного віку, забезпечення умов для продовження молодими матерями навчання в школі, консультування молодої сім'ї щодо вирішення житлових питань, фінансова підтримка та ін.

Наголошено на потребі превентивної роботи щодо запобігання підліткової вагітності, проведенні соціально-педагогічних рекламних акцій щодо популяризації здорового і відповідального батьківства та ін.

Ключові слова: соціально-педагогічна робота, раннє материнство, підліткова вагітність, діти дошкільного віку, молода сім'я, Центр для юних батьків.

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SUBJECTIVE POPULATION OF PERSONALITY: SOCIO-PSYCHOLOGICAL ASPECTS

VADYM ZAVATSKYI, YURII ZAVATSKYI, LIANA SPICKA

Abstract. The paper is aimed at identifying the influence of socio-psychological factors on the formation of subjective wellbeing of a married person. The following methods were used: questionnaire, psycho diagnostic techniques for investigating satisfaction with marriage, personal self-fulfillment in the family (on the operational level and the level of values and role sets), socio-psychological adaptation, conformity of family values and role expectations in marriage. The data about the content, structural components (cognitive and evaluation, value and motivational, emotional and behavioral) and functions (regulatory, prognostic, developmental) of subjective well-being of a married person have been presented. Socio-psychological factors of subjective well-being of a married person have been specified.

Keywords: personality, well-being, socio-psychological factors, subjective well-being.

1. INTRODUCTION

With dramatic transformational changes and reorganization of all spheres of life that are taking place in contemporary society, the relevance of socio-psychological research on the issue of personality's well-being is increasing [2; 3]. It is explained by the necessity to find the basis for maintaining internal equilibrium under such conditions, what components it is based on, its role in behavioral regulation and to distinguish methods of psychological aid in solving the problem of supporting personality's subjective well-being [1; 5]. One of the most significant spheres of life is a family, where marital relations are central: they create psychological space of personal lifeworld, determine the quality of family life [4; 6]. Marital well-being provides the feeling of personality's subjective satisfaction with marital relations and is the basis for psychological comfort and positive psycho emotional feeling, therefore, the issue of socio-psychological factors of subjective well-being in marriage is worth investigating.

Over the last years, some aspects of personality's psychological well-being has become the subject of psychological research: the structure of personality's psychological well-being (E. Diner); the influence of life goals on subjective well-being (R. Emmons); gender differences in experiencing subjective well-being (R. Inglehart); peculiarities of subjective well-being and its relation to emotional intelligence (I. Horbal, M. Yeleiko); functions of personal aspirations in experiencing subjective wellbeing by a young person (H. Puchkova). As for the works investigating marital well-being, we can mention the ones devoted to psychological compatibility of a married couple and emotional adaptation

during the first years of family life (M. Obozov, A. Sultanova, T. Trapeznikova, P. Yakobson, et al.); factors affecting satisfaction with marriage among men and women, the character of communication between them (Yu. Aloshina, L. Homzan, O. Kaminska, N. Khloponina, et al.); influence of value orientations and marital mindset of partners on interfamilial interaction (V. Bocheliuk, T. Hovorun, H. Dubchak, L. Moroz, I. Khitrina et al.); identification of a personality in marriage as a condition for marital well-being (Yu. Dmytruk); process of building marital relations and specific character of personality's marital choice (O. Kliapets). However, socio-psychological factors determining subjective well-being in marriage have not been the subject of a special socio-psychological investigation. The aim of the paper is the analysis of the influence of socio-psychological factors on the formation of subjective well-being of a married person. The central task of the paper is to identify the structural components of subjective well-being of a married person, its functions and levels of manifestation.

2. METHODOLOGY

The research was carried out with the use of the following methods: questionnaire "Identifying the specificity of relations and conditions for interaction in marriage" by Yu. Dmytruk; psycho diagnostic techniques: test "Checklist of satisfaction with marriage" (CSM) by V. Stolin, T. Romanova, H. Butenko; integrated technique "Diagnostics of personality's self-fulfillment in a family" (on the operational level, the level of values and role sets) modified by Yu. Dmytruk; semantical differential method by Ch. Osgud; "Oxford happiness questionnaire" (M. Argyle); techniques for diagnosing socio-psychological adaptation (SPA) (K. Rogers, R. Diamond adapted by O. Osnytskyi) and value orientations (M. Rokych); the scales of subjective well-being (G. Perrudet-Badoux adapted by M. Sokolova), social desirability (D. Crown, D. Marlow adapted by Yu. Khanin) and affective balance (N. Bredburn); questionnaires "Estimation of correspondence between family values and role expectations in marriage" (H. Volkova) and "Interpersonal family conflict" (IFC) by V. Levkovych, O. Zuskova.

3. DISCUSSION

The empirical study was conducted among 178 surveyed aged from 28 to 45 years who were married (89 married couples). The sample was composed according to the following criteria: "marital experience" (1–15 years), belonging to a certain social group (education, profession, financial situation, social reputation), parental status (number of children), etc. The sample participants were married couples, in which both partners agreed to take part in the research. At the first stage of the empirical study, the sample was differentiated in terms of the participants subjective well-being in marriage. The techniques were selected according to the criteria of subjective well-being that had been distinguished at the theoretical level (family's successful performance of its socio-psychological functions, satisfaction with marriage, opportunity for self-fulfillment in marriage). The analysis of the questionnaire, checklist of satisfaction with marriage and integrated technique of diagnostics of personality's self-fulfillment in a family (at the operational level and the level of values and role sets) with the use of frequency analysis has made it possible to divide the sample into two groups. The respondents whose marriage was subjectively successful (40.4%) composed the first group characterized by the following indicators: 32-47 points (according to CSM), ≥0.47 points at the level of values and ≥4 points at the level of abilities (according to Yu. Dmytruk), which corresponds to the medium and high level of their subjective well-being and satisfaction with marriage. The second group consisted of the respondents whose marriage was unsuccessful (59.6%) and was characterized by the following parameters: 17-36 points, ≤0.47 points and ≤4 points according to the corresponding techniques, which indicates subjective ill-being and the low level of satisfaction with marriage. It has been found that the quality of marital relations is assessed by means of subjective feelings of satisfaction with marriage that are sometimes different in a married couple. Wives from both groups feel less satisfied with marriage compared to their spouses regardless of well-being level in marriage. It demonstrates the fact that men feel more comfortable with their

marital relations than women. At the second stage, in order to distinguish socio-psychological factors of subjective well-being of a married person, the indicators of its major structural components functioning (cognitive and evaluation, value and motivational, emotional and behavioral) in the distinguished groups, in particular according to gender distribution, were analyzed. In order to study cognitive and evaluation component, the respondents" vision of subjective well-being in marriage was analyzed. As long as the image of subjective well-being has its categorical structure in the individual consciousness, it was identified by means of the semantical differential method that makes it possible to distinguish the following factors: rating, activity, strength, ordering, complexity, and comfort. As descriptors of subjective well-being, we distinguished the statements that were different in psychological content: family well-being, love, health, success, balance, satisfaction, confidence, tenderness, financial independence, harmony, etc. In this case, quantitative correlations of these associations in the first group (Mo=10.4) were significantly higher than in the second one (Mo=4.2). The results obtained by means of factor analysis made it possible to compare the categorical structure of the concept "subjective well-being" in both groups. In the first group, this parameter was characterized by higher rating, activity, strength, and complexity than in the second one ($\varphi=2.05$; $p \leq 0.02$), where high rate of the factors of rating and complexity is combined with low rates of strength and activity factors, which demonstrates slight regulatory impact of the views about well-being with its high rating and cognitive complexity. Analysis of the indicators demonstrating the respondents" assessment of satisfaction with present life, past and future, as well as authenticity and state of health (according to the scales of M. Argyle's techniques) has shown that the group rate of these parameters in the second group was statistically lower ($p \leq 0.05$). The evaluation of value and motivational component of subjective well-being has demonstrated that high rates according to all the scales of this technique in the first group indicate orientation at creative plans and engagement into the process of their implementation. Low rates in the second group demonstrate passive acceptance of life circumstances, which leads to discomfort, general dissatisfaction, and fatalism concerning marriage prospects ($\varphi=1.71$; $p \leq 0.04$). It has been found that in the system of a married couple's values there are both similarities and gender differences in their choice. For both men and women satisfaction with marriage is associated with the following values: happy family life (6.67 points; $\sigma=1.59$), love (6.23 points; $\sigma=2.26$), absence of financial difficulties (6.45 points; $\sigma=1.02$), life wisdom (6.12 points; $\sigma=2.08$), shared leisure (7.43 points; $\sigma=1.56$), demonstration of responsibility (7.31 points; $\sigma=1.22$). Gender differences were manifested in the fact that men considered the following values to be more important: independence (6.54 points; $\sigma=1.21$), self-control (5.58 points; $\sigma=3.07$), courage in defending one's own opinion and views (6.61 points; $\sigma=2.44$), inflexible will (6.15 points; $\sigma=3.62$), open-mindedness (5.29 points; $\sigma=2.98$). Women considered other values to be important: orderliness, neatness and ability to keep one's things tidy (5.56 points; $\sigma=2.86$), good manners (5.07 points; $\sigma=2.88$), erudition (as breadth of knowledge and high general culture) (6.16 points; $\sigma=2.89$), honesty (5.77 points; $\sigma=2.26$), sensitivity and care (5.19 points; $\sigma=2.32$). We have identified the correlation between the indicators of conformity of a married couple's values and their role-based adequateness in various spheres of family values. Conformity of a married couple's value sphere involves achieving cognitive similarity as well as conformity of their role behavior. The results of dispersive analysis demonstrated the influence of conformity of a married couple's values in the sexual sphere, household and social activity on satisfaction with marriage. Gender differences were manifested in the fact that men showed more need for sexual and household relationships, while women needed personal identification with their husbands and parenthood related relationships ($p \leq 0.05$). There is a more expressed differentiation in the functioning of indicators of the emotional and behavioral component in both groups of the surveyed. The high level of subjective well-being is associated with the domination of positive emotional states, refusal of evaluating intrinsic merits according to formal achievements or others" estimations, high tolerance to frustration (let oneself and others make mistakes), which indicates regulatory function of the emotional and behavioral component in the first group ($\varphi=1.52$; $p \leq 0.06$). Great significance of social environment, which was important for the members of the second group ($\varphi = 1.66$; $p \leq 0.04$), reduces the level of self-esteem, self-acceptance and self-respect, and prevents demonstrations of authenticity as an important mechanism of subjective

wellbeing of a married person. We have found that there is correlation between the high level of personality's subjective well-being in marriage and demonstration of socio-psychological adaptation that was revealed in the first group (φ=2.14; p≤0.01). The indicators of the respondents" subjective well-being were such psychological makers as "internality", "self-acceptance" and "acceptance of others", which are frequently mentioned by married couples. In addition, "internality" dominates in women, and "self-acceptance" and "acceptance of others" dominates among men (p≤0.01). Married couples from the first group are statistically different in terms of adaption, emotional comfort, low values of escapism, and stress accumulation (φ=2.03; p≤0.02). The results of dispersive analysis demonstrated the impact of the respondents" evaluation of the level of conflict proneness and emotional comfort on their satisfaction with marriage. The indicators of satisfaction with marriage and the level of conflict proneness in these spheres of marital interaction form one integrated index of subjective well-being, whose psychological content involves, first of all, person's emotional attitude towards his/her own marriage. As for the influence of the respondents "evaluation of conflict proneness in the spheres of spouses" communication and communication culture (according to IFC) on subjective well-being of a married person, the results obtained confirm the fact that communication difficulties remain one of the main causes of conflicts between spouses in a contemporary family. The data of objective techniques were supplemented by the data of the questionnaire intended for identifying the impact of socio-economic and demographic characteristics of the groups under study on experiencing subjective well-being in marriage. There were no significant differences between families with and without children in terms of the indicators of family role interaction, evaluation of conflict proneness level, peculiarities of family communication, and satisfaction with marriage. Therefore, subjective well-being does not depend directly on parental status or sib ship size. The author has also found that living conditions are considered as an objective factor that affects a married couple's subjective evaluation of satisfaction with their everyday life and experiencing subjective well-being in marriage. Satisfaction with financial situation in a family, order in family's household create favorable conditions for the high level of satisfaction with marriage and personality's experiencing subjective well-being in general. In terms of gender differences, we have identified that men with higher level of education find emotional support of their wives more significant. Women from the families where spouses have the same educational level or wife's educational level is higher give priority to the solidarity of married couple's value orientations. There were some differences in experiencing subjective well-being depending on the period of being married. According to the questionnaire, within prospective adaptation period (1–5 years of living as a couple), participants of the first group consider moral and psychological relationships to be the principal factor of well-being. At the same time, participants of the same group with more experience of living as a couple consider their well-being to be dependent on family and parental relationships. Understanding, care and respect were important for all the couples. To conduct factor analysis aimed at comparing the factors affecting subjective well-being of a married person using the visual method, we analyzed the data of diametrically opposed manifestations of the indicators of subjective well-being components in both groups. General analysis of the factor matrix made it possible to identify the descriptors ("adaptation vector", "personal growth vector", "vector of psychological well-being in marriage", "vector of marital and role interaction") that enabled us to distinguish socio-psychological factors of personality's well-being in marriage: socio-psychological adaptation and tolerance, satisfaction with marriage; conformity of the level of family values significance in emotional, sexual, household, parental spheres and social activity sphere; orientation at and opportunities for self-development, self-improvement and personal achievements combined with dominating family values; determination and conformity of role expectations and role intentions; similar visions of role behavior; low level of conflict proneness in family interaction (marital support, emotional comfort, communication culture).

4. CONCLUSIONS

Thus, personality's subjective well-being in marriage is multifunctional integral socio-psychological formation that includes cognitive and evaluation (specification and extension of knowledge about oneself, views of subjective wellbeing in marriage, personal assessment of reality, attitude to oneself and the spouse), value and motivational development of positive attitude to oneself, reasonable estimate of capabilities and capacity in family life as well as personal growth in marriage, identification of prospects for ones" future in it and implementation of life goals), emotional and behavioral (the level of emotional perception of spouses" interaction, the degree of satisfaction with marriage and control over its circumstances, social demand) components. Principal functions of subjective well-being are regulatory, forecasting, and developmental one. The levels of manifestation of personality's subjective well-being in marriage (material, personal, social, physical, psychological) correspond to value orientation types and personality's motivational structure and are enunciated depending on the present life situation in marriage. The authors have identified socio-psychological factors of personality's subjective well-being in marriage: socio-psychological adaptation and tolerance; similar value orientations with the partner and happy marital relations; satisfaction with marriage; conformity of the level of family values significance in emotional, sexual, household, parental spheres, the sphere of personal identification and social activity; opportunity for self-development, self-improvement and personal achievements combined with dominating family values; determination and conformity of role expectations and role intentions; similar views of role behavior; low level of conflict proneness in family interaction (marital support, emotional comfort, communication culture). The study of the peculiarities of experiencing subjective well-being among married people of different ages and according to gender differences as well as at different stages of family life cycle requires further consideration.

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Address: Vadym Zavatskyi, Yurii Zavatskyi, Liana Spicka, Volodymyr Dahl East Ukrainian National University, 59-a, Central pr., Severodonetsk, 93400, Ukraine.
E-mail: uni.snu.edu@gmail.com.

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У роботі розглянуто актуальність вивчення проблеми суб'єктивного благополуччя особистості в шлюбі в умовах трансформаційних змін усіх сфер життя сучасного суспільства. Метою дослідження є аналіз впливу соціально-психологічних чинників на формування суб'єктивного благополуччя особистості в шлюбі. Основним завданням наукового пошуку є визначення структурних складових суб'єктивного благополуччя особистості в шлюбі, його функцій і рівнів прояву. Дослідження проводилося на основі анкетування, психодіагностичних методик вивчення задоволеності шлюбом, самореалізації особистості в сім'ї (на операціональному рівні та рівні цінностей і рольових установок), соціально-психологічної адаптованості, узгодженості сімейних цінностей і рольових очікувань в шлюбі. Показано, що суб'єктивне благополуччя особистості в шлюбі – це поліфункціональне інтегральне соціально-психологічне утворення, в структуру якого входять когнітивно-оцінна, мотиваційно-ціннісна, емоційно-поведінкова складові. Встановлено, що провідними функціями суб'єктивного благополуччя є регулятивна, прогностична та розвивальна. Виокремлено соціально-психологічні фактори суб'єктивного благополуччя особистості в шлюбі: соціально-психологічна адаптованість і толерантність; ціннісно-орієнтаційна єдність з партнером і благополуччя шлюбних відносин; задоволеність шлюбом; узгодженість ступенем значущості сімейних цінностей в емоційній, інтимно-сексуальній, господарсько-побутовій, батьківсько-виховній сферах, сферах особистісної ідентифікації та соціальної активності; можливість саморозвитку, самовдосконалення і особистих досягнень у поєднанні з домінуванням сімейних цінностей; визначеність і несуперечливість рольових очікувань і рольових домагань, збіг уявлень про рольову поведінку; низький рівень конфліктності у взаємодії подружжя (підтримка, емоційний комфорт, культура спілкування).

Основним напрямом подальших досліджень розглядається вивчення особливостей переживання суб'єктивного благополуччя в шлюбі на різних етапах проходження стадій життєвого циклу сім'ї.

Ключові слова: особистість, благополуччя, соціально-психологічні чинники, суб'єктивне благополуччя.

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SUSTAINABLE DEVELOPMENT OF THE MOUNTAIN TERRITORY OF THE UKRAINIAN CARPATHIANS: FOREIGN EXPERIENCE AND DOMESTIC REALITIES

Inna Chervinska, Andrii Chervinskyi

Abstract. The article describes the factors and indicators of sustainable development of mountain areas. The authors analyse the experience of foreign countries in the educational and socio-cultural activities of the inhabitants of the mountains, determine the prospects for its implementation in the mountainous regions of the Ukrainian Carpathians. The researches determine the ways and prospects of development of mountain territories of the Ukrainian Carpathians compare foreign experience of some European countries and the United States on sustainable development.

The purpose of the article is based on studying the experience of mountainous countries, identifying the leading factors influencing their sustainable development and revealing the prospects for their implementation in the mountainous regions of the Ukrainian Carpathians. In accordance with the purpose of the study, features of mountain areas were outlined, the factors that determine the specifics of their educational, ecological, economic and socio-cultural development are described. The authors analysed international experience of managing the development of mountain areas in order to determine the possibilities of its use in national practice.

Keywords: mountain environment, educational and cultural factors, mountain regions, educational space, Ukrainian Carpathians.

1. INTRODUCTION

Target setting in general and its relationship with important scientific and practical tasks. Geographical position of mountain areas, forests, climate, raw materials resources and centuries, old traditions with the unique culture of the multinational region are the main factors that contribute to the implementation of programs of economic and social development of the region. This enables to achieve harmony in the relationship between man and nature, which is realised primarily through rational use of natural resources. This way of life is typical for all nations that are closely linked with nature. The principle of rational, economical natural resource use has identified and Ukrainian social organization.

Within the Carpathian terrain, which consists of Lviv, Chernivtsi, Transcarpathian and Ivano-Frankivsk regions, most areas are mountainous and are concentrated in the western part of the Ukrainian Carpathians. Due to the specific territorial location (mountainous terrain), geographical distance from the administrative and industrial centers, unique climatic conditions, almost all

mountain settlements of the region are depressed. They are characterized by low living standards of local people and limited perspectives for development. Along with a number of social and economic problems, mountainous areas of the Carpathian region have unique tourist and recreational potential, particularly in natural resources and rich ecosystem that would promote the development of tourism and recreation. Instead, these benefits are used inefficiently [14, p. 36].

The study aims to identify the leading factors affecting the mountain environment in the educational, cultural, social and economic development of Ukrainian Carpathians residents.

According to the study aim the following objectives were outlined:

– to examine the peculiarities of mountain areas of the Ukrainian Carpathians and describe the factors that determine the specificity of their environmental, economic and social development;

– to analyze foreign experience of development management of mountain areas in order to identify opportunities of its using in national practice;

– to analyze the educational, cultural and ecological situation in the mountainous areas.

The problem of environmental and economic development of the Carpathian region was studied by many local scientists, including S. Gerasymchuk, V. Golyan, M. Dolishniy, S. Doroguntsov, V. Kravtsiv, M. Hvesyk and others. Studying of the regional development issue in the interconnection of social, economic and ecological processes was found in the works of P. Belenky, E. Boyko, F. Zastavniy, S. Zlupko, M. Kozoriz, V. Kravtsiva, M. Lendyel, P. Mazur, I. Pisarenko, J. Poburka, O. Shabliya, M. Chumachenko and other scientists. However, solving of these problems requires constant updating of knowledge, expansion of modern scientific vision and ways of overcoming them.

Research methods. To solve this problem theoretically used method of analysis of psychological and educational research literature, diagnostic methods.

2. ANALYSIS AND DISCUSSION

The Carpathians are natural treasure of global significance, a region that defines the state of the environment across Europe. The World Wildlife Fund relates them to the 200 most valuable ecological regions of the planet. The uniqueness of the Carpathian system is also linked with the rich cultural heritage that for centuries united different national and ethnic groups. Geographic allocation of mountain areas, forests, climate, raw material, educational resources and centuries-old traditions folk pedagogy with unique culture of the multinational region these are the main factors that contribute to the implementation of programs of educational and socio-cultural development of the region.

Carpathian region is a unique habitat of preservation of cultural and spiritual values, national traditions, rich historical, cultural, educational and educational heritage.

International UN Conference on Environment and Development (Rio de Janeiro, 1992), recognized mountain areas of Earth as one of the leading elements of sustainable development, to which belongs the significant role in preserving social and political stability of society.

Mountain politics at the state level in Ukraine is determined by the Law of Ukraine "On status of mountain settlements in Ukraine" (1995). This legal act provides that "... to ensure socio-economic development of settlements, to which the status of Mountain has been granted, state guarantees financing measures for development and use of tourist, recreational and therapeutic potential of mountain regions" [4]. The Act defines additional payment of 20% for pensioners and 25% for public sector workers who live in the mountains. In other words social guarantees a reset for mountain dwellers, what is a standard for other European countries. In fact "complex mountain natural conditions significantly limit the scope for selection of forms and types of economic activity, narrowing, thus, the field of employment for local residents. This causes very low-income of mountains residents, and, ultimately, leads to deterioration of the demographic situation, growing social tensions, destruction of natural resources. The tendency of out migration from mountain areas and depopulation of mountain must be stopped. The need for it is caused not only by the threat of loss of "cultural space", but also for economic and environmental reasons" [5].

In tourist areas, which include the Carpathians, appearance of heath lands or forests on agricultural areas clearly means reducing of the number of such valuable landscapes for tourism, the beauty of which creates alternation of forests and open spaces, light and dark tones, sun and shade. Carpathian mountain farmer transforms a cultural landscape, and keeps the entire tourist infrastructure in order.

However, despite certain opportunities for self-development of mountain areas, difficult mountain conditions don't allow to provide adequate standard of living for local people, what leads to the appearance of negative socio-economic and environmental tendencies which without external intervention would inevitably lead to poor demographic situation, rising of social tension, destruction of natural resources, loss of ethnicity.

Nations living in the mountains have a lot in common. They freedom-loving and heroic, kind warriors and caring hosts rich in talents and creativity, and carefully guard their customs and traditions. "The mountain region is characterized by specific features: colorful nature contributes to the accumulation of vast experience of communication with the nature, which results in preserving old traditions formed through the centuries: careful management, spirituality and respectful attitude to the world. The traditional crafts, progressive ritual traditions that certainly serve as an effective factor in the harmonious development of the child were sufficiently preserved here. In the school located in the mountains the influence of landscape-geographical and ethno-cultural environment on the establishment and development of personal values of growing personality (moral, civic, aesthetic) can be clearly observed" [1, p. 54–55].

However, in recent years of the XX century traditional model of mountain dwellers life began to collapse. The change of values and priority of consumption capture highlanders, changing their way of life.

For a broader study of peculiarities of displaying the specific conditions in mountain areas to the level of life and management of mountain residents, scientists V. Yevdokymenko, M. Habrel, V. Kravtsiv, M. Kopach [6] suggested a certain classification of the major factors that determine the specificity of mountain areas development. Based on the selected classification criteria all indicators were grouped:
– by the subject of the impact (geographical, ecological, social, economic);
– by the nature of the action (favorable, restrictive);
– by the level of the influence (general and specific).

Taking into account social and natural features of living environment, mountain dwellers developed their own experience of existence in it, the main features of which are constant (were unchanged) for centuries. Fundamental changes occurred only in the second half of the XX century.

Experience of the mountain dwellers life, as a model of being or culture of sustenance, manifested itself in the type of economic activity and the corresponding displacement; in relations with natural elements and between community members; in clothes and dance, in music and education; in character and world view.

Specific quite complex natural conditions in mountain areas greatly affect the level of financial welfare of local residents, significantly limiting the scope for choice of forms and types of employment. That's why these areas are among ten characterized as depressed, that is to say as problematic areas that are not able to solve their own acute problems without external help. Besides this mountain areas play very important natural-regulatory role in the global scale and are marked by the huge reserves of natural resources and unique culture and traditions of the local population. Environment of the Ukrainian Carpathians acts as a forming factor of traditional way of life of locals, their traditionally household culture.

Mountains provide specific conditions for their settlement and habitation of people. For a long historical period there were formed special ethnographic and psychological types of Ukrainian highlanders (Boyks, Hutsuls, Lemkos) for which the mountain way of life is the highest social value.

Rather difficult natural conditions in mountain areas significantly affect the level of financial welfare of local residents, greatly limiting the scope for choice of forms and types of employment. That's why these areas are often characterized as depressed, that is to say as problematic areas that are

not able to solve their own acute problems without external help. In mountainous countries great attention is given to the solving of an employment problem of poverty reduction and the quality of education of the population.

For this purpose, various tax incentives and credits are reintroduced and specific development project of mountain areas are worked out [13].

The experience of leading countries and the consequences of structural and systemic restructuring of most segments of the national economy show that the real changes in formation of the prerequisites for sustainable development either the whole state and individual regions, are possible with the increasing of not only production, but also natural resources, demographic, scientific, recreational, informational, and socio-cultural potential. In the mountain countries the great attention is given to solution of employment problems and to poverty reduction. That is why the various preferential mechanisms of enterprises are introduced, especially for small and farmers households. Specific projects for the development of mountain areas are Europe out. Many countries have accumulated vast experience of solving problems of mountain areas. Thus, state financial assistance to these regions is given to Germany, Austria, France, Switzerland and others.

A regional program that was implemented on federal-staffing basis in the US – *"Program of Development of Appalachian Mountains region"* is also rather educative.

The Appalachian Mountains – the most problematic region of the United States that covers 13 states with the area of 420 thousand square kilometers, and is home for nearly 20 million people. Thus, in 1965, was adopted the federal law "On the development of the Appalachian region" (Appalachian Regional Development Act), located in the US, according to which implementation of the "Appalachian Program" started. More than ten scientific research groups worked on the development of this program. They included transport, resources, education, culture, tourism, agriculture and others. This law provided stimulation, primarily, of road construction, development of social infrastructure, improving of the education level, improving labor resources and so on. The program highlighted two major parts: program of road construction and "regional (local) development programs". That has become the main lever in promoting of economic development of the Appalachian Mountains [9; 11].

Among the measures aimed to improve the general attractiveness of the region, the program carries out various projects of arrangement of areas and environmental protection, including planning and design of towns and apartment, creating parks and recreation areas, sewage treatment, processing of solid wastes, reclamation of mining, protection of forests and soils. But today, by many indicators, Appalachian remains troubled and depressed area of the US.

Living and sustainment of residents of the Ukrainian Carpathians and the American Appalachians are quite similar. Their social, educational and cultural development is influenced by many both subjective and objective factors, among which the most significant in our opinion are: the uniqueness of the area, ecology, historical and Ethnographic identity development and culture, education, natural resources, climatic conditions, state support, development of pilot projects of socio-cultural and educational development in mountain areas.

Austria has especially great experience of support of social and economic development of its mountain settlements, 60 percent of its territory is occupied by the Alps. In European Mountain countries great attention is given to the solving of employment problems and poverty reduction. For this the various preferential mechanisms of enterprises were introduced, especially small farms. Banning of clear forests cutting on the slopes should also be called a positive factor of mountain areas support? What about the level of education and social protection of the population?

Certain projects for the development of mountain areas are being worked out. In this context the experience of Switzerland is very significant. Here over the decades are held diverse state measures on development of economic backward mountainous areas. They are focused on support of agriculture, road construction, educational institutions, financing of the specific investment projects.

Since the end of the 1950^s, socio-economic processes in Switzerland contributed to the move of most people from the mountainous areas to the cities. To reverse this tendency, in the mid-1960^s the Swiss federal government developed the concept of the cultural and educational, economic and social

development support of mountain areas. This concept was implemented in 1974 through various activities that have only one aim – to improve living conditions in mountain areas, to attract business to the development of mountain regions, to promote the development of small district centers in mountain areas. In the 1974 Federal Law on investment aid to mountain regions was adopted. It became the basis of mountain policy in Switzerland. In the 1997 it had been changed because in the 1990 in Switzerland, the emphasis in the new mountain policy was shifted from reducing of social inequality to increasing of efficiency and economic competitiveness. According to the law 54 development regions were created, each of them has developed its own economic development program. For almost 40 years work of the Switzerland Federal law on investment aid in mountain regions of (1974) state financed about 8,000 investment projects to nearly 3 billion US dollars (I. Pukshyn) [11].

It is important to study the experience of implementing of mountain educational policy in France. Policy in So particularly "Law on protection and development of mountainous terrain" successfully operates since 1989. It became the impetus for the development of mountain areas. This law particularly was to improve infrastructure facilities provided by the service sector in mountain areas by providing the local authorities necessary financial resource son preferential terms.

In Italy, according to the law "On the mountain territory" (1994) was created the National Mountain Fund, that is financed by contributions from the EU, state and local authorities, aims to support development of mountain areas. Financial resources of the fund are divided by regions and autonomous areas, which, in their turn, can create their own mountain funds.

In the mountain countries of the world the great attention is given to solution of employment problems and to poverty reduction. For this reason the various preferential mechanisms of enterprises are introduced, especially for small and farmers households, educational and cultural institutions. To fulfill this aim are created specific projects for the development of mountain areas. Ukraine has also developed a number of measures aimed.

"Modern socio-cultural space is the time of objections and reassessment of former values, searching for new ways of preserving and transmission of cultural experiences related to the decline of the traditional ones and simultaneously emergence of others (possibly new) socio-cultural structures that attach the study of processes and phenomena occurred in the field of modern education and culture, to the actual pedagogical and cultural problems.

Mentioned above gives us reasons to believe that the Carpathian region population today lives in the conditions of social and economic discomfort accumulated in many environmental, economic and socio-cultural problems and solution of which requires efforts of both the state and the public. All the methods and means which can help to form basic culture and consciousness of the individual are decisive in resolving the existing contradictions between human activities and nature have to become. This is possible only on the basis of deep philosophical, socio-political and psychologically-pedagogical comprehension of the content of human being, the existence of social norms of civilization. Only through the process of training and education, humanity is able to produce necessary information and knowledge, which will create the conditions for sustainable development of civilization" [2].

Regional material also allows the usage of more attractive methods and forms of teaching / learning and reorientation of training purposes. This particular aspect is related to a demand of a partial transfer of the learning process beyond school walls (further and closer trips, fieldwork, collecting, documentation of local cultural heritage, etc.). These forms can develop research interests, and give a student a substitute for the joy of research. Therefore, they can create a possibility of being a teacher's partner and the subject of education. This may result in bigger activity and independence and active attitude towards children and young people's problems.

"As a source of knowledge about life of "closer" homeland, such things as local public institutions, monuments, museums, libraries, archives (e.g., church, city, municipal), souvenirs that are in private hands, accounts of local events participants, sometimes manual, regional and local newspapers, monographs of individual towns and regions, articles in scientific and popular publications, a book of school, parish or municipality may be mentioned. Throughout multilateral and detailed examination of

the specific manifestations of life of an individual, or a group of people in the area, the natural relationship between various aspects of social, economic, cultural, etc. can be easily seen. Human relationships between the environment of geography and other people are becoming more obvious. The so-called life-historical context is more visible" [10].

In this context, academician E. Libanova, draws attention to the fact that "natural resources and industrial and technical heterogeneity of Ukrainian regions needs to develop specific and not standardized approaches to increase social and economic potential of certain areas, particularly mountain ones that are marked with the high level of problematic economic development of natural resources basic industries and regional economic complexes" [13, p. 5].

The concept of "sustainable development" is a program of actions that promotes to the strengthening of the local economy, taking into account ability of the environment to function properly and maintain long-term activity of present and future generations [12].

In addition, in the book "Lessons for Sustainable Development" the researcher A. Pometun noted, "the concept of sustainable development is not identical to the concept of "economically sustainable" and "environmentally safe development" (eco-development). It is not just about the providing of the economy progress and resources for it, or just the preservation of nature. The concept of sustainable development expresses a fairly simple idea: it's necessary to achieve harmony between people on the one hand, and society and the environment - on the other. That means that in future a socio-natural system should be formed. It will be able to solve a set of contradictions that occur in our time, namely: between nature and society, between ecology and economy, between developed countries and those that are developing, between present and future generations, between rich and poor, between already formed needs of people and reasonable needs etc. Thus, the concept of sustainable development can be understood as a strategy for survival and continued progress of civilization and separate countries in conditions of environmental preservation (especially the biosphere) [8, p. 4–5].

Under sustainable development we also understand such dynamic structural changes that satisfy current needs, but do not endanger the ability of future generations to satisfy their own needs. To ensure sustainable development of the region is a very important task that can be performed only by the agreement between all the states that are part of the Carpathian Convention [5].

Active cooperation on conclusions and recommendations for further research of the region with the central authorities, sense of responsibility of local government administrative structures can greatly contribute to the significant improvement of economic, ecological and social status of the region and the country as a whole.

Indeed, at the national level "theoretical and methodological basis of evaluating the sustainable mountain development are worked out, including its methodological base, are proposed indicators and instructional techniques of evaluation the sustainable environmental management on the example of the Carpathian region of Ukraine for studying the ways, mechanisms and instruments for achieving of its basic principles" [13]. However, they are still far from practical implementation at the regional level.

3. CONCLUSIONS

Therefore it is necessary to provide the region with the right to develop its economy, its budget, to be valid master, to be responsible for its actions. All that should accelerate the process of sustainable economic development that will guarantee a significant improvement of living standards and welfare of people, and will raise the rating of Ukraine in the world community.

Solving the problems of sustainable development of mountain regions is largely promoted by Laws of Ukraine "On a status of mountain settlements in Ukraine", "On a moratorium on clear-cutting of fir-beech forests on the mountain slopes of the Carpathian region", the decree of The Cabinet of Ministers of Ukraine "On State Support of a comprehensive program of environmental, economic and social development of mountain regions" [7]. But unfortunately, these and other legal documents are largely imperfect, and are not completely implemented.

Thus, the complexity of demographic, socio-political and environment situation in the Carpathian region, the diversity of contemporary determinants of formation, naturally raise attention to the problems of life of mountain populations.

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Address: Inna Chervinska, Andrii Chervinskyi, Vasyl Stefanyk Precarpathian National University, 57, Shevchenko Str., Ivano-Frankivsk, 76018, Ukraine.

E-mail: chervinska.inna@gmail.com, andrio2323@gmail.com.

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У статті описано чинники та показники сталого розвитку гірських територій. Автори аналізують досвід зарубіжних країн з освітньої та соціокультурної діяльності жителів гір, визначають перспективи його втілення у гірських районах Українських Карпат. Визначено шляхи та перспективи розвитку гірських територій Українських Карпат. Здійснено порівняльний аналіз зарубіжного досвіду деяких країн Європи та США зі сталого розвитку. Окреслено провідні фактори, що визначають специфіку освітнього, екологічного, економічного та соціально-культурного розвитку Українських Карпат. Вивчено міжнародний досвід управління розвитком гірських районів, щоб визначити можливості його використання в національній практиці.

Ключові слова: гірське середовище, освітні та культурні чинники, гірські регіони, освітній простір, Українські Карпати.

CONTEMPORARY UKRAINIAN LITERATURE FOR CHILDREN AND YOUTH IN THE CONTEXT OF MULTICULTURALISM AS AN EDUCATIONAL PRACTICE

Tetiana Kachak, Tetyana Blyznyuk

Abstract. The article outlines the problem of relevance of multiculturalism in Ukrainian society and educational practice of the modern Ukrainian school. The authors analyze the artistic works by Oksana Lushchevska, addressed to young readers, representing the coexistence of various forms of cultural life, highlighting the problem of preserving one's own and perceiving another cultural identity, tolerant interaction of representatives of various ethnic groups. Simultaneously, the novel by American writer Rainbow Rowell focused on negative phenomena of interethnic interaction, but offered readers an interesting and multifunctional artistic text in terms of receptive poetics and aesthetics. Considered in the paper works can be an effective means of multicultural education and upbringing of schoolchildren.

Keywords: literature for children and youth, multiculturalism, multicultural education, interaction of cultures.

1. INTRODUCTION

Modern literature for children is an artistic and aesthetic, socio-cultural phenomenon, an effective means of development and socialization of a young person. Artistic texts not only reflect the problems of man and society, but also propagate certain values, demonstrate patterns of behavior that affect the formation of the worldview and life position of the younger generation. Books for children become especially important when it comes to moral and ethical upbringing, national identity, tolerance in the modern multi-ethnic space. New standards of general and higher education, curricula oriented to the formation of a competent personality, which could fully function in a modern multicultural society; show respect and tolerance for the cultural identity of other people, and at the same time maintain their own national identity. Search for effective approaches and means of multicultural direction of education of schoolchildren is an urgent problem of the modern educational process.

The purpose of this research is to consider works of art intended for young readers representing the coexistence of different forms of cultural life, covering the problem of preserving one's own and the perception of others' cultural identity, interaction of representatives of various ethnic groups, and can be an effective means of multicultural education.

The works of foreign and domestic literary critics (U. Baran, V. Vzdulska, T. Kachak, V. Kyzylova, K. Leshnik-Oberstein, L. Matsevo-Bekerskaya, L. Ovdiychuk, E. Ogar, M. Slavova, P. Hunt and etc.)

who study the poetics of artistic works for children and young people, scientists studying the problem of multiculturalism (S. Drozhin, S. Zhyzhek, O. Kalakura, M. Kozlovets, M. Mykhailova, R. de Codiac, etc.) including in the educational-educational branch (A. Perotti, M. Ragozin etc.) became the theoretical and methodological basis of our research.

Ronan de Codiak suggests understanding the concept and practice of multiculturalism through the prism of three waves of identity [16]. Slava Zhyzhek considers multiculturalism as a response to globalization, as an ideology, the essence of which is exploitation and destruction of manifestations of individuality [13]. In the context of our intelligence we use the usual definition of the concept: multiculturalism is a social phenomenon, ideology, discourse, which involves the interaction and coexistence of different cultures within a single society. The strategy of multiculturalism in the American and Western countries, which is widespread in connection with the intensification of migration processes, globalization, is becoming increasingly important in Ukrainian society.

2. RESULTS AND DISCUSSION

Given the fact that multiculturalism is considered to be "one of the ways to overcome tension in multicultural countries and options for activating the democratization process" [1, p. 96], the problem of the formation of multicultural values in the younger generation, as well as the search for effective means of their multicultural education is relevant and timely. Multicultural education is one of the forms of practical policy of multiculturalism. Its components are training, education and informational and educational activities. Multicultural learning involves the students learning knowledge, skills and abilities of the history of peoples, ethnopolitics, intercultural communication, cultural studies, ethnic psychology, linguistics. The curriculum for primary school provides for the study only certain information on the content of multicultural education. The main tasks of forming socio-cultural competence of the junior pupil are realized mainly at the lessons of Literary reading, Foreign languages, subjects "I am in the world", "Art". In the process of preparing future teachers – students of the specialty "Primary Education", implementation of the content and objectives of multicultural education is provided by the subjects of the language-literary cycle ("Foreign Language", "Children's Literature", "Foreign Children's Literature", "Country Studies", "English Literature", "Modern English Literature" etc.). Multicultural learning in the practice of the Ukrainian school cannot be considered a complete process, as it is rather one of the aspects of implementation of the content in socio-cultural line and formation of socio-cultural competence of schoolchildren. "The sociocultural content line is a means of mastering national, universal cultural and spiritual values, norms governing relations between generations, sexes, nations, contribute to the aesthetic and moral and ethical development of the individual, its organic entry into society" [11]. In 2017, with the allocation of cross-cutting content lines as a means of integrating key and general-purpose competencies, as socially significant sub-themes, socio-cultural competence is considered as one of the components of the cross-cutting content line "Civil Responsibility". Priority tasks in implementation of this content line are "the formation of a responsible member of the community and society, which understands the principles and mechanisms of its functioning, as well as the importance of the national initiative" [2]; as well as developing the students' ability to interact with other people in a multicultural society; formation of the spiritual world of students, valuable ideological ideas, universal values, etc.

Education of a multicultural person involves the formation of citizenship, tolerance, cultural pluralism. The problem of tolerance, as noted by M. Kozlovets and M. Mykhailova, became acute in the connection with the problem of consolidation in multiethnic societies. "In this context, tolerance is the unity in diversity, respect, perception and understanding of a huge number of cultures, forms of self-expression and self-expression of the human person" [5, p. 469].

Alongside with the desire for tolerant perception and interaction of cultures, there is a threat of erosion of national identity. Proponents of multiculturalism argue that a multicultural society involves preserving by a personality its identity, despite the effects of other cultures. Focusing on this principle, in 2017, a new Law on Education was adopted in Ukraine. It stipulates that "the language of the

educational process in educational institutions is the state language", but at the same time, persons belonging to indigenous peoples of Ukraine are guaranteed the right to study in communal institutions of preschool and general secondary education along with the state language in the language of the respective indigenous people [6]. Representatives of ethnic minorities have the right to study in their native languages, but it is also necessary to study Ukrainian as a state language, to learn the culture of the Ukrainian people. This enables them to successfully integrate into society, simultaneously belong to several cultures, preserving their own ethno-cultural, ethnic, mental values and other specific nationally-determined attributes. This phenomenon is one of the aspects of normative attributes (along with descriptive – the presence of ethno-cultural and linguistic diversity) of a multicultural society.

The problems of multiculturalism are particularly considered in the philosophical, educational and literary field. A multicultural approach to studying Literature for children and Reading is practiced by foreign researchers Joh C. Stott, Nansy Larrick, Daniel Hade, and others.

Modern literature for children demonstrates various examples of multicultural interaction, which are realized through the components of the poetics of artistic work: subject, plot, images, hero's behavior, language and narration. If foreign writers openly raise questions of multiculturalism for more than half a century, Ukrainian authors often address this problem in the first place, along with the central storyline, cover certain episodes of interaction between representatives of different nations, emphasize the elements of their culture, use a set of stereotypes (national symbols, mental characteristics), consider national identification and perception of others. Multicultural elements are noted in the historical prose by Volodymyr Rutkivsky (tetralogy "Dzury") and Yaroslav Yarish ("Samiylo"), realistic prose by Stepan Protsyuk ("Vitrolomy"), stories by Dzvinka Matiiash ("Martha from St. Nicholas Street"), Zirka Menzatyuk ("How I Destroyed the Empire"), adventure prose by Oleksandr Gavrosh ("The Incredible Adventures of Ivan Syla") and Oleksiy Bilobrov ("On the Boundary of Opportunity"). Among the Ukrainian writers, the brightest examples of literature, which fully expands the multicultural discourse, is presented by Oksana Lushchevska, a writer, translator, literary critic and critic of literature for children. [3, p. 322–324].

In the stories "Best Friends" and "Friends for Correspondence", Oksana Lushchevska touches upon the problems of growing up, children's emotions, shows the relationships of children with different mental worldviews, and also displays cultures and traditions of different peoples. Communication (direct and in the letters) of the Ukrainian girl Ksenia with Eric from the overseas, friendship with children of different nationalities in the English-language camp, change her attitude toward herself and to the world, her views on culture and spiritual development of the individual. The writer shows that the process of linguistic interaction is closely connected with cultural, historical, social, psychological and other factors, and the interrelations of children in the camp are highlighted as a model of multiculturalism. In the section "Family Fire" [7, p. 107–118], the author offers readers a closer acquaintance with the heroes and their cultures, contains stories from representatives of many countries of the world. Yori tells legends and stories of South Africa, presents girls adornments made of various grains and herbs. Catalina shares an old recipe of Mexican cuisine "Nopal Grande". The girl from Greece, Ilona tells a story about Mr. Lazarus and dragons. Irish Lolly distributed amulets and explained that they symbolized beliefs of her people. Australian Keli gave all the toys – koalas, which are purely Australian exotic animals. Ukrainian schoolgirl Ksenia and the curator of the group Daria sang the Ukrainian song to the audience. Using the method of "text in the text", the writer creates a mosaic of ideas about different cultures and peoples. The author highlighted the multiculturalism and blurriness of national traditions in Australia and the United States ("... Because it's often said that Australia has no history, no traditions, no legends, why is it? They say that everything is brought in by other cultures. So it turns out that our traditions are actually, collected from your traditions... – Absolutely, as in America!" [8, p. 115]). Valentyna Vzdulska in the article "Intercultural interaction as a subject in the modern Ukrainian book" calls the work of O. Lushchevska "multiculturalism without secret thoughts" and states: "Children demonstrate exceptional and sometimes incredible readiness and openness to communication and understanding, awareness of the multifaceted world cultures and almost idealized freedom from prejudice" [12].

The receptive-aesthetic value of such books increases when "multicultural reading" occurs. This is stated in the article "Reading Multicultural" by Daniel Hade [14]. The scientist distinguishes reading with educational purpose and multicultural reading. "Multiculturalism implies an understanding of three main aspects: criticism of the West ideology (Eurocentrism); challenge of coexistence in the world of differences and peculiarities between people of different races and cultures; a reform movement based on equality and justice. According to Hade, we, adults, have a good faith test of how we teach children to read. After all, reading depends on cultural and social views, and we must understand that stereotypes in the literature for children continue to form stereotypes in their outlook. Of course, stereotypes cannot be overcome quickly" [14]. Oksana Lushchevska is convinced that when reading multiculturalism, we see how each culture is associated with a certain set of stereotypes. Such stereotypes are also reflected in her story "Friends by Correspondence".

Against the background of the texts by V. Rutkivsky and O. Bilobrov (who use romantic myth and stereotypes, arguments of affinity and opposition to other countries), the novel "Friends by Correspondence" testifies that Oksana Lushchevska "deliberately distances itself from such oppositions and ideological assessments. Her text as compared with the other seems most tolerant in the multicultural context" [9]. And this principle of tolerance, when the dichotomy "self-stranger" is transformed into interaction and combination of cultures, mental attributes, ideological positions, is characteristic of the entire work of the writer.

Two worlds, two cultures, two spaces - one's and another's - are the basis of the story "Another House". In this work, multiculturalism as one of the elements of artistic consciousness, the linguistic personality of the writer complements the transcultural intentions. Oksana Lushchevska violates the problem of emigration, parents and children, maturation, and at the same time perception of another culture, the adaptation of man in a multi-ethnic socio-cultural space. The story in diary form and confessional manner is on behalf of the adolescents Polia and Artem. Children try to understand the mother's behavior, who went to America, but it is very difficult for them to do so. They understand that "mother has changed in another country. Mom has changed in another house". Polia was terribly indignant when the teacher called Mother an emigrant and pointed out the facts that denied it: compared the depicted in the picture by Marta Volter "Entrance. Just from the ship. Ellis Island" emigrants with the fate of their mother, explained the mother's deed. "She did not have to wander, like those people in the picture. Her life line is a slowly flowing river. Mum traveled to the United States, because there was an opportunity to show the world exhibition. She also goes in for didn't marry, because she didn't want it so much. The chosen place of residence is the city of Pittsburgh, which she was terribly pleased with. This city grew up among the mountain slopes. Here and there it was crossed by bridges that led to anything but heart. Mom says there is a bridge similar to our Moscow one, which we call the bridge of life. Mom calls the same way one of the Pittsburgh bridges. She likes it so much. It is better for her" [8, p. 45]. The bridge appears in the work repeatedly, it is endowed with profound meaning and symbolic meaning: it prompts awareness of the connection between relatives, despite the geographical distance of their place of residence. The function of the bridge is to unite people, nations and cultures.

Oksana Lushchevska now lives in the United States. She demonstrates a practical example of multiculturalism through her creativity, translation and social activities. In her creative work - bilingual books, written simultaneously in Ukrainian and English: "Letters to the War. Children Write to Soldiers", "Mr. Kotsky, Mira and the Sea". For these books, the writer selects themes that are understandable to children and are inherent in different cultures. These editions confirm that bilingualism is one of the most characteristic features of the linguistic personality and multiculturalism as an ideological position of Oksana Lushchevska.

Oksana Lushchevska considers the work of children's writers, the peculiarities of literature for children, the promotion and practice of children's reading at the intersection of national cultures. Multiculturalism as a social phenomenon not only becomes the object of the image in her artistic texts, but is endorsed in the books of other authors. Analyzing the story by O. Bilobrov "On the Boundary of

Opportunity", O. Lushchevska notes that the story "is able to teach young people many things, and above all other cultures of other peoples and respect for their traditions and everyday life".

At the level of subjects and issues, axiology and linguistic-narrative structures of texts, transculture as a way of being an artist is manifested, characterized by going beyond the boundaries of national culture, ethnic identity, artistic and literary tradition, and linguistic and value determinations. If the concept of multiculturalism involves value equality and self-sufficiency of different cultures, the concept of transculture implies their openness and interaction. Here, the principle of non-differentiation, and the interference, "scattering" of the symbolic values of one culture in the field of other cultures, operates. There is diffusion of the original cultural identities of the individual as the individual crosses the boundaries of different cultures and assimilates them.

Consequently, understanding of the creative personality of Oksana Lushchevska in the linguocultural perspective is based on the analysis of ontological interrelated triadity "language – consciousness – culture". On the example of this writer's works, we are convinced that only by integrating into another culture, having its own experience of experiencing problems of representatives of national minorities, emigrants, the authors go through issues of intercultural interaction, integration and preservation of national identity.

The works of Oksana Lushchevska demonstrate the tolerance and constructive interaction of cultures, representatives of different nations. But in multiethnic societies there is also a destructive interaction, intolerance towards representatives of other nationalities, and to emigrants. An illustrative example of artistic comprehension of the topic of co-habitation of representatives of different cultures is raised in the bestseller of the American writer Rainbow Rowell "Eleanor and Park". Here, the problem of another, outsidering in the student community is connected both with the attitude of society to representatives of other nationalities, as well as the problems of socialization of the individual, social inequality, domestic violence. Park is the son of an American and Korean, who is only partially undergoing a boom, and the reason for this is most often the Asian appearance and behavior. However, it is not only that the father is an American but also a loving and friendly family that has its own traditions and values. He does not feel lonely, unlike Eleanor. A girl is abused at school, humiliated by her stepfather. She was ashamed of herself, could not talk about her family and living conditions. The author stresses: "The neighbors could hate Eleanor for stinginess and strangeness, but nobody despised her for having an incomplete family and a poor accomodation. Here all were like this". [15, p. 169–170].

A very successful writer shows two contrasting models of the family. Almost the ideal family of Park, where the house is dominated by love and harmony, comfort and prosperity looks very happy against the background of Eleanor's family. Her mother is getting married a second time. Father is not interested in own children, and his stepfather Richie is a drunkard and despot. One day he drove Eleanor from the house and that year he lived with his mother's girlfriend. He was afraid of all the children, but most of all he tormented Eleanor, persecuted and insulted her. This is a typical disadvantaged family, where "there is no place for teens". Mother silently endured his beatings and rudeness. They lived in a small house, where five children of different ages shared a tiny room. Eleanor did not have its own space, normal clothes, the ability to wash properly. She did not even have a toothbrush. She was ashamed to tell Park about it. Not every author dares to speak so openly with adolescents and so to disclose topics of social inequality, domestic violence.

Park's mother accepted Eleanor only after seeing her with her younger brothers and sisters in the store and realized that she was from a large family. Memories of own childhood in such a family, where they always lack all, excited so much that her attitude to Eleanor changed dramatically. The father of a teenager supported his son and did everything to make him a real man, not a loser. In his image, the writer shows such an important understanding of the father and son as through the behavior and attitude it is worthwhile to teach the child to live.

By this novel, Rainbow Rowell, also emphasizes the problem of national identity and authenticity, and overcoming racism. This aspect of the American literature for children has been developing since the 1960s: "In 1965, scientist Nancy Larrick wrote an article titled "The All-White World of Children's Books", which first covered issues of racial affiliation in works for children. Since the 1980s,

multiculturalism in literature has become an extremely topical issue. Today, racial, class, and gender aspects of books for children are widely studied in the United States. Literature for children is perceived as serving not only the reflection of other cultures, but also primarily forms self-understanding and self-identification through the category of *the Other"* [9].

The story of Eleanor and Park, which unfolds in America against the backdrop of the 1980ᵉ cultural era, although it does not demonstrate a positive example of the interaction of representatives of different nationalities and cultures in one social space, is still a means of cultivating multicultural values and tolerant attitudes towards one another, regardless of ethnic, racial or religious affiliation. The translation of Rainbow Rowell's book is very relevant to Ukrainian readers, since we lack Ukrainian original texts on similar topics. The modern Ukrainian children's book does not actually promote the culture of attitudes towards national minorities living in Ukraine. Writers do not artistically conceive patterns of behavior that would show how important it is for each child to feel "as a relationship with his family, and a genuine union with the community in which he died. A young citizen of the newest Ukraine may be an ethnic Korean or a Polish, Greek or Roman, a Hungarian or Russian, etc., the family can associate him with a certain religion, native language. But every child in Ukraine is equal with all other constitutional rights, and nobody, even a family, cannot deprive her/him of the right to knowledge of the state language, to a good future in the native country!" [10]. It is a two-way process of interaction between national cultures, common communication, socialization in which multiculturalism acts as an ethno-cultural dialogue in solving regional problems. There are several factors and main reasons for not depicting such important for the socialization of young people problems in the Ukrainian literature for children. Firstly, for decades, ideological Soviet literature was dampening national markers, promoting upbringing of a citizen of the USSR within the framework of the policy of a "melting pot" or the construction of a "new community of Soviet people" [4, p.19], but at the same time mercilessly criticizing "bourgeois society" from its democratic priorities. Secondly, the writers are not ready to engage in such complex topics and speak them out at the level of conversation with the child, in the language, through the prism of their vision, at the level of their experience. Thirdly, only being a representative of a national minority or having one's own experience of staying in a multicultural, multi-ethnic environment, the author truly feels and experiences, and thus artistically reproduces the problem, deeply transmits the psychology of the child-hero, who appears and functions in such a space.

However, today in the educational policy of the state and in the literature for children and youth, we observe a tendency to be interested in the problems of multicultural discourse and national identity.

3. CONCLUSIONS

Modern literature for children and youth is one of the most effective means of multiculturalism as a promising direction for educational policy. Upbringing of citizenship, tolerance becomes especially relevant in the process of globalization, migration processes, polyethnicity, which is characteristic not only for the United States or developed European countries, but also for other states. It is a book for children and youth at the level of family education, school education, which can influence the formation of personality, give behavioral patterns that will determine the future life position. More detailed analysis of the stories of the Ukrainian writer Oksana Lushchevska ("Friends by Correspondence", "The Other House") and the American novel Rainbow Rowell "Eleonor and Park" testify to various examples of artistic coverage of intercultural interaction, the model of the socialization of the young personality in the multicultural space. Subject, plots, heroes, language are those components of the receptive poetics of the text, which provide an emotional impact on the reader and are translators of multicultural values. Analysis of other artistic texts using the tools of a multicultural approach, as well as a separate intelligence devoted to the methodological aspects of the implementation of the formula of multiculturalism in modern education in general and in the process of children's reading and studying literature in particular are the issues for our further research works.

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Address: Tetiana Kachak, Tetyana Blyznyuk, Vasyl Stefanyk Precarpathian National University, 57, Shevchenko Str., Ivano-Frankivsk, 76018, Ukraine.

E-mail: tetiana.kachak@gmail.com; blyztan@yahoo.com.

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Тетяна Качак, Тетяна Близнюк. Сучасна українська література для дітей та юнацтва у контексті мультикультуралізму як освітньої практики. *Журнал Прикарпатського університету імені Василя Стефаника*, **5** (1) (2018), 128–135.

У статті окреслено проблему актуальності мультикультуралізму в українському суспільстві й освітній практиці сучасної школи. Автори аналізують адресовані юним читачам художні твори Оксани Лущевської, які репрезентують співіснування різних форм культурного життя, висвітлюють проблему збереження власної й сприйняття іншої культурної ідентичності, толерантної взаємодії

представників різних етносів. Паралельно розглянуто роман американської письменниці Рейнбоу Ровелл, яка зосередила свою увагу на негативних явищах міжнаціональної взаємодії, але запропонувала читачам цікавий та багатофункціональний у плані рецептивної поетики та естетики художній текст. Представлені твори, на думку авторів, можуть бути ефективним засобом мультикультурного навчання й виховання школярів.

Ключові слова: *література для дітей та юнацтва, мультикультуралізм, мультикультурна освіта, взаємодія культур.*

EDUCATIONAL POTENTIAL OF FEDIR (THEODORE) DUDKO'S HISTORICAL PROSE (BASED ON THE STORY "STRYBOZHA GRANDDAUGHTER") IN THE FORMATION OF PERSON'S VALUE INTENTIONS

OLGA KHOMYSHYN

Abstract. The great role of the historical fiction in the process of upbringing and exactly in the system of person`s values and intentions that lay the foundations of spirituality, national dignity and vital competence is analyzed in the article. Fedir Dudko's artistic interpretation of the historical time and the image of a historical character in the projection on the writer's present time are highlighted as well. The main emphases are made on the educational potential of his prose and persuasiveness of artistic historicism of the story "Strybozha granddaughter" and the determination of the stylistic leitmotif by the statesmanship idea of the work.

Keywords: moral aspects, personal virtues, spirituality, national-consolidated paradigm, leitmotif, historical fiction, national dignity.

1. INTRODUCTION

The problem of the formation of values and personal meanings of the life of young people, which always attracted the attention of scientists, is especially relevant at the present stage of the development of the world community as a whole, and of the Ukrainian society in particular.

The focus on this problem is determined first of all by the fact that the process of forming person's value orientation in the conditions of burning socio-economic changes in Ukraine meets significant existing contradictions. The young generation now faces the dilemma of choosing value guidelines on the background of economic and political instability, the deterioration of living standards that lead to a contradictory model of behavior and ideological priorities. Today we can talk about the lack of culture in our society in general and the devaluation of moral values in particular.

Despite different approaches to the process of understanding the nature of value intentions, the proper attention of educators is not given to the great educational potential that lies first of all in the means of fiction, which has a rather expressive accent on the formation of ideals, beliefs and norms.

After all, knowledge of the world through the art of words reflects not only specific facts and objects of life, but also experience, aspirations, feelings and mood. In the artistic images the intellectual and moral qualities are introduced and they expand the cognitive field of the individual and form a moral and aesthetic assessment of the natural and artistic phenomena and heal the society. In the

process of mastering of the literary works, spiritual enrichment of the individual takes place, the positive influence on the emotional sphere is exercised. Moral values, ideals, personal virtues, and the ability to self-sacrifice, compassion and tolerance are formed. They are very essential and meaningful. And spirituality as an integrative quality of the person reflects the highest aspirations and highlights the beauty of the human spirit.

Thus "the values" is a subjective category, because things that are valuable for one person, may be completely insignificant for another. That is why there is a formal division of values into subjective and objective, absolute and relative, positive and negative [7, p. 54].

In addition, it should be noted that it is exactly the historical fiction that contributes to the strengthening of the emphasis in the system of values of the individual, forms the civic activity and position, the feeling of the national and the European identity, a sense of belonging to the native land and love for its cultural-historical heritage and spiritual sanctities.

Ethno-cultural education of a personality in the twentieth century involves mastering values, history, language, traditions of native people, the sense of nationality, adaptation in ethnic environment. It is based on a thorough coverage of the background meanings of the various branches of scientific knowledge for the development of ethnic culture, literature, art, world culture achievements, and education on real-life examples of famous people, representatives of one's own people [6].

That is why in this article the emphasis is made on the implementation of those powerful educational means of the historical prose of the outstanding Ukrainian writer-patriot Fedir Dudko in pedagogical practice.

2. ANALYSIS AND DISCUSSION

The problem of upbringing the personality is reflected in the works of modern native and foreign scholars: I. Bech, H. Vasianovych, O. Budnyk, P. Mazur, A. Stępnik, G. Filipchuk and others. S. Borisova, O. Krasovska, L. Palamarchuk, V. Strumanskyy, D. Thorzhevskyy who explore ethnopedagogical traditions as a means of national identity and consciousness.

A considerable contribution to the studying of the problem of value orientations was made by O. Leontjev, B. Ananjev, B. Kruglov, I. Kon, V. Otrut, V. Kuznetsov, I. Artyuhova, N. Kyrylova, A. Sharova and others. It should be stressed that value intentions are a complicated socio-psychological phenomenon that determine person`s vital activity and his attitude to the world, indicates the direction and the essence of his behavior, actions and position.

That is why we should underline the significant educational potential of the belles-lettres in this matter.

It is well known that F. Dudko's creative attention was focused basically on the problems of his challenging youth he was a writer-chronicler of his epoch. But the historical theme, connected with the period of Ukraine's statehood and the struggle for it, took an important place among the thematic preferences of the proseman (the story "Strybozha granddaughter", the narrative "The Great Hetman"). So, one of the leading trends in the development of the Western Ukrainian and emigration prose of the 30^s of the 20th century was displayed in the writer's creative activity. Historical fiction in the interwar period of the 20^s in Galicia became "the most psychologically biased genre" (S. Andrusiv), because only works about the historic past of Ukraine gave the Galicians optimistic hopes for the future statehood, had a "certain therapeutic effect" and helped them to get rid of the passionate break, connected with the loss of the statehood (N. Maftyn).

It should be underlined that Western-Ukrainian writers' efforts in the 20^s and 30^s were aimed at the creating a certain historical and philosophical concept of the past. "A Western-Ukrainian man of the 30^s continuously had a dialogue with his past, compared himself, his time and rank with the history. This peculiar historicism runs through all Western culture of that time" [2, p.142–143]. It is very important that "in the cultural and historical and philosophical concept of the past in Western Ukraine the focus of Cossack Ukraine was finally transferred to princely Ukraine". The poetry by Y. Lypa, O. Olzhych,

L. Mosendz, O. Lyaturynska, novels by K. Hrynevychev ("Helmets in the Sun", "Of Six Wings") Y. Opilsky's stories ("I'm going towards you", "Idols fall"), works by B. Lepkyi (the novel "Vadym", the story "Kayal") have become a vivid embodiment of the powerful and vital energy of the state of Rus-Ukraine [13]. The idea of the princely state of Rus-Ukraine pulses in Fedir Dudko's historical story "Strybozha granddaughter" and establishes the paradigm of the artistic embodiment of the legendary princess' image in the Ukrainian literature (I. Kocherha's play "Yaroslav the Wise", P. Zahrebelny's novel "Miracle", I. Phylypchak's story "Anna-Queen of France"); in the French literature: R. Deforzh "Under the Sky of Novgorod", J. Doksua "Anna of Rus, Queen of France", M. K. Moncheux "Anna of Kyiv. A Little Princess of the Snow Country".

The plot of the work "Strybozha granddaughter" is based on the scant documentary information about AnnaYaroslavna, the daughter of the Kyivan prince, who was forced to marry the unloved French King Henry I and to leave her homeland. Actually, the creative writer's imagination was focused on a few days, when the royal matchmakers came to Kyiv and Anna had to take a difficult decision. For the conflict expressiveness the author introduced a love line: Anna was in love with a handsome, educated young nobleman Slavuta. She was even ready to run away with him to Constantinople. But metropolitan Hilarion, Anna's mentor and a teacher, got to know about that. His talk with lovers determined the final choice of the young princess and Slavuta. The "statehood" idea sounded clearly not only in the words the metropolitan: "In the interests of the state it is possible and sometimes necessary to sacrifice his personal happiness" [9, p. 42], because "Goodness and greatness of the state require sometimes painful, but final people's victims" [9, p. 88]. This motivated creative idea prompted the writer to turn to one of the greatest pages of the Ukrainian history – the period of the reign of the wise statesman and the ruler Yaroslav. Moreover, this concept was fully implemented at the characters' level of the story: it determined the behavioral model of Hilarion, Yaroslav, Anna and Slavuta. Having a deep understanding of Anna's feelings, Hilarion advised her to choose for the sake of the state interests, but not her own. He even offered Anna to accompany her to France and stay there for a certain period to help her to endure the separation from her native land not so bitterly. Anna's feelings were conveyed laconic but artistically convincing, when she made her farewell to her parental home.

"Everything was ready to leave, when suddenly the princess remembered something, quickly jumped out of the chariot, bent, and metropolitan Hilarion saw her gather a handful of the native land with a pale hand and wrap it up by the handkerchief, tied and pressed to her chest, then sat back into the chariot" [2, p. 86].

Different feelings fought in Slavuta's sole: from resistance and despair – to humility and awareness of superiority of the public interests over his own. In the evening, when Anna left Kyiv, "he put on a monastic robe" and decided "to devote all his life to serious deeds in a remote desert monastery" [2, p. 87]. It was not also easy for Yaroslav to part with his beloved daughter. Although the interests of the state were in the first place for him, the writer did not depict him as a cruel despot. As a father Yaroslav understood well his child's fellings, but he did not compelled her to that marriage and only asked to refuse to be a nun.

It should be noted that Fedir Dudko created a very important image in his story – the image of Kyiv as the capital of a strong and developed country – Kyivan Rus. The author's sympathy is based not only on a personal and emotional level. It was known from the chronicles about high cultural development of Kyivan Rus in the reign of Yaroslav the Wise and the desire of European rulers to be related to him. Therefore, the "statesmanship by" idea was clearly depicted in the rhetoric of baroque detailed descriptions of Kyiv streets, princes court and clothing of warriors and boyars. In F. Dudko's story descriptions - exteriors as well as interiors resembled the stylistic manner of Y. Kosach's and Y. Lypa's prose. In general, F. Dudko's style is clearly harmonized with discourse of the "active romantism". At the compositional level the exposition of the story has an interesting "mirror" projection, where an element of the game with time planes is involved.

Thus, the stylistic dominating idea of "Strybozha granddaughter" fully corresponds to the ideological direction of the story.

Speaking about a typology, we should mention in this connection the prose of Y.Opilsky and B. Lepky. In B. Lepky's story "Vadym" the princely age of Rus-Ukraine in the time of Olga and Svytoslav comes to life. Attention was focused on the figure of the great warrior who was famous for his courage and bravery. On the contrary, Fedir Dudko's interest was a great prince – Yaroslav the Wise. Also, an amazing image of Yaroslawna, a woman who was a legend and brought the spirit of literature and culture to France attracted him. The collision between private and public interests has become the object of his art studio. It should be noted this conflict is developed in B. Lepkyi's story as well, but it is implemented by the image of Vadym, the son of retainer Asmold and a favourite of princes Olga. Vadym was in love with Malusha, but he couldn't strive against Svyatoslav, as he was so full of devotion to him and awareness of his importance for greatness and power of Kyiv. That fact made him sacrifice his personal feelings.

However, the attention to the "spirit of the time" mostly unites works of both authors: they were fascinated by the breath of the historic epoch and were able to revive it on their pages in skillfully presented pictures and details of the manners and customs, beliefs of different types of characters.

In the analysis of F.Dudko's prose on the historical theme we take into account the works of the Ukrainian literary scholars and critics who dealt with the questions of historical prose genres and the historical and artistic truth, especially the participants of the literary debate about the historical novel and the story as a genre: V. Derzavin, M. Korduba, A. Nikosky, Y. Hordynky, Y. Kosach and also M. Syrotyuk, S. Andrusiv, M. Ilnytsky, L. Alexandrova, S. Kormilova, N. Fed.

A modern scholar S. Andrusiv as a Russian scientist I. Varfolomyeyev shares all prose works on the historical subjects according to the ratio between a historical document and a fiction and fantasy into three kinds of the genre: historical – artistic, art – historical and documentary historical works [3]. According to this classification works of F. Dudko and B.Lepky belong to different genre varieties (one of them is a story, the other – is a narrative). So, we can stale that Anna Yaroslavna is a historical personage, whose life-story is certified documentary, moreover the figure of Yaroslav the Wise. Therefore, this is an art-historical documentary work, where fiction yields the speculation [3, p.16]. So, we can talk about different degrees of correllation of fiction and speculation in the works of the both authors. According to L. Alexandrova [1], (her opinion about these concepts is shared by the most of the researchers), artistic fiction is the introduction of some episodes, events and characters that didn't exist in the history. While artistic speculation is author's deviation from particular facts of the real historical reality, strengthening or weakening the certain traits of a real historical character, and it is the creative approach to historical documents.

It should be stressed that the image of time plays an important role in the historical prose. The author should keenly feel his character in his relation to the writer's present-day. The time-image does not consist only of the events and facts of the social life, which involves real and fictional characters, but also incorporates the details of everyday life, the description of customs and traditions, using a special language colouring of the characters as well as the author's narrative. These typical features of the historical work were emphasized by V. Derzhavin in his article. Among the features, required for the historical work, the scientist called the request of the "historical truth" and a certain stylistic colouring [8, p. 7].

In our view, the compliance of these standards is important for another fundamentally significant feature of a truly historic work – understanding of the historical time and the historical character in the projection on the author's present time. Such comprehension is an attempt to give a certain historical and philosophical concept, that unites the Western historical fiction of the 30-s of the last century in the paradigm of the national consolidated literature. Therefore, F. Dudko's "Strybozha granddaughter" and B. Lepky's "Vadym" are focused primarily on the reproduction of the characteristic features of the depicted epoch and events (willingness to sacrifice for the homeland).

Many works of various genres belong to the historical prose of the 30-s; among them: a historical novel by A. Nazaruk "Roksolyana, a woman of Caliph and Sultan Suleiman – the Great Conqueror"(1930), Y. Lypa "Cossacks in Moldaviya"(1934), and the historical stories by A.Lototsky: "Princes Glory", "Kuzhil and Sword", "A Knight in a Black Velvet", V. Birchak "Against the

Law"(1936), M. Holubets "Yellow Water"(1937), F. Dudko "The Great Hetman" (1937), R. Leontovych "To Contend"(1937), Y. Orest (Y. Tys-Krokhmalyuk) "The Blow Rests Under Lviv" (1937), V. Ostovsky "Prince Tur of the Strength" (1938), I. Fylypchak "Builders of the State"(1935), "Ivanko-Berladnyk"(1936), "Kulchytsky-the Hero of Vienna"(1937), S. Ordivsky "The Crimson Cross"(1937), "Silver Skull"(1937), "A Black Mother- Prior" (1937). In all these works increased attention to the "historical temporality" is traced (R. Kozellek).

Historical fiction, as it is remarked by N. Maftyn, "undergoes qualitative changes by means of shifting from the history as an adventure to the narrative that creates identity by up-dating of the national history , realized and melted in the crucible of philosophical concepts of the time and writer's own understanding of the relations in the dimensions "past-present-future". Thus, the focus is not only on the events themselves, but on the evolution of the consciousness in the time-space of the epoch" [13, p.168]. Therefore, attention of the fiction writers to the historical themes, is aimed primarily at the reproduction of the "unique subjective-individualized element of history" (R. Yusufov), that is the subject of the artistic historicism.

3. CONCLUSIONS

Therefore, the profound idea, embodied in the work of Fedir (Theodore) Dudko's "Strybozha granddaughter" and the means of its artistic embodiment activate the volitional impulses of the individual, promote the formation of the national identity, the recognition of being a citizen of Ukraine, responsible for its fate, its culture and future, help in the creative self-realization according to the laws of Truth, Good, Beauty and form the "code" of high spirituality. Thus, the work presents the ideal models of high moral behavior of the main characters.

Fedir (Theodore) Dudko's interest in the historical subject (the story "Strybozha granddaughter", the narrative "The Great Hetman") testifies the manifestation of one of the main tendencies in the development of Western- Ukrainian prose in the 30^s of the XX century.

F. Dudko was successful in creating the image of the time, which is very important for the historical work. Furthermore, he was able to give a meaning of that time and characters from the standpoint of his present. Fedir Dudko's attention to the "spirit of time" and "historical truth" in general is of great importance.

While teaching universal and national values to students, O. Budnyk and P. Mazur recognize such factors as the priority ones: taking into account the natural abilities of the student, his ethno-psychological and individual characteristics, his cognitive interests; focusing primarily on the study of our own historical experience for the development of high civic culture; combining the family and regional-national traditions, customs and rituals; providing conditions for enriching the socio-cultural experience towards teaching progressive ideas of European nations and peoples to young students [7, p. 65]. It is very meaningful and relevant for our study.

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Address: Khomyshyn Olga, Vasyl Stefanyk Precarpathian National University, 57, Shevchenko Str., Ivano-Frankivsk, 76018, Ukraine.

E-mail: smerecholga@gmail.com.

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У статті обґрунтовано значення історичної белетристики у процесі виховання, а саме у системі особистісних цінностей та інтенцій, що закладають основи духовності, національної гідності і життєвої компетенції. Також висвітлено художню інтерпретацію Федором Дудком історичного часу та образу історичного персонажу у проекції на авторову сучасність. Значну увагу приділено питанням формування моральних якостей молодої людини (високої духовності, патріотизму, відповідальності, справедливості, чесності та інших) засобами художньої літератури. Основні акценти зроблено на виховний потенціал його прози, переконливість художнього історизму повісті "Стрибожа внука", а також детермінованість стилістичної домінанти державницькою ідеєю твору.

Ключові слова: моральні аспекти, особисті чесноти, духовність, націє-консолідуюча парадигма, лейтмотив, історична белетристика, національна гідність.

EDUCATING TO FORGIVE AS AN EXPRESSION OF CONCERN FOR ORDER IN A PERSON'S NATURAL ENVIRONMENT. PART 2: THE NEED FOR FORGIVENESS AND ITS EFFECTS

MICHAŁ WYROSTKIEWICZ

Abstract. The paper describes the question of forgiveness and its importance in the process of the integral development of the human person. After earlier perceiving and accepting these anthropological premises, we can think of forgiveness as a necessity. The foundations of such thinking are two basic premises. The first of these is the belief in the inevitability of mistakes, therefore, potentially blaming other people. These faults and, on the other hand, harm suffered, disrupt proper interpersonal relationships, and returning to them is possible only through the act of forgiveness. The second premise is the natural need for justice, which is the realization of the naturally desired good by man. The forgiveness should be included into everyone's agenda and be presented as an imperative whose implementation is a condition of one's development, and the initial condition for order in a social environment.

Keywords: harm, forgiveness, anthropology, integral development of the human person, human ecology, upbringing, educational space.

1. INTRODUCTION: CONTEXT END HYPOTHESIS

The reflection presented in the first part of the study on the sources of the need for forgiveness [1] leaves us no doubt that the experience of evil, especially the harm that it particularly entails, is a difficult and unfavorable experience for man who is naturally good. This is an experience that cannot be ignored and demands our reaction. Unfortunately, the often used methods to "fight against harm", namely revenge and retaliation, are not effective ways to build social order. These actions only seem to present a way to introduce order; they are only an apparent fulfillment of the postulate to return to the natural state in the environment of the human person and their welfare. They are only seemingly ecological actions that apparently improve the conditions for human existence (meaning the perspective of human ecology, where society as a social component plays an important role in the natural human environment [2]). In reality, revenge and retaliation multiply evil. As we have noted, it is completely unnatural for a human person and society, very unfavorable for individual people (especially their integral development) and for relationships among them.

Past evidence leads to the conclusion that if a person has to react to harm and the reaction should not be evil, then one should look for solutions that will benefit the human life environment, and as a consequence, above all for an individual person, which will be in accord with the nature of the human

person. Therefore, we are talking about a solution that introduces real order into the natural environment of a human person and enables their integral development. According to the suggestion crowning the already mentioned first part of this study [1], forgiveness is the right solution. This statement is the hypothesis (research problem) of the research described here.

2. METHODS AND ASSUMPTIONS (IN BRIEF)

The analysis and discussions, which are an essential part of this paper, are intended to verify the above hypothesis. It can also be said that their purpose is to find the above mentioned proper reaction to harm and a justification of the choice made.

The research hypothesis is as follows: the only right action a harmed person can undertake is forgiveness. Although this is undoubtedly not an easy task, and in some cases even very difficult, today's state of humanistic knowledge does not give us the opportunity to find an alternative. Only forgiveness appears to be a suitable tool for restoring natural order into the environment of a person disrupted by the harm that their person experiences, and they are the reference point for these undertaken analyzes.

As stated in the title and mentioned in the introduction, this study is a continuation of what was previously published, so the methods and assumptions are identical for the entire study, which consists of both texts. There is no need to repeat the methodology that is discussed in detail in the first part. In order to preserve the methodological order and the proper sequence of the study, it is worth mentioning that, in line with the assumptions, the inclusion of a reflection on harm and forgiveness in interdisciplinary human ecology is to produce coherent syntheses resulting from the analysis of anthropological texts and facts presented from the point of view of different fields of knowledge dealing with people (primarily psychology and several theological fields). In other words, human ecology is the tool used for organizing this study.

3. ANALYSIS AND DISCUSSION

Retaliation and revenge as well as anger and malice against a villain should not be equated with the punishment and compensation of losses or the harm he caused. These realities – under appropriate conditions – are legitimate tools for rebuilding social order. They are beneficial for both society and individuals who were inflicted with injury. This concerns both an injured person and a wrongdoer [3, p. 209–219]. However, these tools cannot guarantee the return of full ecological order into the natural environment of a human person, especially their socio-component. If these tools are able to change the thinking and actions of the former culprit, there is a small chance that they can also influence the victim, especially if the latter inculcates a sense of harm done. This is not about any kind of stubbornness or anger, but about living with the conviction that one is hurt; it means lasting harm written into one's identity – making oneself above all the injured person: it is the recognition that "injured person" becomes their "second name".

Without underestimating the real pain that the injured person carries inside, one cannot fail to pay attention to the fact that – paradoxically – by including the injury in their identity (as outlined above), he can become an unhappy and pretentious man. Distrust of others is characteristic of someone who was wronged [4, p. 11–45] and is seen as a logical reason for judging others as inferior and exalting themselves above them. Since, from the point of view of the victim, people are bad and not trustworthy, and he is different from them, only he is good. In this case, "different" means "better".

The above point of view is a direct path to pride. A very real effect of such thinking is "putting on airs with your justice". Such thinking, marked by pride and its related disregard for others, is in itself a serious obstacle to entering into an ordered relationship with every other person. This very often and in an almost automatic way turns into making one's behavior the only reference point. It is about putting into practice the "philosophy" expressed by the slogan "I want to be the norm" [5]. It is not difficult for us to clearly see selfishness in all of this. Being the opposite of love, which in turn is the principle of a

real community, selfishness is another factor that destroys a community [6]. In conclusion, we can state that a person who experienced evil and inscribed this injury into his or her identity deprives themselves of many possibilities of living in a real community of persons (*communio personarum*), which is the realization of law and order in the environment's socio-component and the condition for integral development of people living in this environment.

The potential thoughts and attitudes of the victim indicated above intensify their reluctance towards the wrongdoer and other people. This is another – next to the ones noted above – motive that builds a ruthless circle of wrongs and anger. As it turns out, only rationalizing harm – which will result in recognizing it as a fact belonging to the past that is not important at the moment – founded at the level of reason and feelings cuts them off from this event. This is a good way out of the picture that appears in the above reflection of the "self-perpetuating" system of harm-anger-harm. Although without a doubt this is not easy, it is nevertheless necessary. The only effective antidote for the experienced wrong is forgiveness. What can be done to break the vicious circle of harm and suffering? How can we stop hurting each other from generation to generation? How can we free ourselves from the tyranny of a sense of regret that is connected with the harm suffered? What can we do so that the feeling of harm does not poison our spiritual and mental lives? How can we prevent the victim from repeating the learned pattern of abuse and not become a spontaneous wrong-doer himself? These questions are asked by a psychologist-theologian who researches these issues. He immediately responds that the only way out is to initiate the process of gradually overcoming the sense of hurt, and this will lead to forgiveness. This is the above-mentioned and perceived as necessary homework for integrating the experience of harm. The following reflections will justify this unquestionably correct point of view [7, p. 5–9].

An in-depth reflection on forgiveness shows that it is the ability to attribute proper meaning to the past. In addition, forgiveness is a technique that allows people to live "here and now". Whoever forgives is often stronger than his torturer, because he can go beyond what has happened, freeing himself from experiences that have negatively affected his life [8]. A man who rejects forgiveness deprives himself of all the potential that he can bring into his life.

Searching for analogies that would illustrate the situation of an aggrieved person who did not forgive their wrongdoer, one can refer to staying in a prison in which there is neither full freedom nor the possibility of fully participating in life [5]. Although undoubtedly the victim was forced into his "inner prison" by the wrongdoer, he stays there because he does not want to leave. Being reluctant to forgive is a manifestation of a specific intellectual and emotional ossification. It also appears to be a rejection of knowledge about the dynamism of the human person and interpersonal relationships. Against this background, forgiveness is seen as being open to these existential dimensions.

Continuing the above thoughts, one may hypothesize (risk stating) that remaining not forgiven can be a kind of comfortable situation. The aggrieved person has his proven position and "martyrdom," which in special cases can make him a hero. It almost always presents him as exceptional. Preparing to forgive and the act of forgiveness itself might disrupt such a state.

Forgiveness, or completely being deprived of anger, grief and resentments, is the only possible way to heal relationships between people [9, p. 603–604; 10, p. 393–396]. Until the aggrieved person does not authentically forgive the villain, meaning until he does not stop seeking the possibility of proving that the villain is worse than himself and therefore does not deserve goodness, until that moment there will be no proper relationships (meaning relationships from which goodness will flow), neither between themselves nor the entire society. Misunderstanding and disputes (as mentioned in the first part [1]), by their very nature involve other people standing next to the situation.

It is worth stressing the truth that forgiveness is not exonerating someone who is at fault, but the recognition that although he is a villain and a culprit, he has the right to live life to the fullest; has the right to be treated humanely, in accord with the dignity of a human person. This does not mean that we do not notice (or actually pretend that we do not see) or conceal the evil and harm someone has done; it does not mean giving up the lost good (it is important that justice investigations not be equated with the compensation of wrongs according to the "eye for an eye" principle), but it is a consent to accept a

criminal as one's brother. Forgiveness means removing the label from someone stating that he is a villain – it means cutting them off from this stereotype and a simple evaluation and guiding the next steps of a man who has committed evil in the past.

Of course, forgiveness is not about declarations or forced behaviors, but about really thinking that the evil experienced is now history, and whoever has done it has the right to live a normal life. It is about such a belief and acting according to it. This means that – as noted – we are talking about acknowledging through reason that the culprit (although he is truly guilty!) is to be treated like any other person from whom no harm has been suffered, including accepting such a state and putting it into practice without any conditions.

In this context, we ought to refer to the teaching of the Catholic Church, which (especially in recent times [11; 12]) draws particular attention to the issue of forgiveness and makes a significant contribution to our reflection on this topic. The way we treat a wrongdoer as described above seems to be expressed by the basic idea of those building their Christian identity as the call to "bear wrongs patiently" and "willingly forgive injuries"; this is the call that the Church's Tradition has included in the canon of the "spiritual works of mercy" [13: 2447]. Mercy, however – as Pope Francis emphasizes – is an expression of the fullness of humanity. We are talking about a man who makes an effort to "be like the Father" [11], meaning like the Creator – the One whose "image" is man [14: Gen 1:27]. Mercy is simply divine action that creates order in the world. The "culture of mercy" or forgiveness is the culture closest to mankind [12] and the most ecological. Performing works of mercy, including forgiveness, is the way to kind of create the world anew ("like the Father-Creator"); it is introducing into matter contaminated by evil the invigorating Spirit of God.

Properly understood forgiveness is the first step and a necessary condition for reconciliation, that is, a return to fraternal, community and truly human relationships. Figuratively speaking, we can say that forgiveness is the beginning of our "return to paradise", meaning the state where only good exists. There is no other way to get rid of evil than through a free and intelligent act of being cut off from it. Restoring relationships with others we should begin with seeing positive in them. This is one of the features of every man's identity (which was the starting point of the reflection recorded in the first part of the study [1]). Evil is an affliction that happens to people for various reasons [15]. Focusing on evil is a reductionist action that distorts a person's image and deprives them of their identity. Understanding this is an important step towards forgiveness and, consequently, reconciliation; it is an important moment for the above mentioned rationalization of the harm suffered and the elimination of evil in the world.

Forgiveness, however, is not – as it might seem – only or primarily a cleansing of interpersonal relationships from bad historical experiences. Above all, it is a change in one's own way of thinking – it gives past facts their proper place and meaning. It is optimistic, full of hope and trust, referring to knowledge naturally orienting people towards the good, letting them focus on the present and future; it is entering into the natural, current time space – it is life here and now.

Properly perceived forgiveness is by no means a capitulation or some display of weakness – as might appear in a superficial observation of the matter. On the contrary, it is a courageous personal undertaking based on the rational premises of responsibility and an expression of a desire to live without prejudices against anyone and any situation. It is an expression of a rationalized conviction that good and not evil is the driving force in the world [8]. Evil is an unwanted reality that should be blocked by good; evil should be changed into good. By forgiving, such thinking is confirmed.

It is worth noting that while reconciliation is a process, forgiveness is an act. Although many studies, especially in the field of psychology, social work or spiritual theology, emphasize the time distribution and gradation of forgiveness [4, p. 11–45; 7, p. 5–9], from the point of view of the theory of the human act, it is a concrete act [16, p. 129–132; 17] that often crowns a long and difficult preparatory period. The problem raised here is secondary in the practice of forgiveness. It is worth mentioning, however, that we must be aware that opening up to another person and entering the path of empathy is not yet forgiveness. On the other hand, this knowledge makes us realize that forgiveness is an act (thus

an action), and this does not mean that it is impossible to return to resentment towards a person who has previously committed evil against us. Even such actions do not exclude sincerity in forgiveness.

Of course, forgiveness is not an easy undertaking – as we have already pointed out. It requires breaking through emotions and other natural consequences of the experienced evil, as we noted earlier. However, this is a necessary point in order to return to truly ecological relationships in the natural environment of the human person. The words of John Paul II, analyzed according to this key, who in the Apostolic Exhortation *Reconciliatio et paenitentia* speaks of the "joy of forgiveness" [18: 10] can be understood as the joy of radically rejecting evil, which in the act of experienced harm took on a concrete form, now restores the natural conditions for human existence. The forgiver experiences authentic joy because of the fact that his decisions and attitudes make the world a better place.

Recalling this papal document leads us to theology. In this context, it is worth noting that forgiveness means resigning from anger – being something contrary to it. If we remember that it is one of the deadly sins [13: 1866], then we can be happy that we do not commit it. It is worth noting that the *Catechism* clearly associates it with retaliation and hatred, which are clearly condemned in reference to the teachings of Jesus, who shows us what a fully human life is all about [13: 2262]. In this situation, forgiving someone turns out to be some kind of "self-immolation" that is not only a resignation from a specific action (individual) unfavorable to their development, but also leaving behind a sinful lifestyle and entering the path of goodness, meaning naturalness, that is, law and order, including environmental. Forgiveness, therefore, appears to purify man from non-ecological traces, which are sins – as we have already mentioned.

The act of forgiveness is an internal act of the forgiver, because it is a result of his rational decision and can be externalized. Of course, it requires a lot of prudence to realize and show forgiveness so as not to minimize the wrongdoer (not to let him feel or show that he is worse, or that he is "receiving an undeserved favor"), but to give him a chance to experience this with dignity (otherwise it may turn out that apparent forgiveness is actually a realization of the "forgiver's" egoism). Here, as we already mentioned, we are mostly dealing with emphasizing and maintaining one's dignity. This does not mean that it cannot be publicized. In some cases, it is even necessary that this act of forgiveness not be understood as naivety, and that the pardoned person not interpret it as permission to do further evil. That is why forgiveness – so that it not be naive – should as far as possible be based on the culprit's repentance, the willingness to repair their relationships with others and to break bonds with other evildoers [9, p.603–604].

There are situations in which the culprit does not reflect, repent and change their conduct. This does not mean, however, that the act of forgiveness will be meaningless. Based on the fact that he will not repair social relationships in the way that he could with the help of a contrite culprit, one should not give up. As noted above, forgiveness is not only directed towards introducing order into interpersonal relationships, but also – and perhaps above all, because it is a necessary beginning for all good relationships – for a change of mind and, consequently, the actions of the person who forgives.

As it was often noticed forgiveness is a difficult undertaking. In some cases it even becomes heroic. Undoubtedly, such a statement is not an exaggeration. However, from the point of view of theology – whose theses are an important reference point for our reflection within the human ecology trend, which in turn is a tool for organizing this study (as discussed above in *Methods and assumptions*) – we should not overestimate the heroic dimension of forgiveness. For although it is always an expression of courage, openness and focusing on the good as well as emphasizing the dignity of another person, even if he is a villain, it does not mean this is an extraordinary action. After all, is this not the expression of Jesus' call to love according to his measure [14: Jn 15:12], and also that the righteousness of his disciples be "greater than that of the scribes and Pharisees" [14: Mt 5:20]? In such a situation, forgiveness appears to be an act of justice, like naturally striving for natural relationships between people who in a natural way commit evil, although they inherently strive for good. In this sense, forgiveness becomes natural, necessary and therefore an ordinary element of human life.

Concluding the analyses and discussions about forgiveness, it is worth recalling the words of a scholar who, devoting more than a quarter of a century to the study of this issue, remarked: "For

centuries, forgiveness has primarily absorbed the thoughts of religious people, especially Christians. However, in the mid-1980ˢ, psychologists began to draw attention to the fact that forgiveness can be beneficial to the person forgiving" [21]. Among the detailed theses that are formed in the aftermath of these studies, which are extremely important for this study, we present the following two.

First, people, if they really want to and are properly supported, can forgive the greatest harm done to them. Second, forgiveness is a great good for the forgiver. It gives him or her not only peace, but also security and restores balance into the relationship in which they enter. It is not hard to see that this is nothing other than what is written in the title of this text as "Order in a Peron's Natural Environment". The explorations mentioned above, supported by empirical research, became the premises on which the call to practice forgiveness in the sphere of personal, family, professional, social and state relationships was based. This is the documented path to social and personal development.

4. CONCLUSIONS

The above reflections (presented in both parts of the study) clearly show that people who really want what is good (this is their nature and natural aspiration), sometimes (even often) act contrary to this need: they either choose the lesser good, thus rejecting the greater good, or more or less consciously sacrifice it, or choose evil that to them appears to be good. A particular type of evil is harming another human being [20].

After perceiving and accepting these anthropological premises, we can think of forgiveness as a necessity. From the point of view of human ecology, which was an ordering tool in the reflection presented above, the foundations of such thinking are two basic premises. The first of these is the belief in the inevitability of mistakes, therefore potentially blaming other people. These faults and, on the other hand, harm suffered, disrupt proper interpersonal relationships, and returning to them is possible only through the act of forgiveness. This is beneficial not only for those who receive forgiveness, but also for the forgiver. The second premise is the natural need for justice, which is the realization of the naturally desired good by man. Justice combined with the theological thesis that man continually experiences forgiveness from God is not only obligatory, but we also feel the need to give others our forgiveness.

Talking about forgiveness directs our attention to "great injuries" and "big matters". Of course, the size is not an objective measure. It is a relative value, individual and different for each victim. One's distance towards the absolute perception of loss is expressed in the entry here (within quotation marks). It should be emphasized that the above-mentioned reflections refer to everyone, even to a "little forgiveness", which will be the result of a "small harm". The point is that, regardless of its matter and size, only true forgiveness is able to normalize the relationship that harmed them; only forgiveness is a tool for ecological clean-up. This thesis is an expression of a positive verification of the research hypothesis set forth in the initial part of the study.

It is worth paying attention to the fact that every wound, if not healed by forgiveness, can grow into a "serious matter" – ultimately into "a big injury", in other words, a harm perceived to be a great harm by the aggrieved party. No creation of taboo topics, ending discussions and forgetting (sometimes forcefully) about injuries or pretending to forget about them (which ultimately amounts to creating taboo subjects) is an appropriate way to keep good, meaning natural relationships in the human person's environment. Maintaining an ecological order in the environmental socio-component requires forgiveness. If this is missing, there is no chance for bringing about order. As we have shown above, people will always make mistakes, do evil deeds and hurt each other, and they will have to live with this and chose either one of two ways. The first is to accept evil experiences and even nurture them and include themselves in a "personal martyrology" as part of their own identity. The second is to cut themselves off from evil by forgiving. There is no doubt that the second option is appropriate for the human person. This choice is suitable for human nature: it is ecological.

To end this part of the undertaken study and return to the first part of the study on the research about the sense of educating mentioned at the beginning, it cannot be doubted that – if an integrally

implemented human person is to be on the path of integral development, we must take into account the need for forgiveness. It should be included into everyone's agenda and be presented as an imperative whose implementation is a condition of one's development, and the initial condition for order in a social environment [19]. Educating to forgive is a necessary tool for introducing and maintaining order in the natural environment of a human person.

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Address: Michał Wyrostkiewicz, The John Paul II Catholic University of Lublin, 14, Aleje Racławickie, Lublin, 20-950, Poland.
E-mail: m.wyrostkiewicz@gmail.com.

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У статті описується проблема прощення та її значення у процесі цілісного розвитку людської особистості. Після попереднього вивчення та сприйняття певних антропологічних положень автор виражає припущення, що прощення – це необхідність. З'ясовано, що в основі такої думки – два важливі аргументи. Перший із них – це віра в неминучість помилок, тому потенційно ми звинувачуємо інших людей. З іншого боку, – ці помилки завдають шкоди, порушують належні міжособистісні стосунки, і повернення до них можливе лише через акт прощення. Другий аргумент – це природна потреба людини у справедливості, яка полягає у здійсненні нею природно бажаного блага. Прощення має бути включене до повсякденного життя кожної особистості і бути представленим як імператив, виконання якого є необхідним для власного розвитку та першочерговою умовою порядку в соціальному середовищі. Автором наголошено на важливості виховання здатності пробачати один одного у процесі налагодження толерантної взаємодії в освітньому просторі навчального закладу.

Ключові слова: шкода, прощення, антропологія, інтегральний розвиток людської особистості, екологія людини, виховання, освітній простір.

THE NOTION OF PERSONAL MORAL CULTURE AND ITS IMPACT ON UKRAINIAN LANGUAGE FORMATION

NATALIIA OLEKSIIENKO

Abstract. This article considers author definition of the notion "moral culture". The present study analyzes theoretical interpretation of the spiritual nature of the language and its impact on the personal moral culture formation. The particular importance should be attached to philosophical, religious, ethical and pedagogical study searches of the existing situation of the research. The problem of Ukrainian language spreading among the youth has been explained. The present study analyzes the problem of mother tongue learning in educational institutions as a basis of moral education. It has been found out that in order to overcome spiritual-moral crisis in modern Ukrainian society, education must be exercised exceptionally in the standard literary Ukrainian language, due to the fact that it is fundamental principle of the moral culture. The necessity of creation not just linguistic identity, with certain totality of language skills, but also nationally conscious linguistic identity so far as it is a pledge of a person and nation moral culture increase.

Keywords: moral culture, education, the Ukrainian language, upright specialist, mother tongue, personal culture, moral culture formation.

1. INTRODUCTION

Theoretical understanding of the language impact on personal moral culture shaping originates from the moment of its beginning as a system of symbols and signs, with encoded results of cognition and social activity. In the process of research it has been found out that there is little quantity of linguistic works devoted to the spiritual nature of the language in contemporary Ukrainian philology. For a long time, Ukrainian linguists considered language as a means of communication, leaving aside its socio-cultural functions. Changes in language research have been observed from the end of the last century, not just within linguist environment, but also among specialists in culture, philosophy, logics, culture study, psychology, etc. The majority of theories and concepts concerning the place, role and functions of the language in cultural formation of society and identity certify importance of the scientific understanding of the given phenomenon.

The emphasis has been placed on the statements of contemporary Ukrainian scholars (V. Andruschenko, L. Huberskyi, M. Mukhalchenko) whose opinion was that "there cannot be any renovation of the society, formation of national identity, democratic relations application without a regard of culture. Culture enriches nation with common to mankind values, joins person to creativity, brings up economic and moral-ethical features. Therefore, cultural development has to be considered

alongside with economic and political problems" [1, p. 49]. With the regard to the problem mentioned, we consider the role of specialist language culture of any sphere of activity as a principal in the structure of moral culture.

2. ANALYSIS AND DISCUSSION

2.1. FORMATION OF PERSONAL MORAL CULTURE IN THE HUMANITIES

On the basis of literature analysis, thorough study of the latest scientific researches, we defined the notion of "moral culture" as a result of moral development (consciousness and behavior) that reflects the level of morality – totality of opinions, conceptions, norms, evaluations created and declared by humanity, that positively regulates the behavior of individual in practical behavior.

Native philosophy investigates the notion of moral culture on the two levels: general (social) and single (personal). On the general level, particular importance should be attached to the conditions of moral culture education. The aim of the recent past researches was aspiration in strengthening the then social order, giving it at least democratic and human features (V. Andruschenko, V. Danylovych., I. Danylenko, H. Vasianovych, V. Zots, V. Kremen, I. Nadolnyi, V. Shynkaruk and others). These and other scholars investigated world-view and functional roles of moral culture in society, grounded interrelation of common to mankind and national in moral culture.

The main principle of philosophical analysis of moral culture in the period of "perestroika" (reformation) (the middle of the 80th XX century) is correlation between freedom of society and freedom of personality (single aspect). A lot of scholars (S. de Bovuar, R. Aron, K. Popper, D. Lukach, M. Ponti, A. Lefevere, F. Haek and others) strengthened the idea, according to which loss of freedom in authoritarian society had a negative impact on the level of its moral culture.

In contemporary philosophical studies, particular attention is paid to the role of moral culture in the system of human communication, mutual understanding. This point of view is brightly expressed in philosophical hermeneutics. The main representatives of philosophical hermeneutics (H. Gadamer, W. Dilthey, E. Cassirer, P. Ricoeur, Ju. Habermas, M. Heidegger, F. Shleiermacher) affirm that human being with high level of moral culture aspires to understand other person, due to his/her consciousness, volitional and sensual spheres.

Interesting achievements in the research of contemporary problems of moral culture can be found in religious philosophy. Tireless researcher of Ukrainian culture I. Ohiienko considered moral culture as a positive spiritual value, as a worldview system of moral and cultural knowledge, convictions, feelings and skills, standards and relations, interests and demands, cultural-moral experience and behavior directed at self-completion and personal fulfillment.

The famous Ukrainian thinker and pedagogue H. Vashchenko considered that the essence and content of moral culture was connected with two main phenomena: God and Motherhood. The pedagogue was at the opinion that personal moral culture acquires genuine worth and meaning when proves that it will serve faithfully to native nation, follow Christian Commandments and principles [4, p. 174–175].

Morale culture problem analysis is complemented with searches of ethical opinion representatives. In particular L. Arkhanhelskyi paid particular attention to grounding of moral culture methodological principles, to the place and role of moral consciousness in forward society development, worthwhile aspects of morale culture etc. A. Huseinov devoted his works to the social nature of moral culture, its structure, impact of social environment on personal moral culture formation, interconnection of responsibility, duty, and moral culture etc. Member of the Academy I. Zyazyun profoundly examined scientific and creative inheritance of the famous scholar-psychologist E. Fromm drew a conclusion that nowadays the main problem of the human being is indifference to oneself and his/her moral culture.

The brilliant works of the genius and worldwide known pedagogue, unsurpassed personality – Vasyl Sukhomlynskyi played a leading part in the research of moral culture essence and content. In his scientific works, the scholar builds up integral system of personal moral culture formation. The pedagogue put the stress on the fact that every person, regardless sex, age, profession, nationality

should have high level of moral culture. Without it, one could loss human nature. V. Sukhomlynskyi emphasized on integral unity of two social phenomena: culture and ethics. On the one hand, it is a culture in ethics, on the other hand – explains moral aspect (culture value).

At the present stage Ukrainian scholars also investigate different structural elements of personal moral culture due to the main problems. These are: L. Burdeyna, H. Vasianovych, O. Hordiychuk, V. Hryn'ova, O. Denyschyk, N. Zayachkivska, T. Isaienko, D. Kovalenko, O. Kryvosheyeva, S. Kruk, L. Moskalyova, A. Pavlenko, V. Salko, M. Sitnikova, A. Shemshuryna etc.

On the basis of the given research we state that problem of the essence and content of personal moral culture, methods of its education have always been within eyesight of native and foreign scholars. Taking into consideration these researches, we analyze influence of the Ukrainian language on personal moral culture formation.

2.2. ROLE OF THE UKRAINIAN LANGUAGE IN MORAL CULTURE FORMATION

The impact of the language on personal moral culture formation is indisputable, the famous philologist O. Radchenko consideres that "language is displayed by strength" [19, p.142]: at home, at school, in the street, in the shop etc. As it generally known, the great thinker W. von Humboldt noticed that language is an influential tool and form of human needs realization and it is a spiritual life of the person, given that functions of the language is a "spirit organism, as well as structure of muscular fiber, circulation of blood, arborization of nerves – body organism" [9, p. 365].

In this context, contemporary linguists N. Nepyivoda and V. Churina assume that language skills in everyday and professional activity are of major importance not just as totality of rules, but also as a culture of living together in society, world view picture, mean of society shaping, and self-expression" [14].

German philosopher M. Heidegger wrote that language is a spiritual "house of being" and "dwelling of human nature" [5, p. 49]. Therefore, language is a feature of human spiritual life, who takes part in construction of every personality. Ukrainian pedagogue V. Sukhomlynskyi in his groundbreaking conception states that the essence of mother tongue is displayed by irreplaceable basis of personality construction from the moment of birth to extreme old age. In the author's opinion, mother tongue is a foundation of spiritual integrity of human being. V. Sukhomlynskyi considered language culture as a mirror of a human spiritual culture [25, p. 202–212].

Taking into consideration the fact that language is a constituent of moral and spiritual life of a personality, the following scholars V. Zahorodnova, I. Kresina, L. Matsko, L. Skurativskyi, M. Pentylyuk, O. Bilyaev, S. Yermolenko payed particular attention to the necessity of formation not just language personality, that masters certain totality of language skills, but also nationally conscious language personality as far as it is a pledge of general culture level increase.

Pedagogue K. Ushynskyi placed the great emphasis to learning of mother tongue as a basis of personal moral education and "any kind of intellectual development". He supposed that moral and spiritual development takes place when a child masters expressive means of mother tongue, understands not just words, word combinations and modifications, but also a lot of notions, opinions, feelings, artistic images, logic and language philosophy and absorb it easily and quickly…native word – great national pedagogue [26, p. 271].

Any foreign language will never have the same influence on spiritual development of a society as mother tongue has; a foreign language will never penetrate into its spirit and body, never take deep roots with rich and sustainable development. That is why K. Ushynskyi considered that the Ukrainian language teaching was the main subject, and integral part of the other subjects.

Fluent mastery of a mother tongue, its literary standards – is a basis of spiritual and psychological comfort. A question of urgent importance nowadays is adherence to language standards, due to the fact that accuracy is one of the particularly determinant characteristic of speech culture. S. Kalenyuk is on the opinion that: "The main problem of contemporary society is a destruction of the high speech style level, that anticipates using the most important, the richest language words that nourish spiritual side of life". These words are substituted by jargon words, harsh words. This process impoverished and

narrowed active vocabulary to the critical bound. It is necessary to keep to standards and rules of Ukrainian literary speech, to use in educational institutions. I. Ohiienko supposed that literary language is "the most valuable and important tool of spiritual culture and the strongest cement of unity, the main engine of society spiritual culture development" [15, p.15]. Absence of a literary language can become a reason for nation's features loss, which leads to moral disability. M. Hrushevskui said: "The question of literary language is of particular importance" [8, p.23].

The Ukrainian literary language is profoundly worked up, has a significant history, intellectual potential, and has to be the basis of all subject matters teaching. This is the right of the state and ethnic nation. Indispensable condition of the state's language policy is a compulsory mastering of the state Ukrainian language by all citizens and purposeful efforts of Ukrainian philologists – teachers, lecturers, scientists and methodologists. The language is a criterion of a culture and individuality. As O. Potebnya mentioned "language individuality distinguishes person as individuality and the brighter this individuality is, the better it reflects language characteristics of the society" [18, p. 9].

Nowadays teaching the Ukrainian language in Ukraine has an exceptional meaning. Ya. Yanush says that it can solve the most important problems of contemporary society – problems of youth moral education, studying at secondary and higher educational institutions. Insufficient attention to the Ukrainian language might have a negative influence on the Ukrainian society [28].

Every specialist must understand the importance of the mother tongue teaching influence their formation as individualities. In psychology, scholars drew the conclusion that using a foreign language in everyday life has a very bad influence on the nation and society [17].

Any other language, except national, does not keep balance with above mentioned spheres of human nature and is a bad influence on individual growth. Psychologists state if individuals do not communicate with other people in their mother tongue, they might have the feeling of "language nostalgia", which depresses psyche [24]. "Every student of the higher school first of all has to know the literary language, its pronunciation and spelling" [16, p. 47]. Therefore, in order to overcome spiritual and moral crisis in relations between people, future specialist should learn the standard Ukrainian literary language, because it is a fundamental principle of a moral culture.

Highly educated specialist of any profession should not use "surzhyk", obscene vocabulary, vulgarisms, he must use the language skills that show own professional knowledge and level of culture. Contemporary linguist I. Drozdova notices that "specialist language individuality and language culture is indissoluble. Students have to choose professional vocabulary obtained in the higher educational institution" [11]. Therefore, stating that "Language culture is a general culture of individuality" contemporary scholar N. Forys proves that the world should strive for perfect mastery of the mother tongue in young generation, because it is a means of thoughts and feelings expression [27]. However, the problem of students' language culture is not just pressing, but painful, since it does not meet the needs of the society and their speech culture is the brightest argument of their morality, inner world and culture in general, states T. Hrytsenko [27].

The low level of language culture is the low level of moral and spiritual, professional culture, lack of information about language standards and norms, indifferent attitude to speech, sluggishness of thought, language slovenliness, reluctance to self-control. In our opinion, nowadays, in time of changes, culture of communication plays a significant role in the society.

Youth and public servants, in particular, more often begin to use slang, jargon words, as the result they are not able to accurately formulate thoughts and make up sentences, that is why it is high time to think about language problems. Language accuracy increases work efficiency, helps to find a solution in complicated professional situations. Students have to understand that the level of individual professionalism is defined not just by profound knowledge of the speciality, but ability to be an individual of high moral principles in any situation.

With the help of cultural language, an individual maintains connection with world, which helps to improve spiritual and moral life. In such way, individual adapts to environment and actively changes it. Contemporary linguist H. Sahach points out that obscene words "cripple the soul, body, humiliate individual spirit" [22, p. 146]. "Rotten" words, due to Halyna Sahach, humiliate the spirit of the speaker

and listener. "Word ecology generates nation's spirit ecology". P. Florenskyi was of the same point of view and stated that firstly word wins the speaker and then the listener. The Bible says "Let a rotten saying not proceed out of your mouth" (Ephesian 4:29). Therefore, accurate pronunciation, personal language culture should generate positive changes, since it lies with it to shape spiritual and moral world of other people.

T. Isaienko considers that contemporary young man, who pretends to be intellectually mature individual, the bearer of moral culture has to operate with knowledge about communicative features of high-quality communication, essence of communication and its mechanisms, principles of communication, communicative situations, behavior models in the process of communication, methods, ways, and ways of information transfer, that realizes the main aim of Ukrainian language learning – formation of nationally conscious, spiritually rich language individuality who has skills and can use language means of communication. Therefore, the Ukrainian language, as a subject, plays a significant role in personality formation. It should be mentioned that a lecturer must not only teach literary language standards, but also love to one's fatherland and cultivate the sense of national and language consciousness.

3. CONCLUSIONS

There are a lot of ways how to educate and improve personal moral culture, but substantial place is taken by language culture. All processes in Ukraine's social life should be conducted in the Ukrainian language, since every science in a foreign language "does not take roots in personality" (I. Ohiienko), does not have "strong influence" on spiritual growth (K. Ushynskyi) and slows down intellectual, psychological, emotional, and moral growth of a personality.

Language policy should be concentrated on the single language mode, due to the fact that struggle for speech culture is a responsibility of every teacher. Every specialist must perfectly master the Ukrainian literary language. Personal speech culture is the brightest indicator of its morality, spiritual world, professionalism and thorough culture development.

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Address: Nataliia Oleksiienko, Lviv State University of Life Safety, 35, Kleparivska Str., Lviv, 79000, Ukraine.
E-mail: N.Kapitan@ukr.net.

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Олексієнко Наталія. Сутність моральної культури особистості та вплив української мови на її формування. *Журнал Прикарпатського університету імені Василя Стефаника*, **5** (1) (2018), 150–155.

У статті подано авторське визначення поняття "моральна культура". Проаналізовано теоретичне осмислення духовної природи мови та її вплив на формування моральної культури особистості. Значна увага приділяється питанням з'ясування загальнофілософських, релігійних, етичних і педагогічних пошуків вивчення сучасного стану цієї проблеми. Висвітлено проблему поширення української мови серед молоді. Здійснено аналіз питання вивчення рідної мови у навчальних закладах як основи морального виховання особистості. З`ясовано, що для подолання духовно-моральної кризи в сучасному українському соціумі навчання має відбуватися виключно українською літературною мовою з усіма її вимогами, адже це є першоосновою моральної культури. Обґрунтовано необхідність формування не просто мовної особистості, яка володіє певною сукупністю мовних знань і навичок, а національно свідомої мовної особистості, оскільки це є запорукою підвищення рівня моральної культури людини та нації.

Ключові слова: моральна культура, освіта, українська мова, високоморальний фахівець, рідна мова, культура особистості, формування моральної культури.

THE ACTIVITY OF SOCIAL AND PSYCHOLOGICAL REHABILITATION CENTRES FOR FAMILIES IN IVANO-FRANKIVSK REGION (UKRAINE)

VICTORIIA STYNSKA, OKSANA TYTUN

Abstract. The article deals with the work of social and psychological services in Ivano-Frankivsk region (Regional Center of social and psychological help in the village Verkhovyna, district Verkhovyna, Municipal social rehabilitation center of mother and child "Mistechko myloserdia sviatogo Mykolaia", Interregional center of social and psychological rehabilitation of children in the village Medynia, district Galytskyi). The centers aim at implementation of new forms of social support of women, prevention of abandonment and child's social orphanhood, providing social, psychological, pedagogical, medical and legal assistance.

The centers carry out the activity on principles of human rights protection, humanity, legitimacy, availability, mutual respect and confidentiality.

It has been found that the centers aim at: social and psychological diagnostics; psychological and pedagogical help, social and medical care; correction-developing work; adaptation to family environment and legal assistance.

It was concluded that centers of social and psychological rehabilitation of families in Ivano-Frankivsk region due to the wide range of tasks have become special places (schools) of pedagogical, psychological and medical help to the children, young people and families with children in difficult life situations.

Keywords: center of social and psychological rehabilitation, family, Ivano-Frankivsk region, Ukraine.

1. INTRODUCTION

Social policy is an integral part of any well-developed country. It is considered to be a criterion of social welfare of a society. At the same time, in a state of society transformation, unstable political system and bad economic situation, children, families with children and young people are the most vulnerable under all these circumstances.

The mentioned problem has not been studied yet both in historical and pedagogical sciences. However, there are some studies on origin and development of childcare system as well as studies on combating the phenomenon of street children (V. Vynogradova-Bondarenko, M. Gernet, O. Gusak, I. Diptan, A. Zinchenko, S. Kulchytsky, S. Kovalenko, D. Futer, A. Khmyrov, V. Chuba, Y. Shatalin), legal protection of children (O. Boiko, S. Havrysh, I. Zaharnytska, I. Kovchyna, L. Kushynska,

L. Olkhovyk); providing social and pedagogical conditions for child protection (I. Zverieva, O. Karaman, V. Orzhekhovska, Zh. Petrochko, T. Yanchenko).

Thus, the challenging problem today is to develop the strategy of social policy, namely the work of social and psychological services. We should mention social services in Ivano-Frankivsk region (Regional center of responsible paternity "Krynytsia", Regional center of breast feeding support, Regional center of early development of a child "Dyvotsvit", School of paternal competence "Stanislavsky tato", Center of would be parents "Diviia", etc.). They aim at promotion and maintaining healthy way of life, planning family life, advice and support of expectant mothers. It should be noted that the work of mentioned above organizations has already been studied in scientific literature [5].

Consequently, on the basis of the adopted documents (General Regulations on social and psychological rehabilitation of children accepted by the Cabinet of Ministers of Ukraine (2004), General Regulations on social and psychological centers (2005) and others) Centers of social-psychological rehabilitation of families have been created in some regions of Ukraine.

2. RESULTS

Let us consider the aim and work of social services in Ivano-Frankivsk region (Regional Center of social and psychological help in the village Verkhovyna, district Verkhovyna, Municipal social rehabilitation center of mothers and children "Mistechko myloserdia sviatogo Mykolaia", Interregional center of social and psychological rehabilitation of children in the village Medynia, district Galytskyi) they carry out the activity on principles of human rights protection, humanity, legitimacy, availability, mutual respect and confidentiality.

The most common problems of the people applying for the services are: the absence of accommodation, difficult vital circumstances, social disadaptation, material and health problems, orphanhood, conflict situations with parents and violence in family, psychological crisis, undesirable pregnancy, disharmony of domestic relations, problems with communication.

In particular, there has been a Regional Center of social and psychological help since 2005 in the village Verkhovyna, district Verkhovyna, Ivano-Frankivska oblast. People in difficult vital situations (in particular families with children, young people) are living there. It is the only establishment of such type in Ivano-Frankivsk region, so people from all districts and towns of the area can shelter there. According to the regulations, Center gives help (accommodation, food, social, psychological and legal assistance) to people including with children. As well as people who have got through natural disasters and violence can apply for help there [3].

The Center has got such specialists as social teachers, psychologists, lawyers and medical staff. They provide the following services:

– Individual consultations, advice, a psychological diagnosis with a view of psychological treatment; group and interactive remedial classes, training sessions on psychological issues;

– Ensure realization of the rights of children, young people and families in a society, advise on upbringing children problems;

– The first urgent aid is given in cases of accidents;

– Carry out the protection of rights and interests of persons, give help in processing of documents;

– Give information about working time of establishments of social direction, health protection, education, center of employment, executive and organs of local self-government bodies;

– Direct persons who applied for Center, in cases of necessity, to other establishments to meet the needs of people;

– With other establishments and organizations assist extracting from the crisis state of persons that appealed to the Center [3].

The center can accommodate not more than 30 persons, thus minor children without parents are not allowed in here. The maximal term of stay is 90 days.

An art workshop with attracting specialists in applied art has been created here; a summer recreation area is also built here; a library, a chapel are constructed here as well [3].

In 2015 special facilities for mothers with children were opened. Women with new-born children and expectant mothers who are under difficult vital circumstances can stay here [6].

Since 2006 the Ivano-Frankivsk municipal social-rehabilitation center of mothers and children named "Mistechko myloserdia sviatogo Mykolaia" has been founded (in accordance with the decision of the Ivano-Frankivsk town council of 20 February, 2006). It is the establishment of social defense of children and mothers with very young children who are in difficult life situations, who are prevented from the implementation of maternal duties; it also gives social and psychological, pedagogical, medical, legal and other types of help [2].

The primary purpose of the center is an input of new forms of social support of women, prevention of abandonment and child's social orphanhood.

In accordance with the Statute, basic tasks of the center are:
−   giving its inhabitants social, psychological, pedagogical, medical, legal and other types of help;
−   providing proper psychological, pedagogical and living conditions for normal life for people who are temporally here;
−   moral education of children;
−   psychological, pedagogical correction work on basis of individual needs of a child;
−   conditioning for education taking into account the level of their preparation;
−   an assistance to obtain education, profession, learn skills for independent life with a child in conditions out of the center, protection of their rights and interests;
−   an assistance to have world view for overcoming the habits of asocial behavior;
−   realization of labour adaptation in accordance with the interests and abilities;
−   making recommendations on social and psychological adaptation of children addressed to pedagogues and social workers and parents [4].

Specialists of the Center in accordance with the tasks must:
−   organize an interview with persons who are applying, acquaint them with the rules of internal order;
−   with the agreement of heads of health care establishments, be ready to give a psychological help to the women who are in obstetric-gynaecological, neonatal and pediatrics departments;
−   carry out control of living conditions of people who have left the center;
−   organize individual and group correction work with people living in the center, give a psychotherapy help, qualified assistance (psychological, pedagogical, medical, legal), in cases of necessity, organize their hospitalization and clinical examination;
−   provide the implementation of the individual programs of adaptation, rehabilitation and reintegration in a society of persons temporally living in the center;
−   drawing up a petition calling for a disciplinary and administrative responsibility of officials who are guilty in violation of rights and interests of persons temporally living in the center;
−   recording and analyzing the work done with persons temporally living in the center, prepare all the necessary statistical, informative and analytical materials.

The center consists of subdivisions dealing with:
−   social, psychological and pedagogical diagnostics and rehabilitation;
−   medical and preventive care;
−   legal service;
−   help line "Telephone of trust" [4].

The subdivision of social, psychological and pedagogical diagnostics and rehabilitations analyze the state of educational neglect of a child, assists the organs of guardianship to arrange life of the children, looks for the information on parents place of residence, gives a social and psychological help to the young mothers, helps them to be integrated in the society, get skills for caring children etc.

A medical and preventive care subdivision provides medical and preventive help: examines physical and psychical development; examines mental problems; inspects food supply, maintains

sanitary facilities; controls pregnancy of women and provides supervision upon newborns; does awareness -raising activities on urgent issues among children, parents and personnel of the establishment.

Legal service gives the children, their parents and guardians consultations on legal questions; drawing up petitions to establishments and organizations to protect the rights and interests of mothers and children (housing, property rights etc.).

The help line "Telephone of trust" gives telephone consultations on vital questions to support livelihoods in crises [4].

In the center there are groups of 15 persons united by the same age, by family principles, character and degree of social and psychological disadaptation.

The children in difficult life circumstances are accepted to the center, the children can also be moved here from shelters for minors, or the children who suffered domestic violence and who need social and psychological help.

A child can stay in the establishment for no more than 9 months in case of stationary stay and 12 months in case of day stay. In cases of necessity their staying can be extended.

Expectant women (mothers) are accepted to the center as well. Expelling from the center comes in cases of achieving the full age; in case of acting against interests of a child; systematic breaking the rules of the establishment.

After leaving the center, a person who temporally lived here, can be taken under social guidance of social services for families, children and young people in accordance with the place of residence [4].

For the year 2016, in "Mistechko Myloserdia" at a nunnery, four sisters-nuns, 28 children (aged from 5 to 18) and 5 kids (aged up to 1) are living there. Lonely people live in another monastery "Voplochenogo Slova" near Ternopil, single mothers with children live in the village Gorokholyno, district Bohorodchany, Ivano-Frankivska oblast, they are under the care of three sisters-nuns [2].

In 2013 the Interregional center of social and psychological rehabilitation for children was founded in the village Medynia, district Galytskyi, Ivano-Frankivska oblast. It is the establishment of social defence; children from 3 up to 18 years old can stay there. They are given psychological, pedagogical, medical and legal assistance.

The main tasks of the center are:
–   social defence of children and giving them social services;
–   social and pedagogical correction taking into account the individual needs of a child;
–   an assistance to return a child to a biological family;
–   providing going to educational establishments or individual studies taking into account needs and capacities of a child;
–   an assistance to form own outlook for overcoming asocial behaviour;
–   giving psychological and other help to return a child to the family;
–   giving recommendations on social and psychological adaptation of a child to pedagogical and social workers and parents.

The center accepts:
–   the children from families in difficult life circumstances who are unable to overcome the problems on their own; if the parents do not provide the children with proper maintenance and care or fail in the duty and responsibility for the children, if the parents abuse alcohol or drugs;
–   the children left without parents' care;
–   in cases of child abuse and trafficking, the children are accepted;
–   the homeless children.

There are 30 children in the center, for the year 2016 [1]. The center carries out its activity in the following directions: social and psychological diagnosis; social, psychological, pedagogical rehabilitation; adaptation to family environment; social and medical rehabilitation and legal assistance.

The social and psychological diagnosis aims at discovering social and psychological features of a child in order to understand mental and emotional well-being better. As a result of the first social and

psychological diagnosis, the individual program of rehabilitation is done and directions of help are determined.

A social, psychological, pedagogical rehabilitation provides carrying out a variety of educational and advisory activities which will assist integration of a child in the society.

Adaptation to family environment envisages a deep analysis of social and emotional relations with family environment, carrying out the social and psychological rehabilitation in order to build relationships with people in the family.

A social and medical rehabilitation envisages providing a complex of measures to improve the child's health as well as mental and emotional well-being, it also provides a variety of educational and advisory activities on healthy way of life.

The legal assistance envisages establishing the identity of a child (in case of necessity), finding information about her/his family environment, informing parents about sending a child to the establishments or services dealing with children's problems, giving free legal advice and represent the legitimate rights and interests of children in courts.

3. CONCLUSIONS

Thus, centers of social and psychological rehabilitation of families in Ivano-Frankivsk region due to the wide range of tasks they are dealing with (social and psychological diagnosis; psychological and pedagogical help, social and medical care; correction-developing work; adaptation to family environment; legal assistance, etc.) have become special places (schools) of pedagogical, psychological and medical help to the children, young people and families with children in difficult life situations.

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Address: Victoriia Stynska, Oksana Tytun, Vasyl Stefanyk Precarpathian National University, 57, Shevchenko Str., Ivano-Frankivsk, 76018, Ukraine.
E-mail: svt9@ukr.net, tytun_oksana@ukr.net.

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У статті проаналізовано мету та завдання Центрів соціально-психологічної реабілітації сім'ї на Івано-Франківщині (обласний Центр соціально-психологічної допомоги в селищі Верховина Верховинського району, міський соціально-реабілітаційний центр матері та дитини "Містечко милосердя Святого Миколая", Міжрегіональний центр соціально-психологічної реабілітації дітей в с. Мединя Галицького району), мета яких, відповідно до напрямів діяльності, – запровадження нових форм соціальної підтримки жінок, запобігання відмові від новонароджених, попередження соціального сирітства, надання комплексної соціальної, психологічної, педагогічної, медичної, юридичної та інших видів допомоги дітям, сім'ям з дітьми та молодим людям, які опинились у складних життєвих ситуаціях та ін. Центри провадять свою діяльність на принципах захисту прав людини, гуманності, законності, доступності послуг, конфіденційності, поваги до особистості.

Встановлено, що типовими завданнями Центрів є: соціально-психологічне діагностування; психолого-педагогічна допомога, соціально-медична реабілітація та оздоровлення; корекційно-розвивальна та корекційно-відновлювальна робота; адаптація до сімейного оточення; юридичний супровід та ін. Досліджено, що Центри соціально-психологічної реабілітації дітей на Івано-Франківщині завдяки широкому спектру завдань стали школою педагогічної, психологічної та медичної допомоги дітям, сім'ям з дітьми та молодим людям, що опинилися у складних життєвих ситуаціях.

Ключові слова: Центр соціально-психологічної реабілітації, Україна, Івано-Франківщина, сім'я.

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SELECTED DETERMINANTS OF CHILDREN'S HELPFULNESS AT THE EARLY SCHOOL AGE ON THE BASIS OF SELECTED SCHOOLS IN MYSLENICE COUNTY (POLAND)

MONIKA BAJAK

Abstract. Prosocial behaviour is not constant, it is continually being developed and enriched. It is developed most effectively through social activities and community involvement, but most of all through the participation in the family life. A child becomes a social being through social development. All these social and communal experiences determine children's willingness to deal and help other people. The aim of this article is to examine a particular type of children's social behaviour, which is helpfulness. There exists a clear correlation between the structure of the family and the helpfulness of the children which was partially confirmed by the author. There is also an average statistic relationship between the families' fertility and helpfulness. The author of the paper represents the impact of age peculiarities of a child on his/her social development.

Keywords: prosocial behaviour, children, helpfulness, family, social development, pedagogical determinants.

1. INTRODUCTION

Prosocial attitude means sensitivity to other people and it is also associated with preventing wrongdoing. The number of such acts rises with age. Prosocial acts may occur at preschool age, e.g. a child may do something in behalf of other people, bearing the obvious costs of this act: devoting time and energy. Prosocial behaviour must be properly motivated. This may be done by:

– the child's internal sense of duty, which is a result of the normative standards acquisition in the process of socialisation;

– the feeling of resentment which often occurs if the child is sensitive to people's sadness and sorrow;

– acting under the influence of the stress generated by the discrepancy between the child's expectations and the factual state concerning another human.

Prosocial behaviour may be observed in many different forms and the range of these forms varies, nevertheless, all of them are connected with some sorts of helping. In a word, this means acting for the sake of the good of the people. According to Wilhelm Wosinski, this is something opposite to egoism, namely the willingness to do good for the others without consciously and intentionally planned self-interest [6, p. 398]. Prosocial activities are an important part of human behaviour. They let us live in

harmony with other people, bearing witness to the essence of humanity. D. Clarke perceives prosocial behaviour as each and every activity which is aimed at other people's benefit [3, p. 13].

P. Mazur has frequently stressed that preparing children for fulfilling their social obligations begins at an early age of child's development [4, p. 38]. The perception and the evaluation of social phenomena will be learnt through the child's own experiences, not through the verbal language. M. L. Hoffman presents several phases of the sympathy development in children [5, p. 67]. The first phase is a newborn's call as a reaction to crying of other children. The call is caused by conditioning and imitating. The next phase may be observed when a child is almost one year old. This is the time of egocentric and sympathetic suffering. The child's facial expression shows sadness, children curve their lips and cry a lot. The third phase starts at the age of two. This is pseudo-egocentric sympathetic suffering. At this stage the suffering becomes a prosocial motive. The child tries to help, but also assumes that the cure for the suffering of the others will be the same as his or her own. In the second half of the second year of life, it becomes visible that the child is conscious about other people's emotions and thoughts and the fact that they may differ from his or her own. It helps the child to feel the sympathy and people's needs more accurately and help them more effectively. This is the moment when the proper sympathetic suffering occurs. At the stage of early childhood, children understand the cause and effect relationship, e.g. the influence of emotions on facial expressions. At the preschool age (3 to 5 years old), children are able to talk about more complex emotions such as longing for their parents and at middle childhood age, they understand the connections between their own and other people's feelings. They can notice other people doing good and their behaviour is easy to modify. Another element which may be observed in this phase is self-reflection. M. L. Hoffman considers it to be a prerequisite for mature sympathy. In adolescence, children are already able to understand the discrepancy between the feelings of the person and the way most people feel in a particular situation [5, p. 68–70].

Good deeds occur when there is someone in need. The main condition of prosocial behaviour is noticing the needs of others. Empathy is the main form of prosocial behaviour among children. As far as 7-year-old children are concerned, prosocial behaviour occurs even when their motivation is unspecified, e.g. they do good to be praised or self-satisfied.

Social and communal experiences influence children's willingness to help other people, share and cooperate with them [2]. This behaviour undergoes the same process of learning as other social behaviour, namely reinforcement and learning by observation as well as active participation. Positive reinforcement with the use of prizes and praise plays an important role in developing prosocial behaviour. But even though there are no prizes and praise, the process of reinforcement may occur – the happiness of the person who was helped might constitute the reinforcement of behaviour. Observing prosocial behaviour among people facilitates the acquisition and occurrence of similar behaviour. When it comes to setting an example, the more attractive the person is, the more effective the process is. First and foremost, a child follows the observed behaviour. Modelling affects the child through his or her desire to be like the attractive person, from imitating the external behaviour to adopting the intentions hidden behind it. An important characteristic of modelling is the fact that a child is presented with specific patterns of prosocial behaviour, appropriate for particular situations. The essential condition of developing prosocial behaviour is the child being able to experience it in everyday life.

2. THE METHODS AND RESULTS OF THE RESEARCH

The main research problem was:
What is the conditioning of helpfulness among children at the early school age?
The following specific research problems were adapted to the main research problem:
1. What is the relationship between the economic conditions of the family and the helpfulness of children at the early school age?
2. What is the relationship between the structure of the family and helpfulness?

3. What is the relationship between the fertility of the studied families and helpfulness?

The following research hypotheses were proposed:

The main hypothesis:

1. The level of helpfulness among children varies and depends on family factors.

The sub-hypotheses:

1. There is a significant relationship between the economic conditions of the studied families and the helpfulness of the children.

2. A clear correlation exists between the structure of the family and the helpfulness of the children.

3. A clear correlation exists between the fertility of the families and the helpfulness of the children.

I have applied the method of diagnostic survey in the research work.

I have applied the technique of observation for the research of the problems.

The observation was directed at 7 and 8-year-old children attending primary schools in Myslenice County. In order to find the answers for the questions posed and continue further verification of the hypotheses, Student Behaviour Sheet by A. Markowska was applied as well as a survey for the parents. The results of the test by A. Markowska were summed up for each student. Because of the subject of the problem, the main focus was directed on the factor connected with socialisation, namely helpfulness. What is more, the statistic relationship for nominal scales was counted in order to determine the convergence between the variables (the structure of the family, the fertility, the economic condition of the family) and helpfulness.

The research was conducted among ninety-three 7-year-old children in year 1.

The sex of the interviewees is presented in Tab. 1. A slight majority of children are boys.

Sex	Number	%
Girls	44	47,31
Boys	49	52,96
TOTAL	93	100

Tab. 1. The sex of the interviewed children. Source: own study.

Tab. 2 shows the family structure of the interviewees. A substantial majority of the interviewed children comes from complete families. Only a few are raised by single mothers. That is why it may be stated that the interviewees are in a similar family situation.

Family structure	Complete		Single mother		Single father		Legal guardian		TOTAL	
Sex	N	%	N	%	N	%	N	%	N	%
Girls	42	45.16	2	2.15	-	0	-	0	44	47.31
Boys	45	48.39	4	4.30	-	0	-	0	49	52.69
TOTAL	87	93.55	6	6.45	0	0	0	0	93	100

Tab. 2. The family structure of the interviewees. Source: own study.

The number of the children in the family has also a great impact on the child's behaviour.

The fertility of the interviewees is presented in Tab. 3. The majority of the children have at least one sibling. Every third child is an only child. A half of the interviewees have a sibling and almost one quarter come from a numerous family (they have two or more siblings).

Number of children	One		Two		Three		Four and more		TOTAL	
Sex	N	%	N	%	N	%	N	%	N	%
Girls	14	15.05	21	22.58	7	7.53	2	2.15	44	47.31
Boys	19	20.43	21	22.58	5	5.38	4	4.30	49	52.69
TOTAL	33	35.48	42	45.16	12	12.90	6	6.45	93	100

Tab. 3. The number of the children in the family. Source: own study.

Tab. 4 gives information on the economic condition of the interviewed children.

Economic condition	Very good		Good		Average		Bad and very bad		TOTAL	
Sex	N	%	N	%	N	%	N	%	N	%
Girls	12	12.90	17	18.28	15	16.13	-	0.00	44	47.31
Boys	18	19.35	22	23.66	9	9.68	-	0.00	49	52.69
TOTAL	30	32.26	39	41.94	24	25.81	0	0.00	93	100

Tab. 4. The economic condition of the interviewed children. Source: own study.

A family, being a primary unit of social life, constitutes the first and the most important upbringing environment of a child. It is an extraordinary community, a model and norm for every other social group. A child experiences first emotions here and acquires the norms and the rules of social life, but also identifies with the surrounding environment, looking for a place for him- or herself.

In the following research, the variables are: the family structure, the economic status and the number of children in the family. All the factors have a great impact on the upbringing of children, the development of their personality and they influence the development of their prosocial behaviour, including helpfulness.

Tab. 5 shows the impact of the family's economic situation on the helpfulness of the children.

Helpfulness	NEVER		RARELY		ON AVERAGE		OFTEN		ALWAYS		TOTAL	
Family's economic situation	N	%	N	%	N	%	N	%	N	%	**N**	**%**
Very good	-	0.00	3	3.23	6	6.45	12	12.90	9	9.68	**30**	**32.26**
Good	-	0.00		0.00	6	6.45	24	25.81	9	9.68	**39**	**41.94**
Satisfactory	-	0.00	3	3.23	15	16.13	-	0.00	6	6.45	**24**	**25.81**
Unsatisfactory	-	0.00	-	0.00	-	0.00	-	0.00	-	0.00	**0**	**0.00**
TOTAL	**0**	**0.00**	**6**	**6.45**	**27**	**29.03**	**36**	**38.71**	**24**	**25.81**	**93**	**100**

Tab. 5. The family's economic situation and the helpfulness of the children. Source: own study.

Every third interviewed child who has a good economic situation is often helpful. Simultaneously, in this group of children, a huge number is always helpful. The children with a satisfactory economic situation are always or occasionally helpful. The groups of children with a very good economic situation are often or always helpful. Only a few children are rarely helpful and they come from wealthy families. There is no statistically significant relationship between the economic status and helpfulness.

Tab. 6 presents the impact of the family structure on the helpfulness of the children.

Helpfulness	NEVER		RARELY		ON AVERAGE		OFTEN		ALWAYS		TOTAL	
The family structure	N	%	N	%	N	%	N	%	N	%	N	%
Complete	-	0.00	6	6.45	21	22.58	39	41.94	21	22.58	**87**	**93.55**
Single mother	-	0.00	3	3.23	-	0.00	-	0.00	3	3.23	**6**	**6.45**
Single father	-	0.00	-	0.00	-	0.00	-	0.00	-	0.00	**0**	**0.00**
Legal guardian	-	0.00	-	0.00	-	0.00	-	0.00	-	0.00	**0**	**0.00**
TOTAL	**0**	**0.00**	**9**	**9.68**	**21**	**22.58**	**39**	**41.94**	**24**	**25.81**	**93**	**100**

Tab. 6. The family structure and the helpfulness. Source: own study.

The children from complete families are often and always helpful, only a few are rarely or occasionally helpful. The children who are brought up by single mothers are rarely helpful. There is a statistically significant relationship between the family structure of the interviewees and the level of social development in terms of helpfulness. This is an average relationship.

Tab. 7 shows the impact of the family's fertility on helpfulness.

Helpfulness	NEVER		RARELY		ON AVERAGE		OFTEN		ALWAYS		TOTAL	
Family's fertility	N	%	N	%	N	%	N	%	N	%	**N**	**%**
One child	-	0.00	-	0.00	6	6.45	18	19.35	9	9.68	**33**	**35.48**
Two children	-	0.00	6	6.45	6	6.45	18	19.35	12	12.90	**42**	**45.16**
Three children	-	0.00	-	0.00	6	6.45	3	3.23	3	3.23	**12**	**12.90**
Four children	-	0.00	-	0.00	3	3.23	-	0.00	-	0.00	**3**	**3.23**
More than four children	-	0.00	-	0.00	3	3.23	-	0.00	-	0.00	**3**	**3.23**
TOTAL	**0**	**0.00**	**6**	**6.45**	**24**	**25.81**	**39**	**41.94**	**24**	**25.81**	**93**	**100**

Tab. 7. The family's fertility and helpfulness. Source: own study.

In families with two children, the interviewees are often and always helpful. Only children are always or often helpful. The children with two siblings are occasionally helpful, similarly to the children with more than three siblings. There is a statistically significant relationship between the fertility of the studied families and the social development in terms of helpfulness. This is an average relationship.

There is no relationship between the economic status of the studied families and helpfulness. This way sub-hypothesis 1: *There is a significant relationship between the economic conditions of the studied families and the helpfulness of the children* was not confirmed. However, there is an average relationship concerning the level of social development in terms of helpfulness. This way sub-hypothesis 2: *A clear correlation exists between the structure of the family and the helpfulness of the children* was partially confirmed. There is also an average statistic relationship between the families' fertility and helpfulness. This way sub-hypothesis 3: *A clear correlation exists between the fertility of the families and the helpfulness of the children* was partially confirmed. On the basis of the following research, the main hypothesis was confirmed. *The level of helpfulness among children varies and depends on family factors.* This hypothesis was partially confirmed.

3. CONCLUSIONS

In conclusion, family conditions influence the level of helpfulness at the early school age. They are mainly connected with the fertility and the structure of the family. Children at the early school age are

often helpful, which is typical for their age. However, it must be remembered that at this age, the family, upbringing and patterns are crucial. "Heritage of family educational traditions is a powerful means of ethnic socialization of the youth, particularly enriching their understanding of national values and priorities of each country, patriotism, citizenship, spirituality, inter-ethnic tolerance" [1]. In the family circle children build emotional relationships with their parents and siblings. This is the environment, in which they begin their communication with other people. When a child begins school education, school environment is also an important part of acquiring norms, values and patterns of behaviour.

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Address: Monika Bajak, The Jan Kochanowski University, 11, Krakowska Str., Kielce, 25-369, Poland.
E-mail: monikaletocha0@gmail.com.

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У статті висвітлено педагогічні детермінанти щодо безпорадності дітей. З'ясовано, що просоціальна поведінка особистості не є стабільною, вона постійно розвивається і змінюється. Її можливо розвивати найбільш ефективно за допомогою соціальних заходів та залучення громад, але, перш за все, у родинному соціумі. Доведено, що дитина стає соціальною істотою завдяки власному соціальному розвитку. Всі соціально-суспільні переживання зумовлюють її бажання ділитися інформацією з іншими людьми та допомагати їм. Автором виявлено кореляцію між структурою сім'ї та корисною поведінкою дітей. Метою даного дослідження було власне й вивчення певного типу соціальної поведінки дітей.

Ключові слова: просоціальна поведінка, діти, безпорадність, сім'я, соціальний розвиток, педагогічні детермінанти.

About the Authors

Aftyka Leszek – PhD Student, Catholic University in Ružomberok, Slovakia.

Bajak Monika – MA, Jan Kochanowski University (JKU), Kielce, Poland.

Blyznyuk Tetyana – Candidate of Pedagogical Sciences (Ph.D), Associate Professor, Vasyl Stefanyk Precarpathian National University, Ukraine.

Budnyk Olena – Doctor of Pedagogical Sciences (Ed.D), Senior Research Scientist, Professor of Chair of Pedagogy of Primary Education, Vasyl Stefanyk Precarpathian National University, Ukraine.

Chervinska Inna – Candidate of Pedagogical Sciences (Ph.D), Associate Professor, Vasyl Stefanyk Precarpathian National University, Ukraine.

Chervinskyi Andrii – Candidate of Historical Sciences (Ph.D), Vasyl Stefanyk Precarpathian National University, Ukraine.

Dzyubynska Khrystyna – Candidate of Pedagogical Sciences (Ph.D), Senior Lecturer, Stepan Gzhytskyi National University of Veterinary Medicine and Biotechnologies, Lviv, Ukraine.

Kachak Tetiana – Candidate of Philological Sciences (Ph.D), Associate Professor, Vasyl Stefanyk Precarpathian National University, Ukraine.

Khomyshyn Olga – Candidate of Philological Sciences (Ph.D), Associate Professor, Vasyl Stefanyk Precarpathian National University, Ukraine.

Kluczkowski Andrzej – PhD Student, a specialist on ecology, occupational safety & health, and information technology; Vice president of scientific association "Center of Knowledge, Innovation and Development", The John Paul II Catholic University of Lublin, Poland.

Kondur Oksana – Candidate of Physical and Mathematical Sciences (Ph.D), Associate Professor, Deputy Dean of the Teacher's Training Department, Vasyl Stefanyk Precarpathian National University, Ukraine.

Matveieva Nataliia – Candidate of Pedagogical Sciences (Ph.D), Associate Professor, Vasyl Stefanyk Precarpathian National University, Ukraine.

Mykhailyshyn Halyna – Doctor of Pedagogical Sciences (Ed.D), Professor, Vice-Rector on scientific and pedagogical work, Vasyl Stefanyk Precarpathian National University, Ukraine.

Oleksiienko Nataliia – Assistant Teacher, Lviv State University of Life Safety, Ukraine.

Serman Lesia – Candidate of Pedagogical Sciences (Ph.D), Associate Professor, Vasyl Stefanyk Precarpathian National University, Ukraine.

Skvortsova Svitlana – Doctor of Pedagogical Sciences (Ed.D), Professor, South Ukrainian National Pedagogical University named after K.D. Ushynsky, Ukraine.

Smolinska Olesia – Doctor of Pedagogical Sciences (Ed.D), Associate Professor, Stepan Gzhytskyi National University of Veterinary Medicine and Biotechnologies, Lviv, Ukraine.

Smoliuk Svitlana – Candidate of Pedagogical Sciences (Ph.D), Lesya Ukrainka Eastern European National University, Ukraine.

Smoter Katarzyna – Research Assistant, Ph.D, Institute of Pedagogy of the Jagiellonian University, Poland.

Spicka Liana – Candidate of Psychological Sciences (Ph.D), Associate Professor, Volodymyr Dahl East Ukrainian National University, Severodonetsk, Ukraine.

Stynska Victoriia – Candidate of Pedagogical Sciences (Ph.D), Associate Professor, Vasyl Stefanyk Precarpathian National University, Ukraine.

Świgost Magdalena – Research Assistant, Ph.D, Institute of Pedagogy of the Jagiellonian University, Poland.

Tytun Oksana – Candidate of Pedagogical Sciences (Ph.D), Associate Professor, Vasyl Stefanyk Precarpathian National University, Ukraine.

Vasianovych Hryhoriy – Doctor of Pedagogical Sciences (Ed.D), Professor, Lviv State University of Life Safety, Ukraine.

Voitovych Anna – Candidate of Pedagogical Sciences (Ph.D), Ivan Franko National University of Lviv, Ukraine.

Wyrostkiewicz Michał – Doctor of Sciences (Ed.D); Theologian, Ecologist, Media expert; Assistant Professor, John Paul II Catholic University of Lublin, Poland.

Zavatskyi Vadym – Candidate of Psychological Sciences (Ph.D), Associate Professor, Volodymyr Dahl East Ukrainian National University, Severodonetsk, Ukraine.

Zavatskyi Yurii – Candidate of Psychological Sciences (Ph.D), Associate Professor, Volodymyr Dahl East Ukrainian National University, Severodonetsk, Ukraine.

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