ДУХОВНІСТЬ ОСОБИСТОСТІ: методологія, теорія і практика

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SPIRITUALITY OF A PERSONALITY: Methodology, Theory and Practice

Collection of Research Materials

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Papers of the collection are reviewed by the members of the Editorial Board.

The Collection touches upon the issues of actual problems of methodology, theory and practice of development of a person’s spiritual culture in modern social and cultural conditions. The science officers, post-graduate students, and pedagogues-practitioners in the field of pedagogics and psychology of spirituality can use the materials of the collection.

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Culture, no doubt, is one of the best keys to the door of spirituality, that opens different mysteries of the great and gives an opportunity even to the achievement of the divine ones.

Paul Shaffer

Spirituality is to serve to others.
Spirituality is a way of life.
Spirituality is the integrity of human life, that is oriented and aimed by spirit.
Every sin is a sin of spirit.

Sergey Krymskiy
SPIRITUALITY AND CULTURE OF A PERSONALITY – THE DOMINANT COMPONENTS OF ITS VALUE-SENSE SPHERE

T. L. Antonenko

The author of the article gives detailed description of spirituality and culture of a personality as the dominant components of its value-sense sphere. It is noted that modern society is experiencing the most dangerous crisis of spirituality, loss of ideals and human in personality, the author sees the way out of the crisis in the development of value-sense sphere of the personality as the foundation of human humanity. The views of domestic and foreign scientists-philosophers, psychologists and pedagogues on the essence of the concepts of “spirituality” and “inspiration” are analyzed.

Particular attention is paid to the characteristics of the concepts of “noospheric spirituality” and “noospheric man”. The importance of the ideal in the development and formation of value-sense sphere of a person is emphasized. The author gives the essential characteristics of the concepts of “culture”, “cultural identity” and “Man of Culture” in the views of modern scientists. Emphasis is placed on the close connection between culture and education, which manifests itself in the service of a common goal such as improvement of the human personality.

Keywords: Spirituality, ideal, culture, values, meanings, value-sense sphere.

General overview on a problem and its connection with important scientific and practical tasks. Modern Ukrainian society is experiencing a major crisis, including the greatest and most dangerous one, which is the spirituality crisis, the loss of ideals and human in a personality. Here it is relevant to mention the point of view of Marcus Aurelius, who wrote with great concern: “That’s enough talking here and there of what a human must be like, it’s high time for him to become such.” [1] In choosing the strategy and life vector of a person, the key role belongs to the value-sense sphere, which is the foundation of the human humanity. The dominant components of the value-sense sphere are spirituality, which inspires the personality and
raises it up to the highest levels of perfection, and culture, which polishes and enlightens human material, helps motivate pursuit of moral, aesthetic, artistic and intellectual perfection.

The aim of the article is: theoretic uncovering of the importance of dominating components of personality value-sense sphere formation, spirituality, culture and ideal.

The presentation of the basic material with full justification of obtained results. Nowadays crisis consciousness is being typical for a “man’s world” and it manifests itself in inspirituality, in a loss of reasons to live. Narrow pragmatic interests, the dominance of material needs over spiritual ones, significantly blunt sense of responsibility, conscience, kindness, mercy and freedom. This promotes the loss of values, the inflation of basic human needs, which are the foundation of human life as biological species. Considering these negative processes, it is necessary to take into account the views of Karl Yaspers on such an existential category as “frontier situation” which means special fatal periods in life of a person, society, when “existence is no longer a game”, when “ground and fate are breathing”. Each person and the entire society may find themselves in a frontier situation. It is critically important that a person and the entire society have a well-established system of vitally important values which defines the sense of human existence.

The value-sense sphere is the focus of life defining personality centers, which actually form personality itself. These centers include spirituality. It was not by accident that A. Schweitzer emphasized that the only opportunity to give one’s existence any sense is to raise natural attitude to the world to the spiritual level.

Modern philosopher C. Taylor sees the threat to spirituality in negative modern culture tendencies, such as being absorbed in oneself, loosing sense of belonging to others (I generation, the culture of narcissism, hedonism civilization). Threat to human and society spirituality are people with “locked soul”, who combine grandeur and evil. Not coincidentally Gustave Le Bon warned that “people can lose a lot, experience unimaginable disasters and still about to rise. But they would lose everything, would never be able to rise if they lose their soul.” [14, p. 10] Therefore the problem of Soul grace, Moral Courage, spirituality occupies a significant place in humanities. A. Schopenhauer stated that Spirit “is nothing but a grace of God, which is identified with Divine energy.” [25, p. 275]

Philosophers, psychologists, teachers are trying to uncover the spirituality meaningful essence. The notion of “spirituality” has no single
interpretation due to its polysemy. Spirituality is viewed as a way of human existence which is defined by the system of vitally important values, such as the quality of an individual (R. Ahuzumtsyan, V. Barulin, J. Bech, L. Buyeva, D. Dubrovskyi, I. Illichova, M. Kagan, S. Krymskyi, V. Lektorskyi, D. Leontiev, N. Nekrasova, V. Fedotova, N. Khachatryan, Zh. Yuzvak and others).

Spirituality as a commitment to the highest ideal and transcendence sphere is described in the works of A. Derkach, S. Krymskyi, Z. Fomina, V. Sherdakova and others; as a purely human phenomenon, a certain inter-layer of consciousness (B. Bratus, V. Zinchenko, E. Isaev, V. Slobodchikov and others); as an actualization of underlying fundamentals of the human psyche (D. Bogoyavlenskya, A. Kanapatskyi, A. Lyzogub, V. Ponomarenko); as a principle of individual self-realization “appeal to higher value instances of personality design” (V. Znakov). V. Znakov notes that we need to search for the origins of spirituality in “deep sense of human actions, historical events, epoch, etc.” He focuses on human spiritual abilities, the components of which are the personality orientation, value-sense personality organization and competence. These components contribute to the accumulation of spiritual experience, spiritual values appropriation, and spiritual world enrichment. [8, p. 104–114]

As a unique psychological human property, which manifests itself in aspiration for higher values through higher feelings experience, due to which a person gets to know specific sense that reflects the meaning of these values, it is considered by R. Ahuzumstyan, N. Khachatryan. In their study they note that spiritual development is accompanied by qualitative changes in personality value-sense sphere (formation of spiritual needs, spiritual values, updating personality meanings, personality values, personality, traits affecting the nature of actions). According to the authors, the basic dominant features of spirituality forming process are personal experiences, through which a person finds special personal meanings, which are the foundation of personality values and traits formation.

Spirituality is regarded as the highest virtue of ethical culture (L. Popov, O. Golubeva, P. Ustin), as a spiritual state when a person focuses on spiritual values experiences (cognitive, moral, aesthetic). Scientists note that good and evil are personality values and the strongest human development determinants. [19]

In our opinion, the most generalized definition of spirituality is the definition of U. Virtz and J. Zobel: “Spirituality is not theoretical or philosophical notion, it is an experience a person is going through, the
internal position and set towards life, peculiar to which are love and responsibility.” [6, p. 266] The emphasis is made on spiritual experiences that affect the underlying fundamentals of human selfhood, capture and change the personality. The presence of spiritual experiences denotes the turn inward oneself, change from I to selfhood. Thus, spirituality is acquired through experiences, that touch upon personality selfhood and at the same time are its manifestation.

In modern scientific literature there appeared the term “noospheric spirituality”, which is caused by the fact that at the beginning of XXI century mankind found itself in a state of the first phase of Global Ecological Catastrophe. A.Subetto revealed the noospheric spirituality essence in a poetic form:

“As long as Earth is still alive…
Man, awaken your Mind!
Become a Noospheric man,
To carry along,
Wherever you show up,
Only Good, only Love, only Creation!
Man, raise your Mind up to Cosmo-Planetary Responsibility!” [21]

According to the author, noospheric Man should move from a state “Mind-to-himself” to the state “Mind-for-Biosphere, Earth, Cosmos”, Spiritual dimension – is the essential dimension of a man,” Cosmo-planetary Man. The author sees the meaning of man’s life in the rise of a man, his mid and consciousness, including cosmic destination of human mind. A.Subetto revealed a reasonable idea as for creativity of spirituality, which bears creative work that develops the harmony of human essence and Nature essence. The author emphasizes that the scope of creator’s actions increases the scope of his responsibilities for alienation from nature and from himself, for the return of humanistic origin and humanistic wealth to him. Therefore, nowadays that is being crucially important to create eudemonistic pedagogy, asserting the ideals of human happiness and joy. [21, p. 32–34]

Undoubtedly, the basis of spirituality is value consciousness, natural and cultural identity, historical memory, historical and cultural traditions, purity and lightness of people soul, human existence humanization, the ideals of Good and Beauty, noospheric thinking, which allows to become aware of the special role of man in Universe, as a form existence of Mind in it and asserts tolerance and high moral values. According to Plutarch “people should possess spiritual qualities”, and “life of Spirit” should be free and
untouched – thoughts and conscience cannot be under the rule of people-they are subject only to their own supreme court and they must report to it only. Spirituality is always associated with higher aspirations of a Man – a dream to rise above commonness and routine, a desire to reach high sublimity of Soul as “bastion of Spirit”.

The term “inspiration” is close in meaning to the term “spirituality”. R. Apresyan believes that inspiration is orientation “of a man towards higher values, towards the ideal, in a conscious effort to improve himself. To inspire – is to be endued with higher values, to bring your life closer to ideal.” [2] Thus, inspiration is viewed as a conscious acquiring higher values and ideals by an individual.

The specific feature of our consciousness is the ability to see the world and think in images that encourage individual to act. In the process of acquiring the spiritual experience a person creates symbolic images, giving them the sense of empathic understanding. This view is confirmed by a classical expression – “Truth has not come to this world naked – it is hidden in images and symbols” (Talmud). An image, an example of something, an ideal are always present in a mind of a man, who always models his vital program. The system of values, system of rules that are defined and accepted by a personality are presented in a generalized image of what a man should strive for an ideal.

The significance of an ideal in the development and formation of value-sense sphere of a personality lies in the potential capabilities of a person to follow the dynamic way of assigning values and meanings and reach the heights of perfection. The ideal is a fundamental factor in the development of personality value-sense sphere, it is the highest value that defines the meaning of human existence.

The choice of an ideal depends on the man’s conception of life, image of the world, existence, on the world outlook, that is being the search indicator of how to use your abilities, needs and interests.

In psychological science much attention has always been and still is paid to the man’s image of the world, its formation, its importance in the development of personality (B. Ananiev, S. Rubinstein, O. Leontyev and others). It is appropriate to refer to the philosophical concept of M. M. Berdyaev, who considered it a misconception that all people live in a single objective world, for “it is a pluralistic world, everything is individual and single in it,” there are worlds that are “open to religions, nationalities, professions, classes and so on.” The world of human existence depends on the image of the world it creates. In this process the leading part belongs to
consciousness, thus, “consciousness of Kant significantly differed from consciousness of Attila that is why different worlds were waiting for them.” [3, p. 8]

The construction of the image of the world by man occurs in the cultural field of a certain space and specific time. According to A. Maslow, culture – is the top of phylogenetic ladder, a unique tool for human adaptation to living in a human society. A. Mole defined culture as intellectual aspect of the artificial environment which man creates in the process of social life. Culture was given to a man as the world, through which he becomes human, because “human is not natural reality” (M. Mamardashvily). World culture allows a person to develop his own human inside. As noted by T. Martsynkovska, the dominant concepts of modern human-centric paradigm are existence, values and meanings. The context of cultural and historical existence, culture and personality interaction is acquiring special significance nowadays.

Human domestication – is the process of its humanizing and choosing meaningful values in life. Therefore, in a globalized society, all aspects of human activity related to the choice of values and meanings of life, the development of a man of culture image, cultural identity, are significantly actualizing. Cultural identification reflects the connection of the individual with universal and national values, awareness of himself as a representative of the human race and at the same time a certain nation, a certain nationality. “Culture exists only in national form, as the nation is a specified humanity self-portrait and at the same time historical personality (because same as personality, it has individual features), it embodies historical experience, and which is more important, those time, epoch and historical perspective requirements, that allow to imagine value content of culture.” [13, p. 74–75] This understanding provides opportunities for an individual to self-actualize himself as a man of culture. It is not coincidence that enculturation is a necessary background of the development of individual self-identity, awareness of “I” as a man of culture.

M. Malahov believed that a man of culture – is not abstract, rootless “general human”: it cannot be indifferent to the historical memory of its people, the traditions and customs of its ancestors, just as it cannot treat the highest values or the world of nature indifferently … “If we choose serving the national idea not for self-affirmation, but as people of culture, then we choose integral human world.” [15, p. 446]

According to philosophic understanding, culture always means communication with higher values, conversation, sense of kinship, harmony
with the surrounding world and abandonment of subjective self-centrism. [15, p. 445] Cultural, spiritual and moral orientation of the human subject is seen as an efficient recognition of self-worth outside of subjective existence, semantic and existential openness to it.

Purely human way of existence in the world is created by culture. Culture is created by man and the result of the creation of culture is man himself. This thesis was confirmed by philosophers starting from the Ancient world and throughout the history of human civilization (M. Cicero, J. Herder, G. Hegel, G. Skovoroda and others). J. Herder called culture “the second birth of man” and he attributed to it language, art, science, religion, crafts, family relations, public administration, traditions and customs.

E. Cassirer pointed out that man lives not only in physical but also in symbolic world. In his opinion, the parts of this world are language, myth, art, religion, of which a symbolic net is interwoven, a tangled web of human experience. He emphasized that a man has braided himself with linguistic forms, artistic images and religious rituals in such a way, that he can see and know only through this medium. [11, p. 96–97]

M. Berdyaev connected culture with worship, believing that it develops from religious worship and is “the result of the worship differentiation, expanding its meaning in different directions.” [3, p. 166]

O. Losev paid attention to the role of myth in culture. He emphasized that the world of a myth – is a dramatic world that unfolds emotionally intense fight of nature forces and a man, good and evil. (F. Cassidy drew attention to this specific myth feature, which lies in the fusion of man and nature, in the possession of nature forces, which gives evidence of emergence of human life spiritual meaning, which “marks the beginning and the end of purely animal existence” [12, p. 44]).

It is under the influence of these forms of culture that the process of man’s second birth is accomplished and it passes through the whole life and is associated with the image of light. G. Hegel saw the thinking mind in culture and he considered all its forms as means of forming humanity in man. The formation of value-sense sphere of the future professional is determined by the measure of his mastering culture in all its forms.

Considering a man as a product and the result of culture, the contemporary cultural context of this thesis should be emphasized. Philosophers highlighted the peculiarity of globalization era that is associated with the trends of world unity and culture diversity.

B. Shynkaruk pointed out that culture is such an extremely necessary national and cultural world of being for a man, in which events and things
acquire significance of existence. In other words, national and cultural world of being forms the world of human values and defines the life-meaning orientations. It should be emphasized that, since culture is a significant phenomenon in human life, it is being that determinant value, with the help of which a person defines his place in world and builds his vital activity model. Culture is a connecting link between a man and the world. As it was noted by philosopher, that fact of culture existence requires national and cultural self-identification.

Modern domestic (A. Bazaluk, J. Bech, V. Kafarskyi, P. Kendzior, S. Maksimenko, T. Potapchuk, G. Filipchuk) and foreign (P. Shafer, G. Hofstede, D. Larcher, W. Kymlik, G. Fenes, K. Haphud, R. Chumicheva) scientists consider the essence of cultural identification as the development of human values, norms and traditions, as a way of establishing personal-semantic sphere of individual, in which the world of ideas, cultural values and traditions are reflected. It is cultural identification that provides personal integrity and becomes a reflection of world view and a unique memory of people. Cultural identity contributes to education of individual as the bearer of values of his nation and culture in its moving to universal values. In the process of cultural identity the transformation of cultural values into the internal personal meanings, view of life, perceptions and actions is carried out.

Among various forms of culture a significant place is occupied by art which represents a dialogue of cultures, memory of generations, and a powerful source of spiritual, moral and aesthetic experiences and establishes the highest human values and ideals.

G. Vyzhlyetsov defines culture as “the highest degree of generosity and humanness of natural and social phenomena, living conditions and interpersonal relations” and as “value realization sphere.” [7, p. 146] Philosopher points out that culture content and specifics are defined by its essence-semantic core, which consists of universal and spiritual values, an example of which he sees in faith as “life force” according to Tolstoy and conscience as “all moral issues final solution.” [20]

G. Vyzhlyetsov notes that culture, according to its essence, is the means of “overcoming evil and doing good at every historical moment of its performance and development,” its main functions is to save human nature, that is, culture is “the measure of man himself.” [7]

Considering culture as a form of human humanity, the scientists emphasize its significance in the design of nature and man himself: “his body, movements, thoughts, feelings, intentions, and relations with other
people.” [4, p. 4] Culture is, in a way, the form that has value meaning and value content and in which “spiritual sense in the shew of things is embodied.” [4, p. 4] This is what I. Ilyin has paid attention to in his time, stressing that those people, who lose faith, spiritual foundations of human life, at the same time lose culture, because “culture starts where spiritual sense is looking for a true and perfect form.” [9, p. 291]

The culture essence description presented by M. Mezhuyev is noteworthy as “culture – is something that happens to us now, our own way of being, which can be a dialogue with everyone who came before us. You cannot enter into a dialogue unless you are a self determined being, who is able to change his fate in the process of self-absorbed reflection, to look on at himself differently (to look from other people’s side), as a result, creating a new world, a new existence. Human existence is not what he has created once and for all, but something that is constantly being recreated by him in the process of communication with the works of different times and peoples, their creators and heroes. This is the world of culture, which does not fall within the scope of any logic.” [17, p. 68–69] And that postmodern culture inherent worlds and meanings of different quality, giving each individual the freedom of his choice.

Honorary professor of Maastricht University G. Hofstede gave the definition of culture in the context of intercultural paradigm of psychological research of a number of parameters to describe the culture of nations in the work “Consequences of culture.” [26] According to the scientist, culture – is “collective mental programming, a part of our world perception conditionality, common to other ideas of our nations, regions and groups.” [26] The model study of culture values, developed by G. Hofstede, includes five variables that determine differences in national cultures: power distance (the degree of perception of members of society of the difference in the position and status of individuals); individualism-collectivism (the degree of integration in a particular group); masculinity-femininity (the degree of role division in a society to determine the range of methods to solve the problem); the desire to prevent uncertainty (the degree of tolerance of society to uncertainty and ambiguity, that is in the context of human search for truth problem); long-term-short-term orientation (the research of virtue relevance to the truth in terms of willingness or unwillingness of the society to live for the sake of the future). [18] During the study of national cultures by defined criteria, G. Hofstede came to the following conclusion: “you cannot either study, or watch the values from the side. We can only make assumptions as
for their presence by analyzing the behavior of people in different circumstances … national cultures differ mainly at the level of values.” [24]

According to S. Borodavkin, the main task of culture is providing an individual with system senses for orientation in the surrounding world. A man, being aware of culture, finds meanings in himself, that is, he recognizes them in the depths of his consciousness. Knowledge of the subject, its understanding; emotional response, emergence of feelings, patterns of behavior assist man in that. [5]

Engaging culture – is a complex mental process, it is not a mental action. That is not easy to accept culture, by which it is necessary to check the only possible solution, behavior. Thus, Z. Freud noted: “it seems that culture is something that minority impose upon majority, who opposes...” [23, p. 96] The scientist concludes that any culture has to be built on forcing and prohibition of human instincts. He stressed the culture need of individual development which enhances the Superego, which is the highest value of culture psychological development.

A specific feature of a man is his ability to self-construction, to the cultural treatment and self-treatment of natural “human material”, through which it acquires its own human image, that is, cultivation of human nature gives it the humanity features (L. Buyeva, B. Krymskyi, M. Mamardashvili and others). M. Mamardashvili considered human as an artificial being, “being born not by nature but being self-born through culture invented devices, such, as rituals, myths, magic and others, that are not an image or theory of world but are a way of designing human out of natural, biological material.” [16, p. 46–47] Thus, to become a man, you need to be engaged in self-construction of your human image on the basis of generally accepted in human society values, which define the main vector of the meaning of life.

It should be noted that culture is an integral part of education. Culture and education serve the same purpose – improving human personality. Interacting with each other, they bring to the personality development process their specific characteristics that contribute to personality harmonious integrity. The main value of education is to create a spiritual, moral, intellectual, aesthetic, creative and artistic image of human. It is necessary to emphasize the role of education values in the forming of “creative impulse of self-development” and “self-construction” (E. Petrova, G. Filipchuk). According to scientific research, a source of personality self-development is the level of development of his value-sense sphere, which manifests itself in thoughts, feelings, behavior, actions, and activities. At the same time it should be taken into account that “public life requires culture-
spiritual, aesthetic, moral, civil, world, which is based on the ground of world natural heritage. Under these conditions, human thoughts and actions will be of a qualitively different, more generous and more humane character. These are cultural values that give birth and protect life, form ideals and life values of people and mankind, native land, nature, Motherland. Culture is first of all needed for personal self-development as a means of spiritual, intellectual, physical formation.” The need of culture is not subject to time, ethnical or geographical features. And the motto of the international community “every culture must be heard” in the twentieth century is one of the most humanistic because it is based on human personality and vitality of people, who without culture would not be able to create a strong state, healthy and creative nation, noblemen and beautiful mothers, brave and grateful youth.

Conclusions and recommendation for further research. Value-sense sphere – is a defining model of life path of an individual, which is tirelessly searching for the perfect way of life according to the laws of spirituality, goodness and beauty, mastering the diverse cultural values. Considering the axiological neutrality towards life goals, which is typical for a significant part of today’s youth, changing standards of social behavior, it is especially important to draw the attention of student youth to inspiration, which “involves work, with the help of which man rises above the routine within himself and his surrounding (ennobles himself).” [2, p. 71]

References

Духовність особистості: методологія, теорія і практика

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ОДУХОТВОРЕННЯ І КУЛЬТУРА ОСОБИСТОСТІ – ДОМІНУЮЧІ КОМПОНОНТЕ ЇЇ ЦІННІСНО-СМISЛОВОЇ СФЕРИ

Т. Л. Антоненко


Ключові слова: одухотворення, ідеал, культура, цінності, смисли, ціннісно-смислова сфера.
ОДУХОТВОРЕННОСТЬ И КУЛЬТУРА ЛИЧНОСТИ –
ДОМИНИРУЮЩИЕ КОМПОНЕНТЫ ЕЕ ЦЕННОСТНО-
СМЫСЛОВОЙ СФЕРЫ

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В статье дается подробная характеристика одухотворенности и культуры личности как доминирующих компонентов ее ценностно-смысловой сферы. Отмечено, что современное общество переживает наиболее опасный кризис духовности, потери идеалов и человеческого в человеке, выход из которого автор статьи видит в становлении ценностно-смысловой сферы личности как фундамента человеческой человечности. Проанализированы взгляды отечественных и зарубежных ученых-философов, психологов и педагогов на сущность понятий «духовность» и «одухотворенность». Особое внимание уделено характеристике понятий «ноосферная духовность», «ноосферный человек». Подчеркнуто значимость идеала в развитии и становлении ценностно-смысловой сферы личности. Автором представлена сущностная характеристика понятий «культура», «культурная идентификация», «человек культуры» во взглядах современных ученых. Акцент сделан на наличии тесной связи между культурой и образованием, которая проявляется в служении общей цели – совершенствованию человеческой личности.

Ключевые слова: одухотворенность, идеал, культура, ценности, смыслы, ценностно-смысловая сфера.

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SPACE PEDAGOGY AS A DISCIPLINE

O. O. Bazaluk

The author, revealing the background appearance and the essence of space research in pedagogy predecessors, emphasizes that in recent decades the scientific and philosophical framework used in the organization and provision of space education, has changed significantly. The author examines the space education through the prism of modern cosmological model of “evolving matter”. The analysis in the field of neuroscience research, psychology, cosmology and philosophy has been carried out and a number of important laws that are relevant to modern scientific and philosophical vision of space education identified. According to the author, space education not only improves the presentation of the emerging mentality of the cosmos, but also intends to form a planetary-cosmic personality, which in its conscious activity mainly converts psispace of the Earth and the structure of the planetary forces in the cosmic force. This focused and meaningful activities will reasonably Mother Earth eventually enter the active component in the structure of matter, galaxies and reasonable to carry out a large-scale space activities, for which, in principle, reasonable matter and intended.

Keywords: Cosmic pedagogy, philosophy cosmism, cosmological model “evolving matter”, reasonable matter psiprostranstvo, planetary and space personality.

Konstantin Nikolayevich Venttsel (1857-1947), a famous Russian teacher, substantiated for the first time an idea of space pedagogy [6]. Having analyzed the genesis of ideas concerning space pedagogy advanced by K. N. Venttsel and I. M. Pushkin, it has been determined that [10, 3]:

1. The main prerequisites for the emergence of space pedagogy of K. N. Venttsel are philosophy of Russian cosmism, intensive development of national science and technology, socio-cultural environment of the late XIX and early XX when the teacher worked. The most influential representatives of Russian cosmism are the following: D. L. Andreyev, V. I. Vernadskyi, K. N. Venttsel, E. I. Rerikh, N. K. Rerikh, V. S. Solovyov, N. F. Fedorov, K. E. Tsiolkovskyi, A. L. Chizhevskyi, P. A. Florenskyi and others. Russian cosmists have put a number of global issues: a place and role of a man in the universe, the meaning and objectives of human existence and how to achieve
it, relationship of macrocosmos and microcosmos, responsibility of the mind for things created by God and transformed by a human being.

2. Space pedagogy of K. N. Venttsel is an integrative teaching based on ideas of unity, interaction, integrity and co-evolution of a man, humanity, nature and the Cosmos (basic ideas of the philosophy of Russian cosmism), moral education, a free, independent and unique personality (a central idea of free education theory), disclosure and development of child’s creativeness (a main idea of the theory of individual development) and space education (a leading idea of space pedagogy).

3. Space pedagogy of K. N. Venttsel is based on anthropologic and cosmism principles, cultural conformity, freedom and non-violence, harmony and is a scientific and pedagogical phenomenon. Methodological basis of space pedagogy of K. N. Venttsel consists of ideas of the philosophy of Russian cosmism.

4. The basic ideas of space pedagogy of K. N. Venttsel are identical to the leading ideas of global education as a new trend in the world educational policy of the XXI century. The ideas of space pedagogy of K. N. Venttsel in the context of the modernization of the world educational systems and their content are reflected in the disclosure of global interdependence, unity and integrity of a “Man-Humanity-Nature-Space” system, in the disclosure of logical development of such interconnection, study of the universal (cosmic) laws, in the development of the responsibility for consequences of transformations made on Earth and in space on the basis of a complete picture among young people.

B. V. Emelyanov has identified three main variants of space pedagogy in the article “Space orientation points of Russian pedagogy”: [8]

1. Abovementioned space pedagogy of K. N. Venttsel.
2. “Agni Yoga” (“Living Ethics”) is a book written by Elena Ivanivna Rerikh (1879-1955). “Agni Yoga” contains many fundamental ideas of the eastern philosophy about a man. One of the basic principles of “Agni Yoga” is a continuous and never-ending evolution of human spirituality in unity and harmony with the Cosmos, society and himself. “Pedagogy of ‘Agni Yoga’ is cosmic pedagogy that confirms that the cosmos and man are correlative. The Cosmic Mind is improving and developing in the same way as a human mind. The Cosmic Heart corresponds to a human heart. Higher consciousness dwells in a human heart in the same way as cosmic consciousness dwells in the Cosmic Heart, absorbs all the accumulation and achievements of previous states of the Cosmos.” [8, p. 14]
3. The third variant of the pedagogical theory is oriented on space ("Rose of the World" by Daniel Leonidovich Andreyev (1906-1959). According to this theory, the earth and humanity are inscribed in the cosmic processes of struggle of Light and Dark forces. In a special chapter "Education of a person of the ennobled image" D. L. Andreyev focuses on three postulates of communist education: subordination of personal to general, spirit of internationalism and aspiration for the future. However, these postulates have been "cleansed of Marxist ideology, their unilateralism and atheism" by D. L. Andreyev. Their new interpretation leads to education of a person of ennobled image in the humanity and space scope. [8, p. 16]

However, in recent decades the scientific and philosophical base that is used in the organization and provision of space education has significantly changed. We consider space education through the prism of modern cosmological model "Evolable matter". We have carried out analysis of researches in the field of neuroscience, psychology, cosmology and philosophy and we have identified a number of important laws that are relevant to modern scientific and philosophical vision of space education in the following works: "The Universe: living and intelligent matter", [1] "Philosophy of Education in the light of a new cosmological concept", [2] "Crazy: the first principle of life and death" [3] and "Space Travel – Travelling psyche". [4]

Firstly, character of formation and development of human psyche (neuron ensembles of conscious and subconscious) across the Earth has been determined as logical and predetermined by the laws of the material world. We can see the following deployment of directed molecular compounds in a planetary evolution:

macromoleculara → biopolymers → proteinoids → protocells →
procaryotes → eukaryote cells → adhere cells → neurons → neural net →
preconcept → neural ensemble of subconscious → neural ensemble of
consciousness → comprehensive work of psyche.

Secondly, a set of psyche with various degree of inner perfection forms a psychical space that manifests itself in the activities of human society across the Earth. Activity of evolable psychical space together with tangible forms of human activity where psychical space implements partially itself forms a noosphere of the Earth according to terminology of V. I. Vernadskyi.

Thirdly, having analyzed a scale of activity of psychical space of the Earth as well as a number of other defining characteristics specified by us in
the works, [1–5] we have identified a human society as the third state of matter – a reasonable matter. Based on the cosmological model of V. I. Vernadskyi “Evolable substance” where he relied on large-scale geological studies of the Earth and near-Earth space and identified three states of matter (inert, bioinert and living substances), we have proposed a new modern cosmological model – “Evolable matter”. [1–5] According to this model, a living matter (a living substance in the terminology of V. I. Vernadskyi) goes into a bio intelligent matter and then into an intelligent matter that is represented as a human society across the Earth.

Fourthly, according to theoretical model of “Evolable matter” an intelligent matter is presented not only across the Earth. Its development has been carried out during more than 6 billion years on the scale of the Universe and humanity (an intelligent matter of the Earth) with its five million history is in the very early stages of evolution.

Fifthly, the events of recent decades indicate an obvious fact that an intelligent matter of the Earth goes from the planetary force into a state of cosmic force. Based on the above provisions we can define characteristics of space education. The subject of space education (“education” (by V. Dahl “Education”) comes from the verb “to form”, i.e. “to reflect, give a form or an image, trim or compose, make something whole or separate…” According to Dahl, the verb “to reflect” that means “to form or give an image, trim, make a thing, an image of raw materials, polishing and taking care of it in a different way” [7, p. 613] is an overall process of formation and development of both individual psyche and the combination of psyche – psychical space. The object of space education is permanent perfection of intelligent substance of the Earth. We have shown in work “The Universe: living and intelligent matter” that all three states of matter (inert, living and intelligent) known to modern science have their defining and fundamental space. [1] We have constantly developed this idea in our subsequent studies on more qualitative research material. [2–5] The defining space for inert matter is space vacuum, for living matter is molecular-genetic space, for intelligent matter is space of psyche that is formed by a harmonious, interdependent and complementary activity of neuronal ensembles of subconscious and consciousness. We have tried to present main stages of the evolution of psyche as a defining space of intelligent matter of the Earth in the monograph “Space Travel – Travelling psyche” based on well-known research materials. [4]

Thus, taking into account the subject of space education, we do not talk about a man who represents partially a living matter (cells and organization
of cells), partially a biological intelligent matter (multicellular organism that is regulated by the Central nervous system), partially an intelligent matter (an overall activity of neural ensembles of subconscious and consciousness that provides manifestation of highly-developed psyche). We focus exclusively on the study of the psyche and peculiarities of its manifestation as well as psychical space and its material-virtual or virtual manifestations. We want to emphasize that the importance of a body and its functional features greatly reduces during a real long-term space flight, but peculiarities of the formation, development and interaction of the psyche with the external material environment prevail and become dominant. Accordingly, the object of space education is an intelligent matter as an integral union of psyche of material object (regardless of a planet or a spacecraft).

The purpose of space education is a formation of planetary and space personality. We have defined and examined basic characteristics of planetary and space personality during lectures “Philosophy of Education in the light of a new cosmological concept.” [2, p. 33–38] We want to repeat that planetary and space personality is harmony of mind, soul and body that is aimed at the implementation of internal creative potentials of the psyche for the benefit of the evolution of an intelligent matter across the Earth and space. There are following characteristics that distinguish planetary and space personality from modern personality:

1. Knowledge of the past, not just historical knowledge that is associated with the evolution of the Earth, but cosmic knowledge that takes into account stages of formation and development of the Universe, multi-billion consistent deployment of systems of inert, living and intelligent and other unknown states of the matter. Only such a large-scale and cosmological approach to the past of civilization can reveal a true meaning of man’s existence, respond to complex philosophical questions “about man’s place in the material world, the purpose of humanity and about the meaning of life”.

2. The scale of thinking. Planetary and space personality is able to think tactically and strategically in accordance to a planetary and cosmic scale, organize interaction of processes within the boundaries of a local material object and space. The scale of thinking is not only a scope of information, but also its quality. It is an analysis of the past, present and prediction of the future. It is a constant extrapolation from the particular to the whole and retrospection from the whole to the particular. It is necessary to understand the importance of components of the whole and at the same time recognition of self-sufficiency of the whole, a simple fact when a
function of the component parts does not always correspond to a function of the whole (system).

3. The quality of information that is used. Planetary and space personality frees from “different kinds of noise”: low-quality data and information that influences subconsciousness. The priority information will be scientific and philosophical argumentation that broadens worldview horizons, promotes professional growth, reveals possibilities of space and activity of an intelligent matter in scale of space.

4. The sequence of activities. There is a fundamental principle of a “nesting doll” in cosmology that proves from a physical and mathematical point of view that every event (process, phenomenon) that happens on the planet or in space is based on the previous event or contains the beginning of the next event. This is continuity: knowledge of the past reveals understanding of the present and at the same time allows us to predict the future. It is important for every generation to maintain this continuity because it gives the most complete understanding of planetary and cosmic evolution and allows to organize its presence more efficient across a material object and space.

5. Purposefulness of activities. It is necessary from the earliest stages of educational process to discover and strengthen children’s destination (understanding of what kind of activity they should dedicate their future life to and what kind of results they will be able to achieve) in order to organize consistent and predictable activities. Purposeful activity is prevalence of the global goal, a goal of the whole life. Only clear understanding of the global goal will help to define, set and achieve a certain number of private goals. Consistent realization of private goals helps to achieve the global goal and full self-realization of the psyche in ontogenesis. The global goal of activity is a landmark and a constant stimulant of creative self-realization of the psyche and private (tactical) goals are a mobile structure of “passage” of life in the direction of orientation target that is formed depending on the features of everyday life.

6. Dominance of a conscious activity. Retrospective analysis of the development of the psyche shows that its evolution is carried out from the dominance of the activity of the neuronal ensemble of subconscious to dominance of consciousness, from dominant subconscious activity (sensory-emotional) to conscious one. [2]

7. The form of products of labor (creative self-realization). Planetary and space personality transforms from the embodiment of internal creative potential in material forms to the embodiment of psyche activity in material
and virtual forms and then exclusively in virtual forms. The psyche of planetary and space personality transforms from indirect manifestations through artificial means of labor (body, Technosphere, etc.) to direct IT-technology, a virtual world, etc.

8. Space of self-realization (spheres of activity). Planetary and space personality will greatly expand the space for self-realization of the psyche and go beyond the boundaries of the earth and begin to realize himself at near-Earth space, on planets of the solar system, during space travels in the galaxy and intergalactic travels. The scope of activities, technologies, values and worldview horizons are changing.

Thus, space education not only improves the idea about the formation of the psyche concerning the cosmos but it also helps to form planetary-cosmic personality that converts psychological space of the Earth and the structure from the planetary forces into the cosmic force in its conscious activity. This focused and meaningful activity will allow an intelligent matter of the Earth, an active component, to enter into the structure of an intelligent matter of the galaxy and carry out large-scale space activities for which this intelligent matter is intended.

References


КОСМІЧНА ПЕДАГОГІКА ЯК ОСВІТНЯ ДИСЦІПЛІНА

О. О. Базалук

Автор статті, розкриваючи передумови виникнення і сутність космічної педагогіки в наукових дослідженнях попередників, підкреслює, що за останні десятиліття науково-філософська база, яка використовується в організації та забезпеченні космічної освіти, істотно змінилася. Автором розглядається космічна освіта через призму сучасної космологічної моделі «Матерія, що еволюціонує». Здійснено аналіз досліджень в області нейронаук, психології, космології і філософії, і виявлено ряд важливих закономірностей, актуальних для сучасного науково-філософського бачення космічної освіти. На переконання автора, космічна освіта не тільки удосконалює уявлення формування психіки про космос, а й покликана сформувати планетарно-космічну особистість, яка в своїй переважно свідомій діяльності перетворює пси простір Землі і її структуру з планетарної сили в космічну силу. Ця спрямована і осмислена діяльність дозволить розумній матерії Землі з часом активною складовою увійти в структуру розумної матерії галактики і здійснювати масштабну космічну діяльність, для якої в принципі розумна матерія і призначена.

Ключові слова: космічна педагогіка, філософія космізму, космологічна модель «Матерія, що еволюціонує», розумна матерія, пси простір, планетарно-космічна особистість.
КОСМИЧЕСКАЯ ПЕДАГОГИКА КАК ОБРАЗОВАТЕЛЬНАЯ ДИСЦИПЛИНА

О. А. Базалук

Автор статьи, раскрывая предпосылки возникновения и сущность космической педагогики в научных исследованиях предшественников, подчеркивает, что за последние десятилетия научно-философская база, используемая в организации и обеспечении космического образования, существенно изменилась. Автором рассматривается космическое образование через призму современной космологической модели «Эволюционирующая материя». Осуществлен анализ исследований в области нейронак, психологии, космологии и философии, и выявлен ряд важных закономерностей, актуальных для современного научно-философского видения космического образования. По убеждению автора, космическое образование не только совершенствует представления формирующейся психики о космосе, но и призвано сформировать планетарно-космическую личность, которая в своей преимущественно сознательной деятельности преобразует пси пространство Земли и его структуру из планетарной силы в космическую силу. Эта направленная и осмысленная деятельность позволит разумной материи Земли со временем активно составляющей войти в структуру разумной материи галактики и осуществлять масштабную космическую деятельность, для которой в принципе разумная материя и предназначена.

Ключевые слова: космическая педагогика, философия космизма, космологическая модель «Эволюционирующая материя», разумная материя, пси пространство, планетарно-космическая личность.

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SPIRITUAL DEVELOPMENT OF PERSONALITY IN THE FOCUS OF MODERN EDUCATIONAL PROCESS

I. D. Bekh

The article is devoted to the comparative analysis of Ego-oriented and spiritually-oriented life of young person. The author considers spiritually-oriented life as fundamental and singles out four levels of person’s functioning of spirituality: from just its understanding to the practical realization in behaviour, communication and action. The author’s scheme of educational process aimed at the young person’s conscious mastering of higher spiritual values is presented.

Based on theoretical analysis of issue “spirituality – grown-up personality”, the author offers a number of specific regulations as appropriate methods of educational influence when students act on their valuable content without psychological barriers and that will became very important to them.

Keywords: Spirituality, values, educational process, educational regulations.

Personality’ ascension in educational process to the high values of spirituality requires considerable stress of internal forces. Her mind, feeling and will have to work simultaneously, facilitating maximum deployment of each other. In such a situation a person becomes truly mobilized to achieve the great goal. The latter captures him, but this does not mean that he in his thinking does not go beyond it.

The fact is the human environment constantly demonstrates him utilitarian aimed ways of behavior or Ego-oriented life in general. This creates serious precedents for weighing, comparing these ideological positions. The personality that tends to the spiritual growth, understands an attractive force of Ego-oriented position of such categories as financial savings, fame, power and so on.

Therefore, only individual spiritual path of growing up personality, his understanding allows him to realize that the heritage of his Ego-oriented life – is only “values for himself”; they don’t lead such personality to a great world of men, where there is appreciation to another, true respect, care and admiration of another person. Close friends and quite often his relatives
forget about him. In such spiritually comparative work growing up personality makes a conclusion-belief about imperfection of disclosed lifestyle. This conclusion-belief can border with proper steadfastness on the base of which personality actually condemns Ego-oriented position, going in defiance of his supporters. This, in turn, becomes a powerful impetus to the further spiritually enrichment of personality.

It should be not assumed that the process of progressive spiritual movement having been discovered by us is strictly unidirectional. This movement has an important point, which should be taken into account by an educator in his educational activity. The fact is the internal tension of growing up personality turns out to be multi-vector: I lower power under external and internal life circumstances can become much more active and go out, at least for a moment, from the power of I-spiritual of personality. Thus they try to start spiritually destructive work. Then growing up personality may want to go back to the time when he didn’t operate under the laws of high spirituality. Specifically defined desire has no power of total return to the past of personality: it is limited to partial opportunity that is the return to a certain extent – he has no ability for more, it can’t deeply and seriously declares itself.

Spiritually oriented life position formed in sings is given here. So the educator should activate it in time and the pupil will make appropriate developing correction individually. Its meaning is the pupil will make an internal barrier as to the further possible return to his own personal past with all his interests, aspirations and priorities. The pupil who gained experience of such internal activity does not tend to judgment getting rid of temptation by the most reliable means is as soon as possible to become unspiritual.

Two worldview position collisions in the inner world of the personality disclosed by us only in the first approximation testify that researchers should pay all their perspicacity to these aspects, since the really difficult problems have been laid here.

It seems appropriative to distinguish four levels of functioning personal spirituality. The first level is characterized by the orientation of personality to spirituality. He feels no reverse orientation as the only possible where the sphere of unspirituality manifests itself. Individual sensibility serves as the internal basis of spiritual orientation, particularly empathy, attracting affections to spiritual mature person. Just these feeling establishments are directly related to human spirituality. Still, the attitude we speak about is external by its nature; it does not provide in this regard personality reversibility within himself, reflexive comprehension of his potential
spiritual state and its productive potential change. So we can state that personality has spirituality of this level in his cognitive representation, but it is not a true spirituality.

The second level is connected with the support of personality’s spirituality oriented life activity, its existence. His worthy of approval can be observed in the immediate social environment. However, he does not interfere in the ways of his interpersonal relationships and their value directivity.

The third level of functioning spiritual personality involves changing social environment on its socially significant intentions and behavioral organization. He is confident that he acts correctly. Such decision is not given personality easy and immediately. He seeks as much as possible to keep up with others, but to a certain value threshold. And only when his spiritual heritage comes into pronounced conflict with the instructions of the social environment (group), he takes an important transformative social position.

The fourth level of functioning spiritual personality acquires particular significance. This level should be defined as spiritual credit, for which using own spiritual heritage, makes appropriate contributions into the inner world of another personality: tells, convinces, sympathizes, comforts. The latter does not only object to such spiritual acts and actively strives to get them. It is important that personality – spiritual lender realize that he is never at a loss for such behavior. This happens when he has to respond positively to some certain material requests of his friend, who promised to return the desired thing and did not do it. He begins to avoid his benefactor, deceives him by empty promises, and sometimes argues that there was no such interpersonal event at all.

If growing up personality has acquired steady spiritual value, it can be argued that he finds natural expression in it. Personality in such situation does not deviate from it in his behavior, activity and communication as he, so to speak, consciously concluded an agreement with the sphere of spirituality that actually serves an internal protection against possible spiritually destructive attacks from the side of the human environment.

Each of his spiritual values personality should consider as a natural consequence of his efforts. He comes to meet such consequence, which is a possibility of his new spiritual state. So personality must understand that this new state is not an end point; he is able to expand his spiritual horizon and therefore appropriate spiritual state, from which single full content spiritual activity may arise constantly. So, the spiritual state is an internal source of
personality’s free and high semantic action. But let’s stop at the expansion of the spiritual state as the indicator of personality’s spiritual self-development. The way of such self-development is secrecy as an indicator personality’s agreement with good. More specifically, he has to be closed internally arbitrarily in the bosom of the spiritual value which is absent in his inner world and what he has to master himself having necessary converting means for it. It should be emphasized that it is not pure secrecy in his own world, but active secrecy with the value to be assigned, not just externally, but deep internally. Only then he can engage openly in interpersonal communication with the aim of broadcasting acquired practical spiritual value as an appropriate action. It should be stressed that the types of openness and secrecy can be quite different, as the individual spiritual life is extremely colorful and spiritual states are diverse.

Continuous practice of growing up personality in higher spiritual values and their meanings for his own life and for the public good leads to the formation of his more or less stable position as to the life consideration level and his own focus in this process. Primitive, substantially depleted subject to subject misunderstandings or conflicts with marked regularity declare themselves, causing him to be passionate in this regard are the less important for him.

The growing up personality gradually forms a tendency to the internal activity, the subject of which is different spiritual situations, possible spiritual temptations or trials. Thus he moves to a higher spiritual plan of outlook and appropriate action. This plan attracts him; and he does not become estranged from it, as it happens, tending to a variety of entertainment and noisy activities. Individual desire of personality to keep his good thoughts on distance hides behind such external effects.

Organizing educational process, which is directed to the conscious mastering higher spiritual values by growing up personality, the educator should consider the important psychological law. The process of such mastering will be a productive one under one condition, when the idea of particular value, its full meaning at least occasionally must be in the inner world of the pupil, who experienced a charity effect of this content.

If this phenomenon does not occur and the pupil is interested in other events that completely displace from the memory the circumstances of specific acceptance of spiritual value, the final result will lose its educational effectiveness.

It should be emphasized that the situation of pupil’s conscious mastering spiritual value must not only be really present for him, but also be
enriched by positive emotional experience, cause admiration. Ideally, when the mentioned situation, so to speak, is lost in pupil’s internal conflicts, he must demonstrate boring or tiring. Then the pupil mentally will return to the past educative event and will strengthen in its significance for himself.

From the theoretical study of the problem of “spirituality – growing up personality” follows a series of more or less specific regulations, actions of the educator.

Regulation “To understand two living hypostases”

In the traditional educational process regardless of what models were offered for the wide practical use, the category “personality’s life” is not directly considered in its methodology. Even if it happened, motivation and value aspects of life within the philosophical attitude “good – evil” were taken into account (but in a quite generalized form). Despite of their importance, they were not really connected with pupil’s specific spiritual and moral action. For example, how his disciplined behavior is associated with charitable life is still not answered.

But the most radical defect in the theoretical understanding and, therefore, in the methodical implementation of the traditional educational process, it turned out that the other aspect of life – the level of individual soul states, especially the suffering that falls in his fate was not taken into account. It is pain, grief, hostility, disease, bodily or mental diseases, poverty, grief and mourning. This aspect of life for the personality is more psychologically important than motivation and value aspect. So, it is impossible to achieve completely the planned educational goals not taking into account this aspect.

Particularly acute the problem of life at the level of soul states of growing up personality asserts itself in the context of his mastering higher meaning of life and spiritual values. It should consider the regulation under which person’s suffering often blur his higher spiritual heritage weaken their power greatly. So stability is lost too. As a result, these values can appear only sporadically. Instead the forces of selfishness and appropriate behavior are actualized and gain high extent. Therefore, as the first step, a pupil must deeply understand this aspect of human life and analyze himself in this direction. The purpose of the second step is the work at his moral and volitional development. Pupil should be inherent courage, patience, hope, positive belief.

Regulation “To train attractive attitude to the surrounding reality”

The state of pupil’s mind depends on what attitude he has to the surrounding reality, estimating it definitely he will have the state of anxiety,
confusion or complacency, confidence. This state in its negative and positive forms is caused by emotional or mental abilities of growing up personality, which he acquired in the process of spontaneous and organized training and education. It is important that specified opportunities are repeatedly tested practically in real life and are firmly fixed in his experience as acquired potencies.

In this connection, one can hear the opinion, according to which the possibilities for a person are rather easy, but the reality is quite difficult. However, such judgment is expressed by persons who have no great knowledge about the essence of opportunities and whom the reality itself proved that they are capable of nothing. Such persons seem that opportunity, they believe to be quite easy is the possibility of good luck, success, happiness, and so on. Meanwhile, this is not the possibility, but only the contrived occasion to complain about life, if these aspirations are not fulfilled.

Thus, self-sufficient personality should be educated through the cultivation of diverse possibilities and its limits. Such personality will reach his goals successfully requiring nothing from life. At the same time he will not be closed perceiving grief, horror, death that accompany human existence.

Personality being brought up by the possibility does not exclude that listed troubles can occur with him. Therefore, he will have another explanation for the reality; he will praise it. Even if it presses on the personality, he will still believe that the reality is nevertheless easier than an opportunity. It will result in the formation of his optimistic life perception.

Regulation “Pupil’s free spiritual action in the public frame”

Among scientific researches that require deeper study is the problem of free action. The effectiveness of both the educational process and the spiritual growth of young personality as its subject depends on it. Currently, the category of “free action” has been investigated from the side of its cause, the external conditions that lead to self-determination, contribution to the whole personal system of a pupil. Despite the importance of such knowledge in our opinion it is necessary their further growing in the aspect of pupil’s attitude to his free action and educator’s attitude to it.

It should be specified that a free action is always considered within the framework of freedom and responsibility, so there’s no impurity of arbitrariness in it. Thus, it is determined by the pronounced social significance. Because of such characteristic the free action is considered to be equivalent to the socially significant action or the spiritual action of
personality. We note that in addition to the free spiritual actions, similar actions of art and artistic or technical focus are allocated. All of them must be perfect, and characterize the personality by this parameter as their owner.

Now let’s return to the attitude regarding free action. Its author from his own pure point of view thinks (as he complied with all social requirements by his own voluntary action) that he is not obliged to give anyone a report about his free action. This logic is possible only within the narrow limits “I – my action”. However, these limits should be considered more widely as they are implemented and function in the social structure. This means that by a free action of the individual subject is understood to mean a person, who prepared him for it, that is an educator, and then the state and people in general. This expanded context is especially important for the spiritual actions-doings. The latter could not be determined by constancy: they may lose their original strength, experience motivational shifts. That is why; all spiritual formations of personality should be supported. It can be made in the form of personal diaries, where a pupil writes down his spiritual and moral behavior, analyzes and evaluates it. It can be considered as his spiritual self-report. In this work it is important to use symbols in the form of the signs of the coat of arms or the flag of Ukraine, which resemble a pupil of his high values, serve their peculiar guards. Educator himself as a representative of the people and the state must also control his pupil’s spiritual progress.

Regulation “Necessity of the spiritual understanding of the world by growing up personality as an educational purpose”

Long-term educational practice has acquired sustainable efficient experience of understanding the world by the subjects of education. All education systems till this time consider student’s mental development as their priority goal. While no one denies the statement according to which spiritually primitive mind cannot successfully solve the tasks of cultural and worldview scale. Such educational situation is explained by the fact that the sphere of spirituality as a result of its high complexity is remained in its essence independent from existing scientific and methodological concepts on which various educational systems were built. That is why a facilitated approach solving this problem appears dominant till now.

Spiritual comprehension by a growing up personality of the world of people and the world of things is his understanding it as his own value, as valuable attitude to any single object. It is possible because it is the natural, cultural and human environment that includes a variety of objective values; they penetrate it unselfishly serving man. So, the duty of growing up
personality is the spiritualization of this environment while acquiring own spirituality, namely the values of love, diligence, care, protection.

In fact, the process of spiritual understanding of the world by the growing up personality is that an educator relates every known fragment or a separate (material or ideal) object depending on its content to certain (positive or negative) emotional experience that in the process of repetition is transformed in the corresponding values of a pupil. So value and emotion touch to a certain thing is a true indicator of spiritual comprehension in the overall process of spiritual and moral perfection of growing up personality.

Regulation “Constantly acquire life’s value space”

A pupil reaching to the high spirituality should be in non-traditional space of considerations and experiences. Naturally aspirations and thoughts of the pupil are focused mainly on the world of things: it is close to him internally because it creates more or less stable vital interest and preference. Moreover, the whole system of education including a pupil, works in this direction, affecting the formation of the corresponding outlook.

A pupil as a carrier of spirituality should understand the space of values, but not in itself. It would not be enough. His personal significance is in conjunction with the multifaceted reality of life in which he enters actively and should perform self-realization according to his abilities. The efforts of the educator in this regard should be directed at the pupil’s understanding and experiencing great mission – to be a person of good. It is in this mission where he creates an idea of the perfect life – a life in good. Moreover, on the base on this higher meaning quality a pupil will realize his own and the common good. And the uselessness of life will be more understandable and not acceptable for him. A pupil will follow such life views and persuade his coevals. A pupil seeking to become a competent subject of living in good may have a special experience of fear, affecting him beneficially, adjusting the existing value state. Such pupil will be afraid at least for some time to get into the whirlpool of unsocial life with all its charms.

Regulation “Relying on two positions of a pupil”

In the connection with the conscious accepting a spiritual value it is necessary to reveal the previous personal state, in which a pupil behaved. This state is advisable to introduce in the central polarity – “satisfy –not satisfy” behind which appropriate emotional experiences are hidden. However isolated polarities are only frame borders for the directed consideration of the mentioned state. It is impossible to state as a quite mass phenomenon whether a pupil is satisfied or not satisfied with his own personal state. More preferred ones are the transitional forms of these
polarities: I am satisfied with something (A) – I am not satisfied with something (B).

“A” position of a pupil could be associated with modes of behavior, communication, self-affirmation, which have become common. The phenomenon of spiritual doubt previously disclosed by us can be attributed to these arguments.

“B” position attracts a pupil with a prevailing desire to the spiritual self-transforming, gaining new experience in communication and behavior that are caused by the acquired high meaning spiritual values. The task of the educator considering disclosed judgments is to provide an un-contradictory approach of a pupil from the previous individual state to the future state of spiritual perfection.

The emotions of desiring common things that have to find their continuation in the emotions of inflaming the future. The dynamical system will arise only due to this emotional transformation between the pupil’s individual present and future.

Regulation “Don’t ignore spiritual doubts of a pupil”

Understanding the objective complexity of the process of bringing up individual spiritual values of growing up personality, an educator with more or less thoroughness allocates and analyzes his own educational actions: their sequence, the level of informative and problematic character. Naturally, such methodical system is considered from the student’s perspective. However, for the most part he relies on the specific general age characteristics or pronounced individuality of the pupil. Particular attention in this regard the educator pays to such his psychological categories such as concentration, focus. To ensure it appropriate remedial organizational impacts are also envisaged. Educational and methodical picture of an educator created by us is rather effective, and no educator will object it.

However, the real difficulty of mastering the particular spiritual value by growing up personality and especially high responsibility to live within its meaning can generate phenomena of internal order that an educator is not always able to objectify and take into account in his interactions with the pupils.

The phenomenon of so-called spiritual doubt is central here. The latter is internally formulated by a pupil as a question for himself – Can I be spiritual? This question and its answer could continually embarrass a pupil, generate conflicting thoughts. The danger of such inner spiritual state is that it significantly detracts a pupil from constructing the timeous mental actions, which an educator should rely on in his educational technology. Besides, the
pupil’s opportunity and the practical implementation of this or that spiritual value’s sense is minimized. Thus, the phenomenon of spiritual doubt retards spiritual actions of a pupil, and an educator should consider it and react accordingly.

Regulation “Physicality-heartfulness-spirituality as an object of educator’s action”

In the spiritual subject to subject interaction between an educator and pupils he focuses on the methodology of good and evil. Understanding how these ethical values affect the growing up personality health, an educator within these categories make his educational impact. At the same time under his plan, each pupil must also be deeply aware of his own life in good and evil, to choose correctly the appropriate position.

However, spirituality as a phenomenon has much greater coverage, but they usually don’t understand it. Therefore, the locally focused approach is usually used, its object being spirituality.

The more effective one is turned out to be an approach in which the sphere of spirituality is considered in the integrity of areas of human physicality and heartfulness. Humanistic philosophy in this regard proclaims the statement under which a person is a synthesis of a soul and a body, which is based on the spirit, so the disturbances of one of these spheres are reflected on each other.

In the methodical aspect the ideological position mentioned above should assert a wide panoramic tendency as a truly innovative one. An educator having realized and armed with it should build an adequate technological program and implement it systematically. It is important that each pupil understand according to his capabilities the allocated integrity of three areas of human not only informationally, but according to his experience. Thus, each charity action produces happy, life-giving experiences affecting positively the physical state of health infects it with health conserving energy. Earlier German philosopher Goethe said that he feels good physically only in the process of creativity. Thus the described ideological aspect has to be part of the educational skills of an educator.

Regulation “To form a spiritual mobility of a pupil”

The pattern providing the movement from the self-cognition to the self-change is the main one when diving the growing up personality in the depths of spirituality. It is actually a spiritual plan, requiring an educator’s consistent educational actions not denying the freedom of a pupil to develop individually. At the same time an educator’s art is to be invisibly in this process of independence and control it if it is necessary.
According to many scientists the further promotion of a pupil to his own spiritual perfection depends on the stage of self-cognition. Proceeding from the fact that the core of the process of self-cognition is reflection as self-awareness, and it has become the center of methodical attention. Internal formations (motivations, aspirations, components of personal experience) to be comprehend, analyzed, made the subject of particular changes have been identified. Such activity is combined in the concept of “content reflection”.

However, the experimental practice has proved the limited capacity of content reflection when achieving the educational goals set by an educator. The facts have been fixed when the pupil delayed the implementation of actions foreseen by the communication with an educator, broke their sequence, which greatly disrupted the educational process. Mentioned phenomenon gives us an objective basis to input the time reflection into this process, where it is the time spent on internal activities that decides the overall success of his spiritual work. It refers to the spiritual mobility as a property to achieve quickly and efficiently the set goal. Mobility in this context relates to the time sequence of action methods, their continuity as possible postponement of one of them; preventing any obsession, time connection of the present task with life as integrity, overall speed of pupil’s thought.

Regulation “To cultivate the unity of cognitive and spiritual understanding the world”

In own spiritual strengthening growing up personality should take own external practical activity in all its varieties, not only in the context of spirituality, but saturated by it. But it is not observed due to breakage of the cognition processes of surrounding world and the process of spiritual comprehension. It is resulted in general situation in which the growing up personality gives priority to acquiring certain scientific knowledge, skills, forming appropriate abilities and competencies.

Therefore there emerges an urgent task to remove this contradiction, that is, the inner uniting these two processes. Naturally, it is possible for growing up personality to solve this worldview problem individually. However, he should be ready to answer the questions – How and what behavior knowledge induce higher spiritual heritage?

So an educator in this regard should be based on the postulate according to which all spiritual values commensurate with any external realities. He must, firstly, introduce the latter to a pupil in the form of practical problems of specific subject focus. Secondly, an educator must take into account the following statement: not all external substantive problems
are equivalent concerning some or other spiritual values. Some of them are far from spiritual values the other are closer. Thus, artistic or literary knowledge and skills, on the base of which substantive tasks are formed, are the closest concerning certain spiritual values and for instance biological ones are more distant. Hence the task of education is to build a system of external substantive tasks, considering features and individual mental and creative abilities of pupils described by us. Only on this basis it is possible to succeed in their spiritual strengthening.

Regulation “To avoid overloading a pupil by spiritual knowledge”

Valuable directional communication of an educator with pupils at any age period is always beneficially. An educator informs them not just a spiritual truth, but that one that is deeply experienced by him as a part of his worthy life. So we can talk about the mutual desire for such dialogue. To understand this reciprocity better, we should consider it in terms of motivation. In this respect motivational factors can be considered only concerning the educator. He constantly shows the desire to help the pupils to grow in spirituality.

Regarding the motivational bases of the pupils in valuable directional communication, it is, firstly, can’t be the same as each of them has some individual productive change. Secondly, the same influences of an educator refracted differently on the individual features of the pupil’s inner experience. Thoughtful educator always follows these transformation processes and seeks to raise processes of micro breeding to the favorable level. Certainly, it’s a very filigree educational technology and an educator can’t objectively consider all these procedural points.

Therefore, there can be (and often is) the phenomenon when, despite all positive sensual disposition of a pupil he still wants to avoid meeting with the educator. The latter, if he realized this unusual phenomenon he can’t explain it properly, believing that it deals only with pupil’s behavior. The latter, in his opinion, didn’t understand and assessed incorrectly educator’s good intentions. In fact, the reason of this interpersonal situation is that the teacher by his educational actions provoked the pupil’s fear, which slowed their communication. The emotion involved was the result of the fact that an educator extremely deeply immersed a pupil in difficult spiritual circumstances and demands to be followed worthily. It is natural that the pupil was not ready and responded in such way. Therefore, an educator must have the knowledge of the described phenomenon in his methodical arsenal.

Regulation “Take into account the personal identity of a pupil”
In spiritually oriented educational process it is very important for an educator not to lose the individuality of the pupil. Although this claim has become a common, it is necessary to keep in mind that the area of individuality is extremely broad and naturally couldn’t be understood “at first”. Most often, an educator connects the individuality of the child with his intelligent characteristics, methods of subject to subject interaction in the processes of communication and activity. Taking into account some subtle differences of a pupil during the emotional experiences, especially those inner formations (dynamic by nature) which belong to the sphere of his character is somewhat difficult for an educator. The latter can carry pronounced destructive threat as to the general movement of growing up personality to spirituality. However, the interpretation of an educator of such threat reasons is often unreliable scientifically with appropriate educational outcomes.

Pupils with their generally positive disposition to spiritually transformative activity often bring an educator to the professional standstill, showing special, psychologically suboptimal way of expression. The latter will be referred to as the lack of confidence regarding the spiritual value to be assigned, especially that one which must be the motive of the appropriate spiritual action. The fact is that every higher spiritual value, such as justice, sincerity, faithfulness, brings an extraordinary significance in its receipting, strong responsibility of a pupil to it, and it causes anxiety – Could I live in a new way? The idea of the high spiritual life retains a certain force, and in its consequences – unavoidable responsibility, which is capable, so to speak, to reshape the life of a pupil. So he lacks confidence in it. In this case, it can be argued that a pupil fears the spiritual value content.

Therefore the educator regarding such pupil should carry out corrective work in parallel as to his characteristic weakness – low confidence, realizing that sufficient confidence achieved only through the action and in the action.

Prescription “To train self-refusal as a free reflexive action”

Self-refusal is a complex individual formation of a pupil, which stabilizes his internal state, does not allow him to acquire psychological destructive qualities and appropriate behavioral symptoms. It is reflexive by nature, as it is addressed to the inner world of the growing up personality, to identifying its strengths and weaknesses in the context of self-refusal phenomenon.

It should proceed from the fact that a pupil does not completely refuse himself as a carrier of a certain semantic value structure (such phenomenon exists and is associated with the experience of despair). In this case, we will
discuss the situation when some goal to be achieved or the final circumstances to be changed, are appeared to be inaccessible, as they say, disproportionately grow up before the personality, so that his potential capabilities are proved to be insufficient or other people for some reason don’t render the necessary assistance, refuse, and he has to respond somehow again.

Considering the mentioned above it is important to understand how psychological characteristics do not allow the pupil to commit an act of self-refusal. This is soul weakness, cowardice, lack of internal fervor, exaltation. In this case, a pupil can’t be a self censor that is the full value subject of self-refusal. Therefore, the educational and then self-educational work should be done in the direction of blocking these negative formations. Instead, the attention subject should be education of courage, determination, perseverance.

Regulation “To use pupil’s implication to a contemporary”

Educational practice often testifies that a pupil is not ready to do an action to be developed in interpersonal relationships (such as to show the care about a contemporary). Pupil’s readiness to do such an action may be accelerated with the help of the following educational method. The selfless care action performs another pupil. The task of the educator in this regard is to actualize the pupil not ready to do such an action, a form of implication to a contemporary. This phenomenon always occurs as they are in long relationships. Realizing the pupil’s own implication to a contemporary will become an effective impetus to the opportunity to be the subject of a care action of another. Such moral transformation is accelerated by the fact that the mentioned pupil in the described situation will show respect and even admiration of the author of selfless care. It is possible that he will carefully think over the sense of a selfless care action to be reflected in the emotion of surprise. It will be an additional impetus to his personal self-transformation.

Regulation “To think over an action in the context of educational alternatives”

Educational methodology should know regularity under which the same educational action in the content and the form can result in the opposite result. This phenomenon is explained by the fact that any external impact on the individual is not direct but mediated one. Internal conditions become intermediary: common emotional and motivational readiness of a pupil to business communication, peculiarities of value and requirement sphere, actualized regulations, his behavioral experience.
From the position mentioned above let’s examine a saying: “Contemplation of sinfulness can save one man and kill another.” Certainly, its content, as it should be, is extremely formulated. We will speak about it in a somewhat softened version – “it can promote one personality and can’t promote another.” We will not prove the importance of this judgment for proper understanding the complexity of the educational process – it is obvious.

First of all, under the sinfulness concerned, we will understand misbehavior, not in extreme cruelty, but that is not compatible with the generally accepted social norms as it produces a certain level of emotional stress in particular community. The main thing we should state is the difference between two peculiarities in their internal structure.

Let’s consider the personality for whom misbehavior contemplation does not result into the positive change. His key feature is the closeness of his inner world, absence, at least at the average level, of self-awareness, especially moral sphere. Such personality lives only by external actions and their results.

Utilitarian desire and appropriate motivation are of excessive importance to him. We will emphasize that in his experience there is no emotional experience associated with injustice, insults, oppression. It also results in the feeling of superiority, the cult of physical strength that obstructs the process of education. So, contemplating certain misbehavior, the personality is interested in its only executive part. A subject as an initiator of misbehavior is a superman for him, and a victim is a loser, wimp. There is no question about the internal aspects of this social action. So ultimately misbehavior concerned not only confirms the values of this personality, and strengthens them.

Personality, to which misbehavior contemplation promotes positive changes has, though quite superficial impressions of the moral principles of person’s life. However, he is not convinced in their importance for himself; despite the fact that they remind him of themselves as surrounding him demonstrate and in this way shake his behavioral regulations. This personality has experience of anti social situations where he suffered certain bullying. All this on the whole determine the way of his misbehavior contemplation response. Here it is equally open both to the author and to the victim. It results in personality’s activating glimmers of moral reflection on the issue of generating doubt as to this way of interpersonal interaction. So an educator should catch this attitude that person preferred charity actions and subsequently implemented them practically.
Regulation “To identify pupils’ hypocrisy”

Despite the perfection of the educational process, and especially setting the goal of high spirituality of the pupils, it can’t be characterized by totality as to its achieving. There are students that drop out for a time from the educational aspirations of the educator. This is an objective situation that should not be reflected on his professional self-worth, and don’t lead to despair, but stimulate his deeper methodological mastery.

Pupils whose characteristics we stressed above often make some spiritual and behavioral mistakes, not following socially important requirements. The fear of reducing their social status, they can’t give publicity to their personal vice, indulging in hypocrisy: unreasonably showing clinquant of good. Just from this position of the imaginary charitable state, these pupils can admit their behavioral mistakes. However, they point out that they take their actions too personally so as people around see a sign of their deep nature in it again. In order to reinforce this impression pupils can assure them in all their moral torments they feel after their falling; especially emphasizing the experience of despair. In fact, it is not their despair (when it is proclaimed in words) that extremely little indicates good: it is rather a cover for selfishness and pride.

Described verbal and emotional tricks testify that pupils concerned did not take the path of charity. So it regarding them it (the path) must begin with a deep self-awareness and sincere repentance.

Regulation “To represent spiritual values by own power of persuasion, not aloof from their personal meaning”

Spiritual communication between the members of the educational process that is beyond its time limits has to become a serious though auxiliary development factor for them. In this connection the educator should encourage such communication until it becomes a spontaneous phenomenon. It should be warned in this regard that communication involved will be really spiritual, if the strong positions of pupils are determined, individual complications; patterns for spiritual imitation are demonstrated. If these factors are not really present, such communication will not be actually spiritual, but it will only be communication on the spiritual subject, which doesn’t contribute to the spiritual development of growing up personality conversely preventing him.

So the basic rule concerning spiritual communication of the educational process participants is: pet speaks about spiritual values by the power of the same values, which are of primary importance for him, he is convinced in their importance. However, a pupil often becomes a heartless translator of
certain spiritual values, having acquired abstract philosophy knowledge on this subject. This phenomenon becomes dangerous, as in the result of such automatic action he begins to believe in the presence of these values in his own inner world. So the origins of spiritual drama of a pupil begin here.

Regulation “To affirm the position – to be “in front of the educator”

The humanistic type of education currently not only in theory but (mostly) in practice has been established in our education. Although its implementation is more difficult task than the work of an educator in the traditional prescriptive educational system. The real subject to subject of humanist impact requires mutual (an educator and a pupil) involvement to the higher psychological functions that appeal to deep consciousness, light feelings, good will.

As a result of scientific analysis and synthesis of innovative educational experiences the methodological position has been formulated, according to which an educator regarding a pupil should not be ahead, behind, but beside him.

Thus their personal parity, equality not only in mutually acceptable conditions, but also in contradiction situations is recognized. Openness and acceptance of one another become a key rule of educational relationship. On its base individual developmental educational technologies of innovative quality are currently established.

However, it seems necessary to clarify the position “beside him” now. It has the right of functioning only at the stage of pupil’s conscious appropriation of a particular spiritual value. We observe that the mentioned position functions in the conditions of verbal contact, which also involves the visual and hearing ability, but sometimes tactile.

When the pupil has acquired the spiritual value and often practices individually in its strengthening, he must accept and live according to the position “to be beside him”. This position is face to face. Here an educator towards a pupil is like personified conscience, spiritual measure that can be both an illustrative and imaginary one. A pupil will mentally make dialogue with his educator, which developing strength is quite significant.

Regulation “To practice the essence of compassion”

The sympathy mechanism is of great importance in the development of growing up personality: he is involved in assimilating the necessary moral standards in the early stages of age and then in the spiritualization process. It applies equally to its two types: compassion and rejoice. We note that the degree of personal developmental impact of these types is somewhat different. Rejoice at the highest concentration is limited, firstly, by emotional
support of personality; secondly, by the formation of assurance that its achievement is not only in his own inner world but is positively associated it with other people. It is an act of public recognition of personality.

Unlike the rejoice mechanism the compassion mechanism operates in radically different conditions: personality has not been successful yet, but rather feels the state of complete emptiness, experiencing suffering. Compassionate personality shows the same emotion as to the sufferer. Thus he reduces only the power of his suffering. However the sufferer lacks this emotional reaction. The very situation that led to his suffering has not been changed. So empathy has a deep sense if compassionate personality makes the next step through this emotional process: practically disinterestedly helps sufferer, and thus he will solve his problem. Just the value of the compassion mechanism to be maintained and improved is seen (among other mechanisms) in its practical completion in the educational process.

We have described the compassion mechanism in its ideal form in which it is theoretically comprehended and offered for educational implementation. However a deeper analysis reveals that the mentioned mechanism has its dark side. The latter occurs when compassionate personality is characterized by selfish orientation. Thus, the compassion mechanism is not continued in the particular behavioral action. Such personality is limited only by consolation words, moreover insincere ones. We can conclude that compassionate Ego-oriented personality does not so much worry about the sufferer as hides his identity through compassion. Generally speaking, this personality should refuse his weakness or timorousness in the action of joining the sufferer, but he is not ready for it. So such compassion is far from serving the sufferer good, but rather promotes satisfying his own selfishness.

Regulation “From the personality with the suffer orientation to the personality with the action orientation”

We will reveal the basic condition, which has not been taken into account because is not comprehended by our science, but without its support it is impossible to master particular spiritual value consciously. This is the subject orientation of life of growing up personality. This orientation can be uniquely emotional, more specifically; it is represented by the experiences of grief, complaints, suffering.

The other form of the subject orientation is growing up personality action: external action that changes a particular situation. The displays of the emotional orientation in preschool age are rather often, and this leads to the forming the pupil’s established experience that is the pupil’s generalized
orientation as the condition of his readiness for such (emotional) method of responding a specific event or situation. For example, a contemporary damaged his comrade’s handicraft (designed house, drawing, embroidery, etc.). A child reacts by suffering complying that is objectified in crying. An educator has nothing to do as to comfort, to reassure him. His educational impact ends here. Thus, the personality with the suffer orientation is formed subsequently. In general, he takes a passive life approach according to which his education of any spiritual value becomes almost unattainable because they are valuable ones when implementing in the appropriate act, action, behavior.

How does an educator have to behave scientifically correctly in the described interpersonal situation? Having calmed a pupil, he should encourage him to take an active (action) way of solving unpleasant situation for him: offer to repair the damaged pieces of the house or again (independently or with his help) to draw a picture. This methodological method puts the pupil in the position of action. Recurrence of such situations will result in forming growing up personality with the action orientation. It is important that the orientation maintains the highly generalized state of readiness to the particular form of action as a response to certain objects or situations. In the context of conscious mastering some spiritual value by growing up personality it is important that the behavior and action stage appears on the base of this orientation. A student can make, for example, the value of patriotism not only important for his own, but also implement it in the appropriate action. In fact, he has already had the experience of steady and versatile experience of actions in the interpersonal relationships.

The leitmotif of the proposed article is the creation of conditions in which a pupil in spite of his own doubts decides, generally speaking, to be himself that is to realize himself in the light of higher spiritual values, understanding all the difficulty of this goal. It is here, as in no other life situations where great effort and responsibility are required. So the pupil, who took consciously this way, will live a real personality.

References

3 (72)-2016 Духовність особистості: методологія, теорія і практика


ДУХОВНИЙ РОЗВИТОК ОСОБИСТОСТІ У ФОКУСІ СУЧАСНОГО ВИХОВНОГО ПРОЦЕСУ

І. Д. Бех

У статті на основі ціннісного порівняння Его-орієнтованого і духовно орієнтованого життя надається особистісна перевага останньому. У цьому зв'язку виличується чотири рівні функціонування духовності особистості: від лише її розуміння до практичної реалізації у поведінці, спілкуванні та діяльності.

Подається схема організації виховного процесу, спрямованого на свідоме оволодіння підростаючою особистістю вищими духовними цінностями. На основі розкритого теоретичного стану проблеми «духовність – підростаюча особистість» пропонується ряд більш чи менш конкретних приписів як доцільних способів виховного впливу, коли вихованець, не створюючи психологічних бар’єрів, діє за їх ціннісним змістом, і який стає значущим для нього.

Ключові слова: духовність, цінності, виховний процес, виховні приписи.
ДУХОВНОЕ РАЗВИТИЕ ЛИЧНОСТИ В ФОКУСЕ
СОВРЕМЕННОГО ВОСПИТАТЕЛЬНОГО ПРОЦЕССА

И. Д. Бех

В статье на основе ценностного сравнения Эго-ориентированной и духовно ориентированной жизни предоставляется личностное преимущество последней. В этой связи вычленяются четыре уровня функционирования духовности личности: от только ее понимания к практической реализации в поведении, общении и деятельности.

Подается схема организации воспитательного процесса, направленного на сознательное овладение подрастающей личностью высшими духовными ценностями. На основе раскрытого теоретического состояния проблемы «духовность – подрастающая личность» предлагается ряд более или менее конкретных предписаний как целесообразных способов воспитательного воздействия, когда воспитанник, не создавая психологических барьеров, действует по их ценностному содержанию, и которое становится значимым для него.

Ключевые слова: духовность, ценности, воспитательный процесс, воспитательные предписания.

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SOCIAL CULTURAL FACTORS OF METHODOLOGISATION OF THE MODERN UNIVERSITY EDUCATION

L. L. Butenko

This article covers social and cultural factors of methodologization of modern university education in the context of the general tendencies of globalisation, information of formation of education, transformation of the status of knowledge, increase of a role of expert knowledge in society. Features of the modern approach to methodology consideration as doctrines about the activity organisations, the basic signs methodologisation of education in the context activity concepts of vocational training of the future experts are reflected. The basic directions of methodologisation of university education, forms and methods of training of the future experts to special means of the methodological analysis of activity and thinking are characterised. The interrelation of methodologization, fundamentalisation and technologisation of university education as preconditions of maintenance of advancing character of vocational training of the future experts are opened.

Keywords: University education, methodologization, methodologisation of university education, fundamentalisation, social-cultural factors.

Problem in general and its relationship with important scientific and practical tasks. The current socio-cultural space requires the reorientation of the educational process for training specialists who can transform themselves monosubject knowledge into interdisciplinary complexes, work with complex dynamic systems, due to the nonlinearity, multidimensionality of all spheres of the society. Accordingly, the problem of metodologization of education is updated, as a prerequisite for the success of the modernization of vocational training specialists in different fields according to the requirements of the world educational space.

Analysis of recent research and publications related to the solution of this problem and relied upon by the author. Conceptual framework of
methodology as the basis and scope of education is presented in the works of M. Alekseev, O. Anisimova, S. Honcharenko, L. Hur’ye, O. Zinchenko, V. Krajewskyi, M. Kubayevskyi, O. Novikov, O. Popov, A. Furman, G. Schedrovitskyi, P. Schedrovitskyi and others. The main directions of methodologisation of science and education in the scientific papers of the members of the Moscow methodological circle, the founder of which was H. Shchedrovitsky, are connected with the technological practices in different life and work, the role of methodology in understanding the different spheres of human life and society, and building on this basis of competitive and effective practices.

Theoretical and methodological foundations of methodologisation of the future teachers training were considered by V. Adolf, V. Kravtsov, I. Stepanova, A. Hodusov and others; future engineers – by P. Averychkyn, L. Hur’ye, M. Romankova and others. However, the complex issues concerning conceptualization and operationalization of concepts “metodologization of university education”, “metodologization of professional training”, taking into account the totality of social and cultural factors, have not received adequate coverage in the scientific exploration.

The aim of the article is to reveal the essential characteristics of the sociocultural factors of methodologization of the modern university education, to characterize the main directions of methodologization of the modern university education, forms and methods of training of the future experts of special means of methodological analysis of the activities and thinking.

Unsolved aspects of the problem, which the article is devoted to. Analysis of current approaches to the definition of “methodology” is presented in scientific quests by A. Furman and M. Kubayevskyi who noted that some authors understood methodology study on methods of learning and transformation of reality (P. Kopnin, O. Spirkin), others – practical using methods and techniques of learning and activity (A. Zynovyev, A. Furman) and, therefore, “in the first case, the methodology is understood as the science that summarizes and classifies knowledge of the methods of scientific knowledge, that is as the philosophical theory of methods, in the second – as the use of theory to solve practical problems or problems that is as an independent applied discipline, that directly focused away from the formal logic and epistemology.” [6, p. 47]

A. Furman introduced the concept of “methodologization” as “a reflexed away methodological work of the level that enables to increase implementation of a variety of methods, forms and means of human practice
on any subject and can be professional, amateur or primitive, unprofessional, ineffective.” [6, p. 48] The fundamental importance of this approach is in the active, practice-oriented context of the methodological research and methodological activities of the individual. The mentioned above position is the logical and productive continuation of the scientific research of the philosophers of the Moscow methodological circle (O. Zynovyev, G. Shchedrovitskyi and others. Methodologization, according to A. Furman, “is a synthetic manner of the reflexive thinking and acting, combining in one system different ways of thinking – philosophical abstraction, historical and sociological searching, research and development, based on the modeling of objects and producing of thinking beings, forms, images.” [6, 49] Extremely important becomes establishment of methodologization as “the complex and multi-disciplinary professional activity.” [10, p. 6]

Just distinction as the teaching methodology and methodology of how to practice (O. Novikov, O. Popov, A. Furman, G. Shchedrovitski) gives the opportunity to consider “methodologization of university education” as a separate phenomenon.

Problem of methodologization in the field of education includes such concepts as methodological reflection, methodological position, methodological knowledge and skills, methodological competence, methodological culture, methodological competence. In scientific circulation such constructs as “methodologization of thinking”, “methodologization of professional consciousness”, “methodologization of learning content” are used.

Actually methodological knowledge in a very limited format is presented in modern University textbooks. The absolute focus was made on the points of methodology of the scientific research. However, methodological knowledge as a cross-cutting component of professional training of future specialists in the system of University education on the content and the process levels haven’t been considered practically.

In the context of training future teachers V. Kravtsov notes that methodologization “can be realized through sociocultural principle of unity and diversity of the content and learning process, through the originality of its forms, which makes it possible to move the focus from information on methodological training, to make the transition from broadcast existing knowledge to the formation of creative thinking.” [5, p. 81] The basis of methodologization of professional training was defined a set of tasks in modeling of the structure of educational activities.
One should completely agree with the opinion of the researchers that “the need for training methodologization process changes the philosophical importance of teacher training, which is not possible only within the academic discipline “Philosophy”. [8, p. 250] Elements of philosophical knowledge should be implicitly included in all training cycles. However, the controversial status of Philosophy among the humanities in universities creates extremely serious obstacles in solving urgent problems of methodologization of university education.

Taking into account the peculiarities of the cognitive activity in the process of professional training A. Arkhangelskyi and M. Arkhangelska note that methodologization of education provides, “a) demonstration to students how scientific knowledge is acquired, what methods are used; b) formation in students the ability to obtain unknown knowledge based on understanding of the substantive and procedural features of scientific knowledge; c) the inclusion in learning content such constructs of philosophy and methodology of science as “principles of scientific knowledge”, “theoretical and empirical levels of knowledge and so on”. [1, p. 157]

The basic principles of methodologization of university education should be recognized the following: the principle of advanced learning, the principle of activity of averaging of methodological knowledge and skills, the principle of reflexive analysis, interdisciplinarity and transdisciplinarity, professionally-applied orientation, continuity, unity of individualization and differentiation, recursiveness.

Thus, in our opinion, methodologization of university education is associated with the orientation of the content and operational components of the educational process on the methodology of the activities as a system of scientific-cognitive heuristics, rules of procedure, principles and techniques that form the basis of professional activity of a specialist.

Process of methodologization of university education should take into account such socio-cultural factors: globalization of all spheres of society, informatization and the rapid development of the information space, transformation of the status of knowledge and the increasing role of expert knowledge in society.

Globalization as a sociocultural factor of methodologization of university education. The modern world is characterized by the proliferation of transnational economic, political and cultural relations, information technology and global research networks, intense interaction in the international division of labour, which leads to contradictory processes of heterogenization and homogenization of cultural spaces, preparation for life
in the “global lodging” while preserving national identity, combining traditional culture and modernism. [4, p. 137] For University education globalization is associated with the possibilities of creating conditions for academic mobility, exchange of science and practice, the fundamental comparative analytical studies in the field of education, the creation of international research teams and so on. Therefore, the challenges of globalization cause the necessity of the advanced education, ensure of competitiveness of graduates of home universities in the global labour market.

*Computerization and the rapid development of the information space.* ICT modernize all sectors of society, create its qualitative new infrastructure. Information and theoretical knowledge become strategic resources of post-industrial information society (D. Bell, M. Castells). However, the rapid development of the information space creates many problems. Quite revealing is the idea S. Goncharenko who remarked that “today in the avalanche of information, we suffer from the inability to capture the complexity of the problems, understand relationships and cooperation between things that are to our minds segmented in different areas.” [3, p. 3]

In the context of research of the problems of continuous education S. Vershlovskyi notes that the principal consequence of the scientific and technological revolution of 60-70’s in the XX century is an accelerated process of moral and actual depreciation of knowledge and skills. [2, p. 349] In this regard, of particular urgency is the opinion of French sociologist P. Berto who compared the process of devaluation of previously acquired knowledge with the loss of a radioactive element of a half of its mass. Accordingly, the position of “half-life competencies” that indicates the length of time (after graduation), as a result of the emergence of new scientific information and technical expertise of specialists reduce by 50% was offered by P. Berto. Indicative are the results of sociological research by P. Vershlovskyi, “half knowledge devaluation occurred in the XVIII century lifelong of 12 generations, that is, within lifelong of a generation outdated about 10% of the knowledge acquired in the youth. In the mid-twentieth century a half of knowledge obsolete in 5-6 years or depreciate by 97% in the industrial life of the university graduate.” [2, p. 349]

According to US economists, annually 5% of theory and 20% of practical knowledge of experts in different specialties are updated. [2] That is why, the fundamental basis of modern university education must be the rejection of the format of the accumulation of knowledge and their reliance on the established nomenclature, using “yesterday’s knowledge” to solve the
problems of today and tomorrow. Absolute support deserves the position of O. Knyazev who notes that “the universality of the individual is not present in the amount of information held in memory and not in the array of knowledge from different disciplinary areas, and mastering the general system of orientation in the ocean of information, creating a tough of personal filters – clear methods of selection of valuable information, as well as, in shaping skills of constant replenish and building a personal system of knowledge.” [7, p. 370]

The transformation of the status of knowledge in society. In the post-industrial society, “knowledge society” (D. Bell) along with strategies “knowledge for explanation” and “knowledge for understanding” confirms the strategy of “knowledge for development,” which fundamentally changes the vector of training of future specialists towards acquiring knowledge just methodological one as the basis for the synthesis, production of new knowledge in the condition of uncertainty and variability of professional space, forming a methodological way of thinking and communication (A. Furman). Complications of technological bases of production, humanitarian spheres of society determines the need for a multidisciplinary, interdisciplinary and transdisciplinary complex of knowledge, which actualizes the necessity for the formation of methodological knowledge as oversubject, meta-theoretical, poly-functional. Under these conditions methodological knowledge performs instrumental, predictive, regulatory, structural function.

Enhancing the role of expert knowledge in society. The innovative nature of reforms in all spheres of life causes special attention to the examination of all types of innovation that is not only theoretical but also economic importance (O. Anisimov). According to the formation of expert-analytical thinking of future specialists it should be considered as a compulsory part of the modern university education. Function of such expertise is not only an assessment of innovations, but above all it’s after improvement, provision of broadcasting in the real economy and social sphere of society. Expert thinking requires specific features such as consistency, predictability, independence of judgment, criticism, etc. Special value of the expertise of modern professionals gains in connection with the development of information space, which, thanks to the Internet broadcasts excessive amount of information, the level of adequacy, which requires a balanced scientific expertise. Accordingly, the expert knowledge of the specialized professional knowledge requires thorough methodological equipment, appropriate forms of institutional design.
The urgent need for the current stage of development of university education is implementation of the activity-concept of professional training (V. Davydov, S. Rubinstein, V. Shadrykov et al.). Metaphorical illustration of the need for activity-context of education is quite demonstrative: “We offer hot soup and persistent talk about the historical facts about its origin. And the soup is getting cool ... We give vivid information about the benefits of its ingredients and their benefits for human development. A soup keeps cooling ... We celebrate the most interesting information on with what other food can be combined this soup. And the soup has cooled down. And now we offer it to eat. What? Forgot to give a spoon? But this is a technical detail compared to our wonderful meal.” Or other famous metaphor: “teach to swim first and then pour into the pool water,” etc. In real learning process teacher provides answers to questions that nobody asked him!!!

Thus, real education is not possible outside of culture issues, skills issues and definition of contradictions, the awareness of the limits of their knowledge and lack of knowledge, formation of skills in modeling, design, engineering, including processes of self-thinking activities, cooperation in mixed-age and multi-disciplinary creative teams. The principal ideas as for the success of the process of methodologization of university education: the rejection of understanding the methodology only as add-on theoretical principles of objective knowledge, decision methodology as the scope of practice for the establishment of technology transformation, the production of new knowledge and innovative ideas on specific methodological thinking; building process under study as a unity of two vectors “top job” as a conceptual theoretical research and scientific community “work from bottom” as a direct participation of students as full participants of educational space for the recognition of the urgent need to develop methodological thinking in the context of its competitiveness in educational activities, the labor market, etc.

The main areas of methodologization of university education, in our opinion, we must recognize methodologization of educational content and its technological support. Methodologization of curriculum (M. Alekseev, P. Shchedrovitskyy et al.) means going beyond the principles of shaping the content of training courses, focusing on interdisciplinary and transdisciplinary foundations of scientific knowledge, the individual needs of the individual. Base of methodologization of forms and methods of training future professionals – is learning technologies, methods of work of thinking, formation of readiness for self-education, self education culture based on autopoiesis (U. Maturan, F. Varel). Knowledge should become a means of
solving specific situations and the basis for the production of new knowledge.

The process of methodologization of university education is directly related to its fundamentalization (S. Goncharenko, F. Mayor, O. Subetto, A. Sukhanov and others.). According to O. Subetto, fundamentalization of education includes semantic characteristics: the process of formation of “fundamental-knowledge” skeleton of a personality in education; the process of systematization of the educational process and systematization of knowledge; the process of mutual penetration of basic natural science and human knowledge, the mechanisms of reproduction of fundamentals of culture, morals and values, and etc. [9, p.130] Fundamentalism of universality knowledge is related with universality of knowledge systems, focus on the perception of the world as a whole, integrity, reflexivity. [9, p. 131]

Conclusions. Thus, in the context of globalization, rapid development of information space, improvement of cognitive complexity in all spheres of human activity, the value of cognitive processes that leads to the synthesis, production of new knowledge and methodological value of professional equipment increases. Principal importance gains interrelation and complementarity of subject and over-subject knowledge, using universal mechanisms of methodological reflection, technology, scientific and pedagogical creativity (e.g. technology of problematisation, conceptualisation, visualization of academic and scientific information, etc.).

Prospects for further research relates with the development of structural-functional model of methodologization of university education.

References


**СОЦІОКУЛЬТУРНІ ЧИННИКИ МЕТОДОЛОГІЗАЦІЇ СУЧАСНОЇ УНІВЕРСИТЕТСЬКОЇ ОСВІТИ**

Л. Л. Бутенко

У статті схарактеризовано соціокультурні чинники методологізації сучасної університетської освіти в контексті загальних тенденцій глобалізації, інформатизації та стрімкого розвитку інформаційного простору, трансформації статусу знання, підвищення ролі експертних знань у суспільстві. Висвітлено особливості сучасного підходу до розгляду методології як вчення про організацію діяльності, основні ознаки методологізації освіти в контексті діяльної концепції професійної підготовки майбутніх фахівців. Схарактеризовано основні напрямки методологізації університетської освіти, форми та методи навчання майбутніх фахівців спеціальних засобів
методологічного аналізу діяльності та мислення. Розкрито взаємозв’язок методологізації, фундаменталізації та технологізації університетської освіти як передумови забезпечення випереджального характеру професійної підготовки майбутніх фахівців.

Ключові слова: університетська освіта, методологізація, методологізація університетської освіти, фундаменталізація, соціокультурні чинники.

СОЦИОКУЛЬТУРНЫЕ ФАКТОРЫ МЕТОДОЛОГИЗАЦИИ СОВРЕМЕННОГО УНИВЕРСИТЕТСКОГО ОБРАЗОВАНИЯ

Л. Л. Бутенко

В статье охарактеризованы социокультурные факторы методологизации современного университетского образования в контексте общих тенденций глобализации, информатизации и стремительного развития информационного пространства, трансформации статуса знания, повышения роли экспертных знаний в обществе. Отражены особенности современного подхода к рассмотрению методологии как учения об организации деятельности, основные признаки методологизации образования в контексте деятельностной концепции профессиональной подготовки будущих специалистов. Охарактеризованы основные направления методологизации университетского образования, формы и методы обучения будущих специалистов специальным средствам методологического анализа деятельности и мышления. Раскрыта взаимосвязь методологизации, фундаментализации и технологизации университетского образования как предпосылки обеспечения опережающего характера профессиональной подготовки будущих специалистов.

Ключевые слова: университетское образование, методологизация, методологизация университетского образования, фундаментализация, социокультурные факторы.

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EDUCATIONAL STRATEGIES:
GLOBAL AND NATIONAL TRENDS

H. H. Filipchuk

This article covers the global and national trends of educational strategies. Special attention is paid to the conditions when strategy of education is productive. It has been determined that the concept of "quality education at all levels is a prerequisite for sustainable development" is a priority of state and international policy today.

Lifelong education singled out as the moral and ethical, political and social value of the civilized world.

Keywords: Education strategy, global tendencies, national tendencies, model of sustainable development, quality education, human capacity-building, philosophy of adult education, life-long education, education for all.

The XXI Century will bring humanity a lot of problems, challenges, risks and hazards that did not exist in previous historical periods.

They deal with almost all the spheres of public life, and, therefore, will demand from a person, nations, peoples and states a qualitatively new vision and adequate solutions. Quick-change world will demand from human professional, functional and social competencies, which would make its survival, development, mobility of individual and social activities. In such circumstances, special importance has the education that will change not only its own content, but also institutional, character and forms. First of all, these changes will be affected by the social and personal needs of lifelong learning process, updating of the importance of personal development and self-development, self-education, self-improvement.

The traditional model – “preschool child-pupil-student” and selected areas of postgraduate education will be more and more complemented and enriched by education and adult education, education for life. This perspective is a natural universal process, as it shows the trends in educational policy of developed countries. Its core is pragmatic motivation of the importance of professionally educated person for creation of innovative, highly competitive society; and human centric, humanistic approach. Education Strategy is productive if:
1) everyone receives qualified education in accordance to the general and individual interests;
2) during the life the state provides everyone with a chance and creates conditions for the educational professional development and civic formation;
3) is created a system which educates adequate, qualitatively functional citizens, who are willing to take responsibility for democracy, liberty, security of the people and the state;

In Germany, for example, each year more than 10 million workers advance their education by studying at various by form and content institutions, improving professional knowledge, changing profession. Quite effective direction are national universities, which operate here from the XIX century by Scandinavian option. More than a thousand of these universities with a large number of branches across the country provide continuous education of adults in different areas, where they gain new knowledge in the language, health, environmental, technical, information, mathematical, artistic, art, sports and other courses and obtain qualification certificates and diplomas.

Unfortunately, these educational practices do not characterize the general state of education of almost two hundred nations and states. The modern world has not only unique civilizational achievements, but also generates an enormous injustice and social evil.

The presence in the XXI century of more than 250 million children and 750 million adults who can neither write nor read and count is a global problem that makes it impossible to assess the current situation from the perspective of the principles and criteria of sustainable development. Ethics and humanism did not define behavioral norms for humanity at the level of “human-human” model, and the relationship of “human-nature”. The destruction of healthy Eco niche, destruction of flora and fauna reached catastrophic proportions. From 1970 to 2012 the population of animals, birds, fish, amphibians and reptiles has decreased by almost 60%, as stated in the report of the World Wide Fund for Nature. Fund and the Zoological Society of London have calculated the index of the number of species reduction, predicting its decrease in 2020 by 67 % compared to 1970. “We are entering a new era of Earth’s history – the Anthropocene,” – said General Director of WWF Marco Lambertini, that means the state of complete dependence of the nature on human activity.

In 2012 at the Summit in Rio de Janeiro the international community at the country-level (192 countries) offered a massive global program “The future we want,” but it is implemented extremely difficult. Because now
instead of peace and tolerance are war and aggression, instead of social justice are poverty, hunger, illiteracy. Diplomacy “Gunboat” and the argument of force replaced the humanitarian principles of the world order. The values of truth and justice were lost among the powerful and wealthy, whose interests are not identical with the interests of the poor and oppressed.

The argument of force became, unfortunately, the dominant criterion in the assessment of good and evil, right and wrong, moral and wickedness, “yardstick” of nobility and aristocracy, democracy and humanism of a person, nations, and states. The most pernicious features of the baseness of mankind are being transformed in the context of globalization. Powerful people of this world joined against their people, realizing that wealth and power make them respected, proud, ruling over people, which for them below and unacceptable. Nietzsche, exploring this psychological and mental state of nobility, wrote in his work “Beyond Good and Evil: Prelude to a Philosophy of the Future,” that when “the noble person helps the unfortunate too, although not (or hardly ever) out of pity, but rather more out of an impulse generated by the over-abundance of power” because such people experience themselves as determining values; they do not need approval; they say, “What is harmful to me is harmful in itself. There are two types of morality: Master morality and Slave morality. They respect all that they have in themselves – such morality is self-glorified.” [1] Now sadism of powerful overcame conscientious of conscientious.

Unfortunately, this paradigm of “values” was borrowed from previous centuries. Therefore, in spite of its fantastic scientific-and-technological civilizational achievements and being more and more oversaturated by problems and disasters (not only natural), the world needs to be updated in moral and ethical potential. Experience shows that the empires, superpowers, civilizations will not survive when so called “scissors” of excessive difference between the progress of knowledge and resources, on the one hand, and the fall of morality and ethics, on the other were being formed. In such a way Babylon and Rome, the Euro-Asian empires and Reich of misanthropy were perished.

The chance to survive, and even more – to create and develop, humanity gets from everywhere. It may be affected by the nature, politics, faith, tradition, and the rulers of the state, setting up a life of nations to progress and sustainable development. Unfortunately, experience has shown reverse processes. These opposing vectors of social evolution were inherent in all historical epochs and people were always in continuous search of the truth of righteous path. Political, social, psychological, environmental
changes and new realities, necessities and motivations every time formed a new specificity of behavioral norms and assessments of phenomena. As Schiller noted in the “The Philosophical Letters” (1768), “mind always has its era.” There is no once and for all fixed opposition between truth and error, and to come to the truth, humanity must exhaust fallacy – and often meaningless. [2] This attempt of modern civilization to achieve the desired results is not an exception in search of the right path to sustainable development of mankind.

The world is now experiencing exactly such a state, being in the persistent search of a way out of a very difficult crisis in the global and national dimensions. In this context Planetary Summit (Rio de Janeiro) took an ambitious global program for sustainable development, endorsed by the UN General Assembly, what is a truly humanistic intention to change humanity for the better.

It is revealing, that at the same time international and national organizations, which represented civil society, considered the same important issues for mankind and adopted alternative document – “The future we do not want.” Without analyzing of the offered programs’ content, it can be argued, that such approaches, in assessment of real situation, indicate the presence of globally deep crisis between civil society and the authorities, the inadequacy of the actions of the world’s policy makers about existing threats and challenges, violations of the rights and freedoms of citizens, justice world order, as well as between multinational companies, nations, states. However, different views and ways of solving global problems and threats did not prevent the joint awareness that the survival and progress of mankind are possible only through the introduction of an effective integrated model of sustainable socio-cultural, economic and environmental development.

Each of these areas requires qualitatively new, committed professional, functional, social competencies, and especially new philosophical paradigms.

Among the factors that are considered in the system of political mechanisms of sustainable development, dominates education.

The concept that “quality education at all levels is a prerequisite for sustainable development,” becomes a priority for national and international policy at the present stage. Education for life stands out as a moral and ethical, political and social value of civilized world.

Developed countries consider the strategy of human capital building as the main component of national security. As it is not only the index of economic growth, but also of social, public, personal ones. The stronger and
more perfect human capital (education, skills, qualifications, experience, health, motivation, performance, ...) is, the more opportunities for development and self-development has the state, the individual. A huge integral effect of social, economic, moral and spiritual character is being achieved. Not without reason the national wealth in the developed democratic countries is 65-80%, and the investment in a person has long ceased to be considered as costly social phenomenon. Nobel laureates T. Schultz, S. Smith in the 70’s of last century, later G. Becker proved that human capital is extremely productive, because it can be accumulated and is constantly reproduced. Therefore, the main dominant of social and state attention became the policy of accumulation of skills, the capacity of people to productive work, creativity, maintenance of health through the creation of health protective social and cultural environment, gaining of knowledge, skills, self-improvement. In the second half of the twentieth century, took place a fundamental reorientation foremost of the scientific views about the importance for the civilizational development, and not just for the economy, the human potential. There, where the realization of the fact that spheres which form a person (education, culture, science, medicine ...) are not a “consumable,” but productive, there are much effectively were implemented system transformations of society, institutional and technological reforms. Theory and practice of realization of the idea of human capital has become a successful paradigm for the development of the United States, Canada, Japan, South Korea, Singapore, the majority of European countries. The Scandinavian countries, Sweden, Norway and Finland in particular, on the basis of this theory have made a real socio-economic and cultural revolutionary breakthrough.

States and peoples began to perceive education as a higher right and human treasure. Access, equity, opportunity, motivation for receiving of qualitative education throughout life became at the same time calling card for developed countries, and a pipe dream for many others, as a large-scale illiteracy of the population, in particular children, reflects the other side of the “charms” of globalization.

Trends and approaches in the system of public policy and in relation to civil society in the preparation and preservation of human resources has changed radically. After all, if earlier for the creation and accumulation of human capital from the public the country’s GDP recovered to 25%, today the figure often reaches 3/4 of its total value. 1 dollar invested in education, in 10 years, according to experts, brings 7 dollars in profits. Although this is
not just by this fetish is defined the role of education and education for social progress.

Today education has become a fundamental factor in the development of nations, playing a huge practical and application role for the quality of life, increasing of the incomes of workers, employers, companies and corporations, state, ensuring of competitiveness and success of countries. Thanks to educational competences, the intensive factor of the economy got a solid foundation for development; education and science in the advanced countries transformed into a promising industry investment. The absence of alternative and the effectiveness of this model prove the results that convinced that the knowledge economy, information, civil society, quality of life, demographic and social policies are successful in countries that were able to put human development priorities in the framework of the state strategy.

The objectives of the new global order in the years 2015-2030 are not only a struggle against illiteracy, lack of access to enter a school, creating a negative basis for adult literacy population growth.

The philosophy of adult education, its content and form, the functioning of the institutional structures are characterized above all by social importance in the global and national scale of continuous growth of the role of adult education in order to deal effectively with the growing risks, challenges, as well as natural, technological, social, political, and humanitarian disasters. The necessity for such education was required by the positive changes and progress.

Therefore the problem of the formation of high professional culture of the future and present workers in all spheres of life is a problem of competitiveness of the country, the adaptability of the economy and social policy in modern conditions and labor market demands. It becomes obvious that the XXI century has revealed the failure of the established model of “pre-school-university-graduate education” to solve new problems. It will just speed the process of “aging of knowledge”, “half-life and decay of competencies”. The transition to the training model by all and for life is a natural process and a necessity.

As, since in 1833 the German philosopher A. Kapp substantiated the term “andragogy,” there were only 1 billion people on a planet, and now – more than seven. Demographic, social, environmental, resource, political problems have intensified. Reality requires adequate professional and civic activities that are based on current knowledge, culture and ethics of conduct, as the agenda of the strategy forms the survival of humanity. The task of the
time is the ability to live in the modern world. Functional, technocratic competence can provide high social mobility of the individual. The real world of social and cultural environments requires more from human – a creative activity, innovation, citizenship and common culture. Knowledge, information, and consequently, a person are in the continuous process of the mobility. 5-7% of the theoretical knowledge and 20-25% of practical are the numbers of their annual updates. Studies show, that one hundred years ago, a man for life read in average 50 books. Today, everyone who has the access to information technology at home contained in itself within 600 000 books. Californian scientists in 2015 calculated – the information stored in about 174’s multi-media “bombards” a person daily!

But the presence in the global and national space of a huge reservoir of information, new knowledge does not mean the opportunity to receive them by everybody. The world is characterized by an extremely large disparity in access to knowledge. Countries with strong economies are developed human potential are being informatively improved all the time. Germany, for example, till 2018, is going to increase national quality access to the Internet resource up to ten times (!). As, in 2015 this figure in the average European rate reaches the number of 5 megabits per second, in Germany soon it will be up to 50 Mbits. Quick access to more and more information is the key and generator of scientific and technological progress, education, economy and security.

Each country has its own national capabilities, motivation and the political will to create a favorable informative, social and cultural environment. In Ukraine, this socially significant issue for the development of the state, civil society, the individual hasn’t been solved satisfactorily, counterproductive affecting the system of continuing education, which is also not present in the national legislative field.

Facts that of through the 18 thousand of Libraries in Ukraine only 2 thousand have access to the Internet (11%), which is a significant lag, not only from the Central European countries, but also from Russia (23%), prove the regressive tendencies in the information, cultural and educational spheres. As, in comparison with developed Western countries the level of information in Ukraine is only 2.5% (!). Almost no attention has remained an absolute majority of the libraries of schools and other educational institutions.

If consider the results of opinion polls, that about 40% of Ukrainian continue to use libraries, then outlined situation is unacceptable for the country, that declares the existence of the Information Society, “knowledge”
economy, and shows at the highest political level attempts to enter the 20
developed countries in the near future. In addition, this year Ukraine will not
be able to “reach” figure of 0.5 books per person (about 22 million books,
along with textbooks), lagging behind in 8-12 times by Europeans. Ukraine
turned from the manufacturer of modern ideas and machines into a consumer
of foreign money, outdated engineering and information models, technologies.

The aim of the Sustainable Development Strategy “Ukraine-2020”
(Decree of the President of Ukraine dated from January 12, 2015) is the
introduction of European standards and taking by Ukraine the forefront
position in the world. Among the strategic indicators of the implementation
of the Strategy are: 1) in the ratings of the World Bank, Ukraine will take
place among the first 30 positions; 3) by Global Competitiveness Index,
which calculates by the World Economic Forum, Ukraine will enter the top
40 countries in the world; 4) gross domestic product per capita will increase
to 16,000 US dollars; 16) the average human lifespan will increase by
3 years; 20) by PISA International Researches of the quality of education,
Ukraine will enter the top 50 countries. It argues that the percentage of
penetration of broadband Internet, according to the World Bank, will be
25 subscribers per 100 people, 75% of graduates of educational institutions
will know at least two foreign languages, and by the global index of
competitiveness in the fight for talents Ukraine will enter the top of 30 best
countries in the world. [3]

It is important that the phrase does not substitute vital prospects and
challenges. As examples show, in practice, education and culture don’t have
innovative, advanced character and priority in the hierarchy of state values,
as they continue to be considered, in accordance with the practices of the
early twentieth century, as unproductive, costly social spheres. Human
capital is ignored, though it is more important to invest in it than in
manufacturing, technology, land, natural resources development. This
approach is not a modern and rational, that’s why even the best samples and
models of functioning of formal and informal education for adults will
become hard to implement.

Adopted at the Dakar Conference (2000) concept of “Education for
all,” while realizing the 6 goals and principles to ensure the needs of young
people and adults in education and improving its quality, set up modern
education primarily for its ability to handle the new information and
knowledge, classifying, assessing, using them, determining the relevance of
the problem. Adult education requires not only very important institutional
changes, creation of a national legal framework, financial and economic support, activation of social partnership, development of standards and improvement of quality management systems, but also the accessibility to master essential global information and knowledge. Under such conditions the chances of realization the subjective model of competence “learning to learn” significantly increase. Information, supporting latest knowledge is no less popular than the methodology and procedure, public and individual motivation. Analyzing the proposed by United Nations, UNESCO, the EU and other international organizations, principles, ideas, outlines the future of adult education, resulting from current realities and projected global trends, one can argue about their worldview, methodological and ideological consonance with the basic decisions of the Johannesburg Summit (2002), Rio de Janeiro (2012).

The principles of sustainable development as a full range of global and national interests of present and future generations in the fields of economy, environment, social policy, which are considered as an integrated development of the substance of the world and the nation-state, are determining in the content of adult education. We need access to the global and local information, the timeliness of receipt, the constant updating of the latest knowledge, ethical and functional stability receiving of world paradigm. It is an urgent task and the need for society and the individual, and for an adequate response to the social and natural environment, with its risks, threats and disasters, and the introduction of high-quality educational content in the competence-based approach. Extreme mobility, non-trivial solutions, turnover of situations, which more and more become unexpected and unpredictable, required to overcome the “professional laziness” that leads to intellectual, technological, competent, and sometimes to moral corruption. It is significant that in 1940 half of the competence-building engineering workers could lose 12-14 years in terms of “active inactivity,” when knowledge is not updated. Today – in 3-5 years. This applies to professionals of different specialties – from the teacher, medical, IT technology to ecology and administrative manager. This trend cannot be localized, putting it into the slots of specifics of economics and politics of individual states or multinational corporations. The need for knowledge, in the training of all, in self-education and self-improvement is a global, national, integrated (interests of the state and non-governmental organizations) and at the same time personal goal.

Transforming the adult education issue in Ukrainian social society, it is important to recognize that Ukraine, being in stateless and public open
spaces, has achieved some success in dealing with the current planetary task – to overcome illiteracy among the adult population. After all, if the 1950 there were 44% illiteracy people among adults, now literacy of adults is 99.7% of citizens in Ukraine. However, to solve of this important socio-economic, humanitarian and political problem should be made changes in the system of preschool, school, vocational and higher education. Reality was the implementation of the regulatory task of great public significance – universal coverage of school-age youth 8-9 years and then 10-11 years of universal education, universal education in the evening, correspondence schools and other educational institutions for working youth. There acted a wide network of public universities in Ukraine, which, unfortunately, without taking into account the political ideological component, in comparison to many European countries, has been lost.

Adult education system on the European model has not been yet created in Ukraine. Recommendation 2006/962 / EC of the European Parliament and of the Council (EU), “On the basic competencies for learning over a lifetime from 18 December 2006,” obviously cannot be fully implemented. Although this European priority in training throughout life has become very actively implemented by Governments in March 2000 (the Lisbon Strategy), the European Council on the way to globalization and the shift to a knowledge economy. But the most successful in this process was the recognition of Europe’s main human value.

Further Stockholm (2002), Brussels (2003), Lisbon (2005) conventions approved the specific objectives and programs and the need to develop training programs throughout life; strengthen preventive measures for the unemployed and inactive people; adaptation to rapid changes; integration of people into the labor market; definition of training options in terms of continuing education from pre-school to post-retirement age.

An important stage in the development of adult education system was the adoption of European reference levels. They were closely associated with obtaining key competencies, the extension of education functions. On the maintenance of the competence approach, in particular on its value-semantic aspect, positively influenced decisions about the nature and role of education, which strongly contributes to the preservation and restoration of the general cultural level of society, instills and brings significant social and civic values. Humanism, citizenship, equality, tolerance, respect, dignity, becomes the defining qualities of competency characteristics.
The civilized world is aware what it is education that is able to save, restore, increase the general cultural level of society, and to develop important civic values and competencies.

Education is a prerequisite and a part of progress and society, state and the individual. And the greater the gap in this area will be, the weaker the motivational incentives for professional, general cultural improvement. Socio-economic outlook suggests that workers with low qualifications, as a rule, much less getting involved in further training. Conducted research in 2004 in Maastricht has shown that this problem also applies to the European countries, because now there is a significant difference between the existing level of education and the formation of the modern working class, which is necessary to obtain of a high-paying and prestigious job. That is why a comprehensive, general cultural levels of personality development were the main indicators of the European ratings. More than two-thirds of the Finnish population receive higher education, there is implemented the most important socio-pedagogical problem – to eliminate the inequality in access of youth to quality education regardless of their place of residence. Universities in developed countries are the most important public institutions, the engines of human progress of the country. Since the time of Humboldt in German universities, which became centers of applied research and the humanities, acts the principle of the unity of research and teaching.

It should be recognized that efforts in Ukraine to create a model of innovative economy, which requires not raw materials sector, but high technologies, forms the primary task of advancing with the development of the education system, in particular the higher school, has not implemented yet. In politics acts the principle of demagogic, when the power chokes with slogans about the importance of education and learning, but taking the budget, acts inappropriately. Budget of Ukraine for scientific research (2016) is only 5.3 mld.grn., that is less than the budget of any university of the world, which is in the first top-20, with these meager funds manage 25 departments. For NAS was allocated 2,054 mld.grn., the lowest necessity is 2.77 mld.grn. This practice is common not only in difficult periods, including military aggression, but also for the time of peaceful development, when, instead of legally defined 1.7% of GDP on science was allocated 0.4%, education 6.2% instead of 10%, and the cost of Ukrainian students is only 51% of Estonian figure, 25% – the European average. The salary of the scientist, the teacher was less than their European counterparts in 10-20 times, and Ukrainian teacher takes in the traditional ranking among the lowest paid professions in Ukraine (National statistics). For example, the
social status of the teacher, whose mission is to educate young people, the future and the present of the people and the state. Recently (2016, October, 20-21) academic community of Pedagogical Sciences of Ukraine also fought the “right” according to which, the teacher of the future according to the new law will get pay as much! as 3 minimum (1450 grn.) salaries. However, after the “thoughtful” discussions of deputies the need to “improve the lives of today” and the importance of the “first” in the history adoption of the budget 2017 (in November), they came to really “humane” political compromise – the Verkhovna Rada increased the salaries to deputies in more than 2 times (from 25 to 30 minimal salaries, which is equal to 36,250-43,5 thousand hryvnia). Against this background, the social insignificance of teacher with his still does not reached level of wage (3 x 1450) and the “significance” of the deputy – “fortythousandsers” very clearly defined as “priority” and “Europeanness” of National Education. Indeed, education, teacher, national culture, historical memory and even the native language in the oligarchic hierarchy of values are considered to be always secondary, but not for the people who will preserve these precious treasures forever, reminding to the living and the unborn Shevchenko’s words “good actions will be renewed, evil actions will be perished.” Even the “peaceful” budget of 2014 was 800 UAH less than the minimum amount per one pupil, and science “received” 2.7 billion hryvnia, which is 500 million less than the funding for the General Prosecutor’s Office (3.2 billion USD). Supercomplex was the situation in the system of vocational education, which in 2016 was transferred to the level of local budgets (Article 27), and which in many cases can ensure the proper functioning of almost of thousand institutions, besides also serve an important social purpose. Absolutely antisocial is a policy to expand paid services for students, pupils, teachers, educators and citizens in libraries, gyms, art institutions (law №3628). These examples confirm the trend of reproduction of social poverty by “poor” – by education and science, finally persuading the society in anti-cultural power, which in such approaches will be able to implement the basic tasks of the vectors “development” and “security,” in accordance to the strategy of sustainable development (Ukraine-2020), as the responsibility spoofed by phrase, and science, education, advanced technology for some reason did not become core values for the reforming of the country and aren’t listed in the sections of the vector “development.” Ukraine will be able to avoid further degradation of the socio-cultural, educational and scientific spheres only when they will be free from oligarchs, stopping threatening for national security trends of robbing of Ukrainian nation, “migration of brains” abroad, as is exactly in this case,
and not in the credits of the IMF and humiliating requests are the resources of our development and well-being.

So now, in times of political, military, ideological, social transformation and upheaval it is not advisable to abuse the phrases and declarations, especially those who shape and implement public policies, particularly education. Almost 90 years ago, Dontsov (“The networks phrases”) recalled the statement of Maupassant and Machiavelli, when first written: “to rule the people, thy only thing is necessary is a good joke …. because people love those who amuse them,” and the second noticed that “the holder should not have good signs, just look as if he has them, then can do something completely opposite to declared principles ….” [4]

Today Ukraine, at the level of many state and regional leaders, is infected with disease phrases, when civil rank becomes secondary in nature, forgetting the wisdom of Scripture, that the only “to the rank, according to the way a person will find his cost.” [5] Establishment of a national educational strategy must obviously take into account the three-pronged interest – personal, national, global, based on the susceptibility of the planetary political and philosophical concept according to which “quality education at all levels is a prerequisite for sustainable development,” “A sustainable development policy is based on science.” [6] This paradigm will make real the formation of education as a moral and ethical, economic and political value of the civilization of the world, and the principles of love to a person, nature and culture that protect and develop the world, will become the norm of the state educational and scientific policy of Ukraine. However, the ideological basis of the educational strategy should be based on the state and civil society. We need a dialogue, synthesis integrated effort. European doctrine of “Education for All” should be approved in the model of social and public education management, to provide for young people and adults the quality of education, equality of formal and informal forms of education, social partnership and responsibility, legislative and institutional changes, investing in human capital, creating of a favorable social and cultural environment, the implementation of European standards, reference levels of the main core competencies. Under such conditions, the state and society will be able to humanize the man and the world.

References


ОСВІТНІ СТРАТЕГІЇ: ГЛОБАЛЬНІ І НАЦІОНАЛЬНІ ТЕНДЕНЦІЇ

Г. Г. Філіпчук

У статті аналізуються глобальні і національні тенденції освітніх стратегій. Особлива увага приділяється умовам, коли стратегія освіти є продуктивною. Визначено, що концепт «якісна освіта на всіх рівнях є необхідною умовою сталого розвитку» стає пріоритетним напрямом державної і міжнародної політики на сучасному етапі. Освіта впродовж життя виокремлюється як морально-етична, політична і соціальна цінність цивілізаційного світу.

Ключові слова: стратегія освіти, глобальні тенденції, національні тенденції, модель сталого розвитку, якісна освіта, нарощування людського капіталу, філософія освіти дорослих, освіта впродовж життя, освіта для всіх.

ОБРАЗОВАТЕЛЬНЫЕ СТРАТЕГИИ: ГЛОБАЛЬНЫЕ И НАЦИОНАЛЬНЫЕ ТЕНДЕНЦИИ

Г. Г. Филипчук

В статье анализируются глобальные и национальные тенденции образовательных стратегий. Особое внимание уделяется условиям, когда стратегия образования является продуктивной. Определено, что концепт «качественное образование на всех уровнях является необходимым условием устойчивого развития» становится приоритетным направлением
Духовність особистості: методологія, теорія і практика

государственной і міжнародній політики на современном етапе. Образование в течение жизни выделяется как морально-етическая, политическая и социальная ценность цивилизованного мира.

Ключевые слова: стратегия образования, глобальные тенденции, национальные тенденции, модель устойчивого развития, качественное образование, наращивание человеческого капитала, философия образования взрослых, образование в течение жизни, образование для всех.

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FROM THE BEGINNING TO SPIRITUAL WELL-BEING

John W. Fisher

This paper outlines potential interactions of God with humanity from the dawn of time through to attaining spiritual well-being. It briefly mentions alternative theories of origin, which connect to questions of ultimate reality, origin of human beings and our spiritual well-being.

The nature of spirit and its relationship with soul and mind is then canvassed, followed by an account of historical developments in “spirituality”. The author’s Four Domains Model posits that Spiritual Health/Well-Being is reflected in the quality of relationships that each person has in up to four areas, namely with themselves, with others, with nature and/or with a Transcendent Other (commonly referred to as God). A critique of available measures of spirituality and spiritual well-being reveals a decline in the number of instruments assessing human relationships with God from earlier to more recent times.

In contrast to this current trend of researchers selecting more humanistic emphases in spirituality/well-being in their research instruments, evidence is provided from recent findings that show that relating with God is the most important of the four sets of relationships for spiritual well-being. Further evidence is provided
that God is the most influential Transcendent to enhance people’s relationships with themselves and others. Although researchers are free to choose the nature of questions raised in their projects, findings presented here clearly show that any research that cuts God out of the equation is excising the foundation of spirituality/well-being.

**Keywords:** Spirit, soul, mind, human relationships with God, Transcendent, spirituality, well-being.

1. In the Beginning

“...In the beginning, God created the heavens and the earth” are the opening words of the most published book, The Bible (Genesis 1:1). These words form the foundation of a Judaeo-Christian worldview that places God as the First Cause of everything we know and experience. This belief is said to derive from supernatural revelation from God to humankind. The beginning of the universe is connected to questions of ultimate reality. Cosmologists cannot agree on the origin of the universe (M. Chown). [10] However, according to Lennox, science has shown that the hypothesis of Creation is testable. The universe is mathematically extremely well organised, which provides an overwhelming indication of its “design” by a “mind that was responsible for both the universe and for our minds” (J. Lennox). [54, 207] J. Lennox claims, “what lies behind the universe is much more than a rational principle; it is God, the Creator, Himself”, [54] not just an abstraction or impersonal force. This chapter investigates the importance of relating with God (or other Transcendents) for spiritual well-being.

Belief in God is at one end of a spectrum of worldviews held by people. In fact it was a, or the, dominant worldview in Western civilisation until the 1800s. Slightly before this time, Rene Descartes (in 1637) penned the phrase, “Cogito ergo sum” (I think, therefore I am), [16] which was built on by Rationalists, who hold reason, not revelation, as the chief source and test of knowledge. A rival of Rationalism is Empiricism, which holds that knowledge comes from, and must be tested by, sense experience. Many atheists believe that empirical science is the true path to understanding. The reason for saying many, rather than all, is that variations exist among people who claim each worldview. (For a useful exposition of many worldviews, see J. Sire [82]). The very idea of “empiricism” itself was not derived from scientific experimentation, so, it can therefore be considered a faith statement—considering something that is not visible as true. Ideas are not visible. Empiricism is an idea; therefore it requires faith to believe, but just not in God (N. Geisler & F. Turek). [27]
The answer to the existential question, “Where did we come from?” has a major influence on one’s quality of life and spiritual well-being. Believing in God and His Creation requires faith, as does belief in whatever permutation of the Big Bang or any other Theory that presumably explains how matter and energy arose from nothing to constitute our physical universe in four dimensions of space-time. Although Genesis starts, “In the beginning,” this does not mean that nothing existed before Creation. Jesus claimed that God the Father loved Him before the foundation of the world (John 17:24), and that they shared glory before the world came into existence (John 17:5) (F. Schaeffer). [74, 17] Two extreme worldviews posit “man” [sic] being made in the image of God through Creation (Genesis 1:27), as opposed to inanimate matter yielding elemental life forms which subsequently evolved into human beings, without apparent causation. Both views are statements of faith. Neither of these worldviews on the origin of “man” can be validated scientifically. As valuable as science is, it is a limited way of knowing, or attempting to explain, what happened, how and possibly where and when. It does not recognise revelation as a valid source of knowledge. But, science can never answer the question, “Why?” This question, however, is critically important for spiritual well-being because it relates to meaning and purpose in life. According to theistic worldviews, God made man for a purpose – to commune with Him. Conversely, no matter how one tries to anthropomorphise it, Mother Nature, Father Time and Lady Luck could not have made life, nor given it purpose.

2. Nature of Spirit
Some Empiricists claim that spirit does not exist because it cannot be gauged/measured directly by human senses or the machines we have made. The same could be said of beauty and love, even mind, conscience and intelligence, but Empiricists most likely believe in them, and deal with these matters as if they are real. D. Moberg clearly attests, just because many scientists’ opinions overstep the limitations of science by rejecting spirituality and the Bible as possible aspects of reality, is no reason for denying them. The fact of the existence of a spiritual dimension or of an intelligent Creator is outside the sphere of scientific examination per se. What is obvious in everyday experience need not be overlooked just because it cannot be measured. [62, 106]

The first obvious recorded mention of “spirit” in the Bible was attributed to Moses writing some time before 1100 BC (H. Morris). [65] Moses may have recorded the stories handed down orally by generations of Jews, or some even suggest there could have been a written record made by
Adam, following his conversations with his Creator in the Garden of Eden. But, evidence for this is disputed. [46] Whatever the source, Moses was inspired by God to write the book of Genesis, as all scripture is inspired by God (2 Timothy 3:16). Genesis 2:7 states, “The Lord God formed man from the dust of the ground and breathed into his nostrils the breath or spirit of life, and man became a living being”.

According to D. Moberg, [62] the Hebrew word ruah, referred to 378 times in the Old Testament, and the Greek word pneuma, referenced 146 times in the New Testament, describe human beings as spirit. The word “breath” is derived from spiritus, Latin for “that which gives life or vitality”. [62] It is interesting to note that scriptural references posit this expression (life is in the breath) only applying to humans and not the other organisms that appeared on Earth before them. Human spirit is eternal, like angelic and demonic spirits, as well as God Himself, whereas the spirit of animals ceases to exist when animals die (according to Ecclesiastes 3:21) (H. Morris). [65, 74] This statement challenges re-incarnation into or from lower forms of life associated with some worldviews that are distinct from the Judaeo-Christian. With spirit, humans were given moral consciousness, capacity for abstract thinking, appreciation of beauty and emotions, and the capacity to worship and love God. [65]

Alternative views on nature of spirit include: New Physics, which is spawning some fascinating ideas, such as “The Spiritual Genome” in which it is postulated, “the DNA of all living creatures (including plants) is connected in the quantum substratum, and that it is this networked intelligence which constitutes the essential oneness from which springs all the diversity of life we see around us” (B. Bartholomew). [3] Simply put, this DNA-based supercomputer is supposedly “the ultimate source of life”. [3] B. Bartholomew, who is heavily influenced by Hinduism, at least asks the reader to “take a leap of faith”, regarding his proposition. In similar vein, many ideas and philosophies, some having a form of god, are espoused in relation to “spiritual evolution”, without offering any alternative source of spirit, apart from God. [92]

3. Spirit, Soul and Mind

Many believe humans are spirit, have a soul, and live in a body (e.g., K. Hagin [32], undated; D. Moberg [63]). The supposed tri-partite nature of man is illustrated in the Bible quotation, “And the God of peace Himself sanctify you completely, and your whole [being]; the spirit and the soul and the body be kept blameless in the presence of our Lord Jesus Christ” (1 Thess. 5:23). However, spirit and soul are often conflated, with both being
claimed as the essence of life, or the immaterial part of “man”, which survives death (in Oxford and Webster Dictionaries). For example, according to D. Moberg, “Spirit and its overlapping concept of soul refer primarily to the whole person...that can be interpreted as consisting of body, mind, and spirit or soul”. [63] Some even conflate spirit with mind (D. Helminiak [38]; A. Newberg et al.; K. Seybold [79]). It appears that the spirit can impact the mind, or at least the brain, as “different aspects of spirituality may be mapped in different neural regions” (C. Urgesi et al.). [89] S. Pandya’s review of brain, mind and soul concludes, “The mind and soul remain fascinating enigmas. Whilst we have made some progress in our understanding of these two hazy constituents of life, much is yet poorly understood”. [69] Going one step further, “A growing body of empirical evidence suggests that human consciousness...is not confined to specific points in space, such as brains and bodies [and that] nonlocal consciousness and spirituality are seen as a complementary dyad” (L. Dossey). [15]

Although it is difficult for some people to distinguish between spirit and soul, one Christian model proposes that soul (the seat of human personality) comprises conscious mind (thinking and reasoning), unconscious mind (will and emotions) together with beliefs, attitudes, feelings and memories (K. Copeland). [12] Hebrews 4:12 states that spirit and soul can be separated or divided as they are separate entities (Word of God ...dividing...soul and spirit) (K. Hagin). [32] Although these scriptures identify separate aspects of our human being we are integrated wholes, made complete in Christ (Colossians 2:10) from a Christian perspective.

What does the spirit influence first – the heart (spirit) or the head (mind)? J. Berryman [5] provided a thought-provoking view to help answer this question: When people have a tangible spiritual experience, words often fail them, as they just sense “the larger presence to our being and knowing” (e.g., John Wesley’s heart strangely warmed (D. Graves) [31] which “causes us to draw in our breath” (J. Berryman). [5] The experience causes a silent inspiration, followed by the response, a “sigh of ecstasy (“AHH!”)...which helps us uncover the deepest integration of self”. [5, 531] Following this sigh, “a sense of discovery (“AHA!”) introduces us to the possibility of reflection on the experience”. [5] This could lead to a narrative or “master story”. The accompanying sense of knowing, which comes from inspiration, is etched at the very core (French “coeur”), or heart of our being. Such a connection with God can lead to “cosmic laughter” (“HAHA!”) which “marks awareness of a paradox, which stimulates the imagination to recover what is no longer present to it in experience”. [5] J. Berryman’s narrative
posits mental understanding as the rear guard, or interpreter of the event, rather than the instigator. As such, the language used to describe outcomes of spiritual, with subsequent mental, experiences should be moderated in recognition that human beings are integrated wholes, not compartmentalised or fragmented parts. Mind is the last place to recognise and interpret the impact of spirit on humans. As we are holistic beings, spirit and soul (thus mind) interact with each other and the body. Eastern philosophies take this holistic notion of human beings further by considering relationship with their environment (C. Chan et al.). [8]

There appears to be a heightening in the battle for hearts (spirits) and minds of the populace, between two extremes. The battle lines are not clearly divided by religion and science. Rather, it is discussion of contrasting views of theism and atheism (naturalism), which has been the subject of many books over the last two centuries (more recently by R. Dawkins [13]; A. McGrath [57]; S. Hawking & L. Mlodinow [35]; J. Lennox [55]). Theism goes beyond science to explain how perceived order is possible in the universe. Theism states that the universe is not self-generating, causing its own effect (J. Lennox) [54, 63–4]; it was made by a pre-existent, personal God, not some impersonal force that condensed itself into matter. Naturalists have their theories and laws, which by themselves cannot bring anything into existence. People believe what they want to believe, and this has consequences for their actions (R. York). [96] Many people try to sit on the fence between theism and atheism, but that position becomes rather untenable. The New Atheists, such as R. Dawkins and C. Hitchens, not only want to deny that God exists, they want to eradicate any mention of, or allegiance to, Him (J. Lennox). [54] So, they should really be called anti-theists.

One psychologist proposes that transcendence, going beyond the rational, is an ego experience rather than a metaphysical statement (M. Mirman). [60] Countering this position, B. Hanfstringl [33] argues that ego-transcendence is a kind of spiritual experience that contrasts with mystical experience, which itself involves spiritual transcendence and perception of divinity. Others are more subtly attempting to “bracket out God” from psychology of spirituality by seeking removal of “God and other non-falsifiable meta-physical entities or constructs from “truly scientific study” (D. Helminiak). [39] But, science is not the arbiter of truth. However, psychologists find ways of studying intelligence and personality, which are reflections of underlying states of humanity, not directly observable entities. In like manner, spirituality can be studied by its outcomes or effects on
people. Some researchers are investigating a theistic approach to psychology to complement the more traditional secular approaches normally undertaken, in recognition that “theists make up the vast majority of psychology’s clientele”, at least in the USA (B. Slife et al.). [83] In summary, then, science explains to a limited extent. To think not constitutes “scientism” or absolute faith in science. Science cannot explain why anything happens, but, God explains why science explains. “God is not an alternative to science as an explanation….He is the ground of all explanation … whether scientific, or not” (J. Lennox). [54, 48]

New Physics seems to be presenting a challenge to God, although not front-on. S. Shelton proposes, “Quantum Skills are premised on the assumption that the quantum realm of energy is primary or causal and the material world is secondary”. [80, 165] These quantum skills supposedly provide humans with the ability to see intentionally, to think paradoxically, to feel vitally alive, to know intuitively, to act responsibly, to trust life’s processes, and to be in relationship. However, no source of these skills is stated. Further detail in S. Shelton’s paper concurs with recent thoughts by positive psychologist, M. Seligman, who effectively suggested that we make ourselves like god by use of our minds. [78] Some Transhumanists have a similar goal of transforming humans, but by use of technology and genetic manipulation, to attain immortality. [94] However, Christians already have the promise of immortality. John 3:16 (NIV) states, “For God so loved the world that He gave His one and only Son, that whoever believes in Him, shall not perish but have eternal life” [italics added for emphasis]. The battle for hearts and heads continues.

4. Spirituality
Considerable debate about the nature of spirituality has taken place for centuries. However, writers have had difficulty defining the concept (R. Goodloe & P. Arreola [28]; D. Diaz [14]; B. Seaward [77]; D. Moberg [62]). A conciliatory approach claims that agnostics and atheists can express a form of spirituality without God (W. Mohr). [64] In contrast to this and the above views of New Physics, positive psychology and Transhumanism, K. Waaijman contends, “spirituality appears as a complex whole, constructed out of elements which are complementarily interrelated. Spirituality is a relational process which constitutes an original whole in which God and man [who was made by God in His image] are reciprocally related”. [90, 14] However, not all people agree with K. Waaijman that God is essentially involved in spirituality. Views have changed over time.
According to W. Principe, [71] historically speaking, spirituality was based on the Latin concept of “spiritualitas,” which was not found in literature earlier than the fifth Century (C5th). Early comments on the Apostle Paul’s writings posit the spiritual nature of a person being ordered, led and influenced by the Spirit of God. For Paul, being spiritual meant following the ways of Christ rather than the ways of man. Paul’s ideas on spirituality held sway within Christian belief until around C12th, when there was a change in its meaning from a moral sense to an entitative-psychological sense, in which people began to despise the body. By C17th the word *spiritualité* (French) had been taken over by the Catholic Church and used as ecclesiastical property in the religious sense of a “devout life”, in contrast to physical property of the monarch, which was regarded as *temporalitas* (of this world, secular). In France, during the latter C18th and C19th, as the word “spirituality” was used pejoratively, it fell into disuse until the early C20th, when it became frequently used once again, being linked to the soul in opposition to the body, in a bi-partite view of man. In English, a religious or devotional sense of “spirituality” continued until the early C20th, when the term was appropriated by Hinduism to illustrate the superiority of Indian religion over Western “materialism”. Thus, from a Western perspective, the original usage of the term spirituality was steeped in religion.

With increasing secularisation of the West, significant changes since the 1960s have seen “spirituality acquire more distinct meanings [being seen as] separate from religion” (R. Turner et al.). [88] With attendant “increasing individualism in American religious culture…new spiritual practices are evolving” (B. Zinnbauer et al.). [97] A diversity of different forms of spirituality that are arising is not often encountered in an explicitly religious domain, but rather in a secular context (P. Heelas & L. Woodhead). [37]

A variety of opinion currently prevails on the nature of any relationship between spirituality and religion. Some people equate “spirituality” with “religious activity”, or use these words interchangeably (R. Piedmont [70]; R. Gorsuch & S. Walker), [29] whereas others believe this stance is not valid (R. Banks et al. [2]; D. Scott) [76]). Some people discuss commonalities between spirituality and religion, as well as differences (P. Hill et al.). [41] Although spirituality and religiosity are often used interchangeably, they are distinct, yet overlapping, constructs. Three polarising views are held by some behavioural scientists, differentiating spirituality and religion (B. Zinnbauer et al.). [97] Some social scientists argue that spirituality is subsumed by religion (P. Hill et al.), [41] whereas others see religion as one dimension of
spirituality (P. Nolan & P. Crawford). [68] The view that “religiosity can but does not necessarily include spirituality” (H. Gough et al.) [30] is countered by one that claims, “Outstanding spiritual leaders developed most religions” (D. Hay et al.). [36] Rather simplistically speaking, M. Horsburgh [42] maintains that religion focuses on ideology and rules of faith and belief systems, whereas spirituality focuses on experience and relationships which go beyond religion (D. Lukoff et al.). [56] This simplistic view is rejected by many (D. Martsolf & J. Mickley, [58]; P. Benson [4]; D. Hay et al. [36]). In a recent study “using a large sample of American adults, analyses demonstrate that subjective spirituality and tradition-oriented religiousness are empirically highly independent” (G. Saucier et al.), [73] suggesting divergence between the two constructs. A close inspection of the instruments used in that study is warranted to see how much confidence can be placed in the findings. In contrast to this view of divergence, S. Schneider [75] contends, “some see religion and spirituality as two dimensions of a single enterprise...often in tension but are essential to each other and constitute, together, a single reality....as partners in the search for God.”

“A relationship [of people] to the sacred or transcendent” [my italics] is included in many definitions of spirituality (J. Sinnott [81]; C. Hyman & P. Handal, [45]). Taking this broader view, B. Seaward asserts that spirituality involves “connection to a divine source whatever we call it”. [77] But, spirituality does not have to include “God-talk” according to N. Jose and E. Taylor. [48] A number of authors have followed this latter, humanistic line of thinking by attempting to define secular spirituality as a spirituality without any need for a religious/God component (C. Harvey [34]; M. Newby [67]). Understandably, many Christian writers raise arguments against removing religion and God from discussions of spirituality (D. Smith [85]; A. Wright [95]).

Abraham Maslow, claimed by many to be the father of humanistic psychology, and John Dewey, a founder of the philosophical school of Pragmatism, both consider spirituality to be part of a person’s being, and therefore prior to and different from religiosity (L. Fahlberg & L. Fahlber) [17]. Many supporters of the notion of evolutionary psychology fail to distinguish between “spiritual awareness as a natural phenomenon [i.e., innate] and religion as a belief system”, which is enculturated through family, education and community (I. Brown). [7]

A wide range of descriptions and classifications of spirituality can be found in relevant literature. From his review of literature, B. Spilka [86] proposed three categories of spirituality oriented towards (i) God, (ii) the
world, or (iii) people. M. Marty [59] reduced this classification even further by naming two prominent orientations of spiritual wellness as (i) theocentric (God-centred), and (ii) nontheocentric. According to M. Cohen et al., [11] D. Larson and colleagues [53] identified 10 general domains of religion and spirituality. B. Zinnbauer, K. Pargament and A. Scott [97] conducted content analysis of 40 definitions of spirituality and 31 of religiousness, which yielded 9 content categories. P. Hill and R. Hood [40] reviewed 125 measures of religion and spirituality which they placed in 17 different categories. D. Moberg [62] reported that eight of these measures included “spiritual” in their titles, and others would now be considered as measures of spirituality. H. Koenig et al. [51] proposed five types of spirituality, (i) humanistic, with no reference to any higher power, (ii) unmoored, with focus on energy, connection, nature; and moored spirituality, (iii) Eastern, or Western, (iv) evangelical or (v) conservative. From a casual survey of literature, D. Moberg [63] listed more than 20 “subcategories and types of spirituality, each reflecting a specialized range of perspectives”.

Therefore, it is not surprising to note that nearly every paper on spirituality/spiritual well-being states there is no agreed definition of these terms. Although that is so, and spirituality/spiritual well-being cannot be observed directly, most are agreed that they involve relationships. Many have mentioned a number of commonalities or potential areas of focus for these relationships, which, when present, illustrate or reflect healthy spirituality or spiritual well-being (M. Hyland, P. Wheeler, S. Kamble & K. Masters). [44]

5. Spiritual Well-Being
The term “spiritual well-being” (SWB) appears to have first been mentioned at the 1971 White House Conference on Aging (D. Moberg). [62] Subsequent establishment of the National Interfaith Coalition on Aging (NICA) led to its “working definition”, namely that, “Spiritual well-being is the affirmation of life in relationship with God, self, community and environment that nurtures and celebrates wholeness”. [66] Many subsequent descriptions of SWB have consistently referred to these four notions. For example, in highlighting the centrality of relationships in these four areas, K. Waaijman states, “Spirituality unfolds itself as the unity of the divine-human, interhuman, human-cosmic, and intrahuman relationships”. [91] However, not all researchers address all four areas. For example, M. Rovers and L. Kocum’s [72] definition of spirituality as “Faith, hope and love” excluded mention of nature/environment, thus denying, or at least
diminishing, spiritual reality for many indigenous peoples and most people with Eastern philosophies or environmental sensitivities.

Although “spiritual well-being” was only proposed as a concept 40 years ago, the influence of spirit on health has been discussed from at least Hippocrates’ time, around 400BC (F. Adams), [1] as well as in Chinese medicine. In a similar vein, psychology, as a study of mind and behaviour, dates back to Ancient Greece, but psychology, as an independent scientific discipline only originated in the 1870s. A German, Johann Christian Reil, is reported to be the first person to use the term Psychiatry, derived from psych- and -iatry, to mean “medical treatment of the soul”, in 1808. [93] Therefore, close relationships between spiritual and mental aspects of health have been known for a considerable time. An American psychiatrist, Harold Koenig, has made comments to the effect that the concept of spiritual well-being has contaminated current research into relationships between mental and physical health. [49; 52] Such comments should be ameliorated in light of the historical connections between psychology, psychiatry and spirituality mentioned. A focus on holistic well-being could be said to comprise spiritual-psycho-social-biophysical aspects of people as integrated wholes, not fragmented parts. I have deliberately re-ordered the components to challenge thinking about the relative importance of each factor of health, in contrast to the standard view which places the biophysical before the psycho-social, with spiritual being considered in last place, if at all (e.g., D. Sulmasy [87]).

A conception of spiritual health posits that it is “a, if not the, fundamental dimension of people’s overall health and well-being, permeating and integrating all the other dimensions of health (i.e., physical, mental, emotional, social and vocational). Spiritual health is a dynamic state of being, shown by the extent to which people live in harmony within relationships in up to four domains of spiritual well-being” (J. Fisher), [18, 181] namely with themselves in the Personal domain, with other people in the Communal domain, with nature in the Environmental domain, and/or with something or some-One beyond the human and natural world, in the Transcendental domain.

This working definition laid the foundation for the development of the Four Domains Model of Spiritual Health/Well-Being. In this model, nearly all descriptors that refer to self and to others are clearly stated, whereas the words “environment” and “nature” are used interchangeably. The fourth area, relationship with a Transcendent (commonly called God) is the one in which researchers use a diversity of terms depending on their worldviews.
This model delves beneath the surface of labels to interrogate the structure of four domains shown in literature to be key components of spiritual health/well-being. This model can be represented pictorially as, shown in Figure 1.

The more I read, the more I find this model captures the views expressed by authors on spirituality and well-being.

For example, the claim that the *Inspirational component* of each domain, which can be considered as small t transcendent *essence* and *motivation* that can be experienced by people, is filtered by worldview, concurs with a statement by J. Sire, “A worldview is a commitment, a fundamental orientation of the heart, that can be expressed as a story or in a set of presuppositions that we hold about the basic constitution of reality, and that provides the foundation on which we live and move and have our being.” [82, 20]

K. Waaijman expresses a similar sentiment in a quote from philosopher Theo de Boer, “One of the four pillars of scholarly research is inspiration: what animates and orientates human thought? Imagination, reasoning, and experience are not enough.

<table>
<thead>
<tr>
<th>FOUR DOMAINS OF SPIRITUAL WELL-BEING</th>
<th>PERSONAL</th>
<th>COMMUNAL</th>
<th>ENVIRONMENTAL</th>
<th>TRANSCENDENTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge component - filtered by beliefs</td>
<td>meaning, purpose, and values - human spirit creates - self-awareness</td>
<td>morality, culture (and religion) - in-depth inter-personal relations - reaching the heart of humanity</td>
<td>care, nurture and stewardship of the physical, eco-political and social environment connectedness with Nature/Creation</td>
<td>Transcendent Other - ultimate concern Tillich - cosmic force New Age - God, for theists Faith</td>
</tr>
<tr>
<td>Expressed as</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Fig. 1. Four Domains Model of Spiritual Health & Well-being
A truth-loving mind is not content with the so called “reality” or “horizons” or “categories”.

The ultimate question is: what is this really? To what is this leading? What gives direction to these perceptions, constructions and argumentations?” [91, 105]

There does not appear to be any expression of a worldview that does not fit the four domains model. Put more positively, this model of spiritual health/well-being appears to encompass the vast majority of, if not all, worldviews.

A selection of 48 items was made from the model depicted in Figure 1. Exploratory Factor Analyses were used to select the best five items for each of the four domains.

The resultant items in the four domains of SWB in SHALOM relate to developing: “sense of identity, self-awareness, joy in life, inner peace and meaning in life” for Personal SWB; “love of other people, forgiveness toward others, trust between individuals, respect for others, kindness toward others” for Communal SWB; “connection with nature, awe at a breathtaking view, oneness with nature, harmony with the environment and a sense of “magic” in the environment” for Environmental SWB; relationship with the Divine/God, worship of the Creator, oneness with God, peace with God and prayer life’ for Transcendental SWB.

Some studies, other than those using SHALOM, have also employed this model as the basis for research in spirituality (L. Francis & M. Robbins [25]; [26]; P. Hughes, [43]).

6. Spirituality/Well-Being Measures

Publications abound with authors’ personal beliefs about the relevance of God to spiritual well-being (see above), but very little hard evidence has been systematically supplied to support the plethora of divergent views. From a Western historical perspective, the term “spirituality” was embedded in the confines of religion up to the start of the 20th Century, but now applies to broad contemporary views within and without religion. Compendiums of religiosity measures have been compiled by P. Hill and R. Hood [40] and Koenig et al. [51; 50] However, only instruments that focussed on spirituality have been included in this chapter. Those with a focus on religion were excluded because the thrust of my research is on the importance of relating with God for spiritual well-being, not religious well-being. As most instruments which clearly focus on religion would be expected to show some concern about relating with God, this would skew the results of my studies.
Authors’ views on what they consider important for spirituality/well-being are reflected in their choice of items included in any instrument or measure that they develop (D. Moberg). [61] Three types of spirituality measures are found in literature:

- Those that focus on spiritual health, wellbeing or wellness (SH/WB)
- Those with specific mention of spirituality, and
- Related/partial spirituality measures (reflecting key aspects of the four domains model of SH/WB. These measures do not often employ a “spirituality” label).

It is not possible for measures with only one, or even up to four, items to comprehensively cover four domains of spiritual health and well-being. In line with comments by J. Sloan et al., [84] I decided that this multifaceted construct would best be measured with multidimensional, multi-item instruments. In my previous work, 169 multi-dimensional measures were described (J. Fisher, chapter 3). [19] Further data-mining using “spiritual*” with “measure” and “assess*” has revealed another 91 instruments that fit similar criteria. There are probably more measures available in literature worldwide, but these are the only ones that were readily accessible to me.

A total of 260 multi-item spirituality/well-being measures are reported elsewhere (J. Fisher). [23] These have been roughly divided into three groups in order to ascertain if any change in emphasis is present in the spirituality instruments developed over time. By the end of the 20th century, 79 pertinent measures had been reported. In the first five years of the 21st century, increasing interest in spirituality saw a further 90 instruments developed. Literature searches from 2006 to 2014 revealed another 86 newly-reported spirituality measures.

The percentage of instruments with three or more items per domain is shown in Table 1, for the three types of spirituality/well-being measures described above. Particular emphasis will be given here to the Transcendental domain, with cursory comments on religious items. Items in the instruments that referred to beliefs were categorised as either “religious” or “other”. Spirituality is taken to be reflected in respondents’ quality of relationships, so an assessment of their lived experience is required, not just their beliefs. For example, belief in God is a religious attitude, that may or may not result in any form of relationship with God, as even the devil “believes” in God.
Table 1

Percentage composition of instruments in four domains of spirituality/well-being

<table>
<thead>
<tr>
<th>Instrument type</th>
<th>year</th>
<th>No.</th>
<th>Per swb</th>
<th>Com swb</th>
<th>Env swb</th>
<th>Tra swb</th>
<th>Relig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spiritual</td>
<td>&lt;2000</td>
<td>15</td>
<td>100</td>
<td>67</td>
<td>13</td>
<td>73</td>
<td>27</td>
</tr>
<tr>
<td>Health/Well-being</td>
<td>2000-5</td>
<td>8</td>
<td>100</td>
<td>63</td>
<td>75</td>
<td>75</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>2006+</td>
<td>16</td>
<td>94</td>
<td>63</td>
<td>25</td>
<td>50</td>
<td>31</td>
</tr>
<tr>
<td>total</td>
<td></td>
<td>39</td>
<td>97</td>
<td>64</td>
<td>28</td>
<td>64</td>
<td>26</td>
</tr>
<tr>
<td>Spirituality</td>
<td>&lt;2000</td>
<td>32</td>
<td>88</td>
<td>66</td>
<td>25</td>
<td>72</td>
<td>47</td>
</tr>
<tr>
<td></td>
<td>2000-5</td>
<td>55</td>
<td>76</td>
<td>49</td>
<td>11</td>
<td>55</td>
<td>49</td>
</tr>
<tr>
<td></td>
<td>2006+</td>
<td>50</td>
<td>80</td>
<td>54</td>
<td>22</td>
<td>48</td>
<td>44</td>
</tr>
<tr>
<td>total</td>
<td></td>
<td>136</td>
<td>80</td>
<td>55</td>
<td>18</td>
<td>56</td>
<td>46</td>
</tr>
<tr>
<td>Related/Partial spiritual well-being</td>
<td>&lt;2000</td>
<td>32</td>
<td>91</td>
<td>56</td>
<td>13</td>
<td>19</td>
<td>22</td>
</tr>
<tr>
<td></td>
<td>2000-5</td>
<td>27</td>
<td>78</td>
<td>44</td>
<td>19</td>
<td>22</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>2006+</td>
<td>23</td>
<td>78</td>
<td>26</td>
<td>9</td>
<td>39</td>
<td>35</td>
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<td>83</td>
<td>44</td>
<td>13</td>
<td>26</td>
<td>27</td>
</tr>
<tr>
<td>ALL</td>
<td>&lt;2000</td>
<td>79</td>
<td>91</td>
<td>62</td>
<td>19</td>
<td>51</td>
<td>33</td>
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<td>2000-5</td>
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<td></td>
<td>2006+</td>
<td>89</td>
<td>82</td>
<td>49</td>
<td>18</td>
<td>46</td>
<td>38</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>258*</td>
<td>88</td>
<td>53</td>
<td>18</td>
<td>47</td>
<td>37</td>
</tr>
</tbody>
</table>

NB * 2 undated, Per = Personal, Com = Communal, Env = Environmental, Tra = Transcendental spiritual well-being Relig = religious items.

Some interesting trends were noted over time:

Personal SWB – L. Bregman claimed, “The individual in his/her freedom and quest for meaning is now the whole focus of the concept of “spirituality” [my italics]. [6]

However, focus on the Personal domain of spiritual well-being for the range of instruments has dropped slightly over time, but it is still greater than for the other three domains of Communal, Environmental and Transcendental spiritual well-being.

Communal SWB – A similar percentage of Communal and Transcendental spiritual well-being factors are present over time in the spirituality/well-being measures.

Environmental SWB – apart from an influx of instruments based on the four domains model, reported in 2000-05, only one in five instruments address environmental issues for spiritual well-being. Transcendental SWB – Spiritual health/well-being measures developed since 2006 show a marked decline in percentage of instruments assessing relationship with a Transcendent (e.g., God); a drop from three quarters to half. This reducing
trend had been noticed by L. Chiu et al. [9] A decline of similar magnitude has taken place in spirituality measures from 2000 to the present time. Counter to this downward trend, related /partial measures of spirituality revealed an increase in assessment of relationships with a Transcendent over the last 40 years. However, even now, less than half of these instruments contain assessments of relationship with a Transcendent.

7. Importance of Relating with God for Spiritual Well-Being

The above trends in spirituality/well-being are of particular interest as they highlight the variations among researchers who are developing new scales. These trends raise questions as to whether researchers in spirituality are building on their own worldviews or focussing on the perceived needs or lived experiences of people being studied by means of their instruments. The marked divergence of worldviews and noticeable variations in measures of spirituality/well-being identified here lays the foundation for a primary research question which investigated, “How important is relating with God (or Transcendent) for spiritual well-being?” Meta-analyses of 32 studies with approximately 15000 people revealed that, of the four sets of relationships assessed using SHALOM, relating with God is most important for spiritual well-being (J. Fisher). [20] More recent analyses of 52 studies with 41686 people from 27 countries have reinforced this finding (J. Fisher). [23] Investigations with SHALOM and another measure of spiritual well-being, developed with a broad range of Australian students, also showed that relating with God is the most influential of four relationships which reflect SWB (J. Fisher). [21] Evidence presented from a study with a generic form of SHALOM revealed that it looks like you can’t beat relating with God for spiritual well-being (J. Fisher). [22] “Those who claim non-theistic Transcendents, such as fate, higher self and higher power, as their motivating forces in life show…less spiritual well-being” compared with those who relate with God (J. Fisher). [24] This study also reported that relating with God helps people relate better with themselves and others, compared with the influence of other Transcendents.

8. Conclusion

Alternative worldviews are generally closely held truth claims, beliefs or opinions. No empirical studies had been identified that reported evidence comparing the importance of relating with God, with that of another three sets of relationships, for spiritual well-being until the recent study reported above. [24] Relating with God facilitates relationship with self and others to a significant extent, which relating with other Transcendents fails to do.
These results indicate that, although each person has the right to choose what seems important to them, not all views are of equal value in practice. Therefore, contrary to the declining inclusion of God in studies of spirituality/well-being, relating with God must be included as an option in all future studies, otherwise the key component thereof is excluded.

References


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ВІД ПОЧАТКУ ЧАСІВ ДО ДОСЯГНЕННЯ ДУХОВНОГО БЛАГОПОЛУЧНЯ

Джон В. Фішер

У статті надається характеристика можливої взаємодії Бога та людини з незапам’ятних часів до нинішніх днів на шляху до досягнення нею духовного благополуччя. Коротко згадуються альтернативні теорії походження, які перетинаються з питаннями ідеальної реальності, походженням людини і досягненням нею духовного благополуччя.

Надається характеристика природи духу і його зв’язку з душою і розумом, далі має місце огляд історії розвитку поняття духовність. Автор чотирьохсферної моделі стверджує, що духовне здоров’я / благополуччя відбувається у відносинах, які кожна людина має до чотирьох означених сфер, а саме – це відносини до самого себе, до інших людей, до природи і / або до Трансцендентального Іншого (зазвичай до Бога). Аналіз наявних методик виміру духовності і духовного благополуччя свідчить про зменшення кількості інструментаріїв для оцінки відносин людини з Богом від більш раннього періоду до недавнього часу.

На відміну від цього сучасні дослідники віддають перевагу більш гуманістичним акцентам в дослідженнях духовності / благополуччя у підборі інструментарію дослідження. У статті на основі аналізу результатів недавньо проведенного дослідження наводять докази того, що саме відносини з Богом є найважливішими з чотирьох типів відносин для досягнення людиною духовного благополуччя. Далі надаються докази того, що саме Бог є найвпливовішим Трансцендентом, який здатний поліпшити відносини людини із самим собою та із іншими людьми. Хоча дослідники вільні вибирати характер питань, які їм піднімати у своїх проектах, результати дослідження, представлені в означений статті, ясно дають зрозуміти, що будь-яке дослідження, з якого включений аспект відносин з Богом, характеризується ярко вираженим порушенням основи духовності / благополуччя.

Ключові слова: дух, душа, розум, людські взаємовідносини з Богом, духовність, добробут.

ОТ НАЧАЛА ВРЕМЕН ДО ДОСТИЖЕНИЯ ДУХОВНОГО БЛАГОПОЛУЧИЯ

Джон В. Фишер

В статье дается характеристика возможного взаимодействия Бога и человека с незапамятных времен до нынешних дней на пути к достижению им духовного благополучия. Коротко упоминаются альтернативные теории происхождения, пересекающиеся с вопросами идеальной реальности, происхождением человека и достижением им духовного благополучия.
Духовность: методология, теория и практика 3 (72)-2016

Дается характеристика природы духа и его связи с душой и разумом, дальше представлен обзор истории развития понятия духовность. Автор четырехсферной модели утверждает, что здоровье / благополучие отражается в отношениях, которые имеет каждый человек к четырем указанным сферам, а именно – это отношения к самому себе, к другим людям, к природе и / или Трансцендентальному Иному (обычно Богу). Анализ имеющихся методик измерения духовности и духовного благополучия свидетельствует об уменьшении количества инструментариев для оценки отношений человека с Богом от более раннего периода до недавнего времени.

В отличие от этого современные исследователи отдают предпочтение более гуманистическим акцентам в исследовании духовности / благополучия при подборе инструментария исследования. В статье на основе анализа результатов недавно проведенного исследования приводятся доказательства того, что именно отношения с Богом являются важнейшими из четырех типов отношений, необходимых для достижения человеком духовного благополучия. Далее представляются доказательства того, что именно Бог является самым влиятельным Трансцендентом, который способен улучшить отношения человека к самому себе и к другим людям. Хотя исследователи вольны выбирать характер вопросов, которые им поднимать в своих проектах, результаты исследования, представленные в указанной статье, ясно дают понять, что любое исследование, из которого исключен аспект отношений с Богом, характеризуется ярко выраженным нарушением основы духовности / благополучия.

Ключевые слова: дух, душа, ум, человеческие взаимоотношения с Богом, духовность, благополучие.

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PERSONAL HAPPINESS AND RELIGIOUS AFFECT: AN EMPIRICAL ENQUIRY AMONG 16- TO 19-YEAR-OLD STUDENTS IN THE REPUBLIC OF IRELAND

Leslie J. Francis, Christopher A. Lewis

As part of a research programme initiated in 1996 the present study examined the association between personal happiness (as operationalised by the Oxford Happiness Inventory) and religious affect (as operationalised by the Francis Scale of Attitude toward Christianity) among 3,848 sixth-form students (16, 17, 18, and 19 years of age) attending schools within the Republic of Ireland. After controlling for individual differences in personality (as operationalised by the short-form Eysenck Personality Questionnaire Revised), the data demonstrated a small statistically significant correlation between religious affect and personal happiness. This finding is consistent with eight earlier studies that had employed the same two instruments. The case is argued for the importance of replication studies (employing the same instruments among different populations) within empirical approaches to the psychology of religion.

Keywords: Happiness, religion, psychology, Republic of Ireland, adolescents.

Introduction

The empirical psychology of religion, as shaped largely within a Christian or post-Christian context, has long been interested in exploring the connection between personal happiness and religiosity. The challenge for exploring this connection arises partly from the explicit claims of the Christian tradition. For example, according to Psalm 1: “Happy are those who reject the advice of evil men. Instead they find joy in obeying the Law of the Lord”. According to Psalm 128: “Happy is everyone who fears the Lord, who walks in his ways”. According to the Book of Proverbs: “Happy are those who keep my ways”; and “Happy are those who trust in the Lord”. According to the words attributed to Jesus in the Sermon on the Mount in Matthew’s Gospel: “Happy are those whose greatest desire is to do what God
requires; God will satisfy them fully”. According to Luke’s Gospel, Jesus exclaims: “How happy are those who hear the word of God and obey it”. According to Paul’s letter to the Romans: “How happy are those whose wrongs God has forgiven, whose sins he has covered over”. Such positive claims for the connection between personal happiness and religion clearly deserve empirical investigation.

A different kind of challenge arises from secular critics of the Christian tradition who find in the teachings and liturgies of the churches ideas that may impoverish or undermine personal happiness. For example, the words of the confession in the liturgy of the Book of Common Prayer [7], stress that:

We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy Holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have. And there is no health in us.

Such negative claims for the connection between personal happiness and religion clearly deserve empirical investigation.

In a systematic review of the findings from the empirical research then available, M. Robbins and L. Francis [64] identified three different, and necessarily contradictory outcomes. There was empirical evidence to support the view that religion and happiness are positively associated, to support the view that religion and happiness are negatively associated, and to support the view that religion and happiness are independent one of the other. Trying to make sense of these disparate findings, M. Robbins and L. Francis [64] concluded that the clue may reside in the variety of the measures that had been employed to measure religiosity, in the variety of measures that had been employed to measure happiness, and in the difference in the samples among whom the data had been collected. In order to address this problem, M. Robbins and L. Francis [64] commended a programme of research that would keep the measure of religiosity constant, but vary the measures of happiness and the population studied.

**Francis Scale of Attitude toward Christianity**

The measure of religiosity proposed by M. Robbins and L. Francis [64] to co-ordinate such a programme of research was the Francis Scale of Attitude toward Christianity that operationalises a measure of religious affect (L. Francis [23; 24]; L. Francis, J. Lewis, R. Philipchalk, L. Brown, & D. Lester [40]). L. Francis [28] has argued that the affective or attitudinal dimension of religion offered a particularly fruitful basis for co-ordinating
empirical enquiry into the correlates, antecedents and consequences of religiosity across the life span. The affective or attitudinal dimension appears particularly attractive for the following reasons.

Drawing on the pioneering analysis of M. Fishbein and I. Ajzen [20], L. Francis [23; 24] argued that attitudinal measures should focus on accessing the affective dimension of religiosity, in a way that is clearly distinguished from the cognitive dimension (concerned with beliefs) and from the behavioural dimension (concerned with practice). The affective dimension is able to transcend the divisions between church traditions (Orthodox, Catholic, and Reformed), while beliefs tend to polarise such divisions. The affective dimension is less likely to be distorted by personal and contextual factors, while practice tends to be subject to all kinds of personal or social constraints. Moreover, the affective dimension of religiosity can be accessed by instruments which can function in a comparatively stable manner over a wide age range, since attitudinal statements concerned with positive and negative affect can be formulated in ways which are equally acceptable during childhood, adolescence, and adulthood (L. Francis [25]; L. Francis & M. Stubbs [44]).

Initial research employing the Francis Scale of Attitude toward Christianity was restricted to the English language. More recently the research has been extended by a series of studies developing forms of the instrument in a number of languages, including Arabic (S. Munayer [60]), Czech (L. Francis, M. Quesnell, & C. Lewis, [41]), Chinese (N. Tiliopulous, L. Francis, & Y. Jiang [67]), Dutch (L. Francis & C. Hermans [33]), French (C. Lewis & L. Francis [54]), German (L. Francis & M. Kwiran [38]), Greek (A. Youtika, S. Joseph, & D. Diduca [69]), Italian (G. Crea, R. Baiocco, S. Ioverno, G. Buzzi, & L. Francis [8]), Norwegian (L. Francis & T. Enger [32]), Portuguese (V. Ferreira & F. Neto [19]), Romanian (L. Francis, D. Ispas, M. Robbins, A. Ilie, & D. Iliescu [34]), Serbian (S. Flere, L. Francis, & M. Robbins [21]), Slovakian (C. Lewis, L. Adamovová, & L. Francis [52]), Slovenian (S. Flere, R. Klanjšcek, L. Francis, & M. Robbins [22]), Spanish (A. Campo-Arias, H. Oviedo, C. Dtaz, & Z. Cogollo [6]), Swedish (J. Eek [12]), and Welsh (T. Evans & L. Francis [14]).

Two independent research groups responded to the suggestion put forward by M. Robbins and L. Francis [64] to initiate a series of studies employing the Francis Scale of Attitude toward Christianity alongside a recognised measure of happiness among different groups of participants. Christopher Alan Lewis initiated a set of studies assessing happiness by
means of the Depression-Happiness Scale proposed by S. Joseph and C. Lewis [49]. Leslie J. Francis initiated a set of studies assessing happiness by means of the Oxford Happiness Inventory proposed by M. Argyle and J. Crossland [1] and M. Argyle, M. Martin, and J. Crossland [2]. Both research groups advocated the importance of replication studies in building up, testing and verifying scientific knowledge within the empirical psychology of religion. As opportunity permits, both groups have persisted in replicating and extending studies in this area.

**Depression-Happiness Scale**

The Depression-Happiness Scale was developed by S. Joseph and C. Lewis [49]. This operationalisation of happiness embraced two components of the construct: the frequency of positive affect (e.g., positive thoughts, feelings, and bodily experience) and the absence of negative affect (negative thoughts, feelings, and bodily experiences). Items concerning negative thoughts, feelings, and bodily experiences are reverse-scored so that higher scores indicate a greater frequency of positive thoughts, feelings, and experiences and a lower frequency of negative thoughts, feelings, and experiences. Working from this definition, they developed the Depression-Happiness Scale for which they reported an internal reliability of .93 using alpha (L. Cronbach [9]; S. Joseph, C. Lewis, & C. Olsen, [50]), and a two-year test-retest reliability of .55 (C. Lewis & S. Joseph [57]). Construct validity was established against recognised measures of the three hypothesised components of happiness. For example, C. Lewis, and S. Joseph [56], reported correlations of .43 with the single item American Institute for Public Opinion happiness measure (T. Smith [65]), .62 with A. Campbell’s single item satisfaction measure (Campbell [5]), and .47 with the Satisfaction With Life Scale (E. Diener, R. Emmons, R. Larsen, & S. Griffin [11]). S. Joseph et al. [50] reported correlations of -.75 with the Beck Depression Inventory (A. Beck, A. Rush, B. Shaw, & G. Emery [3]), -.81 with the Self-Rating Depression Scale (W. Zung [70]), and -.85 with the Center for Epidemiological Studies Depression Scale (L. Radloff [63]). S. Joseph and C. Lewis [49], reported correlations of -.75 with the Beck Depression Inventory (A. Beck et al., [3]), and .59 with the Oxford Happiness Inventory (M. Argyle & J. Crossland [1]; A. Argyle et al. [2]).

The Depression-Happiness Scale has also spawned the 6-item short Depression-Happiness Scale (S. Joseph, P. Linley, J. Harwood, C. Lewis, & P. McCollam [51]), for use when time or space is limited.

In the foundation study within this tradition C. Lewis, C. Lanigan, S. Joseph, and J. de Fockert [58] administered the Francis Scale of Attitude
toward Christianity and the Depression-Happiness Scale among a sample of 154 undergraduate students in Northern Ireland and 67 undergraduate students in England. This study reported no significant correlation (either positive or negative) between religious affect and personal happiness. Subsequently three other studies were published that confirmed the finding from the original study. These studies drew on the following samples: 101 undergraduate students in the UK (S. French & S. Joseph [47]); 64 Anglican priests in England (C. Lewis, J. Maltby, & S. Burkinshaw [59]); and 70 Anglican churchgoers in England (C. Lewis et al. [59]).

Taken together these five samples (N = 154, 67, 101, 64, 70) demonstrated a consistent pattern of finding no significant correlation between religion and happiness based on employing the same instruments in different contexts. The scientific strategy of replication seemed to be bearing fruit, although further replication studies remain desirable.

**Oxford Happiness Inventory**

The Oxford Happiness Inventory was developed by Michael Argyle and his associates (M. Argyle & J. Crossland [1]; M. Argyle et al. [2]). This operationalisation of happiness embraced three components of the construct: the frequency and degree of positive affect or joy; the average level of satisfaction over a period; and the absence of negative feelings, such as depression and anxiety. Working from this definition, they developed the Oxford Happiness Inventory for which they reported an internal reliability of .90 using alpha (L. Cronbach [9]), and a 7-week test-retest reliability of .78. Construct validity was established against recognised measures of the three hypothesised components of happiness showing correlations of .32 with the Positive Affect Scale of the Bradburn Balanced Affect measure (N. Bradburn [4]), .57 with Argyle’s Life Satisfaction Index, -.52 with the Beck Depression Inventory (A. Beck et al. [3]).

The Oxford Happiness Inventory has also spawned a small family of related measures, employing slightly different items in a different response format, including the Oxford Happiness Questionnaire and the Oxford Happiness Questionnaire Short-form (see P. Hills & M. Argyle [48]) and the Oxford Happiness Measure (see A. Elken, L. Francis, & M. Robbins [13]).

In the foundation study within this tradition, M. Robbins and L. Francis [64] administered the Francis Scale of Attitude toward Christianity and the Oxford Happiness Inventory among a sample of 360 first-year undergraduate students in Wales. This study reported a significant positive correlation between religious affect and personal happiness. Subsequently seven other studies were published that confirmed the finding...
from the original study. These studies draw on the following samples: 212 undergraduate students in the United States of America (L. Francis & D. Lester [39]); 295 individuals, ranging in age from late teens to late seventies, recruited from participants attending a variety of courses and workshops on the psychology of religion (L. Francis & M. Robbins [42]); 994 15- to 16-year-old secondary school students (L. Francis, S. Jones, & C. Wilcox [35]); 496 members of the University of the Third Age (L. Francis et al. [35]); 456 undergraduate students in Wales (L. Francis et al. [35]); 89 students in Wales (L. Francis, M. Robbins, & A. White [43]), and 3,523 16- to 18-year-old students in Northern Ireland (C. Lewis & L. Francis [55]).

Taken together these eight samples (N = 360, 212, 295, 995, 456, 496, 89, 3,523) demonstrated a consistent pattern of a significant positive correlation between religion and happiness based on employing the same instruments in different contexts. The scientific strategy of replication seemed to be bearing fruit, although further replication studies remain desirable. On the other hand, two further replication studies failed to find this positive association between scores recorded on the Francis Scale of Attitude toward Christianity, using the German translation of the Oxford Happiness Inventory among 331 students (L. Francis, H. Ziebertz, & C. Lewis [46]) and using the Estonian translation of the Oxford Happiness Measures among 150 students (L. Francis, A. Elken, & M. Robbins [31]).

Research question

Against this background the aim of the present study is to continue to respond to the invitation issued by M. Robbins and L. Francis [64] to promote a series of replication studies to test the association between religion and happiness using the Francis Scale of Attitude toward Christianity as the consistent measure of religiosity alongside a consistently employed measure of happiness. This new study builds on a series of eight studies employing the Francis Scale of Attitude toward Christianity alongside the Oxford Happiness Inventory. The opportunity to do this came through a new survey conducted among 16- to 19-year-old students in the Republic of Ireland.

Strict replication of the studies employing the Francis Scale of Attitude toward Christianity alongside the Oxford Happiness Inventory, as initiated by M. Robbins and L. Francis [64], requires the inclusion of the Eysenckian personality measure (H. Eysenck & S. Eysenck [17]) as control variables, since independent strands of research have demonstrated that both religiosity (L. Francis [26]) and personal happiness (L. Francis, L. Brown, D. Lester, & R. Philipchalk [29]) are related to individual differences in personality as conceptualised by this model. The Eysenckian model
maintains that the most adequate, economical and efficient summary of personality differences is provided by three higher order orthogonal dimensions defined by the high scoring end of the three continua as extraversion, neuroticism, and psychoticism. These three dimensions of personality have been operationalised by the Eysenck Personality Questionnaire (H. Eysenck & S. Eysenck [16]) and the Eysenck Personality Questionnaire Revised (H. Eysenck, S. Eysenck, & P. Barrett, [18]; H. Eysenck & S. Eysenck [17]). The Eysenckian self-report measures also routinely include a Lie Scale.

**Method**

**Procedure**

As part of a larger study concerned with Sixth-Form Religion in the Republic of Ireland, a number of schools catering for sixth-form students were invited to participate in the project. All students attending the sixth-form classes within the participating schools were asked to complete a copy of the survey instrument. They were assured of complete confidentiality and anonymity and given the option not to submit their copy of the questionnaire for analysis.

**Participants**

All told successfully completed questionnaires were submitted by 3,848 students, attending 31 schools from across the Republic of Ireland; 1,895 were males and 1,953 were female; 326 were aged 16 years, 1,373 were aged 17 years, 1,553 were aged 18 years, and 596 were aged 19 years. In terms of self-assigned religious affiliation, the largest groups were Catholic (78%), followed by Church of Ireland (8%); 10% reported having no religious affiliation. In terms of religious attendance, 22% reported attending church weekly, 8% attending monthly, 56% attending less than monthly, and 14% as never attending.

**Measures**

The participants completed three measures: happiness was assessed by the Oxford Happiness Inventory; religiosity was assessed by the Francis Scale of Attitude toward Christianity; personality was assessed by the Short-form Eysenck Personality Questionnaire Revised.

The Oxford Happiness Inventory (M. Argyle et al. [2]) is a 29-item multiple choice instrument. Each item contains four options, constructed to reflect incremental steps defined as: unhappy or mildly depressed, a low level of happiness, a high level of happiness, and mania. The respondents are asked to “pick out the one statement in each group which best describes the
way you have been feeling over the past week, including today.” An example item reads: “I don’t feel life is particularly rewarding” (unhappy or mildly depressed), “I feel life is rewarding” (a low level of happiness), “I feel that life is very rewarding” (a high level of happiness), and “I feel that life is overflowing with rewards” (mania).

The Francis Scale of Attitude toward Christianity (L. Francis et al. [40]) is a 24-item instrument designed to measure affective responses to five aspects of the Christian tradition: God, Jesus, Bible, prayer, and church. Each item is assessed on a five-point scale: “agree strongly”, “agree”, “not certain”, “disagree”, and “disagree strongly”. Example items include: “Prayer helps me a lot; God is very real to me”; “I think the Bible is out of date”; “I know that Jesus helps me; and I think church services are boring”.

The short form of the Eysenck Personality Questionnaire Revised (S. Eysenck et al. [18]) is a 48-item instrument composed of four twelve-item measures of extraversion, neuroticism, psychoticism and a Lie Scale. Each item is assessed on a two-point scale: “yes” and “no”. Example items from the Extraversion Scale include: “Are you a talkative person?” and “Can you easily get some life into a rather dull party?” Example items from the Neuroticism Scale include: “Does your mood often go up and down?” and “Are you a worrier?” Example items from the Psychoticism Scale include: “Do you prefer to go your own way rather than act by the rules?” and “Do you enjoy co-operating with others?”. Example items from the Lie Scale include: “Have you ever blamed someone for doing something you knew was really your fault?” and “Have you ever taken advantage of someone?”

**Results and discussion**

The first step in analysing the data from the new replication study concerns an examination of the psychometric properties of the six measures employed. Table 1, therefore presents the means, standard deviations and alpha coefficients (L. Cronbach [9]) for the Oxford Happiness Inventory, the Francis Scale of Attitude toward Christianity, and the four scales of the short-form Eysenck Personality Questionnaire Revised. The Oxford Happiness Inventory, the Francis Scale of Attitude toward Christianity, the Extraversion Scale, and the Neuroticism Scale all show satisfactory levels of internal consistency reliability according to the alpha coefficient (R. DeVellis [10]). The Lie Scale is less satisfactory, and the Psychoticism Scale is weak. The weak performance of the Psychoticism Scale is consistent with the recognised difficulties in operationalising this construct (L. Francis, L. Brown, & R. Philipchalk [30]). The problem in part arises from the low endorsement of many of the items among normal populations.
Table 1

Scale properties

<table>
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<th>Measures</th>
<th>N</th>
<th>alpha</th>
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<th>SD</th>
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<td>.91</td>
<td>43.0</td>
<td>13.1</td>
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<td>24</td>
<td>.96</td>
<td>74.6</td>
<td>20.3</td>
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<td>Extraversion</td>
<td>6</td>
<td>.73</td>
<td>4.6</td>
<td>1.6</td>
</tr>
<tr>
<td>Neuroticism</td>
<td>6</td>
<td>.66</td>
<td>3.3</td>
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<tr>
<td>Psychoticism</td>
<td>6</td>
<td>.38</td>
<td>0.8</td>
<td>1.0</td>
</tr>
<tr>
<td>Lie Scale</td>
<td>6</td>
<td>.50</td>
<td>1.8</td>
<td>1.4</td>
</tr>
</tbody>
</table>

The second step in analysing the data concerns an examination of the bivariate correlations between the two primary variables and the four control variables, taking into account also sex and age. These data are presented in table 2. Given the large size of the sample and the number of bivariate correlations being interpreted simultaneously only correlates reaching at least the one percent level of probability will be discussed as significant. There are five main points of interest emerging from the correlation matrix. First, in terms of sex differences, the data demonstrate that females record higher scores than males on the measures of neuroticism, extraversion and religious affect as well as on the Lie Scale. Males record higher scores than females on the measures of psychoticism and happiness. These findings are consistent with the findings of earlier studies.

Table 2

Correlation matrix

<table>
<thead>
<tr>
<th>Predictors</th>
<th>OHI</th>
<th>L</th>
<th>P</th>
<th>N</th>
<th>E</th>
<th>Rel</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sex</td>
<td>-.05***</td>
<td>.13***</td>
<td>-.21***</td>
<td>.21***</td>
<td>.10***</td>
<td>.11***</td>
<td>.08***</td>
</tr>
<tr>
<td>Age</td>
<td>-.07***</td>
<td>.01</td>
<td>.03</td>
<td>.00</td>
<td>.00</td>
<td>-.03</td>
<td></td>
</tr>
<tr>
<td>Religious affect</td>
<td>.15***</td>
<td>.04**</td>
<td>-.24***</td>
<td>.09***</td>
<td>.02</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Extraversion (E)</td>
<td>.30***</td>
<td>-.08***</td>
<td>-.03*</td>
<td>-.19***</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Neuroticism (N)</td>
<td>-.36***</td>
<td>-.08***</td>
<td>-.03</td>
<td>-.08***</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Psychoticism (P)</td>
<td>-.03</td>
<td>-.09***</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lie Scale (L)</td>
<td>.09***</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: *, p < .05; **, p < .01; ***, p < .001
Second, in terms of age differences, the data demonstrate that no significant correlations emerge between age and either religious affect or any of the four personality variables. At the same time there is a significant negative correlation between age and happiness, indicating a significant decrease in happiness scores between the ages of 16 and 19 years.

Third, in terms of the personality correlates of religious affect, the data demonstrate that a more positive attitude toward Christianity is associated most strongly with lower psychoticism scores ($r = -.24$) and second with higher neuroticism scores ($r = .09$). These findings are consistent with the theory and evidence advanced by L. Francis [26] that psychoticism is the dimension of personality fundamental to individual differences in religiosity, and with the more recent theory advanced by G. Penny, L. Francis, and M. Robbins [62] that higher religiosity is associated with psychological femininity as characterised by higher neuroticism scores and lower psychoticism scores. Within this data set higher religious affect was also associated with higher Lie Scale scores ($r = .04$).

Fourth, in terms of the personality correlates of personal happiness, the data demonstrate that higher levels of happiness are associated with higher extraversion ($r = .30$) and lower neuroticism ($r = -.36$). This finding is consistent with H. Eysenck’s [15] classic claim that “happiness is stable extraversion” and with subsequent clarification and amplification of that claim (L. Francis [27]; L. Francis et al. [29]). Within the dataset higher happiness was also associated with higher Lie Scale scores ($r = .09$).

Fifth, in terms of the primary research question posed by the present study, the data demonstrated a significant positive correlation between religious affect and personal happiness ($r = .15$). This conclusion, however, now needs to be tested within the environment of multivariate analyses that can take into account the effects of sex, age and personality before examining the association between religious affect and personal happiness.

The third step in analysing the data, therefore, draws on multiple regression. Table 3 presents the regression model in which happiness stands as the dependent variable and the predictor variables were entered in the following fixed order: sex, age, extraversion, neuroticism, psychoticism, Lie Scale, and religious affect. The main finding from these data is that, after sex, age and individual differences in personality have been taken into account, scores of attitude toward Christianity provide a further small but statistically significant predictor of a happiness, demonstrating that religious people are happier people ($\beta = .17$).
### Table 3

<table>
<thead>
<tr>
<th>Predictors</th>
<th>$r^2$</th>
<th>Increase</th>
<th>$r^2$</th>
<th>F</th>
<th>$p &lt;$</th>
<th>Beta</th>
<th>$t$</th>
<th>$p &lt;$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sex</td>
<td>.00</td>
<td>.00</td>
<td>11.3</td>
<td>.001</td>
<td>- .05</td>
<td>-3.3</td>
<td>.001</td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td>.01</td>
<td>.01</td>
<td>20.9</td>
<td>.001</td>
<td>.07</td>
<td>-4.8</td>
<td>.001</td>
<td></td>
</tr>
<tr>
<td>Extraversion (E)</td>
<td>.10</td>
<td>.09</td>
<td>388.8</td>
<td>.001</td>
<td>.25</td>
<td>16.3</td>
<td>.001</td>
<td></td>
</tr>
<tr>
<td>Neuroticism (N)</td>
<td>.19</td>
<td>.09</td>
<td>398.9</td>
<td>.001</td>
<td>-.31</td>
<td>-20.4</td>
<td>.001</td>
<td></td>
</tr>
<tr>
<td>Psychoticism (P)</td>
<td>.19</td>
<td>.00</td>
<td>11.4</td>
<td>.001</td>
<td>.01</td>
<td>-0.4</td>
<td>.001</td>
<td></td>
</tr>
<tr>
<td>Lie Scale (L)</td>
<td>.20</td>
<td>.01</td>
<td>30.7</td>
<td>.001</td>
<td>.08</td>
<td>5.3</td>
<td>.001</td>
<td></td>
</tr>
<tr>
<td>Religious affect</td>
<td>.23</td>
<td>.03</td>
<td>134.9</td>
<td>.001</td>
<td>.17</td>
<td>11.6</td>
<td>.001</td>
<td></td>
</tr>
</tbody>
</table>

### Conclusion

The present study was situated within the context of a serious replication project initiated in the mid-1990s by M. Robbins and L. Francis [64] designed to explore the association between religion and happiness. This set of studies drew on L. Francis’ conceptualisation and operationalisation of the attitudinal dimension of religion as expressed through the Francis Scale of Attitude toward Christianity (see L. Francis et al. [40] and M. Argyle’s conceptualisation and operationalisation of personal happiness as expressed through the Oxford Happiness Inventory (M. Argyle et al. [2]). As originally conceived this project was initiated by M. Robbins and L. Francis [64] in a study conducted among 360 final year undergraduate students in Wales. This original study reported a significant positive correlation between religious affect and personal happiness after controlling for individual differences in personality. This original finding was confirmed by seven further replications as reported by L. Francis and D. Lester [39], L. Francis and M. Robbins [42], L. Francis et al. [35], L. Francis et al. [43], and C. Lewis and L. Francis [55]. Two further studies that failed to replicate these findings differed from the original seven studies in two interesting ways. The first of these studies reported by L. Francis et al. [46] had employed a German translation of the Oxford Happiness Inventory. The second of these studies reported by L. Francis et al. [31] had employed the Oxford Happiness Measure, an instrument that involves significant modification of the Oxford Happiness Inventory. Against this background, the present study employed the same instruments as employed in the original set of eight studies. The original contribution to knowledge added by the
present study concerns the extension of the research tradition to the Republic of Ireland.

While the conclusion can be formulated with some confidence that there is a significant positive correlation between religious affect and personal happiness (when these two constructs are operationalised by the Francis Scale of Attitude toward Christianity and the Oxford Happiness Inventory), the puzzle remains to account for the fact that no such positive correlation was found by the series of studies employing the Depression-Happiness Scale alongside the Francis Scale of Attitude toward Christianity as documented in the studies reported and discussed by C. Lewis et al. [58], S. French and S. Joseph [47], C. Lewis et al. [59], and C. Lewis and S. Cruise [53].

Future research may wish to build on the present study in three ways, giving particular attention to the research tradition initiated by C. Lewis, et al. [58] employing the Depression-Happiness Scale. The first suggestion is that more studies are needed simply replicating that original study by C. Lewis, et al. [58] to build up a body of knowledge comparable with that established by L. Francis’ group using the Oxford Happiness Inventory. The second suggestion is that there would be value in studies employing both the Depression-Happiness Scale and the Oxford Happiness Inventory side-by-side in order to test whether the different findings occur in the common study: or positive correlation between religious affect and the Oxford Happiness Inventory, and no correlation between religious affect and the Depression-Happiness Scale. The third suggestion concerns extending the Lewis tradition of research employing the Depression-Happiness Scale currently among Christian samples within other faith traditions. This development would match the extension of the Francis tradition employing the Oxford Happiness Inventory within the Jewish tradition (L. Francis & Y. Katz [36]; L. Francis, Y. Katz, Y. Yablon, & M. Robbins [37]; L. Francis, Y. Yablon, & M. Robbins [45]), within the Hindu tradition (N. Tiliopoulos, L. Francis, & M. Slattery [68]), and within the Islamic tradition (U. Ok, L. Francis, & M. Robbins [61]; M. Tekke, L. Francis, & M. Robbins [66]).

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Духовність особистості: методологія, теорія і практика


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ЩАСТЯ В ОСОБИСТІМУ ЖИТТІ ТА ВПЛИВ РЕЛІГІЇ НА ЙОГО ДОСЯГНЕННЯ: РЕЗУЛЬТАТИ ДОСЛІДЖЕННЯ, ПРОВЕДЕНОГО СЕРЕД ШКОЛЯРІВ ВІКОМ ВІД 16 ДО 19 РОКІВ У ПІВНІЧНІЙ ІРЛАНДІЇ

Леслі Дж. Френсіс, Крістофер А. Льюїс

В рамках науково-дослідної програми, яка вступила у дію у 1996 році, в даній статті увагу приділено дослідженню зв’язку між досягненням щастя в особистому житті (за допомогою застосування розробленого в Оксфорді Опитувальника для дослідження щастя – the Oxford Happiness Inventory) і впливом релігії на її досягнення (за допомогою застосування Шкали Френсіса для оцінки відношення до Християнства – the Francis Scale of Attitude toward Christianity). У дослідженні взяли участь 3,847 учнів 6-х класів (віком 16, 17, 18 і 19 років) Республіки Ірландія. Після того, як були враховані особисті особливості (в результаті застосування статистично значущої кореляції між впливом релігії і досягненням щастя в особистому житті. Даний висновок узгоджений з вісімма попередніми дослідженнями, в яких використовувались ті ж самі два опитувальника. У статті наводяться докази необхідності проведення повторного дослідження (із застосуванням тих же опитувальників серед різних груп населення) в рамках емпіричного підходу до психології релігії.

Ключові слова: щастя, релігія, психологія, Республіка Ірландія, дорослі.
достижением счастья в личной жизни. Данный вывод согласован с восемью предыдущими исследованиями, в которых использовались те же два опросника. В статье приводятся доказательства необходимости проведения повторного исследования (с применением тех же опросников среди различных групп населения) в рамках эмпирического подхода к психологии религии.

Ключевые слова: счастье, религия, психология, Республика Ирландия, взрослые.

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SACRED IN THE POETRY OF TARAS SHEVCHENKO

V. I. Kafarskyi

The spiritual world of T. Shevchenko through the prism of personalistic and existential vision of reality, the so-called Shevchenko’s theodicy and his personal perception of the suffering of the Ukraininan people is attempt to comprehend. The content of categories “sacred,” “holy,” “sacred” and their special coverage in the poetry of Taras Shevchenko are disclosed. The dialectic of poet’s apophatic and kafathatic God-seeking, his pain for the fate of the Ukrainian people and a range of other feelings caused by his own vision of the image of the Lord God, the understanding of “good and evil,” “fate and freedom” in their higher superhuman comprehension is Comprehended.

Key words: Sacred, faith, spirituality, inspiration, conscience, patriotism.

The category of “sacred” (sacrum) is one of the universals which fully contains the correlation, interdependence and communication, the most typical key notions and concepts of different religions and historiosophical studies. Gustav Mensing, for example, believes that “religion is an experienced meeting with sacrum, human activities in response, which is defined as sacred.” [1, p. 18]

Paul Tillikh focuses on the fact that religion, as the all-encompassing reality, “reveals the depth of human’s spiritual life, usually hidden by the dust of everyday life and noise of our secular work. It gives us the experience of the sacrum, what should not touch, what brings fear, what is its ultimate meaning, the ultimate source of masculinity.” [2, p. 241]

In the modern world, Zhaklin Rius emphasizes, “the revival of active and live hermeneutics, which explores Christian spirituality, however, penetrates into the world of Islam... and works on the gebrajsky field, marked our time and its changes in the sphere of thought,” and therefore, in the Present “revival of religion appears before us as an undeniable reality.” [3, p. 624]

Rudolf Otto has a very different point of view on this question. For him, spirituality, and therefore sacred are “clear and distinct concepts which are provided to the interpretation, analysis and even for definition. If an
object, which can be consider in the way only conceptual, let's call the rational, the creature of the deity, which is denoted by these attributes will be forced to identify as something rational and to consider the religion which it (the creature of the deity. – V. K.) acknowledges and supports as rational religion. Only through religion the faith is possible as a belief expressed in clear terms – as opposed to the pure sense.” [4, p. 5] The development of rational elements in the concept of God (including ethics) on the basis of irrational (Judaism, Christianity, Islam and in other religions) requires the transfer to a higher category – the concept of the Holy, the sacred, sacred. Holiness for Christianity, emphasizes R. Otto, “never is only numinosum, even at the highest stages, it is something that in a perfect way is always saturated with rational elements, appropriate, individual and ethical... We got used to use the word “Holy” in the sense which is quite portable and at least not the primitive, – stressed R. Otto. – Understand it as usually as an absolute moral attribute, as “quite good.” However, the use of the word “Holy” in this sense is not accurate. “Holy” contains these elements too, but also “a distinct excess.” The fact that the word “Holy” and its synonyms in the Semitic languages, in Greek and Latin and other ancient languages “meant primarily and mainly the only this Supplement, and the element of morality was not involved at all or not immediately and never separate.” [4, p. 15, 131] Moral-ethical component will appear in the religious attitude some later – when, according to Hermann Cohen, the individual in religious perspective becomes able “to realize his guilt and sin. This discovery has acquired a religious force: man preached repentance with the purpose of the divine forgiveness. And thus, this moral shock may helps the person return to a state of calm and peace, to turn the lost integrity because the human person is “born not only in shock, but it is growing in reconciliation with God.” [5, p. 217]

Determining the structure and morphology of the Holy, the sacred requires argumentation of the choice of the Latin term sacrum to the dominance of the research object is a certain universal category and its manifestations, in this case, in fiction. For the Ukrainian language (and other Slavic) there is a necessity to distinguish the term “sacred” (as the most exact match to the Latin sacrum) and “Holy,” “sacred,” because the attempt of use these concepts as identical causes certain semantic, theological, axiological and methodological doubts and problems, and especially in the process of analyzing artistic creativity.

The famous researcher of religion’s philosophohistory, Ezhenio Tria believes that Holy refers to that which is the most sublime, what should not
touch (not even “view”). Instead the sacrum should be attained (as the cult’s object or sacrifice) and therefore should be destroyed or usualness; sacred can mean something which should be rejected, and even that “pushing off, repulsive, unfriendly” (as the Latin sacer). [6, p. 118] Mircea Eliade notes that “the ambivalence of the sacred… in terms of axiology, because “sacred” at the same is “occurrence,” or “that which brings misery.” [7, p. 54] Rozhe Kaiua also points to the fact that the categories of pure and impure are “certain determinants in any religious system” and “from the beginning determine not ethical antagonism but religious polarity,” and “in the world of sacred they play the same role as the notions of good and evil in the profane’s world.” From such approach it can be concluded that protistan pair of concepts depravity/Holiness also requires the consideration not through ethical antagonism, but through religious opposition because “even properly identified also call for a certain caution and represent along with the world of general use two poles of a certain threat sphere.” [8, p. 52–53] Typical, considering the problem Toporov, is that with the introduction of Christianity (as the Slavs as Baltic people), the epithet “Holy” began to be used in words which undoubtedly denote “base values of new religion, which relate to the sacred sphere.” [9, p. 183] However, at the ancient Slavs was the antithesis of the sacred – as ritually pure, and secular – as ritual unclean. The “Holy” is separated from the other things, remote from them (Latin sacrum). It’s power provides an exceptional position. Consequently, Metropolitan Hilarion also stressed that in Ukrainian language “sacred” is “absolutely pure” and “Holy” is “absolutely clean and honest person who lives please to God.” [10, p. 235]

Consequently, a special treatment to God was formed from the enslaved people. One of the manifestations of the national spirit was the so-called “practical atheism.” It has not passed Ukraine too. The destruction of churches, the forcible imposition of Catholicism on the right-Bank of Ukraine, as Moscow’s pressure on the left-Bank of Ukraine, disregard of the Moscow Governor to the Ukrainians, the arrogance of the nobility and Polish influence of the Cossack elite has caused outrage, which, on the one hand, degenerating into doubts of faith, but also has opened the way to Ukrainian hearts to the ideas of Christian messianism, which more or less was practiced by all members of the Cyril and Methodius brotherhood – the fraternity, which program was based on the Gospels and the commandments of Christ. So, the cry of the Kirillo-methodius brotherhood were the words of Jesus Christ: “Presume the truth – the truth sets you free.” We all know what path Ukraine came both in the social and spiritual dimension of historical time, which could not be reflected in the worldview of Ukrainians, and
consequently, on the perception of works of philosophers, poets, writers, including Taras Shevchenko.

Today is more wider the circle of supporters which espose the thesis of an anthropocentric ethical (personalistic-existential) coordinate system of the spiritual world of T. Shevchenko. Being suddenly “in prison,” the poet especially painfully worries his loneliness, unrelated. But he sees through the window under casemate’s walls blood brother’s mother “blacker than the black earth” and immediately thanked the Lord for his fortune, for “What I don't share with nobody / My prison, my chains!”

So Ye. Sverstyuk, in spite of Soviet researchers, says that spiritual, ethical bases of Ukrainian literature were grounded by T. Shevchenko exactly, [11, p. 125] and S. Efremov and V. Bazilevskyi emphasize the uniqueness at the global level, the ethical pathos of the poet. [12, p. 186; 13, p. 22]

Note that Albert Schweitzer defined ethics as “a limitless responsibility for all living.” [14, p. 308] That is cognition of the nature of good and evil. And the ability to convince others in the truth of your own opinion. After all, “to venture on doing good deeds, you must know what it really is.” [15, p. 44] On the other hand, in history there are thousands of unfortunate example when erroneous ideas about good and evil led to tragic consequences. Therefore, the father of ethics, Socrates became the father of logic, and lyric poet Taras Shevchenko became an existential poet-thinker who has chosen the justice as the over goal of his art, moral recovery and spiritual renovation of Ukrainian society.

Is it because the ethical motives of good and evil, truth and falsehood, God and human charges for evil, God – and human justification for good, finding ways of the victory of good are constantly dominate in the works of Shevchenko?

Shevchenko in his poetry models paradoxical in its controversies and diversity, but a holistic image of the Creator, the image that inevitably is formed in the minds dissected, helpless, naive, but spirited man, the seeker of truth. The integrity of this image is provided by the absolute recognition of the supremacy, the omnipotence, kindness and God’s humanity. Around this core all the other lines are revolving, transforming into each other, until not merge with it. In other words, without a strong faith the image of God in our soul is splitted into small unconnected splinters under the blows of the “solidified” by (M. Berdiaev) of consciousness, mind, which narrows, primitively anthropomorphisms, schematizes all things. When faith is primary and unwavering, so the inevitable bitter questions, doubts, appeals
attacks of the mind – only reinforce it. So happened with T. Shevchenko. [16, p. 445]

A whole range of feelings to the Supreme which are going through the spiritual person, the poet supplies in “the Heretic.” The salt of the poem is a prayer of Ivan Hus (and Shevchenko, and any god-fearing truthfighter), where excited confession about gross injustice in the world is transformed into burning inquiry (“For what are they missing? For what do You punish/ Yours and obedient and kind children?”), and that – in an expression of firm conviction (“the Fierce evil / Don’t act without the guilt of anyone”) and understanding of their insoucen and humble plea (“Pray, Lord, have mercy on us, / Save us, Holy power, / Sores my tongue for blasphemy / And ulcers of the world to heal!”).

Sometimes in the same work only one line is illuminated, the other is in another, so the reader should be able to combine these components in such only Shevchenko’s image of the Lord.

For example, the poem “the Dream.” In the text we find the only appeal: “Should God see through the clouds / Our tears, sorrow? / Perhaps He will see and help / Like as those mountains.” But all other lines (the same as in “Heretic”) are in the subtext. The author pushes us to this idea by later work with the same name “Dream” and the same parallel “the God – mountains” (mountains are the variant of the image of the grave of the national soul):

Та все пішло царям на грище:
І Запоріжжя, і село…
І монастир святий, скарбниця, –
Все, все неситі рознесли!..
А ви, ви, гори, оддали!!
Бодай ніколи не дивиться
На вас, прокляті… а гетьмани,
Усобники, ляхи погані!!
Простіть, високії, мені!
Високії! і голубії!
Найкращі в світі! Найсвятії!
Простіть!!.. Я Богу помолюсь… [17, p. 249]

The attitude to the Almighty Shevchenko clearly shows in “the Caucasus”:

Ми віруєм Твоїй силі
І духу живому.
Встане правда! Встане воля!
І Тобі одному
Помоляться всі язички
Вовіки і віки. [17, p. 187]

Waves of sadness, despair, hope and inner spiritual resistance we find in the works of Taras Shevchenko, where imperceptibly, but the notes Kyiv and Russian Christian messianism are sounded. Shevchenko keenly feels his human weakness. He realizes that without God’s assistance to the Ukrainian people they should not solve their problems. That’s why he asks of the Creator, to feel his soul and heart with a great force:

Подай душі убогій силу,
Щоб вогнено заговорила,
Щоб слово пламенем вдалось,
Щоб людям серце розтопило!
Мені ж, мій Боже, на землі
Подай любов, сердечний рай!
І більш нічого не давай! [17, p. 421]

In these Shevchenko’s lines, as in the works of Skovoroda, Novitskyi, Kostomarov, Kulish, Gulak and later Yurkevich, we see the grains of philosophy, which were written not by a cold mind, but Christian heart.

A particular anxiety and desperation cause more frequent poet’s manifestations of the little Russian – mutation of Ukrainian soul, which is manifested not only in moscovit, but in the emergence of so-called Lithuanians – Ukrainians, which adopted the Catholic faith, but were talking in their native language. To stop this process, Shevchenko appeals to those who abandoned their language and faith, and warns that the Good of heaven will turn away from them, because they have renounced their maturity:

Бо хто матір забуває,
Того Бог карає,
Того діти цураються,
В хату не пускають.
Чужі люди проганяють,
І немає злу
На всій землі безкінечній
Веселого дому. [17, p. 196–197]
The gloom which was covered the over part of the educated Ukrainians, resembled the mind’s state of the Jewish nation after the destruction of the Temple.

Feeling the human predicament, an impasse, in which there was Ukraine, own pain for the fate of the Ukrainian people, Taras Shevchenko says:

Я так її, я так люблю
Мою Україну убогу,
Що прокляну святого Бога,
За неї душу погублю! [17, p. 249]

We understand that this is the cry of the soul, and not atheism, it is the despair, the rejection of the Creator’s will, the loss of hope on His help. Despite on his own feelings, Shevchenko reminds Ukrainians about the love of God, but as the love of equals, and says that such “love is the Lord grace.” Because, none of the mortals should not attain for another love only the love of family or love of others. The same love Shevchenko loves his Homeland.

Неначе праведних дітей,
Господь, люби отих людей,
Послав на землю їм пророка;
Свою любов благовістить,
Святую правду возвістить! [17, p. 305]

“Even the precepts of Christ do not require from us more as Taras Shevchenko feels,” – writes the researcher of poet’s creativity D. Buchinskyi. [18, p. 165] But Shevchenko’s love is not only to neighbor but also to all Ukrainian people, and therefore requires much more from himself and makes his love to revolt against the falsehood and injustice. In “Hosea, Chapter XIV,” the poet proclaims the inevitability of the massacre against the oppressors of Ukraine. Bible stories are the canvas in which Shevchenko draws his image of a free Ukraine, “then how, o Lord, Holy truth will come to the ground.” [17, p. 411]

In the poem “Imitation of Psalm 11” Shevchenko aphoristically proclaims a key slogan of his work: to magnify our mind and language. “I’m on guard round them, those of my slaves will put the word,” says the poet. [17, p. 404] And do it in this way. Eternal love of poet’s heart and soul, about each line of his works is spoken, belong and will always belong to his native Ukraine:
God of Shevchenko is in his soul: there he finds Him and talks to Him about his own fate and the fate of his people. This conversation is not between a slave and his master, but equals, it is not a prayer, but the requirement to give Ukraine the share of love that she deserves. At the same time, Shevchenko is well aware about whom he blames, whom he asks and demands: “God, says the poet, judge me by your will. Pray: God, teach them by my mouth verbs.” [17, p. 202]

Despite on his own pain about the fate of the Ukrainian people, Taras Shevchenko reminds Ukrainians about the love of God, but the love of equals, and says that such “love of the Lord is grace.”

As we see, all mentioned texts in more or less way are reduced to the Atheistic context or at least to the finding of misunderstanding, Shevchenko’s rejection any ways of God’s Providence and that, N. Berdyaev wrote “the evil is a condition of good.” [19, p. 75] It gives grounds to say that Shevchenko’s works should be read in a special “Shevchenko” context, which certifies the highest level of poet’s understanding of God as the Creator of heaven and sympathy to Him as to a loving father, who is heavily suffering when he sees the shame and ridiculous, unnecessary tortures of his unwise children. However, this subject deserves the separable detailed research.

References
САКРАЛЬНЕ У ПОЕЗІЇ ТАРАСА ШЕВЧЕНКА

В. І. Кафарський


Ключові слова: сакральне, віра, духовність, освячення, сумління, патріотизм.
САКРАЛЬНОЕ В ПОЭЗИИ ТАРАСА ШЕВЧЕНКО

В. И. Кафарский

Предпринята попытка осмыслить духовный мир Т. Шевченко сквозь призму персоналистско-экзистенциального видения действительности так называемой шевченковой теодицеи и его личного восприятия страданий украинского народа.

Раскрывается содержание категорий «сакральное», «святое», «священное» и их особое освещение в поэзии Тараса Шевченко. Осмысливается диалектика апофатического-кафатического Богоискательства поэта, его боль за судьбу украинского народа и спектр других чувств, вызванных собственным видением образа Господа Бога, пониманием «добра и зла», «судьбы и воли» в их высшем сверхчеловеческом постижении.

Ключевые слова: сакральное, вера, духовность, просветление, совесть, патриотизм.

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SPIRITUAL AND CULTURAL COMPONENT OF THE MOTHER TONGUE EDUCATION OF ETHNIC MINORITIES IN THE USA

O. Ye. Krsek

The article covers spiritual and cultural component of the Mother tongue education of ethnic minorities in the US. The full development of human personality is considered as the highest value of the US society. The assimilation ideology, which considers English proficiency as a manifestation of personal choice of everyone who identified oneself as an American, is discussed as well.

Key words: Indigenous languages, mother tongue education, non-dominant languages, heritage language, minority language, national minorities, ethnic and cultural education, other tongue-based multilingual education.

Statement of the problem in general aspect. The importance of educating the youth in their own cultures, as well as using indigenous languages to educate them is increasingly obvious. The ability to speak one’s own language helps people to understand who they are in relation to themselves, their families, and their communities. Given the importance of native languages for preserving Indigenous cultural identity, knowledge, social belonging, spiritual life, and existence on the political landscape, the potential for education to promote or hinder Indigenous children’s opportunities to learn their mother tongues is of critical concern.

Education is the foundation of spiritual, cultural, social and economic development of the society and the state. The purpose of education is the full development of human personality as the highest value of a society. Education is the vehicle by which a child grows to be an independent adult. It is also the means by which spiritual and cultural values are transmitted and the child is bound to his or her family, community and society. Education systems in multilingual nations have traditionally ignored non-dominant languages in favor of the dominant languages, leading to gross inequalities. Therefore, for speakers of non-dominant languages, multilingual education based on their first language can be highly liberating.

The analysis of recent research and publications. Importance of mother tongue in education, not only as medium of instructions but as a
spiritual and cultural factor, was discussed by Agbedo C., Ball J., Bender P., Ebere C., Kadel P., Pattanayak D., Virginia O. and others. [1, 2, 4, 9, 12]

Education in mother tongue as a children right was considered by Agbedo C., Ball J., Dunbar R., Magga O., Nicolaisen I., Trusk M. [1, 2, 11]

Difficulties of education in mother tongue were systemized in the special research by Ball J., Bender P., Bloch C., Dunbar R., Fakeye D., Hassanzadeh N., Magga O., Nicolaisen I., Trusk M. [2, 3, 4, 7, 8, 11]

Beneﬁts of education in mother tongue were deﬁned by Ball J., Fakeye D., Hassanzadeh N., Kadel P. [2, 3, 4, 7, 8, 11] The role of mother tongue-based multilingual education was considered by Dekker D., Kadel P. [5, 9]

Education in Mother Tongue-based education as a human right was interpreted by Ball J., Khan M., Pattanayak D. [2, 10, 12]

The aim of our research is to show spiritual and cultural component of the mother tongue education of ethnic minorities in the US.

Main material presentation. Recent developments and trends in the field of native language instruction among language minority groups in Britain and the United States support the growing attitude that a multicultural curriculum reﬂecting children’s cultural experiences is appropriate, and the development of multilingual materials and classroom strategies has taken priority. In Britain this has taken the form of a national effort, called the Mother Tongue Project, including research on the linguistic diversity of local communities and support for primary curriculum development. Instructional and supporting materials were developed from this initiative. In the United States the initiatives have taken the form of a federal bilingual education program, with controversy focusing on both cost and program direction. A variety of materials and programs have been developed within this national trend, with varying results. In Britain, arguments are strong for supporting children's bilingualism. In the United States, school districts confronted with growing immigrant populations are seeking a middle ground between native and English language emphasis. What are clearly needed are further research, curricular materials, and teacher education (MSE). According to the U.S. Census Bureau, in 2014 there were more than 20 million children under 5 years old living in the U.S., and 50.2 percent of them were minorities. The minority population is expected to rise to 56 percent of the total population in 2060, compared with 38 percent last year. When that happens, “no group will have a majority share of the total and the United States will become a “plurality” nation of racial and ethnic groups,” the U.S. Census states. “We are a much more diverse country than we were,” said Professor Andrew Cherlin, a sociologist at Johns Hopkins University in
Baltimore. “Groups in America are mixing more than we think.” Some nations across the globe are becoming more linguistically diverse as a result of the transnational migration of peoples. Others are experiencing an increase in their language diversity as a result of differential growths of their populations, resurgence of language and ethnic nationalism, language revitalization movements, and the official recognition and promotion of multiple languages. The U.S. Census Bureau predicts that by 2020, the U.S. people of color will make up 39% of the total U.S. population.

Education fully develops human potentials, especially the cognitive power and in any program taking the cognitive abilities of the human being into consideration language is a necessary instrument of thought. Language has a central position in all the situations involving human learning. But a significant proportion of children in many developing countries, enter school not speaking the language of the classroom. Whereas to effectively teach around 221 million children worldwide speaking a different language at home from the one used as medium of instruction in schools, there is a need to teach them first in their home language while gradually introducing the national or official language or foreign language. Education when imparted in foreign language or any language which is not spoken at the home of pupils or in their surrounding atmosphere causes difficulties in learning and understanding, leading to their failure in courses or drop out from the schools, which is a big loss to a country, nation and even to humanity at large. [10, p.148]

All the international forums like UNESCO, the World Bank, World Declaration on “Education for All” (EFA), the UNO General Assembly’s Convention on the Child’s Rights, etc. has stressed to educate children at least at primary level using mother tongue as medium of instruction. Because researches have shown that mother tongue-based schooling significantly improves learning.

The term — mother tongue has been widely used but is heavily critiqued. It can refer to a variety of situations, including the language one identifies with, knows best, or uses the most. It could also refer to one’s first language (L1). The mother tongue terminology is often used in educational policy statements but has been criticized as neglecting to distinguish between the many variants of a single language. This is problematic, particularly when selecting the mother tongue to be used in a single classroom, much less a whole community.

The single most difficult aspect of the schooling of language minority students is providing them adequate access to the core curriculum. Most
school districts have opted to enforce a policy of learning English first—before these students can be taught other subject matter. This puts language minority students in a precarious academic situation. Many schools are beginning to require special preparation, professional development, and even licensing for their teachers to instruct these students in English. Many language minority students who enter the schools early in their life can sometimes catch up academically with native English speakers when they work harder than these peers. However, the concentrations of language minority students are in high-minority, high-poverty schools, which are often under-resourced and struggle with hiring a fully credentialed and qualified teaching workforce. Receipt of adequate instruction is the exception, not the rule, for language minority students. The absence of teachers and other school staff who can communicate with parents of language minority students is also a problem in informing parents about the academic performance of their children, about the activities of the schools, or even about the expectations of the teachers. As language minority students, especially children, acquire some English, they often abandon the use of their heritage language. This creates another communication difficulty between children and parents in these homes that strains the quality of family interactions.

Andre Martinet the French linguist once said that mother tongue is “the language through which one comes to know the world”. Mother tongue and the motherland are abstract notions so mother tongue is the language to which the emotional attachment is strongest, the language ensuring all the spiritual and cultural riches whose destruction results in the destruction of innovativeness and creativity. Pattanayak D. stated that many people today, interpret mother tongue as the language of mother. Another meaning of mother tongue is the government and the school designated language. [12] Bloch C. quoted a definition of mother tongue as: “A mother tongue is the language the child can speak fluently before going to school. It is the language in which the child can operate confidently in all domains relevant to the child’s life. It may or may not be the language spoken by both parents. In this sense the bilingual child has two mother tongues.” [4] Hassanzadeh N. revealed that first language (mother tongue), which is home language is particularly important for the development of a positive self-concept and well-being of a child. Children having the chance of maintaining their first language can extend their cognitive development, while learning other languages as a second language. In the second language their level of competence is related to the level of competence they have achieved in their
first language. Children having sound knowledge of their first language can transfer skills from one language to another. The mother tongue opens the door, including its own grammar, to all grammars, in which it awakens the potential for universal grammar that lies within all of us. It is the valuable asset people bring to the task of language learning. Because of this, the mother tongue is the master key to foreign languages, the tool which gives us the fastest, surest, most precise, and most complete means of accessing a foreign language. Mother Tongue will save learners from a feeling of frustration, which will eventually lead them to avoid all topics of personal interest. [8] Hassanzadeh N. extended the claim of Butzkamm C. that — “You can banish the mother tongue from the classroom, but you cannot banish it from the pupils’ heads.” Fakeye D. pointed at a close relationship between the child’s mother tongue and his culture, emphasized the significance of the language as the carrier and embodiment of the features of cultural environment. Language, having developed in the context of a certain culture of necessity, reflects that in particular culture, language, not only differentiates and integrates human interaction, but also, guides to behavior and motives to conform.

Pattanayak D. highlighted that language acquaints the children with the environment into which they have been born. Language accumulated knowledge skills and myths are transmitted through mother tongue from one generation to another. Because of receiving social acceptance the standardized version of the spoken language is used as the medium of communication, education and administration. [12] Children think and dream in the mother tongue so training in mother tongue is the first instrument of human culture and the first essential of schooling. Hence it is of great importance for children to have a firm foundation in their mother tongue. Children learn the most in their own mother tongue, which is the easiest way of learning. Years of school in the life of children are the most important because during this period aptitude and attitude of children are developed. During this period their mother tongue becomes the ideal medium of instruction for them, because it is as natural to them as the milk of mother, and in their own native tongue they can better explore their own natural environment.

Dunbar R., Magga O., Nicolaensen I., Trusk M. quoted that article 29 of the Convention on the Rights of the Child (CRC) stated that the child’s education should be directed to “The development of the child’s talents, personality, and physical and mental abilities to their fullest potential” and “The child’s preparation for responsible life in a free society, in the spirit of

Kadel P. asserted that instruction in mother tongue is highly important at the beginning of education, for development of a strong educational foundation, as well as to strengthen the learners’ cognitive development. There is a big gap between the school and the home of the student unless the mother tongue is used in education. [9] Studies of Ball J. showed that children learn best in their mother tongue as a foundation for and bilingual and multilingual education. Children’s ability to learn a second or additional language does not suffer when their mother tongue is the primary language of instruction throughout primary school. Research has confirmed that six to eight years of education in a language are necessary to develop the level of literacy and verbal proficiency required for academic achievement in secondary school. Fluency and literacy in the mother tongue lay a cognitive and linguistic foundation for learning additional languages. [2] The US researchers of this problem highlighted that by paying sufficient attention to the foundation of intellectual and emotional life, all the virtues necessary for a good citizen, clear expression, clear thinking, sincerity thoughts, and action and feeling fullness of creative and emotional life can be cultivated and developed only by mother tongue. The conflict between classroom culture and home culture may make it difficult for children to participate in class or force children to deny their family and heritage in order to succeed in a culturally alien school. That is why successful pedagogy requires that teachers become culturally literate. That is, they must work towards understanding to the best of their ability the culture and home backgrounds of their students. Citing numerous studies, we may list some major challenges for culturally appropriate education practices in the United States: the school population has become increasingly diverse, both culturally and ethnically, the teaching population has mostly originated from European-
American, suburban experiences; most current and future teachers have not had sustained relationships with people from different ethnic, cultural, and lower socioeconomic backgrounds. School curriculum, methods, and materials usually represent only European-American or white culture and ignore the backgrounds and experiences of students and families from lower socioeconomic levels and different ethnic and cultural backgrounds. Many teacher education programs do not adequately prepare teachers for “culturally relevant pedagogy.” When cultural differences are ignored in classrooms, student fears and alienation increase.

Another approach to mother tongue-based multilingual education is described by Diane D. as being – more than just using the learners’ first language to explain curriculum content. [5] It emphasizes the importance of curriculum rooted in the local culture, as well as teaching methodology that promotes cognitive development and higher order thinking skills. Bender P. disclosed that the world’s fifty percent out-of-school children live in communities where the schooling language is rarely, if ever, used at home, a situation that underscores the biggest challenge to achieving Education for All. [3] This is a non-productive practice that leads to low levels of learning and high levels of dropout and repetition. In these circumstances an increase in resources, although necessary, would not be sufficient to produce universal completion of a good-quality primary school program. Bender P. further stated that first language instruction results in increased access and equity, improved learning outcomes, reduced repetition and dropout rates, socio cultural benefits and lower overall costs. [3] Losen D.: “We only count those whom we care about, the rest remain invisible. If we cannot keep track of children from minorities, their educational outcomes, their access to educational resources or their rates of incarceration, then we cannot hope to protect their right to be educated. From a human rights perspective, having access to disaggregated quantitative data increases our capacity to reveal injustices and speak truth to power. The disparities highlighted here reflect deep educational resource inequalities. We can often predict educational outcomes for minorities by looking at their access to key resources, including per pupil expenditures on education and access to qualified teachers. Therefore, one important specific recommendation to complement the general one is that campaigners and others urge governments to track and monitor minorities” access to the most critical educational resources. [6]

When Barack Obama ran for President of the United States of America, he did not avoid difficult questions of racial identity. Instead, he pointed to continued divides and reframed the deep-rooted racial inequities that exist in
the USA as a subset of the great challenges confronting the nation as a whole. Obama said: “This time we want to talk about the crumbling schools that are stealing the future of black children and white children and Asian children and Hispanic children and Native American children. This time we want to reject the cynicism that tells us that these kids can’t learn; that those kids who don’t look like us are somebody else’s problem. The children of America are not those kids, they are our kids, and we will not let them fall behind in a 21st-century economy. Not this time.” Obama’s approach to race may contain a valuable lesson for those seeking to guarantee the right to education for the world’s minority and indigenous children.

References

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У статті розглядається духовно-культурний компонент освіти рідною мовою національних меншин у США. Всебічний розвиток людської особистості визнається вищою цінністю американського суспільства. Також обговорюється асиміляційна ідеологія, яка розглядає володіння англійською мовою як прояв особистого вибору кожного, хто ідентифікує себе американцем.

Ключові слова: мови корінних народів, рідна мова, освіта, недомінуючі мови, мовна спадщина, мова національних меншин, національні меншини, етнічна і культурна освіта.

ДУХОВНО-КУЛЬТУРНЫЙ КОМПОНЕНТ ОБРАЗОВАНИЯ НА РОДНОМ ЯЗЫКЕ НАЦИОНАЛЬНЫХ МЕНЬШИНСТВ В США

О. Е. Крсек

В статье рассматривается духовно-культурный компонент образования на родном языке национальных меньшинств в США. Всестороннее развитие человеческой личности признается высшей ценностью американского общества. Также обсуждается ассимиляционная идеология, рассматривающая владение английским языком как проявление личного выбора каждого, кто идентифицирует себя американцем.

Ключевые слова: языки коренных народов, родной язык, недоминирующие языки, языковое наследие, язык национальных меньшинств, национальные меньшинства, этническое и культурное образование.
SPIRITUAL AND CULTURAL ASPECTS OF EDUCATIONAL PROCESS AT TECHNICAL ESTABLISHMENTS OF HIGHER EDUCATION

O. P. Luchaninova

The author reveals the peculiarities of educational space of technical establishment of higher education and its spiritual and cultural aspects. It characterizes the educational space of the institution as a space of culture, which affects the development of the individual student.

Key words: Educational space, spiritual and cultural aspects, the value of life, education of students, the content of education and training.

Introduction. According to the national Doctrine of Education Development of Ukraine in the XXI century the main purpose is “to create conditions for personal development and creative self-realization for every citizen of Ukraine; to form generations which are able for life-long learning; to create and support values of a civil society; to encourage consolidation of the Ukrainian nation; to support Ukraine integration into European and the whole world space; to help Ukraine to become a competitive and prosperous country.” [7] According to the regulations of the Doctrine spiritual and cultural aspects of educational process at higher education establishments should be based on “cultural and historical values of the Ukrainian nation as well as on its traditions and morals. The following is considered as an appropriate basis: Kyivska Russ pedagogical heritage; Ukrainian Cossacks period; world view paradigms of Volodymyr Monomakh, Peter Mohyla, G. Skovoroda, T. Shevchenko, I. Franko, Y. Chepiga, S. Rusova,
G. Vaschenko V. Sukhomlynskyi and other well-known Ukrainian thinkers. The spiritual basis of the Ukrainian nation also consists of a high culture level, age-old wisdom and a wish to find Ukraine a prosperous country.” [7]

Educational process in establishments of higher education based on the Doctrine regularities and focused on spiritual and cultural aspects should encourage getting the expected outcomes. Particularly, “a significant increase in intellectual, cultural, spiritual and moral capacities of every citizen, our nation and the whole society. As a result, powerful positive changes will take place in the system of material and spiritual production, structure of political relations, everyday life and culture. Level of a personal independence, self-sufficiency and creativity will increase. It will strengthen democratic basis of a civil society and expedite development of market relations based on spiritual and moral balance.” [7]

Therefore, we can find the following contradictions in the system of higher education in Ukraine: between the necessity to form student personal and professional competitiveness and lack of a systematic educational approach in the modern system of higher professional education; between methods and forms which are used for education organization and their inadequacy in the context of the requirements for modern educational systems as well as universal human values, ideals and Ukrainian education traditions.

The main problems, challenges and risks are accumulated in the sphere of an integral educational system formation which includes physical, moral and spiritual development as well as children and youth socialization. Another urgent point is a decreasing level of social morality and behavioral culture within student community.

**Current publications and research on the topic.** There are many national scientists’ works which are devoted to the student education problem. Particularly, the following aspects are considered: educational process integrity (Ortynskyi V.), educational system improvement (Melnyk Y.), personally-oriented education (Bekh I.), student spiritual culture formation (Roganova M.), analysis of educator’s upbringing activity (Bezpalko V., Dubaseniuk O., Trotsko G.), organization of upbringing activities at higher education institutions (Ponomariova G., Sysoyeva S.), spiritual culture as a value (Shevchenko G.); upbringing methodological basis (Andruschenko V., Ziaziun I., Kremen V., Lugovy V., Nychkalo N. and others).

**Problem statement.** In the context of the higher education system reforming researchers have focused their attention on the following social...
and civilizational problem: society can’t exist by itself without education and upbringing. That’s why educational process at higher educational establishments, particularly, its spiritual and cultural aspects should be reflected through a proper educational content taking into account prospective for further development and necessity to improve social structure and to reshape values, norms and objectives. Paradigm connections analysis has allowed us to identify the following opportunity for changing education and upbringing systems. It can be done through supplying variability of the educational programmes and teaching techniques, diversity of approaches for student upbringing activities organization, giving students an opportunity to choose their “studying path” independently. We believe that it will encourage a comprehensive personal development. Therefore, development of an updated educational system which meets the modern requirements, and creation of an educational space which encourages personal spiritual and cultural development, can fill student life with a valuable content, is considered as an urgent task.

The objective of the article: to identify peculiarities of educational space at technical establishments of higher education in the context of spiritual and cultural aspects.

The content of the study. Individual psychological and social characteristics of a particular student are important educational factors. It conditions taking into account of a psychological science advances in modern educational process. Particularly, it requires an appropriate content reflection in Pedagogy textbooks, substantiation of an updated educational content, usage of appropriate methods and forms of educational activities organization which meet general modern requirements and are consonant with universal human values, ideals and upbringing traditions of Ukrainian society.

It is also important to specify the meaning of the “educational environment” and “educational space” terms. Educational environment is considered as a complex of the reality factors which do work in society. It is given objectively and is not the result of an educator’s and/or managers’ purposeful activity directed to create appropriate conditions for learners’ development (N. Selivanova).

On the contrary, educational space is considered as a part of the potential educational environment which, as a rule, goes beyond the educational process borders. It can be developed and/or changed purposefully by educators and learners by themselves. Educational space at educational establishments can be identified as a social, cultural and
educational phenomenon which is created through the institution functioning, teachers’ and learners’ interaction, encouraging students to identify values and purpose of a social life. [6]

Reforming and updating approaches to upbringing problem can enable students to make an independent life choice and encourage formation of the valuable worldviews. In the context of educational process at higher education institutions upbringing is considered as student formation and development process focused on spiritual, moral, social and cultural values.

German philosopher and existentialist Karl Jaspers in his “The Origin and Goal of History” work identified the following possible ways of solving the mentioned above problem: making a mankind spiritual through education and upbringing of every individual, widening freedom borders, executing active interaction between different cultures. Nowadays material and spiritual values exchange between cultures has become of a planet level. People can’t do what they want personally (self-will) but they have to do what is considered as a right thing for the whole community where they live. Authentic freedom can exist only in the context of interpersonal communication focused on seeking the truth. [3]

In 90-th of the XX c. G. Shestopalov expressed the following idea: “The process of an engineering thought enrichment with all that general and special technical knowledge won’t succeed without mastering mankind’s heritage – its cultural advances and spiritual values. It is impossible to educate an engineer with a proper moral attitude to the equipment and people who he works with without the mentioned above points.” [8, p. 62]

Definitely, we are creators of our own spiritual and cultural contents and values which manage our thoughts. All these form our spiritual culture which, in turn, is considered as a complex phenomenon. It is conditioned by diversity of scientific, artistic and creative human activities. Human Spiritual Beauty means to be of great erudition, intelligence, maturity, nobility, courage, kindness, ability to understand other people’s states and to sympathize with their misfortunes. It also includes emotional, volitional and perceptional aspects. Spiritual culture is a balanced mix of rational, emotional and perceptional aspects. [8, p. 78] Indeed, the much developed is personal spiritual ability to give a critical assessment to own deeds the more helpful are actions and deeds of an individual as well as the level of his civil consciousness and actions.

At the beginning of the XXIst century there has become a clearly defined trend of shifting social attention toward education and upbringing aspects. They are still looking for ways of a new concept implementation
with changing focus from the “cult of knowledge” to the “cult of thinking.” We believe that it is impossible to do without education system reorganization. Professional training should become a part of a broader and deeper system of personal development. The points mentioned above allow us to suppose the following: humanization of the technical training should be executed through the setting interrelation and interaction between humanities and natural sciences. It should become a unity of technocratic and humanitarian cultures where “besides professional skills and knowledge a specialist should obtain a sufficient level of culture. The higher is his general level of culture the better it is for him personally and for the whole mankind.” [8, p. 91]

Exploring education viewpoints of I. Pyrogov, G. Kruglikova has come to conclusion that it is necessary to form an “internal human” which is a humanistic and active personality, who subordinates material needs to his spiritual aspirations. Personal development implies constant fight between the “internal and external human sides.” Therefore, education should train an individual for an ongoing self-exploration and improvement which encourage moral content development and give an opportunity to harmonize human inner and social sides through spiritual development but not due to subordination of an individual to the society. [4]

What kind of education should it be to form human spirituality? It has to be chosen a value-oriented direction, we suppose. In that case we will be able to spiritualize rational approach which is used in modern society. We speak about universal, cultural and historical forms of subject’s development, essential human power, family values, human image in culture, and connection of an individual with his clan. We absolutely agree with I. Bekh’s point of view as for necessity to change the whole content of education and upbringing. Upbringing content is focused on spiritual interaction as well as pedagogical communication in a form of a dialogue. Upbringing is like a locus for intimate and personal interaction. The author underlines that it is necessary to begin with a teacher’s personality exploring. He should “pour” spirituality into himself and then put it into his activity where moral values are considered as spiritual units of the mentioned above process. Therefore it is necessary to consider educational process as a spiritual, encouraging and upbringing act. [2]

Followers of the approach based on the idea that education should be delivered through environment notice that the surrounding is inclined to average personality (the more being inside it). In turn, a rich environment
enriches and a poor one impoverishes, free surrounding frees, healthy one makes healthier, scanty environment limits etc.

We suppose that spiritual and cultural space at technical establishments of higher education should be filled with culture of thoughts which is developed through the knowledge mastering stage to obtaining wisdom. Nowadays we can observe a pragmatic and exploitative student attitude to education in general. We speak about so called “virtual knowledge,” propensity for compelling other people’s ideas but not for producing own ones, lack of ability to work with printed sources of information. All that conditions lack of culture of thoughts, culture in general, good manners, motives, deeds and aspirations.

Culture of “teacher – student” interaction is important for creating spiritual and cultural space at technical establishments of higher education. We speak about encouraging epistemophilia, exploration of a cultural heritage as well as an individual self-identification. Unfortunately, knowledge has been become a commodity. And here is a question: “How much educated a student should be to protect him, to become a wise, intelligent, tolerant and sympathetic personality?”

Educational space at higher education establishments is a cultural place which influences on a learner’s personality. It should consist of a wide range of cultural values and forms. It is considered as a space where personality can actualize himself in different situations (academic activities, clubs, creative studios etc.) and make his social, cultural and life choice.

A wide range of technical establishments of higher education in the south of Ukraine supplies Ukrainian society with technical elite staff. Particularly, National Metallurgical Academy of Ukraine (Dnipropetrovsk), National Mining University (Dnipropetrovsk), Dnirpderzhinsk Industrial Institute, technical universities in Mariupol, Kirovograd, Kryvyi Rig, Zaporizhia National Technical University, Poltava National Technical University, Kremenchuk Mikhailo Ostrogradskyi National University (branch), Ukrainian Engineering Pedagogics Academy (Kharkiv).

Let’s explore the role of spiritual and cultural aspects at higher education establishments on the example of National Metallurgical Academy of Ukraine which has a rich history. At the beginning (in the 30’s of the XX century when Katerynoslav wasn’t a big city) a major part of students were young people originated from provincial towns and villages, and who were characterized by a low level of culture. So, the difference in culture level between students from a rural area and big cities was evident. Then the graduates started their career as the Academy teaching staff and formed
cultural traditions of the establishment. Particularly, they played the piano, led hobby groups, set up “Friendship” student camp etc. The whole dynasties studied at the Academy – from grandfathers to their great grandsons. In 60’s and 70’s teachers continued to execute purposeful activities focused on training students for their further independent life, encouraging them to take an active part in social life and to join a communist movement, to nurture their talents and, as a result, to become honored by their faculty and the whole academy. Nowadays these activities are represented in the context of an international cooperation with the European Union countries on the basis of the Bologna Process implementation statements.

Berdiayev M. in his “Land of Spirit and Caezar’s Kingdom” work has predicted the following: “the main life purpose is not an economic or social issue, but a personal spiritual development.” [1, p. 319] In the context of our research we identify formation of spiritual, cultural values and patriotism through education and communication process as an important pedagogical condition aimed at functioning effective updated educational system at the Academy. Actualization of the mentioned above dominant will increase the level of student consciousness in the context of finding contradictions between existing and desirable level of their spiritual and cultural development. Also it will encourage moral development of students, their educational and cognitive activities, moral self-improvement and self-upbringing through arts. For example, it might be represented through creation of a student individual Internet space [5, p. 125].

Nowadays NMetAU has become an active teaching, scientific and cultural center. The Academy upbringing space is represented by many institutions which encourage students to share the content and values of the education establishment social life. Educational activity focused on spiritual and cultural aspects is fulfilled through functioning different hobby groups (“Search”, “Translator”, “Prospects”, “Keeper”, “Debate”), taking part in different contests (“The 1st year student”, “Student Spring”, “Two stars” etc.), student self-government and student volunteering activities, functioning “Leader” and “Young scientist” schools, implementation of “We are children of Ukraine” and “Alma Mater” educational projects, creating videos about outstanding scientists in metallurgy and the Academy life, meetings with participants of military operations 2014–2016 and those teachers who took part in mitigating the affects of the Chornobyl atomic power station disaster etc. The mentioned above projects are considered as a part of educational process focused on cultural and historical aspects. It enables students to shift the focus of their consciousness from upgrading
professional skills to spirituality development. Teacher’s task is to help students with realizing a true value of culture for human life where the main point a personal freedom.

Conclusion. Therefore, spiritual and cultural aspects at technical establishments of higher education are closely connected with the education content which should be updated. Attention should be focused on the way students think and their activities but not only on special subjects teaching and learning. Content of education should represent methodological, social and personal aspects: culture of thinking, communication, self-management, behavior. Every student should have an opportunity to follow an optimal personally-oriented education programme which takes into account his cognitive features, artistic interests, motives, likes and other personal qualities. It is necessary to accelerate educational process improvement at higher education establishments in accordance with updated education contents and methods.

We suppose that the further research prospective might be found as the following: pedagogical conditions for spiritual and cultural education of students in the context of an effective operating an updated upbringing system at the Metallurgy Academy.

References

О. П. Лучанинова

Автор розкриває особливості виховного простору вищого технічного навчального закладу та його духовно-культурну спрямованість, характеризує виховний простір навчального закладу як простір культури, що впливає на розвиток особистості студента.

Ключові слова: виховний простір, духовно-культурна спрямованість, цінності життя, виховання студентів, зміст виховання та освіти.

ДУХОВНО-КУЛЬТУРНА НАПРАВЛЕННОСТЬ ВОСПИТАТЕЛЬНОГО ПРОЦЕССА В ВЫСШЕМ ТЕХНИЧЕСКОМ УЧЕБНОМ ЗАВЕДЕНИИ

О. П. Лучанинова

Автор раскрывает особенности воспитательного пространства высшего технического учебного заведения и его духовно-культурную направленность; характеризует воспитательное пространство учебного заведения как пространство культуры, которое влияет на развитие личности студента.

Ключевые слова: воспитательное пространство, духовно-культурная направленность, ценности жизни, воспитание студентов, содержание воспитания и образования.

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CULTURAL APPROACH OF THE FORMATION OF SPIRITUALITY OF STUDENT YOUTH BY MEANS OF CULTURAL AND EDUCATIONAL ACTIVITY

T. F. Melnychuk

Practical aspects of formation of student’s spiritual culture by means of cultural and educational activities are discussed in the article. The author investigates the importance of culturological approach in providing conditions for acquiring general and national culture through creativity.

Keywords: Culturological approach, moral values, creative personality, cultural and educational activities, national culture.

Introduction. The economic and political changes, democratic transformations happening in the modern society direct the strategy of the state to development new socio-cultural, economic, political relations which cause a transformation of traditional psychological structures and, respectively, changes in orientations and aims of youth, look for a new content (sense) of life, a formation of new needs and interests in professional activity. Therefore incorrectly placed priorities in a certain measure can perform destruction of cultural traditions, moral and esthetic values where the faith in justice and humanity of society is lost and that will lead to transformation of outlook and will distract youth from humanistic reference points in spiritual life. Each culture is a method of intellectual and creative self-realization of the person, therefore studying of other cultures enriches us with new knowledge and creative experience. Culture is a universal method of creative self-realization of the person through the aspiration to open and approve a sense of human life in the ratio with existing: appearing at the
person as the meaningful world, which inspires, unites and determines a method of life and attitude of people. Culture is a powerful source of development of the person, his socialization and individualization.

Dynamics of relations of culture and a person become apparent that during different periods of life she masters and develops various orbits of activity: material, technological, sensitive, art, spiritual, emotional. Depending on many objective and subjective factors in the person prevails one or another position concerning culture: consumer, creative, innovative, reproduce. Knowledge and education can help to understand all this.

The culture of the personality is a system of knowledge, views, beliefs, the abilities promoting the rise of mechanisms and technologies of use of cumulative social information which in turn broadcasts in all aspects of activity of the person, forming a cultural gene pool of society. Thereby culture and personality are the interconnected and interdependent concepts.

Education as the sphere of socio-cultural activities gives great opportunities for awareness of world culture and forming of a personality in culturological bases, that is why the culturological paradigm of professional education should be oriented to the development of the personality as the main creator and bearer of cultural values.

**Aim of article** – to show the value of culturological preparation in the formation of spirituality of student’s youth by means of cultural and educational activity on the example of work of the department of cultural science of National University of Life and Environmental Sciences of Ukraine.

**Main Body.** The culturological science gives the chance to understand a perception of the world and actions of mankind, a regularity and development of material and spiritual culture of civilizations, ethnoses and the specific person. Level of culture determines and directs destiny of a person, forms the purpose of its activity. Activities of the personality are directed to creation of qualitatively new and unknown earlier cultural and material values in any sphere (art, scientific, engineering and technological, managerial, economic) with a final result (a creative product). Development of empathize abilities (abilities to understand and perceive a point of view of other person), the formation of valuable and world outlook orientations of the personality is reproduced in process of creativity, allows to accept and estimate creations of others.

Culturological approach requires designing of optimum system of pedagogical education that fully corresponds to the existing type of culture and requests of a modern civilization. This approach allows to consider the
pedagogical phenomena and pedagogical activities as a set of cultural components on a wide cultural background of society taking into account a local cultural situation. Pedagogical facts and the phenomena under such an approach outline taking into account real cultural processes in the past, in the present and future. Against this background the phenomenon of culture has served as a pillar of understanding of a person, his consciousness, activity and education. It is first of all the humanistic position which recognizes a person as the subject of culture, her major player.

The substance of culturological approach is to study the world of a person in the context of his cultural existence, in the aspect of what the world for the person is and with what sense it is filled for it. Culturological approach as a specific and scientific methodology of knowledge and transformation is based on an axiology – philosophical study of values and valuable structure of the world and is attributable to objective link of the person with culture as a value system. A person not only develops on the basis of the culture mastered by him, but also brings in it something fundamentally new, that is becomes the creator of new elements of culture. Thereby the development of culture as value systems which are expressed through the appropriate language, songs, dances, customs, traditions, behavior manners by means of which the life experience is ordered, interaction is regulated, the communication firstly is the development of a person and secondly is his formation as a creative person. [2, p. 32]

Culturological approach is extremely important in the development of humanistic fundamentals of pedagogics. Its fundamental idea implies the value of a person as individuals and is based on recognition of its rights to free development and showing of its abilities. According to culturological approach pedagogical activities should facilitate the creation of optimum conditions of absorption of human and national culture, understanding and self-realization by the person his cultural requirements, interests and abilities. The educational environment should become cultural and educational where realizes the cultural development of a personality, performs the experience of cultural behavior, provides a pedagogical help and support in cultural self-identification and self-realization of creative potential.

As the methodological basis and a method of designing of education the culturological approach allows to treat education as a generalized culture in unity of its axiological, activity and personal and creative components as a dialogue of education and creativity that are methods of cultural self-development.
Culturological approach is based on the criterion of knowledge as a phenomenon of culture which is not so much compliance of this reality as the coordination of this form of knowledge with general valuable and semantic installations of culture. The main semantic sign of education “rationalism” changes on the sign “culture”. At the same time gradually there is a departure from absolutization of value of rational scientific knowledge to understanding, absorption and implementation in educational practice humanitarian and cultural values.

As the methodological basis of the formation of a creative person the culturological approach implies a view on creativity as on a culture phenomenon. It allows to consider a creativity on a wide socio-cultural background with taking into account a local cultural situation, taking into account real socio-cultural processes in the past, in the present and future as a core element in understanding and an explanation of a person, his consciousness, the relation to the environment.

According to many authors (A. Arnoldov, I. Bech, Yu. Yefimov, I. Gromov, V. Malakhov, V. Tugarinov, N. Chavchavadze, G. Shevchenko, etc.), a set of the material and cultural values created by mankind makes a culture identity. Therefore, a person always acts within human values, being at the same time the object of cultural impacts and a subject – the creator of values. Culturological approach in the process of the formation of a creative person allows to focus on and join to real cultural values, to learn not only the world more deeply, but also a person, to gain intellectual and creative experience, to motivate to creativity.

E. Fromm in the work “The Art of loving” discloses the love mechanism in different spheres of human existence, but the highest achievement is the spiritual sphere of a person which is more fully opened to commitment, with an opportunity to share the most precious part of life, spiritual wealth, vital energy and feelings. Any art requires complete return to be really understandable to audience and listener, it is necessary to be able to give a part of soul, and to have a soul is a big luxury. In our pragmatic time a person needs to adapt to challenges of realities, to find a unity with surroundings where the irrational belief is based on subordination to the irrational authority. It is common in society and it is a dogma. The rational belief, according to Fromm, consist in confidence that is based on an own experience, observation and reflection, belief in own forces and feelings. It is already the highest extent of development of the personality. The rational belief is a basis of intellectual and emotional activities, thinking that induces on creation. For the sake of idea and belief in it people went on a scaffold!
Belief is necessary in any field of activity, only then it is possible to hope for success. Words of the scientist become the slogan for understanding of existence of a Person on this Earth: “And belief in probability of love as the social phenomena, not only individual, it is a consequence of reasonable belief which relies on understanding of a human essence.” [5, p. 106]

It is increasingly important to investigate a study of problems of spiritual enrichment for modern youth, psychological features of its moral and esthetic development, identification of tendencies of intensification of spiritual potential of the identity of the student. Process of movement of culture is connected with theoretical and practical activities of a person during which it changes the world around, creates and develops individual abilities and requirements, knowledge and skills, experience and feelings. Therefore the culture is a process where a duality is laid in content: it carries material and spiritual bases and is in the closest connection with activities of people, thereby enhances the person, constituted it as the individual.

Spirituality as a component of a national educational system, the formation of a personality is considered in works of outstanding native philosophers, historians, teachers, statesmen (Amonashvili Sh., Bekh I., Berdiaev N., Grushevskiy M., Dragomanov M., Kostomarov N., Mogila P., Pirogov H., Skovoroda G., Shevchenko G., etc.). “Spirituality is a category of human life to which its ability to self-creation and creation of culture is expressed. Spirituality is the highest level of development of a personality at which the main motivational and semantic regulators of its activity are the supreme human values. The spirit embodies in artifacts. Culture is a result of creation.” [1, p. 244]

Spiritual development of a person and mankind is integral connected with creative activity, the result of which is a creation of spiritual achievements in the society (spheres of science, art, religion and philosophy), and provides high-quality and quantitative changes in the choice of moral ideals, valuable orientations, vital plans, which are performed in the course of growth of level of self-improvement, self-education, self-actualization and self-realization of the individual. Creative activities of a person promote the formation of a creative person, her spiritual development, professing the principles of the Truth, Good and Beauty. According to the conclusion of the corresponding member Shevchenko G. P., spiritual development of a person is based on understanding of spirituality as a psychological phenomenon which is a creative ability of a person to mental self-realization and self-improvement. [6]
Education of spirituality of a personality is a continuous process which is shown in various forms, one of which is a cultural and educational activity both within educational institution, and beyond it (scientific and practical seminars, creative events, theaters, museums, concert representations and visit to libraries, organizations of culturological expeditions, charitable events and etc).

At National University of Life and Environmental Sciences of Ukraine the education of a person directed to learning cultural values, which has built on the principles of a humanization, natural conformity, variability, systematic, education, is put on rather high level, thanks to tireless work of teachers of culturology department and science and pedagogical departments, tutors through activities of the international scientific seminars, art, creative and patriotic events, local history and ethnographic and culturological expeditions, sports competitions, creative competitions, the Olympic Games and so forth. Great importance in the course of the spiritual growth of students and teachers has a study and extensive discussion of a role of outstanding Ukrainians (travel to places of their birth and activities – to the museums) in development of national and world achievements in education, science, culture, art, religion, medicine, in spheres of professional and state activity, and also traits of character, in everyday life, their behavior during the critical periods of their life (on examples of the remote past and present).

Research work of students consists of studying history of native land through activities of the famous countrymen, get acquainted and represent on a practical training the scientific achievements in the field of culturological researches, historic facts, photographic materials. Even streets and organizations which are called by surnames of outstanding persons of their area rouse in students pride and respect for memory of these people.

Effective form of successful organization of activities of the formation of a creative person, and also in realization of gender policy in Ukraine and a role of institute of a family is a formation of public university women’s club “Harmony” with extensive aspect of influence on moral and spiritual, national and patriotic education in mastering common cultural values that positively affects on professional activity and the formation of a personality. “The certificate of registration of an author’s right No. 61767 “Innovation in the course of ethnoculturological training of students (on the example of club of the business woman “Harmony”)” of 22.09.2015 became a result of such organization activity and its practical implementation (the author Melnychuk T. F.).
High level of fundamental professional education only in combination with culturological preparation should be one of the main directions of universities of a nature conservation course as a leader of universities of sciences about life and the environment in the formation of the creative person.

By interviewing students and graduates of university of past years the viability and necessity of existence of departments of a humanitarian science (the culturological direction) and also the introduction in curricula of universities of an agro-nature protection course of disciplines of culturological science, the organization and support of creative team and amateur circles, creative actions, seminars, conferences of educational, cultural and educational direction for providing conditions in the formation of the creative person at universities of a nature protection and agrarian course considering various approaches of influence on a student, including a personal approach and the authority of teachers are confirmed.

Positive aspect is that the department of culturology carries out a big cultural and educational work with students and teachers on the principles of free provision of educational services in creative teams and hobby groups, with involvement of professional creative figures (people’s and honored artists of Ukraine) that during an economic crisis of the country is unique. Therefore, the formation of a creative person in the system of cultural and educational activities at universities of a nature protection course will be effective if conditions for self-realization of the personality according to her abilities are provided, the creative atmosphere has been made, principles of patriotic education on the basis of the national idea have been implemented, national and cultural values and traditions of the Ukrainian people have been maintained, innovative and motivational methods for achievement of an stated objective have been used.

Most of modern students are quickly oriented in vital collisions and understand a complexity of a geopolitical, ecological and economic situation in the world and a responsibility which are heaped on their shoulders in development of the state and their personal contribution to this process, therefore they advance a demand and vision of educational process at university. So, a first year student of pedagogical and humanitarian faculty of university Sofia Zaman thinks that a professional qualification should include not only a professional skill, but also a professional socialization. The solution of this question, in her opinion, defined two main directions of the formation of content of training at agro natural university: firstly, it is the formation of an identity of the student, the development of its individual
qualities and features; secondly the knowledge of specific technologies in the specialty which in the future will become methods and content of its professional activity. She thinks that the basic structural elements of arts education consist of sociological, ekologo-natural, political and economic, historical, culturological, world outlook and philosophical, socio-political, philological, ethical and esthetic formation, economic and legal education, psychology and pedagogical preparation, system of knowledge and skills which provide a healthy way of development of the student as intellectual and conscious personality. The intellectual and creative potential of a personality in many respects depends on an education humanization. High school should, first of all, “give a start in life”, and only then in agronomists, agrobiologists, managers, economists, veterinarians.

Listening to students as equal partners in achievement of a common goal, it is necessary to reckon with their opinions and to do the correction in teaching and educational process therefore approaches to the formation of a creative person, humanistic outlook of students in which the main life positions of people, their beliefs, ideals, the principles of knowledge and activities, valuable orientations become urgent in problems of the modern world. [3]

Therefore the determining components of organizational and methodical system on development of creative self-realization and activity of future specialist are a creation of favorable pedagogical conditions, use of forms and methods of pedagogical work oriented to the formation of creativity, nonstandard way of thinking of student, disclosure and self-expression of its spiritual potential. Pedagogical training of teachers of department of cultural science provides the high level of culturological development of a personality of future specialist, learning a culture of professional activity, thinking, communication, art and esthetic culture reflecting a social condition of society, at the same time developing a ability to continuous self-education, self-education, self-development, creative self-realization. Researches and statistical data of employment and progress of graduates of university of life and environmental sciences of Ukraine, who visited and too active part in creative teams and creative actions, became a result of this work that gave the chance to future specialists and heads of various departments in an economic field of activity, better adapt to difficult life situations, be able to make a right decision, hear others, be sociable and balanced.

Festivals and competitions have a great importance in creative activity of creative teams as the stimulating and motivating element of educational
process. So, in the International festival of child and youth creativity “A world rainbow” which was held in the Slovak republic and there among 200 persons and creative teams our university was presented by a national ensemble of a song and the dance “Kolos” of S. Semenovskiyi and this team of our university won a first place in the nomination “Vocal”. In February 2016 this famous student’s team was recognized as the best amateur team of the city of Kiev and awarded the highest award of the competition – the Grand Prix, and the dancing group of the ensemble took the 2nd place among the best dancing groups of Kiev. In March 2016 at the All-Russian folklore and ethnographic festival “Zoloti klyuchi” (the creative project “Revival Begins with Spirituality”) for preservation and development of national traditions the Grand Prix of a festival is awarded to men’s vocal ensemble “Amero” of National University of Life and Environmental Sciences of Ukraine. In the same year the female vocal ensemble “Octava” became the winner of the VII International festival and competition of creativity for children and young people “Kvitucha Ukrayina” for professional faultless execution of pieces of music. Creative achievements have also students of the theater company “Berezil”, having confirmed a rank “national” this year and in which repertoire there are a lot of classical works.

At the International festival of the dance “Megapolis”, which took place in March 2016 in Kharkiv, the team of the ballroom dance “Charivnist” of our university became the best and received the Main award – the Status of gold winner of a festival.

Festivals and competitions which became traditional for our university (“Golosiyivska vesna”, “Sofiyivski zori”, “Krasa universitetu” etc) form at student such traits of character as sense of responsibility, creative competition, support and empathy for progress of others, ability to concentrate and gather at the most important moment, and allow to feel oneself as a creative person. Self-realization of student’s youth in various festivals, actions, creative teams forms the personality more independent, responsible, with the own outlook on life. Imitations the best examples of creativity of the peers (the competition in a good sense) facilitates development of new forms of detection of talents of students, emergence of non-standard creative manifestations: new styles of dancing forms, performance of pieces of music in an original version – on a harmonica, new interpretation of choral works and so forth.

Culturological function of education is that the scientific and pedagogical worker in a higher educational institution is the bearer of general, national and pedagogical culture of the formation of spirituality of
student's youth that reflects the created scientific outlook, steady system of national, universal, spiritual and moral values. A moral person acts as the rational and actual person over the standard, moral and ethical field that develops in society, acquires regulations, realizes them in the behavior and activities. Moral identity creates regulations of interpersonal relations, creatively models own behavior, consciously estimating individual qualities.

So, at lessons of humanitarian disciplines teachers should use all method and means for goal achievement – education of the creative person who having gained professional knowledge will have an opportunity to solve problems in an original, not standard method. It is also necessary to inform students of the culturological principles, understanding of genesis of culture that will give the chance to adapt in socio-cultural and natural environment.

Experience of reforming a higher education in the direction of its humanitarization and a humanization was conducted in USA at the end of 1980, the reason of what became an impetuous automation, a computerization (conveyor process) where the role of the person began to lose its functions as a thinking and cultural personality with a creative approach to professional activity. Scientists of Harvard University proposed to develop the “Back to Sources” program which provided graduates of university to update their knowledge through lifelong (for what, by the way, scientists in Ukraine act now), increasing thus a cultural level of the population. Success of such project allowed to develop a new curriculum with humanitarian approach (studying of literature and arts, language and culture, history, social analysis and philosophy, natural sciences), especially in not humanities universities that contributed not only the formation of an educated managerial personnel, but also an increase in rate and prestige of educational institution. Most Presidents of the USA studied at the Harvard, Colombian, or Yale universities. The governments of all states of the USA with the support of federal and local authorities, the state funds and the philanthropic help to develop and enhance this program, create special centers of researches, open departments of a humanitarian and culturological course in technical higher educational institutions. [4]

**Conclusion.** Cultural and sociological direction in cultural science is connected with judgment of historical dynamics of culture, art, a role of the personality in genesis of development of society, regularities of cultural processes. Present political, social and economic challenges make the person to be ready to the solution of complex problems today, only the cultural and educated personality is capable to overcome all vital difficulties. Professional training of students at universities should be based on conceptual bases of the
formation of integral national cultural space, system of cultural wealth. Progress of students in cultural and educational activities of department of culturology National University of Life and Environmental Sciences of Ukraine allows to claim that education of the creative person by means of art will allow to socialized better in further professional activity, to adapt quickly to a situation, to adjust a communication in a social environment, to solve problems creatively. Once again we emphasize that culturological approach is a view of creativity as on a culture phenomenon which allows to consider creativity in a wide socio-cultural background taking into account a local cultural situation, real socio-cultural processes.

References
КУЛЬТУРОЛОГІЧНИЙ ПІДХІД ФОРМУВАННЯ ДУХОВНОСТІ СТУДЕНТСЬКОЇ МОЛОДІ ЗАСОБАМИ КУЛЬТУРНО-ПРОСВІТНИЦЬКОЇ ДІЯЛЬНОСТІ

Т. Ф. Мельничук

У статті висвітлені практичні аспекти формування духовної культури студента засобами культурно-просвітницької діяльності і значення культурологічного підходу в системі освіти у створенні умов засвоєння загальної та національної культури через творчість.

Ключові слова: культурологічний підхід, духовні цінності, творча особистість, культурно-просвітницька діяльність, національна культура.

КУЛЬТУРОЛОГІЧЕСКИЙ ПОДХОД ФОРМИРОВАНИЯ ДУХОВНОСТИ СТУДЕНЧЕСКОЙ МОЛОДЕЖИ СРЕДСТВАМИ КУЛЬТУРНО-ПРОСВЕТИТЕЛЬСКОЙ ДЕЯТЕЛЬНОСТИ

Т. Ф. Мельничук

В статье рассматриваются практические аспекты формирования духовной культуры студента средствами культурно-просветительской деятельности и значение культурологического подхода в системе образования для создания условий усвоения общей и национальной культуры посредством творчества.

Ключевые слова: культурологический подход, духовные ценности, творческая личность, культурно-просветительская деятельность, национальная культура.

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WOULD SERVANT LEADERSHIP HELP TO ALLEVIATE THE PROBLEM OF ORGANIZATIONAL SILENCE? CURRENT THOUGHTS & REFLECTIONS

Ömer Özdemir, Duysal Aşkun Celik

Sometimes silence is mistakenly regarded as something that reflects a peaceful organizational environment where everyone is happy and satisfied. According to related research though, employees in certain organizations might refrain from open communication and sharing of knowledge for the simple purpose of being misregarded as a “problem maker” or of just being ignored by their managers. Silence by the employees represents a largest hurdle for organizational learning, innovation, and change that has a vital role in an organization’s sustainable performance.

In this paper, we are trying to investigate the concept of organizational silence as it relates to leadership, by trying to understand it specifically from the perspective of servant leadership. As to our knowledge, no single study or a theoretical paper has tried to elaborate these two concepts at the same time.

Keywords: Servant Leadership, Organizational Silence, Silence, Leader-Follower relationship, Servant Leader Characteristics, Trust for the Leader.

1. Introduction.

Employees are the vital sources underlying an organization’s change, novelty and, most importantly, organization’s health which all have a critical importance in its ongoing success. In this organizational framework, leaders form the most fundamental bridge between the whole organization and his/her employees, in other words, the followers. A leader is no one without his or her followers. He or she can not accomplish any goal without the followers’ support, collaboration, and agreement. In this type of interdependent relationship, the follower fine-tunes his or her attitudes and behaviors according to his/her leaders’ style. Relatedly, when a leader sets the ground for more open communication and discussion, it is more possible for the employees to make meaningful contributions towards organizational goals.

Servant leadership presents a leadership style that involves serving one’s followers’ needs of status, information, resource, support and
development, while holding them responsible of their tasks, methods of work, and related results. In doing that, the servant leader aims to realize certain long and short term goals targeted for the betterment of all. In this process of leadership, the servant leader takes risks, learns from mistakes and criticisms, and shares the successful outcome and rewards with his/her followers (B. Akdöl). [1, 1]

In terms of breaking the organizational silence wall, we are asking whether servant leadership might help. In this type of leadership context, we are assuming that the followers and the leader are together in trying to carry the water up the hill.

2. Servant Leadership.

Robert K. Greenleaf and Larry C. Spears are the first researchers who conducted initial studies on servant leadership. They defined servant leadership as a leadership style that comprises of sharing decision making power, developing the community spirit, enable holistic work approach by mainly focusing on serving the others (B. Akdöl). [1, 19] In a recent study by D. Van Dierendonck, [22, 1232] servant leader was defined as an individual who empowers and improves others, demonstrates humility and authenticity, accepts other humans as they are, works for the good of the whole and holds personal accountability at all times.

2.1 Characteristics of a Servant Leader

Although R. K. Greenleaf coined the term in 1970, it was L. Spears who has made the largest contribution to it. As a result of a series of studies, Spears came up with ten different characteristics that a servant leader holds (L. C. Spears [19]; Ü. Ercan [9, 271-274]; P. G. Northouse [14, 221-223]; Ö. Özdemir, 2015: [15, 59-62]):

- **Listening and Understanding:** A Servant leader prefers to communicate by listening. One of the most important resources underlying his/her achievements is his/her ability to listen. Because he/she listens inwards and outwards, listening is a two way process for him/her. This type of communication process makes it easier for him/her to serve and to discipline his/her team.

- **Empathy:** Servant leader is empathic. Because of this empathic nature, the servant leader is able to perceive his/her followers’ wishes and desires from their own perspectives. In terms the fulfillment of organizational goals, the servant leader can predict the reactions of those who are affected by the process through his/her empathizing role. Because
he/she is aware and understanding of what is going on around, he/she is much more able to demonstrate an effective leadership.

- **Foresight:** Also termed as vision, this term is one of the most important characteristic of the servant leader. A servant leader, by using the information from past and today can predict the eventual repercussions of current decisions.

- **Awareness and Sensation:** Servant leader is aware of his/her own personal qualities and capabilities. On the other hand, follows closely what is happening around and also what is changing in terms of his/her surrounding environment.

- **Persuasion:** The servant leader doesn’t use coercive and authoritarian powers. He/she expresses his/her thoughts by communicating with followers directly. He/she mainly sets the stage for an expressive environment where everyone is free to express him/herself. This way the servant leader enables persuasion through convincing the followers of the tasks’ down-to-earth nature.

- **Healing:** Servant leader is a pioneer in alleviating problems both inside his own personal world and in terms of the removal of organizational problems. He/she listens to the followers in the name of problem solving, and also spends considerable effort for those solutions. According to Greenleaf (1970), servant leader, while helping to remedy the issues corresponded by his/her followers, also happens to heal his/her own self. In other words, Greenleaf sees it as a two way process.

- **Conceptualization:** Servant leader perceives certain events and situations from a general, rather than a daily perspective meaning that he/she focuses on the big picture. This way he/she can realize organization’s long-term goals as he/she is able to solve complex issues in a rather smooth way.

- **Stewardship:** To be able to reach organizational goals, the leader holds certain managerial functions at hand. He/she uses this borrowed leadership role again to serve his/her followers.

- **Dedication to Human Development:** While trying to realize set goals, spends considerable effort for the personal and psychological development of the followers at the same time.

- **Building Community:** Forms small, interdependent harmonious groups among the followers. These groups happen to improve themselves as a result of various interactions amongst themselves.

These ten characteristics put forward by L. Spears very much contributes to the further understanding of Greenleaf’s “Servant as a Leader” work.
3. Organizational Silence.

Cicero, a master of rhetoric, regarded as “one of the great artists of conversation” said that “speech is a major form of art” (M. Ephratt). [8, 1911] While communicating by words and expressing ourselves through conversations are important virtues, it is of serious concern why people would not choose to go into dialogues therefore come to agreement around certain important topics inside organizations. What are some of the unwanted consequences of silence for the employee and the organization as a whole? Some of the related answers to these types of questions regarding silence were started to be given since 1970s especially by some significant studies carried out in organizations. The historical outline of these studies can be given in three periods: (C. T. Brinsfield vd [2, 4]; İ. Durak, [6, 46]):

a. The birth period; Hirschman study in 1970 entitled: “Exit, Voice and Loyalty: Responses to Decline in Firms, Organizations, and States” and the following studies till 1980’s. In this period of initial studies on silence, verbal communication and silence were treated quite differently by social scientists. However, the most striking realization of the term silence in this period was that it in fact did not reflect any kind of passive behavior and that it was not a sign of any kind of obedience or blind affirmation.

b. Second period; Covers studies carried out from 1980’s till 1990’s. The silence literature was expanded by studies about principled organizational dissent, whistle blowing, organizational complaints, social ostracism, and deaf ear syndrome.

c. Third period; Starts with the studies carried out in 2000 and continues up until today. This period is when E. W. Morrison and F. J. Milliken [13] coined the term “organizational silence” and when many other related studies followed. Employee Silence by C. C. Pinder & K. P. Harlos, [16] Multidimensional Silence and Voice structure by L. Van Dyne et al. [23] and The Reasons of Employees not Speaking Openly study by F. J. Milliken et al. [12] are among the pioneer research to be listed in this period.

Organizational Silence is operationally defined as: Employees consciously and deliberately not expressing their views and/or worries regarding their tasks and related problems with their management (E. W. Morrison ve F. J. Milliken [13, 707]; D. Ürek et al. [21, 125]).

Organizational silence is also defined as withholding one’s behavioral, cognitive and affective genuine expressions regarding the organization from
the agents who have the ability or the power to change or fix the causing situation (C. C. Pinder ve K. P. Harlos [16, 334]; I. Durak, [6, 44]). According to A. Çakıcı, [4, 36] organizational silence reflects any form of alternative thought, negative feedback, useful information, and any kind of innovative ideas kept to the employee him or herself, without communicating them to anybody at the level of authority. This type of attitude by the employees is said to negatively impact change and decision making processes inside the organization.

When we oversee these definitions of silence, we come up with two different but related inferences: The first is that the individual employee refrains from taking personal responsibility from changing and therefore alleviating his or her surrounding conditions. The second would be refraining from communicating with those who are capable of remedial or change. In short, the employee, by not expressing, happens to hide problems which in the long run would jeopardize organizational and individual wellbeing.

According to E. W. Morrison ve F. J. Milliken, [12, 1353] the main focus of organizational silence studies would be this: “The type of fear, situation, or factors which might underlie employee’s preference for silence”. For some researchers, the main reasons for this center around the fear of being punished for disclosing certain unethical organizational practices. In addition, for the purpose of preserving the ongoing consensus, and commitment inside one’s group, the employee might be running away from vocalizing certain discords (D. Ürek et al.). [21, 125]

On the other hand, silence has also been regarded as another form of voice. Silence is said to encompass many deep and implicit meanings (I. Durak) [6, 48]. It is up to the managers to correctly decipher the hidden messages delivered under silence. The implicit messages carry out the effective potential for certain employee attitudes and behaviors, several work outcomes, and factors that might negatively or positively affect related organizational change and development (E. Erenler et al.). [11, 3143]

There are three attitudes and behaviors related to employee silence inside organizations: Acquiescent Silence, Defensive Silence and ProSocial Silence (L. Van Dyne et al.). [23, 1363]

Those who hold Acquiescent silence approach accept the current situation as is and do no try to take any initiative in changing it or do not spend any effort to talk openly (A. Çakıcı). [4, 98] In other words, they have a very passive approach in terms of changing their environments.
According to C. C. Pinder ve K. P. Harlos [16] and E. W. Morrison ve F. J. Milliken [13] studies, defensive silence is a deliberate proactive act that involves not being able to express certain thoughts and information related to one’s fears of outside threats (L. Van Dyne et al.). [23, 1367] The type of employees who hold this type of silence approach do take a very passive stance in the face of daily events.

ProSocial silence refers to withholding certain ideas, information and thoughts related to work according to others’ and organizations’ interests (L. Van Dyne et al. [23, 1371]; A. Çakıcı [3, 34]).

4. How Servant Leadership ties to Organizational Silence?

It seems obvious now that the relationships between the leader and employees have a critical influence on the employee’s attitudes and behaviors (S. G. Scott and R. A. Bruce [18, 1]; E. Taşkıran [20, 132]). The leaders hold a key role in employees’ preference for not speaking openly about certain organizational issues and for remaining silent (A. Çakıcı). [4, 30] If a leader listens, tries to understand, empathizes, takes into consideration their wishes and desires, helps to solve problems and eventually co-acts with them, the followers will feel valuable and eventually will co-act with their leaders. Moreover, the followers will be more inclined to share their genuine thoughts and really be willing to support their leaders in times of organizational setbacks and other kinds of problem situations. In the meantime, the servant leader will be continuing to listen his/her followers’ needs, desires, ideas and thoughts.

In general, followers have a general anxiety related to being perceived as an antagonist by their leaders in the case of thought/idea/information sharing. Especially those followers who retaliate have a fear of being punished thus feeling insecure. Extant research demonstrated that servant leadership positively leads to a formation of trust felt for the leader (Ö. Özdemir). [15, 116] According to S. F. Premeaux and A. G. Bedeian, [17] felt trust for the leader leads to followers’ open communication behavior (A. Çakıcı). [4, 30] The type of trust that a servant leader forms in his/her followers leads to open sharing of ideas/information/thoughts, and eventually to the breaking of the organizational silence.

Ryan ve Oestreich (1998) argued that even though the employees are being assured that it is safe, they might still be thinking that open communication and participation in organizational discussions do in fact carry certain risks (S. F. Premeaux and A. G. Bedeian). [17, 1537] This way,
organizational silence can be seen as a natural consequence of employees’ anxious approach to their organizations. As discussed previously, organizational silence is seen as a big hurdle in front of organizational learning and innovation. Here the servant leader provides an opportunity for an emotional healing and keeping everyone together as a whole (E. C. Duyan and D. Van Dierendonck). [7, 5] In addition, servant leader stresses on oneness, togetherness, and the importance of communities. This type of approach by the servant leader leads to an encouragement of open communication for his/her followers, therefore contributes to organizational healing and development.

According to E. W. Morrison ve F. J. Milliken studies [13, 714] on organizational silence, employees might be thinking that;

a. It is not worth it to talk openly about organizational problems,

b. It is dangerous to vocalize one’s thoughts and concerns.

Here the servant leader tries to bring out the best in his/her followers thorough one-on-one communication, and tries to delineate their talents, needs, goals and wishes (E. C. Duyan and D. Van Dierendonck). [7, 4] Besides, those most important qualities of a servant leader such as “empathy”, “stewardship”, “awareness and perception”, and “dedication to human growth” (L. C. Spears [19]; P. G. Northouse [14, 221-223]) all have a critical role in the passivization of factors that lead to organizational silence.

There is available research that demonstrates the influential role of a local culture on the organizational silence behavior (M. Demir and Ş. Demir). [5, 195] In this type of framework, one might infer that a certain organizational silence behaviors by followers in an organization closely relates to the organizational culture (E. Yaman and K. Ruçlar). [24, 48] The servant leader who owns the philosophies of “considering others first” and “holding a serving focus”, helps to reinforce an organizational culture which is shaped by servant leadership principles through the communication skills that he/she has (O. Erdem and A. M. Dikici). [10, 211]

By demonstrating his/her “stewardship and service”, “dedication to human growth”, and “community building” qualities, the servant leader forms a participative and open organizational culture. This way, he/she happens to prevent the formation of organizational silence among the followers. If the servant leader continues with this behavioral approach long enough, an organizational culture is formed where there is a desired environment with no silence, and especially there is an opposition to silence, and an ideal culture which enables optimum utilization of diverse human resources potential.
5. Concluding Remarks and Suggestions

The available research demonstrated that the application of servant leadership among followers enables formation of trust for the leader. Moreover, it adds to the construction of a participative and open organizational structure. In this context, for the treatment of organizational silence, servant leadership can be suggested as a helping agent.

As we can see from above discussions, the factors underlying the formation of organizational silence climate and of the breaking of the organizational silence wall were not adequately studied in light of available leadership theories. For future studies, it is recommended that the relationship between organizational silence and servant leadership can be further explored by using empirical methods, while helping to inform policy makers and managers by contributing to possible solutions inside the organizations.

References


ЧИ ЗМОЖЕ ЛІДЕРСТВО-СЛУЖІННЯ ПОЛЕГШИТИ ВИРІШЕННЯ ПРОБЛЕМИ ОРГАНІЗАЦІЙНОГО МОВЧАННЯ?
ІСНУЮЧІ ДУМКИ І РОЗДУМИ

Омер Оздемір, Дуйсал Аскун Селік

Іноді мовчання помилково розглядається як щось, що відображає мирне організаційне середовище, де всі щасливі і задоволені. Аналіз результатів відповідних досліджень свідчить про те, що працівники в деяких організаціях можуть утримуватися від відкритого спілкування і обмін знаннями з тієї простої причини, щоб їх не вважали «тим, хто створює проблеми» або просто ігнорували їх менеджери. Мовчання співробітників є найбільшим бар'єром для організаційного навчання, інновацій та змін, які відіграють життєво важливу роль у забезпеченні сталої діяльності організації.

У даній статті ми намагаємося дослідити концепцію організаційного мовчання, яке воно має відношення до керівництва, розглядаючи його саме з точки зору лідерства-служіння. Як нам відомо, у жодному дослідженні або теоретичній роботі не було здійснено спроб надати характеристику цим двом поняттям одночасно.

Ключові слова: лідерство-служіння, організаційне мовчання, відносини керівник-підлеглий, характеристики лідера-служителя, довіра лідера.

СМОЖЕТ ЛИ ЛІДЕРСТВО-СЛУЖЕНИЕ ОБЛЕГЧИТЬ РЕШЕНИЕ ПРОБЛЕМЫ ОРГАНИЗАЦИОННОГО МОЛЧАНИЯ?
БЫТУЮЩИЕ МНЕНИЯ И РАЗМЫШЛЕНИЯ

Омер Оздемір, Дуйсал Аскун Селік

Іноди молчання ошибочно рассматривается как нечто, что отражает мирную организационную среду, где все счастливы и довольны. Анализ результатов соответствующих исследований свидетельствует о том, что
работники в некоторых организациях могут воздерживаться от открытого общения и обмена знаниями по той простой причине, чтобы их не считали «тем, кто создает проблемы» или просто игнорировали их менеджеры. Молчание сотрудников является крупнейшим барьером для организационного обучения, инноваций и изменений, которые играют жизненно важную роль в обеспечении устойчивой деятельности организации.

В данной статье мы пытаемся исследовать концепцию организационного молчания, какое оно имеет отношение к руководству, рассматривая ее именно с точки зрения лидерства-служения. Насколько нам известно, ни в одном исследовании или теоретической работе не было осуществлено попыток дать характеристику этих двух понятий одновременно.

**Ключевые слова:** лидерство-служение, организационное молчание, отношения руководитель-подчиненный, характеристики лидера-служителя, доверие лидеру.

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DEVELOPMENT OF SPIRITUAL POTENTIAL AND PROFOUNDED CONVERSION OF PERSONALITY IN XXI CENTURY

E. O. Pomyatkin

The analysis of the main approaches to understand the phenomena of spirituality and spiritual development of the person is carried out, a psychological model of the spiritual potential of the personality development is presented. All this allows to examine this process in unity of internal transformations (valued-semantic, intellectual, emotional). Special attention is paid to the peculiarities of consciousness development and value orientation of the individual and also to the spectrum of emotions and feelings which accompany the development of human spiritual potential.

Keywords: Spirituality, spiritual potential of the personality, spiritual development, psychological mechanisms, motivation, emotions and senses, vital trajectory of personality.

The second decade of the XXI century was marked by the fact that a significant part of mankind had realized the importance of peace and understanding in a separate state, and on the planet as a whole. Peaceful relations are the result of the harmony in the inner world of man, his spirituality.

To understand spirituality one can distinguish two main approaches which have developed throughout human history – a meaningful and functional. In accordance with the meaningful approach, spirituality is defined as both categories creating meaning and valued categories, which can be either of secular nature (Beauty, Goodness, Truth – according to Plato) or religious (Belief in God, the Hope of Salvation, Love, Repentance and etc. in Christianity). According to the functional approach, spirituality is characterized by hierarchical dominance of the development of higher psychological functions of personality, which include consciousness, self-consciousness and will (L. S. Vygotskyi, I. D. Bekh).

Summarizing the above-mentioned approaches, the spiritual development of a person should be considered as subject of life creative activity aimed at conscious self-improvement, support the ideals, values and meanings of Goodness, Beauty and Truth, striving for harmonization of
behavior and lifestyle, enrichment of spiritual heritage of mankind by the results of the activities.

What transformations take place in the inner world of an individual in the development of his spiritual potential? In what way do the higher mental functions interact with a lower – intellectually and emotionally? To study the process of spiritual development in relation to other mental processes we use a psychological model presented in Fig. 1.

**Psychological mechanisms of spiritual potential actualization:** spiritual identification, decentration, reflection, transcendence, being unity consciousness

**Motivation of personality development**
- Holiness
- Righteousness
- Wisdom
- Help those in need
- Spiritual self-improvement
- Self-actualization
- Rank, respect
- Love, acceptance
- Safety, comfort
- Food, sleep, rest, sex

**Affective Sphere of Personality**
- emotions
- mood
- feelings

**Intellectual Sphere of Personality**
- perception
- attention
- thinking
- memory
- imagination

**Behavior:** act-service

**Activity:** spiritual self-realization

Fig. 1. Psychological model of the spiritual potential of the personality development

Spiritual needs do not arise from birth, just as a person is not born, which have yet to become. The physiological functions and processes which ensure the physical growth of the body, the formation of organs and body systems, determine the appropriate requirements for physical activity, sleep,
eating, resting, safety and comfort are more active in the first months of babies’ life. These requirements and processes are the foundation of the individual, determine the appropriate emotional state and intellectual activity.

In future, the child shows more basic emotions – “revitalizing complex,” when mom smells, feels unity with her, realizes her care, smiles when he hears his family, enjoys the pleasure of direct communication with the latter, etc. Emotional needs are met later in various forms of communication (non-verbal at first, and later – verbal), a game, different types of joint activities.

Intellectual processes – perception, attention, memory, thinking, imagination become more and more active with age. A child as a pioneer learns his own body and the outside world, is interested in everything, asking endless questions.

Meeting the basic psycho-physiological needs causes the emergence of social needs – love, respect, assessment by the relevant persons, self-actualization (A. Maslow). Thinking and emotions rise to the search for new opportunities of self-discovery and realization in society.

The activity of the emotional and intellectual processes of the individual is the basis for the formation of higher mental functions – consciousness, self-consciousness and will, which are the projection of his spiritual “I”. At the same time, an important role is played by the favorable external environment – the influence of family upbringing, education, “reference” personalities. In the process of education adults try to attract a child to the highest achievements existing in society. This process is successful, if it is possible to use the motives and psychological mechanisms of actualization of the spiritual potential of the person.

Through communication, fairy tales, myths and legends meaning-forming categories of Goodness, Beauty, Truth are the object of knowledge of the child’s personality, and in the case of favorable internal conditions they find an emotional response, cause a positive emotional attitude, develop attention, thinking in the intellectual sphere and being stored encourage the development of children’s imagination. Functional and substantial consistency between affective and intellectual spheres leads to the formation of stable motives of the spiritual development of the individual. This ultimately contributes to the aesthetic perception of the world and orientation, the desire for self-improvement and perfection of the world; humanistic world view and orientation; the desire for cognition, self-cognition and self-improvement; ordering the life according to the spiritual principles; achieving the most complete spiritual self-realization.
Psychological mechanisms of the development of the spiritual potential of the person are actualized under the influence of the spiritual motivation. Thus, the psychological mechanism of identification is updated identification with highly spiritual personalities with their own spiritual “I”. By identifying themselves with the characters of myths and fairy tales, children imitate their behavior and actions, mentally carry themselves in game situations from the ordinary world into a fantasy world, equips the world as an alternative spiritual reality.

The psychological mechanism of decentration helps to get rid of egocentrism, to take into account the needs and interests of others, to realize in one’s own life some major spiritual precepts of humanity, teachings of spiritual seekers.

Actualization of psychological reflection mechanism makes it possible to pay attention to the inner world, to reflect on the mental state, to analyze the events of one’s own life, to find meaning in life, the integration of personal achievements in the spiritual experience of humanity.

The psychological mechanism of transcendence is associated with vertex experiences of the individual, the desire for the absolute, perfect, conditional perfect, elevates man above the commonplace, contributes to the development of intuition, creativity, love for people and the world.

The psychological mechanism of realization of the unity of life contributes to understanding of the man himself as part of a whole – of human society, nature, the universe, provides a link between generations of people, causes the activity of all forms of consciousness: emotions, feelings, thinking.

Actualization of the psychological mechanisms of spiritual development leads to activity of the higher mental functions of the person – mind, consciousness and will “waking up” the spiritual “I” of man, ordering ideals, meanings and values.

In the process of forming ideals, values and meanings ideals are the first to be formed in children and in most cases the parents turn out their ideals. In future when children become adolescents their idealization of parents gives way to critical understanding of their advantages and disadvantages, teens like to try to go beyond the family. Actualization of human spiritual potential is accompanied by the reorientation of the personality in the transcendental ideals.

Thus, small children say that their parents are ideals for them (“I want to be like my father, my mother!”), but later they feel ashamed to admit it, because they tend to adulthood and independence.
Teens-agers dream to be like the youth leaders, follow the behavior of their favorite movies characters.

Eventually the child begins to divide the features of the people, (animals, characters from cartoons) into positive and negative, gradually defining what he likes in them, and what not. Thus, he is more and more aware of the traits, qualities that together constitute a transcendental ideal.

For the development of the spiritual potential the opportunity to get acquainted with the spiritual ideals (both personal and transcendent) plays an extraordinarily great role. Carried away by the life and attitudes of spiritual warriors, both a child and an adult having a high spiritual potential experience “close relationship”, “communion”, a special spiritual closeness to them. This emotional enthusiasm can be powerful enough for the reorientation of values, which in most cases appears only as a result of life’s turmoil.

The first values in human life are associated with the person himself, with the body needs (safety, health, comfort, etc.). Aimed at the child positive emotions like love, care are valuable for him. The natural self-centeredness is a condition for his survival, while a manifestation of insecurity, immediacy, honesty becomes an effective weapon in the “world of adults”. Even wild animals are helpless before Mowgli’s smile.

Actualization of a man’s spiritual potential determines the reorientation from consumption to self-giving. For people dominant spiritual values are the following: the humanistic (goodness, charity); aesthetic (beauty, harmony and perfection in nature and in man); ecological (purity, saving the planet from ecological catastrophe); values of self-cognition (introspection, contemplation, self-awareness); self improvement (finding ways and means to improve themselves, acquiring new positive personal qualities) and the values of self-realization (the disclosure of their own personal potential in the service to others, homeland, humanity, nature and God).

Meanings in children’s life are formed later, as they grow older, because the awareness of meanings requires intellectual and moral self-reflection, which is beyond the power of children. The first meanings are formed in most cases, under the influence of fairy tales, family setting. In future teenagers can question the learning and strive to create their own semantic landmarks.

The basic meanings of the spiritual order are associated with the most important problems of human existence, in particular, its purpose, freedom and responsibility, self-improvement and the highest spiritual self-realization.
Activating the “awakening” of the spiritual “I” leads to the emergence of completely new human needs which people try to understand and identify their emotional and evaluative attitude towards them.

Life stories of G. Skovoroda, Mother Teresa and other devotees testify that spiritual needs come from within and are realized as the call of the heart, the voice of conscience, the desire of the soul, a vital necessity, in comparison with which all the rest are meaningless. [8]

Alongside with this our attention as an intellectual process can be aimed at both the outside world (through the 5 organs of perception), and at the inner world as well. The discrepancy between the first and second makes the people reflect on the imperfection of the world and human imperfection as well, on the ideal models of perfection and the necessary steps to get closer to them. Balancing of contradictions motivates a person to the disclosure and enrichment of the spiritual potential, to further spiritual development.

In general, the spiritual development of the personality should be understood as a process of conscious self-improvement, which directs a person to subdue his biological and social “I” to the highest ideals, values and meanings of Goodness, Beauty and Truth, to the harmonization of behavior and lifestyle and the enrichment of the spiritual heritage of mankind by the results human activities.

Spiritual needs, like the call of their own spiritual “I”, can be realized at any age. However, quite often, their recognition may be hampered by excessive activity of the intellectual or affective sphere.

Continuous intellectual activity or emotional incontinence cannot be transformed into the development of the spiritual potential of a person as a spiritual development requires hierarchical subordination of processes of thinking and emotional responsiveness to the processes of consciousness, self-consciousness and will.

In particular, in the functional dimension actualization of the spiritual potential of the person comes through:

- reflection of intellectual activity;
- ordering thoughts of one’s own;
- intellectual activity control;
- reflection of emotional activity;
- balancing emotional states.

In the meaningful dimension actualization of the spiritual potential requires:

- the reflection of of thinking direction;
focus on thinking on the higher spiritual concepts and categories, spiritual creativity;
- avoiding of "low", unworthy thoughts;
- mastering the higher emotional and sensory states and their content;
- elimination of negative emotions and feelings.

Most often, people in the process of spiritual development use
Spirituality being well-known for millennia: a different kind of
concentration, meditation, control of thoughts and emotions, prayers to form
thoughts into a single direction, austerity to subordinate the desires and likes,
and etc.

The development of consciousness is the most difficult process. To
describe various quality features in speech such phrases as "limited
consciousness", "self-centered consciousness", "low awareness", "highly
conscious personality", "expanded consciousness", "existential
consciousness", "cosmic consciousness" and others can be used. It stands to
reason, a high spiritual potential is characterized by a particular level of
consciousness, conscious activity of the person and is revealed in the
behavior and activity.

In the methodological plan consciousness should be distributed into
quality levels, having based on a psychological model of consciousness
development and levels of personal values mentioned in it, that is shown in
Fig. 2.

Fig. 2. Psychological model of consciousness development and personality value
orientation

According to this model, the development of value orientations of the
personality takes place alternately, starting from the 1-st to the 5-th
conditionally determined level. In the ontogenesis all the levels are identified

- level of spiritual values of cosmic, expanded consciousness;
- level of universal values;
- level of social, civil, national values;
- level of family values;
- level of egocentric values, self-assertion, limited consciousness.
with the stages of the spiritual development of the personality and awareness of the being unity.

Thus, before the birth a child is in a state of unconscious unity with the mother, and losing this unity at the time of birth, in the future it seeks to restore on an essentially new level.

The inability to directly restore the unity and harmony with the mother, which were lost by the child at birth, leads to activation of self-preservation and survival instincts. Thus, the first stage in the development of consciousness – self-centeredness – is typical for a child that requires attention, care and love from the outside world. The most relevant for him are the words: “I”, “me”, “I did”. If a person is on the first level of consciousness throughout all his life, he is called selfish.

During the transition to the second level the value of caring for loved people—parents, relatives is increasing. For the second level of consciousness priority values and needs are the values and needs of his own family. A child growing up, takes care of family problems, that is his outlook is extending, which affects the liability. At the same time the unity with the mother which was lost at birth is realized through the unity of the family.

The statement “a good family man” is associated precisely with this level. At the same time, an unconditional approval of rightness and values of only his own family generates conflicts with those who do not belong to this family and have quite different points of view and defend the interests of others.

Further development of the human consciousness contributes to the realization that the personal life, family life is closely connected with the life of the society, nation and people. Thus, the improvement of the social life has a positive impact on the lives of the families that make up the society. Through the realization of this fact (unfortunately it happens, not always), a person “goes” to the third level – to civic engagement, public patriotism, national consciousness. A person does not stop worrying about his family or personal values, however, if necessary, he can put them aside, sacrificing for the sake of a common good. The lost unity is restored through love for the native land and the people.

The subject of controversy can be a division of people into friends and foes, the recognition of the interests of one social group as the only important thing, that situation may result in conflicts at the international level or between different countries.

The next, the fourth level is the level of acceptance and understanding of another person, regardless of his ethnic grounds or faith. Acceptance of each person as an individual, recognition of the right of everyone to their
own beliefs, the realization that humanity is all one interconnected organism, where each performs its role, characterizes the level of universal values. This level of consciousness frees man from the vicious circle of “mine – someone else’s”, “friends – enemies”. The basic principle, which is inherent in the worldview of the fourth level is the so-called “golden rule” of Jesus Christ: “Do not do to others what you do not want to imagine.” At this level, the lost unity is realized not only in family and social relations, but also at the level of humanity as a whole.

However, a human being is not separated from nature, planetary life, the universe with all its phenomena that are realized and are not realized by human mind. Alongside with this all the cosmic processes have a direct impact on humanity and understanding, experience of this fact expands the consciousness to the cosmic scale. This level of consciousness is characterized by understanding that the universe is a single organism, and the Earth with all creatures dwelling on it is an integral part. All this explains the corresponding attitude towards being, to all living creatures as to yourselves. Thus, the fifth level of consciousness and value orientation realizes the unity of man with the entire body of the Universe.

It should be noted that the process of consciousness development has a certain pattern: from an unconscious unity with the maternal organism, through the spiritual development a person comes to a conscious unity with the body of the Universe, returning to the starting point of his life, but at a qualitatively new level. The essential difference between the levels of consciousness shown in Fig. 2 is the priority of values in the focus of human needs and aspirations. At the first level needs are concentrated on self-preservation, and at the fifth level a person gets a natural joy and satisfaction from commitment, helping those in need, awareness of the needs of his spiritual “I”. Therefore, the internal and external senses are balanced.

When the awareness of the spiritual I took place, the man discovers his life’s mission, purpose and landmarks of his spiritual development with an extraordinary clarity. The Personality refocuses his attention mainly to his own spiritual world, he learns not only the external objects but the depth of his own soul as well, he cognizes his spiritual “I”. On that occasion Patanjali said: “When the mental excitement is under control, the observer focuses on his own nature. The control of mental activity changes is achieved due to the constant efforts and lack of attachment... This practice requires continuous efforts to maintain the stability of consciousness.” [4, p. 2]

In this regard S. Grof stated that “the excitement of the spiritual “I” and its intimate union with the personal “I” gives a sense of expanding the
interior space, a sense of universality and confidence that the inner world is privy to the divine nature.” [3, p. 48]

As a result of the spiritual potential development the activity of the spiritual “I” makes a person find the new models for spiritually oriented behavior and the highest manifestation of it is the act-service. Through a series of such acts, combined with spiritual motives, the aim and the results of the activity of the spiritual “I” is transformed into spiritual directed actions and becomes a condition of the spiritual self-realization of the personality.

Misbehavior becomes invalid, not because it is convicted, but because it does not correspond to the spiritual essence of the person, his life principles. In particular, in the process of the advisory interaction, the girl creating commercials for one of the prestigious TV channels, confessed: “I cannot advertise the alcoholic products. Whenever doing this, I remember that alcohol kills about 100 people a day. I don’t want to be involved in it.”

Thus, the spiritual potential development leads to some significant changes not only in the inner world of the individual, but to the changes in the trajectory of his life path, contributes to finding new opportunities for self-realization in the external world.

Comparison of the process of spiritual development of the individual with the process of socialization leads to the conclusion that the latter is provided in practice due to only two of the following psychological mechanisms, namely, the identification with the social leaders (their norms of behavior, beliefs) and decentration (under condition that the idea of mass self-centeredness to be dominated in the society). In the future, socialization and spiritual development can be radically different in the vectors direction, which leads to having the choice to live “as it is customary” or act in accordance with the highest principles and meanings.

Significant changes also occur in the sphere of emotions and feelings of the person. In particular, since the main meaning-creating categories of the spiritual development are Goodness, Beauty, Truth and Love, predominance of positive moral and humanistic, aesthetic, intellectual and intimate personal affective states testify about the actualization of the spiritual potential of the personality. Let us examine them in detail.

So, to moral and humanistic, moral emotions and feelings refer those which are associated with conscience, elevation or humiliation of the person expressing a certain attitude to it:
Moral and Humanistic Affective States of Personality

<table>
<thead>
<tr>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>gratitude</td>
<td>pitilessness</td>
</tr>
<tr>
<td>generosity</td>
<td>contempt</td>
</tr>
<tr>
<td>selflessness</td>
<td>fault</td>
</tr>
<tr>
<td>responsibility</td>
<td>arrogance</td>
</tr>
<tr>
<td>dignity</td>
<td>pride</td>
</tr>
<tr>
<td>benevolence</td>
<td>cruelty</td>
</tr>
<tr>
<td>kindness</td>
<td>envy</td>
</tr>
<tr>
<td>unity</td>
<td>malevolence</td>
</tr>
<tr>
<td>pity</td>
<td>humility</td>
</tr>
<tr>
<td>mercy</td>
<td>pitylessness</td>
</tr>
<tr>
<td>innocence</td>
<td>honor</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

To the aesthetic emotions and feelings it is possible to refer those, which are related to perception of beauty, consonantness, harmoniousness, perfection:

Aesthetic Affective States of Personality

<table>
<thead>
<tr>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>awe</td>
<td>fastidiousness</td>
</tr>
<tr>
<td>greatness</td>
<td>disharmony</td>
</tr>
<tr>
<td>taste</td>
<td>dissonance</td>
</tr>
<tr>
<td>relatedness</td>
<td>abjection</td>
</tr>
<tr>
<td>susceptibility</td>
<td>commonness</td>
</tr>
<tr>
<td>harmony</td>
<td>perfection</td>
</tr>
<tr>
<td>interest</td>
<td>consonance</td>
</tr>
<tr>
<td>beauty</td>
<td>tact</td>
</tr>
<tr>
<td>admiration</td>
<td>solemnity</td>
</tr>
<tr>
<td>enjoyment</td>
<td></td>
</tr>
</tbody>
</table>

To the intellectual emotions and feelings it is possible to refer those, which are most closely related to the processes of perception, attention, thinking, memory and imagination:

Intellectual Affective States of Personality

<table>
<thead>
<tr>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>concernment</td>
<td>apathy</td>
</tr>
<tr>
<td>employment</td>
<td>helplessness</td>
</tr>
<tr>
<td>insight</td>
<td>sorrow</td>
</tr>
<tr>
<td>interest</td>
<td>pity</td>
</tr>
<tr>
<td>being</td>
<td>confusion</td>
</tr>
<tr>
<td>concentrated</td>
<td>inattention</td>
</tr>
<tr>
<td>curiosity</td>
<td>uncertainty</td>
</tr>
<tr>
<td>afflatus</td>
<td>concern</td>
</tr>
<tr>
<td>anticipation</td>
<td>fatality</td>
</tr>
</tbody>
</table>

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To intimate and personal emotions and feelings refer those which accompany the most intimate relationships:

<table>
<thead>
<tr>
<th>Positive</th>
<th>Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>proximity</td>
<td>tenderness</td>
</tr>
<tr>
<td>amorousness</td>
<td>devotion</td>
</tr>
<tr>
<td>trust</td>
<td>adherence</td>
</tr>
<tr>
<td>friendship</td>
<td>affection</td>
</tr>
<tr>
<td>care</td>
<td>cordiality</td>
</tr>
<tr>
<td>meekness</td>
<td>liking</td>
</tr>
<tr>
<td>love</td>
<td>happiness</td>
</tr>
<tr>
<td>admiration</td>
<td>respect</td>
</tr>
<tr>
<td></td>
<td>indignation</td>
</tr>
<tr>
<td></td>
<td>revenge</td>
</tr>
<tr>
<td></td>
<td>imperturbability</td>
</tr>
<tr>
<td></td>
<td>distrust</td>
</tr>
<tr>
<td></td>
<td>tenderness</td>
</tr>
<tr>
<td></td>
<td>hatred</td>
</tr>
<tr>
<td></td>
<td>loneliness</td>
</tr>
<tr>
<td></td>
<td>insult</td>
</tr>
<tr>
<td></td>
<td>conviction</td>
</tr>
<tr>
<td></td>
<td>irritation</td>
</tr>
<tr>
<td></td>
<td>jealousy</td>
</tr>
<tr>
<td></td>
<td>rivalry</td>
</tr>
<tr>
<td></td>
<td>passion</td>
</tr>
<tr>
<td></td>
<td>humiliation</td>
</tr>
<tr>
<td></td>
<td>rage</td>
</tr>
</tbody>
</table>

An interesting pattern in the process of spiritual development is that the intimate and personal emotions and feelings gradually expand the boundaries, and are sent to the other – humanity, nature, the world, and in case of religious consciousness are inherent to the communion with God. So, love for the only loved one can be expanded and turned into love for humanity, for all living beings, the beauty of our planet, etc.

Resonance formed by positive aesthetic, moral and humanistic, intellectual, intimate-personal emotional states can lead to transpersonal experiences, which are often given in the mystical, religious literature. In the psychological paradigm such states are described as “oceanic feeling” (S Freud), “peak experience” (A. Maslow), the “state of the dissolved”, “unity” (V. S. Solovyov), “awakening”, “enlightenment” and others. Now we consider the psychological content of the above-mentioned states in detail.

Under the oceanic feeling, S. Freud experienced the moment of complete fusion with nature and the universe – the unity that erases all the possible differences between the “I” and the rest of the world. This term denotes the man’s experience of his belonging to the whole, as the ratio of one drop to the whole ocean. The oceanic feeling may be a sudden insight, and sometimes can be repeated, but in any case, due to its strength, intensity and depth cannot be forgotten.

The peak (top) experience Maslow called experiences, which are on the brink of human capabilities, human perception. The scientist proved that spontaneous peak experiences often had been useful for people who later revealed a clear tendency to self-realization or self-actualization. To illustrate, we can bring well-known examples of the experiences of clinical
death, especially when the patient saw his body from the side receiving the information, which then turned out to be accurate. The emotional shock which the patients had experienced, was so powerful that later changed their lives.

The state of being dissolved, of unity can be explained as a consequence of the loss of the egocentric “I”, which always focuses the individual’s attention on the needs of deficit, not allowing to feel, to experience and realize the unity of all processes and all beings in the universe. Instead of everyday experiences there appear feelings associated with the activity of the spiritual “I”, an indescribable feeling of love, filial obedience to the Spirit of God (G. S. Skovoroda).

In various mystical traditions the idea of the spiritual unity of all living beings in the universe is expressed in the use of certain terms, analogies. So, Patanjali said: “Where there is a difference of interests, one mind controls many intelligences. Consciousness is one, but it generates various multiple forms.” [4, p. 44]

To the highest spiritual experiences one should also refer awakening and enlightenment. Awakening shows that the highest spiritual nature, which was in a potential state, becomes actualized, the spiritual consciousness “awakens from sleep,” a man in a new way recognizes the vital reality in which the deficit needs recede into the background, and everyday feelings give way to higher ones. In all events, in everyday life the person takes the highest expediency, causal relationships. This leads to an informed interest in life, an ability to be “here and now.”

The enlightenment can be realized as a state, accompanied by the transition from “darkness scarcity,” low desires and thoughts to the clear, unlimited by self-centeredness perception and contemplation of the real life, as an achievement of the highest wisdom, the direct acquisition of knowledge from the spiritual “I”. In various traditions the enlightened man is depicted with halo over his head or around the entire body indicating the radiance of pure thoughts and positive emotions, spiritual strength and perfection. Living in today’s society, the enlightened person is forced to maintain a dual focus – to keep in touch with his own spiritual “I” and at the same time to participate in those social activities which do not conflict with his spiritual principles (“Render unto Caesar what is Caesar’s and unto God what is God’s”).

Thus, in the meaningful dimension a person with a high spiritual potential can experience both common human feelings and emotions and the specific transpersonal states as well.
Concerning the functional dimension, the person with high spiritual potential features has not only a wide range of positive emotions, but also the emotional stability which is achieved by the constant volitional practice. Unlike the individual, living mostly in the external world, a person with a high spiritual potential has developed higher mental functions, enabling him to carry out the self-regulation of emotions and feelings – their intensity, strength and focus.

In the history of mankind there are enough examples of the manifestation of its best representatives’ spiritual potential. Thus, the doctors are known to have attempted to overcome the plague, conducting experiments on themselves. A striking example of the power of the human spirit was a “death match”, which took place in 1942 in Kiev occupied by Nazi troops.

The captured players from “Dynamo Kiev” were made to play with the German football team and after the match those players who refused to lose the game, were executed in the Syretsk concentration camp. No doubt that event had a great impact on the compatriots’ morale, having shown an opportunity for moral victory over the enemy not by force of weapons but the will to win in a football match.

There are enough similar examples in the XXI century, however spiritual devotees do not seek fame and recognition. Commenting on these examples, it should be noted that each person has his spiritual potential, but not every man has a chance to implement and increase his potential abilities throughout his life.

References


РОЗВИТОК ДУХОВНОГО ПОТЕНЦІАЛУ ТА ГЛИБИННІ ПЕРЕТВОРЕННЯ ОСОБИСТОСТІ В ХХІ СТОЛІТТІ

Е. О. Помиткін

Здійснено аналіз основних підходів до розуміння феноменів духовності та духовного розвитку людини, представлена психологічна модель розвитку духовного потенціалу особистості, що дозволяє розглядати цей процес у єдності внутрішніх перетворень (ціннісно-смислових, інтелектуальних, емоційних і психофізіологічних). Окрему увагу приділено особливостям розвитку свідомості та ціннісної орієнтації особистості, а також спектру емоцій і почуттів, супроводжуючих процес розвитку духовного потенціалу людини.
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**Ключові слова:** духовность, духовный потенциал личности, духовное развитие, психологические механизмы, мотивация, эмоции и чувства, жизненная траектория личности.

**РАЗВИТИЕ ДУХОВНОГО ПОТЕНЦИАЛА И ГЛУБИННЫЕ ПРЕОБРАЗОВАНИЯ ЛИЧНОСТИ В ХХІ ВЕКЕ**

Э. А. Помыткін

Осуществлен анализ основных подходов к пониманию феноменов духовности и духовного развития человека, представлена психологическая модель развития духовного потенциала личности, позволяющая рассматривать этот процесс в единстве внутренних преобразований (ценностно-смысловых, интеллектуальных, эмоциональных и психофизиологических). Особое внимание уделено особенностям развития сознания и ценностной ориентации личности, а также спектру эмоций и чувств, сопровождающих процесс развития духовного потенциала человека.

**Ключевые слова:** духовность, духовный потенциал личности, духовное развитие, психологические механизмы, мотивация, эмоции и чувства, жизненная траектория личности.
STUDENTS WITH SPECIAL NEEDS IN THE EDUCATIONAL PROCESS OF HIGHER EDUCATIONAL ESTABLISHMENT

G. F. Ponomaryova, M. V. Roganova

In the article the content of the educational work in the higher educational establishment is being analyzed in details and taking into account the nosology of students the specificity of this process is being determined. Particular attention has been paid to the systematization of the forms and methods of work at the development of social competence of students with special needs in the educational process of the higher educational establishment. The specifics of this process were examined in four directions of educational work: work with teachers, parents, students with regulatory development and students with disabilities. The content of activity for each direction was determined and the expediency of its usage in the higher educational establishment was justified. In the article the author reveals the possibilities of the development of social competence of students with special needs in the educational process of the higher educational establishment. The origin and meaning of the term “social competence” were analyzed; interdisciplinary connections in the interpretation of the concept were defined. The investigation of the problem of receiving of higher education by people with special needs was thoroughly carried out and the structure and content of the concept were detailed, that allowed to determine the specifics of the process of the organization of the educational work in this area in the higher educational establishment.

Keywords: Competence, social competence, students with special needs upbringing.

Introduction. Taking into account the expansion of the circle of opportunities for human’s expression of social activity, the problem of the development of students’ social competence in the higher educational establishments has been becoming extremely relevant. Moreover, its solution is connected not only with the preparation for professional self-realization, but also with the development of the ability to solve complex problems, that are caused by modern life. Nowadays, in Ukraine, the necessity in the development of students’ social competence is predetermined by the escalation of social problems in all the spheres of the young person’s life:
rising unemployment, moral degradation, including family values, reduction of people’s social integration in society, reduction of professional responsibility, low social literacy and legal protection of citizens, etc. For these reasons the higher educational establishment has to deal with the solution of this issue, in particular, in the process of the organization of the educational work.

The following scientists were concerned with the problem of social competence of students with special needs in the educational process of the higher educational establishment: V. Baydenko, N. Bibik, L. Berestova, N. Grishanova, J. Zimnyaya, N. Kuzmina, O. Kuzmina, A. Markova, J. Raven, N. Chomskyi, A. Khutorskyi – the phenomenon of the competence, L. Bozhovych, M. Goncharova-Goryanska, M. Doktorovych, O. Zaporozhets, T. Zinovieva, O. Kononko, O. Kruse-Brooks, B. Kuzmenko, S. Jacobson – social competence; O. Bezpalko, M. Galaguzova, I. Zvereva, L. Koval, L. Mischik, A. Mudryk, S. Omelchenko, O. Rasskazova, A. Ryzhanova, S. Harchenko – the social and educational foundations of social education as a process of social development of the personality; O. Dikova-Favorska, E. Klopot, O. Molchan – the ideas of incorporation of people with disabilities into society, which were developed in the aspect of assistance to their social development, N. Grabovenko, I. Makarenko, N. Myroshnychenko, P. Plotnykova, T. Solovieva, S. Teslenko, O. Horoshaylo, O. Sharovatova, M. Tchaikovskyi – the basics of social and educational activity with this category of people; U. Boginska, A. Shevtsov – conceptual foundations of social integration of students with special needs into the educational environment of higher educational establishment.

The legal basis of the integration of young people with special needs in the educational environment is formed by international and homeland regulatory enactments: “Standard rules of the ensuring of equal opportunities for disabled people” (UN GA resolution from 12.20.93 for 48/96), Convention about the rights of disabled people, Ukrainian Constitution, Ukrainian laws “About Education”, “About Higher Education”, “About the basics of social protection of disabled people in Ukraine”, “About the rehabilitation of disabled people in Ukraine”, “About state standards and state social guarantee”, “About social services”, the Oder of Ministry of Education and Science of Ukraine “About the realization of the experiment on the organization of the integrated education of people with special educational needs in higher educational establishments of III – IV accreditation levels, regardless of the form of ownership and subordination” (from 27.06.08 № 587).
Aim of the research: the scientific comprehension of the problem of social competence of students with special needs in the educational process of the higher educational establishment.

The combination of the definitions of “social” and “competence”, which took place in science, not mechanically but in the course of a thorough problematic search, became the result of the creation of a new concept “social competence”. The study of this concept had begun with the works of R. White; according to him social competence is a certain ability of a personality to interact effectively with the environment. [6] U. Habermas specified this concept as ability to adequate and effective solution of different problematic situations, which a person faces in society. [5]

In reference materials social competence is defined as a complex entity, reflecting the level of adequacy and effectiveness of the human response to the problematic life situations, achieving real goals in a specific social context, the using of appropriate methods for it and positive development as a result of their own activity in society, confirmation of adequacy of social behavior by others, ability to participate in a complex system of interpersonal relationships and to understand other people. [3]

Results and Discussion. Analyzing researches on philosophy, law, medicine, sociology, pedagogy, psychology, social pedagogy, which outline a range of issues, related with the development of social competence of students with special needs, we can state that the competence should be considered as personality’s capacity to be realized in a particular area of activities. This process is ensured with maturity (formedness of appropriate qualities, knowledge and skills) and competence (social approvals, legal and official rights). The analysis of the concepts “social”, “sociality” and “subjectivity” gives reasons to interpret social competence as an integrated personal formation that regulates the human’s system of knowledge about himself and society, social skills, behavioral skills, and directs them to the activation of internal and external resources for the achievement of socially important aims. Personality’s social competence is intricately connected with the surrounding social world and is defined by the requirements, norms, values and experience that dominate in it, and ensure successful solution of life situations and problems by a person. It is obvious that social competence is closely linked with personality’s sociality, although, if sociality is considered conceptually as a result of a long process of acquisition of humanity by a person, learning previous social experience, creative mastering of the basics of social interaction in different social environments. So social competence can be defined as the formation in the process of
person’s socialization of a summation of social characteristics, which are required in specific social circumstances, in conditions of a certain social environment, for the solution of certain social problems.

The content of social competence is multidimensional as the competence itself, it largely depends on the specifics of the social situation, in which there is a formation of this competence of the personality and in which acquired knowledge, skills and personal characteristics are realized. Thus, despite the fact that the content of the investigated concept is determined by the social context, the essence of social competence is understood as the social construct, the formation of which is caused by the act of external factors of a particular social situation.

The structure of social competence is defined as from the point of specific requirements of external environment, and as basing on established scientific views on the structure of personality. Understanding social competence as an integrative personality formation, which combines the social knowledge, abilities, behavioral skills in a system that allows to integrate internal and external resources to achieve socially important goals and solve problems in different social situations with a clear understanding of their role in this process, in its structure three major components will be considered – cognitive (information, social knowledge, education, awareness), value-significant (values, ideals, motivation, moral milestones) and component of activities (actions, doings, behavioral strategies).

It should be noted that homeland and foreign researchers thoroughly highlighted mainly the formation of social competence of elementary school children and scholars, while unfortunately its development in the student's age, development of conditions and means of promoting self-identity in the “adult” life had not been paid enough attention to. Among the tools of the development of the personality’s social competence, which were investigated by scientists, we would like to note educational programs; practical, effective, group forms of activity; methods of active social learning (psychotraining exercises, business games and discussions), which are generally accepted and effective in the educational process: project method and methods of media education, and non-verbal techniques that contribute to the expansion of social and perceptive sphere of the subject, the formation of sensitivity to non-verbal communicative signals and optimization of social interaction skills.

Based on the analysis of a number of social and pedagogical sources we can suggest that the research of the process of the development of social competence is appropriated not only in different age-related and social
groups but in different conditions of socialization as well. Accordingly, we emphasize the necessity to systematize the ways and means of the formation of social competence, directing them to the solution of personality’s specific problems, in a specific microenvironment, that will greatly improve their efficiency. Taking this into consideration, we would like to emphasize the importance of the investigation of the problem of the development of social competence of students with special needs in the higher educational establishment, particularly in the process of the educational work, as student age is an important stage of personality’s formation, for which the development of social competence is a necessary condition of the future professional and social formation.

According to age-related criterion student community belongs to the period of youth as a particular stage between childhood and adulthood. As a social category, student community is characterized by professional orientation for obtaining future profession, but if a student has chosen consciously his/her profession, he/she still can’t imagine his/her future activity adequately and fully and those requirements that it imposes. It should be noted that for young people with disabilities, student age is a significant stage in the personality’s formation as within this period the formation of cultural, professional, intellectual and educational level of the person is created. Young person with disability in this period is influenced by internal (intellectual level, education, characterological features, etc.) and external stigmatizing (economic, political, social, etc.) factors. It should be considered such a factor as “health condition” is multidimensional and can’t be regarded only as an intra-personal, and should be considered as a social one. Due to health problems that lead to disability of personality, changes of the trajectory of psychological and social development take place. These changes cause marginalization and social exclusion.

Obviously, the effectiveness of higher education for people with special needs depends largely on the personality’s readiness to normal functioning in society, the receiving of knowledge, the transition from the position of a “consumer” to the position of a “creator”. Right at time, when the development of professional qualities and the realization of creative potential take place, the process of the development of social competence of a young person with disability is particularly important and the educational system of the higher educational establishment must help in its implementation.

Currently important specificity of humanistic orientation of education in conditions of education of disabled people is defined as a sequence of the
following principles: value of a person does not depend on his/her abilities and achievements; each person can feel and think; each student has the right to communicate and to be heard; all the students, as well as all people in society, have necessity in each other; students, regardless of health condition and the presence of mental and physical limitations, need the support and friendship of their peers. The educational system of higher educational establishment should assist in the realization of these principles. The content of educational work deals with the realization of a comprehensive social and educational influence on the level of the development of social competence of students with special needs, curators, research and teaching staff, social workers, psychologists and is disclosed in the implementation of the main directions.

The first direction: the organization of work of scientific and teaching staff and supervisors of academic groups on the development of social competence of students with special needs in educational activity. The content of this direction requires the development by teachers of a cycle of tasks for core subjects, which are aimed at the development of social competence of students, maintaining of a personal journal of the student with disability, organization of such the educational work by curators, which would ensure the establishment of the interaction between students with regulatory development and disabilities.

The success of the curator’s work is largely caused by such social and pedagogical characteristics of academic groups such as cohesion, favorable moral microclimate, the high activity of all members of the student team.

Through the realization of the first direction, the training of the teachers for the work with students with special needs is been obtaining particular importance, that is lay in:

– the holding of scientific and practical seminars with experienced professionals of correctional pedagogy, psychology, and inclusive education about the questions of the organization of joint educational environment for people with special needs and regulatory development;
– the development of guidelines of the educational organization of people with special needs;
– the experience exchange with skilled professionals, who are familiar with the work in integrated educational environment;
– the organization of curator clubs and outdoor educational activities for the experience exchange among the teachers.

The second direction: the work with a student academic group. The content of the second direction involves conducting of educational work for
the development of tolerance among students with the required level of health and bringing them to work together with students with special needs.

A student academic group is the first and fundamental group unit, where a personality of future specialist is formed. A student group is a complex social phenomenon that develops according to objectively existing law of communication.

Substantiating the significant component certain stages of the development of the group should be taken into account [2]:

The first stage is the formation of the group (the initial stage of consolidation). It should be noted that the first stage will have certain features in case of joint education of students with normative development and students with disabilities. That is why the curator of the group should consider the diseases nosology of students and specifics of their development, associated with it, from the very beginning. This has a peculiar importance at the stage of responsibilities’ division in the group and in determining of the authorities.

At the second stage the impact of the core group increases. At this stage the attention should also be paid to the relationship of students with special needs and regulatory development. Students with disabilities may feel alienated that is why the curator has to take measures towards the establishment of cooperation and individual work to help the students overcome obstacles in establishing mutual understanding. At this stage, great assistance can be provided by active and aware students of the group with formed tolerant perception of people with disabilities; forming the core of the group, they can effectively contribute to the compensation of the defect of the student with disability in the group.

The third and subsequent stages characterize the heyday of the group. At these stages, each student, thanks to firmly learnt group experience, poses himself certain requirements, the fulfillment of moral standards becomes his/her necessity, the process of education goes into the process of self-education. [1] The curator’s influence at these stages gradually decreases, while the students inside the group and students’ active social work attain a significant importance.

Most students with regulatory development do not have enough communicative experience with people with disabilities. Therefore, the creation of bilateral interaction in student groups, engaging all the students in volunteer activities, the formation of the skills of tolerant communication in the students with regulatory health level will provide the success of achievement of the planned aim.
It should be mentioned that a significant importance in the development of social competence can be found in student government and the creation of student core group, attracting students to disinterested help to the same year students with disabilities. For students with disabilities, this process is extremely essential since joining the higher educational establishment, a young person leaves familiar social environment (family, boarding school, home town) and finds oneself in a new dimension and has to build own life according to the new rules and requirements. And group mates can be support on this way. If the student with special needs gets into a group with fixed interaction and social experience exchange, it will make the social adaptation easier and provide the development of social competence in all the members of the educational process.

The third direction: the work with students with special needs. This direction involves the organization of work on the development of social competence, establishing of cooperation with the students with regulatory development, involvement in active volunteer work. In this research, special attention is paid to the activities for the implementation of the social activism of students with special needs outside the educational establishment. The concept of social activism is associated with regarding of a personality as a subject of social relationship; social activism is a combination of forming factors, specific relations among them and it is expressed in various types and forms of activity. [2] Thus, the development of social activism will ensure the inclusion of student with disability in new social relationships, enriching his/her life experiences, learning of new forms and methods of operation.

For the creation of the content of the system of the development of social competence of students with special needs in this direction is important to consider that the social activism of the personality is a manifestation of publically beneficial human life in all the areas of society: economic, political, cultural, spiritual – and it’s mainly determined by the essence of a person: inalienability of his/her consideration in the context of other personalities [4]. So, social activism of students should be encouraged in various sectors and areas of life.

One of the demonstrations of social activism, as unconditional component of social competence, is a participation of students with special needs in volunteer activity. Engaging students with special needs in volunteer activity will contribute to the development of communicational, organizational, predictive qualities of the personality. These qualities are able to ensure the possibility of participation of students with special needs in
social, cultural, political and public life of society and successful movement in their further development.

What is more, the fourth direction is the work with parents of students with special needs. The content of this direction is provided to attract parents to participate in webinars, roundtables on the topic of the development of social competence, work with video course for parents. Family is the most important center for the formation and development of the person’s leading competencies. Shaping the subjective position of the parents in the upbringing of their children is provided additional organized influence on the personality.

Methods of education, as specific ways of influencing on the mind, feelings, behavior of students with special needs in conditions of the higher educational establishment, can be divided into: verbal (conversation, advice, explanations, information, suggestions, reflection, association) and practical (exercises, peer-to-peer, game, competition, training, creation of educational situations, psychotraining exercises, business games). The usage of the methods of the first group provides in a system of the development of social competence of students with special need the acquiring of new knowledge about the specifics of integrated education by all the subjects of educational process; acquiring of social knowledge, conscious choice of profession by the students with special needs, the development of the image about the system of social values. The application of methods of the second group is appropriate in attraction of students with special needs to active educational work, formation of value attitude to life and health, learning of the basics of health saving behavior, the development of the desire for creative and professional self-realization, activism in solving of social tasks, responsibility for own actions. The usage of mentioned methods provides the formation of tolerant relations in student groups.

Taking into account the specificity of the development of social competence of students with special needs, it should be noted that the efficiency of this process depends on the active inclusion of a young person with disability in public life, which is provided first of all, with the using of group forms of educational work in the educational process (theatre forum, volunteer groups). However, from our point of view in the process of the development of social competence of students with disabilities traditional individual forms shouldn’t be rejected (consultations, interviews), their using should be filled with active, practical methods of work, and mass forms of activity (flash mob, stocks) that provide a wide field for the application of pedagogical innovations.
Among the individual forms of work, we can point out the essence for the development of social competence of students of traditional ones – conversations and counseling can be pointed out. Conversations with students, regardless of the health level, can cover a wide range of topics relating to their problems, needs, interests and experiences, connected as with education as communication with peers. Using this form, special attention should be paid to the discussion of the possibilities of the realization of students’ own civic position by bringing them to participate in volunteer activity. These discussions are advisable to involve students-volunteers who have experience in organizing and carrying out voluntary work in orphanages, shelters, hospices, rehabilitation centers for disabled people, etc. We think that by discussing the information about real events and volunteer’s work using peer-to-peer method, students with special needs will be interested in the possibility of personal contribution to the work of volunteers. The individual form of these conversations will give opportunity for more personal communication, discussion of sensitive issues that concern students with disabilities, the usage of individual approach to motivate young people to participate in volunteer work. It should be mentioned that these conversations can be used not only at the individual but also at the group level.

As the analysis of the practice of the development of social competence in conditions of the higher educational establishment had shown, for teachers the most difficult forms of social interaction with students with special needs were individual interviews. As it is important that during their execution, no physical barrier has arisen between the curator and the student, and therefore such an interview should be short and sincere. Students of this social group due to the limitation of communication are often closed and difficult to go for the contact with. A student responds to teacher’s address only when he/she feels that this question really bothers the companion and the teacher respects this dignity and wants to help.

However, from our point of view the presence of group forms of work, that are most effective for the development of social competence of students with disabilities in educational activity of the higher educational establishment, as in such forms the social interaction of the personality and the nearest microsociety takes place, through which the mastery of new social experience, directly required for the solution of specific life situations is accomplished. For this purpose, it is appropriate the using of such group forms, which involve students with special needs and regulatory development on a parity basis, such as: thematic class hours, classes-games,
classes for solving of social and educational situations, theatricalization, interactives, engaging groups, group volunteer activities and meeting of film club.

Continuing the analysis of the educational work of the development of social competence of students with disabilities, it should be noted that a rather effective method of establishing of social and educational cooperation during the implementation of group forms of education in integrated student groups, in our opinion, is a game. The main task of the game is to cause certain feelings and emotions to create situations, in which they can gain new experience through direct practical part, determines its extraordinary opportunities for the setting of interaction of students with different levels of health and enrichment of the personalities of students with disabilities with positive social experience. In addition, the game, which is a form of human’s expression, designed to satisfy need in entertainment, getting pleasure, relieving the tension, and the development of specific skills and abilities, the game provides solving of the problem of self-expression of students with special needs, provides a reduction of their anxiety and negative expectations, creates the conditions for the reduction of tension in communication in the student group.

Taking into consideration everything above, as one of the most effective forms of group work with students with special needs, educational classes with the using of creative games (role-plot games, dramatizing the story with free development, games-jokes) should be offered. With the help of such classes it’s possible to affect the inner world, attitudes and value orientations of young people, establish interaction among students with disabilities and students with the required development, create and “play” problematic situation, find a way out which could be useful in their real life. Thus the role of the group game forms in the work of the development of social competence of students with special needs is significant.

In general, for effective development of social competence of students with disabilities, practical forms and methods of activities, that provide their inclusion in real or simulated life situations, stimulate their initiative, can test new social roles are offered as mainly active. Although there are necessary forms, especially in the initial phase of work in inclusive group, such as forms that ensure the expansion of information circle about the new, teaching and educational situation for our country, which involves a joint acquisition of higher education by students with various levels of health.

An exceptional importance in the educational activity is given to the organization of volunteer work, which should be performed in various forms
and occurred in various types: setting up the work of the group “Volunteer School” (motivating activities, adaptive lessons, lessons on learning of the basics of social interaction with different social groups etc.); the work of volunteer unit (practical lessons, creative activities, lessons on maintaining of motivation, volunteer measures, etc.); tutoring work (meeting-lessons, reflexive lessons, conversations, support the ward during volunteer activities, etc.). Thus, at first an informational and psychological preparation of the student to the volunteer work is held, and then their active involvement in working with different groups of people those need help is led. Afterwards experienced students-volunteers take on responsibilities of tutors that teach volunteering to beginners.

It should be said that volunteering is directly related to the student government as a form of increasing of social activism of student groups that accommodates the needs of youth, and promotes the realization of student interests and creating a positive environment of communication and interaction among young people. Informal students’ initiative provides significant social and educational impact on young people, helps in the development of abilities, in solving of difficult life problems.

The usage of such organizational forms of activity of students with disabilities is urgently necessary in the process of integrated education, as the young people with disabilities are primarily used to feel themselves as objects of volunteer care without imagining themselves as selfless assistants. Organizing volunteer work, which students with special needs are involved in on an equal basis with others, in various group forms of social and educational interaction, the receiving of enriched of social experience, the creation of additional conditions for self-realization, testing their own powers, gaining recognition and respect from others are provided.

We suggest the carrying out of social actions as mass forms of work on the development of social competence is appropriate. They provide the formation of active civic position, social activism, civil consciousness, etc. in the students with special needs. For their organization civil and charitable organizations of non-political orientation are involved in.

Comparison of the initial and final diagnosis levels of social competence of students with disabilities EG and CG demonstrated the efficacy of the system (Table 1).

Analysis of the results of the study, carried out by the appropriate criteria and indicators confirmed the efficiency of the system.
## Table 1

Comparative data tiered distribution students control and experimental groups according to the criteria of social competence before and after forming experiment

<table>
<thead>
<tr>
<th>Level</th>
<th>Cognitive</th>
<th>Value-Activity</th>
<th>Motivation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>At the beginning</td>
<td>After EG (%)</td>
<td>Kg at the beginning</td>
</tr>
<tr>
<td>High</td>
<td>17.59</td>
<td>60.10</td>
<td>17.43</td>
</tr>
<tr>
<td>Average</td>
<td>43.57</td>
<td>27.03</td>
<td>44.61</td>
</tr>
<tr>
<td>Low</td>
<td>38.85</td>
<td>12.86</td>
<td>37.95</td>
</tr>
<tr>
<td>Total</td>
<td>100</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

### Conclusion.

Also, flash mobs can be widely used in the development of social competence of students with disabilities; they can be organized as a pre-planned mass action in which a large group of people appears in a public place and performs some previously discussed demonstrative actions (acts according to the scenario). The gathering of the flash mob participants and the discussion of the scenario can be performed by means of the Internet. When choosing this form of media work on the development of social competence of students, the theme of the flash mob is proposed to differ and choose prosocial events’ theme. It should be emphasized that this form of work will help young people with disabilities to feel themselves a part of the team, and create a sense of unity and understanding. Moreover, the more accurately the scenario and features are planned, the better its aim is achieved. The specificity of flash mob organization, as a part of methodological component of the development of social competence of students with disabilities, is in the account of students’ nosology as well as the selection of the proper theme.

Summarizing the analysis of the directions of educational work on the development of social competence of students with special needs, we would like to highlight that the forms and methods can be classified not only by the number of participants (individual, group, mass), but also by the degree of innovation: traditional (interviews, lectures, games, round tables, conferences) and innovative (interactive, flash mob, weblogs, forum-theater, webinars, film clubs).
It should not be forgotten during the organization of educational work the methods and forms constitute a coherent system in which the usage of individual device does not provide the solution of a local problem. Therefore, in practice, all forms and methods are used in combination, complementing and reinforcing each other. The choice of methods and forms of educational work with students with special needs should be determined by:

– the potential of curator’s personal abilities, his/her level of the development of social competence, the level of theoretical and practical preparedness for the work with this group of students, his methodological expertise, perception of such students as equal members of society;

– psychological and physical characteristics of the students;

– the conditions under which its organization and logistical support are performed, availability of equipment and visual aids, adaptation of the placement to the needs of students.

Conclusion. So properly organized educational process of the higher educational establishment, which suggests taking into consideration the individual characteristics of students with special needs, diversity of forms and methods of work, the involvement of teachers, parents, students with regulatory development and disabilities in joint educational activity to promote the development of social competence of students with special needs.

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ВИХОВАННЯ СТУДЕНТІВ З ОСОБЛИВИМИ ПОТРЕБАМИ В СОЦІОКУЛЬТУРНОМУ СЕРЕДОВИЩІ ВИЩОГО ПЕДАГОГІЧНОГО НАВЧАЛЬНОГО ЗАКЛАДУ

Г. Ф. Пономарьова, М. В. Роганова

У статті детально аналізується зміст виховної роботи вищого навчального закладу і визначається специфіка цього процесу із урахуванням нозології студентів. Особливо увагу приділено систематизації форм та методів роботи з розвитку соціальної компетентності студентів з особливими потребами у виховному процесі вищого навчального закладу. Досліджено специфіку цього процесу за чотирма напрямами виховної роботи: робота з викладачами, батьками, студентами з нормативним розвитком і студентами з обмеженими можливостями. Визначено зміст діяльності за кожним напрямом і обґрунтовано доцільність його використання саме у ВНЗ.
У статті розкриваються можливості розвитку соціальної компетентності студентів з особливою потрібною у виховному процесі вищого навчального закладу. Проаналізовано походження і значення терміну «соціальна компетентність», визначено міждисциплінарні зв’язки у трактуванні поняття. Грунтовно проведено дослідження проблеми здобуття соціальної компетентності студентами з особливими потребами і деталізовано структуру та зміст поняття, що дозволило визначити специфіку процесу організації виховної роботи за цим напрямом у вищому навчальному закладі.

Ключові слова: компетентність, соціальна компетентність, студенти з особливими потребами, виховання.

ВОСПИТАНИЕ СТУДЕНТОВ С ОСОБЫМИ ПОТРЕБНОСТЯМИ В СОЦИОКУЛЬТУРНОЙ СРЕДЕ ВЫСШЕГО ПЕДАГОГИЧЕСКОГО УЧЕБНОГО ЗАВЕДЕНИЯ

Г.Ф. Пономарева, М.В. Роганова

В статье подробно анализируется содержание воспитательной работы ВУЗа и определяется специфика этого процесса с учетом нозологий студентов. Особое внимание уделено систематизации форм и методов работы по развитию социальной компетентности студентов с особыми потребностями в воспитательном процессе. Исследована специфика этого процесса по четырем направлениям воспитательной работы: работа с преподавателями, родителями, студентами с нормативным развитием и студентами с ограниченными возможностями. Определено содержание деятельности по каждому направлению и обоснована целесообразность его использования именно в ВУЗе.

В статье раскрыты возможности развития социальной компетентности студентов с особыми потребностями в воспитательном процессе высшего учебного заведения. Проанализированы происхождение и значение термина «социальная компетентность», определены междисциплинарные связи в трактовке понятия. Основательно проведено исследование проблемы получения высшего образования лицами с особыми потребностями и детализирована структура и содержание понятия, что позволило определить специфку процесса организации воспитательной работы в этом направлении в ВУЗе.

Ключевые слова: компетентность, социальная компетентность, студенты с особенностями потребностями, воспитание.

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EDUCATION OF MAN OF CULTURE BY MEANS OF BELLES-LETTRES

S. S. Rashydova

The article deals with the analysis and characteristics of the definitions “culture” and “man of culture” in the philosophical and cultural literature. The pedagogical approach to education of man of culture by means of belles-lettres is substantiated.

The author proposes the principles of cultural pedagogy based on the education ultimate objective – education of man of culture, as well as on the statement saying that culture is a regulatory and protective mechanism guaranteeing human vital activity. Belles-lettres having positively transforming effect on man and the world is regarded as one of the means of educating man of culture and as a component of spiritual culture.

Key words: Culture, man of culture, education, belles-lettres, sense, catharsis.

Statement of the problem in general aspect and its relation to the important scientific and practical tasks. Modern life in all its diversity, globalization processes in all spheres, civilization disasters in their different manifestations needs an individual being not so much technocratic (as it was until recently), not just having innovative thinking (which is often emphasized by modern investigators), not only having planetary thinking
(which is, certainly, actual), as man of culture – a bearer, translator and creator of the nation cultural fundamentals and universal values: moral, intellectual, aesthetic, legal, environmental, healthy, economic, and civic culture; linguistic, professional, personal cultural interaction, and the like. In our opinion, precisely such a person is able to have an innovative thinking, which is new in the conditions of rapidly changing life and to possess planetary thinking – understanding all the threats to humanity on a planetary level, the “fragility” of life on our planet, the “fragility” of man and the mankind.

Scholars and experts do not leave the efforts to find universal and new means of education in general and education of man of culture in particular. The answer seems to be on the surface. The best time-tested and supported from the position of science and pedagogical practice ways are science and art and, particularly, belles-lettres. But what do we need to do to educate a man of culture, and not anti-culture? This question remains in abeyance.

The aim of the given paper is to analyze and determine the definitions “culture”, “man of culture” in the philosophic and cultural studies literature and to provide rationale for pedagogical approach to the education of man of culture by means of belles-lettres.

The analysis of recent research and publications in which a solution of this problem has been started and on which the author relies. There are a lot of definitions of culture in the science. Particularly, E. Taylor consider culture to be a complex of knowledge, beliefs, laws, customs and other abilities and skills acquired by man as a member of the society; J. Ortega y Gassett perceives in culture some social forms and ways of ennoblement of a human being biological potencies; Karl Marx defines culture as the materialized essential forces of man; for M. Heidegger culture is a condition and way of the supreme values realization by the higher human quality cultivation; according to P. Gurevich, culture is a perceived work of the spirit to perfect everything around man; G. Frantsev defines culture as whole body of the material and spiritual values; E. Markarian considers culture to be the way of human activity. [14]

Modern philosophy regards culture as a completely anthropological concept, essentially connected to the phenomenon of man (V. V. Bagatskii, A. A. Belik, I. D. Donnikova, L. I. Kormych, V. M. Rozin, A. V. Romah, L. A. Sandyuk, etc.). I. D. Donnikova considers culture to be a human saving way of existence; L. I. Kormych and V. V. Bagatskii think culture to be a way of human activity oriented on the mastering the world; A. V. Romah supposes culture to perform the function of man beautification, and “man of
"culture" is regarded by the philosopher as social and moral value; all the
diversity of culture definitions are brought to the three most common in the
scientific literature determinations groups – sociological, axiological and
ontological by L. A. Sandyuk.

Y. V. Bondarevskaya, G. V. Dvortseva, V. V. Knyazeva, O. V. Romah,
G. P. Shevchenko, and others have referred to the analysis of the definition
of “man of culture” and problems of man of culture education in their works.
With it, the problem of educating man of culture by means of belles-lettres
remains unexplored.

Main research material presentation with full explanation of the
obtained scientific results. Sociological definitions focus on the factors of a
certain society organization and formation. For the sociological approach it is
typical such vision of culture: “culture is persistent beliefs, values and
behavior norms organizing social relations and making possible collective
interpretation of hands-on experience” (V. Beckett).

Axiological definitions (axiology is philosophical doctrine about the
nature of values) emphasize that culture is material and spiritual values
complex created by man in the process of his life.

Ontological definitions (ontology is philosophical doctrine about
existence) consider culture to be the form of human self-realization in all its
diversity. Here culture appears to be not the perspective of human life, but
the form of existence, the reality beyond which the boundary of human
presence in the world comes. Culture is a way of human existence. [14]

So, culture comprehension is a priori impossible without dealing with
the problem of human essence and existence in fact as with human being
beyond limits of culture (I. A. Donnikova). Poly-essential man, capable at
creatively-destructive self-realization, needs the way of being, guarding
human life, that is culture. [8, p. 63]

Culture and man in some way form a single whole: culture “lives” in
people, in their creativity, activity, feelings; people, in turn, live in culture.
Culture, on the one hand, constantly puts man in conflict and situations he
has to resolve, on the other one it gives him tools and instruments (material
and symbolic), forms and ways (“culture begins with the rules,” says
Levi Strauss), helping man be equal to these situations. The development of
culture and man is a single process of nature assimilation, development of
tools, instruments, forms and methods of activities, social institutions. [12]

Culture performs the function of man improvement, as culture bearing
objectivity of its different types serves to the satisfaction of various human
needs: material, vital, spiritual, and social. In this regard, it is often extremely
significant the process itself rather than the result of participation in culture genic activities. It is the one which can give a man a sense of great self-realization, self-sufficiency, self-actualization, a sense of craftsmanship and artistic freedom. [13]

Culture, on the one hand, directs human activities; and on the other hand using the given models it spiritual-meaningfully defines, brings under regulation and controls human activity in all its forms. Thus, continuous cultivation of reality by a man, in addition, involves the identification and production of new opportunities for values development, and, on this basis, improvement and beautification of human life conditions. In this case, culture, as originally predetermined aspect of humankind existence, “is necessitated” by another extremely important point: the necessity of blocking the inhumane phenomena. The matter concerns the development of culture as socially-moral norms. [13]

Culture congruity and culture decoration of man, that is, his ability to master, to create, to transmit the values of culture is completely natural process, moreover, every person, developing, with the increase of years becomes more cultural, that is, within his eyeshot besides purely professional and other everyday values the values of culture plateau are actively involved. Not by chance there is an aphorism saying: “the age of man is the sum of culture.” [13]

Man standing out as the creator of culture (some cultural samples) at the same time is the creator of his personality, the creator of new, constantly increasing needs, new skills and qualities – abilities of “man of culture”, “culture genic creativity was the basis of his activity.” “Therefore, the personality form of culture constantly flows and creates the objective one and the objective form requires the personality form improvement. Exactly in this process a “man of culture” is formed; and through this man all the surrounding is improved and socially regulated.” [13]

Therefore, culture truths are worthwhile only becoming a part of human vital activity. Thus, J. Ortega y Gasset considered culture to be a tool, an instrument helping a man in his life. Man is often compared by the philosopher with people meeting the ship accident: in order to be saved, he needs something to hang on, and he catches at culture, its principles, values, ideas. In fact, by the philosopher, culture is a system of beliefs. [10, p. 144]

Cultural studies explain that the development of man in culture reveals itself in the main forms: firstly, in his cultural and creative activity; secondly, in the assimilation of cultural wealth; thirdly, in the personal demonstration of culture. In the latter case the matter concerns culture as the boundary and
limit of effective human activity. It is perceived and presaged as a defense mechanism; let us say, in revival of national culture, in adjustment of economy, in saving the environment. Thus, the culture reveals itself foremost in everything ensuring human vital activity. This is especially important in the conditions when social character of human activity has become to present in universal forms. That is, *culture is nothing but the most universal characteristic of the world of man and man’s relation to the world.* [10, p. 144–145]

So, the man of culture is a personality who lives, develops and is formed in culture, being the object of culture influence and its supporter, simultaneously translating and creating culture.

If we consider education to be “the convergence of man to culture” and culture to be mankind social experience, its material and spiritual values, man of culture will be a bearer and creator of these material and spiritual values. Let’s mention that our theoretical interests are concerned with the place of culture in human life in the modern socio-cultural space, based on European and universal values.

The conclusions of the researchers defining man of culture as a well-conducted and educated one impress. In other words, the purpose of education is exactly man of culture. So, the Doctor of Pedagogical Sciences, professor Ye. V. Bondarevska notes that, “despite the significant transformation of University ideas from the universal culture-originative and science-developing content of its activities to professionally-oriented and pragmatic-designed content, University, as before, remains in the modern world as the center of science, education and upbringing of man of culture.” [5, p. 28]

Professor G. P. Shevchenko, well-known in scientific and educational world as a researcher of art-aesthetic and spiritual education of the younger generation, whose scientific school is widespread on the territory of all Ukraine, defines education as the process of human creation, culture creation, and spirit creation. She emphasizes that “culture determines the measure of man perfection, his education, good manners, attitude to the world.” [18, p. 298]

The man, “whose mind has been developed in dialogue with science, always has the advantage over the man ignoring it. The neglect of science denotes indifference to the modern life, its tasks, the lack of skills to think by its dimensions.” [10, p. 271] But the mere knowledge is not enough to form man of culture. Man must have good manners (= moral = cultural), otherwise knowledge can acquire destructive forms of expression.
In addition, knowledge cannot be separated from life; otherwise it makes no sense. Graduates of schools as well as higher educational establishments often note that they have lack of applied knowledge, their “personality meaning”, that is, values which, according to the remark of Doctor of Linguistic Sciences, Professor Y. I. Swatko, transform the life of knowledge bearer on the CULTURAL FACT. Defining education in the World of Man in the aspect of education philosophy, Y. I. Svatko emphasizes: “... firstly, European philosophy will always continue to be the love of wisdom as vitally embodied (not abstract!) knowledge, and secondly – the life itself in the World of Man has a fundamentally personal – actually, human dimension.

That’s why this new “space to live” is revealed as CULTURE, or an expressive mythology of the World of Man. In fact, only in culture man is “always at home” because nothing else but itself and things determined through it are here at all. Therefore, modern philosophy of education must necessarily solve the problem of unification, synthesis of knowledge and life – like personality colored, that is value KNOWLEDGE and personal expressive, that is cultural LIFE.” [15, p. 182]

However, art and belles-lettres as art form are the ways and means of “ascent of man to the culture” and his self-knowledge in the culture. “... science, literature, art rise to something higher – to the culture. They are its constituents. They have a common goal: to solve the question of man’s place in nature and his relation to the universe, about the purpose of life.” [10, p. 271–272]

“The ultimate and highest purpose of art is not in itself, but in the perfection of man and society. Therefore, art progress is often seen in the development of its humanistic principles.” [7, p. 25]

A. A. Andaralo, considering humane pedagogy as the path of ascent to culture and world restoration, stresses the fundamental importance of spiritual culture for man, his development and formation in particular and the world existence in general. “Culture awakens, makes free, cultivates Man in a human being, opens Eternal in temporary, Infinite in limited, General and Whole in private and partial. The ascent in the internal culture is the growth in humaneness, and therefore, in the ability to feel, to think and to act in enlightened, pure and perceived way. The spiritual dimension of Culture awakens the multidimensionality in man, and takes him out to the Space multidimensionality. Consciousness, expanded, ennobled and refined by Culture, opens the innermost depths of Spiritually-material Reality, an inexhaustible diversity of Universal Existence behind the external side of things and phenomena.” [1]
Just belles-lettres as a component of spiritual culture and as a means of humane pedagogy in the best way, in our opinion, has to solve problems mentioned above.

Among the polyphony of functions performed by belles-lettres the most important one is its capability to dialogue. L. Tolstoy wrote: “In order to define art accurately, first of all we have to stop looking at it as a means of pleasure, but consider art to be one of the conditions of human life. Considering art like this, we cannot fail to see that art is a means of people communication between themselves.” [16, p. 84] It is not possible to imagine a man, his life without communication. Through communication man develops, is formed, asserts himself, learns the world, people and, at first-hand, himself. “Being in culture, communication in culture is communication and being on the basis of the work of art, in the idea of the work of art.” [4, p. 291]

L. Tolstoy had an appreciation of art as a means of bringing people together, overcoming enmity, disunity, savagery, as a means of education of feelings, and hence, man himself. According to L. Tolstoy, without art “people would be even wilder and, which is the most important, isolated and hostile.” [16, p. 84] Great classical author of belles-lettres of the nineteenth century could not assume that people in the twentieth and twenty-first century will be so far from his guidelines.

So, if you follow in L. Tolstoy’s path, you should direct your eyes to the best examples of art, literature at all stages of human development, to be saved from the destructive influences from the outside and destroying yourselves from the inside. That is, literature in company with education as culture components appears to be a boundary, a protective mechanism ensuring the human activity. But literature should be ridded of ideological influence, of emasculation for the sake of ideology, as it was in the Soviet Union. Literature should become a “school of life”, “science of human being” that in artistic images and in different art forms (epic, narrative, poetic, dramatic) presents a holistic world of holistic man. This task contributes to the poly functionality of belles-lettres, and its special place among other types of arts (what was discussed in the previous article).

“Reading is an aesthetic basis of other artistic communication” (Yu. Borev). [6] Unfortunately, modern students and young people read a little, they are far advanced in their ability to find all necessary information, but not always they treat it skillfully, and belles-lettres lost its important place on behalf of information technology. In my life I have met some people who have never or very seldom read belles-lettres. It is sadly, but among them there is a teacher-physicist and a choreographer, that is, people
educating younger generation and sharing their limited experience. There are some people which being already in conscious age and conditions, due to certain reasons, and often under the influence of society, understand their closed mind in this matter, and they have sharply raising need to read belles-lettres. They realize that precious time is lost, but they have a great desire to make up leeway. Those who possess educated art needs to read and they are stable, have more opportunities to develop themselves comprehensively and harmoniously.

On the one hand, a master – a literary artist, artistically and creatively person – creates an artistic product (literary writing). On the other hand, the reader consumes an artistic product (literary writing) created by a writer or poet.

The first one (a writer, a poet-artist) is a bearer, a translator and creator of culture of his time, his social class, his nation, his tradition, a creator or successor of a certain literary style, literary form, and the like. He creates culture through artistic expression. The other (a reader) uses artistic product (an artwork). During this process education and formation by means of culture and in culture translated by an artist occurs.

By K. D. Ushinskyi, “the art of education is based on science. Being the great and complex art, it is based on variety of great and complex sciences; being an art, except knowledge, it also requires abilities, appetite; and being an art it seeks the ideal, which is always attempted to be achieved but is never achievable: the ideal of perfect man.” [17, p. 15] Thus, literature as the art of word should be a powerful tool in improving man, being educated and formed, because it gives a lot of examples of relationships, communication, education, life problems, situations of moral choice, actions, a variety of images, and the like.

Literature educates as pedagogy, it forms the world along with science. If “culture is a way of human activity for the world acquiring.” [10, p. 3] then books, according to the remark of Ludwig Feuerbach, are the glasses through which we see the world. [10, p. 160]

If the matter concerns art, first of all, we are talking about aesthetic-artistic category – aesthetic sense, aesthetic image, aesthetic attitude, beautiful and ugly, ideal, imagination, fantasy and the like. And, accordingly, all this is formed in man, being educated, through the meeting with artwork, and definitely makes a positive influence.

At the same time, the literature is better than other types of art reveals meanings that sciences don’t often give. “Workmanship doesn’t save an artist, if he has nothing to say to people. Task for meaning can be a task to
many, but not just one artist. It can be all mankind problem.” [11, p. 25] By M. M. Bakhtin, meanings are the answers to the questions. “What doesn’t give an answer to any question, for us, is deprived of meaning.” [2, p. 26] The task for meaning is also the task for the conscience (V. Frankl, D. A. Leontiev). Here an artist acts as not an isolated individual, but as a subject of artistic culture, creating it.

And to get in our social experience, the meanings have to take an art form, which is familiar to us. [3, p. 406] “The meaning received by the recipient from an art work is always its own meaning dictated by the context of his own life and his personality, but not the meaning initiated in the structure of the work; however, the structure of the work is built by an artist – consciously or unconsciously – in such a manner to transmit or, more precisely, to give people an absolutely specified meaning.” [11, p. 31]

Filling with meanings, or answering vital questions, belles-lettres makes its ennobling, catharsis educational influence. The reader thinks, reflects, feels, cries, laughs, feels blue, admires, is worried, empathizes - lives an empowered conscious and emotional life.

I. M. Karpenko, considering education as a spiritual catharsis of the individual, insists that “only catharsis ensures the preservation of holistic personality and the integrality of educational influence simultaneously at the level of consciousness, feelings and behavior. In addition, synchronous, holistic detection of all three components of the spiritual catharsis (purification, sophistication and exaltation of the man)” is implemented namely in the pedagogical aspect. [9, p. 151]

Both artistic-aesthetic needs and creation needs are related to the belles-lettres. If the literary artist creatively self-realizes, composes an artwork, and, in fact, creates art culture, then the recipient doesn’t just perceive, assimilate, read an artwork, but he creatively reprocesses everything the author offers, in his mind, in his intellectual activity; and a transformation in feelings and behavior happens. In addition, a man, delighted at literature, having sustainable art need, tries himself in creative activities; and he usually has developed imagination, fantasy, intuition and the like.

**Conclusion.** Thus, it is revealed that:

– the main, or more precisely, the ultimate goal of education is the education of man of culture;

– man of culture is the personality living, developing and being formed in the culture (becoming cultural), playing the role of an object of culture influence and its bearer; the personality simultaneously translating and creating culture;
— culture is a regulatory and protective mechanism ensuring human vital activity;
— belles-lettres as a part of culture makes its transforming influence on a man and the world.

Belles-lettres makes human life interesting, rich and cultivated: it gives the meaning (meanings), develop artistic-aesthetic and creative abilities, aesthetic sense, imagination, moral qualities, language; it enriches the vocabulary, forms the world view, promotes the development of both imaginative and logical thinking, ability to dialogue, discursiveness of thinking. It contributes to the knowledge of the world, history, self-knowledge through reflection and catharsis, defining its place in the world. Therefore, it forms and educates in the culture and by the culture Man of Culture.

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ВИХОВАННЯ ЛЮДИНИ КУЛЬТУРИ ЗАСОБАМИ ХУДОЖНЬОЇ ЛІТЕРАТУРИ

С. С. Рашидова

У статті подається аналіз і визначення дефініцій «культура», «людина культури» у філософській та культурологічній літературі та обґрунтовується педагогічний підхід до виховання людини культури засобами художньої літератури.

Пропонуються засади культурної педагогіки, обґрунтовані кінцевим завданням освіти – вихованням людини культури, а також положенням про те, що культура виступає регулятивним і захисним механізмом, що гарантує життєдіяльність людини. Як один із засобів виховання людини культури і складова духовної культури розглядається художня література, що робить свій позитивно-перетворюючий вплив на людину і світ.

Ключові слова: культура, людина культури, виховання, художня література, сенс, катарсис.

ВОСПИТАНИЕ ЧЕЛОВЕКА КУЛЬТУРЫ ПОСРЕДСТВОМ ХУДОЖЕСТВЕННОЙ ЛІТЕРАТУРЫ

С. С. Рашидова

В статье дается анализ и определение дефиниций «культура», «человек культуры» в философской и культурологической литературе и обосновывается педагогический подход к воспитанию человека культуры посредством художественной литературы.

Предлагаются основы культурной педагогики, обоснованные конечной задачей образования – воспитанием человека культуры, а также положением о том, что культура выступает регулятивным и защитным механизмом, гарантирующим жизнедеятельность человека. Как одно из средств воспитания человека культуры и составляющая духовной культуры рассматривается художественная литература, которая осуществляет свое позитивно-преобразующее влияние на человека и мир.

Ключевые слова: культура, человек культуры, воспитание, художественная литература, смысл, катарсис.
PSYCHOLOGICAL PECULIARITIES OF SPIRITUALIZATION OF PEDAGOGS AND STUDENTS PERSONALITY AND THE CONDITIONS OF THEIR EDUCATIONAL ACTIVITY

V. V. Rybalka

The article highlights the nature of the content and process of spiritualization, there are given two of its kinds that are of either relatively normal or extreme nature of the social situation in society and education system and classification in three dimensions – I – socio-psychological and individual, II – active and III – age-related. Thus, the first measurement of the spiritualization suggests the ways that relate to individual substructures such as: psychosociality, communication, direction, character, identity, experience, intelligence, psychophysiology and psychosomatics. Spiritualization must have activity character and relate to the age group of the teaching staff and students, giving them certain additional group and individual features. Based on this classification there may be offered a program of spiritualization of individual teachers, students and conditions of educational activities.

Keywords: Content and process of spiritualization, its kinds, classification according to dimensions, sub-structures, activity components, levels of age development, spiritualization program.

Spiritualization of the experience of pedagogs and their conditions of educational activities is seen as an active process and the result of the comprehensive presentation of their positive content of ideal activity of the
previous generations of prominent scientists, artists from different spheres of human culture as a form of amplification, enrichment of spiritual experience, and therefore spiritual potential of students in learning and education. It is about a presentation of creative capacities of soul and spirit of which encourages students to their own spiritual creativity and inclusion of its results to the fund achievements of human civilization, the support and development of these achievements (in fact the opposite occurs and the process of denial and destruction of these achievements). So, the motivational value of spiritualization is important, as well as its acmeological, axiological sense as a model for future generations to repeat the achievements of previous generations.

Spiritualization is a two-direction creative process that begins as a creative perception of aesthetic, ethical, scientific, existential products of spiritual creation and continues as a process of production by teachers and students of their own relevant to the previous, new spiritual values. We are talking about spiritual values, as in psycho-pedagogical terms it is advisable to keep in mind above all the creation of the personality, and – of making it as the subject of other spiritual and material values. Thus these spiritual processes must be interrelated to each other and included in social processes of a different scale of family members, teachers and school students, citizens of the city, region, country, inhabitants of the planet and the universe. From the side of a personality, such spiritual relationship of the individual must be provided with psychosocially, communicationally, motivationally, characterologically, reflexively, competently, intellectually, physiologically and psychosomatically.

On the other hand, spiritualization promotes religious understanding of spirituality which largely historically is assimilated by people's mentality and can be considered, along with the scientific, philosophical, ontological, as its vital understanding. Indeed, one can interpret Faith, Hope, Love accordingly as faith in charitable action of positive spiritual values of goodness, beauty, truth, justice; Hope, as the hope for saving mission of positive spiritual values in opposition to evil, ugliness and hatred; relying on Love from others and loving others as carriers of positive spiritual values. So you can consider the structure of spiritualization according to the above mentioned levels of personality structure as follows:

a) saturation of psychosocial sphere of teachers and students with shared spiritual values of different levels – personal, family, national, transnational; This is helped, for example, by the compliance performed by young and older citizens and workers of ethical, aesthetic and scientific
requirements; important in this regard are the issued celebrations of personal, family, national and religious holidays, celebrating holiday dates of the country, European Union, UNESCO, the United Nations etc;

b) intensification, much wider inclusion in the process of spiritual communication and joint manifestations of spiritual affiliation, communication, perception, interaction, joint action, attractions, including through targeted communication saturation of thesaurus of spiritual elements and their use in various situations; working vocabulary of pedagogos should be spiritually accented to facilitate the formation of a deeper spiritual awareness of adult and young person;

c) deepening the spiritual essence focus, awareness of the benefits of spiritual motivation, spiritualised sense of life and achieving positive results in appropriate training and civic engagement;

d) areas of character spiritualization for individual teacher and student through spiritual self and self-actualization; spiritual traits of character are best formed through spiritual actions aimed at the Good, Beauty, Truth, Faith, Hope and Love;

e) mastering the methods of analysis and reflexive self-realization of spiritual situations in interpersonal communication and joint activities; in this context there is a clear knowledge of the individual self, own spiritual essence;

f) systematization of the own experience of spiritual stimuli, positive effect, as well as of knowledge, skills and feelings of activity and borrowing and use of effective personal spiritual experience of others, mastering the spiritual values systems, spiritual competence;

g) dialectic antimonization, opposites balance between the spiritual antinomy and its intellectual analysis and synthesis in the process of formulating and solving spiritual problems, problems of interaction between the good and the evil, beauty and ugliness, truth and falsehood, belief and disbelief, hope and despair, love and hatred in the favor of the establishment of positive spiritual values and rejection of inferiority and negative values;

h) consideration of psychophysiological preconditions of experience development in the formation of spiritual potential of teachers and students associated with temperament, functional asymmetry of the brain etc. as with various types of temperament, spiritual values can be directed mainly to the past, the present and the future, may be acquired too critically, ambitiously, be blocked, etc., and with the different types of functional asymmetry – dominate in the conceptual-abstract or figurative and emotional form;
i) mastering various forms of psychosomatic personality expression of the own spiritual potential as differently expressed mimics, pantomimics, posture and gestures.

It is important to be able to implement the spiritualization process actively, i.e. to implement it as certain phases or components, such as demand-motivational, informational-educational, target-forming, operational-resultative, emotional-sensual. However, we should not forget that the process of spiritualization by nature is creative, which should be based on a system of techniques, methods of creative activity and behavior.

*Let us consider the peculiarities of spiritualization on the level personality substructures.*

1. **Substructure of psychosociality** is responsible for the creation and consolidation of highly spiritual atmosphere in the team of the institution, group, class, etc., with following the requirements on the psychosocial level of Kindness-Beauty-Truth, Faith-Hope-Love. Through it, the identity provides positive impact of spiritual values on performing different social systems, social position, ideals, roles, interpersonal behavior. And yet – the elimination, exclusion, leveling effect on social activity inferiority and negative cultural wealth of evil, ugliness, lies, disbelief, despair, hatred. This substructure has to do with certain spiritual photons perceived by a personality from the society, processed and given back to the society.

An effective method of updating the spiritual potential in this substructure of students may be celebrating national and international religious dates, holidays, in which is stored the memory of outstanding spiritual events of humanity and acting a certain way according to national and international standards, establishing the spiritual potential of humanity. To do this, it may be important to select the date of significant events in the respective calendars of the UN, UNESCO, European Union, United States, Ukraine, national holidays, religious dates, family celebrations and their own spiritual events. Mentioned below are some **holidays of the United Nations 2015 (each year the list is updated in content and dates):**

- February 20 – World Day of Social Justice;
- February 21 – International Mother Tongue Day;
- March 20 – International Day of Happiness;
- April 7 – World Health Day;
- April 23 – World Day of Book and Copyright;
- April 26 – World Intellectual Property Day;
- May 15 – International Day of Families;
May 21 – World Day for Cultural Diversity for Dialogue and Development;
June 20 – World Refugee Day;
12 August – International Youth Day;
August 19 – World Day of humanitarian assistance;
September 21 – International Day of Peace;
29 September – World Heart Day;
October 1 – International Day of elderly people;
October 4 – World Space Week;
October 5 – World Teachers' Day;
October 11 – International Day of Women;
October 15 – International Day of Rural Women;
November 10 – World Science Day;
November 15 – World Day of Remembrance of the Victims of road accidents;
16 November – International Day for tolerance or tolerance;
November 19 – World Day of Philosophy;
November 20 – Universal Children's Day;
December 2 – International Day for the Abolition of Slavery;
5 December – International Volunteer Day;
9 December – International Anti-Corruption Day;
10 December – Human Rights Day;
December 20 – International Day of Solidarity of people.

Source: http://www.calend.ru/holidays/un/ © Calend.ru

To this list can be added the holidays and anniversaries of cities, villages, families, individuals and others.

The organization of school celebrations and relevant spiritual manifestations may include:

a) choice of holidays and dates with semantic and appropriate forms of celebration (format project implementation ideas holidays);

b) search of full information about the holiday and its celebration experience;

c) preparing the celebration scenario;

d) implementation of the scenario, theatricality, festivals, community action, other public and individual forms of celebration of holidays etc.

e) the emotional and sensual color of the celebration for its spiritual memorization using different aesthetic events – appropriate music, ballet compositions, poetry, balloons etc.
Note that the choice of holiday dates could be linked to the choice of spiritual actions.

Universal is a confrontation of non-spirituality based on compliance with 10 commandments. They are mentioned below in summary, referring primarily to the faithful teachers and students:

**Commandments I-IV: how to behave in relation to God:**

I. I am the Lord your God. You shall have no other gods before me.

II. You shall not make for yourself an idol.

III. Do not take the name of the Lord in vain.

IV. Remember the Sabbath and keep it holy.

**Commandments V-X teach to love people and not harm them:**

V. Honor your father and mother.

VI. You shall not kill.

VII. You shall not commit adultery.

VIII. You shall not steal.

IX. You shall not bear false witness against your neighbor.

X. You shall not covet your neighbor's wife or anything that belongs to your neighbor.

Violation of these laws can lead to loss of health, life, disease and sometimes to death...

A similar role in the formation of spiritual experience through this substructure can be played by certain socio-psychological trainings.

2. For the personality communication substructure important is the actualization of spiritual needs in different situations of communication, dialogue, polylogue, learning and using thesaurus of high spirituality and synonyms of positive spiritual values, and vice versa – reasoned braking, eliminating their antonyms from communication, i.e. negative spiritual values and inferiority.

Generally, there must be developed and used some working dictionary, **thesaurus of spirituality issues**, spiritual values, spiritual culture, spiritual potential of employees and student teaching, spiritual actual genesis, implementation of the spiritual values of goodness, beauty, truth, love, faith, hope. The latter have to be elevated to the highest level of scientific, philosophical, axiological, cultural categories and presented in a form of certain **spiritual laws**, described in its essence, unity, completeness and consistency. It is, in particular, the psychological, pedagogical, “light” of the laws of goodness, beauty, truth, love, faith, hope in their relationship with each other and counter elements of “dark” spirituality. It is important to develop methods for detection of formation of the basic values of the
spiritual potential of the individual teachers and students, development and actualization, self-fulfillment and spiritual potential of youth in different age stages and in different situations. To improve the degree of mastery of the values of key terms there may be used spirituality problems thesaurus in its computerized version with all relevant concepts.

It is important to remember that for each of these basic spiritual, positive and negative values, there is a set of values that specify them. Here are the relevant group values. It should be understood that the use of the thesaurus of positive spiritual concepts has a resultative suggestive value, i.e. causes the improvement of mutual relations between people, improvement of the efficiency, effectiveness and quality of joint activities, while using the opposing, negative spiritual concepts worsens relationships, their progress and results. That is to relate to ethical, aesthetic and scientific terminology as a means of controlled spiritual influence that affect the quality of the communication. The spiritual message, quantums of information, signals, interests, reflexes, intelligent ideas, emotional expression statistically are more positive than negative, what determines success, prosperity, and happiness of the youth and adults. And we are talking about each and every component of communication-affiliation, information perception, interaction (positive communication behavior), attraction (empathy and sympathy). The whole process of communication should have a positive emotional and sensual color.

Working thesaurus of communication should include the following positive spiritual values:

**Kindness:** good, justice, charity, virtue, prosperity, happiness, virtue, ethics.

**Beauty:** beautiful, harmony, excellence, freedom, sublime, art, balance, interresponsibility, aesthetics.

**Truth:** honesty, truthfulness, wisdom, intelligence, accuracy, completeness, proof, theoreticality, scientificity.

**Faith:** loyalty, trust, commitment to higher values and God.

**Hope:** reliability, hope, confidence, counting on salvation, including through the faith in God.

**Love:** friendship, mercy, sympathy, respect etc.

However, it is advisable to avoid using outdated (in vain) terminology, which has the following negative spiritual values:

**Evil:** aggression, cruelty, depravity, selfishness, malignity, crime, theft, negativism.

**Disfiguration:** ugliness, horror.
Untruthfulness: misleading, falsehood, falsity.
Despondency: distrust, suspicion, deceit, betrayal.
Despair: confusion, frustration, despair, anxiety, violence, hopelessness, rage, recklessness, hopelessness, helplessness in a situation of salvation.
Hatered: hatred, hostility, antipathy, monstrosity.

We emphasize again that, together with listed above verbal means of establishing positive spirituality, teachers and students should be motivational, intellectually, emotionally ready for immediate verbal, logical counter negative spiritual manifestations — evil, ugliness, lies, discouragement, despair, hatred, using all psychopedagogic previous reasoning and persuading its carriers in the feasibility of changing their negative spiritual orientation on the positive one.

You can use the method of debate, which lies in logical, reasoned proving of the truth of certain provisions and non-malicious, dubious position. This is made made by the means of some smart racing in the presence of an experienced judge.

Promising in this regard is the method of dialogue universals suggested by the professor of psychology H.O.Ball, consisting primarily of the following principles:

a) respect of dialogue of partners to each other and to themselves;
b) the adoption of the dialogue by partners as they are;
c) targeting the highest and the best achievements of the parties in view of the prospect;
d) conscious concordance, i.e. installation on consent based on generally accepted basic knowledge, norms, values and objectives;
e) tolerance to one another;

f) clear and reasoned exposition of the nature of problems and demands of each party dialogue;
g) finding something common in views expressed on the issue and deciding on this jointly;
h) fixing discrepancies and their adjournment debate in more favorable times and after a thorough preparation for the dialogue;

i) focusing on the implementation of joint decisions and their implementation by relevant authorities;

j) monitoring of their implementation by all parties.

It is important to provide mandatory achievement of the progressive results, to learn and to overcome difficulties on the way to it. The preparation and conduction of the dialogue may be supported by professional
psychologists, sociologists, political scientists, experts in mediation and conflict studies, communication trainings etc.

It may become effective to show the example for the young of indisputable virtue, devotion to beauty, serving the essence of a teacher – sometimes in spite of obstacles and opposition environment. The latter can appear convincing if the teacher and the student themselves are engaged in the creation and transmission of spiritual values of goodness, beauty, truth, love, hope, faith in various forms – actions, projects, literary works, studies, principled behavior in school etc.

Very promising in some cases is the resistance to evil, distortion, which lies in the so-called resistance evil which was proposed by Leo Tolstoy successfully implemented by Mahatma Gandhi, Nelson Mandela, Mother Teresa and other spiritual leaders of mankind. All these measures can work out in the various communication trainings.

3. Substructure of direction is very important in terms of development and actualization of highly spiritual attitudes, motives, targets, meanings, intentions, goals, projects, programs and emotional evaluations, etc., especially in the early stages of the relationship with the people of deployment, workflow, creativity and more. The initial stages of all human activity must be sanctified by high spiritual aspirations to goodness, beauty, truth, full of faith in a better hope for perfect love, which is the key to success. It is helpful to draw on the belief that these spiritual values work with the force of law. An example of this belief may be following the admonition of Mother Teresa:

– if you showed the good, and people have accused you in secret personal trains – still be good;
– If you succeed, you may see a lot of imaginary friends and true enemies – still succeed;
– If you are honest and frank, people will cheat on you – still be honest and frank;
– if you got undoubted happiness, you will be envied – still be happy;
– the good that you created today, people will forget tomorrow – still create the good;
– whatever you do, is not needed by people, it is needed only by you and by God! Let every who comes to you become better and happier;
– love and let love be for you just as natural as breathing;
– the most essential medicine is tender love and care;
– it is possible to do little things but with great love;
– do not lose the ability to trust, believe and love;
– the more love, wisdom, beauty, goodness you will discover in yourself, the more you notice them in the surrounding world;
– distribute love wherever you are – especially at home.

Very useful may be appropriate motivational training games, exercises for adults and the youth.

4. Substructure of character – in it and through it happens education and self-education, self-actualization actualization and highly spiritual traits such as spiritual ethical, aesthetic, scientific attitudes towards nature, society, human, things, affairs and to himself and others. Personality operates ratios according to the character, on the attitude to it. Indicative of this is the expression of Maria Montessori:

children learn from their surrounding;
if a child is often criticized – he learns to condemn;
if a child is often praised – he learns to evaluate;
if you demonstrate hostility to your child – he learns to fight;
if you are honest with your child – he learns of justice;
if the child is often laughed at – he learns to be shy;
if a child lives with a sense of security – he learns to trust;
if a child is often reproached – he learns to feel guilty;
if a child is often encouraged – he learns to treat himself well;
if other people are patient toward to a child – he learns to be tolerant;
if a child is often cheered – he takes self-confidence;
if a child lives in an atmosphere of friendship and feels necessary – he learns to find love in this world;
concentrate on developing the good in the child – then there will be no place for the bad
in relation to the child follow the best style – offer him the best that is in you (taken from Wikipedia).

5. Substructure of identity is responsible for the reflexive circulation of spiritual values in the inner world, the spiritual unity of external and inner worlds with each other and with the activities and behavior of the individual. There is a reflexive relationship with the spiritual values of various objects of other substructures of personality-psychosocial, communication, direction, character, competence, intelligence, neuroscience, psychosomatics. Specific operations of such reflexive action are self-awareness, self-regulation, self-actualization, self-emotiation. These operations have their own specifics in each substructure and because of it happens a kind of acceptance of the
world by the personality. So for the substructure of intelligence there are inherent reflexive operations of self-analysis-self-synthesis, self-comparison-self-contrast, self-generalisation-self-spesification, self-systematization-self-anglomeration. Due to these operations, spiritual values are transferred into the inner world, through evaluation of its aims and means, there are concentrated around them the elements of perception, sensation, attention, memory, thinking, imagination, ideas, emotions etc. The presence of this substructure says that the inspiration is a laborious process that requires the individual hard inner work. One of the poets was true saying that “a soul must work - both day and night, day and night” in the inner world and in its relationship with the outside space of spiritual family, education system (in this respect, much can be borrowed in the church), circle of friends. There is inspiration from the learning environment of ethical, aesthetic, philosophical values.

Very important in this regard are the teacher’s and the student’s spiritual qualities, using known methods of self-creation (self-motivation, self-discovery, self-programming, self-assurance, self-obligation, self-order, self-influence, self-esteem, self-control, self-report, self-encouragement, self-punishment etc.). A teacher can form spiritual values as his personal properties, helping the youth in this.

6. Substructure of experience, competence of an individual, is responsible for the development of spiritual potential and its actualization, that is self-actualization that self-potential of spiritual attitudes, spiritual knowledge, spiritual skills, spiritual emotions and feelings. This is best expressed in the willingness of the individual to exercise religious actions. The organization and implementation of teachers and students of religious deeds must have as their principles just six basic spiritual values – Goodness, Beauty, Truth, Faith, Hope and Love. We limit ourselves with only titles of deeds, assuming that the content and process of implementation can be understood by teachers and pupils according to the specific situation, age, gender, identity, personality, including the one that corresponds to the results of introspection, surveys and program of spiritual improvement of students that were uncovered and presented in the previous step. So these are the next actions whose effectiveness increases when they dominate not only in education and in Christian teaching, but in all walks of life at all levels of its organization. We used data while on the subject of academician I. D. Beh, views of I. A. Zyazyun, M. Y. Boryshevskyi, M. V. Savchyn, and E. O. Pomytkin and our own considerations. So these are the following spiritual actions types:
The actions of GOOD: acts of virtue, charity, unselfish service to others, gratitude, servility, duty, an act of nobility, generosity, kindness, action-care etc. An example of this are the outstanding representatives of pedagogy of justice, goodness, heart, love, honor, are A. S. Makarenko, Y. Korchak, V. O. Suhomlynskyi, I. A. Zyazyun. as well as missionaries, volunteers, doctors, practical humanistic psychologists and educators directly.

Actions of experiencing BEAUTY: acts of worship of beauty in man and nature, sensitivity to the beauty of the creations of artists (outstanding artists, poets, writers, composers, sculptors, architects, actors, etc.), modesty, dedication, perfect life act, an act of generosity, respect for the beauty of the soul, the worship of the beautiful. Examples can be seen in spiritual leaders of the Ukrainian people such as Shevchenko, Lesya Ukrainka, Ivan Franko, P. Tychyna, M. Ryalskyi, P. Zahrebelynyi, L. Kostenko, H. P. Vasyanovych, E. O. Pomytkin etc

Actions of serving the TRUTH: these are the actions of devotion to the truth, the struggle for truth, sincerity, action, maintenance of betrayal, lies prevention, blocking treachery and betrayal – own and another person’s, honest act. Examples of prominent followers of this can be V. I. Vernadskyi, A. Einstein, E. O. Paton, A. Saharov, M. Amosov, I. D. Bekh etc.

Actions committed to FAITH: act of faith in a man when others have betrayed him, act of devotion to humans, beloved act of loyalty, the dedication of a man, act of saving honor and dignity, respect for a human, faith in God. Such was particularly the physician and theologian V. F. Voyno-Yasenetskyi more.

Actions of reliance on HOPE: act of hope for human salvation, hope for happiness, action of reliability, act of self-preservation, expectations of reliable spiritual development and manifestation of the child, act of suggestion of another person of their own examples of reliability. This corresponds to the mission of Mother Teresa and others.

Actions of unifying LOVE: act of noble love, act of confessions in love, patriotic deed as a manifestation of love for the Motherland, the act of love for their parents, to relatives, to friends and to strangers, an act of Christian love, an act of consolation, humanity, humanism to the disadvantaged, the act of humane solidarity, reconciliation act of love, an act of mercy, act of reverence before the majesty of beautiful and wise man, an act of friendship. An example of this are Jesus Christ, the Apostles, John Chrysostom, Pope John Paul II etc.
Common to all of these actions may be the general scheme of the organization by teachers and implementation by students in school and beyond, which provides:

1. Forming of sense, motivation of deed and choice of its performer and destination.
2. Getting complete information about the recipient and examples of implementation of the act and the knowledge of performance situation
3. Goal setting, planning, implementation of a spiritual act that is supposed to form the personality as a result of its implementation.
5. Emotional and sensual maintenance, monitoring and evaluation of the process and outcome of the action.
6. Substructure of intelligence provides adequate perception, attention, storing in memory, understanding, thinking, ideas, rational justification, appropriate use of positive spiritual values of goodness, beauty, truth, Faith, Hope, Love by a person. And vice versa – reasonably effective intellectual struggle against negative spiritual values of evil, ugliness, lies, disbelief, despair, hatred as the cause of failure, misery, disease, death threats. Thinking and imagination are needed to resolve contradictions of spiritual sphere, moral, aesthetic, scientific issues, problems, difficult philosophical problems. Their solution has been recorded in a number of aphorisms, maximes, principles, laws. Here are some educational problems of spiritual direction of the book “Teaching objectives and tasks for parents” / Ed. by V. H. Postoho. – K.: Rad. shk.,1989.- 189 pp.:

“My daughter fell in love with a married man, nine years older, with children. And sheoes not want to listen to us. The answer is – I love him and he loves me. He’s the best. Her affair is already know at school and now people can’t leave her alone, nor can they leave me and the father alone. She wants to quit school and go somewhere with him. I have cried, and tried to persuade her. And she said that if we want good – I we should not interfere as we do not understand what her happiness is. How not to interfere when a child is going wrong?. I can not sit idly, and where to go I do not know. To his work? So I’m afraid my daughter will hate me and depart from the family, but she needs us.”

1. What can be advised in this situation?
2. In what are the features of girls education views on marriage? P. 53.

“Once I was meeting a relative with my six-year-old son. It was a sunny June day when we got off the bus. The trail led us to the village. To shorten the way, we went to the river through a field with a variety of colors.
Nicholas saw many flowers and froze in place. In his eyes there were both joy and confusion.

– Come on, son.
And he answered, ‘I can not go on the flowers. Can’t you understand?’
And nearly wept.
And we finally understood. Then we walked along the path.”
1. What role in your family is played by aesthetic education of children?
2. Do you go with the child on trips to nature? Share your experience.

Very important is to understand the feasibility of a combination of various spiritual values in certain educational situations. Thus, in Pereyaslavl State Pedagogical University of G. Skovoroda in the computer office of the university library hang pictures over every computer, according to the head of the library, Olga Ivanovna Shkyra, it combines scientific and aesthetic spiritual values. We proposed to add to this spiritual complex also icons and quiet classical music, particularly Mozart, which strengthens intellectual abilities. Offers were accepted for discussion.

8. Psychophysiology substructure allows to accommodate the reception, storage and updating of the spiritual values of individual psychodynamic characteristics (temperament) of personality characteristic adherent to their psychophysical background for the better learning and functioning in time (past-present-future). Depending on the type of temperament, these processes can be more impulsive and stormy (in choleric), or more confident, balanced and ambitious (in sanguine) or emotional, anxious (in melancholic) or inert (in phlegmatic). Personalities from “the mental type” nervous system (functional asymmetrically with the dominating left hemisphere) is more likely to present spiritual values in abstract conceptual form, the “artistic type” (dominance of the right hemisphere) - emotional and figurative form.

9. Substructure of psychosomatics determines appropriate spiritual appearance, mannerisms, facial expressions, pantomimics, movements, posture, personality etiquette of behavior in different situations and so on. For the development of spirituality through psychosomatics it is advisable to use appropriate physical training, etiquette training and so on. Notable influence is made by classical dances – waltz, tango and folk dances.

Proposed types of spiritualization can be useful in the very situation of spiritual crisis that the country is going through, though there exist other types of them that are not listed here. Just as their more individualization is
needed, it is necessary to provide their concretization depending on the specification of social and individual features of teachers, pupils, age, professional and specialized groups, types of educational institutions and so on. But it is important to take into account that spiritualization as additional educational event appears to be absolutely necessary nowadays for spiritual impoverishment withstanding that threatens normal development of the country.

References

ПСИХОЛОГІЧНІ ОСОБЛИВОСТІ ОДУХОТВОРЕНИЯ ОСОБИСТОСТІ ПЕДАГОГІВ ТА УЧНІВ І УМОВ ЇХ НАВЧАЛЬНО-ВИХОВНОЇ ДІЯЛЬНОСТІ

В. В. Рибалка

У статті висвітлюються сутність змісту і процесу одухотворення, визначаються два його види, які відповідають або нормальному, або екстремальному характеру соціальної ситуації в державі і системі освіти, і класифікація за тремя вимірами: І – соціально-психолого-індивідуальним, ІІ – діяльнісним і ІІІ – віковим. Так, згідно з першим виміром пропонуються способы одухотворення, що відповідають таким підструктурям особистості, як: психосоціальность, спілкування, спрямованість, характер, самосвідомість, досвід, інтелект, психофізіологія і психосоматика. Одухотворення повинно мати діяльнісний характер і відповідати віковим можливостям педагогічних працівників та учнів, що надає їм додаткові групові та індивідуальні особливості. На основі цієї класифікації може бути запропонована певна програма одухотворення особистості педагогів, учнів і умов їх навчально-виховної діяльності.

Ключові слова: зміст і процес одухотворення, його види; класифікація за вимірюваннями, підструктурами, компонентами діяльності, рівнями вікового розвитку; програма одухотворення.

ПСИХОЛОГИЧЕСКИЕ ОСОБЕННОСТИ ОДУХОТВОРЕНИЯ ЛИЧНОСТИ ПЕДАГОГОВ И УЧАЩИХСЯ И УСЛОВИЙ ИХ УЧЕБНО-ВОСПИТАТЕЛЬНОЙ ДЕЯТЕЛЬНОСТИ

В. В. Рыбалка

В статье освещаются сущность содержания и процесса одухотворения, определяются два его вида, которые отвечают или относительно нормальному, или экстремальному характеру социальной ситуации в государстве и системе образования, и классификация по трем измерениям: І – социально-психолого-индивиуальному, ІІ – деятельностному и ІІІ – возрастному. Так, согласно первому измерению предлагается способы одухотворения, отвечающие таким подструктурам личности, как: психосоциальность, общение, направленность, характер, самосознание, опыт,
интеллекту, психофізіологію і психосоматику. Одухотворення має мати
деятельності характер і відповідь віковим можливостям педагогічних
робітників і учнів, що відносить як допоміжні групові і індивідуальні особливості. На основі даної класифікації
можлива викладена орієнтовна програма одухотворення личності
педагогів, учнів і умових їх вчено-воспитальної діяльності.
Ключеві слова: зміст і процес одухотворення, його види;
класифікація за вимірюваннями, подсистемами, компонентами діяльності,
уровнім хворобного розвитку; програма одухотворення.

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PEDAGOGICAL TECHNOLOGIES OF UNIVERSITY
INTERNATIONAL STUDENTS’ CROSS-CULTURAL
COMPETENCE FORMATION ON THE BASIS OF
AXIOLOGICAL PRINCIPLES

I. O. Safonova

The article highlights pedagogical technology of foreign
university students’ intercultural competence formation on
axiological basis. Stages of intercultural competence are presented
according to selected components: valuable and cognitive, valuable,
motivational and affective, valuable and active.
Key words: Educational technology, intercultural competence,
traditional methods, active methods.

General overview on a problem and its connection with important
scientific and practical tasks. Planetary transformation of the world
actualizes the problem of education of cross-cultural-oriented individual,
able to live in a changing world, which leads to the necessity to consider the
problem of formation of cross-cultural competence on a new theoretical and methodological level. Since Ukrainian education is currently obtaining the status of multicultural Megapolis, there is a need of forming foreign university students’ cross-cultural competence. To achieve this, we require new teaching technologies, adequate for today’s needs because, as it is correctly noted by E. Toffler “we are not able to cram the nascent tomorrow’s world into the categories adopted yesterday.” [8, p. 14].

The analysis of recent research and publications which initiate the solution of the problem and which the author bases himself on. Problems of cross-cultural communication and cross-cultural competence are described in the works of T. Astafurova, I. Bahov, M. Kipnis, I. Mjazova, E. Passov, I. Pluzhnik, S. Ter-Minasova, O. Sadohin, V. Safonova, Choi Su Yong, N. Yakunina and others. Philosophical and cultural aspects of the studied phenomenon were revealed in the works of M. Bahtin, M. Berdyaev, V. Bibler, A. Huseynov, V. Evtukh, V. Lektorskyi, M. Mamardashvili, D. Matsumoto, M. Soboleva and others. Pedagogical and psychological general aspects of the problem were described in the works of T. Antonenko, L. Vygotskyi, D. Leontiev, A. Maslow, L. Rubinshtein, G. Shevchenko and others.

Emphasizing the unsolved aspects of the problem, which the article is dedicated to. Numerous scientific works were dedicated to the study of cross-cultural competence as a pedagogical phenomenon. The science deeply enough highlights the problem of forming cross-cultural competence within students-linguists (I. Pluzhnik, I. Bahov, I. Pereshodko), future foreign language teachers (G. Elizarov, T. Kolodko, S. Radul, V. Safonova), students of higher economic education institutions (O. Frolova, O. Zelikovskaya, T. Kabin), outlined the general mechanisms of cross-cultural competence formation (R. Bikityeyeva, V. Narolina, A. Sadohin, N. Yankina), but a number of topical issues related to educational technologies of university international students cross-cultural competence formation on the basis of axiological approach are still not revealed. The article is relevant due to the necessity of formation of foreign university students’ cross-cultural competence and the lack of appropriate scientific and methodological instruments.

The aim of the article is to highlight pedagogical technologies of university international students’ cross-cultural competence formation on the basis of axiological principles.

The presentation of the basic material with full justification of obtained results. We will take teaching technology as “a set of psychological and pedagogical facilities, which define special selection and
arrangement of forms, methods, techniques and educational means” (B. Lihachov). [2, p. 104] In other words, pedagogical technologies are the appropriately selected organizational and methodological set of instruments, which allows to realize the objectives and content of pedagogical process.

We conditionally correlated the defined components of cross-cultural competence (value cognitive, value-motivational-affective and value active) [7] with their formation stages. At the value cognitive stage we focused on students’ gaining knowledge and information about the values of difference cultures and cross-cultural differences. The goal of value-motivational-affective stage was the international students’ reflection of their attitude to the representatives of other cultures aimed to develop the value-motivational and psychological mechanisms of self-improvement. Value active stage was oriented towards the formation of students’ practical abilities and skills that were to increase the cross-cultural communication effectiveness.

The main form of chosen pedagogical technologies in teaching and educational activity was a dialogue. Dialogue is exactly that very optimum in the sphere of cross-cultural communication that is able to provide accumulation of individual axiological potential. In our study it penetrates every stage of students’ cross-cultural competence development and is being not just a method, but also a means of mutual understanding, cultivating other person values, forming a new type of thinking, forming tolerance and as values, meanings, feelings exchange process, and also as a passionarity factor and as a formula of acquiring the truth. [6] We share the point of view of N. Yankina, that “during the teaching dialogue, the educational axiological field of cross-cultural dialogue is being created and it is interacting with the axiological core of student’s personality.” [9, p. 276].

The basis of methodology formation was our developed course “Teaching culture to university international students” for third and fourth year international students, which fully correlates with defined stages and aims to implement the stated psychological and pedagogical conditions. The program is an educational and methodological complex, including the following sections: theoretical, theoretical and practical, practical and supplementary. Theoretical section represents the issues that deal with theoretical and methodological foundations of cross-cultural competence. Theoretical and practical section mostly focuses on value aspect of cross-cultural competence, getting students familiar with culture values of China, Africa, India, Middle East, Central Asia and Ukraine. Practical section is aimed at international students acquiring and mastering culture and values by means of art of artistic expression of poets and writers from different
cultures. And the last section – *supplementary* – is oriented towards acquiring communicative behavior samples of various cultures’ representatives, gaining the experience of relationships with people from other cultures.

At the first and second stages of university international students’ cross-cultural competence formation, as techniques of didactic cultural development and students’ value-motivational sphere, we have chosen both traditional methods: lectures, discussions, ethical conversations, audio courses, narrations of teacher and witnesses, representatives of various cultures about history, geography, state system, customs and traditions, values of people, watching and discussing video materials and others, and also active methods: Guided reading, Jigsaw Learning, mini-lectures, Selective listening, insert method, alternative comparison, interview, brainstorming, synectics, role play and functional play. At Ukrainian/Russian language classes, while working with authentic texts, we always kept in mind that we were in the process of forming international students cultural competence–secondary linguistic identity, therefore we have constantly drawn our students’ attention on semantization of culture-specific and background vocabulary, which required specific explanation and comments. In particular, we were actively using the axiological potential of proverbs, sayings, aphorisms, phraseological units. We have referred not only to Ukrainian and Russian folk genre pieces, but also Turkmen, Uzbek, Chinese, Arab, Indian, Nigerian ones, which gave an opportunity to find common and different in the meanings and values of people of various cultures.

At Ukrainian/Russian language classes, we often used *Guided reading*, which contributed to students’ focusing on particular information. Thus, foreign students were to find the examples of cultural value semantics vocabulary, which characterizes the typical African, Arab, Chinese, Hindu, etc., and then we conducted the analysis to what extent was that characteristic stereotyped. One of such assignments was also to find different traditions, customs, and rules of etiquette typical of a particular nation. *Jigsaw reading* consisted of each group of students reading a certain text about one of the countries, which university international students came from. After finishing reading, they were filling the table with culturological data. Afterwards the group composition changed and students, interviewing each other, were filling the table till the very end. Then everybody answered the teacher’s questions, summarizing the gained information of country-specific character. We often suggested the students to listen to *the mini-lecture* in small portions. The background and culture-specific vocabulary of value semantics was written on the table. The students listened to small
fragments and then rendered their content, using previously practiced keywords. Nearly every student was able to speak on the discussed topic. Selective listening proved to be effective in our work: during listening comprehension special pauses were made for foreign students could remember particular country-specific information or put down some words or sentences. The group was then divided into three subgroups, each responsible for a certain text portion (beginning, climax, ending). Later the whole text was read without pauses. After listening to it, the students rendered the whole text in chain. This method proved to be effective as the cultural value vocabulary was practiced. The insert method – text marking technique – was also used at classes. Students marked off with a tick what they knew/did not know from the information given in the text. This technique helped to develop the ability to compare, detailize and establish correlations. Many times we also used the alternative comparison method, where students identified themselves with a particular nation and became aware of its national characteristics. Comparison of facts, events, people behavior in different countries was carried out. It is important to emphasize that a comparative approach was only of analytical and not evaluative character. We also often used the method of interviewing. We suggested students to interview a country’s prominent figure on moral and ethical issue. The leader thoroughly prepared for the interview, collected information, which helped to establish effective communication with the interlocutor. A version of role play game which also contributed to the development of cross-cultural competence was a game “Outstanding people of the Universe.” During the game, students themselves chose the celebrity role, about whom they were telling from the first person, without mentioning the name. All other participants asked questions, which the “celebrity” answered rather evasively and at large. If someone guessed, he wrote his guess on the paper and handled it to the teacher. When several correct answers were given, the game was over – and the name of the student who guessed the celebrity first was announced. While using the brainstorming method, we suggested the students topics for discussion “If I was the president of the Global Village, how would I have changed the world” and “International symposium on the issue of cross-cultural dialogue was to be held soon. Write your speech for it.” The method was to generate students’ ideas. The group of “critics” worked in parallel and all students’ statements were carefully recorded. During information critical analysis process, the selection of essential propositions was held. The final decision was a “product” of either one of the brainstorming participants, who got the highest mark at analytical stage or was the synthesis of rational kernels, found in various proposals. The aim of successfully used synectics method was to connect heterogeneous. The goal
of the group work was a collective creation of new “products” out of mutual exclusive, opposite proposals. Specially trained students – “synectors” organized the process of opposite views. Each statement was presented as two “extremes” that symbolized polar variants of problem solution. Then during discussion the extremes were rejected and general satisfying solution was made. The topics suggested for discussion were the following: “The problem of cross-cultural conflict is coming to a head- your first steps concerning this matter”, “Dialogue of cultures – a path to salvation?”, “We are all different but equal.” *Functional games on the board* also became popular among students. The required attribute for this didactic game was a board, on which we placed a city plan in order to travel to the city most interesting and popular places of cultural significance. For the game dice and chips were required. We marked all the route steps with corresponding figures and connected them with a solid line. Several students participated in the game. Each of them took turns in throwing the dice, which showed the number of steps or stops to be made to reach the appointed place. Participants of the game moved the chip and told everything they knew about the city sight they reached. If the participant could not answer, he skipped his turn or returned back. The one who reached the last stop first was the winner. Thus, at this approach, the students not only passively assimilated information about other cultures values but also actively participated in the acculturation process, being developed as the subject of the dialogue of cultures.

On the second stage of experimental work we applied to pedagogical technologies grouped under the title of “Student portfolio”. Student portfolio is known to be a tool for reflection student’s personal activity. But we also focused on the reflection of teaching activity, so, in the pedagogical process not only students but also teachers ran a portfolio. All teachers have lessons plans, of course, but they usually lack the value component of cross-cultural communication, which is why they are not able to replace teacher’s “Portfolio”, which reflects all the stages of teacher’s subjective position actualization- reflection, goal-setting, planning and implementation. Thus, at all the stages, from reflection to goal implementation, we considered the necessity to guide foreign students’ towards the values of cross-cultural communication. So, each time planning our classes, we were trying to think carefully over, what axiological practice could contribute to pursuit of activity and whether all pointed out conditions of cross-cultural competence were carried out. The material for reflection consisted not only of our records but also students’ “Portfolio”.

We worked out the table which allowed us to analyze our work.
### Table 1

<table>
<thead>
<tr>
<th>The goals that I set before myself</th>
<th>Substantive aspects of my work</th>
<th>Examples of reflection</th>
<th>The impact of reflection on the axiological potential of the university international student</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manageability of teaching process</td>
<td>Classes organization; logical link formation between objectives and types of axiological activity; individual and group work of students management; ability to cope with unplanned situations.</td>
<td>1. Do activities meet the mentioned objectives? 2. Are the activities oriented on the values of dialogue of cultures? 3. Is the pace of activity acceptable for majority of students? 4. Am I able to cope with unexpected situations?</td>
<td>It helps to make students’ culture values orientation process more organized and consistent.</td>
</tr>
<tr>
<td>Value content of the actions</td>
<td>To orient students in phenomena of the other way of life, different hierarchy of values; to teach them master the culture of verbal and nonverbal communication, to carry on cross-cultural dialogue based on tolerance, empathy, to remove intercultural barriers.</td>
<td>1. To what extent are the presented in class materials rich in value and cultural information? 2. Has enough attention been paid to the rules and verbal and nonverbal behavior change? 3. Was it possible to prepare students to intercultural dialogue? 4. What was lacking in solving intercultural conflict?</td>
<td>It helps students to orient themselves freely in cross-cultural society, to make their activities conscious and to be guided in it by person-accepted values.</td>
</tr>
<tr>
<td>Interaction with students</td>
<td>Subject-subject relations between teacher and his students; behavior of students in a group; activity of students; interest in what is happening in class.</td>
<td>1. Do I devote equal attention to all students? 2. Are all students active? 3. How much did I manage to interest students in class? 4. Are students aimed for perception of values? 5. Do I take into account the specific characteristics of university international students?</td>
<td>It forms students’ orientation on participation, cooperation and dialogue of cultures; it stimulates formation of the value attitude to the other.</td>
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<tr>
<td>Emotional factors</td>
<td>The psychological climate in class;</td>
<td>1. Are there any difficulties in establishing and maintaining</td>
<td>It helps to create the atmosphere of emotional empathy and</td>
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<td></td>
<td>tolerance, empathy, ability to control</td>
<td>positive emotional background of the activity?</td>
<td>emotional resonance in the formation of cross-cultural</td>
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<tr>
<td></td>
<td>emotions; aiming for perception of</td>
<td>2. Can we call students’ attitudes tolerant, and empathetic?</td>
<td>competence.</td>
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<td></td>
<td>values.</td>
<td>3. Was there enough attention paid to the development of</td>
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<td>congruence of reflection?</td>
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<td>4. Did I manage to aim students for success in cross-cultural</td>
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<td>dialogue?</td>
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<tr>
<td>Resource usage</td>
<td>Audio course, presentations, handouts,</td>
<td>1. Is the use of these resources relevant to the topic of the</td>
<td>It stimulates the interest of students in values; it develops</td>
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<td></td>
<td>books, Internet resources and other</td>
<td>class?</td>
<td>understanding of multiplicity of approaches and variability of</td>
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<td></td>
<td>equipment.</td>
<td>2. Do they affect the development of motivational sphere?</td>
<td>methods of cultural activity.</td>
</tr>
<tr>
<td>Methodological</td>
<td>The use of traditional and active</td>
<td>1. Were the methods of imparting students to the cross-cultural</td>
<td>It creates conditions for student’s self-development in the</td>
</tr>
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<td>techniques</td>
<td>methods.</td>
<td>communication values correctly chosen?</td>
<td>dialogue of cultures.</td>
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<td>2. Did the methods of student’s cross-cultural communication</td>
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<td>formation contribute to student’s self-development in the</td>
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<td>dialogue of cultures?</td>
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Teaching activity reflection contributed more value comprehension, understanding all research work that led to positive changes in the formation of intercultural competence.

At the third stage, students were involved in verbal and nonverbal activities, which gave an opportunity to master the samples of communicative behavior of the representatives of different cultures, as well as to gain the experience of the relationships with people of other cultures. We used creative and value techniques (cross-cultural training, cross-cultural simulation, role-playing games), which met certain requirements: to be of a creative character, to be dialogic, directed towards free personality development.

Many experts defined training to be most effective in teaching cross-cultural competence. As a learning method, “training is a systematically carried out various exercise program in order to form and develop abilities and skills in a particular sphere of human activity.” [5, p. 268] It was G. Triandis who introduced training into the cross-cultural communication; he believes that it is the training process that gets the students familiar with a different culture, imitating real situations and their analysis. [10] Cross-cultural training aims at practical mastering of values, norms, rules of another culture. Attributive, behavioral and situational training are the most important for cross-cultural competence formation, as the problems in communication with the representatives of other cultures mainly arise from misunderstanding of the reason of a particular behavior and its interpretation by the communicants. It a well-known truth that attributive training helps to more accurately predict the other culture partner’s behavior and promotes assimilation of isomorphic attributes. The scientists O. Tatarko and N. Lebedeva [3] define as the heart of attributive training the so-called cultural assimilators, though, we do not consider this being an appropriate name, as, assimilation, being one of the acculturation forms, implies the rejection of its norms and values and complete acceptance of another culture. We did not find as many cultural assimilations, aimed at international students- the representatives of Chinese, Arab, African, Indian culture- as it was necessary for teaching effective interaction. Only in the book of S. Illyina, T. Gubanova “If your student is a foreigner” [1, p. 22–32] and in some article materials we found practical help in situational dialogues development. Work on this kind of dialogue was a system of meaningful situations for staging, accompanied by interpretation of the meaning of mimic and sign language means.
We turned to the training offered by psychologists A. Tatarko, N. Lebedeva, [3] culturologist O. Sadohin: “Introduction to cross-cultural interaction training”, “Cross-cultural dialogue in games”, “What is cross-cultural communication?”, “Cross-cultural competence”, “Cultural distance”. The aim of the first training “Introduction to the cross-cultural interaction training” was introduction of group members to each other in a relaxed form (participants’ self-presentation), overcoming communicative barriers, creating a favorable atmosphere within the group (“Acquaintance” exercise), forming interest and motivation to training participation. This stage was presented in the form of a conversation, during which the teacher briefly outlined the social and political situation (terrorist attacks, wars, developing cross-cultural contacts in today’s world, the opportunity to get education abroad, etc.) and softly guided the students to the conclusion that each person needs cultural and tolerant behavior skills. This training also contributed to the formation of ethnocultural sensitivity (“The story on behalf of the national dish” exercise), training participants’ awareness of cultural differences in communicative (non-verbal) behavior of people (“Airport acquaintance” exercise). The second training “Cross-cultural dialogue in games” was aimed directly at the development of constructive cross-cultural dialogue: awareness and assimilation of values, norms and rules of other culture on the cognitive level, to get into a different culture, forming the skills of conducting effective negotiations between various culture representatives, forming emotional empathy (“Dialogue of cultures” game).

The aim of the training “What is cross-cultural communication” (“Mirror” exercise) was not only to inform the participants about cross-cultural communication but also to motivate them to self-improvement and self-development. The training “Cross-cultural competence” had a special impression on students. During this training they were asked to identify 15 characteristics typical of cultural and competent personality. Then 5 qualities that scored the most points were chosen. Students came to the conclusion that the core of cultural competent personality were: knowledge of different cultures values, the ability to show empathy, kindness, tolerance, the ability to understand someone else’s point of view and respect the traditions of other people. “Magic shop” exercise with a sense of humor was taken by students. The point of it was that the teacher acted as a seller and students bought the qualities they lacked for being cross-cultural competent personality. The Arabs were bargaining most of all as, like we know, Arabic culture cannot do without it. The meaning of the training “Cultural distance” was the following: the teacher made a report, which revealed the role of
values in the culture of every nation and emphasized the human values that helped to “build bridges between cultures”. Then the students were given the same set of cards, on which various cultural values were written and they were suggested to put the row of cards on the table, where the most important statements were to be placed in the beginning of the row and less important – in the end. The positive thing about it was that in the beginning of the row the following statements were placed: “In his life a person should aspire to have clear conscience”, “Religious person is more moral”, “Everyone has his own truth but must also be tolerant of other truths”, “He that gives to the poor shall not lack”, “Love your neighbor as yourself.”

The students’ comments on the performed work were the following:

Mustafa A. (Iraq): “I used to think that all people were equal. But when I came to Ukraine, I realized that there were certain differences in behavior, language, culture. It became apparent to me that it was easier to set up communication if you are familiar with various cultures values.”

Wen-Cyan (China): “During training it was very interesting to find out that Indian students do not shake hands to greet each other, but prefer to connect both palms as if giving lotus as a gift. In Africa, on the contrary, shaking hands is a very popular tradition but you should not squeeze your contact’s hand too hard. Arab students when meeting are hugging and touching each other with one cheek and then with the other one, patting on the back and shoulder. If the Arabs have not seen each other for a long time, they greet each other with a triple kiss on both cheeks, hugging each other. Handshake and hug follow the Muslim greeting “as-salami aleykum” (peace to you) and the answer “ua-aleykum assalam” (peace to you as well). I also realized that Arab tactile communication has its prohibitions: you must not touch your companion’s head, as it is taken as an insult. For us, Chinese, by contrast, it is not typical to have any physical contact – hugging, kissing and touching. According to our culture, at meeting, we are not kissing, hugging each other in public.”

David (Nigeria): “Training is a very effective method in teaching culture. I learned that according to Ukrainian, Turkmen, Uzbek and Chinese culture “to beckon with the hand” means “to ask someone to come closer.” The difference is that according to the first, the hand is turned towards oneself and they beckon with the index finger, and with Chinese, the hand it turned away from the person and it is not acceptable for them to beckon with one finger. I also found out that when pointing at an object, person or direction, Ukrainian students and the students of neighboring countries use the head nod and Chinese students use the index finger or hand and very
often lips. On the whole, the Chinese gesture less and in a less active way in comparison with Ukrainians, Arabs and us, Nigerians.”

Abdul A. (Sierra Leone): “It was always a problem for me to communicate with Arab students due to the misunderstanding of some moves, but at the class, I found out that, let’s say, a gesture of picking right hand fingers “into the pinch” turning them up, according to their culture, means the teacher’s request ‘not to hurry or to stop.’”

Hudayberdy D. (Uzbekistan): “While staging the situation of negation, I have understood that the negation sign which in my culture and also in Ukrainian culture is denoted by shaking head from side to side is absolutely different from the Arabic: the Arabs put their head back, raising eyebrows and clicking their tongue.”

Ahmed Sh. (Iraq): “At training it was important for me to realize that for various cultures it was typical to have different distance between people. Thus, for instance, the Chinese, the Indians are rather reserved and chary of feelings expression, that is why, when communicating with them, it is necessary to keep a larger distance than with the representatives of our and Ukrainian culture.”

We have formed cross-cultural competence during both class and out-of-class activities. Out-of-class activity has great potential in establishing dialogue of cultures, as it possesses specific features, which contribute to this process: a wide range of active non-standard forms of working with students, taking into account interests, needs, value orientations of students, unlimited space for creative work, cooperation. Foreign students of International department of Volodymyr Dahl East Ukrainian National University took part in the following activities and projects:

- social project “Global Village”, which consists not only of different culture festivals but also students’ trainings for increasing the level of tolerance;
- charity events: “Friend’s hand”, “Donor’s day” and others;
- creative work competition “You are needed the most where you are born” dedicated to life and creative activities of Volodymyr Dahl, whose name the University bears (won the competition);
- city and University national dishes contests “In a large and friendly family”;
- annual contests dedicated to Mother tongue day;
- annual contests dedicated to Tolerance day;
- tolerance lessons “Tolerance – the path to peace”, “Charity and kindness will save the world”, “World without borders”.

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activities, dedicated to the International Day of Peace: “Forgive – and you will find peace”;  
creative meetings with poets, writers, composers, artists, veterans, public figures and other interesting personalities;  
foreign languages department club meetings “Discussion Club”;  
international student conferences “Science looks ahead”;  
“Student of the year”, “Miss University” contests;  
international folk evenings (Ukrainian Christmas evenings, Easter holiday, Kurban Bayram holiday) using national folklore, national symbols and national cuisine.

Conclusions and recommendations for further research. Thus, the use of pedagogical creative and value techniques provided foreign students’ mastering and appropriation of dialogue of culture values. Forming cross-cultural competence occurred gradually according to the defined Cross-cultural competence components on the basis of contrastive-comparative study of language, culture and values. We developed the students’ ability to relate their culture and values with other ones, to find differences in views on life, perceptions, social norm systems, traditions, customs, rules of etiquette, and also to identify something that is common and has the most important meaning for all people and that unties all nations and cultures.

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**ПЕДАГОГІЧНІ ТЕХНОЛОГІЇ ФОРМУВАННЯ В ІНОЗЕМНИХ СТУДЕНТІВ УНІВЕРСИТЕТУ МІЖКУЛЬТУРНОЇ КОМПЕТЕНТНОСТІ НА АКСІОЛОГІЧНИХ ЗАСАДАХ**

І. О. Сафонова

У статті висвітлюються педагогічні технології формування в іноземних студентів університету міжкультурної компетентності на аксіологічних засадах. Представлени етапи формування за виділеними компонентами: ціннісно-когнітивним, ціннісно-мотиваційно-афективним та ціннісно-діяльнісним.

**Ключові слова:** педагогічна технологія, міжкulturalна компетентність, традиційні методи, активні методи.

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ПЕДАГОГИЧЕСКИЕ ТЕХНОЛОГИИ ФОРМИРОВАНИЯ У ИНОСТРАННЫХ СТУДЕНТОВ УНИВЕРСИТЕТА МЕЖКУЛЬТУРНОЙ КОМПЕТЕНТНОСТИ НА АКСИОЛОГИЧЕСКИХ ОСНОВАХ

И. А. Сафонова

В статье освещаются педагогические технологии формирования у иностранных студентов университета межкультурной компетентности на аксиологических принципах. Представлены этапы формирования согласно выделенным компонентам: ценностно-когнитивном, ценностно-мотивационно-аффективном и ценностно-деятельностном.

Ключевые слова: педагогическая технология, межкультурная компетентность, традиционные методы, активные методы.

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SPIRITUAL AND CULTURAL IMAGE OF THE HIGHER SCHOOL TEACHER IN THE TWENTY-FIRST CENTURY

О. А. Сидашова

This article describes the features of the spiritual and cultural image of the higher school teacher in the XXI century. The article describes the feasibility of its elements.

Keywords: Educator, pedagogy, spiritual and cultural image, spirituality, culture, higher education in the twenty-first century, creativity in pedagogics, innovation.

Great teachers set high expectations for all students.

Problem in general and its connection with important scientific and practical tasks. The processes taking place in modern society pose new
challenges for higher school. That is explained by the fact that democratization of society and creating a common intellectual space, dominated by spiritual values, high culture, professionalism and creative rethinking of realities complicate the role of higher school teacher and increase requirements. Higher school teacher of the XXI century is to become a special person in students’ life, a leader on the path of spiritual, cultural and creative development of personality.

Analysis of recent research and publications starting the solution of this problem and relied upon by the author. The problem of personality, becoming its spiritual aspect at all times worried the best minds of mankind. Problems of personal and evaluative commencement attracted S. Alekseev, S. Amonashvili, L. Archangelskyi, I. Ilyin, M. Roerich, G. Skovoroda and others. In the philosophical literature various aspects of evaluative attitude to life, work and society were studied: the essence of the concept of “value” (V. Vasylenko, V. Vlasov, A. Zdaromyslov, M. Kagan etc.); typology of values, their structure, levels (B. Bitinas, B. Yerasov, I. Pidlasyy, Z. Ravkyn etc.). K. Abulkhanova-Slavskia, B. Ananiev, L. Anciferova, L. Vygotskyi, I. Cohn, A. Leontiev, A. Petrovskyi investigated value as a psychological phenomenon. Teaching aspect of the problem has been developed in different areas: human values were concretized and scientifically substantiated by B. Hershunskyi, B. Karakovska etc.; spiritual, moral, aesthetic values by L. Arkhangelskyi, V. Bernd, L. Kondrashov, G. Shevchenko etc.; values of education by A. Voronin, V. Zichenko, N. Nikandrov, V. Slastionin etc.; professional values of the individual were investigated by V. Volchenkov, S. Galenko, E. Podolskyi and others. The problem of spirituality many philosophers, teachers, psychologists combine with the development of creative powers of the individual. B. Ananiev, L. Vygotskyi, G. Kostiuk, N. Levitov, A. Leontiev, S. Rubinstein associated becoming of personal potential with the opening of creative abilities. G. Druzhinin, I. Isaev, A. Utkin and others devoted their research to the issue of professional pedagogical culture of the teacher.

Allocation of still unsolved aspects of the problem, to which the article is devoted. Actuality of the article is due to the fact that today there is an urgent need of inspiration and cultivation of higher education. Education is always determined by the respective type of culture and varies with the change of culture. But education is also a creative area that sets new horizons of culture. Interference of culture and education is a complex and multidimensional process. Characteristic changes of modern society in all spheres of human life and activity, active development of cultural values
objectively require the transformation of higher education into the institute of educational culture creation and reproduction. But whatever changes occur in higher school, they must relate to a higher school teacher, educator and scientist as a carrier of scientific knowledge, spiritual and cultural experience of society. In the general and professional teaching culture appears sociocultural, intellectual, moral potential teacher. This potential is national wealth. That is why the solution to the problem of higher education that could affect the life of society, takes into consideration the establishment of spiritual and cultural image of higher school teacher of the XXI century as a carrier of the best values that affect intellectual and creative development of students. Higher School aims to provide an environment in which it would be possible to transform personal and social goals in an effective internal incentive and professional development of teachers and to fix his/her active professional position and his/her own creative style of activity, improving the spiritual and cultural wealth of his/her soul. However, the disclosure of moral values and principles of higher education in spiritual and cultural image of higher school teacher of the XXI century, in our view, has been neglected.

**The purpose of the article** is to identify the elements of spiritual and cultural image of higher school teacher of the XXI century.

**The main material of the research and explanation of the results.** Fundamental changes in Ukraine at the turn of the century, covering all areas of life, naturally led to actualization of public consciousness to education as a fundamental condition of progressive development of the country in the XXI century, and logically reflected in higher school – in order to enrich the scientific knowledge, the formation of high culture and to bring up the intellectual elite of the state. Today the task of universities is to strengthen links between education, science and culture, creating optimal conditions for full socialization of students by immersing in developmental scientific, educational and cultural environment, the forming professionals of the XXI century. In this process, significant role is played by the teacher as a conductor of the highest values. Spiritual and cultural image of teacher of modern times is a part of human culture and serves as the preserver, transmitter, and promoter of the general culture. Which elements can be included in the structure of spiritual and cultural image of the teacher of the XXI century?

Axiological approach determines humanistic orientation, which has long dominated in pedagogy, and is the basis of value orientation of the teacher: the main value is a Man; its educational culture from the standpoint of values declared is his/her development, education, protection and support
of human rights and dignity. Activity approach allows us to investigate the nature, means, methods of teaching, ensuring the realization of this value. The personal approach determines the quality of individual teachers-professionals who constantly self-develop. Modern teacher is a professionally competent, humane, creative personality, whose spiritual and moral character prevails and subjective position of an individual style and rich creativity is pronounced. [1, p. 48] The creative potential of the teacher personality is treated as a multicomponent and dynamic characteristic as a resource of creative possibilities, the basis of which is interrelated components: valuable, cognitive and active.

For higher school teacher it is not enough to possess some knowledge and transfer them to students. In the XXI century highly professional, intellectual and creative, spiritual and cultural potential of his personality becomes important. The structure of the pedagogical culture of higher school teacher includes humanistic teaching position; high personal qualities, theoretical knowledge and creative thinking, culture of the professional behavior and the experience of his/her own creative activity.

What criteria can assess humanistic orientation of higher school teacher? Analyzing educational sources (I. Isayev, V. Slastonin), we determined that among the criteria that indicate humanistic position of the teacher there are creative initiative of the teacher, support and development of students’ creativity (creative and reflective components), self-education; positive beliefs and perceptions of the world, formation of self-regulation; social activity, interest in scientific research, level of the professional interests and abilities, professional orientation and culture, educational valuable orientations of the individual.

The set of educational values as rules governing professional career of the higher school teacher, has a holistic nature. Their level is an indicator of personal and professional development of the teacher, his/her teaching spirituality and culture. Teaching values serve as reference points with which higher school teacher relates his teaching career. I. Isaev [2, p. 64] identifies the following groups of teaching values:

I. Values that reveal the importance and meaning of the objectives of vocational and educational activity of the higher school teacher (target values).

II. Values that reveal important ways and means of implementing vocational and educational activities (values assets): the concept of pedagogical communication, pedagogical technology, pedagogical monitoring.
III. Values that reveal the importance and meaning relations as the core of educational activities functioning (values relations): the concept of one’s own professional position, one’s own activities, the attitude of the teacher to students, to him/herself.

IV. Values that reveal the importance and meaning of psychological and pedagogical knowledge in the implementation of educational activities (values knowledge): methodological knowledge of identity formation and activity, knowledge of the laws of educational process in higher education (university) knowledge of students’ psychology.

V. Values that reveal the importance and meaning of individual teacher quality (values qualities): personal, communicational, professional qualities of higher school teacher as the subject of professional and educational activities, manifested in special abilities to be creative in designing one’s own activities, in dialogical thinking etc.

Creative character of teaching activity is one of the principal bases of higher school teacher’s spiritual and cultural image in the XXI century. The ability to create something new, creatively interpreting the best international teaching experience, and the desire and ability to teach students to think creatively – these factors are crucial for a professional teacher of higher school; it is a guarantee of high spirituality and culture. Intellectual and professional work of higher school teacher mobilizes mental spheres (cognitive, emotional, volitional, motivational) of his/her personality, helping to transform educational information. The effectiveness of educational activities depends not only on knowledge and skills as the ability to use the educational information in different ways and quickly. Creative teacher is a person with wide motivational and creative activity. Spiritual and cultural image of the higher school teacher in the XXI century is based on a combination of various creative expressions: communicative creativity with colleagues and students (improvisation, ingenuity, quick thinking in lecturing work, dialogues and debates), intellectual, emotional and volitional potential of creativity and components of scientific and educational work.

I. Isaev described features of educational creativity. It is “regulated” in time and space that brings together the notion of “creativity” (as opposed to the concept of “work”). The emergence of pedagogical plan, aimed at the solution of pedagogical tasks, development of the plan, its implementation in educational activities, analysis and evaluation of the works require rapid transition from one to another. The results of higher school teacher’s creative research are not immediately measurable. The results of teacher’s activity are transmitted into knowledge, skills of students. Developed analytical,
prognostic and reflective capabilities allow higher school teacher to predict the outcome of his/her professional activity. Understanding the nature of creative pedagogy makes the setting for implementation of creative attitude into pedagogical process, providing maximum fullness of personal self-realization and qualitative conduct of educational and teaching process in the present. The need for creative self-expression and personal fulfillment in the professional and educational activities for teachers is gradually becoming the dominant valuable orientation.

One of the features of the spiritual and cultural image of the higher school teacher of the XXI century is his/her ability to innovative activity, representing the creation of pedagogical innovations, their evaluation, development and practical application. The need for innovative pedagogical orientation of the teacher in modern conditions of education and culture development is due to several factors, one of which is the need to upgrade the education system, methodology and technology of the educational process in higher school.

Another feature to the portrait of the spiritual and cultural image of a higher school teacher of the XXI century is professional pedagogical self development, which is a special kind of his/her systematic work, aimed at self control, self extension of personal and professional qualities of the individual. The development of this element provides continuous replenishment of psychological and pedagogical knowledge, finding and setting new trends and patterns that are of general pedagogical importance.

**Conclusions and recommendations for further research.** The issue of mentioned above features of spiritual and cultural image of the higher school teacher of the XXI century (creative teaching activities, the ability to innovation, professional pedagogical self development) gives impetus to the development of scientific foundations of higher professional and pedagogical culture of the teacher (professiogram, modeling of teacher’s personality etc.) have not yet received their presentment in pedagogy of higher education. Integrity analysis of the pedagogical activity of modern higher school teacher is to be conducted by determining levels of professional and pedagogical skills, solution of structural and prognostic, organizational, active, estimated, informational, regulating and correcting tasks, and by analyzing factors of spirituality and culture formation. The desire to consider and model represented image will provide modernization and spiritual revival of the educational process of higher education.
References


THE ARTS KEY TO A FULL AND FULFILLING CULTURAL LIFE

D. Paul Schafer

Remarkable developments are taking place in the arts at present. These developments are revealing that the arts have a crucial role to play in educational systems throughout the world as well as at each and every stage in the life process, from the earliest signs of life to the final years of life. This is because the arts bring a great deal of joy and happiness into our lives, enhance our creativity, enable us to express ourselves in a more humane and compassionate manner, improve our sensorial and perceptual abilities, become whole people, benefit from other cultures and civilizations, expand our awareness and appreciation of nature, motivate, uplift, and inspire us, and enable us to experience an incredible amount of spirituality and contentment in life. This is enhanced by the fact that every art form possesses some particular quality that makes it distinctive and unique, thereby enriching our lives in countless ways.

Keywords: Arts, science, arts education, children, young people, adults, retirement, final stages, symbolism, holism, the whole person, benefits, cultures, civilizations, nature, spirituality, sublime, fulfillment, cultural life.

The evidence is overwhelming and convincing. If we want to live a full and fulfilling cultural life, make the arts a fundamental part of it.

When the American psychologist Rollo May asked many years ago – “What if art and culture are not the frosting at all, but rather the fountainhead of human existence?” – he put his finger on the crux of the matter. For the arts, like culture, are not frills, luxuries, or the icing on the cake, but rather the elixir that is needed to live a happy, contented, and meaningful life at every stage in the life process, from the earliest signs of life to the final years of life.

Our encounter with the arts begins before we are born. Regardless of where we are born in the world, we are exposed to some of the most important aspects of the arts when we are still in the womb. This is true not only for language and the language arts – one of the most important arts of all but usually taken for granted because they are so commonplace – but also
for music, literature, and other art forms. Many mothers sing to their babies and read stories to them before they see the light of day, knowing consciously or intuitively how essential the arts are for getting a good start in life. This is why many parents want music lessons, art lessons, or dance lessons for their children, even if they have been deprived of such opportunities themselves.

When we are born, our encounter with the arts escalates rapidly. This is especially true for the material arts, since this is when babies and toddlers manifest a keen desire to have tactile experiences by touching, holding, and feeling everything they come into contact with, including dolls, pillows, blankets, fingers, and hands. Not long after this, they begin to play with blocks and other materials. They also begin to dance, perform, and clown around, either by themselves or with others. They also experiment with paint, applying it to paper with their hands, feet, and brushes, as well as throwing it against walls or curtains to see what this will look like, much to the consternation of their parents.

This is an ideal time to capitalize on children’s fascination with the arts and numerous other activities. As Fraser Mustard, a prominent Canadian educator and advocate of early childhood education stated in his book *The Early Years Study*, formal education should start much sooner than it does because this is when children’s capacity for learning is greatest. This is why more and more educators are coming to the conclusion that the first three or four years in life are the most important of all in a child’s education, despite the fact that most children do not begin their formal education until later.

One person who had a consuming interest in the education of children and especially their education in the arts was Sir Herbert Read, the distinguished British scholar and author. He produced a powerful rationale for arts education in childhood and youth – and indeed throughout life – in such books as *Education Through Art, Culture and Education in a World Order*, and many others. He also participated in the establishment of the International Society for Education Through Art as an executive arm of UNESCO in 1954. One organization that has capitalized on Read’s remarkable vision in this area and carried it further is the International Child Arts Foundation, which was created in the United States several years ago. This valuable organization employs the power of art in all its diverse forms to nurture children’s creativity and imbue it with empathy and compassion. As a promoter and protector of children’s imagination, it produces the Arts Olympiad and World Children’s Festival, publishes the Child Art Magazine, and provides many Peace Through Art programs.
If educators and educational institutions had capitalized on Read’s far-reaching vision, arts education would not be in the difficult position it is today in many parts of the world. But it was not to be. When C. P. Snow’s *The Two Cultures and the Scientific Revolution* was published after the Second World War, a chain of events was set in motion that eventually led to a strengthening of science education and a weakening of arts education in numerous schools.

While Snow was trying to come to grips with what he felt was too much emphasis on the arts and humanities in the British educational system and too little emphasis on science, the sciences, and the scientific revolution going on in the world at that time that it tended to steer things in a different direction.[1] Along with many other developments taking place in the world at the same time – including linking up science with industry, technology, and governments – this had the effect of reinforcing the trend towards treating the sciences as “hard disciplines” and the arts as “soft disciplines” in most educational jurisdictions. This led to a marginalization of the arts in many schools, the cutting of countless courses in the arts from the curriculum, and treating the arts as secondary rather than primary subjects of study in the education of children and young people.

Despite this, the arts have started to make a comeback in recent years and appear destined to play a much stronger role in educational systems in the future. A particularly important development in this regard was the creation of the *Seoul Agenda*, which resulted from the Second World Conference on Arts Education convened by UNESCO in Korea in 2010. The most important goals and strategies established for the Agenda were: ensure that arts education is accessible as a fundamental and sustainable component of a high quality renewal of education; apply arts education principles and practices to contribute to resolving the social and cultural challenges facing today’s world; support and enhance the role of arts education in the promotion of social responsibility, social cohesion, cultural diversity, and intercultural dialogue; and *affirm arts education as the foundation for balanced creative, cognitive, emotional, aesthetic, and social development of children, youth, and life-long learning* (italics mine).

What is significant about the Agenda and the specific goals and strategies established for it is not only the high priority placed on the arts in the educational system – essential as this is – but also the priority placed on the dual role the arts are capable of playing in educational systems “*ends in themselves*” as well as “*means to other ends*.”
In a traditional sense, the arts have almost always been treated as ends in themselves in most educational systems throughout the world. This has caused educators to focus the bulk of their time, energy, and attention on the many benefits that can be derived from taking courses in the arts. From the visual, material, and architectural arts, for instance, there is much to be learned about mass, density, shape, texture, form, proportion, colour, and perspective; from dance, drama, and literature: balance, movement, muscle control, physical coordination, tragedy, comedy, satire, and pathos; and from music: sound, rhythm, harmony, counterpoint, composition, and orchestration. There is also a great deal to be learned about discipline, largely through learning to play a musical instrument, paint pictures, act in plays, write poems, and tell stories. The underlying assumption is that most children will not be artists or have artistic careers when they grow up, but can still enjoy the arts as hobbies and experience a great deal of satisfaction from them as forms of entertainment later in life.

In contrast to this, there is a rapidly evolving awareness in many parts of the world that the arts can play a powerful role as means to others ends and not just ends in themselves, as is made abundantly clear in the Seoul Agenda and other developments taking place throughout the world. This results from the many other benefits that can be derived from having a solid education in the arts, such as cultivating creativity and excellence, developing a battery of skills and techniques that are useful in other areas of life, acting responsibly, mastering other disciplines, being compassionate, and contributing to the realization of a better world. Clearly learning about the arts in all their diverse forms and manifestations is imperative if children and young people are to be prepared properly for life. There is little that can compare with it if the task is to make it possible for children and young people to experience fulfillment and well-being during the later stages of their lives.

There is more. While some art forms are more individual in nature – the visual and material arts for example – others are more collective in nature, such as drama, dance, music, and opera. It is impossible to put on a play, perform a symphony, or stage an opera or ballet without engaging in a great deal of cooperation and teamwork. This ranges all the way from working with others on the creation of sets and props and the rehearsal of scenes and movements to polishing up specific parts and putting on final performances. Through the preparation and presentation of works of art, people learn to work together in the realization of common causes, thereby developing collaborative skills and abilities that are in great demand today.
produces more human interaction and social engagement, thereby counteracting the isolation that comes from contemporary technology and is such a major problem in the world at present.

Recognition of the two distinct strengths of arts education as means to other ends and ends in themselves results largely from the work of UNESCO and other international organizations, the involvement of many artists in a variety of social causes and humanitarian concerns, the advocacy of distinguished experts in the arts, culture, and creativity such as Sir Kenneth Robinson, and recent research and major assessments of arts education throughout the world. Without the ability to create, innovate, work together, think critically, respond imaginatively, stay out of trouble, deal with a host of internal and external problems, and apply what they have learned from the arts to other areas of life and other disciplines, children and young people will be at a considerable disadvantage in the future.

When the arts are seen from a holistic rather than partial perspective, there is little in the world that is not concerned with the arts in one form or another. This includes nature, the natural environment, other species, people, groups, institutions, communities, cities, countries, cultures, the past, the present, the future, and virtually everything else. This affirms that there is an enormous amount to be learned from the arts about life, living, reality, the human condition, and the world at each and every stage in life. This explains why Rollo May thought art and culture are “the fountainhead of human existence,” and why Jean Cocteau said “art is not a pastime, but a priesthood.” In doing so, he stretched a point to make a point like many good artists.

Taking the arts seriously should cause us to open up a commanding place for the arts in adulthood and not just in childhood and youth. This yields many benefits in our adult lives, such as the development of our personalities and our careers, the raising of children, the enjoyment of family life, the cultivation of friendships, and much more. Not only should we reach out to the arts whenever possible, but also we should allow the arts to penetrate into the interior of our being and our consciousness. There is simply no better time to explore the many different ways the arts can broaden, deepen, and enrich our lives, enhance our understanding of ourselves and others, contribute to our identity, personality development, and well-being, and strengthen our relationships with other people, nature, and the world around us. It doesn’t matter whether this happens on a part time, full time, casual, or intense basis. It can still lead to many transformative experiences and transcendental possibilities.
First and foremost, the arts bring a great deal of joy and happiness into our adult lives. This results from listening to beautiful music, watching superb plays, enjoying exciting opera and dance performances, looking at memorable paintings, cherishing fine craft objects, reading enlightening books, savouring outstanding stories, poems, and films, and seeing majestic monuments, especially if we open our hearts, minds, souls, spirits, and senses to these experiences. Surely this is why Walter Pater said, “art comes to you proposing frankly to give nothing but the highest quality to your moments as they pass.”

There are billions of people all over the world who are enjoying experiences like this as audience members, active participants, or both. While these forms of involvement in the arts are very different – with different outcomes, implications, and consequences – they bring an enormous amount of pleasure into our lives as adults, as well as help us to deal more effectively with the pressures, tensions, stresses, and strains of modern life.

One of the most fascinating things about the arts is that most of these experiences can be enjoyed through remarkable advances in technology and not just through live performances. Virtually every person in the world today can access everything that exists in the arts in both the historical and contemporary sense through the miracle of modern communications. They can enjoy the finest popular and classical music, see the most outstanding plays and paintings, and walk through the finest museums, galleries, and buildings through You Tube, iphones, itablets, virtual reality, and many other devices owned by family, friends, libraries, schools, community centres, or by themselves. This is a phenomenal achievement, one that promises to be even more phenomenal in the future.

As our involvement in the arts intensifies during our adult lives, it becomes apparent that every art form possesses some particular quality that makes it distinctive and unique. In music, it is sound, rhythm, and melodies, such as those created by Chopin, Schubert, Mendelssohn, Beethoven, the Beatles, and a host of other composers and melody-makers. This is what gives music its special quality and universal appeal, which is why some people think music is the highest art form of all and Hans Christian Andersen said, “where words fail, music speaks.”

However, music is not the only art form that possesses a special quality that makes it distinctive and unique. In painting, it is visual representation, perspective, and the use of colour, as evidenced in the work of landscape painters like Joseph Mallord William Tuner, Thomas Gainsborough, and
myriad others. In poetry, it is the capacity to say profound things with a minimum number of words, such as when Keates said “A thing of beauty is a joy forever,” Blake said “To see a world in a grain of sand/And a heaven in a wild flower,” and Shakespeare said “All the world’s a stage/And all the men and women merely players.” Talk about saying powerful things with the utmost simplicity!

Then there is dance. What sound, rhythm, and melodies are to music and simplicity is to poetry, movement is to dance. Here also, many examples abound, such as Tchaikovsky’s Swan Lake and Sleeping Beauty with their graceful solos and elegant duos set to the most wonderful music imaginable. Architecture exudes a similar quality through the use of form, texture, materials, and mass, which is why some people refer to architecture as “frozen music.” This is understandable in view of the fact that some buildings are so elegant, majestic, and ornate that they really do look like music that is frozen in time and space, such as the Taj Mahal in Agra, the Blue Mosque in Istanbul, the Jameh Mosque in Isfahan, and Kinkaku-ji or the Golden Pavilion in Kyoto.

In much the same way, theatre, opera, the literary arts, and film use stories as their special device and most identifiable characteristic. Theatre and literature are outstanding illustrations of this. They use stories to communicate things that are momentous and mundane, simple and profound. Take the works of Shakespeare referred to earlier. His stories are full of valuable insights into the human condition, different personality types, diverse social, political, and societal situations, and human triumphs and tragedies. And what is true for Shakespeare and his works is true for many other authors and their works, including George Bernard Shaw, Molière, Miguel de Cervantes, Dante Alighieri, Charles Dickens, Omar Khayyám, Molana Jalal-Din Rumi, and Paulo Coelho.

If the arts bring an immense amount of joy and happiness into our adult lives through the many different qualities, characteristics, and capabilities they possess, they also help us to express ourselves and our feelings and emotions in humane and sensitive ways. This makes it possible for us to feel better about ourselves, as well as connect with others on a deeper, richer, and more personal level. While the arts can be provocative at times – and must be if they are to fulfill one of their most essential functions in society – the feelings and emotions evoked through the arts are much more positive than negative. The arts seldom injure people, destroy things, or involve violent and destructive behaviour.

They also help us to cultivate our capacity for creativity and excellence to a much greater extent. As a result, they are ideal vehicles for helping
people in general – and adults in particular – to respond imaginatively, intelligently, and energetically to the demands of modern life, as well as the rapidity of local, regional, national, and international events.

At one time, people were trained for a single job or profession during their adult lives. As a result, education was focused on learning specific skills and specialized abilities. With the high rate of occupational turnover and technological change today – it is now estimated that people will have fifteen to twenty jobs over the course of their lives and in very different fields – this view is starting to change. It is now apparent that narrowly trained and highly specialized people may not be able to deal with difficult employment situations, as well as jobs that are constantly being transformed, downsized, or eliminated.

Clearly much more attention will have to be paid in the future to helping people to become more creative and entrepreneurial in their work, careers, and lives – people who are able to respond quickly and cleverly to whatever problems loom up in their paths because they have learned to use their mental, physical, and emotional powers in highly inventive ways. It is creativity – not conformity – that will enable people to perform effectively in jobs in the future, as well as to create jobs and fashion the new types of employment situations that are necessary for this. Nothing may do this better than involvement in the arts – the kind of involvement that brings out the best in people and makes it possible for them to express themselves in innovative and original ways.

What is true for creativity is also true for excellence. Regardless of what occupations or professions we end up in during our adult lives, achieving excellence will be mandatory in all occupations and professions in the future.

The arts tend to value excellence more highly than other activities because this is essential to master artistic challenges and perform aesthetic works. No one likes to watch an artistic performance that is inferior or mediocre, since this leaves a great deal to be desired. In order to prevent this, it is necessary to aspire to and achieve excellence in all artistic endeavours, which often turns out to be the key to realizing excellence in other areas of life. There is a reason why we use such terms as “the art of science,” “the art of policies,” and “the art of business,” since each of these are art forms when they are performed with excellence. Henry David Thoreau went a step further in this regard when he said, “The highest condition of art is artlessness.”

The same holds true for diversity. The arts are incredibly diverse because they are constantly changing, thereby exposing us to new, better,
and different ways of doing things. While many techniques in the arts must be repeated numerous times in order to master them, one of the most significant things about the arts is that they are always evolving and mutating, not only in time but also in space. What is commonplace today will likely not be commonplace tomorrow, as the history of music, drama, the visual arts, and literature reveals. The arts are always on the move, so to speak, thereby helping us to deal more effectively with diversity, complexity, and a world that is in perpetual motion and dynamic flux.

The arts are also capable of strengthening our perceptual and sensorial abilities in our adult life. This should begin with cultivating the art of seeing, which Goethe thought was the most important sensory ability of all because it was with the eye more than any other sense organ that he learned to see and understand the world. This ability is cultivated most effectively through the visual arts, going to art galleries and museums, and so forth. This enables us to develop our capacity for perception and perspective, comprehend foreground and background relationships, discover links and connections, and focus on details and parts.

This is merely the first in a whole series of steps that are required to strengthen our other perceptual and sensorial abilities. For the arts improve our ability to hear, smell, taste, and touch and not just to see. These other abilities can be cultivated through music, sculpture, the material, culinary, and literary arts, and others. While it may not be realized at the time, people who take craft lessons, modern or ballroom dancing, or cooking classes in their adult lives are more likely to have better developed sensorial abilities than people who do not engage in these activities. For involvement in activities such as this makes it possible for us to write more clearly, speak more coherently, express ideas more simply, hear more acutely, touch more gently, and see more precisely.

The arts also have an important role to play in bringing people, groups, communities, societies, and countries together. They do this through the ability of artists and arts organizations to create music, poems, pictures, stories, plays, and the like that can be shared. This does more than anything else to create strong bonds and a sense of belonging between people, regardless of whether they live in small towns or large cities. This ability to create social cohesion is urgently needed in the world. A good example of this is the work achieved by Gareth Malone, the distinguished British choral conductor who has created many choirs in England and other parts of the world over the last few decades, most notably in schools, communities, corporations, and among military personnel, most recently in connection with the Invictus Games initiated by Prince Harry.
There is another ability buried deep in the arts that is of vital importance to our development as adults, one that may be the most important of all. It is the capacity for holism. It derives from the fact that every work of art is a whole composed of many parts. While this is most apparent in the visual arts, it is also apparent in all other art forms. For regardless of whether it is a painting, a play, a musical composition, a poem, or a story, every work of art is a whole made up of many parts that are woven together in specific combinations and arrangements to form wholes that are greater than the parts and the sum of the parts. This is because new entities are brought into existence when the wholes are created that are not in the parts taken separately. This makes the arts ideal vehicles for seeing and understanding things as wholes and not merely as parts.

This has major implications for our development as adults, since it addresses one of the biggest problems of all in the modern world. While we have become remarkably skilled at breaking things up into parts in order to study the parts in detail, we have lost our capacity to put the parts back together again to form wholes. This is true not only with respect to people, but also with respect to communities, regions, countries, and the world, thereby making this one of the biggest challenges in the world today. We neglect it at our peril.

Since the arts involve the body, mind, heart, soul, spirit, senses, emotions, and intellect, they make it possible to bring all our human faculties together to create wholes composed of many interrelated parts. This explains why artists, arts organizations, and the arts have been in the vanguard of the movement to create “the whole person” ever since Matthew Arnold, the great nineteenth century poet and culture critic, emphasized the need to attend to the harmonious development of all the faculties that comprise human nature. Not only was Arnold opposed to the development of any one of these faculties to the detriment, exclusion, or dominance of others — especially when it comes to developing our personalities, characters, identities, and lives — but also he was devoted to the pursuit of perfection and the necessity of the arts and education, or “sweetness and light” as he called it. Not bad advice for people living in a fragmented and disconnected world and desperately searching for meaning and fulfillment in life.

This capacity in the arts to teach us a great deal about holism is not limited to ourselves and the development of our personalities and lives as “whole people.” It also teaches us a great deal about the world around us, especially with respect to all the diverse cultures and civilizations of the world. This is because cultures and civilizations, like people and artistic
works, are wholes made up of many parts, albeit on a much more colossal scale. The problem here, of course, is that we cannot see cultures and civilizations as wholes because they are composed of far too many parts, and it is not possible to see the organizing principle that is used to combine all the parts together to form wholes.

How, then, is it possible to know and understand cultures and civilizations in the holistic sense? In order to do this, it is necessary to turn to artists and arts organizations. This is because artists and arts organizations create many of the signs, symbols, myths, legends, metaphors, stories, and the like that are necessary to shed light on cultures and civilizations as wholes or total ways of life.

Artists and arts organizations are able to do this because one of their greatest assets is the ability to select parts that are most symbolic of cultures and civilizations as wholes and therefore epitomize cultures and civilizations in many ways. The old adage “a picture is worth a thousand words” is a cliché, but it speaks volumes about the ability of artists and arts organizations to convey an incredible amount about the character of cultures and civilizations as wholes that cannot be communicated in any other way at all, or cannot be communicated nearly as effectively using any other device. This point was driven home with clarity and conviction by Robert Redfield, who spent the bulk of his life studying cultures and civilizations as wholes:

“The characterisations of the artist... are of course not precise at all; but very much of the whole is communicated to us. We might call them all portraits. They communicate the nature of the whole by attending to the uniqueness of each part, by choosing from among the parts certain of them for emphasis, and by modifying them and rearranging them in ways that satisfy the ‘feeling’ of the portrayer.” [2]

There are many examples of this. There is a great deal to be learned about the cultures of France, the United States, China, Cambodia, and Australia as wholes, for example, from the Eiffel Tower, the Statue of Liberty, the Great Wall, Angkor Wat, and the Sydney Opera house, since these internationally known landmarks are symbolic of these cultures in the holistic sense in many ways. It is through symbolic parts like this – as well as through many other parts that are symbolic of these cultures as wholes such as musical, visual, and literary works – that comprehensive portraits of these cultures begin to take shape, much as they do for all other cultures in the world in exactly the same way.
What does all this have to do with our adult lives and the desire to live a full and fulfilling cultural life? Actually, a great deal. Developing knowledge of the diverse cultures and civilizations of the world not only makes it possible for us to understand and appreciate these cultures and civilizations as wholes or total ways of life, but also enriches our lives in countless ways. There is a wealth of information and insight to be gleaned from broadening and deepening our knowledge and understanding of the world’s cultures and civilizations in the all-encompassing sense if we are wise enough to realize this, especially with respect to different ways of seeing, acting, and valuing things in the world, accepting and appreciating others, expanding our consciousness and mindfulness, enhancing our well-being, and improving our individual and collective behaviour.

This is also true with respect to our awareness and appreciation of nature, especially during adulthood. While the arts are not the only vehicles that are capable of doing this, it is remarkable how much can be learned about nature, the natural environment, and other species from the arts, as well as how imperative it is to revere nature and make it an integral part of our lives.

It never ceases to amaze me how many artistic works are concerned with nature. Artists have been concerned with nature in all its complexity, diversity, and grandeur for centuries, and have consequently created a vast array of works that deal with nature and its many diverse elements. In the western tradition alone, there are millions of artistic works that are concerned with the sun, the moon, stars, clouds, landscapes, seascapes, planets, morning, afternoon, evening, mountains, forests, and many different types of animals, as works by the French Impressionists, Canada’s Group of Seven, Chinese brush painters, Beethoven, Debussy, Respighi, Richard Strauss, Vincent d’Indy, Alan Hovhaness, and numerous others confirm. One manifestation of this that is very symbolic and powerful is Dvorak’s hauntingly beautiful Song to the Moon, particularly when it is sung by Anna Netrebko, Rénee Fleming, or any other well-known artist.

What is true for nature and its diverse elements is especially true for rivers. In fact, rivers have probably received more attention from artists than any other element in nature, perhaps because rivers involve flow and movement and flow and movement are essential at all stages in life but particularly in the adult and final stages. Some of the most obvious examples of this are The Moldau by Smetana, The Blue Danube by Johann Strauss Jr., and Flow Gently, Sweet Afton by Robert Burns and Jonathan Spilman, with its exquisite melody and enticing words in the first verse: “Flow gently,
sweet Afton, Among thy green braes, Flow gently, I’ll sing thee a song in thy praise; My Mary’s asleep by the murmuring stream, Flow gently, sweet Afton, disturb not her dream.”

To these examples should be added Bruce Springsteen’s popular song The River and The Rivers of Babylon by Brent Dowe and Trevor McNaughton of the Jamaican Reggae group The Melodians. There are also the many musical works written about such rivers as the Yellow River in China and the mighty Mississippi in the United States, as well as favourites like Ol’ Man River and Shenandoah. And what about Handel’s Water Music? While it was not written with a specific river in mind, it was written to be performed on a barge floating down a river – the Thames River in England – and had to be repeated many times because King George I was so fond of it.

And this brings me, via a circuitous route, to the ability of the arts to motivate, uplift, and inspire us, as well as to reach above and beyond ourselves in the search for spirituality and the sublime. Along with holism, these two final abilities may be the most important of all during the adult and final stages of our lives because they make it possible for us to do things that seem impossible to do and achieve things that seem impossible to achieve.

Take the ability of the arts to motivate, uplift, and inspire us. I have discovered over the course of my adult life that there are many artistic works that do this, which I suspect is true for all people. While I recognize that particular works and specific art forms do this in different ways for different people, I must confess that I am motivated, uplifted, and inspired whenever I hear the last movement of Saint-Saëns Organ Symphony, Sibelius’s Finlandia or the last movement of his Fifth Symphony, John Stanley’s Trumpet Voluntary, Max Bruch’s Scottish Fantasy, Chopin’s Ballade No. 1 in G Minor, Opus 23, Don Besig’s Flying Free, and many others. This is also true when I look at landscape paintings by Vincent van Gogh, Tom Thomson, Arthur Lismer, and Lawren Harris, or watch the Gandhi move. Whenever I see or hear any of these works, and many others I might mention, my instant reaction is to get up and get going, as well as to tackle things that I have left undone for days and possibly weeks and months.

These experiences are multiplied many times over by artistic works that cause me to reach above and beyond myself in the search for spirituality and the sublime. My experiences in this area are – and have been – especially exhilarating because they have propelled me to very lofty heights. The majority of these works are in the field of music, although here as well, I am aware that other people have similar experiences in other art forms and with different works of art.
In an earlier article, I wrote about a profound experience I had one night after I had gone to bed, turned on my radio, and fallen fast asleep. I don’t know how long I was sleeping, but I slowly became aware that I was hearing one of the most spiritual and sublime pieces of music I have ever heard in my life. I actually thought I had died and gone to heaven, at least until I heard an announcer say, “you have been listening to Grant Us Peace by Felix Mendelssohn.”

Much more recently, I had a similar experience with another piece of music, but this time it was early in the morning rather than in the middle of the night, but still on my radio. While I set my alarm to let out a loud “beep” at exactly 6 o’clock every morning, for some curious reason I was awoken on this particular morning by another piece of music that was incredibly spiritual and sublime. When it was over, I listened attentively to hear what the piece was and who composed it. Unfortunately, I only caught about half of this. It sounded like “you have just heard a piece by Robert Han – or was it Hand? – for oboe and orchestra.”

I immediately jumped out of bed, went to my computer, and began the frantic search for the title of this piece and its composer. After a long and arduous search, I discovered it was À Chloris by Reynaldo Hahn, a composer I had never heard of before. It is usually performed by a solo singer or oboe player with piano and small orchestra. Do you know this beautiful piece of music? If not, you may want to listen to it, along with the fascinating introduction that accompanies this particular version of the piece (You Tube “Ah Chloris” – Reynaldo Hahn; Susan Graham, mezzo-soprano; Jake Heggie, piano).

I narrate these two experiences to you because there are many pieces of music that I find extremely spiritual and sublime, including Handel’s Minuet from Bernice, Fauré Cantique de Jean Racine, the second movement of Beethoven’s Fifth Piano Concerto, Rachmaninoff’s Second Piano Concerto, the Adagietto from Mahler’s Fifth Symphony, the Cavatina from Emil von Sauer’s Piano Concerto No 1, The Holy City, Bless This House, and many others.

I would definitely add The Lost Chord to this list. I discovered this piece quite by accident several years ago and it has been a favourite of mine ever since. It was composed by Sir Arthur Sullivan in 1877 during the illness and passing away of his brother. I was very surprised by this because Sullivan was part of the Gilbert and Sullivan duo that wrote many comic operettas, including The Pirates of Penzance and The Mikado.
The Lost Chord has been recorded many times by some of the world’s greatest singers, including John McCormack, Webster Booth (YouTube – Webster Booth – the Lost Chord is a personal favourite), and Enrico Caruso, who sang it at the Metropolitan Opera in New York on April 29, 1912 to raise money for families who lost loved ones and family members when the Titanic sank off the coast of Newfoundland. One of the most remarkable things about this piece is not only the exquisite and memorable music, but also the evocative and captivating words. They are from a poem by Adelaide Anne Proctor. I quote them here at length because they are symbolic of the ability many artists and arts organizations possess to open the doors to spirituality and the sublime in profound and powerful ways, as well as to demonstrate the herculean heights to which the arts can soar in our adult lives and indeed throughout our entire lives:

Seated one day at the organ, I was weary and ill at ease,
And my fingers wander’d idly over the noisy keys;
I knew not what I was playing, or what I was dreaming then,
But I struck one chord of music like the sound of a great Amen.

It flooded the crimson twilight like the close of an Angel Psalm,
And it lay on my fever’d spirit with a touch of infinite calm.
It quieted pain and sorrow like love overcoming strife,
It seem’d the harmonious echo from our discordant life.

It link’d all perplexed meanings into one perfect peace,
And trembled away into silence as if it were loth to cease;
I have sought, but I seek it vainly, that one lost chord divine,
Which came from the soul of the organ and enter’d into mine.

It may be that Death’s bright Angel will speak in that chord again;
It may be that only in Heav’n I shall hear that grand Amen!

With these inspirational words, I come to the final two stages of life. The first is usually called “the retirement stage”, although surely we must find a better term for this because it sounds like life is more or less over by this point, which is anything but the case. For this is an ideal time to be engaged in the arts if we did not have the good fortune to be involved in them to any significant extent in our childhood, youth, and adulthood, as well as to get more actively involved in them if we were engaged in them earlier in life.
This involvement can be achieved by ourselves or through organizations such as seniors’ homes, zoomers’ groups, community centres, and so forth that are rapidly increasing their courses and programs in the arts for people in the final stages of life. This is primarily because this is a perfect time to take up a musical instrument, paint pictures, make craft objects, have fun, fill in time, dance, engage in comedy and humour, and seek all the pleasures the arts can bring at this particular stage in the life process. I have found this a fruitful time for taking brush painting classes, singing in a choir, practising the piano, learning more about the artistic and cultural heritages of humankind, reacquainting myself with wonderful works of art, and perhaps most importantly, discovering outstanding works of art for the very first time.

What is most interesting about the last or final stage of life is that recent research is revealing that the arts have an indispensable role to play at this specific stage in the life process. This is true not only for people who are getting older but still enjoy reasonably good health, but especially for people who are suffering from such debilitating illnesses and diseases as cancer, strokes, deep depression, dementia, Alzheimer’s, Parkinson’s, M.S., ALS, and so forth.

In recent years, there has been a phenomenal increase in the number of institutions, books, research studies, and other developments devoted to coming to grips with these illnesses and diseases. What is being discovered in countless hospitals, palliative care centres, organizations like The Society for the Arts in Dementia Care, Partnerships in Dementia Care Alliance, the National Ballet School of Canada, and many others – as well as researching books like The Creative Arts in Dementia Care: Practical Person-Centred Approaches and Ideas by Jill Hayes and Dementia Arts: Celebrating Creativity in Elder Care by Gary Glazer – is that the arts can be very helpful in assisting people with these illnesses and diseases during the last stages of life. They can help people to hear better, remember more, express their creativity, improve their balance, and interact more effectively, largely by listening to music, singing songs, dancing alone or with others, recalling favourite tunes and artistic experiences from the past, and much more. While the arts are not the only activities that can do this and cannot provide cures for these illnesses and diseases, they can make it easier for people to deal with these problems, as well as care givers and family members who are struggling to help people cope with some of the greatest ordeals in life.

When all the benefits to be derived from the arts at every stage in the life process are added up and considered collectively – in childhood and youth, adulthood, retirement, and the final years of life – it is apparent that
the arts must be seen in a totally new light. After decades of downplaying the arts in many educational systems, governments, and countries throughout the world, it is clear that the arts deserve a prominent place at all stages in life. Not only is this the solution to achieving the balance, harmony, and parity between the arts and the sciences that C. P. Snow so desperately sought, but also it is the key to living a full and fulfilling cultural life. There is simply no substitute for this.

Endnotes

1. It should be noted that C. P. Snow modified his position on this subject in a second book he wrote later in life. It was The Two Cultures: And a Second Look: An Expanded Version of The Two Cultures and the Scientific Revolution. This resulted from the strong reaction that occurred to what was called “The Snow thesis”, namely the conviction that a high priority should be placed on science education in the school system because Snow believed this was the best way to deal with the problems that existed in the world at that time. He also believed it was the best way to correct the imbalance he felt existed between the arts and humanities on the one hand and science and the sciences on the other hand in the British educational system and British society generally, as well as in many other educational systems and societies throughout the world.

One organization that has achieved the parity, balance, and harmony that C. P. Snow sought between the arts and the sciences and is demonstrating this in fact is the Scientific Research Institute of Spiritual Development of Man and UNESCO Chair “Spiritual and Cultural Values of Upbringing and Education” in the Ukraine. For many years now, it has been applying well-established scientific facts, principles, and practices to understanding the crucial role that the arts and culture play in the education of children and youth, as well as the development of people’s values, personalities, and spirituality at all stages in the life process.

цілісною особистістю, отримати користь від інших культур і цивілізацій, розширити наше розуміння природи; воно мотивує нас, піднімає настрій, надихає і дає нам можливість отримати власний досвід розуміння духовності і задоволення від життя. Більше того, кожній формі мистецтва притаманна дека особлива якість, яка робить його своєрідним і унікальним, і тим самим значно збагачує наше життя.

Ключові слова: мистецтво, наука, освіта в галузі мистецтв, діти, молодь, дорослі, вихід на пенсію, заключні етапи життя, символізм, холізм, цілісна особистість, переваги, культура, цивілізації, природа, духовність, піднесене, наповненість життя, культурне життя.

**ІСКУССТВО – КЛЮЧ К ПОЛНОЦЕННОЙ И НАСЫЩЕННОЙ КУЛЬТУРНОЙ ЖИЗНИ**

**Д. Пол Шафер**

Знаменательные события происходят в искусстве сейчас. Эти события указывают на то, что искусство играет решающую роль в образовательных системах по всему миру, а также на каждом и любом этапе жизни человека, начиная с самых ранних и заканчивая последними годами жизни. Это происходит потому, что искусство приносит много радости и счастья в нашу жизнь, усиливает нашу жажду творчества, дает нам возможность выразить себя более гуманным и сострадательным образом, улучшить наши сенсорные и перцептивные способности, стать целостной личностью, получить пользу от других культур и цивилизаций, расширить наше понимание природы; оно мотивирует нас, поднимает настроение, вдохновляет и дает нам возможность получить собственный опыт понимания духовности и удовольствие от жизни. Более того, каждой форме искусства присуще некоторое особое качество, которое делает его своеобразным и уникальным и тем самым значительно обогащает нашу жизнь.

Ключевые слова: искусство, наука, образование в области искусств, дети, молодежь, взрослые, выход на пенсию, заключительные этапы жизни, символизм, холизм, целостная личность, преимущества, культура, цивилизації, природа, духовность, возвышенное, наполненность жизни, культурная жизнь.

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CULTURE AND ARTS FOR AN IDEAL PERSONALITY CREATION

G. P. Shevchenko

Key aspects of the problem concerning culture and arts implementation in the context of an ideal personality creation are described in the article. The focus is on the crucial necessity to overcome the upbringing crisis in modern society. It has emphasized that lack of culture and arts development, which appears to be fundamental for creation of human excellence, could lead to a great failure in the context of cultivating a true human. The views of the world-known educators as well as national ones are represented in the articles. The importance of upbringing, culture and arts is underlined. It has been identified that improvement, purification, culturalization and enlightenment of “human material” should be carried out through the mentioned above approaches. It gives a person an opportunity to glitter by the brilliancy of the unique individual talent, which everyone gets from the Almighty. The model of a cultural personality is described in the article as well. It is underlined that following the moral rules of the Universe will allow people to achieve a higher level of spirituality and morality, to improve their interaction culture between individuals, nations and countries. Also, it will give people an opportunity to get excellence.

Keywords: Culture, arts, personality, creation of an ideal personality, Man of Culture, perfect image.

“I believe that our future depends on that fact if the best human minds are ready to dedicate themselves to a new humanistic science about Man, fully understanding current crisis situation.”

E. Fromm

Introduction. Future of Ukraine significantly depends on the quality level of teaching new generations about spirituality and culture. Of course, it is urgent for people of any age as well. A great upbringing failure has become evident in the context of a military conflict and social confrontation which has finally led to a deep crisis in all spheres of people’s life. In connection with the mentioned above it comes to mind the ideas expressed
by Erich Fromm and Immanuel Kant focused on the fact that a personality should become the main value and purpose of human existence. People should cultivate their best traits. And the Day of the Humanity is worth to become the main holiday of the year! Nowadays we have to observe depreciation of spirituality, moral values, vagueness of ideals, and uncertainty of people’s desires in the context of their life planning, as well as a general lack of culture in the society. Degeneration of the human spirituality is increasing. Social vulnerability and instability as well as mass media and other information and technical tools have had a negative impact on human souls and spirit. Particularly, it has influenced on consciousness and feelings of young people. We strongly believe that education and upbringing should become an energy source for the further “culture production” where “culture” term is closely connected with high moral values. This is because the culture aspect discussion implies taking into account many centuries of mankind’s experience in sciences and arts development as well as all kinds of the conventional wisdom. Also, it is necessary to take into account the highest human aspirations such as spirituality, moral and esthetical views, as well as behavior in general context and the particular human deeds. Without dealing with culture and arts which serve as a fundamental basis for an ideal creation, it is impossible to educate a true human being – a patriot, a man of consciousness and honor. In the mentioned above context an ideal creation as an example of excellence can be considered as a road map for forming an individual values scale and finding opportunities to make human life rich and fulfilled.

Current publications and research on the topic. The problem of a spiritual and cultural education of a person through the artistic and aesthetic development has been drawing increasing attention of many philosophers, psychologists and educators such as A. Andreyev, O. Baboshyna, V. Bekh, I. Bekh, G. Dvortseva, I. Kashekova, A. Kistova, N. Krylova, N. Myropolska, I. Potapova, L. Pechko, O. Subetto, T. Tytarenko, T. Tiurina, I. Ushakova.

Researchers from various scientific positions examine the problem of upbringing of the image of Man of future and offer a variety of tools and technologies. Our attention is drawn to the ideal image that is created by the culture and art.

The objective of the study – to represent the role and significance of culture and arts for educational process where they are considered as a fundamental basis of youth’s upbringing in the context of universal and national human values.
The content of the study. Nowadays education in Ukraine is looking for innovative ways of further development, particularly, in the context of European education. We strongly believe that it can lead to success only if we follow the words of wisdom said by well-known educators as for the importance of upbringing, culture and arts. We should remember that improvement, purification, culturalization and enlightenment of “human material” should be carried out through culture and arts. It gives a person an opportunity to glitter by the brilliancy of the unique individual talent, which everyone gets from the Almighty. John Amos Comenius, a founder of a pedagogical science, was right when he encouraged all nations of the world to build a rapport and support as well as to form a universal human brotherhood and to encourage peaceful labor. He highly appreciated human life which, as he believed, should reflect a humanistic idea. In his view every person is the most beautiful and perfect creature of nature. But only through education and upbringing it is possible to realize the full human potential and not to become “wild animals, still logs.” [3, p. 80] That is why he called school as a “humanity studio.” He recommended studying at Academies only for “the finest human individuals.” In his mind, only the most talented young people should get education.

Every historical stage according to the prevalent culture, arts and ideals used to build a particular model of a cultural and aesthetic human image. In Antiquity an ideal of a man who had a beautiful body and soul was glorified. In Middle Ages an image of a noble knight who served as an example of honor, modesty and courage was celebrated. In the mentioned above context Renaissance is of a particular interest for us. That time the focus was on humanistic ideas, universal knowledge, personal harmonious development as well as educational, cognitive and hedonistic values of arts. An ideal human image of those times has been imprinted forever in masterpieces of art, sculptures, literature and music. Eternal images of a true Man are still recognized as hard-working, creative and honest people who have high moral qualities and are able to create a better life. And that life is associated with the ideals of Wisdom, Beauty and Goodness. Only true patriotism, spirituality and fortitude can inspire arising of the best ideas and sincere feelings. We speak about a strong desire to harmonize the surrounding reality, to create with a great excitement for the benefit of the whole mankind.

It is important to understand that there is not only a generally accepted image of human excellence but it also exists a personal understanding of an ideal in the context of “ecology of personality.” That is the reason of
differences existence. The process of the ideal creation is connected with 
identification and development of the personal originality. That necessitates 
constant inner world development of as well as an ability to find the whole 
world beauty and of every particular person as a part of it. We should 
remember about goodness and generosity of a human soul, people’s 
intentions to get the highest aspirations, come close to wisdom, warmth, 
behavior culture and high ground acts. “Cain” and “Abel” sculptured 
likenesses by G. Dupre vividly illustrate the mentioned above ideas. The 
main point is that every man can act as Abel or Cain did. And it is important 
not to make a mistake in the context of his life choice. As it was mentioned 
by M. Bakhtin “every image needs much time to be assessed and 
understood.”

An urgent need to educate a spiritual, cultural, moral and aesthetic 
personality is a real challenge in the context of our time. We speak about a 
man who should be ready for social, economic and cultural changes as well 
as for revolutionary and reform challenges in all spheres of the modern social 
life. As it has been mentioned by culturologists, “in case of necessity a 
person can merge his individuality into culture which is considered as a 
memory of the whole mankind. It reflects human spirituality development 
which is a consequence of the particular cultural events in the past. A man 
addresses that culture as ‘a talking mirror’ and creates his personal 
image.” [4, p. 181] The problem of educating a well-cultured person is 
extremely challenging. It is affected by a number of factors which inhibit the 
process. The following ones could be identifies as the most influential: lack 
of interest in the inner world exploring and improving, focus on personal 
everyday troubles, mass media hypnotic influence on consciousness and 
feelings of youth, current trends to commercialize, pragmatize and deprive 
society of spirituality.

Television is the most powerful tool for the mass influence. As Dario 
Salas Sommer mentioned “it is the strongest and the most excellent 
hypnotist.” That is why to distract the viewers from the thoughtful life 
reflection and to change positive worldview they substitute true culture and 
high art on the cult of entertainments and cruelty, depreciation of high morals 
and noble deeds as well as second-rate stories and characters. The 
“hypnotist’s” target is to “weaken” people’s pure intentions and high 
aspirations. The focus is on dealing with the everyday issues.

Personal culture is formed in the context of cultural diversity. It 
includes friendly environment, well-cultured people, self-education and 
considering culture phenomenon as a great value. These points show the way
how to create an ideal personality. Level of an individual culture must correspond with the national scale and the culture level accepted in the whole world. An image of a Man of Culture reflects harmonized aspects of both external and internal worlds. Neither perfect, aesthetic appearance nor good communication skills and an ability to give a professional assessment to the works of art can be considered apart as a complete image of a cultured person. It is too little. It is also necessary to remember about human inner world, sincerity, integrity, honesty, justice and behavioral culture, attitude to the world and other people. At each historical stage there was presented a particular model of a well-cultured person. I. Kant described a Man of Culture as a mystery, “an unknown object in itself.” As it is mentioned by Sommer we can describe a well-cultured person as a man who “believes that his inner spiritual world is the main value. And that evolution of his consciousness helps to fill his every wish, deed or thought with goodness. It will allow people to come closer to the main purpose of human existence – self-improvement. That is only thing that can help us to change the world where we live for better.” [5]

Today’s reality shows that instead of helping people to get noosphere and, particularly, a cosmoplanet level of consciousness when everybody lives in harmony with nature, the Universe and his own soul, when people are able to transfer higher cosmic spiritual energies into the human world which is aimed at forming the noosphere civilization, technosphere rules the real world. It maims human hearts and souls, inhibits emotions and feelings. That leads to increasing the distance from the true human culture as in general sense so in national aspects. Development of Pedagogy of Noosphere is a current trend. This science has an important spiritual mission – to lay theoretical and methodical foundation for harmonization of human life and the Universe. Also, it encourages next generations to realize the main purpose of the mankind existence on Earth planet. A cosmoplanet human has a highly developed spirituality which can be found through showing care about the surrounding, creating Goodness and Beauty, a strong desire to improve personal inner world. V. Vernadskyi underlined that an individual existence full of positive energy would encourage human transferring from the biosphere stage to the noosphere one. Modern scientists pay much attention to the noosphere education problem. They stress the necessity to harmonize a Man and the Universe relations on the basis of culture centricity, aesthetization, artistry, spiritual and value aspects of the content and methods of education. It conditions the necessity to “pass through the filter of a bracing higher consciousness,” which will allow people to follow
the Universe morals. As D. Sommer states, “Everyone is connected with the Universe through invisible fibers and once been sending those vibrations will get back much intensified. Nature forgives nothing. The way you treat others is the way you will be treated. So, if you want a better life you should sow the best seeds… As much you are ready to give so will get.” [5, p. 236] Also, it is worth revising the following moral Rules which are the basis for the Universe and Man further harmonization. The author states: “Don’t claim on what you doesn’t deserve. Don’t feel hate as it will get back hundred times intensified. Don’t commit perjury and contempt. Show respect to older people and support them. Always defense truth and justice. Don’t do to others what you would not have done to you. Be free from negative emotions and thoughts. Follow the Universe rules and you will be rewarded. Live in harmony with Nature and you will get the highest goodness.” [5, p. 236] If people follow the mentioned above recommendations it will be possible to get higher spiritual level and morals as well as better situation in the context of interaction culture between individuals and nations. It will give an opportunity to create an ideal image of humanity in people’s souls. Also, the author identifies morality as “a cause-and-effect, vibrating and energetic connection between a Man and Space where the following rule works – everyone pays for what he does.” [5, p. 235] If a person is considered as a Man of High Spirituality it is obvious that he should have high morals and culture. He should live in accordance with his spiritual values. It is worth noticing that D. Sommer has introduced the “morals physics” term which considers such aspects as consciousness and voluntary interaction with nature all around the Universe aimed at getting the highest sake. It supposes general human perfection and, particularly, aesthetic aspect. [5, p. 6]

What system of values does our society believe in and suggest follow? The information space is weakly controlled. It affects a personal value system, an ability for critical thinking as well as spiritual, moral and aesthetic ideals. The TV guide’s analysis makes us to ask the following question: What has happened to those television programmes which consist of spiritual, cultural and art contents? We mean high quality arts: cinema, theater, painting, music, literature. Also, it is important to become familiar with museums around the world, meet outstanding scientists and people of culture, as it will help to rich a higher level of spiritual life, to broaden the worldview, to observe examples of a bright human spirit and greatness. Then the second question has arisen: How idealization of successful in business and “cool” TV characters can help us to form highly educated and well-educated individuals and society? If we want our country to become
harmoniously developed in the context of accelerated changes, we should think about the following: Who are those examples for young people to follow? Dario Salas Sommer reflected on the mentioned above in his “Morals of XXI century” book. The author asked: “Are there Pythagoras, Socrates, Michelangelo, Leonardo Da Vinci, Shakespeare within those people? Socrates was convinced of talking too much. Nero killed Seneca because he could not stand the truth. Jesus Christ exposed an imperfect world and was crucified. All those stories illustrate that at all times perpetrators couldn’t hear the truth. That is the reason for destruction and defamation of true prophets by people who try to imitate goodness.” [5, p. 30]

We can find further development of the mentioned above thought in works by P. Sorokin. The author has mentioned that the basis of an existing culture is always those values which are important for a particular society [6]. In this context it is important to notice that every historical stage forms a unique architecture of social life. It identifies a particular system of values which all members of the community have to share. In turn, that system determines the content and the purpose of human existence. D. Sommer has rightly underlined that a real human value is in his own content, but not because of the assessment by others. “We should please our Lord, not the crowd. We should understand that only following the way pointed by our Creator we can get full self-realization as humans.” [5, p. 41]

In his “Morals of the XXI century” book the author draws our attention to the fact that modern people haven’t been still reflecting a Perfect Human Image programmed by the Almighty. They rather look like a bridge between a wild animal and a true Man. Current image isn’t completed. That’s why “people should realize their eternal unimportance, rebuild their capacities and complete the true Man’s Image. Every person has enough spiritual power to break out of imperfection through constant moral and spiritual improvement.” [5, p. 47] The author underlines the importance to become people with a strong will and a firm character, but being sympathetic and united. [5, p. 215] To get that purpose, as the author believes, it is necessary to come back to the traditional human values: hard work, honesty, integrity, readiness to sacrifice, tolerance, goodness, love, justice, solidarity, friendship and altruism. It is also important to remember about spirituality as a particular practice which allows people to develop the highest virtue and get self-improvement through formation of a personal consciousness. As Sommer has identified the mentioned above qualities are the basis for a Completed Human Image. His classification consists of 23 points. Let’s consider some of them. “A Completed Man” can’t be influenced by the
crowd. His “I am” perception is developed and mature. He is thankful to God, his family and country. He feels hate to anybody. He is patient, kind, sympathetic, obtains the highest human qualities. He isn’t able to cause harm consciously. He assesses himself objectively. He controls his consciousness and stays open-minded. He evaluates himself according to the current development level, but doesn’t depend on other’s appreciation. [5, p. 50]

The XXI century is known as a period of rapid changes in the environment, society, culture, economics, interpersonal communication sphere and a Man’s inner world. Alvin Toffler, the author of the “Future Shock” book, discusses in his work the following question: “What do people feel in times of changes?” In his opinion they experience an unprecedented accelerating and that’s why people might look for another world escape. “Their souls can’t catch up with the changes. The world seems to be hostile and scares by its immensity. When new cultural standards appear, people get a ‘cultural shock.’” The author underlines as well that every culture has its own pace of development. That’s why cultural shock should be considered as a particular phenomenon in the context of a certain time period which has appeared as a result of overlapping a new culture level on the old one. [7] As professor P. Gurevich notices, it is important not to become a slaver of transience. It is necessary to be prepared for changes, train adaptability in the context of decreasing fear of changes. The proper training should include development of observancy and critical thinking skills. It will give an opportunity to assess the particular events and phenomenons in the context of their accordance with the purpose and potential value for future.

Unfortunately, most often we face anti-values. It provokes such negative emotions as pessimism, disappointment, irritation. They affect human ideals in general and, particularly, negatively influence on our young generation. In this situation it is extremely important to support humanitarian aspect of social life. Today the process of youth education is focused on mastering competencies. The whole system gives the top priority to the professionalism. But, it is a well-known fact that “professional improvement can’t be substitute for the complex human development process, as these two aspects do not usually go together.” Basically we speak about education which depresses upbringing. And it is dangerous for a person. Particularly, it is pity to notice that youth upbringing activity as a part of teaching has been excluded from HE teachers’ working plans. Following A. Makarenko ideas it is worth to say that people create their image all his life. So, we can definitely state that a person should been educated and increases his culture level all his life as well.
It is important to notice that a principle of culture centricity has become as one of the current trends within the education content and methods modernization process. It supposes development of a humanitarian culture which should make “the most complicated mechanism of a human soul” (D. Likhachov) to start working through forming the universal value system, establishing positive dialogue as well as through emotional and spiritual development of youth. It is supposed that culture will become the content of pedagogy. Correspondently, the basis for the education content filling includes different texts within certain cultural contexts as well as different kinds of art which represent an ideal of a particular historical stage. [2] These ideas have a strong potential to become implemented into modern educational process. Culture and arts will help to develop visual and verbal thinking skills, stir creative imagination, get high ground thoughts, arise Beauty in human souls, develop emotional culture and an ability to sympathize. What is the power of culture as an educational tool? Philosophical determinations of the “culture content” term give the answer to the mentioned above question. (See works by A. Arnoldov, L. Kogan, M. Kagan, V. Malahov, V. Mezhuyev, V. Shynkaruk, P. Shafer and others).

Among a great number of the “culture” term determinations we can choose the following: “Culture is a fundamental source for the world recovery which feeds human minds and feelings. People can percept the world model and interpret the answers to the main questions in the context of human existence through culture. It lives by its own life. Therefore, it is necessary to safe the culture as we do with a human life. Culture encourages high tension of a spiritual energy, intellectual excellence and human desire to harmonize himself with the environment.” [1] Also, we can enlarge “culture” term description and add the following: culture is a perfect performance. It includes the best examples of morals and aesthetics of human behavior and deeds. Culture is a filter through which a person percepts the world. Culture phenomenon can be subdivided into the following subgroups: internal, external, spiritual, political, ecological, artistic, aesthetic, communicative etc. It should be considered as a part of an ideal creation and as an ideal based system in the context of human existence where an ideal is considered as moral purity and consciousness improvement (D. Sommer). The ideal is the center of a life sense idea and human spirituality. In the mentioned above context the following words of F. Dostoyevskyi are relevant: both Man and nation can’t exist without the highest idea. The value system is a fundamental basis for a perfect existence. In turn, culture and arts are the most important tools for this. Arts draw our particular attention. We can’t
imagine an Excellent Man who lives apart from it. The world-known Canadian culturologist Paul Shafer rightly admitted that studying arts should serve as a basis for general education. Arts “fill people with a spiritual fullness,” “teach to express thoughts and feelings through images,” form spiritual, moral and aesthetic ideals, emotional culture and a feedback to Beauty and Hatefulness, high art taste and aesthetic perception. Arts reflect advances and a culture level of a particular historical period, dominated aesthetic and artistic preferences and ideals. It can also show preferable examples of possible future. The art world teaches an individual the most difficult thing to do – live among real people through getting such experience that he didn’t have in his real life before (compassion together with the characters). It is urgent to implement into pedagogical practice the following idea of an American scientist D. Kagan. The main point is that educational process has got some features that allow us to consider it as a particular form of art. Also it has got characteristics which help us to identify it as an art image and, in some way, as an artwork. That’s why any form of educational process should be considered as an energetic art performance, an act of human interaction and as a picture of art. This process encourages formation of general cultural knowledge, visual thinking, value consciousness, humanitarian worldview. The value of art in the context of looking for the purpose of human existence is in an opportunity to unify people around the highest spiritual ideals. And it can be implemented through spiritual and moral deeds, ethics of human behavior, aspiration to beauty, overcoming “emotional still” aimed at creating an aesthetic world picture.

Conclusions. Culture and arts are the catalysts for appearance of excellent humans who have good souls, thoughts and deeds, who feel an urgent necessity to live in accordance with their conscience, to give people joy and happiness. The purity and light of these people are comparable with those perfect images which are brightly represented in arts and nature. It comes to mind the following literary abstract which is an excellent illustration to the mentioned above: “I saw a lily which was in dark swamp water. Everything around was rotted. But the lily stayed pure like angel’s clothing. Then some waves appeared in the dark pond. They waggled the flower but any sport appeared on its surface.” So people should become like those flowers. We have to remember that “we aren’t so civilized, conscious, kind and fair as we suppose. Actually, we are in the very beginning of our long walk to excellence. Our feeling of greatness and power is based just on the advances of the scientific and technological progress. But it isn’t helpful indeed for true human improvement.” [5, p. 19]
Духовність особистості: методологія, теорія і практика

References


КУЛЬТУРА ТА МИСТЕЦТВО В ІДЕАЛОТВОРЕННІ ОСОБИСТОСТІ

Г. П. Шевченко

У статті охарактеризовані ключові аспекти проблеми культури і мистецтва в ідеалотворенні особистості. Акцент зроблено на подоланні кризи виховання людини у сучасному суспільстві. Підкреслено, що без освоєння культури і мистецтва, які є фундаментальною основою ідеалотворення, неможливо виховувати справжніх людей. Охарактеризовано погляди визначних зарубіжних і вітчизняних педагогів-класиків щодо важливості виховання, культури, мистецтва, завдяки яким здійснюється шлифування, очищення, окультурення та просвічення природного людського матеріалу, завдяки чому людина і набуває можливості заблишати блиском неповторного індивідуального таланту, яким кожного наділяє Всевишній. Надано характеристику моделі культурної людини. Доведено, що можна досягти високого рівня розвитку духовності, високої моралі, культури взаємодії між людьми, народами, країнами і сформувати ідеали «людяного» в Людини лише за умови дотримання Законів моралі Всесвіту.

Ключові слова: культура, мистецтво, особистість, ідеалотворення, Людина Культури, ідеальний образ людини.
В статье охарактеризованы ключевые аспекты проблемы культуры и искусства в идеалотворении личности. Акцент сделан на преодолении кризиса воспитания человека в современном обществе. Подчеркнуто, что без освоения культуры и искусства, которые являются фундаментальной основой идеалотворения, невозможно воспитать настоящих людей. Охарактеризованы взгляды выдающихся зарубежных и отечественных педагогов-классиков о важности воспитания, культуры, искусства, благодаря которым осуществляется шлифовка, очистка, окультуривание и просвещения естественного человеческого материала, благодаря чему человек и приобретает возможность засиять блеском неповторимого индивидуального таланта, которым каждого наделяет Всевышний. Охарактеризованы модели культурного человека. Доказано, что можно достичь высокого уровня развития духовности, высокой морали, культуры взаимодействия между людьми, народами, странами и сформировать идеалы «человеческого» в Человеке только при условии соблюдения законов морали Вселенной.

Ключевые слова: культура, искусство, личность, идеалотворение, Человек культуры, идеальный образ человека.

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TRANSACTION OF CULTURES AS A FACTOR OF SPIRITUALITY CREATION IN THE STUDENT YOUTH OF EAST OF UKRAINE

V. M. Shvyrka

Essence of the concepts “transaction of cultures”, “dialogue of cultures” in the context of spirituality creation in the student youth of the East of Ukraine are exposed in the article. Potential possibilities of trasaction of cultures are reflected. The basic goals of spirituality creation in the student youth by means of co-operation of cultures are exposed.

Keywords: Transaction of cultures, dialogue of cultures, spirituality, student youth.

General overview on a problem and its connection with important scientific and practical tasks. Processes that take place in the East of Ukraine determine the modern state of political, economic and military situation of our state. It may be named as a crisis one, taking into account the terms of the real life of the population of our region. These events have sharpened the question of spirituality, tolerance, capacity for consensus, etc. Especially it is felt among the young people. As psychological, pedagogical, and sociological researches show, exactly this category of people in the majority of cases found themselves without the reliable spiritual reference-points. And that is why the choice of the course of life is being determined at present not by capabilities and interests of a young man, but certain circumstances, that often cause disappointment in relation to possible positive changes in life, and quite often loss sense of life. In such heavy terms, higher educational establishments, that work in the zone of ATO, is set a task in relation of spirituality creation in the student youth, returning them the sense of life; correction of emotional and cognitive, value and sense, activity and translation spheres of a young man.

In Conception of spiritual development of Ukraine it is declared the importance and primariness just of spiritual basis of public life, as exactly the spiritual measuring becomes priority in the choice of model of development of Ukrainian society that needs making of clear spiritual principles.
Since East Ukraine is a multiethnic region, which is home to over 68% Ukrainians, 35% Russians, besides Bulgarians, Armenians, Jews, Poles, Greeks, Tatars and other nationalities, interaction of cultures can be a factor in spirituality creation in students, where an indicator is aspiration for mutual understanding, the absence of violence, dialogue and cooperation, recognition of sovereignty and values of each people and its culture.


The aim of the article is analysis of potential transactio of cultures as the factor of spirituality creation in students in the East of Ukraine.

The main material research and explanation of the results. Spirituality is the specific human quality that characterizes the motivation and sense of a person's behavior. Spirituality is the position of value consciousness, attribute of all its forms – moral, political, religious, aesthetic, artistic, but particularly is significant in the field of moral relations. [1]

At the same time, spirituality is related to the divine in man and at the same time has different interpretations. It is rated as a higher level of human development, coupled with such benchmarks of human being as value and sense of life, and it is in organic connection with morality, the ability to self-improvement, the creative human experience.

I. Pidlyasy in his works emphasizes the significance of returning to spirituality, the importance of its revival for the survival and preservation of humanity on a planetary scale “The world is dying because it has become soulless. Modern spiritual crisis is the most profound, the worst thing, because it’s a crisis of the first order. Economic, even environmental troubles, can be overcome if to base on spirituality. There is no salvation without spirituality there. Exit out of the crisis of society is spiritual renewal, spiritual restoration, which aims to return to the basic fundamentals of human existence ... spirituality is above all, it is the basis of human life.” [6, p. 3]
V. Bondarenko said: “The issue of spiritual development of personality today is very important. Its value always increases in the transitional period, that requires the increased human creative activity, tension of all his spiritual forces. As this is the time our country is going through, it is important to create an effective opposition to the appeared trend of displacement of aesthetic environment in the background, on the periphery of the perceived problems. It may have dangerous consequences – cultural impoverishment of society and spiritual decline of the individuals who compose it. No wonder the level of spiritual development of personality and the ability to perceive beauty and build one’s own world according to its laws is associated with effective manifestations of human creative energy, and overall progress of society in all areas of his life.” [2, p. 921] Thus, spirituality creation in students, their harmonious development are impossible without purposeful acquaintance with the cultural achievements of mankind, various kinds of arts and so on. This task can be performed by interaction of cultures as a factor of spirituality creation in students.

The Ukrainian nation has never been an ethnically homogeneous, it is the peculiarity of the Ukrainian culture. East Ukraine, in particular Donbas is a region, which is inhabited by almost 125 different ethnic groups. In this situation it is essential to study the cultural interactions and interrelations of all ethnic groups residing within a single territory. Culture of each nation lives in the dialogue, including in interaction with other cultures. But at the same time, the interaction with other cultures is necessary for understanding its uniqueness.

Interaction of cultures in human history is inevitable, because culture cannot develop separately, it should be enriched by other cultures. Because, “communicating people create each other,” [4] the interaction of cultures develops different cultures. Culture is a dialogue itself in its nature that provides a dialogue of cultures. Research of the interaction of cultures indicates that the content and results of various intercultural contacts depend largely on the ability of participants to understand each other and reach an agreement that is largely determined by the ethnic culture of each of the cooperating parties, the psychology of nations, that are dominant values in this or another culture. In the science, this relationship of different cultures is called “intercultural communication”, that means an exchange between two or more cultures and products of their activities carried out in various forms. This exchange can occur both in politics and in the interpersonal communication of people at home, family, informal contacts.
Contacts and relationships between cultures occur as the result of various causes. In modern conditions the rapid development of intercultural communication takes place in various areas of human life: tourism, sport, personal contacts and so on. In terms of multiculturalism and multicultural spirituality creation in students is multiaspect and often acquires the characteristics of multicultural education, the main objectives of which are:

- deep and comprehensive mastering the culture of their own people as a prerequisite of integration into other cultures;
- formation of ideas about cultural diversity in the world and education the positive attitude to cultural differences;
- creation of conditions for integration into the culture of other nations;
- formation and development of skills of effective interaction of different cultures;
- education for peace, tolerance and humane international communication. [7, p. 33]

In addition, such goals may be selected, as:

- development interest and sensitivity to manifestations of interacting cultures;
- training understanding of cultural historical implications behavior stereotypes during conscious thinking of universal and specific in cultural manifestations;
- education of tolerance and respect for the values of other cultures in the formation of significant personal qualities such as friendliness, openness, willingness to understand and accept another culture;
- development of cultural self-determination;
- teaching interaction and cooperation with people of different nationalities and religions;
- forming skills of positive interaction with other cultures.

The basic principle in achieving educational goals is dialogue. It is a means of implementation of communicative connections, condition of understanding people. The interaction of cultures, their dialogue is the most favorable basis for the development of inter-ethnic, inter-national relations. Interaction between cultures and civilizations means high-quality common cultural values. Dialogue of cultures can act as a factor of reconciliation tool that warns conflicts, including the wars. It relieves tension in the society, creates an environment of trust and mutual respect. The dialogue of cultures is particularly relevant for the modern Ukrainian students. It allows to connect in the thinking and activities of students the different cultures, forms
of activity, values and behaviors. Dialogue in this case is seen not only as a heuristic method of mastering any knowledge, but also, as a factor in determining the nature and meaning of this information.

Dialogue provides a real practical sense of cultural interaction that cooperate with each other. Dialogue becomes permanent basis in the development and interaction of cultures.

For the success in spirituality creation in students using the interaction of cultures, universities should:
– systematically study the spiritual state of students;
– monitor the social and economic status of students, and their level of
– morality;
– implement the effective scientific and methodological support for the
– operation and development of education in the university;
– develop a system of measures on formation of spiritual values-based
– youth cultural interaction.

Thus, the priorities of modern high school are scientific grounding and development of appropriate strategies of spirituality creation in students of East Ukraine, in particular, on the basis of cultural interaction.

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ВЗАЄМОДІЯ КУЛЬТУР ЯК ЧИННИК ОДУХОТВОРЕНИЯ СТУДЕНТСЬКОЇ МОЛОДI СХОДУ УКРАЇНИ

В. М. Швирка

У статтi розкрито сутнiсть понятiя «взаємодiя культур», «дiалог культур» в контекстi одухотворення студентської молодi Сходу України. Висвiтлено потенцiйнi можливостi взаємодiї культур. Розкрито основнi цiлi одухотворення студентiв за допомогою взаємодiї культур.

Ключовi слова: взаємодiя культур, дiалог культур, духовнiсть, одухотворення, студентська молодь.

ВЗАЙМОДЕЙСТВИЕ КУЛЬТУР КАК ФАКТОР ОДУХОТВОРЕНИЯ СТУДЕНЧЕСКОЙ МОЛОДЕЖИ ВОСТОКА УКРАИНЫ

В. Н. Швырка

В статье раскрыта сущность понятий «взаимодействие культур», «диалог культур» в контексте одухотворения студенческой молодежи Востока Украины. Освещены потенциальные возможности взаимодействия культур. Раскрыты основные цели одухотворения студентов посредством взаимодействия культур.

Ключевые слова: взаимодействие культур, диалог культур, духовность, одухотворение, студенческая молодежь.

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THE UPBRINGING OF STUDENTS’ ENVIRONMENTAL RESPONSIBILITY IN AGRARIAN HIGHER EDUCATIONAL ESTABLISHMENTS: REGULATORY ASPECTS

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The social need for the upbringing of the environmental responsibility of students in agrarian higher educational establishments is shown in this article. The international regulations (conventions, protocols, agreements), which require to bring up the value attitude to the environment at younger generation are given. It was made the analysis of Ukrainian legislation, which defines the priorities in the education of specialists for the agricultural sector.

Keywords: Upbringing, responsibility, environmental responsibility, the upbringing of students.

Problem statement in general outline and its connection with important scientific and practical tasks. One of the main problems facing mankind in the XXI century is to resolve the environmental problem that can cause the climate change, various cataclysms and ecological disaster. To solve this problem is necessary to change the existing consumer attitude to nature, to respect ecological values, to form ecological culture among the population, to carry out professional activities on the basis of sustainable development, to bring up environmentally responsible citizens.

Analysis of recent research and publications in which there is a solution of this problem. The research of L. Bilyk, N. Demeshkant, N. Efimenko, L. Lukyanova, N. Oleinik, N. Pustovit etc. are dedicated to the explanation of various aspects of formation of ecological competence of personality. However, the question of analysis of the regulatory framework for environmental responsibility upbringing of the specialists in the agricultural sector is not enough emphasized.

The purpose of the article is to show the social needs of students’ bringing up in agrarian higher educational establishments, of analysis of Ukrainian and international legal norms which oblige to form the awareness of the need to carry out professional activities on the basis of sustainable development in students – future specialists of agrarian sphere.

The study conducted the content analysis of international (conventions, protocols, agreements) and Ukrainian (Laws of Ukraine) regulations
concerning the features and specificity of professional education of students in agrarian higher educational establishments.

Certain Hazardous Chemicals and Pesticides in International Trade (revised in 2013) is the promotion of shared responsibility and joint efforts to integrate the trade of certain hazardous chemicals in order to protect human health and the environment from potentially harmful effects and promotion of ecological use. [1]

Professional environmental responsibility of specialists of the agricultural sector is determined by the Stockholm Convention on Persistent Organic Pollutants. [2] This convention regulates the production and use of some chemical substances that pollute the environment. The document states that each party prohibits and takes legal and administrative measures necessary to eliminate or limit the production, use and import it chemicals listed in Annex A (elimination) and B (restriction).

Thus, widespread use of such insecticide in agriculture as DDT (Douste) - DDT (1,1,1-trichloro-2,2-bis (4-chlorophenyl) ethane) CAS No: 50-29-3 is a subject of limitation. Such chemicals used in agricultural work as Aldrin CAS No: 309-00-2; Chlordane CAS No: 57-74-9; Dieldrin CAS No: 60-57-1 must be eliminated.

Environmental and professional responsibility as components of social responsibility of specialists of agrarian sector is defined by the Cartagena Protocol on Biosafety [3] and the Rio de Janeiro Declaration on Environment and Development (Principle 15) which promote an adequate level of protection in the field of the safe transfer, handling and use of living modified organisms. They are the results of modern biotechnology and can cause negative effects on the conservation and sustainable use of biological diversity, taking into account the risks to human health with a particular focus on transboundary movements.

The Kyoto Protocol [4] states that each party – signatory should reduce emissions providing sustainable development and upbringing of ecological responsibility of young generation. Thus each country undertakes to carry out or continue to develop such measures according to its national conditions as energy efficiency in relevant sectors of the national economy; protection and improvement of sinks and reservoirs of greenhouse gases in accordance with their obligations under relevant international environmental agreements; promotion of sustainable forest management, afforestation and reforestation; organization of sustainable forms of agriculture in the context of climate change and others.

The integration of Ukraine into the European community provides the environmental policy of the country and ensures the formation of the high level of environmental culture of its citizens. As part of the commitment to
the Action Plan EU – Ukraine Association in 2010 the strategy of State Environmental Policy of Ukraine was developed

The Law of Ukraine “On basic principles (strategy) of the State Environmental Policy of Ukraine till 2020” focused the attention on the major environmental problems, their reasons, the situation in some natural areas (air, water protection, soil, land, forests; subsoil). The risks of emergencies, waste and hazardous chemicals are shown, the creation of system of biosafety and the features of biological and landscape diversity are reasonably mentioned.

The strategy states that the national environmental policy is directed at achieving a number of strategic goals and objectives. So the tasks of Goal 4 “The Integration of environmental policy and improvement of integrated environmental management” in agriculture determine “to create the conditions for a wide introduction of environmentally oriented and organic technologies of agriculture and achievements in 2020, their use and doubling the area of their use in 2020 to the base level.” [5]

To implement the Strategy in 2011 the Cabinet of Ministers approved the National Action Plan on Environmental Protection for 2011-2015. In 2015 some provisions were reconsidered and 5 basic goals of the Strategy were formulated.

Objective 1. The formation of environmental values and the principles of sustainable consumption and production of a society

Objective 2. The providing of the sustainable development of natural resources of Ukraine.

Objective 3. Ensuring environmental policy integration in social and economic development of Ukraine through the introduction of instruments of specific models of resource-efficient, “green” and low carbon economy.

Objective 4. Achieving the environment that will provide a socially acceptable level of risk to the integrity of ecosystems and human health.

Objective 5. Improving the institutional mechanisms of the state system of environmental management. [6]

According to Article 1 of the Law of Ukraine “On Environmental Protection” [7] The task of legislation on environmental protection is to regulate relations in the sphere of protection, use and reproduction of natural resources, environmental safety, prevention and elimination of the negative impact of economic and other activities on the environment, preservation of natural resources, genetic fund of wildlife, landscapes and other natural complexes, unique territories and natural objects related to the historical and cultural heritage.
The law regulates education and educational activities for environmental protection. Article 7 defines the need to improve the ecological culture of society and training professionals that “are provided with universal compulsory comprehensive education in the field of environmental protection, including pre-school institutions, general secondary, vocational and higher education, improving job training and retraining.” [7] Environmental knowledge must be a mandatory requirement for all officials involved in the use of natural resources and can impact on the environment. Also those higher and professional educational establishments were defined that train specialists in the field of the environment and natural resources.

Environmental responsibility is based on the individual performance of the duties and rights that allow keeping the environment. The law defines the following duties of citizens in environmental protection:

a) to save the nature, protect and rationally use its wealth in accordance with the requirements of the protection of the environment;

b) to operate in compliance with environmental safety and other environmental standards and limits of the use of natural resources;

c) don’t break environmental rights and legal interests of other subjects;

d) introduce penalties for environmental offenses;

e) compensate the damage caused by pollution and other negative effects on the environment.

The Law of Ukraine “On Environmental Protection” obliges all citizens regardless of professional area to take care of the environment. The current legal framework regulates the professional activities of specialists of agricultural sectors. So the Law of Ukraine “On Pesticides and Agrochemicals” [8] states the basic principles of state policy in the sphere of activities related to pesticides and agrochemicals, regulates the legal relations connected with the state registration, production, purchase, transportation, storage, trade and safe for human health and the environment the use of pesticides and agrochemicals, the rights and duties of enterprises, institutions, organizations and individuals, and powers of the executive authorities and officials in the field.

One of the most negative anthropogenic impacts on people and the environment is the use of various chemicals in the production processes. Pesticides and fertilizers are the greatest danger in the agricultural sector.

At the “end of 2009 in Ukraine it was gained more than 20 tons of obsolete pesticides in 2987 warehouses, more than half of which is unknown
mixture of highly toxic pesticides that are in the list of persistent organic pollutants UN.” [5]

In Ukraine the status of land resources is defined as “close to critical”. 71% of Ukraine lands are agricultural lands, 78 percent of which is the arable land. However, “common in all territory is the process of land degradation, the most large is the erosion (about 57.5 percent of the territory), pollution (20 percent of the territory), flooding (about 12 percent of the territory). The nutrient content in soils reduced and annual loss of humus are 0.65 tons per 1 hectare.” [5] The Law of Ukraine “On basic principles and requirements for safety and quality of food” [9] regulates the relationship between the executive, the food business operator (the subject that carries out activities for or not for-profit and manages the primary production, sale and circulation of food or other objects sanitary measures) and consumers of food and determine the procedure to ensure safety and quality parameters of some food products produced in circulation, brought into the customs territory of Ukraine and taken out of it. Chapter XI of the Act defines the responsibility for violation of legislation on individual safety and quality of food, but this responsibility involves only penalties. For example, paragraph 1 of Article 64 states: “failure to comply with legislation on safety and individual quality of food on hygiene requirements for food at all stages of production and circulation, including the approval of the process of production and circulation of foodstuffs persons who have contraindications to work with the food and whose presence in the workplace can lead to the production and circulation of dangerous foods – entails a fine for legal entities – ranging from five to eight minimum wage; for individuals – entrepreneurs – ranging from two to five minimum wages.” [9] The Law of Ukraine “On the State Biosafety System for creating, testing, transportation and use of genetically modified organisms” regulates relations between the executives, producers, sellers (suppliers), developers, researchers, academics and consumers of genetically modified organisms and products which produced by technology that used for their development, creation, testing, research, transport, import, export, placing on the market, deliverance into the environment and use in Ukraine with the provision of biological and genetic safety. [10] Environmental responsibility of specialists of agrarian sector is defined in the Concept of the State program of development of the agricultural sector for the period until 2020. This concept involves “the creating of organizational and economic conditions for the effective socially directed development of the agricultural sector, stable provision of population with quality and safe domestic agricultural and industrial agricultural raw materials,
manufacturing products with high added value, increasing the scope of the world market for agricultural products and foodstuffs.” [11]

**Conclusions and recommendations for further research.** The social need for upbringing of ecological responsibility of young generation is defined by current legal documents of the international and national levels. Internationally it was adopted a set of regulations, including conventions, protocols, agreements, which were ratified by Ukraine, and they consequently require to educate the value attitude to the environment of younger generation. Analysis of Ukrainian legislation proved that a number of laws that regulate activity in the agricultural sector based on sustainable development and in accordance they determine the need for professional education of students of agricultural universities.

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ВИХОВАННЯ ЕКОЛОГІЧНОЇ ВІДПОВІДАЛЬНОСТІ СТУДЕНТІВ АГРАРНИХ ВИЩИХ НАВЧАЛЬНИХ ЗАКЛАДІВ: НОРМАТИВНИЙ АСПЕКТ

І. В. Сопівник

У статті розкрита суспільну потребу у вихованні екологічної відповідальності студентів аграрних вищих навчальних закладів. Подано нормативні документи міжнародного рівня (конвенції, протоколи, угоди), які зобов'язують виховувати у підростаючого покоління ціннісне ставлення до навколишнього середовища. Здійснено аналіз українського законодавства, що визначає пріоритети у вихованні фахівців для аграрної галузі.

Ключові слова: виховання, відповідальність, екологічна відповідальність, виховання студентів.

ВОСПИТАНИЕ ЭКОЛОГИЧЕСКОЙ ОТВЕТСТВЕННОСТИ СТУДЕНТОВ АГРАРНЫХ ВЫСШИХ УЧЕБНЫХ ЗАВЕДЕНИЙ: НОРМАТИВНЫЙ АСПЕКТ

И. В. Сопивык

В статье раскрыта общественная потребность в воспитании экологической ответственности студентов аграрных учебных заведений. Поданы нормативные документы международного уровня (конвенции, протоколы, соглашения), которые обязывают воспитывать у подрастающего поколения ценностное отношение к окружающей среде. Осуществлен анализ
THE CONSTRUCTION OF LEADERSHIP QUALITIES CLUSTER OF AGROINDUSTRIAL SECTOR FUTURE SPECIALISTS

R. V. Sopivnyk

The article shows the way of designing and structure of the leadership qualities of agroindustrial sector future specialist. It is emphasized that, using different research methods (questionnaires, biographical method, method of expert assessment, analysis of regulatory documents and industry standards method, mathematical data processing methods), the most important leadership qualities of agroindustry's professionals are selected and differentiated in the following groups: the general management qualities; leadership; specific (specific for the agroindustrial sector). The necessity of each selected quality for the successful leadership in the agricultural sector is justified.

Keywords: Education of leaders, leadership qualities cluster, methods of personal properties construction; agribusiness leader's educational ideal.

The problem in a general view and its connection with important scientific and practical tasks. The development of the postindustrial informational society, democratization of the political processes of European
values statement determine fundamental change of educational paradigm which should aim at formation of not only knowledge, abilities and habits of younger generation but also very important, from the point of view of social order, leadership qualities, active lifestyle, motivation of realization of their own potential, self-development and self-improvement during the lifetime. Resolving issues of safe agricultural production with compliance of international quality standards, cost-effective management while maintaining the balance of ecosystem, reform of agricultural complex require from agricultural universities the training of highly qualified specialists with developed moral qualities, organizational skills, creative thinking, ecological culture, with ability to predict, see and formulate promising socially useful purpose, to compact people for these achievements, guided by noosferogeneza principle “think globally – act locally”. The demand for leadership in agricultural complex, the necessity to develop leadership potential of students to individually achievable measures put in rank of pedagogy research priorities the selection of the set (cluster) of abilities that will provide agricultural universities graduates the advantage in interpersonal relations in terms of agriculture and agricultural production.

**Analysis of the latest researches and publications in which a solution of this problem is launched and the author bases on.** Works of modern psychologists and teachers, in which the necessity of formation leadership skills of future professionals in the process of professional training is proved, are devoted to the problem of leadership, namely: in the educational process (N. Beliakova, V. Kashyryn, E. Lukianchikov, O. Makovskiy, O. Romanovskyi, O. Skrypnyk), in extracurricular work (N. Semchenko), in public activity (M. Lukashevich, O. Snisarenko, L. Snitsar). In the works of other scientists the psychological mechanisms of the phenomenon of leadership are reflected (G. Andreeva, E. Bern, R. Boyatsys, A. Vendov, V. Goncharov, O. Yevtihov, M. Kets de Vris, E. Makki, B. Parygin, E. Rogov, L. Shalaginova, V. Sheynov), the direction – leadership in child’s and youth collectives is developing (L. Artemova, I. Volkov, Ya. Kolominskyi, A. Umanskyi, T. Bendas, V. Bolshakov).

A significant amount of works in leadership development of organizations and business is prepared management by such researchers as: U. Bennis, J. Berns, R. Blake, R. Koh, A. Menegetti, J. Moyton, G. Osovskya, O. Osovskiy, L. Skibitska, R. Fild, J. Yudelovits and others.

Among the authors of protected recently dissertations in Ukraine next should be distinguished: D. Alfimov, O. Vasylkova, O. Kosenchuk,
A selection of earlier unsolved parts of general issue, which the article is dedicated to. Pedagogical science, theory and methodology of education in forming of leadership skills of personality runs into certain difficulties such as allocation of the set of features and character traits that provide individual with absolute priority in interpersonal relationships. It is extremely difficult to implement this in a system of coordinate’s theory of traits (H. Olport, R. Kettel, H. Ayzenk). To some extent, the task is gaining expressive images within the situational theory, when leadership is caused by a number of situational factors the first of which is the content and structure of the task. One of the main tasks of agricultural complex is production, processing, realization of agricultural production. Having regard to it, using scientifically sound, valid methods it is possible with high probability to construct a cluster of leadership qualities that should lay the basis for future professional educational ideal – the leader of the agroindustrial complex. This cluster of personal traits should be used by the subjects of educational work in agricultural universities.

The purpose of the article is to allocate and justify the set of leadership qualities of future agroindustry’s specialists.

Exposition of the main research material with explanation of received results. In the process of research the selection of leader qualities that must be formed in the students – future specialists of agricultural complex, was carried out in three phases. [1, p. 163–186] In the first stage the legal documents, international experience, works of scientists, biographies of recognized national leaders of agricultural production with the purpose of selection the most important (14) qualities of leadership in agribusiness were analyzed. At this stage of research work such methods were used: analysis of legal documents – to determine the public needs in the education of the individuality of agricultural complex’ professional; the study of industrial documentation (analysis of state standards, educational qualification characteristics, profesiograms) – to identify specific qualities, traits (competencies), which experts of agricultural complex should have; study of international experience – to identify the qualities that the leader of agricultural complex should have, according to the opinion of the leading foreign experts; biographical method – to identify the characteristics and qualities of leaders in agriculture, which appears at certain stages of their life; profesiography method – to study the demands made by the profession to the personality of the professional leader (this method is used to develop
information, diagnostic and corrective guidelines and recommendations, which indicate adequacy of person and profession). In the second phase the experts (modern agribusiness leaders, experts of regional departments of Agriculture), scientists, teachers and students, who are formal leaders of agricultural students’ collectives were asked to rate the selected 14 traits by the level of importance and add some other not mentioned in the list of importance qualities which to their mind modern leader should have. At this stage such methods of scientific and pedagogical research are applied: expert assessment – to identify the ideal image of the agroindustrial leader by the competent experts in the relevant field; questionnaires of students, teaching and scientific staff of agricultural universities – to explore their opinions on the necessary set of leadership qualities of ACC; methods of mathematical statistics (coefficient of Spearman’s rank correlation, coefficient of concordance) – to determine the interconnection in assessing the leadership qualities by four groups of respondents and the degree of consistency of assessments by two groups of experts ranked leadership qualities. In the third stage using methods of ranging and mathematical statistics (weight ratio) the selection of perfect qualities for the image of modern agribusiness leader was made.

It was established that on the basis of the agricultural leader’s personality structure there is a set (cluster) of qualities. Under the leadership qualities of the agribusiness professional, we understand the combination of traits, features that allow the person during the interpersonal interaction to take the leading role in the field, to exert a significant influence on the group activity, to represent their interests and to provide the organization of communication and production activity by team members, encouraging them to achieve high productivity with minimal resource costs and maximum production effect, without violating the balance of the ecosystem.

The set of such specific features and characteristics is predetermined by specific professional activity of agroindustry, which mainly refers to the systems “man-nature”. As the researchers note, [2] the professional activity of the expert in the system “man-nature” requires the usage of a wide range of knowledge and intellectual skills.

As we consider leadership the highest level of management influence on the company or organization in agriculture, it is necessary for leader to have basic managerial skills related with the functions of planning, organization and control of its implementation, and especially leadership skills, related with such functions as coordination and motivation.
We identify and briefly describe the qualities that are defined as a leadership. One of them is the professional competence (Lat. competens – appropriate, capable), which is considered to be the quality of specialist, allowing him to implement the goals of the profile, the industry process effectively. You must know a theory and be able to use the acquired knowledge in practice. Researchers determine the professional competence as a mental state that allows you to act independently and responsibly, as human ability and skills to perform certain professional functions (A. Markov); as professional readiness and ability to do the tasks and responsibilities of daily activity (K. Abulhanova); as the availability of special education, general and special deep knowledge, constant improvement of own scientific training (V. Zazykin A. Chernyschova). [3]

One of the distinguished qualities of the leader is his intelligence; we mean the ability to learn the objects and phenomena of reality, the world rationally. Developed intelligence provides high activity of thinking, its speed, flexibility, depth, breadth, autonomy, reflexivity. [4, p. 298–310]

Organizational skills are the ability of person to direct the individual efforts of members (staff) more effectively to achieve goals. Organizational skills of agribusiness leaders, in our opinion, should include the ability to: 1) see the problem; 2) plan its solution; inspire and motivate followers to solve it; 3) organize the production process optimally; 4) distribute responsibilities among team members according to their capacities and abilities; 5) create the conditions for self-control and self-discipline of followers in the implementation of the objectives. [5]

Communicativeness (from lat. “communicabilis” – connected, inform) – the human ability for successful interaction with other people, which contributes to the successful perception, understanding, learning, usage and transmission of information. [6, p. 174] If you take into account the views of foreign researchers S. Kirkpatrick, E. Locke, the leader is a person who can transfer the content of his prediction (goal) in available words and give his followers “keys” (pass information on how to achieve the goal). [7]

Willpower is the conscious self-regulation of behavior and activity by the person, regulative function of brain, which consists of ability to reach the consciously put goal actively, overcome external and internal obstacles. Will executes two mutual functions: motivational and brake function, that appears in direction of activity, its strengthening, and also in restraining of external motions and actions. Will appears in the form the organized actions, acts and behavior. [6, p. 58–59]
Collectivism (from lat. collectivus — collected) and ability to work in a team is a difficult psychological formation, which appears in a conscious choice of priority, interests and aims of collectives (societies) and determines the activity of subject. It is characterized by the adaptation to the forms of group and command work, by ability to build companionable and friendly relations which are based on the common activities. Collectivism also involves the submission of its narrowly-private interest to public, national, is forming in the coordinates of certain national identity, related to patriotism.

Industriousness is the conscious need in permanent intellectual or physical labour, a process and result of execution of which bring moral pleasure to the person. Working, a person feels happily, promotes the level of the qualification, productivity and quality of work. Thus a person can work overtime, execute all operations and procedures diligently. To devote himself to a labour fully and to work overtime, the leader should have a good health.

A healthy way of life is the quality that appears in the observance of conduct’s standards directed to maintenance of physical and psychical forces of individual, involves the rehabilitation and development of all systems of human organism. The healthy way of life includes next elements: productive work, rational schedule and rest, giving up harmful habits, optimal motive mode, personal hygiene, tempering and rational feed.

Stress resistance. Word ”stress” (from English stress is pressure, loading, tension) is the emotional condition of psychical tension, which appears in the process of person’s activity in the most difficult and heavy terms. Stress resistance is not only the clever, prudent behavior of a person, his self-regulation in psychologically unfavorable situations, but also possessing anti-stress methodologies. Stress resistance can provide the leader with the reliable and safe functioning labour activity. Observations show that a personality who has stress resistance is distinguished himself by quiet behavior and possibility to execute his task in the conditions when he is distracted, depressed psychologically or provoked on an aggressive emotional reaction.

During researching the phenomenon of leadership it was found out that majority of the successful people can be in the situations of tension and incertitude for a long time that shows they have the developed ability to resist to the action of stress factors.

Charisma is the integrative leader quality, which is often understood teleological as a supernatural gift, charisma, set of personal traits, characteristic for elected. Etymologically it takes place in Greek mythology, where the goddesses of beauty (Aglaya), grace (Efrosiniya),
elegance (Taliya) were named charitamy. In Christian tradition an assistance that sends Saint Spirit to the selected people (gift of preaching, wonderworking, prophecy and others) was understood as Charisma. We will pay attention on rational essence of concept “charisma” when we understand the ability of the leader to exert strong influence and lead the followers, as a result the followers try to connect their private and social problems solving with the charism keeper (believe him). This ability closely correlates with a moral purity (morality), knowledge of the business (competence), the richness and originality of language expression, rhetorical skills, ability to inspire, to convince and motivate the followers (communicativeness), understanding of human needs, with friendly sympathetic attitude to people (empathy), personal attractiveness, perfection of appearance, undoubted confidence in itself (willpower).

One more quality – initiative is the integrative psychological formation and is characterized by personal susceptibility to beginning, active and independent actions.

Creation is a productive human activity where the qualitatively new material and spiritual values of social value are generated. [6, p. 326]

For the leader of agroindustrial enterprise creation is necessary for the application of the new unconventional approaches both in the process of production of agroindustrial goods and in the management of agribusiness; new ideas' generating on the basis of an experience work to improve technological processes of agroindustrial production; winning and retailing of leading positions in a collective.


Practical mentality is a process of thinking, rooted in activity, directed to the conversion of physical reality, determined by the features of practice and takes place in a particular situation. Practical thinking is a mentality of a professional, a head, who solves difficult tasks formed on the basis of professional experience. The decisions of such professional-leader are constantly checked up by practice, they are inextricably related to the implementation of tasks.

The practical thinking is necessary for the leader of agricultural complex for the goal, development of plan and thinking over the methods of the realization in the conditions of time deficit, dynamic change of situation,
caused by various factors, first of all natural; usage of obtaining knowledge on practice; solving specific tasks within the processes of production, processing and storage of agricultural produce; the usage of different methods and facilities of activity in agroindustry with the maximal economic and ecological effect; decoding of process of co-ordination and management of human capitals, finances and difficult productive objects (agribusinesses). [12, p. 31–33] 

*Empathy* is a word that originates from gr. “em” – in, and “patos” means passion, suffering. As known, concept “empathy” in psychology was introduced by Е. Titchener. Since then it was researched by foreign and our scientists. The analysis of the modern literature dedicated to the research of empathy (O. Makarova, [13] R. Boyatsys, T. Ahryamkina, A. Sivitskaia, [14] A. Vasilkova, [15] I. Yusupov, M. Obosov and others) gives a reason to interpret it as a quality of personality, difficult psychological formation that includes cognitive-emotional and activity-practical components, provide with the knowledge of the emotional condition of other person, empathy and sympathy (identification with the object of empathy) and active reacting as for giving effective help the person who needs, that restores in the psychological comfort of an empathy’s subject.

As leadership arises up in a community, the specialist needs the empathy for the effective cooperation with the members of community, winning the sympathy, construction of harmonious relationships with followers and members of command, creation the atmosphere of work and mutual help in a collective. Empathy allows the leader not only to inspire and to convince others but also to hear them. It follows that empathy is closely connected with the communicativeness of specialist’s personality as the last provides the ability to get nonverbal signals, mimicry, gestures, taking into account intonation, sigh, tone and timbre of voice, pose of interlocutor. Such leader’s quality as empathy should be marked by the specific of future specialists’ profession and to provide a caring attitude to villages (which is also connected with patriotism) that is characterized by personalized creative active attitude to the rural area where the traditions of Ukrainian husbandry class, national culture and originality of people (language, customs and rituals, national farming calendar of agricultural work, signs connected with agriculture).

Among the distinguished qualities of the person those that are determined by the specifics of agricultural industry take a special place. *Ecological culture* is applied here. A study of its philosophical foundations and the formation as the students’ quality a variety of scientists were engaged
in, both Ukrainian and foreign. Among them are the T. Vaida, V. Volvach, N. Greyd, M. Drobnokhod, N. Efimenko, S. Ivashchenko, V. Krysachenko, V. Kryukov, L. Lukyanova, N. Negrutsa, L. Fenchak [17] and others.

Under ecological culture we understand integrative quality of future specialist’ personality, that is the part of general culture of personality, includes the awareness of a harmonious coexistence with the nature, understanding of indivisible integrity of a human being as a part of biosphere, presupposes the deep ecological knowledge, abilities and skills of ecological organization of agricultural functioning, farming and activity with application of possessed range of measures of natural environment sanation.

The valued attitude to the ground is a quality of personality that is characterized by unindifferent, sensitive attitude to the ground as to the spiritual nurse with its fertility and ability to provide people with the welfare and prosperity. Thus the ground is perceived as the living matter, where the life-giving energy of the productivity is accumulated in a fertile layer, which is a basis of food safety of the country, self-sufficient substance capable to give ecologically clean, healthy harvests and to provide high quality of peoples' life without radical technogenic interference. The valued attitude to the ground appears in the will to work on the ground, in concern of the preservation and restoration of soils fertility, focus on conducting environmentally friendly farming without soil pollution by chemicals, in particular by fertilizers, herbicides and pesticides.

Humane treatment of animals is a sign of personality that appears in the ethic prudent careful handling to the animals as living creatures, conferred by feelings and perceptions that negatively react on physical pain and rough attitude toward them from a human being.

Behavior of future specialist with animals must accordance with the principles of universal ethics of A. Schweitzer that presupposed respect to all living beings.

Humane attitude toward animals is a quality that first of all must be developed in the future veterinaries, cattle-breeders and fish-nurseries.

Interest in an agroindustrial production. The study of interest as a psychical formation and its forming within young people different scientists were engaged in. Among them – L. Bozhovich, [18; 19] L. Vygotskyi, [20] O. Golomshtok, S. Chistyakova, E. Klimov, L. Zagrebelnyi, O. Bower, S. Rubinstein, S. Shloma, G. Schukina. We will consider the interest to agricultural complex as a leader quality that is the form of manifestation of person's cognitive need, aimed at understanding the purpose of agroindustrial
production, provides an acquaintance with a new technique and technologies, creative approach to business.

*Hospodarnist (economicness)* is the feature that characterizes a person as a creator, the activity product of which is a skillful, well-organized conduct or guidance of economic affairs with the optimal use of present physical possibilities, material and technical resources. The new quality that makes the object of management more perfect, improving his state, quantitative and quality indexes of the productivity is thus provided.

*Ability to anticipate and assess changeable environmental factors* is the personal quality that shows up in the ability to make a correct conclusion about direction and character of natural phenomena change and forecast their influence on a process and result of agricultural production. This quality is formed on the basis of deep theoretical knowledge and experience of professional activity.

On the basis of studying and long observation of the dynamics of natural factors and deep knowledge of the process of agricultural production the cause-effect connections and laws are seen, the tendencies of changes are determined. It gives an opportunity to calculate the perspective rationally, to catch the future motion of natural changes intuitively and to take timely actions for the receiving of desirable result – high productivity with minimal technogenic and anthropogenic loading on nature.

Basic threats in the field of an agroindustrial production are: a) overheating of body; b) hypothermia of body; c) soaking of clothing; d) dust air; e) influence of chemicals, their toxicity. The leader must develop his readiness to work in difficult weather and productive terms for the normal functioning – we accept this readiness as an integrative quality of personality, who is characterized by formed knowledge, abilities and skills, reasons for professional activity, physical health, that provide ability to work even in unfavorable for person weather (wind, rain, snow, frost, heat) and harmful for an organism productive (dust, noise, chemicals) terms (See Fig. 1).

The system-creating quality of leader is morality that appears in ability to act in accordance with the norms and rules of moral. We research morality as a quality of personality, which secure the leader his high status and position in a collective. On our persuasion, only the person, who is just, honest, responsible and patriotic in the eyes of followers can become a leader. For the leader of ACC morality as integrative quality must include the set of traits (patriotism, responsibility, [22] justice, honesty).
Conclusions and prospects of further researches. So, by means of different methods of research (questionnaire, biographic method, method of expert estimation, method of analysis of normative documents and industry standards, methods of the mathematical processing of data) the specialists' of...
agroindustry most essential qualities were determined. Such qualities as healthy way of life, morality, willpower, intellectuality, practical mentality, creativity, professional competence, communicativeness, industriousness, valued attitude to the ground, humane attitude toward animals, ecological culture, interest in agriculture, economicness, charisma, initiativeness, organizational skills, collectivism, stress resistance, empathy, readiness to work in difficult natural and productive terms, ability to anticipate and assess changeable environmental factors allow to create the ideal image of agroindustrial complex’ leader.

The distinguished leader’s qualities can be divided into three groups:
1) base administrative (because leadership is researched as a higher level of management of agricultural enterprise or organization); 2) actually leadership (related to such functions, as co-ordination and motivation); 3) specific, characterized for agroindustry (a leader in a system “man-nature”).

Different subjects of educator work of agrarian higher educational establishments must concentrate their attention on the formation of such qualities while developing leader potential of students.

The prospects of further researches can be used in the development of educational methodology of leader’s qualities of agroindustry’ future specialists.

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КОНСТРУЮВАННЯ КЛАСТЕРУ ЛІДЕРСЬКИХ ЯКОСТЕЙ МАЙБУТНІХ ФАХІВЦІВ АГРОПРОМISЛОВОЇ ГАЛУЗІ

Р. В. Сопівник

У статті показано шлях конструювання та структуру лідерських якостей майбутнього фахівця агропромислової галузі. Акцентується, що за допомогою різних методів дослідження (анкетування, біографічний метод, метод експертної оцінки, метод аналізу нормативних документів і галузевих стандартів, методи математичної обробки даних) добираються та диференціюються найбільш важливі лідерські якості фахівців агропромислової галузі за такими групами: загальні управлінські; власне лідерські; специфічні (характерні для агропромислової галузі). Обґрунтовується потрібність кожного з виділених якостей для успішного функціонування лідера в агропромисловому комплексі.
КОНСТРУИРОВАНИЕ КЛАСТЕРА ЛИДЕРСКИХ КАЧЕСТВ
БУДУЩИХ СПЕЦИАЛИСТОВ АГРОПРОМЫШЛЕННОЙ
ОТРАСЛИ

Р. В. Сопивнык

В статье показан путь конструирования и структура лидерских качеств будущего специалиста агропромышленной отрасли. Акцентируется, что с помощью различных методов исследования (анкетирование, биографический метод, метод экспертной оценки, метод анализа нормативных документов и отраслевых стандартов, методы математической обработки данных) подбираются и дифференцируются наиболее важные лидерские качества специалистов агропромышленной отрасли по следующим группам: общие управленческие; собственно лидерские; специфические (характерные для агропромышленной отрасли). Обосновывается необходимость каждого из выделенных качеств для успешного функционирования лидера в агропромышленном комплексе.

Ключевые слова: воспитание лидеров, кластер лидерских качеств, способы конструирования личностных свойств, воспитательный идеал лидера АПК.

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INTERNAL MECHANISMS OF A HUMAN’S SPIRITUALIZATION IN RESPECT TO CHRISTIANITY

T. G. Tyurina

In the article notion of “spirituality” in respect to Christianity is examined; internal essence of and objective of the process of man’s spiritualization are revealed. The author defines and characterizes stages of his/her spiritual ascension: “Purification”, “Enlightenment” and “Perfection” – spiritual perfectibility, beneficial regeneration with the help of the Holy Spirit.

Key words: Spirituality, spiritual ascension, Scripture, purification, enlightenment, perfection, prayer, the Holy Spirit, spiritual gifts, hesychasm, divine energy, energetic union with the God.

Problem in general and its relationship with important scientific and practical tasks. The spiritual development of a man and society is a necessary condition for progress. The decline of spirituality, according to modern scholars (G. Shevchenko, A. Komarova, I. Pidlsyi, M. Yevtuh etc.) leads to overall degradation of a man, society and humanity. The successful solution of the problem of spiritual development and self-identity is the basis for maintaining and further progress of human civilization.

Analysis of recent research and publications related to the solution of this problem and relied upon by the author. The problem is studied by such prominent scientists as V. Solovyov, M. Berdyaev, V. Losskyi, P. Florenskyi, S. Frank, I. Ilyin, O. Men, V. Zenkivskyi, H. Vaschenko, S. Rusova and it was investigated by G. Shevchenko, B. Vedmytskyi, L. Telyzhenko, H. Sylntskyi, O. Vyshnevskyi, M. Yevtuh, T. Thorzhevskaya, V. Kafarskyi, S. Krymskyi, V. Onyschenko, V. Zhukovskyi, A. Osypov, P. Movchan, M. Savchyn etc.

Unsolved aspects of the problem, which the article is devoted to. Despite the fact that the work of prominent theologians, philosophers, psychologists and educators today are dedicated to the research of religious spirituality, there are no works where views on the internal mechanisms, content and nature of the process of human inspiration have been generalized and systematize. This article is an attempt not only to underline and analyze the components of human inspiration, but to create a holistic view of its internal mechanisms and describe them in terms of Christian doctrine.
The goal of the article is to analyze the internal mechanisms, the nature and stages of human inspiration in terms of the Christian faith.

**The main research and explanation of the results.** For centuries a source of spirituality are considered spiritual-religious, diverse spiritual-esoteric philosophies (Buddhism, Pifahoryzm, Sufism, Theosophy, Living Ethics, etc.) that in their commandments reveal the contents, ways and directions of the process of human inspiration. [17, p. 69–98]

It is a religion for centuries that has uncovered appropriate ways and means to spiritual development and self-disclosed internal mechanisms of personality’s inspiration. In particular, “Sermon of the mount”. contains a program of spiritual self-development, ascent of man and mankind. It directs people to the divine world and higher spiritual values.

In the light of the latest researches it is evident that the man is a unity of spiritual and earthly principles, spiritual and corporeal creature. The spiritual in man is the primary determinant, as it evidenced by the religious, spiritual-esoteric philosophical sources, as well as the achievements of modern science. They treat the person as a complex, integrated biosociospiritual system that is constantly changing, transforming, evolving, growing.

In the religious, spiritual and esoteric philosophical and scientific sources we can meet different understanding of the purpose of the process personality’s inspiration: the attainment of enlightenment, holiness, adoration, the knowledge of God, personal communion with God; disclosure of the Supreme Spiritual “I” of a man; awakening and spiritual development of hidden possibilities; transition to autotrophic level power supply (by V. Vernadskyi), development of intuition; achieving liberation, spiritual freedom, the state of inner peace with himself and the World, sense of unity with nature, the Earth, humanity, the universe and so on.

According to Christian doctrine, the man’s inspiration process is extremely long and difficult path from earth to being spiritually perfect man – Godlike.

Man is created in the image and likeness of God [Genesis, Ch. I, 26] and because of this, and through striving for perfection, holiness he can become perfect as our Father in heaven is [Matt., Ch. V, 48]. Not by chance Anthony the Great taught: “For God became man so that man became like God.”

In the New Testament, Christ said that all that he is, what he does and later we will do when we learn through our nature to express the will of the Creator.
So, in the words of the Savior there was defined the ultimate goal of human evolution, rise to the level of heavenly perfection, holiness and become mediator of Divine Will and spiritual energy.

According to the Apostle Paul, there are the soul man and the spiritual man. “Sown soul body, raised a spiritual body . . .” (1 Cor. 15; 44, 46)

Man born of the flesh is a natural man, that man with unwoken, undeveloped spirituality.

The path of soul man to the spiritual man is connection with God, his comprehension of the Holy Spirit, the change from sinful, selfish man to Godlike – is the goal of human life.

According to Teofan Recluse: “The essence of life is in Jesus Christ, spiritual life is the transformation of cordiality and physicality to spirituality, that is the inspiration of soul and body.” [19]

Spiritual, that is “born again” in the ancient Mysteries (Dedication) in India, Egypt, ancient Greece are called consecrated to higher knowledge. Spiritual were apostles of Christ, who received the baptism of the Spirit and fire.

According to religion, spirituality is a manifestation of the degree of disclosure and progress of the Spirit of God in man.

In Christianity, spirituality is treated as a trinity of Faith – Hope – Love, its main features are considered infinite love, humility, repentance, sacrifice, and more. Treating a man as a being created by God, the Christian faith believes that human spirituality is appropriate for his sign, normal existence.

Thus, “spirituality” has a very definite sense in the religious interpretation of the term, it is a special state of the believer – the proximity of the soul, inner world to God, the Supreme world, a sense of oneness with God, her/his level of comprehension of the Holy Spirit.

This ownership of a man to the divine through Faith, Hope, Love is the life of man in God when a human being is the repository of the Spirit of God, is full of the Holy Spirit that permeates and inspires all spheres of life.

The process of inspiration, the way from person of soul to person of spiritual is long and thorny, because each person must develop his/her God spark in the flame of spirituality through their own efforts.

This is the way to himself, “inner” man, to his real, true nature, the supreme spiritual “I” of man, which constantly reminds us of Eternity.

High Spiritual “I” of a person embodies all the best what Creator put into us: conscience, compassion, kindness, joy, spiritual harmony, longing for higher capacity for self-sacrifice and an inner need and desire for self-
improvement, the knowledge of God, communion with God, bringing harmony in the world.

As already stated, every person from birth brings God’s Spirit, Spark of God, but the level of disclosure and development (evolution) of the spirit of each person varies.

So, in the spirit of primitive man has not yet been disclosed, it is indistinguishable in form, but a man who seeks perfection, it is gradually revealing, and man becomes spirited.

Most people’s spirit is asleep and cut off from communication with the spiritual Fatherland and accordingly the inflow of Fresh Forces from the Divine Light. According to Abd-Ru-Shin, western mystic of spiritual direction, a man who consciously develops his spirit will gradually become noble, exalted, majestic, he will never be able to generate darkness and go the other way than the way of Light ...

Actually in this case, he believes, the basis of spiritual evolution, convergence and Peace are. [1, p. 437–438]

Describing the nature of the evolution of the human spirit, he says that matter creates core of human spirit around which numerous shells are formed that are necessary for its development, hardening and prosperity. The author emphasizes that spirit contains of striving for perfection, endless evolution by its nature.

The highest test of the spirit strength comes by means of the physical body in the material world. Abd-Ru-Shin treats these tests as a necessary step towards improving the spirit. [2, p. 439]

Thus, a person from birth is endowed with a spiritual, immortal Spirit that comes from God. But it has to go through his personal experiences, the trials of life to awaken, develop and harden his spirit to finally become a spiritual being.

According to Christian doctrine, which leads one through the evolution of human mental to the spiritual, that is, from a man to God-man, the path of spiritual ascent – a knowledge of his inner “I” and find God inside (when a person starts to live with God in the heart and His image is in mind), that connection, merging with Him in a single unit (returning to Him).

This path of spiritual growth comprises three phases transforming people – three degrees of the spiritual life, or three degrees of priesthood: **Clearing, Insight** (intuition, enlightenment) and **Perfection** (state of spiritual perfection, adoration, ecstasy).

Passing through these three stages, a person consciously reborns, or is born again in the Spirit. In particular, G. Skovoroda, referring to the physical
and spiritual birth, stressed that spiritual birth of a man is true, as one can realize “divine in yourself”.

The first stage is clarifying of spiritual nature of human beings: that process of burning all bad and dark in the soul through repentance, confession, and communion. Clearing the spiritual nature of a man is a requirement that is pushing by Christian church. “First, – says St. Gregory the Theologian – clean yourself and talk with God, which is the one who is clean and treacherous.” [18, p. 145, p. 174–175] Jesus’ preaching high moral – “Blessed are the pure in heart, for they shall see God” [Matt. 5: 8] – the first step on a along the way.

The second stage of spiritual evolution is this insight, enlightenment of a man, insight heart eyes, revelation of secrets of the Kingdom of Heaven.

In the second stage a person opens the inner spiritual vision – intuition: he is able to enter into information-energy interaction, the contact with the spiritual sources, spiritual literature.

According to some scholars, the book is a special kind of energy information (positive or negative), we are not able to measure and comprehend. Entering the information-energy interaction with a person, spiritual books help to know yourself and understand the world, to “awake”, “open” in the human being his hidden spiritual opportunities saturated with spiritual energy. Spiritual knowledge, containing a book, penetrates the man’ soul, transform, inspire him.

Thus, one way to enlightenment of man comes through spiritual study of the Bible, the spiritual heritage of the Fathers of the Church, Holy Apostles, Great Saints and others.

G. Skovoroda thought spiritual birth of a man is going of entering the symbolic world of through comprehension of its spiritual foundations. The text of the Bible has several layers of understanding (reading): literal, emotional and spiritual.

In particular, Origen of Alexandria said, that Scripture must be seen in the triple meaning: it is the “Body”, “Soul” and “Spirit”. According to the theologian, the “body” of the Scriptures (the so called most accessible it makes sense) is outside words of instructive stories and poems.

With the development of human intelligence, studying the Bible, a man begins to look at the deeper meaning of the outer shell and affects the “soul” of Scripture, and then the “soul” is the reward diligent seeker of truth.

Origen spoke about the 3rd level of understanding of the Scriptures, the content can be understood by only spiritually developed Christians. “Spirit” of Scripture is available only for the spiritually enlightened man: only those
who has already awakened in spirit will understand its spiritual meaning: 
“... No one knows the thoughts of God except the Spirit of God ... who 
speaks not in words of human wisdom but taught by the Spirit...” (and 

Knowledge of spiritual truths can be acquired only from within the 
"inner" man, the highest spiritual eternal “I”, which built a Temple within us 
and connects us with the Creator.

And accordingly, intuition as a form of spiritual knowledge is the fruit 
and the result of activity of “internal” human and aims at spiritual self-
knowledge and self-development, knowledge of spiritual truths.

Modern science has distinguished two forms of knowledge: mystical 
and sensory-rational knowledge. Knowledge of mystical reflects spiritual 
world, sensory-rational knowledge – the material world, it relies on external 
sensation and does not go beyond this three-dimensional changing world.

Very rich material for understanding the mystical knowledge can be 
found in the “Lives of the Saints”.

The famous American psychologist V. Dgems in his book “The variety 
of religious experience” (1902) (The Varieties of Religious Experience: A 
Study in Human Nature Being the Gifford Lectures on Natural Religion 
Delivered at Edinburgh in 1901–1902.

Publication of the magazine “Russkaya Misl”. (Moscow, 1910) writes 
that in addition to the usual experience, which relies on outside feeling, there 
is mystical experience, giving people the ability to perceive and understand 
the Higher World. For those who have had this experience, according to the 
author, the existence of God and the transcendental world are as indisputable 
as the existence of light for those who have eyes.

All Christian soul strives to feel the greatness of God in this world to 
get closer to him. As it can be seen from the lives of saints, it is a gift of God. 
But it is given to someone who is committed to God, prays to Him and puts 
in first place in his life spiritual good.

According H. Vaschenko, mystical knowledge in its highest forms is 
peculiar to those immersed in the spiritual life, it basically has faith. The very 
faith can not be regarded as a property of the soul given to man without any 
effort. Faith is a gift of God, but man must prepare himself to accept this 
gift. [7, p. 22–23]

Therefore, on the second stage of spiritual evolution, the stage of 
insight, enlightenment, a person gains spiritual vision – Intuition, through 
which a person can be consciously connected to information-energy field of 
any object or phenomenon in the world of physical or spiritual, “read”,
“decode” and analyze the information. Using the biblical language: to learn is to connect. [16, p. 13–34]

The **third stage** of spiritual evolution of man is a state of spiritual **perfection** that introduces to people the “hidden secrets of God”, fulfill them with “Holy Spirit”. At this stage, a person feels and understands that he, as St. Gregory the Theologian said, is “Christ’s breath”. [18, p. 152]

As mentioned, spirituality, according to the doctrine of Christ, is understood as a belief in God, an inside sense of the spirit of God, his spiritual energy of Life. The purpose of inspiration process in Christianity is approaching, attachment to God, the knowledge of God, becoming “partakers of Divine nature”, deification achievement, personal communion with God through prayer.

So no accidently the architect Kypryyan (Kern) repeatedly quotes Plotinus, who in Hellenistic era came to an understanding that “the purpose of human life is not saintliness but deification.” [4, p. 143]

The **third stage**, the state of spiritual perfection, involves transformation, radical change, fertile rebirth of man through the Holy Spirit and gaining Spirit of Holiness.

Describing this state of spiritual development, Macarius of Egypt wrote that the man “dissolves in Spirit, becomes like Spirit itself” when “everything in a man is light, everything – joy, all – calm, everything – fun, everything – love of all – compassion, everything – goodness, all kindness, and he seemed to be immersed in virtue of good Spirit forces.” [3, p. 263]

It is about such a man St. John Chrysostom says, quoting the Gospel of Matthew: “The spiritual man must not be angry, but should be simple and naive as children (Matt. 8: 3).” [13, p. 422]

As already noted, to achieve the necessary grace degeneration, there need not just personal efforts of man on his own spiritual self, but also the grace of the Holy Spirit which God sends.

The fruit of the Holy Spirit in a person is “Love, joy, peace, patience, kindness, goodness, faith, meekness, temperance.” (Gal. 5, 22–23) In addition, people who lead spiritual life, as the reward from Him they are given spiritual gifts of the Spirit of the fear of God (filial reverence for God); Spirit of knowledge (pastoral and prophetic gift); Spirit power (gift of spiritual strength, the strength of mind and strength of will); Spirit advice (gift of spiritual mentoring); Spirit of Understanding (responsiveness of the soul to all that is good and holy); Spirit of wisdom (ability to live the commandments of God); Spirit of the Lord (gift of piety and righteousness).
Spiritual gifts are not something innate ability or acquired that person reaches the targeted actions, they are the gifts that God sends through the grace of the Holy Spirit. Gifts, says the Apostle Paul, are given to each one individually. (1 Cor. 12:11)

Thus, One is given by Spirit the word of wisdom, to another – the word of knowledge, someone else – faith, the gift of healing, creating miracles, prophecy, discerning of spirits, different languages or interpretation of tongues.’ (1 Cor. 12: 8–10)

According to the interpretation of approx. Theophylact of Bulgaria, it is connected with the whole being of man, not of the being and action of God. “As the sun softens wax and clay makes solid, not just from itself, but because of differences of substance of wax and clay, and God clay Pharaoh’s heart, so to speak, makes cruel.”

So the grace of God, His love will sanctify all, but will act according to the situation of the human soul. [9] “How many people brought up the fruits of the spirit: love, joy, peace, patience, kindness, goodness, faith, meekness and temperance. There is no law for such people,” stresses apostle Paul, (Gal. 5: 22–23).

God’s grace is the energy source of spiritual power, a special heavenly way to healing, cleansing and enlightenment of the soul and body. “Who will clean his soul at least a little – says St. Gregory of Nyssa – that nature is in his cleanliness throughout sees the love of God to us and intentions, which he had in creating it.” [3, p. 185]

A man in a state of enlightenment, is deeply and directly experiencing God, differently perceives things and phenomena of life. “In this light, – says Jakob Boehme – my spirit suddenly saw through felling all creation and saw them all, even the grass and leaves of God, I knew who he was, how he acts and what His will.” [7, p. 24]

Thus, the process of human inspiration includes the appropriate steps, stages of spiritual growth: from the earth, sincere to the perfect spiritual, enlightened man who becomes a guide of spiritual energy of the Creator of the world.

Particular attention is paid to men’s spirituality process, disclosure of its internal mechanisms in the Christian Orthodox spiritual practice – hesychasm, which aim is energy union with God during his earthly life.

The essence of this doctrine is deification of man – union with God, connection all human energies with the Divine energy. It is a spiritual experience of changes the energy of the human conditions, the ultimate goal which provides absolute unity with God, not by essence, but by energy: to imitate the Creator in their energy.
H. Palama teaches that God is completely inaccessible, transcendent for us in itself, but the person is notified by his actions manifested in energies.

According Hesychasts, energy of God – the message of the Holy Spirit – is facing the world, penetrating the world, and therefore is available to human perception. According to the teaching of St. Gregory Palamas we can not be partakers of the divine nature, but we can know Him and the power to be partakers of it. [8]

Individual inner condition of a person, which is experienced a combination of all its energy from the Divine, consciously achieved by man in the process of gradual spiritual growth: man is gaining light in heart, and God reveals Himself there (Gregory Palamas).

Means to achieve such a state is recognized on the practice of prayer – the prayer of Jesus. It is a continuous reading aloud to himself or repentance, so-called “Jesus Prayer”: “Lord Jesus Christ, Son of God, have mercy on me a sinner.”

“Prayer is conversation with God mind” – says one of the first treatises hesychast tradition – “Word of prayer” prep. Neil Sinai. [10, p. 207]

Thus, the constant repetition of the Jesus Prayer for hesychasm is a gracious help in achieving internal concentration, silence and spiritual movement of “intelligence” in the “heart”. When moving prayer in the heart, verbal prayer stops. And then it comes the communion with God.

Thus, the constant repetition of the Jesus Prayer for hesychasm – a gracious help in achieving internal concentration, silence and spiritual movement of “intelligence” in the “heart”. When moving prayer in the heart, verbal prayer stops. And then it comes to communion with God.

According to the teaching of Gregory Palamas, the action of grace, divine revelation is never spontaneous, “automatic”. It always made through synergistic interaction with the counter-effort (prayer) the person aimed at energy connection with God.

According to the dogmatic theory of synergy, person must take part in their salvation and facilitate convergence on his divine grace by own good deeds. [12, p. 249–271]

So, traditionally isichasm, in the inspiration of man is possible a level of convergence when there is Transfiguration of man through the Holy Spirit, the transition to a state of spiritual perfection, a new way of being of mind, body and soul, all levels and dimensions of human, reunion mysterious animal energies of human beings with Divine energy, grace through prayer spiritual practice that is the fruit of the Holy Spirit power.
As mentioned before, the purpose of the process of inspiration, according to the Christian doctrine, is the attainment of a personal relationship with God through prayer.

Scientists point to the possibility of internal communication with God, each individual through prayer. From the standpoint of the latest achievements of modern science (theory of physical vacuum and torsion fields by A. Akimov – H. Shypov), prayer is not just appeal to the supernatural beings in the form of a request, but a complex psychophysiological phenomenon, torsion waves that spread instantly across the universe.

According to academician H. I. Shypov, “intermediaries between man and God are not needed. ... with sincere and pure aspiration from anywhere, wherever you are, instant communication is possible with God.” [14, p. 42]

**Conclusions.** Thus, the process of human inspiration in Christianity, the way from a mental man to a spiritual begins with repentance, confession, communion as rethinking the values of life; conscious mentality of treating its negative mental manifestations of selfishness; purposeful development of the best soul-spiritual qualities and the formation of conscious desire to live and act according to the commandments of God, do yourself the image of God. An important step in this direction is human enlightenment, discovery and development of his internal, spiritual vision – intuition: ability to consciously connect to the energy of the Creator, the Supreme Spiritual World. And the last step on the way is blessed rebirth, the man who spiritually changed through a combination of personal efforts of man and the grace of God, with the help of Holy Spirit through prayer.

Energy Union with God is possible only when a person is completely purified soul (mentally) when perfected, increased and intensified his soul and closer to the Spirit, united with him, only when the inner spiritual essence of one can merge with the Creator, and a man reach the state of spiritual perfection.

Highly spiritual person is open for acceptance as a divine grace, and he becomes a source of spirituality for others and the world. As a leader of spiritual energy of the Creator, a spiritually perfect man radiates energy of love, harmony, beauty, peace in the world, it contributes to the harmonization and improvement.

He lives with a sense of constant communion with God, by the will of God and is in the love of God, that means to fulfill his human purpose on Earth.

Thus, the purpose of the process of man’s inspiration is a spiritual power of communion with God, coming closer to the Creator, achieving harmony between own life and the world, society, Earth, Universe.
References

ВНУТРІШНІ МЕХАНІЗМИ ПРОЦЕСУ ОДУХОТВОРЕННЯ ЛЮДИНИ З ПОГЛЯДУ ХРИСТИАНСЬКОГО ВІРОУЧЕННЯ

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Ключові слова: духовність, дух, духовне сходження, Святе Письмо, очищення, освячення, вдосконалення, молитвена духовна практика, здобуття Духа Святого, Духовні Дари, ісихазм, Божественна Енергія, Енергетичне єднання з Богом.

ВНУТРЕННИЕ МЕХАНИЗМЫ ПРОЦЕССА ОДУХОТВОРЕНИЯ ЧЕЛОВЕКА С ТОЧКИ ЗРЕНИЯ ХРИСТИАНСКОГО ВЕРОУЧЕНИЯ

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В статье рассмотрено понятие «духовность» с точки зрения христианского вероучения, раскрыты внутренняя сущность и цель процесса одухотворения человека, выделены и охарактеризованы этапы его духовного восхождения: «Очищение», «Озарение» (просвещение) и «Совершенствование» – состояние духовного совершенства, благодатное перерождение с помощью Духа Святого.

Ключевые слова: духовность, дух, духовное восхождение, Святое Письмо, очищение, озарение, совершенствование, молитвенная духовная практика, Дух Святой, Духовные Дары, исихазм, Божественная Энергия, Энергетическое единение с Богом.
MAN OF CULTURE IN THE ASPECT OF
ANTHROPOLOGICAL CONCEPTS:
A RETROSPECTIVE ANALYSIS

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The article is dedicated to the analysis of anthropological conceptions of man of culture. It is pointed that a man of culture is the person, that lays the beginning or the principle of his essence, not relying herein neither on nature, nor on any other external factor. The problem of self-expression is considered as the main problem of man of culture. This problem is directly related to the simulation of reality problem. Intense activity of man of culture expressed in his creativity is only expected to eliminate this problem. It brings to the focus a man-creator, man of culture. Only all-round research of man of culture phenomenon is able to help us understand the way mankind moves.

Keywords: Man of culture, anthropological conception, cultural paradigm.

General problem statement and its connection with the important scientific and practical tasks. The level of historical development of culture reflects the level of historical development of mankind. People live in a particular environment of culture, are formed in it. Accordingly, the change and transformation experienced by the culture, are reflected in each individual person, to whom this culture applied. They are connected primarily with the fact that we are living in a time of the next change of cultural paradigm, the essence of which is that the inclusion of a person to
the culture should be not only on the level of acquired characteristics, but also on the level of its nature.

It is not limited to changes in technology, communication or any other changes. In the XXI century, changes in technology will no longer play such an important role, as it was in XX century, something else takes and will take their place, something that is less determined in terms of the familiar materiality. Hence the man must become the other – such that in recent years has increasingly been called the “man of culture”. This concept, despite the fact that it is not new for the Humanities, only in the past twenty years has started acquiring special importance and attracting a growing number of researchers.

Analysis of recent researches and publications which initiated solving this problem and are relied upon by the author. The last stage of the development of the concept of “man of culture” begins with a series of short but meaningful comments that V. S. Bibler makes regarding the inevitable turn of external determinants of human existence into internal – as into the only source of the originality and universality of “man of culture” of the XXth century. [5, p. 369, p. 377] This means that the “man of culture” himself lays a beginning or principle of his essence, without relying neither on nature nor on any other external factor. Understanding this greatly extends the range of our sources – at the expense of researchers who, although did not use the term “man of culture” in their writings, but, in fact, made a significant contribution to the development of this concept, laying the theoretical basis for the analysis of the current state of the problem decision in the study of human culture from the anthropological viewpoint. They are D. L. Andrieiev, M. M. Bakhtin, W. Benjamin, G. Baudrillard, G. Deleuze, V. Y. Davydovych, V. E. Ilyenkov, I. A. Ilyin, M. S. Kagan, O. F. Losiev, M. McLuhan, M. K. Mamardashvili, E. S. Markarian, V. M. Mezhuyev, J.-P. Sartre, I. Franko, M. Foucault, O. Spengler, C. Jaspers, etc.

The selection of the unsolved parts of the general problem outlined in this article. The novelty of this research consists in comparative analysis of various anthropological concepts of human culture, both those that point directly to this issue, and those that require applying the in-depth contextual analysis method.

The formulation of the aim of the article. The aim of the article: by means of the retrospective analysis of the anthropological concepts of the man of culture, to develop a proper understanding, definitions and coverage of this concept, which would give the possibility to effectively use it in practice.
To achieve this goal it is required to fulfill the following tasks:

1) to analyse the tangents of the concept of man of culture;

2) to detect the path to the appropriate understanding, definition, and perceiving of this concept, which would enable its productive use in pedagogical research.

The main material of the research with full justification of the scientific findings. Every concept arises, exists and manifests itself in a particular context. Unfortunately, we have to paraphrase M. K. Mamardashvili and say that those things that seek to be expressed, never fully realize their intention to be expressed because the meaning of the expression must be placed in the appropriate form, but in this form there always something has been already placed, and this something does not allow to place really relevant content there. Mamardashvili calls this problem “the problem of self-expression.” [13, p. 7] It helps us to understand why the content of the concept of man of culture is not always well correlated with the notion of man of culture as a form in the following understanding: the concept of man of culture is fundamentally connected with the human need of self-expression. Therefore, we can formulate the main problem of human culture: the form, in which the concept of human culture accordingly has to be expressed, has been already occupied by some other concept, which behaves like a simulacrum. Accordingly, for the concept of man of culture to take its proper place, without which the existence and implementation of man of culture is fully impossible, it is necessary first to eliminate this simulacrum. This challenging task refers us directly to the concepts of J. Baudrillard and Zh. Deleuze, which should help us to understand the essence of the simulacrum.

Baudrillard distinguishes “three orders of simulacra: counterfeit ... production ... simulation.” “The first order simulacrum operates on the basis of the natural law of value, the second order simulacrum operates on the market law of value, a simulacrum of the third order – on the structural law of value.” [6, p. 87] The result of simulacrum is “the loss of the likeness’ which place is substituted by binary sign programming” [6, p. 96]: “Every sign, every message ... appears before us as a question/answer”, that is, as “a system of continuous testing ... knowledge of code ... which is included in every message ... or thing... .” So there are “certain patterns of individuals who perceive.” [6, p. 102, p. 104] Therefore, any original expression of the addressee is excluded from the outset: it is not provided in the message. According to the concept of M. Foucault, the activities of man of culture contain the aspect of unpredictability, and every unpredictable action is
regarded by society as a manifestation of “abnormal” (according to Baudrillard, in the medium of text messages any action is regarded as a response to a particular message; as for Foucault, any response is seen as an action): the modern procedure for determining the existence of a state of “abnormality” is directly connected with the procedure of detecting the code violation (violation of a particular system of rules) that “allows to represent the image of life as something identical to the crime” – because the existence of the offense is determined on the basis of the law, “which must precede the offense.” [20, p. 37] That is the only action in advance stipulated by the law as legitimate, should be recognized as such, the same actions that deviate from the intended act standard of legality should be defined as misconduct; and this definition extends to the whole way of life. It is clear that with this approach, no genuine expression will be regarded by law as legitimate and normal action. The law operates here, in fact, as a text message that determines standardized answers.

In the concept of Deleuze, the unpredictability of man of culture is a necessary reaction to the chaotic situation in which he is located. Deleuze refers to the classical sources for an explanation of this situation; in particular, to Plato’s dialogue “the Sophist”, where he finds the concept of two types of images: good, which is a copy of the object, and bad, which is a simulacrum, or a ghost. A copy, according to Plato, is the image based on the perception of the observer, [17, p. 236] the simulacrum is a false image, however it claims the status to which it has no right to claim by its origin, by its nature. But the structure of simulacrum somehow forces us to accept it as genuine, and this leads to a violation of the true order of perception making true knowledge impossible. Since culture is knowledge, expressed in a certain way, the lack of knowledge leads to the lack of culture, and hence to the impossibility of the existence of the man of culture. In this respect, the role is given to simulacrum – because “in a good copy there is always the procedure, that generates it”; in relation to the simulacrum, “imitation ... is, however, only the simulation [of the idea].” [7, p. 336]

But that’s not all. If we put the problem of knowledge but not the problem of consciousness at the basis of our questions and cognition is considered in terms of communication, then we can talk about the reproduction of ready-made samples like, say, M. McLuhan does, that is, as “extensions of man outward – to the stage of the technological simulation of consciousness, when the creative process of cognition will be collectively and corporately distributed to the whole human society... .” [12, p. 5] Here McLuhan introduces the subject of the message, which he defines as medium
(medium), that is a particular technology of impact on humans. “The impact of technology does not happen at the level of opinions or concepts; it changes the proportions of the sensual, or samples of perception, consistently and without resistance. A serious artist is the only one who is capable of meeting with technology face-to-face without harm for himself, and because he is the expert who is aware of the changes in sensual perception.” [12, p. 22–23]. That’s why today “... we want to gain a foothold in our own culture.” [12, p. 23] So, according to his conception, the man of culture is at the forefront of society taking responsibility for his future.

A true artist creates effective images that are able to withstand simulacrum. This is, in fact, the concept of D. L. Andrieiev, who said that “the images of art are more vast and multifaceted than the aphorisms of theosophism or philosophical arguments. They leave more freedom to the imagination, they leave everyone [the opportunity] to interpret the doctrine as it is more organic and understandable for their personality.” That is why “no one can have more powerful and bright impact on mankind than a brilliant artist of the word who became a visionary and a saint and who was placed at the height of world’s leadership of public and cultural change.” [1, p. 20] Actually, the artist who strongly affects society, creating a culture with their creativity, is the man of culture, as for Andrieiev.

So far self-expression has been considered as something self-valued, and therefore everything that interfered with it has been regarded as the problem of self-expression that we have also identified as a problem of the man of culture. However, M. M. Bakhtin offers a different concept – the concept of self-expression in the process of understanding the other. It turns out that the other is not a problem for my self-expression, on the contrary, it is its meaning. If so, then the man of culture exists precisely because of the existence of the other. More precisely, he exists thanks to his stay outside of it. This “causes a certain area of my exceptional activity, that is, of the combination of such internal and external actions that only I can do against the other, that are completely unavailable for him from his position outside of me, actions, that fill the other in those moments where he himself is unable to fill.” [2, p. 23–24]. And it is not the other who substitutes my consciousness, forcing it to accept the simulation as reality, but me who use his means of self-expression as a “technical device of penetrating in him,’ as “the way of penetrating in him and almost merging with him from the inside.” [2, p. 25] This procedure is a prerequisite for “aesthetic activities,” which “starts ... then when we return to ourselves, and in our place ... prepare and complete the material to use ... .” I process the material of his self-
expression that I got from inside of him, that is, *creatively* perceive it, and this material does not have the function of the message now but the new, *final* function: the position of his body, which told us about the suffering and led us to his inner suffering, now becomes purely plastic value, the expression that embodies and completes the expressed suffering ... And all these values, completing the image of him gleaned by me from the excess of my vision, my will and feeling.” [2, p. 26] Thus, the man of culture, on the concept of Bakhtin, makes its self-expression by providing opportunities to express himself to *the other.*

As for A. F. Losiev, expression is “*the equal distinction of internal and external.*” [11, p. 45] It is possible in three forms: *the schematism, allegory and symbol.* If the image as the result of the expression, “embodies the idea that is strange to its material, ... this idea, this “internal” is a method of combining separate parts, bare *scheme.*” [11, p. 46] *Allegory* is “the “image” as an *illustration* of how ... explanation of the idea ... is not essentially connected with the very idea. The symbol is based on the formula: “In the “image” there is nothing that would not exist in the idea itself.” [11, p. 48] Losiev notes that “*the same expression, according to the way it relates to other semantic or expressive physical forms, can be a symbol, and allegory and the scheme at the same time.*” [11, p. 51] If it is the application of a certain idea, it is a *scheme.* (From this point of view, for example, the *image* of the offender/abnormal, as it is depicted in Foucault, is a *scheme* because it is the result of applying to a person a predetermined *idea* embodied in the form of *law.* *An allegory* is “a visual example” decoding the message (in terms of Baudrillard). *A symbol* is a *completed* image: both internal and external are merged into the indestructible unity.) If you look at the notion of symbol proposed by Losiev, you can see that symbol is the first candidate for the role of “an icon”, object of *worship*, an idol. This is the status that Losiev gives to a notion of *identity*: “... personality is always an expression, and therefore such is fundamentally *symbol.*” [11, p. 75] Thus, Losiev formulates the concept of the man of culture as a symbol.

In search of a means of creating a symbol, let us refer to W. Benjamin. Analyzing the peculiarities of the motion pictures, he notes: “... for the first time – and this is the achievement of the movie the man finds himself in a position where he must act with his whole living personality, but without the aura.” [3, p. 38–39] In each shot the person should be *fully* represented as a symbol. The purpose of this image is “the product of the controlled action ... which could be followed ...” The audience, mimicking the cinematographic image, needs to create an absent aura: the moment of their connection, in
fact, would be the moment of creation of symbol. To achieve this effect, the image should be perceived naturally, easily, without resistance. Actually, the natural effect of the existence of the image is the determining factor here. The main thing, as for Benjamin, that determines an effective image is the creating a certain effect. The image that creates no desired effect, cannot become a symbol, and hence cannot be perceived as a personality. Conversely, a spectacular image is automatically perceived as a personality or as a personality trait and, thus, leads to a specific action (reaction). Thus, the concept of Benjamin, the man of culture should create a certain effect, which will force you to take him as exactly the man of culture, and not as something else.

J.-P. Sartre is known as the author of the following statement: “Man is primarily a project that is experienced subjectively, he is not moss, not mold and not cauliflower.” [17, p. 323] In this project, there is an amount of techniques and qualities that let it to be made and determined, precede its existence. “... In this case we deal with a technical view of the world, according to which production precedes existence.” [17, p. 322] Man exists from the beginning and he is not made of any preassigned set of elements, joined together according to a certain externally imposed plan. This is the essence of the concept of the man of culture. Sartre is convinced that “each of us chooses himself”: “Indeed, none of our actions in the process of creating an individual as we would like us to be, would not create at the same time the image of a man as he, in our opinion, should be. To choose means to simultaneously affirm the value of what we choose ... If ... our existence precedes our essence and if we want to exist, creating at the same time our image, this image is significant for our era as a whole.” [17, p. 324]

It is the image that we create, determines the effect of perception of us by others. What is the primary impulse that leads a man – the creator of image to his creative activity? I. A. Ilyin says it is a mysterious voice “which calls [a man] to perfection ... and the desire to respond to the call and finding ways forward to perfection, gives a person the dignity of the spirit, brings spiritual meaning to his life and reveals to him the opportunity to create a true culture on the earth. ... And the first thing every person needs, the person who wants to create culture, is the feeling of his originality, commitment and responsibility.” [9, p. 300]

If this feeling is carefully cultivated, a system of actions aimed at creating a certain ideal of the man of culture can be designed on its basis. But to create a man means to educate him. The concept of bringing up the man of culture we can find in K. D. Ushinskyi. According to Ushinskyi, “the special
The idea of education of each nation is, of course, a very special idea about person, about what man should be according to the people’s concept in the period of national development. Every nation has its own ideal of man and demands from education to nurture this ideal in individuals.” [18, p. 122]

For realization of the ideal that is the man of culture, we need the appropriate conditions. Every existence takes place in a particular environment. A particular feature of a human being, according to Karl Jaspers, is that he, at least partially, creates his own environment: “Living in the environment, partly created by himself, is a feature of the very essence of man. In the created environment, he feels not only a result of liberation from his needs but also the impact of the beauty, symmetry, and the forms he created. He claims his reality to the extent of expanding his environment.” [22, p. 117–118] Through the creation of his own environment, the person goes into the creation of his own culture: he is like under the hood of culture and any manifestation of it is a touch of culture.

The defining environment for humans, according to O. Spengler, is culture. “... The first thing that stands as an inevitable fate before a man and that cannot be understood, cannot be changed by someone’s will or opinion, is the time and place of his birth: each person is born rooted in a certain nation, religion, status, time, and culture. ... With his birth given are his nature and range of possible problems for him, inside of which there is a rightful place for freedom of choice.” [21] Thus the concept of Spengler lies in the fact that man by his position of embeddedness in culture is bound to be the man of culture.

But culture operates not in an abstract way, but through its media, those who can be called “people of culture”, first and foremost, they are its creators: the poets, artists, etc. How does the man of culture act, how does he change the environment in which he was born? The answer to this question can be found in Ivan Franko. “... The suggestion [of the poet] has ... to touch the inner being of the reader, giving him a new grain of life experience, a new practice and at the same time, combining something new with the stock of experiences that are active or which are dormant in the soul of the recipient. To say it briefly: the poet expands the contents of our inner “I” touching it to a greater or lesser depth.” [19, p. 46] It means that the man of culture by his creative action from the outside on people, creates in them a new reality, which, in turn, does manifest itself in some way to the outside, causing some changes there. Thus, the concept of Franko’s culture is that through his creative activity the man of culture influences the world.
It is the activity aspect of man that is, in the opinion of such scholars as V. S. Bibler, V. Y. Davydovych, M. S. Kagan, E. S. Markarian, V. M. Mezhuyev, etc., are essential for understanding culture. Bibler notes that “in the culture a man creates his image (lifestyle, way of activity) as something separate and detachable from his body, as his being outside himself in the world.” [4, p. 112] According to Kagan, “under activities you must understand the way humans exist and it would be legitimate ... to define them as Homo agens, i.e., acting man.” [10, p. 5] Markarian considers the world as a complex system, the importance of which is “... to be its adaptive function” [14, p. 55] and, therefore, any activity, the man’s of culture activity, is the mode of activity of this system aimed to adapt to the environment in the broadest sense of the word. Davydovych approaches culture as the way of activity [8, p. 80], meaning by this a specific mechanism or technology for the production of cultural products. And finally, in Mezhuyev, culture appears not as the modus and not as a method of operation of a unified system, but as an independent system “created in the process of human activities in their relationships with others, linking people in time and space ... [and] defining the existence of man as a person, as a creator, the subject of this relationship.” [15, p. 302–303]

Conclusions and prospects for further research in this direction

In the process of analysis of philosophical literature on problems of man and culture:
1) analyzed are the concepts of the man of culture;
2) defined is the path to the appropriate understanding, definition, and perceiving of this concept, that creates the prospect of its productive use in practice, and further research in this direction.

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ЛЮДИНА КУЛЬТУРИ В АСПЕКТІ АНТРОПОЛОГІЧНИХ КОНЦЕПЦІЙ: РЕТРОСПЕКТИВНИЙ АНАЛІЗ

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Стаття присвячена аналізу антропологічних концепцій людини культури. Зазначається, що людина культури – це людина, яка сама закладає начало або принцип своєї сутності, не покладаючись у цьому ані на природу, ані на будь-який інший зовнішній чинник. Як на головну проблему людини культури вказується на проблему самовираження. Ця проблема безпосередньо пов’язана з проблемою симуляції реальності. Усунути цю проблему може лише активна діяльність людини культури, що виражається в її творчості. Це висуває на перше місце людину-творця, людину культури. Лише всебічне дослідження феномену людини культури здатне допомогти нам зрозуміти напрямок, у якому рухається людство.

Ключові слова: людина культури, антропологічна концепція, культурна парадигма.

ЧЕЛОВЕК КУЛЬТУРЫ В АСПЕКТЕ АНТРОПОЛОГИЧЕСКИХ КОНЦЕПЦИЙ: РЕТРОСПЕКТИВНЫЙ АНАЛИЗ

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Статья посвящена анализу антропологических концепций человека культуры. Отмечается, что человек культуры – это человек, который сам закладывает начало, или принцип своей сущности, не полагаясь в этом ни на природу, ни на любой другой внешний фактор. Как на главную проблему человека культуры указывается на проблему самовыражения. Эта проблема непосредственно связана с проблемой симуляции реальности. Устранить эту проблему может лишь активная деятельность человека культуры, которая выражается в его творчестве. Это выдвигает на первое место человека-творца, человека культуры. Лишь всестороннее исследование феномена человека культуры способно помочь нам понять направление, в котором движется человечество.

Ключевые слова: человек культуры, антропологическая концепция, культурная парадигма.

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PEDAGOGICAL CONCEPTION OF HUMAN AS A NEW PHILOSOPHY OF PEDAGOGICAL ACTIVITIES OF A MODERN EDUCATOR

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The readers are suggested the concept of “human”, in which the central position belongs not to “personality” but to human per se. Such approach is not set for the Ukrainian pedagogical science and practice yet.

In the article the author gives a formula which in fact defines structural components of the concept of “human”, their place and role.

On the basis of the author’s own investigations it is justified that this Conception is needed by teachers and it is going to be introduced into educational process, and that will lead to radical changes in school practice.

Nowadays it is of great importance to understand what skills a student should gain in order to be successful and self-sufficient. Hence, a teacher foresees the things that depend on his/her activities and knows what should be observed in a child.

Keywords: Concept of “human”, structure of the concept, individuality, pedagogical conception of human, changes predicted in pedagogical practice.

The conception of human is a central one in pedagogical science and practice. It is the same for development of a society which is gaining the orientation focused on human: on the one hand, under such circumstances the individual development of human is the main proof of progress, on the other hand, it is the main pre-condition of further society development. Therefore, the realization of the principle of a child-centered education and
upbringing appears to be very urgent as reflection of human-centered
tendency in the development of modern civilized world.

On the philosophical level, the most significant feature of the new
educational goal is a humanist trend. The modern understanding of humanist
values of education is centered on the following idea: human is not a means,
he is the goal. The teacher’s work will definitely correspond to up-to-date
requirements if the definition of “human” is scientifically explained and, first
of all, if it coincides with human nature – with sense and calling.

In the context of investigating conception of “human” it is needed to
pay attention to some negative tendencies of modern school education
characterized by O. V. Savchenko: particularly general deterioration of health
of schoolchildren, eclectic approach to methodological principles of
education, lack of tentative educational program for children of different age,
poor psychological support of pedagogical process, insufficient analysis and
forecast of the development of pedagogical phenomena by science. The poly-
semantic interpretation of the concept of “human” is rather important in the
list of reasons mentioned above. It is obvious that to support the development
of every child, a teacher has definitely to work using not general methods but
individual ones. In this case a pedagogical conception of human, which is the
subject of the article, will be useful.

It is very important for us to find out in what way a teacher should
work to develop a pupils the best in the process of their activity, how a
teacher should work not to wound a unique nature of the individual, the
individuality of a pupil.

Thus, the problem is to ground the objective laws of the whole
development of human, who is in the process of developing, that is a child,
the principles among which a scientifically grounded pedagogical
conception of human takes the main place. We do first steps in this
direction.

How intricate the task is can be judged by evaluating the level of
scientific elaboration necessary for solving the problem as well as of any
efforts to investigate it. This assessment was carried out by the well-known
Russian scientist the director of the Institute of Human V. P. Zinchenko: “To
find out the objective laws of the whole development of the individual, the
personality of a pupil as a synthesis of new forms of biological (physical),
spiritual, psychological and social development is still inaccessible goal for
modern science about human, including pedagogical and psychological
sciences.” [12] I think the quotation from his book of the president of the
NAPS, Ukraine, V. G. Kremen will be in favour of the urgency of the
conception given in the title: “We have to break the chain of disrespect to personality by changing the paradigm of treating human in the society. Without no doubt, a teacher must be ready to accept his modern social task – to educate a human, who are efficient in national and global democratic space... First of all, we should refuse to consider the development of a pupil mainly as intellectual one, while the process unnoticed of social and moral formation of a child.” [15, p.108]

We have definitely to accept that the process of the development of a child is both a scientific issue (because it needs a changed paradigm of human, and, hence first of all, its principles), and a practical one, because a teacher is thought not to be ready for his new role – education of human.

The desire to make school education adequate for new social requirements makes urgent the problem of incompatibility of fundamental laws of the development of human with scientific pedagogical principles of school and pedagogical education, hence pedagogical activity. This inevitably leads to the revision of the established ideas of “education”, “creating psyche”, “formation of psychics”, spirituality, upbringing, development. Moreover, for the latter the conception of human is basic.

While solving the problem, first of all, we deal with the fact that the concept of human has not been completely elaborated. The theoretical analysis held by us [1, 7, 16, 17, 19, 22, 23, 29] about the ideas of the concept of “human” in different schools has proved that in psychopedagogical literature together with the concept of “human” (or instead of it) the concepts of “personality”, “individual”, “individuality” appear most frequently. We need to clear up the question what aspects in a teacher activity must become the main ones and which one aspect or all of them the teacher should be concentrated on.

Psychological studies about personality and individuality are thoroughly given in scientific works of such Ukrainian scientists as I. Ziaziun, N. Nychkalo, O. Savchenko, V. Semychenko, O. Sukhomlynska, for whom it became the basis for introducing the education which is focused ob a person, the main idea of which is self-development, self-actualization of a person [13, p. 74–79; 18, p. 47–57; 27, 4; 25, 26]. Scientists consider that the most important value of education is not only a child, but also a teacher who is able to develop the skills and talents of a child, realize his social protection, save their individuality. Therefore, O. Savchenko thinks that management of education and development of every pupil should become a reference point for teacher’s work. Nobody could deny the thesis: you should know the nature of a person to manage well. Moreover, the latter is in favor of urgency of establishing the pedagogical conception of human.
In author’s opinion, the further analysis of well-known approaches in psychology as for solving the problem of correlation of development and education will help to understand the main point.

The comparative analysis of psychological theories of child’s development, which we analyzed in [7, p. 63–65, 8, 17, p. 3–14, 19] gives us an opportunity in the context of the author’s conception to confirm the following:

1. Psychological development has its sources and its motive powers, which do not depend on special education;
2. Well-organized education is focused on new opportunities of a child, and is not adapted to evaluable level, therefore, it leads to the development;
3. Important and specific form for psychological human development is learning the common to all mankind experience which happens in the process of education.

The latter suggests another very important and urgent task-establishing a new model of the educational process, in which a new experience is not only being learned, but is also created according to research of its role in the development of a contemporary child (as well as a teacher). I am convinced that particularly in this field of studying some new pleasant surprises or even discoveries are waiting for researchers.

More and more Russian scientists have some doubts as to sufficiency of the conception of “personality” for solving contemporary educational problems, hence, to that halo by which person-focused education is surrounded. [5, 8, 14, p. 117–118; 31]

It is important to bear in mind that our pedagogical science directs school practice towards the introduction of person-focused approach as an efficient mean of reforming Ukrainian education.

The author of the article supports B. Bratus’s [6, p. 9] point of view that “personality” is not more than a tool, though she emphasizes that Russian researchers take more drastic position: they transferred the theoretical fact directly into educational practice of “substitution human for personality, an effort of proving the grounds of human life from itself without appropriate pedagogical comprehension of the personality sense conception, as well as a goal of its use in upbringing practice. This is a strong argument in favor of necessity to conduct an independent pedagogical research of establishing a new conception of “human”.

The concept of “human”, according to L. S. Vygotskyi, is not sufficiently definite and precise scientific term. Unfortunately, it still remains
the same. We tend to equate a child’s personality and his cultural development. It (personality – O. V.) is not innate, but appears to be as a result of cultural development. [11, p. 315]

Formation of the individual is a prerequisite for man’s mastery of the processes of their own behaviour. That is why the development of this or that function is derived from the development of personality in general and is due to it. [11, p. 316]

For the development of our concept, findings of the fundamental researches of the founder of the Psychological Institute at Moscow University (1914) and the journal “Psychological Review” – Chelpanov Georgii Ivanovych, philosopher, psychologist, which with the same right can be considered a Ukrainian scientist, as well as Russian, – are also important. G. I. Chelpanov focuses our attention on the fact that a person always has consciousness, that he, his personality is the cause of any action. “Under it, – writes G. I. Chelpanov, – we understand the person, taken as a whole, which means that we consider both his inclination, and his propensity to feel in a certain way.”

Here you can read how exactly G.I. Chelpanov explains us what the inclination is: “inclination” refers to “propensity”, which is a predisposition for the feelings that are generated due to habits. There may be tendencies to some activities, games, sports, etc. Tendencies are the results not only of habits, but of organic conditions, i.e. “in the body there are such conditions in which we can have a tendency or disposition to feel or act in a certain manner. These conditions are characterized by the body itself, they are innate.” [30, p. 188]

The author further states that a person has consciousness, that when he commits an act, his “I” is the course of these acts. [30, p. 194]

A comparison of the two statements of the author regarding the causes of human actions gives grounds to talk about the semantic equality of two determinations, the consequence of which is the semantic relationship of concepts: the “I” and “personality”. Having recognized this, we will be able to attribute the clarification of the “I” to the latter, expressed by the author that our spiritual “I” is something far greater than the sum of mental states (a set of ideas, feelings, desires). [30, p. 199]

Let us make preceding conclusions as for the question what has cleared up the conducted analysis of different scientific approaches connected with the explanation the concept of “human”. First of all, this is the fact that individual as a concept is not equal to the concept of “human”, personality remains to be an end in itself the same as in the process of self-development,
as well as in upbringing and educational systems, whereas individuality is only one of the items of human personality. In connection with this it is necessary to understand that “individual approach is only an aspect of more general personal approach to a pupil..., as it is limited by considering individual peculiarities of thinking, will, memory, pupil’s feelings…” [19, p. 193].

Let us lay stress on the fact that though S. Rubinshtein advised some researchers to pay attention to the thing that “something that is natural in human, the connection with natural in the world mustn’t be neglected, but be understood.” [24, p. 347] It is necessary to confirm that such comprehension didn’t occur fully. It is missing also in teacher’s pedagogical activity.

The conception of human suggested by V. Okon empresses the author most of all. The Polish scientist V. Okon writes that “the psyche appeared on the roads which was not noticed by most of the teachers. The most important is understanding by modern psyche the connection between the intellectual development of human and his morality.” [20, p. 204] The fundamental research of intellectual activity of human by Russian scientist D. Bohoiaivenska is precisely devoted to revealing this connection [3].

**The author’s pedagogical conception of human: a distinctive feature and the essence**

A theoretical analysis of statements from different scientific schools conducted by us allows to express our idea according to which human originally (starting from the birth) is individuality; every baby while showing his activity is not like another – it is individuality. Maturation of a child comes first before education under such circumstances – human is developing during the whole life together with their individuality independently from education, as well as in conscious period – exactly in the educational process, if it is developmental and purposeful, which depends directly on the circumstances that are created in the school body and in educational and upbringing process.

It can be stated that from the moment human shows their first personal features (we would say, for example, it can be any behavior pattern which is constantly repeating) and also from the time a human is involved in self-creation, this human has inherent personality, which we consider to be a tool for searching human’s main point (the answer to the eternal question “What am I?”) and it will exist to the moment humans achieve their top goal in themselves. We should admit that theories of mental development of a child, we mentioned above, and which are little used in the pedagogical practice,
will promote and help the scientific understanding of peculiarities of this stage in the development of a human.

There is an essential difference between the conceptions of “individuality” and “personality” – the latter isn’t innate, hence its quality of direction depends, first of all, on the process of educational development.

It obviously comes from our analysis that “natural in human” is exactly characterized by those specific features that make up the essence of individuality, it gives us the right to accept a new-born person as a personality – nowadays most of scientists are inclined to the idea that individuality is obtained simultaneously with the formation of personality, being its aspect.

According to this understanding education is in charge of child’s formation and development but according to our idea a child from the birth has individuality, and that is why its appearing doesn’t depend on education, it becomes the basis for creation of nature-consonant conditions in the process of education. The defined place of “individuality” in the structure of human is important for a teacher – they take into consideration individual specific features of a child, promote their development, creating appropriate nature-consonant conditions. From the moment a child overcame themselves, brought up their personality in themselves, both a child and a teacher take care of their individuality. Therefore, according to our understanding the formula that that binds all three conceptions, which were analyzed by us, will look like this: human (individual + individuality) is born, then they become personality, human who is at the top is achieved. The scheme of this formula is like this: Human = (individual + individuality) + personality + individuality = Human top. This formula means in practice structural components of a concept “human”, their place and role. Let us answer the question, what will change in pedagogical process if we’ll begin to use this formula?

First of all, the essential acceptation of a little human-individuality must be obviously stated, who we cannot help taking into consideration. Moreover, the other position of a teacher as well as the representatives, who evaluate their activity, is originally attached, – the acknowledgement of individuality in a child from the moment of birth. Such position obliges much to all people who are engaged in the process of a child’s development and first of all, it concerns the teachers who are the partners, collaborators of the whole educational and upbringing process.
The evaluation of the results of pedagogical work is now relative, because it depends on individual peculiarities of pupils, the individual resources of a teacher.

Teachers should learn to work with this idea: nature-consonant activity must be a triumph in Ukrainian school; nowadays it is still often declared so long as the goal and the main result of the school and a teacher today is the formation of pupil’s personality in the educational process, and individuality is only an aspect, and there is nothing to add.

A human baby is born Human, who from the birth have their individuality. Inner human powers become stronger in the process of life, they try to accept life and themselves creatively, they try to change everything according to their own scenario – the formation of personality takes place in human, who in fact is a tool of obtaining by human some essential human things in themselves to achieve their top. We think that exactly the same idea was suggested by M. Pyrohov, who said: “give inward human… time and means to conquer outward human in themselves, … and you will have people and citizens.” [21]. The author’s position can be finished by Paracels’s quotation: “Only the top of human is Human”, which we also fully support.

Preceding from our understanding of human, their purpose and formation, let us rephrase the Ilienko’s phrase well-known in pedagogical circles: “Individual is born, then they become a personality, individuality is defended” [2] and express our opinion as for this statement with the thesis: “Human-individuality is born who is defended himself during the life.

**Table 1**

<table>
<thead>
<tr>
<th>Human at the moment of birth</th>
<th>Human development in the process of education and upbringing</th>
<th>Human at the moment of top achievement</th>
</tr>
</thead>
</table>
| individual+individuality | **We take into consideration:** individual+individuality  
|                              | **We develop:** personality+individuality  | Human-top |

Human become personality themselves and with the help of this personality they defend their own individuality and in this way they achieve the top in themselves, that is Human.” Shortly it can be expressed like this: “Human-individuality is born. Personality is obtained. Individuality is defended.
Human-top is achieved.” In this quotation there is the quintessence of the author conception of human, the sense of school program of child’s development and the main reference points for pedagogical activity. It can be shown by the following scheme:

Why did this conception encourage us to revise the famous Ilienko’s phrase? In our opinion its laconic style appeals to both scientists and teachers on the one hand, and on the other hand, the priorities as for the concepts, which are the subject of the article, prevent from understanding the tasks of modern upbringing practice and stop the process of the human formation because of its incompatibility to its basis.

It should be emphasized that there is a cardinal difference of our understanding of pedagogical activity from existing points of view in Ukrainian as well as in Russian science. The author is a supporter of the “personality” concept definition by Russian scientists who don’t consider personality as the final goal being as the sense of human, but only as a tool of their formation, but she doesn’t agree with their objections of role of this concept in educational pedagogical practice. Hence, the author considers “personality to be a tool of the formation of everything that is human in everybody – adult or child – up to their own top. Undoubtedly, in this context the conception of “human” is a mega conception, which in the educational area is shown through the conception of “personality”.

For the pedagogical practice the structure of the concept of “human” is especially important. It was shown distinctively by the author’s formula, in which the central position is not in favor of “personality”, but it supports human in its sense. The teacher’s work according to this formula is based on the features of individual and individuality of a child. Nature-consonant conditions are created for further development of these features, the conditions for understanding yourself as a human are also created. In the mentioned context the pedagogical activity should be really directed exactly towards the personality as a child and at this point the author supports the approach which was chosen by Ukrainian science – the person centered approach of pedagogical practice. The author doesn’t support the radical point of view of Russian scientist and researchers who object the latter. The introduction of the mentioned conception of “human” into school practice requires the realization of another important direction. This is the teacher’s readiness to the whole vision of a child, and their readiness, teaching the specific subject, providing the systematic development of a child, the systematic vision of the world, their readiness fundamentally to combine educational and upbringing process. “… We have to forget the time when we
divided the sphere of education and upbringing. It is an indivisible activity concerning favoring the formation of personality,” as it is suggested by the president of the NAPS V. Kremen [15, p.110].

These principles are exactly realized in the context of the suggested conception of human. Therefore, to be more convinced the following is to be done:

1. **To show** under which circumstances educational and upbringing process will become the means of human development of a child, and the activity of a teacher will be nature-consonant which will supply with an individual trajectory of their own development.

2. **To introduce** the author conception to readers and to show the possibilities which this conception can give to teachers if they have the possibility to master it.

The level of importance of the tasks can be traced in the summery given by academician V. Bondar in his monograph: “All didactic conceptions which are directed to the fulfilling the state’s order appeared to be incapable to satisfy the requirements for a child’s natural free development.” [4, 12] The same things concern some other conceptions. We will try to show “how” and “what to do” to achieve this. Bearing in mind the right observation given by O. Savchenko: “There is no lack of conceptions. We lack specific suggestions how to do this!” We want to show by the example of specific student body real results of a teacher’s pedagogical activity, who works with the class but didn’t master the suggested pedagogical conception and also the hypothetical results which they can obtain in nature-consonant pedagogical activity, which was worked according to the mentioned pedagogical conception of human.

In accordance with data which we collected with the help of invented system-point method [9, 10, 11] in the secondary school in the real 7-B form, half of the pupils are the representatives of strong (quick) type of higher nervous activity and the rest are the representatives of weak (slow) type. The latter, who have the mentioned individual activity, are 14 students in the form. It is significant that at the teachers’ consultation the teachers, who work with this class, refer the children with the slow type of reaction to weak and very weak students (in their opinion, there are 6 and 9 such students).

The fact that teachers identify the type of human individuality in a child with the child’s quality shows their total misunderstanding of human nature, consequently, teachers themselves cannot create appropriate conditions for all children without exception for their whole person development. I think that the consequences are known for everybody. In my
opinion, some didactic-genetic diseases of children, which increase every year, can refer to these consequences too.

So then, we should acknowledge the relevance of these findings from studies conducted in the previous centuries, which, unfortunately, have not been mastered by Ukrainian teachers.

G. I. Chelpanov’s thought of heredity of mental abilities, which is the basis of his theory of temperaments, is important for the understanding of child's characteristics. As the author rightly observes, there is a huge difference between people with respect to both their mental and physical characteristics. One carefully considers the forthcoming event; the other reflects a lot, but cannot decide to act; the third acts without any discussion. One has a strong will, the other shows his weakness; one has a different sensitivity, the other doesn’t have it. In short, people are different with respect to their abilities to act and feel.

Those mental characteristics, by virtue of which a particular individual is inclined to act or feel, are called “temperament”. G. I. Chelpanov divides temperaments into 4 classes: sanguine, melancholic, phlegmatic, choleric [30, p. 201], he accompanies them with a characteristic [30, p. 202], that belongs to the German physiologist J. Muller, which the author borrowed from the book by K. D. Ushynskyi [28, p. 335]. Of course, all the teachers without any exception should be guided by this knowledge about the differences of their students in their own teaching practices. It is very important for every teacher to know them as “Our Father…,” and then there would not be the situation like in the 7-B form, described above.

Let us put a question: “If a teacher knew well the conception of human, suggested in this article, would they act in the same way as now?” I am sure they wouldn’t! A teacher would know the role of natural individual features of a child, they would know about all features and take all these points into consideration in their pedagogical activity. The rule “do no harm” concerns “individuality” as a component of the concept “human”.

Therefore, the analysis of the received experimental results grounds the necessity of mastering the conception of “human” by every teacher. This conception is a methodological reference point in teacher’s pedagogical activity which under the mentioned condition obtains the ability to be nature-consonant. Then a teacher’s activity is focused on structural components of human as a concept, particularly: individual, individuality, personality. A teacher is able to teach the pupils to consciously create compensatory styles of their studying activity. Moreover, a teacher themselves can obtain such kind of ability as for their own pedagogical activity. The main task of a
teacher, their professional duty, by the way, is that a teacher must take personal responsibility for it, to help children to do it in proper time till they believe in themselves, in the beauty of human nature, in divine justice of existing individual variety.

Our teacher doesn’t only know “what?”, “how?”, but also – “why do we need to act in this way?”, what possible consequences of such activity could we have and how to prevent any undesirable result.

The teacher obviously knows what available factors of human development should be applied to create in children their personality and how the revealed and clear individual features of children can be used by them for the formation of their style of life.

In such way a teacher is able to use not only external, but internal levers in their pedagogical activity because the latter is not made up into one’s mind but are fundamental both for the pupils in the lesson and the teachers who are working it out. And this is the highest theoretical level of such kind of readiness, which contemporary teachers lack today! Will you agree with the idea that only the Master of pedagogical work can do this!

Using the results of experimental research conducted on the basis of a system-point method, we were able to visibly show the indispensable role of author's pedagogical conception for realizing nature-consonant activity. That means:

On condition that the author conception of human is the basis for pedagogical activity, a teacher first of all, pays attention to those individual features of a child which they must take for granted; secondly, a teacher is able not only to pay more attention to strengthening personal features in children, but to know exactly what skills should a pupil gain to be original and self-sufficient. Hence, a teacher foresee the things that depend on his activity and knows what should be observed in a child – that is, what depends in child from nature as such. A teacher is aware of (now a teacher only works more intuitively than consciously!) the results, efforts, which a teacher must have; and a teacher knows for sure what they can do and what they cannot. This kind of activity we consider to be nature-consonant to pupils, and a teacher themselves who are able to do it – professional, Master!

Under such circumstances, the best condition for reaching such level of successful breeding and development of each pupil will be created. This level corresponds to their real opportunities of educational development as well as human development within the limits of the area of actual and neighboring development. Theories of L. S. Vygotskyi are no longer formal for educators, and become real means of a teacher-master now.
In conclusion, the change of accents in interpreting the concept of “human”, working out the pedagogical conception of human as methodological reference point for new activity that is nature-consonant one for a contemporary teacher, and applying it into school educational and upbringing process will cause drastic changes in pedagogical practice.

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Духовність особистості: методологія, теорія і практика


ПЕДАГОГІЧНА КОНЦЕПЦІЯ ЛЮДИНІ – ОСНОВА НОВОЇ ФІЛОСОФІЇ ПЕДАГОГІЧНОЇ ДІЯЛЬНОСТІ СУЧАСНОГО ВЧИТЕЛЯ

О. І. Виговська

Запропонована «Педагогічна концепція людини» має стати засадникою для нової філософії педагогічної діяльності.

У статті автор вводить поняття «людина», в якому центральна позиція належить не «особистості», а людині по суті, а також наводить формулу, яка фактично визначає його структурні компоненти, їх місце і роль.

Автор обґрунтовує, що затребованість Концепції спричинить радикальні зміни у педагогічній практиці.

Ключові слова: поняття «людина», його структура та формула; педагогічна концепція людини; прогнозовані зміни педагогічної практики.

ПЕДАГОГІЧЕСКАЯ КОНЦЕПЦИЯ ЧЕЛОВЕКА – ОСНОВА НОВОЙ ФІЛОСОФИИ ПЕДАГОГИЧЕСКОЙ ДЕЯТЕЛЬНОСТИ СОВРЕМЕННОГО УЧИТЕЛЯ

О. И. Выговская

Предложенная «Педагогическая концепция человека» должна стать основополагающей для новой философии педагогической деятельности.

В статье автор вводит понятие «человек», в котором центральная позиция принадлежит не «личности», а человеку по суты, а также приводит формулу, которая фактически определяет структурные компоненты понятия «человек», их место и роль.

Автор обосновывает, что востребованность Концепции повлечет за собой радикальные изменения в педагогической практике.
SPIRITUAL FOUNDATIONS OF PLANETARY STUDENT EDUCATION

Ye. A. Zelenov

The article analyzes the spiritual foundations of planetary education of students (humanity, multiculturalism, sustainability, activity, tolerance, creativity, gnoseologivity). The conclusion about the need for their use in the educational process of the university is carried out.

Keywords: Spirituality, spiritual foundations, planetary education.

Problem in general and its relationship with important scientific and practical tasks. Spiritual life is the main property of the individual. The higher level of development of spirituality, the greater influence of a personality on people around, especially his/her opportunities to promote assimilation and appropriation by these people the ideals, values, norms, beliefs, this personality confesses. This primarily applies to members of those professions that are called and empowered by the society to transmit the generalized human experience, achievements of material and spiritual culture.

Views on the nature of the concepts of “spiritual” and “spirituality” vary depending on the worldview, life experience, level of general culture and education. Some people believe that spiritual is something not tangible,
not earthly, not secular, that is a perfect plan of action. Others believe that spiritual is smth general, inherent in all people, regardless of profession and inclinations. Spiritual education in this sense – is the education of the whole man, universal and omniscient. One can also understand spiritual as an active life, activity. Lack of spirituality is as darkness, immobility, mortis.

Spirituality acts as a valuable measurement of existence, its consistency with absolute values: beauty, creativity, freedom, faith. Understanding of the concept “spirituality” depends not only on the level of development of the society, but also from the dominant state religion, the dominant philosophical views.

**Analysis of recent research and publications related to the solution of this problem and relied upon by the author.** The problem of spirituality of an individual was has been engaged by the representatives of the Humanities (philosophy, cultural studies, sociology, psychology, education, etc.). In the context of the theme of the article, we relied on studies that analyzed the spiritual basis of personality at the present stage of human civilization (M. Bakhtin, M. Berdyaev, N. Bessonov, I. Bekh, M. Bowen, L. Buyeva, O. Vishnevskyi, V Zinchenko, M. Kagan, O. Kirichuk, S. Krymskyi, D. Lykhachev, V. Lutay, S. Proleiev, V. Shevchenko, G. Shevchenko, R. Steiner et al.).

The experience of the mankind testifies that the spiritual foundations of the society, work ethics in particular, are extremely important factors for economic development. Just the Protestant Christian ethic has provided the cultural and ideological Foundation for the European liberal capitalism and Confucian spirituality and tradition became the basis of the economic miracle, “far Eastern tigers” of the late twentieth century.

**Unsolved aspects of the problem, which the article is devoted to.** In our opinion, the modern system of the spiritual foundations of society should be built as a system of “planetary solidarity” values with taking into account the specific values of the Western civilization (respect for the individual rights, freedoms and initiative of a person, respect for his/her opinions, attitudes, preferences) and values and the spiritual achievements of the East (the aesthetic attitude to the world, respect for traditions, etc.).

The basis of a new spiritual foundations for the planetary civilization must become pragmatic account and moral imperative.

**The purpose of this article** is to analyze the leading spiritual foundations of the global education of students.
The main research and explanation of the results. Spirituality is, in our opinion, challenging, integrative quality of an individual, which combines intelligence, emotional sphere, and appropriate actions and deeds.

Spirituality is quality emerging life of a man. In this process, with the age, the increasing role is played by self-education, self-development of a personality. But for a person to have the ability to develop independently, there is a need in a model from which it molds oneself, creates one’s own qualities, develops one’s abilities and inclinations. One needs an ideal that illuminates life, fills it in with meaning, has a higher purpose. This ideal should be held the humanistic charge, based on the principles of goodness, justice and beauty.

The progress of mankind in general has a human character, because only the ideology of humanism is moving forward with the maximum benefit for all. Humanism is based on the ground of the highest value of man, as a spiritual person who can only be humanistically minded to (configured on) other people, nature, society and the universe.

So, one of the spiritual foundations of the planetary educated man is humanity. This also implies, above all, understanding the processes of development and self-development of a person, construction of educational process on the basis of understanding the principles of humanism. In addition, the process of global education should focus on adapting of the educational environment to a person, not vice versa. It would be more exactly to talk about bilateral process of adaptation: environment adapts to a human being, a human being adapts to the environment. This is a fairly complex process, full of contradictions, but just they are the driving force of the development of a spiritual man.

Man always exists, operates and lives in a multicultural environment where mixed cultures coexist and different cultures and subcultures cooperate (individual culture, mass culture, national culture, professional culture, subculture, etc.). That’s why multiculturalism is an important basis for the spirituality of the global education. This requires to train in a human being the ability not only to exist in the multicultural environment, but also to interact effectively with other cultures. Moreover, this cooperation should be correlated with humanity, that is be aimed to achieve benefits for all participants and taking into account their interests.

Man is part of nature and so he should treat nature as himself (take care of the health, reproduction, conservation, etc.), if he wants to be a spiritual person. Ecology as the spiritual foundation of the global education, reflects the unity of man and nature, the need for the global protection of the human
habitat. This requires training in man of understanding himself as a part of nature, as it an active defender.

Education and self-education of a spiritual person can only be in the action, in the relevant activities. If the values, ideals, views of man have no evidence in his actions, then we are dealing with a double standard, double morality. Therefore, another foundation of spirituality, we consider the activity that reflects the social demand in an independent, active individual who would be able to make independent decisions in unusual circumstances. This requires building of training largely on self-education of man, in his conscious desire in acquiring the qualities that allow him to function effectively in the modern world.

The modern world is very diverse. Man on his path of life constantly faces, communicates and interacts with many different people. But all people, not mentioning the peoples and nations, different, professing different religious and ideological views, have different systems of values, different life experience, a different social circle, different cultural environment. It is therefore very important in education and self-education of a spiritual personality to use such spiritual foundation of global education as tolerance, which reflects the need nowadays condition of human survival, achieving the civil peace and consent. This spiritual foundation requires direct educational process so that a young man would take the greatest experience of communication and interaction with people of different nationalities, religions, cultural backgrounds, professions and lifestyles as possible. Higher school has to meet this objectives the great opportunities.

A spiritual man is called to assist by his activities to scientific, technical, social and cultural progress of humanity. Therefore, the process of global education and self-education of a spiritual man should be based on a creative basis, i.e. on the basis of creativity. This requires the use in the educational and training process the forms, methods, techniques, mechanisms that promote the development of the creative part of the human nature. Important task in this process is the conversion of any person’s activity, any act in creating something new, at least in practice of a particular individual.

Now mankind has entered a new stage of its existence – a day of information revolution, building the information society and the information civilization. According to scientists, [15] information is a process in which social, technological, economic, political and cultural mechanisms are not just connected, but literally fused, merged. The main thing in its content is
quality conversion (based on the latest technical and other achievements) of all of the information environment of the society in order to optimize the results of the socially significant activity of any kind. Therefore, in the planetary education and self-training of the planetary spiritual man, the epistemological principle is very important for reflecting the need to form effective functioning of human capacity in the information field of the human civilization. This includes use in the educational process of new information technologies, training in a young man of information culture.

Spirituality as value appears as a set of feelings, aspirations and vital interests, beliefs and ideals oriented to goodness, beauty, love, justice, truth, freedom.

Spirituality of an individual includes only the content of his consciousness, which operates not only cognitive, but also at the existence levels.

Understanding the civic identity of the individual is not only a search of his own “I”, but at the same time as the process of development of a personality and an individuality defines the fact that spirituality plays in this process the role of material and form, and means of implementation. The first aspect is found in the fact that the spiritual foundation (moral, aesthetic, cognitive, etc.) along with the abilities, interests, life orientations form the core content of the individual that is the subject of evaluation in the process of self-identification. The second aspect is that spirituality provides process integrity and identity of a particular orientation. The leading role of the spiritual foundations is played by the ideological values in the light of which the individual perceives the world in which he exists, and his place in it.

Morality is the foundation of spirituality, because spiritual values inherently contain a humanistic intention. This is emphasized by C. Krymskyi, “Spirituality is the ability to translate the universe being outside the inner universe of a personality on ethical grounds ... Spirituality eventually leads to semantic cosmogony, combining the image of the world with the moral law of an individual.” [11, p. 23]

Conclusions. Thus, we briefly analyzed the spiritual foundations of the planetary education of students (humanity, multiculturalism, sustainability, activity, tolerance, creativity, epistemology). Only on the way of laying them at the core of the educational process we can hope to success in formation of a spiritual, planetary educated man.

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ДУХОВНІ ОСНОВИ ПЛАНЕТАРНОГО ВИХОВАННЯ
СТУДЕНТСЬКОЇ МОЛОДІ

Є. А. Зеленов

У статті аналізуються духовні засади планетарного виховання студентської молоді (гуманістичність, полікультурність, екологічність, активність, толерантність, креативність, гносеологічність). Робиться висновок про необхідність їх використання у виховному процесі ВНЗ.

Ключові слова: духовність, духовні основи, планетарне виховання.

ДУХОВНЫЕ ОСНОВЫ ПЛАНЕТАРНОГО ВОСПИТАНИЯ
СТУДЕНЧЕСКОЙ МОЛОДЕЖИ

Е. А. Зеленов

В статье анализируются духовные основы планетарного воспитания студенческой молодежи (гуманитарность, поликультурность, экологичность, активность, толерантность, креативность, гносеологичность). Сделан вывод о необходимости их использования в воспитательном процессе вуза.

Ключевые слова: духовность, духовные основы, планетарное воспитание.

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