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**SCIENTIFIC GROUNDS OF MANAGEMENT OF THE  
SPIRITUAL-MORAL EDUCATION OF UKRAINE**

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The monograph deals with the theory and practice of the management of spiritual and moral education in Ukraine. The author considers the scientific foundations and features of pedagogical management of the general educational process in the conditions of democratization of the Ukrainian society, as well as discusses the new forms and technologies of the management of children's spiritual and moral education.

The monograph is addressed to the scientists of humanitarian specialties, educators, teachers, students, to everyone who is interested in the problems of management and functioning of Ukrainian schools in the context of historical development of Ukrainian state and the system of spiritual and moral education.

The monograph may be helpful in studying the main tendencies of spiritual and moral education of Ukrainian school children at the current stage of school creation and their effects on the content and strategy of management of educational institutions. The materials can be also used by scientists and heads of educational institutions and organizations.

Keywords: system, spiritual-moral education, Ukrainian school, management

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## INTRODUCTION

The modern scientific discourse considers the spiritual-moral education as the node mechanism of elimination of the negative tendencies in spiritual sphere. The future of person and viability of society as a whole depends on the level of formation of its moral features, internal self-resources, first of all, the spiritual values and moral principles. It is topical for today — to raise the responsibility of the social institutions for the effectiveness of educational influence on person, to form its humanistic ideals and to use the scientific innovative potential for positive spiritual-moral becoming and development of society.

The main strategy of education of the person is defined by the legislative acts and regulatory documents that state the priorities of the childcentric conception in society. In Constitution of Ukraine (1996), laws of Ukraine «On education» (2006), «On general secondary education» (1999), «On protection of social moral» (2003), orders of President of Ukraine «On arrangements as to development of spirituality, protection of moral and formation of healthy lifestyle of citizens» (2001), «On immediate arrangements as to enrichment and development of culture and spirituality of Ukrainian society» (2002), National doctrine of the development of education of XXI century (2002), National program of education (2007), National strategy of development of education in Ukraine for 2012–2021(2012), program documents accepted in the context of Bolognese process the special attention was paid to the necessity of creative use of scientific-pedagogic experience of upbringing of the children and student youth in the modern educational practice.

National academy of pedagogical science of Ukraine (in the further NAPS of Ukraine), Ministry of education and science of Ukraine (in the further MES) of Ukraine) have found in 2002 the direction of scientific researches – spiritual-value dimension of education and upbringing, according to which, person is the main value of educational-upbringing process. Under the guidance of the full member of NAPS of Ukraine O. Sukhomlinska scientists created the project «Conceptual principles of formation of spirituality of the person based on the Christian values» (2002) that

orients the upbringing process in educational institution on adoption of the Christian values by the pupils. In the project «Conception of providing the moral component in educational process of Ukraine» (2010) the spiritual-moral becoming of children and student youth, the necessity to their preparation to the active, creative, socially important life activity full of personal sense is considered as the one of the most important components of the further development of the state and society. In the order of President of Ukraine «On strategy of national-patriotic education of children and youth for 2016–2020» (2015) was stated that the main components of the national-patriotic education must be the civil-patriotic, military-patriotic, spiritual-moral ones.

The modern pedagogical practice and the school educational program are characterized with the absence of stable organizational and content-methodological levers for guaranteeing the spiritual-moral education of the person. In this connection the monograph study of the problems of spiritual-moral education is topical and directed on the solving of several general contradictions such as:

- between the need for transition from the humanization and humanitarization of the upbringing process in educational institution to the creation of surroundings for spiritual-moral self-improvement and deep understanding and clear interpretation of the spiritual-moral concepts, aim directives and pedagogical means of its introduction;

- between the meaning of the category of spiritual-moral education in the structure of personally oriented pedagogy and insufficient filling of the content of educational process with spiritual-moral values;

- between the need of society for the scientific understanding of the process of becoming and development of the idea of spiritual-moral education of the person and the absence of the native complex researches on this problem;

- between the demands and needs of Ukrainian society for the high-quality professional preparation of pedagogical staff and its insufficient readiness to teaching the academic disciplines of spiritual-moral direction in educational institution.

For overcoming these contradictions and for practical realization of the regulations of state conceptions and programs of upbringing of young generation it is necessary to ground the historically conditioned ways of rapprochement of the forms and methods of secular education and religious upbringing, system approach to the solving of problem of the spiritual-moral education in the structure of educational process of the higher school, to learn and to elaborate the means of creative use of pedagogical experience of organization of the spiritual-moral education of the growing generation in present conditions.

The separate aspects of theoretical, historical and methodological problems of spiritual-moral education are elucidated by G. Bilavych, G. Vaskovych, M. Evtukh, T. Zavgorodnya, M. Zavoloka, T. Ivanova, I. Kurlyak, M. Levkivsky, O. Lyubar, S. Stefanuiuk, B. Stuparik, O. Sukhomlinska, T. Usatenko and others. Psychological and pedagogical principles of the spiritual-moral education are studied by I. Bekh, L. Guenik, I. Ziazyun, T. Ilyina, V. Karagodin, E. Pomitkyn, O. Timchik and others. The bases of the modern Ukrainian education on Christian principles were grounded by I. Andruhiv, O. Varava, V. Vorogbyt, V. Kononenko, O. Mikityuk, O. Oprishkina, Z. Popovich, O. Portsiv, V. Shapoval.

At the beginning of XXI century pedagogues-researchers concentrated on the processes of becoming and development of spiritual values, moral demands and needs of the person (A. Bogush, A. Zhmykh, N. Miropolska, G. Petrochko, S. Ponomarevsky, O. Sukhomlinska), acquisition of the spiritual experience by the students (V. Bril, V. Orehovska), positive influence of the family on spiritual development (M. Gutsiliak, K. Zhurba, L. Povaliy), use of the national-religious traditions in the modern education (L. Guenik, G. Kotlomanitova), interaction between the modern pedagogy and religion in the spiritual context (R. Anisimova, M. Evtukh, T. Thorgevska), elaboration of Christian ethical paradigm of education (N. Baklanova, A. Bogush, A. Vaskyv, Y. Dzerovych, V. Hayrulina), use of the Christian ethics as the effective way of education (V. Zhukovsky, V. Zabilishin, I. Kuschak, M. Melnichuk, T. Sannikova).

The conception of the monograph research was based on the system-chronological approach to consideration of the spiritual-moral education as complicated and contradictive, continuous and wave process that was realized under the influence of the socio-political, ideological, socio-pedagogical determinants (state and demands of education, development of the native and foreign pedagogical thought and so on).

For revelation of the grounds of spiritual-moral education was systemically analyzed its theoretical-methodological principles, forms and methods taking into account socio-historical, religious-ethical, philosophical, psychological-pedagogical aspects. It gave a possibility to determine the specificity of development of spiritual-moral education conditioned by the changes of educational programs. The retrospective analysis of theory and practical experience of spiritual moral education became the base of conceptual approaches to the spiritual-moral education of young generation and revelation of psychological-pedagogical conditions of introduction of innovative ideas of the spiritual-moral education of growing generation in educational institutions.

The idea of conception of research is expressed in elucidation of the spiritual-moral education as an integral system that combines the mastering of knowledge necessary for the life activity, formation of psychological readiness to the spiritual-moral improvement, acquisition of the practical competence, compliance with spiritual-moral norms and rules, upbringing of the interest to self-development and self-education. This idea is grounded on the child-centric approach to education and is directed on the spiritual-moral growth of the person and is practically realized by the means of Christian ethics and academic disciplines of the spiritual-moral direction at the mastering of the bases of science and in the process of upbringing.

The scientific novelty of received results and theoretical importance of research are the following: the process of spiritual-moral education was integrally studied for the first time taking into account the socio-political, socio-cultural and pedagogical determinants; the political, socio-economic, cultural educational, psychological-

pedagogical conditions that influenced the management of the spiritual-moral education of young generation and caused the changes in aim, tasks, content, methods and forms of the spiritual-moral education were determined and revealed; the features of the management of spiritual-moral education of growing generation were elucidated, the historical-pedagogical information about the content, forms and methods of spiritual-moral education in the different periods of educational institution development were widened, the scientific bases of the management of spiritual-moral education of Ukraine were grounded and prospects of its development were revealed.

In the process of research was specified the categorical apparatus (theoretical-methodological bases of the management of spiritual-moral education of the young generation) was elucidated the contribution of native teachers in the spiritual-moral education and methods of creative use of their heritage in the management of educational institution, possibilities of educational potential of the learning subjects of spiritual moral direction.

The problems of the management of spiritual-moral education in educational institution need the system analysis for integral characteristic of its theoretical-methodological principles, forms and methods and the content paradigms in combination with historical-social, political-economic, religious-ideological, philosophical-theoretical aspects. Because without it cannot be revealed the deep grounds of the scientific bases of management of spiritual-moral education of young generation that would determine the change of paradigms and specific forms of realization of educational process at the different stages of the modern educational institution.

Analyzing the scientific works, we note, that Ukrainian educational institution is characterized with the certain specific signs and features. We find it necessary to carry out the retrospective analysis of the theory and experience of the management of spiritual-moral education of the growing generation in the history of the native higher school, to characterize the conceptual approaches to the management of



spiritual-moral education. This very fact determined the expedience of presentation of the monograph research to pedagogical community.

Theoretical theses and conclusions of the work, factual historical-pedagogical material can be used at realization of the practical tasks: for renewal of the content of programs of courses and academic disciplines on the philosophy of education, general and Christian education, history of pedagogy, Christian ethics, courses of spiritual-moral direction; at the special courses and seminars on the questions of the native education development; for improvement of the professional preparation of students of higher educational institutions and scientific-pedagogical leaders with the help of students' scientific clubs and electives; in the practical activity of teachers and educators of educational institutions; at creation of textbooks and learning-methodological instructions and supervision on the writing of bachelor and master theses; in the system of preparation and re-preparation of scientific-pedagogical staff in Ukraine.

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## **SECTION 1. THEORETICAL-METHODOLOGICAL GROUNDS OF THE STUDY OF SPIRITUAL-MORAL EDUCATION IN UKRAINE**

In the section is elucidated the history of spiritual-moral education as pedagogical problem. Spiritual-moral education as pedagogical category is considered at the interdisciplinary level in historical-pedagogical development. The scientific views and conceptions, contribution of scientists in creation of the native system of spiritual-moral education were taken into account.

The terminological base of research was defined, the main notions — «spirituality», «morality», «spiritual-moral education», «educational institutions» and other were specified.

The retrospective analysis of theory and experience of the spiritual-moral education was offered; the main tendencies of the development of spiritual-moral education of growing generation in educational institutions of Ukraine were studied.

### **1.1. Retrospective analysis of the theory and experience of the spiritual-moral education in the Ukrainian school evolution**

Many scientific works deal with the problems of spiritual-moral education and elucidation of its content and forms of development. In the special literature are offered philosophical, cultural, theological aspects of the spiritual-moral education of growing generation.

Historicism in the study of the problem of spiritual-moral education is elucidation of the essence of educational system at the certain model of pedagogical process and determination of historically conditioned tendencies and causal relationship, definition of aims, content and means of educational influence on person. The compliance with principle of historicism in the study of theory and practice of spiritual-moral education allowed ascertain that the important factor of appeal of the scientific-pedagogical community to theoretical grounds of given

problem were the essential changes in the structure of society. First of all it is an appearance of new social classes that at the early state of their development were characterized with marginal features, destructed the stable generic values and formed the new value sets.

Retrospective review of philosophical, theological, psychological-pedagogical works that represent the directions of spiritual-moral development of the young generation has the important value for the monograph research. Especially it concerns the formation of spiritual and moral experience, moral consciousness and feelings, attitude to the creation of good and resistance to evil and so on. There is actualized the practice of the search for the means of individual orientation of person on the high morality that takes into account the level of its spiritual-moral education, specificity and traditions of the native education. The analysis of education in procedural aspect (main mechanism, influence on pupil, active methods) and in the content one (ideas, theories, main approaches to the spiritual-moral education) is also important [858–862].

Analysis of the spiritual-moral education by the foreign scientists was aimed at coordination of the use of psychological laws of development of the Ukrainian youth and creation of psychological-pedagogical conditions of the use of means of spiritual-moral education. In biographic notes of G. Vaschenko, I. Vlasovsky, V. Zinkivsky, I. Ogienko, S. Rusova, S. Siropolko are elucidated the element of the content filing of spiritual-moral education [100; 101; 489; 490].

Thus, in the monographs of S. Siropolko and O. Subtelny are deeply analyzed the problems of creation of the conception of Ukrainian school and spiritual-moral education of growing generation [721; 757].

In the monograph «History of education in Ukraine» (1937) S. Siropolko briefly described the history of education from the ancient times to 1920 year, studied the features of school in Naddneprianska Ukraine and separated the period of national liberation struggle of 1917–1920 years [722].

The scientists of Ukrainian diaspora decried antireligious policy of the soviet state, the system of faithless work with population, military-atheistic propaganda among pupils, convicted ideological grounds of the «scientific communism» and called soviet school the school of «atheistic irrational faith», considered socio-political factors of atheism spreading, problems of the worldview of the soviet person, its moral values and rules of life activity [121, p. 38–40].

The important place in the literature of this period is occupied by the researches devoted to ukrainization of school. Analyzing the development of the native education in Odessa region, Y. Ryappo made a conclusion that school must not be limited with the one language. Scientist tried to analyze the achievements and fails of «ukrainization» of educational institution. M. Skripnik deeply considered the development of the native educational institution. On the large factual material scientist demonstrated the dynamics of creation of educational institutions for the national minorities, made a conclusion about the favorable influence of «ukrainization» process on establishing of the national education and development of the spiritual-moral education in Ukraine.

Spiritual-moral education was considered within the traditional scheme of development of culture in general and its components: science and education, place and role of teachers, literature and art, publishing activity. Elucidation by the soviet science of socio-cultural questions was based on the statement about the moral-political unity of soviet society, friendship between USSR nations, leading role of communistic party, mass heroism of the people. The high moral spirit, spiritual unity of soviet nation and continuousness of education was specially marked and was not doubted. So, the spiritual life of the soviet society was described simplistically.

According to V. Borisov and I. Yakunin, ideological approach does not finally disappear in the works of scientists of this period but only transforms to the smoothing of rhetoric and style. Celebration of the 40<sup>th</sup> anniversary of October revolution caused the creation of works on the history of education development in Ukraine. In 1957–1958 appeared works of I. Bilodyd, M. Grischenko, O. Slutsky,

L. Cherkashin. The works of these researchers are remarkable for the content and deepness of scientific analysis. Scientists demonstrated the complication and contradictoriness of the primary stage of establishing of Ukrainian education, touched the questions of objective periodization of history of school formation, made an attempt to analyze impartially the causes of upbringing crisis in educational institutions after the Great Patriotic War.

In the early 1960 in the literature devoted to the history of development of Ukrainian education appeared the positive tendencies to generalization of collected historical material and study of several topical problems. In 1970-x – early 1980 the number of works on the history of education in Ukraine slightly decreased. The soviet ideology required from scientist to present the successes of the national-cultural building in the period of «construction of socialism bases». The process of formation of the native educational institution was described as the realization of CPSU statements in the field of education.

Historical-pedagogical studies of the soviet period were remarkable for the two mean tendencies: firstly, the opposition between the soviet education and pre-revolutionary one (the last one was considered as conservative, regressive, scholastic, church). At mainly negative assessment of the system of spiritual-moral education of autocratic Russia and political direction of the royal government in the field of education the soviet science failed in the studies of organizational grounds of the spiritual moral upbringing in Ukrainian education. Secondly, in the soviet scientific thought was cultivated an apologetic statement about the necessity and relevancy of replacement of the religious grounds of education and upbringing of young generation with the materialistic that is atheistic ones.

It is worth accenting, that the last direction had ideological-political grounds and was conditioned by the God-fighting policy of CPSU and state. Soviet researchers had not an opportunity to objective consideration of religious problems, especially in aspect of spiritual-moral education of growing generation. The unbiased works on this problematic belong mainly to the scientists of emigrant community.

The significant studies of 1945–1980 in the field of the native pedagogical thought despite the rather rich factual material were ideologically biased in assessment of the worldview grounds of educational process, especially, spiritual moral education. Most of researches of this time were notable for descriptiveness and factology.

The work of V. Sukhomlinsky «Spiritual world of schoolchild (of teen and adolescent age)» (1961) [768] is an exclusion. The scientist-teacher found out the role of the most diversity factors that determine the spiritual image of child, elucidated the notion of spiritual world, spiritual life of human as the process of development, formation and satisfaction of its moral, intellectual demands and interests in the process of activity [768, p. 5].

Educational process in Pavlyvska secondary school differed from the existing pedagogical approaches. Instead of socio-centric educational paradigm based on external, environmental things, V. Sukhomlinsky offered the internal mechanism of the value regulation of child, its creative development, formation of child personality that has right to the respect to its dignity, development, happiness, manifestation of abilities [768, p. 18].

In our opinion, the V. Sukhomlinsky's conception of strategy of formation of spirituality with respect to the age features of child and also putting forward the personal, internal development of moral qualities, esthetical feeling as the main factors instead of environmental ones of socio-centric paradigm of the human development is a value one. «The richness of spiritual life, — accented the teacher, — starts when the noble thought and moral feeling merged together live in the high-moral action» [767, p. 14].

The changes in social life that began in 1990 favored the further studying of the problem of establishing of educational institution in Ukraine. In this period researchers tried to elucidate the poorly known aspects of spiritual-moral education from the de-ideologized, objective positions. Thus, in the work of V. Cremen, V. Tkachenko «Ukraine: alternatives of development. Critics of historical experience» (1996) the special attention is paid to the formation of totalitarian system

in Ukraine in 1920–1980 and as the result appearance of idolatry, adoration of political leaders in the social life by the means of propaganda that led to the «spiritual strengthening» of the person.

The significant number of works indicates that the authors touched on only the separate questions that directly or indirectly concerned the spiritual-moral education. The essence, worldview grounds, stage development of organizational, content and methodical aspects of the given problem still unstudied.

V. Cremen explains the problems of spiritual-moral education of person from the cultural positions. Scientist states the integrative unity of consideration of the problems of spiritual-moral education through the prism of spiritual culture and concrete scientific analysis of pedagogical process. He indicates the significant value of the spiritual-moral components in educational process. According to him, these components are formed independently from the cultural-historical conditions of social development, dynamics of relations between the state and Church and give the additional (sometimes programmed) ways of personal self-realization in the cultural-educational space [354].

For the researches of I. Barmatova, A. Bogush, M. Borishevsky, A. Vihrusch, V. Vihrusch, G. Shevchenko is typical the inseparable connection between the problem of the personal moral development and development of spirituality, separation of philosophical-psychological and pedagogical principles of education, elaboration of the bases of spiritual-moral, ethical and esthetical education [40; 71; 83–85; 113; 114]. Methodological grounds of the spiritual-moral education are presented in the works of I. Bekh — the author and elaborator of the theory of conscious mastering by the person of the socially important moral values. The main ideas of his doctrine are presented in the Conception of personal education (2005) that the work of the secondary educational institutions of Ukraine is based on [414].

The further development of the system of views on education of the young generation is presented in the Conception of national education (I. Bekh, T. Demyanuk, A. Kapska, I. Martiniuk, 2006) and Conception of civil education of

person (M. Borishevsky, S. Ryabov, O. Sukhomlynska, K. Chorna, 2007) is an achievement of interdisciplinary studies (philosophical, psychological and pedagogical ones) directed on elaboration of the integral theory of personal education [414].

Reinterpretation of the methodological approaches to the analysis of educational problems resulted in the widening of the problem field of scientific researches. Scientists study the problems connected with the worldview bases of education. The rejection of ideological taboo and elimination of the political obstacles in the spiritual life of Ukraine made possible the scientific searches for the spiritual-moral grounds of the native education, realization of both retrospective analysis and analysis of the modern state of spiritual-moral education of the young generation. Many researchers (L. Guenik, T. Ilyina, O. Kanevska, I. Kurliak, T. Tkhorzevska, Y. Scherbyak, R. Yakovishyn) analyze the questions of spiritual-moral education of children and youth in the history of the native pedagogical theory and practice [140; 272; 380; 783–785; 870; 878].

The modern scientists actively study the theoretical-methodological and practical bases of Christian pedagogy. Elucidating the methodology of spiritual-moral education in educational institution, scientists appeal to the historical studies of the features of education based on the grounds of Christian moral. The special role in formation of spiritual values of student youth belongs to the social environment, socio-pedagogical factors. The questions of social mechanism of development of the personal spirituality were studied by V. Bachynyn [68]. Spirituality as a factor of successful social adaptation of person is presented in scientific works of M. Borytko [124]. The spiritual determinants of social interaction were studied by O. Bondarevska [120].

Last years the studies of spiritual-moral education were added with the new elaborations of the means of supporting the child right and freedoms and preventing any forms of the use of the labor of children and abuse against them, conceptions of



the development of independence, social initiative and social partnership in interaction between children and adults.

The supporters of secular moral reference points in education (L. Melnichuk, M. Savchyn) assume the thought about inexpedience of the spiritual-moral education in the modern educational institutions. The base of this view is the absence of defined state policy in the field of religion, separateness of school from the Church, presence of the youth with different religious orientation in educational institutions, possibility to receive the religious education beyond school in religious institutions. The scientists made conclusion about the necessity to realize the spiritual-moral education on the grounds of the values common to mankind, the main ones are truth, good, beauty, justice, conscience, human dignity [262; 305; 312; 613].

At the beginning of XXI the ideas of spiritual-moral education of children and youth are to the some extend considered on the grounds of Christianity. According to S. Kanarova and N. Moskalyova, it is conditioned by the need to change the educational space, to fill it with disciplines of the spiritual-moral direction, to introduce in teaching process of educational institution the ethic courses and upbringing programs. The active methods, enthralling activity, communication enriched with sense concepts, self-affirmation of youth at interaction with interesting people — there are components that make the spiritual-moral education attractive [747; 748]. The failure of traditional pedagogy is the omission of problems of spiritual-moral education, lack of the grounded theory and experience of the development of spiritual-moral sphere. The development of such features as reasonableness, moral evaluation, self-evaluation, formation of abilities to make the moral decisions gives to the young generation the new possibilities for interaction with environment, search for the own mission, determination of the level of the own spiritual-moral development. As the scientists state it, work practice demonstrates that effect is attained due to the recognition of the main categories that concern the morality and spirituality of person and society [749].

The Ukrainian scientists V. Borishevsky, E. Pomitkyn pay attention to the analysis of development of the spirituality of child, of its spiritual-moral worldview base. Evolving from the content accumulation of the spiritual-moral terminology and scattered segmental description of determinants of the spiritual values and morality reference points to the unified theory, the development of spiritual-moral education provides the generalization of historical and personal educational experience [83–85; 476; 555; 556]. The problems of transfer to the education of future, especially, creation of conditions for the comprehensive development in the system of higher education were deeply analyzed by the native psychologist E. Pomitkyn in the textbook «The spiritual development of pupils in the system of high education» (1996). The researcher considers the spiritual values in the system of school education. According to him, the motion of spiritual renewal is given by the widening of consciousness that shows to the person its place and role and Being. Thus, the pupils' communication with living nature is the effective mean that helps to understand the unity with Being.

E. Pomitkyn determines the task of school education first of all as creation in educational institutions of correspondent conditions that would «... favor the intensification of the higher needs of the schoolchildren's personality» [608, p. 12]. The precondition of the pupils' spiritual development is the good atmosphere in educational institution that «... is more important than the external factors, if possible to create the own spiritual atmosphere, to live in it, to breathe it, it would be the necessary condition for your progress» [609, p. 65].

The main aspects of the spiritual-moral situation in Ukrainian society of the beginning of third millennium are considered from the positions of humanistic education in the collective text book edited by D. Chernilevsky «The spiritual culture of person» (2010). The authors of book (O. Dubaceniuk, O. Vozniuk, M. Ribachuk) explain the problems of ratio of the religious and secular education of the young generation, creative establishing of its subjectivity and humane-pedagogical support

in the complicated conditions of the modern socio-cultural situation, concentrate attention on the essence of the national values of society [849, p. 308].

The highly moral, spiritually rich person, the textbook states, is able to create life, to develop, to realize the socio-cultural and technological development of society. These very features of person must be formed by the native education. For elucidation of the essence of spiritual-moral education of children scientists determine the basic notions, study the conceptual grounds of the spiritual values formation and humanistic education of person in the historical-pedagogical retrospective, consider the humanistic paradigms of the personal education in the modern conditions and traditional features of spirituality of Ukrainian nation. The analysis of worldview bases of humanistic and Christian pedagogy, main tasks of the modern pedagogy in renewal of spiritual values and civilization priorities is valuable. Especially, there is accented the necessity to prevent the spiritual catastrophe of mankind, to create the new faith values and so on [908].

In the textbook of Zhukovsky «The theory and methodology of teaching subjects of the spiritual-moral direction in the secondary educational institutions» (2012) were grounded the theoretical principles and given the methodical recommendations for teaching disciplines of the spiritual-moral direction. There were analyzed aims, approaches, principles, content, forms and methods of the spiritual-moral education, offered the conception of teaching subjects of the spiritual-moral direction at the modern native school [227].

In the research «The spiritual-moral education of children: general tendencies and individual search» (2006) O. Sukhomlynska comprehensively analyzed the history of the spiritual-moral education and made a conclusion that «...the notion “spirituality” in pedagogy appeared in XIX century with involvement of the wide children audience into education. It represents the theological, transcendent world perception and the same education. With time, passed through the total rejection in the early soviet ideology, in 1960–1980 the notion “spirituality” appeared again in the secularized worldview of the carriers of such pedagogical knowledge as scientism

that, especially under influence of the scientific-technical development, began to play the role of “religious” doctrine that can give all answers to the problems of world creation and human existence. In the same period is also generated the paradigm based on materialism, that elaborates the means and methods of formation of spirituality not as collective or social phenomenon but as individual and humanistically oriented one and combines in itself not only individual but also the moral-ethical, emotional components» [762, p. 18].

So, in the scientific, documental, teaching and methodological resources is presented the concrete material that reflects the content of spiritual-moral education, forms and methods of educational influence. But at the same time conceptualization of the spiritual-moral education were considered by the teachers as a clear one and therefore as one that did not need the additional scientific elucidation. As a result, the question of spiritual-moral education was seldom noted as a separate one and was not fully elucidated by the researchers of the history of the native pedagogy. Today we do not have enough historical-pedagogical works that fully elucidate the problem of spiritual-moral education of children and youth in the native educational institutions.

## **1.2. Areas of the study of spiritual-moral education, its main components and concepts**

The topicality of problem of the spiritual-moral education is conditioned by the need for creative use of the effective pedagogical ideas of the Ukrainian educators of XX century. The main achievement in the context of historical-pedagogical studies of spiritual-moral education are the works of the famous Ukrainian teachers: G. Vaschenko, A. Voloshyn, I. Ogienko (metropolitan Illarion), S. Rusova, S. Siropolko, I. Steshenko, A. Makarenko, V. Sukhomlinsky, I. Bekh, S. Goncharenko, I. Zyazun, M. Evtukh, V. Cremen, O. Sukhomlynska and many others. The base of their pedagogical searches is a thesis about the building of native school, national by the content and form, based on the Ukrainian traditions and

achievements of the world pedagogical science that is school where children are taught in native language, where they protect and increase the national, Christian values and also the ones common to mankind.

From analysis of the views of the national education of the famous theoreticians of the Ukrainian education came to mind that they understood the educational institution first of all as institution of the native language domination where the whole system of the spiritual-moral education, its structure, aim, tasks, principles, content, forms and methods are penetrated by the idea of spiritual priorities based on the national traditions and customs.

In this context we find topical the ideas of the national school development of the writher, teacher, civic activist B. Grinchenko (1863–1910) that were actively popularized on pages of the Ukrainian paper «Public Thought». In the articles «What school we need» (1906), «Native teachers and Ukrainian school» (1906), «Where and how many we are» (1907) are considered the problems of native school, teaching in the native language, concrete facts from the struggle of Ukrainians for the national school, cited the real cases of language misunderstandings between the pupils-Ukrainians and teachers-Russians and also the proofs of impropriety of the Russian textbooks of that time for teaching Ukrainian children [155, p. 28].

The scientist-historian, civic and politician activist, writher, organizer of the national education and science M. Grushevsky (1866–1934) considered the organization of the national educational system and development of spirituality based on the ethical-humanistic system of views on person and its education as one of the most important condition for creation of independent Ukrainian state. Thinking about the problems of the moral education of youth, the scientist found its aim in the formation of feeling of the primacy of «moral values – not only intellectual or even less exceptionally material ones but the moral or morally-social ones». In the scientific works «For the native school» (1910), «Illustrated history of Ukraine» (1911), «Who are Ukrainians and what they want?» (1917), «History of Ukraine» (1930) the scientist argued the thought that the state-community exist for the

happiness of Ukrainians that must serve it, giving all forces, whole life, because there is no nobler aim in the world.

The organizer of building of the Ukrainian national school, teacher and writer I. Steshenko (1873–1918) in his works «About the Ukrainian national school» (1905), «To Ukrainians living beyond Ukraine» (1917) argued the thought about the necessity to create the national school and introduce the Ukrainian language in all life spheres and advocated for the nationalization of the secondary and higher school. The main activity on elaboration of the national school I. Steshenko started after creation in June 1917 by the Central Rada the district government — General secretariat. The program of activity of the General Secretary of the national education I. Steshenko was considered at the II Ukrainian teachers' congress in Kyiv city (28–30 July, 1917). The congress accepted resolution about the organization of the new school in Ukraine — national not only by form but also by content. Before the beginning of 1917/1918 school year all general educational institutions received the circular letter signed by I. Steshenko that prescribed:

1. «In all schools must be learned the subjects on Ukrainian studies that will be taught in Ukrainian.
2. Synchronously must be organized clubs for the out-school studying of the literature and history of Ukraine.
3. It is necessary to organize the national pupils' communities.
4. To carry out travels and excursions to places connected with the history of Ukraine regularly ...» [788].

The works of the famous Ukrainian teacher and psychologist G. Vaschenko (1878–1967) are worth paying attention. Among them: «Educative ideal» (1946), «The role of religion in the life of mankind and religious education of youth» (1954), «Education and upbringing of youth in USSR» (1959), «Christian and communistic moral» (1962). The scientist discovered the essential characteristics of spirituality of Ukrainian nation, Christian educative ideal as an aim of the spiritual-moral education of children in the native educational institution. On the base of rich European national

traditions, including the Ukrainian ones, G. Vaschenko proved the following thesis: the steady moral can be grounded only on the strong Christian principles because only in such a way «... can be built the values hierarchy devoid of contradictions that guarantees the harmony and integrity of character» [844, p. 369].

The scientific heritage of philologist, theologian, state and civic activist I. Ogienko (1882–1972) is valuable. The active and diverse activity of the scientist in the educational sphere favored the spread of his authority and popularity among the activists of the national movement both in Ukraine and beyond it. On the post of minister of the national education and arts of UNR (January – April of 1919) I. Ogienko realized the idea of building of the native education: he signed the series of orders and laws on introduction of the obligatory general education, ukrainization of the secondary schools, opening of the new Ukrainian grammar schools, favor of Ukrainian educative publishing houses.

In Aril 1919 the minister of national education and arts I. Ogienko started to realize the decree of Directory of UNR about the introduction in the country of obligatory free primary education. But this plan had not been realized because of political instability in Ukraine [844, p. 405]. On the post of minister of confessions (September-December of 1919) I. Ogienko used his experience of collaboration with the Church Rada in the period of preparation of the Ukrainian orthodox Church council in Kyiv (January 1918). Due to the civic position of I. Ogienko the Ukrainian statehood was kept till the midsummer of 1920: on the territory free from Bolsheviks functioned Ukrainian state institutions, educational institutions, the governmental papers were published. The scientist-philosopher, conscious patriot I. Ogienko concentrated on the solving problems of Ukrainian language, literature, history, education that is national by spirit.

According to I. Ogienko's pedagogical conception in the content of education was introduced the national component – the driving force that forms the generation of civilized compatriots. The national culture was considered by the scientist as the type of open culture that combines the cognition of historical experience of the native

nation with consciousness of its affiliation to the general cultural process. He considered the family and language, Church, culture as the main factors of the national education. Among the most important components of the spiritual-moral education I. Ogienko named the studying of history that inculcates to the children the ethical habit to submit life not to the egoistic motives but to the generally public and universal ones. He stated that religion has a great importance in the formation of human that is why Church was and will be the natural soil that the spiritual culture of Ukrainian nation grows and develops from.

The subject of spiritual-moral education of children O. Ogienko found in upbringing of the Christian virtue and the higher manifestation of morality in conscience and honesty. He accented the importance of discipline of the human soul, mastering of the ability to love, create good, find the joy in work, fight with evil. He discovered the essence of such soul manifestations: «To love is to serve»; «To serve is to make good to the neighbor or nation»; «To serve by Christ» [760, p. 93]. The special importance I. Ogienko attached to the conscious formation in the process of spiritual-moral education of person of ability to forgive, to be merciful. According to the scientist, to be merciful means to commiserate to the one who is in trouble; try to understand the cause of each act; to judge act but not a person; manifest compassion in acts instead of words; share the necessary things with everyone who needs; help to the spiritually weaker one [520, p. 78]. The significant element of organization of the spiritual-moral education, according to I. Ogienko, is interaction between school and Church. In the works «Ukrainian Church» (1918), «Ukrainian Church at Ruina» (1956), «Ukrainian Church and our culture» (1942) enlightener argued the thought that Church preserves the spiritual, national, family values and protects the conciliarity, democracy, spirituality and independence of Motherland and in such a way defends the national interests [844, p. 404].

The important place in the history and theory of pedagogy is occupied by the activity of S. Rusova (1856–1940) who actively argued the right of Ukrainians for the national system of education. In the brochure «The new school» (1917) the teacher



noted that in the conditions of Tzar Russia the school teaching did not correspond neither to the national spiritual type of Ukrainian nation, nor to the pedagogical requirement but to things that crippled the mind and soul of child, torn it from the family. S. Rusova appealed to Ukrainian teachers with the call to create with the help of new pedagogical achievements the really national school that «... put the young person on the way of independent honest labor». The main aim of the school is – «... to wake, to give a possibility for independent creative forces of child to reveal itself» [844, p. 143].

The teaching of youth in schools and execution of religious rites in language native to the indigenous people was important for President of Carpathian Ukraine, writer, cultural-educational and religious activist A. Voloshyn (1874–1945). In the textbooks «On the social education» (1924), «Bible and catechism» (1932), «Methodology of the moral education» (1940) the enlightener A. Voloshyn posed the question of spiritual-moral education of Ukrainian schoolchildren. Pedagogical conception of the scientist provided application of teaching and upbringing to the needs of life, combined the moral, spiritual, physical, labor education and defined the main educational factors — family, school, state, Church. A. Voloshyn accepted the important role of social education [844, p. 239].

The historian of pedagogy, educational and civic activist S. Siropolko (1872–1959) also advocated for the labor in the realm of spiritual-moral education. On the post of first deputy minister of the national education and arts of UNR (1919) this teacher actively participated in the work of school commission of preparation of the project of the native school organization in the Ukrainian state, its educational grounds. He participated in creation of the «Project of the Unite School in Ukraine» based on the following principles: 1) the new school is unite that is it must teach children despite the social state of their parents and also guarantee them the free transfer from the lower school level to the upper one; 2) the unite school is the national one; 3) the unite school is an upbringing one as opposite to the old school

that was mainly the school of teaching; 4) the unite school is laborious, close to life and connected with it [762, p. 73–77].

Analysis of the S. Siropolko's fundamental works «National education in Soviet Ukraine» (1934), «History of education in Ukraine» (1937), that for a long time were the single integral and objective research of the whole history of Ukrainian school development gives a possibility to see that the author planned «... to give the most important information about the system of school education and state of the national education – in the historical development of its separate fields if possible – and to note the problems of ... national education that can appear in the case of change of regimen in the East of Europe». Let us note that for his time the author succeeded in filling gaps in elucidation of the topical questions in educational sphere of Ukraine [765; 766].

S. Siropolko made a conclusion about excess of ideology in education, neglect by the Bolshevik power of the pedagogical grounds in educational policy, transformation of science in the soviet Ukraine into the servant of policy. The scientist outlined the crucial problems: giving to the Ukrainian language the state status, formation of the national democratic system of education, creation of conditions for the free development of educational field on pedagogical grounds instead of political ones. It can be solved in independent Ukraine only [766].

School as educational institution must realize the upbringing function in the state development because that is school that operates the essential upbringing means of influence on the soul of each schoolchild, thought an activist of the national education, scientist S. Rachinsky. Spiritual experience that must be given to the children and youth by educational institutions was considered by this teacher as the religious-joyful, sunny-poetical and vitally important. For this aim he wanted to find the ways of combining the educational institution with the religious life of nation, required from teacher to see in each pupil the living, talented spirituality, search for the grounds of full development of the child life and consider the educational

institution as the center of maternal, native culture: «The school includes the whole child life and becomes the great force that influences it» [860, p. 86].

### **1.3. Conceptual approaches to pedagogical management of the spiritual-moral education in Ukrainian schools**

Analysis of the works of famous Ukrainian teachers gives a possibility to state, that the scientific terminology in the field of pedagogical management of the spiritual-moral education in the native educational institution is at the stage of formation. The study of the problem of pedagogical management of the spiritual-moral education cannot be possible without of elucidation of the basic terms «pedagogical management», «native educational institution», «national school», «spirituality», «morality», «spiritual-moral education», «management of the spiritual-moral education».

The management of the spiritual-moral education of growing generation is based on the pedagogical analysis of state of educational process in educational institution. At the same time the cycle of pedagogical management includes the planning of effective and successful work of educational institution, organization of its various activity, internal control and control of the life activity of pedagogical staff. Pedagogical analysis is the first stage in the sphere of educational institution management. In most cases analysis is realized for the certain period that gives a possibility to compare the received results with the analysis of other periods. The next stage is planning that must define the aim and tasks of educational process and the possibilities of its management. After it we can start the organization of internal management that provides the choice of the most expedient forms and methods of realization of the certain problems, determination of terms of execution and the direct executors. Before the beginning of realization of tasks takes place the detailed study of the business qualities of executors and their experience that gives a possibility to chose the most suitable candidates.

To receive the dependable and reliable information about the state of educational work in educational institutions it is worth using several means tried in practice. Firstly, it is a control that gives possibility to study the educational process deeply, to understand the essence of pedagogical interaction and if necessary to introduce certain corrections in this process. It is also worth using the regulation – each of its types (operative, thematic, summing) allows receive the pleasant results and has a positive effect on managerial activity. The regular collection of analysis of information about the state of educational process, analysis of the received data and timely introduction of corrections is the base of successful and effective pedagogical management of the native educational institution.

In pedagogical dictionaries the notions «educational institution» is incorporated with terms «school», «general education institution». On the contrary the academic explanatory «Dictionary of Ukrainian language» (1970–1980), «Big explanatory dictionary of the modern Ukrainian language» (2005) and the «Dictionary of Ukrainian language in 20 volumes» (published by the National academy of sciences of Ukraine from 2010) define the word «school» as «social institution that must satisfy the educational needs of the person, society, state» [838, p. 502].

In edition «Ukrainian pedagogical encyclopedic dictionary» (2011) by S. Goncharenko the notion «School» is explained as «teaching-upbringing institution for teaching, education and upbringing of the children and youth» [83, p. 502]. According to the author of the dictionary, school it is a historical phenomenon, its task and content changes with the change of the socio-economical organization. In «Encyclopedia of education» (2008) edited by V. Cremen is defined, that the «idea of national school grew in Ukrainian society»; «... school in Ukraine is the main and most mass type of the secondary educational institution» [33, p. 1007].

According to V. Bolgarina, the author of article in «Encyclopedia of education», school it is a social institute that must satisfy the educational needs of person, society, state. The researcher is sure, that it is necessary to consider the native

school in the polyhedral external and internal connections as a complicated dynamic social system that is characterized by the signs of integral system [33, p. 1008].

V. Alfimov, analyzing the pedagogical system of University lyceum of XXI century, defines lyceum as a competently oriented native educational institution in which «are taught pluralism and tolerance on the principle of humanity, morality and spirituality, takes place the moral, intellectual, esthetic development of every pupil, is formed the experience of his harmonic interaction with other people» [11, p. 8].

In this context it is important to elucidate the content of spiritual-moral education. We base on the statements of scientists, that spirituality and morality are the most important characteristics of education. At the same time we note, that the important role in establishing and understanding of these notions belongs to Church as educational institution. The different methods of its activity (charity-educational labor; spirituality activities at schools, grammar schools, teachers' seminars; creation of church fraternities and communities; Christian organizations of the school youth) became the important components of the system approach to the solving of problems of theory and practice of spiritual-moral education on the Christian grounds. Ideas of the pedagogical educational labor, as the clergy representatives stated it, are based on: 1) Christian doctrine it is a worldview ground of the spiritual-moral education theory; 2) continuous grounded labor on the spiritual self-improvement is a method of spiritual-moral education; 3) spiritual-moral education is a priority one among the others educational directions that parent and teachers must worry about to wake in the person's soul the first spiritual-moral feelings, accustom it to the most simple «religious practices», form the Christian qualities and features of character; 4) spiritual-moral education must be realized without any pressure and coercion [108].

Taking into account the historical circumstances of XX century, the modern scientists study the essence and content of the notion «spirituality» in religious and secular aspects. Thus, B. Bratus notes, that the spiritual humans begin to understand and consider themselves and others as such creatures whose life does not end with

their earthly existence. Such level of the spirituality development makes possible the subject attitude to God, the personal connection with Him. Person already understands another person as image and likeness of God, so, another person gains in its eyes the special, sacral, divine value. According to the state of B. Slobodchikov, spirituality it is a deep essence of human as a generic creature. «We can say that person is spiritual so far as the absolute Spirit became its subjective spirit. And just why in the highest degree spirituality represents itself and became the way of human life when human enters into relations with God that is a true ground of Being of all existing things» [748].

V. Vorogbyt considers spirituality as a movement vector of person, its self-upbringing, self-education, aspiration for the set aim, value consciousness. According to her, morality is a totality of statements, norms of behavior and person's attitude to itself and surroundings. Based on the theses of V. Vorogbyt, let us elucidate, that the spiritual-moral education it is a dynamic system which appearance and development are determined not only by the spiritual-value direction of teachers' activity but also by the socio-pedagogical factors. Among them are the orientation of state and society on the formation of religious person, positive experience of the national and family education, traditions of Christian pedagogy, enlightenment activity of the orthodox Church [160, p. 70].

For pedagogical science, thinks V. Vorogbyt, it is extremely necessary to make the categories «spirituality», «morality», «spiritual-moral education» the pedagogical ones to know distinctly what orientations, interests, qualities and opinions must be educated in children and youth. At the same time in the modern pedagogical science are clearly determined the positions of spiritual-moral education as the development of national, Christian-religious values, combinations of religious and patriarchal-conservative grounds. Such conception reflects theological, transcendent world perception, it is actively supported by the Church representatives and last lime is initiated at the state level [160, p. 71].

The spiritual-moral education can be understood as a process of organized, purposeful internal and external (emotional-cordial) teacher's influence on the spiritual-moral sphere of person that creates the internal world of child due to the use of upbringing teaching. This influence (securing, religious-pedagogical, anthropological, socio-humanistic) is the complex, integral as to feelings, desires, thoughts of the person of pupil and teacher, organically combines the directions of understanding of essence of the node notion «spiritual-moral education». At the same time the content of the spiritual-moral education is based on the system of values of general education and is actualized at the active position of the teacher. The choice of values is mediated by the teacher's creative potential, its personal spirituality [160, p. 71].

The subject of spiritual-moral education is formation of the social-cultural attitude of person to the knowledge, folklore, history of Motherland, native genus, life experience of parents, religious traditions, socially useful, personally significant activity, advices of arts and literature. So, appears the need for explanation of the notion of spirituality, morality, educational process and spiritual-moral education from the positions of axiological approach.

We find it necessary to consider the semantics of categories that are the components of integral notion «spiritual-moral education». The notion «spirituality» is generated from the world «spirit». This term in Ukrainian language since long meant all high and pure that is opposite to the substantial ground of being – the «matter». In «Psychological encyclopedia» (2006) can be found the semantic characteristic of the notion «soul». The author-complier of encyclopedia O. Stepanov offers the modern approach in psychology such as: at the common level the content of term «soul» corresponds to the content of notions «human internal world», «psychics» or «consciousness» and is not used as a scientific term [860, p. 114].

In the «New explanatory dictionary of Ukrainian language» (1999) the notion «soul» is used for designation of the internal psychic world of person with its moods,

experiences and feelings and the term «spiritual» is connected with the internal psychic life of person, its moral world [760, p. 870–871].

V. Dal in the «Explanatory dictionary of living great-Russian language» (1882) defined: «Spirituality it is a state of spiritual. Spiritual, bodiless, unbodied, consisted only of spirit and soul... all concerned to the human soul, all reasonable and moral forces of it, its mind and will» [833].

In the S. Ogegov's «Dictionary of Russian language» (1986) «spirituality it is a property of soul, that forms the prevalence of spiritual, moral and intellectual interests over material ones» [521, p. 157]. In «Psychological dictionary» (2001) the notion «spirituality» of person is interpreted as «... individual expression in the structure of person of two fundamental needs: personal need for knowledge and social need for living and acting for other's sake» [570, p. 188].

In the «Explanatory dictionary-directory of the spiritual and moral notions and terms» (2006) of O. Bida, N. Orlova, L. Prokopenko spirituality it is «1) individual expression in the person's motives system of two fundamental needs: ideal need for knowledge and social need for living and acting for the other's sake; 2) specifically human quality ... characterizes motivation and sense of the personal behavior... Spirituality it is a position of the value consciousness, inherent to all its forms – moral, political, religious, esthetical, artistic ones, but especially essential in the sphere of moral relations. Spirituality is determined ...with altruism, freedom, emotionality that is released from the physically determined experiences...» [887, p. 37–38].

From the positions of axiological approach the notion «spirituality» in the modern pedagogy is interpreted as the category of humanistic pedagogy. At the beginning of 2000 «spirituality» appeared in the directory-encyclopedic literature. Thus, in «Pedagogical dictionary» (2001) edited by M. Yarmachenko, the notion «spirituality» is understood as «specifically human feature that is presented in the richness of the personal spiritual world, erudition, developed intellectual and emotional demands, morality» [573, p. 166].



The religious dictionaries consider spirituality in three aspects as: 1) highest level of development and self-regulation of the mature person, when the main reference points of its life activity are the internal human values; 2) directionality of the person on the action for the good of surroundings, search for the moral absolutes; 3) closeness of the person to God in the higher aspirations [680].

In Christian tradition spirituality is opposed to the cordiality – that is totality of all that cannot exist beyond the psychological processes. As opposite to “spiritual”, the «cordial» has the masked impulses of arbitrariness, self-love, sensuality, aggression. That is why spirituality in Christian ethics is connected with internal purity and peacemaking, modesty and obedience [680].

Holy Scripture interprets the word «spirit» as «gift of life» received from God. In Ancient Greek were two words for designation of the notion «spirit»: «pneuma» and «nus». In philosophy «spirit» was denoted by the word «nus» that combined such notions as mind, intellect and logos. Philosophy of dialectic materialism considers «spirit» and «soul» as synonyms to the word «psychic» [680]. In Marxist philosophy the notion «spirit» is a synonym of notion “consciousness”. The modern native philosophy, as opposite to the West European one, was always oriented on logos that provided spirituality of the world [573]. Even such surface excursion in the history of notions gives a possibility to made conclusion about the different understanding of the spirit (spirituality) by the religious and secular thought [679].

The thinkers of XX century considered spirituality as a divine essence in human and enrichment of its mind with the moral values, ideas of good and beauty. The most religious philosophers thought, that the spiritual reality is manifested in the faith in God, and God is a Realm of Truth, Good, Beauty, Holyness. According to M. Berdyaev, S. Bulgakov, V. Vernadsky, V. Zynkivsky, V. Soloviev, the human essence had never been reduced to biological and social but was always filled with the spiritual content [51; 98; 110; 271; 781].

The beginning of XX century was noted by the rise of religious moral philosophy. The Russian philosopher M. Berdyaev thought, that the spirit is real and

unreal at the same time. Its reality is testified by the whole human experience. The signs of spirit are «freedom, sense, creative activity, integrity, love». In the notion «spirituality» the scientist combined the cognitive, moral, artistic human life that is manifested in the will, activity, creation, love and mercy, striving for reformation of reality [49]. The main thing in the spiritual development, according to M. Berdyaev, is an individual freedom of person, because person is responsible for the creation of the good and evil in itself, for its spiritual ascension. It is possible to create person as the moral one, stated the philosopher, only at creative activity. And spirituality cannot be only the directionality of the human energy on itself but must be directed on the other humans. M. Berdyaev separated several types of spirituality: Christian (orthodox, catholic); non-Christian (Muslim); general grounds of spirituality (Indian, mystical religions); God-human one (new) [50].

In the base of philosophical system of the Russian thinker V. Soloviev was the doctrine about moral. The notion «morality» and «spirituality» are synonymic in his works. The subject of moral (spiritual) pedagogy, according to the scientist, is a notion of good that is common for the whole mankind. The universal human moral (spirituality) is based on the feeling of shame, pity and awe. V. Soloviev accented, that person exists worthily only when submit its life and actions to the moral law [781].

We agree with the Russian philosopher M. Lossky who thought that the notion «spirit» and «spirituality» do not need proofs and explanations. Among the components of spirituality scientist named freedom, truth, good, love and beauty [418].

Russian philosopher I. Ilyin considered the feeling of shame and duty, impulses of conscience, love, need for beauty and compassion as the sources of spirituality. Among the most important and eternal spiritual grounds of human scientist paid great attention to the faith and love; according to I. Ilyin, the spiritual source in human it is s sense of its existence. Thus, «... spirit is “air” and “bred” of the human life, because

human suffocates and pines away without it. Spirit is... mysterious, internal light in all existing things; ...spirit is the force of self-determination to the better» [284].

In philosophical conception of the Ukrainian thinker P. Yurkevich the category of spirituality is presented in the context of Godlikeness (awakening and top of the life), that was designated by the scientist as a center of human person and heart – as mysterious and sensual organ of cognition and perception of the highest sacral values in the image of God [935].

In searches for the highest spirituality the Russian philosopher S. Frank made a conclusion, that it is inherent for Christianity that generalizes the universal human values in the symbolic form, especially, «... internal life, connection between the human depth and preternatural origin» [873]. The Russian scientist M. Kagan insisted on differentiation of terms «spirit», «spiritual», «spirituality». According to the researcher, neither consciousness, nor intellect; neither thinking, nor intellect, do not fix this reality in its integrity. The aforesaid notions are valuable because they fix the qualitative difference between psychical human activity and the one of animals [301].

The original approach to the study of spirituality offered the Ukrainian philosopher S. Crimsky. Scientist accented the activity of person who creates its own spirituality. He defined spirituality as ability to transfer the external world into internal one of the person on the ethical ground, create the exactly such internal world due to which the human originality is realized despite the continuously changing situation [380].

In the modern philosophical discourse the religious spirituality is not identified with the moral one. Thus, the religious spirituality, thinks the Russian researcher N. Siliyanova, is in satisfaction of the social need of individual through the personal communication with God; the moral spirituality is oriented on satisfying this need due to the human relations, mutual duties. In the offered approach spirituality is interpreted as the specific regulative in individual's actions directed, on the one side, on self-improvement through involvement into the higher religious values connected with God's name, from the other one, — on life that person creates around itself

through the morality of the own acts, therefore, as an effect of the own activity directed on others [726].

The Ukrainian philosopher A. Alekseenko thinks, that spirituality is not equal to religiosity. Spirituality it is a measure of human's perception of spirit and of its manifestation in the whole human life and relationship between humans. According to the scientist, «... spirit it is an objective reality such as anything else; it is knowledge (information) that enter us when we are ready to perceive it» [10, p. 18].

The point of view on spirituality from the philosophical-pedagogical position opens the new horizons for pedagogical science. Spirituality, thinks the Ukrainian Philosopher Y. Yarema, it is a conscious activity of the human spirit that leads and raises person to the ideal of good, to the things that dignifies it. "Spirituality of person it is an activity of its mind, heart and spirit, all manifestations of its life, inspired by the ideal of Highest Good, Grace of the Divine Spirit. Spirituality of human is such activity that arises from the incentives of Faith, Hope and Love [941].

In the traditional philosophical discourse spirituality is considered as triad: combination of cognitive, moral and esthetical. It is manifested in the system of higher, transpersonal humanistic values that determine aims, ideals, sense of social and individual being; in understanding of the value of human person, its conscience, honor, dignity, whole human life; in awareness of the value of human person. From the any point of view, spirituality does not admit cynicism, nihilism and mockery of all connected with anthropological limits of human life (sacral birth, maternity, paternity, childhood, disease, death) or with the signs of the spiritual human image and loosing it one can be called "individual" but not a human in the moral and cultural sense [941].

Spirituality moves human to itself, not to the «ideal» itself but to the «real» one. This way passes through the mind and culture. So, spirituality of human determines its vertical of growth. Three levels of spiritual consciousness can be separated: the first one – being (feelings, experiences, real state of soul); the second one – reflexive (search for the content and sense of human feelings, understanding of

them); the third one – spiritual (level of consciousness where takes place the dialogue between the real «Me» and the ideal one [58]).

The essence of spirituality phenomenon is elucidated by the modern psychologists I. Bekh, V. Zinchenko, V. Moskalets. Based on anthropology of K. Ushinsky, who understood human creature as a fusion of spirit, soul and body, scientists offer the integral view on human and represent it as a person that touches material world by the physical forces and transcendent – by the spiritual ones [57; 270; 476].

I. Bekh understood spirituality, first of all as a concentration on the moral culture of human. «Because spirituality, — accents scientist, — anyway provides an exit beyond limits of egoistic interests, personal profit motives and concentration on the moral culture of mankind. Thus, aims and intentions of spiritually mature person are rooted in the system of transpersonal values that is why they function as the higher criterion of orientation in the world and as the support of personal self-determination» [57].

Psychological science interprets spirituality as a psychic quality of human, complicated combination of the features of intellectual, sensual-emotional and willed spheres of human psychic that favor the formation of need for understanding the world, itself and surrounding and for adoption of spiritual values. The scientists M. Borishevsky, G. Matsenko, E. Pomitkyn, G. Yuzvak call spirituality the one of characteristic of human, its ability to psychical and personal self-improvement [84; 459; 601; 901].

Thus, in the book «Spirituality: Phenomenon of psychology and object of education» (2010) G. Matsenko discovers the essence, parameters and conditions of spiritual development in the process of spiritual-moral education by the art means. Author makes a conclusion, that spirituality it is an integral formation of human psyche, complicated harmonious combination of psychical and personal qualities of human that is represented in direction of the interests and inclination of human on cognition, mastering and creation of the spiritual values – humanistic ones (good,

beauty, love, knowledge) and individual ones (interests, views, beliefs, spiritual ideal) [459].

General characteristic of the spirituality phenomenon, information about the scientific elaboration of problem, socio-psychological, psychological-pedagogical and other factors and conditions that favor the spiritual-moral education of children and youth in educational institution are given in the textbook «Upbringing of personal spirituality» (2011) edited by M. Borishevsky. Authors of the book analyzed the theory and practice of the spirituality development in personal dimensions, characterized the main tendencies of development of spirituality of pupil in the system of interpersonal relations during the learning at school, elaborated the psychological-pedagogical recommendations on the formation of spiritual values in the family. The system of social needs and interests, proves M. Borishevsky, is the base of personal spirituality. The spiritual aspect of social orientation of human is reflected in personal directionality. «Collation of oneself with the world, with concrete socio-historical and individual conditions of Being is a spiritual component of life self-determination of person» [85, p. 68].

From pedagogical positions spirituality is considered, first of all, as the human attitude to the surrounding world and is determined by the system of connections between the world of person and the world of its life, person's directionality on creation of the common good, search for the moral absolutes (B. Likhachev, G. Shevchenko) [601; 901]. Spirituality it is a human quality that is presented in aspiration for truth, good and beauty, in striving for communication with other people, careful attitude to the nature. Person with the high spirituality is able to overcome egoistic, mercenary ambitions. The truth, hope, kindness, humaneness, mercy, belief in justice, behavior and activity in correspondence with formed humanistic convictions is a manifestation of high spirituality [160, p. 117].

Thus, we can separate two levels of spirituality – feeling and understanding by person of its unity with the surrounding world. Uneducated person who intuitively feels equality and indissoluble connection between its «Me» and surrounding world

also can be spiritual. The relations with people and environment are built not on fear or coercion but on love, compassion, respect. At the level of understanding spirituality is comprehended when upbringing, education and self-education gave to the person an ability to synthesize the knowledge about world and plunge into the essence of its interconnections. The third level of spirituality is possible – belief in divine as unity of all existing things.

From our point of view, the role of religion and its importance in the rise of human morality is essential in the transitional periods of the social development. Feelings can be not enough for the moral self-regulation; unity of the world can be misunderstood in the result of living circumstances. And faith it is the only source that can help person in humanistic interaction with the world. If one perceives faith as unconscious, ready truth, the knowledge of our schoolchildren who are not checked by the life experience it is faith, the deeper, the higher the teacher's authority is. Such understanding of spirituality gives a possibility to avoid centration on both, person and social or natural environment at determination of aims of education.

According to V. Vorogbyt, the modern theories of education that are spread in Ukrainian and world schooling are remarkable for the stratified methodological grounds of understanding spirituality as the essential quality of person and means of its development and also for prevalence of the rational component in the process of personal education [160].

The opinions of Ukrainian teachers about spirituality are often familiar to the classical pedagogy. Thus, according to O. Vishnevsky, spirituality is the higher level in hierarchy of values that is referred to the absolute ones. It is conditioned by the worldview, faith, human directionality to God and godly interpreted ideals of the lower levels of hierarchy of values that are referred to the esthetic, moral, national, civil, family, private life of person. The scientist connects spirituality with human motion toward God, orientation on the compliance with Divine Commandments [116].

A. Bogush thinks, that spirituality, is a specific intellectual-sensual state of person that is felt on the positive background of human behavior and activity and determines the integrity of person. Interpretation of spirituality as integral notion necessarily must comprehend its secular and religious understanding [71]. This thesis was developed in the works of G. Shevchenko, where spirituality is understood as divinity [922].

In the modern literature spirituality is mainly discovered as internal intellectual and moral essence of person, main reference point of activity. The native scientists O. Belich, M. Evtukh, V. Zhukovsky, L. Moskaleva, E. Pomitkyn, T. Tkhorzevska, G. Shevchenko in the scientific works at the beginning of XXI century consider spirituality as the highest manifestation of «human in human» and as the result of deep understanding of the knowledge about nature, society and human. The notion «spirituality» is used when the internal subjective personal world is described. First of all, spirituality comprehends mind, culture of thinking, level and quality of knowledge, emotional and moral development. At such approach to elucidation of the essence of spirituality the rationality, enlightenment that can be attained due to education become more distinct.

From the pedagogical positions spiritually is wider by volume and richer by content than the sphere of rational mastering of the world. The main one in spirituality it is not gaining of knowledge but its content. Knowledge becomes spiritual when is understood as the comprehension of the sense of internal and external world of human and mastering of the higher values – truth, good and beauty. The main means of upbringing of culture in children and youth are the subjects of material and spiritual world and also the types of their activity, qualitative and continuous renewal of the children life in environment [746].

The analysis of scientific sources testifies that the notion «spirituality» is given not as collective or social phenomenon but first of all as individual and humanely directed one. Spirituality it is a «... specific human feature that is manifested in the richness of spiritual world of person, its erudition, developed intellectual and



emotional demands, morality» [105]. It is stated, that «... spirituality it is a notion that generically reflects values and correspondent experience that is opposite to the empirical (‘material’, ‘‘natural’’ existence of human or at least differs from it. Spirituality consists in the conscious self-direction of human to the higher values, ideal, perfectness» [214]. Because the one of meanings of the word «spiritual» is «something that concern religion, Church», in philosophical literature of the soviet period spiritual was identified with religious so often as the spiritual with cultural in post-soviet one. Such mixture of notions complicates the definition of the essence of human spirituality.

The spiritual world of person is mysterious, has its regularities that are hardly designated. The different understanding of spiritual and spirituality is inherent to both religious and secular literature; they are combined by the common sign: spiritual always exists beyond the sphere of egoistic interests, personal profit; spirituality is a totality of higher, immaterial values that have secular and religious meaning [731].

Today the notion «spirituality» returns to the generally pedagogical and generally educational discourse in different interpretations, paradigms, contexts – from transcendent to the scientific-rational one. In the conditions of social changes spirituality it is not a self-worth but a vector of improvement of the child person and its environment. In this context spirituality it is a sense of being of human that rises and directs it on the comprehension of the achievements of culture, formation of the personal values, self-improvement, widening of the human possibilities gives a possibility to define one’s worldview, civic and living position. In the theory this notion is not properly elucidated, but it is widely present in the school practice that is an eclectic set of sympathies and tests of the carriers of these ideas. The words combination «spiritual life» and notion «spirituality» are close by the meaning. «Spirituality» it is an abstract noun to the word «spiritual».

Ukrainian elaborators of the modern learning programs of the spiritual-moral direction (A. Bogush, V. Zhukovsky, O. Kislashko, B. Ogulchansky, T. Savikova, V. Suchok) are oriented on the different characteristics of the spirituality

phenomenon: ontology – understanding and perception of it as a personally-being and socially-being component; theology – designation of spirituality as a certain aim, «God project» or an «aim» of development of person in its secular definition; axiology – determination of the triune idea «truth-good-beauty» that characterizes rational, moral and esthetic education [752; 808; 888].

According to V. Kirichok and L. Khoruzha, in society are formed the two directions of personal spirituality development: secular (cultural) and socio-religious (confessional). At the same time the spiritual-moral values synchronously present in the spheres of relations: «human – society» and «human – spiritual world». The scientists designate the socio-religious (confessional) approach to the personal spirituality development as such that is based on integrated aspects: belief in the developmental social potential of person and steady religious values and rules of life [752, c. 27].

The content filing of the notion «spirituality» is analyzed by Ukrainian scientists S. Goncharenko and Y. Malyovany. In the integral conception «Humanization and humanitarization of education» (2000) the authors note, that «... spirituality in the modern world it is not religiousness, it is scientific knowledge, ability to understand the world that we live in... First of all, it is the individual-personal category. Spirituality belongs to human. It is always personalized although sometimes acts in the social forms too» [352, p. 4].

So, philosophers, psychologists and educators consider the notion of «spirituality» as personal direction according to the chosen aims in which determination prevail the value characteristics of consciousness. It is absolutely naturally, that spirituality as the multi-aspect notion is most often used by religion in idealistically oriented philosophy. But we should not identify spirituality with religion. Spirituality it is not prerogative of only religion, it is inalienable from humanistic values. Religious and scientific approaches synthesize the signs of spirituality phenomenon: intellectual nature, internal moral essence of human is opposite to its physical, bodily one [160].

Elements of spirituality and morality can be somehow integrated. Spirituality it is a way of individual world understanding and world relation in the complicated combination with mechanism of self-reflection that is spirituality is presented in the human attitude to itself. Morality is grounded on the historical experience and forms such cultural concepts as moral norms, principles, notion of good [71].

Several scientists differentiate the categories of moral and morality. Moral it is the word that appeared in Ukrainian as a synonym of Latin *mosmoris* (moral) – custom, temper and Greek *ethos* (ethics) – custom, character [470].

In his time G.-V.-F. Hegel defined the notion «moral» as a sphere of subjective personal views on the good and evil and the other ethical values, motives of behavior, aims and intentions, and «morality» as practical customs, objectified moral. Morality as an essence of moral, is, according the German philosopher, the human ability to create good because not of external coercion but due to the internal essence and good will, so, the moral is equal to the moral freedom of the person. We agree with the position of scientist B. Likhachev who thought, that human morality is «... assimilated, internally comprehended social moral that regulates individual behavior, is based on the worldview opinions and feeling of consciousness» [646].

In the «Dictionary of Russian language» by S. Ogegov morality is explained as the rules that «... determine behavior, spiritual and mental qualities necessary to human in society and also realization of these rules, behavior» [546]. According to the «Dictionary of ethic» (2002), morality it is a «sphere of practical actions, customs, traditions.... Of the moral freedom of person, when public and universal human requirements coincide with the internal motives...» [521]. In the «Dictionary of synonyms» (1989) ethic, moral and morality are presented as the synonymic notions. At the same time moral is defined as the criterion of consciousness, values, ideals and connected acts, when human treats the other human as itself and itself from the positions of the other. The quality of person is inalienable from intellectuality, intelligence and other definitions of its moral culture [854]. According to the «Ukrainian pedagogical encyclopedic dictionary» by S. Goncharenko, moral and

morality are the ethic notions, synonyms to the certain degree [251]. To the moral ones the author refers different forms of the moral consciousness: personal beliefs as to the norms and principles of the independent behavior of person as citizen, social and moral ideals; ethical views on the life and death, justice and injustice, humanistic relations, good and evil and so on; the moral feelings of duty, conscience, honesty and dignity [251].

We think, that morality, its norms, principles, ideals are not only the ways of regulation of public order, but the reference points of the human spiritual development. «Morality» it is an ethical notion that in the wide understanding is a synonym of moral and moral it is the one of the forms of social consciousness, the system of views and opinions, norms and understandings, norms and assessments that regulate the human behavior. Norms and principles of moral, moral ideals, feelings form the system of moral that determines the position of certain social community or individual, orient them in the world of values [746].

In different times to the moral qualities belonged the political ones (proletarian internationalism, patriotism), social ones (collectivism, social duty), ideological ones (beliefs, subordination), legal ones (discipline, accurateness). In the «Encyclopedia of education» moral is considered as characteristic of the special type of practical activity that is motivated by the moral ideals, opinions, norms and principles [281]. In the soviet ethical literature were the attempts of the semantic disconnection between the notions «moral» and «morality»: 1) moral – character as a form of behavior that is realized; 2) moral is fixed by the tradition and age old habit; 3) morality is at the level of its social manifestations as opposite to the moral as a phenomenon of culture, form of motivation of individual behavior, personal directive [213].

O. Sukhomlynska notes, that «... religious morality has not only tendency to merge with the state ideology but presents the signs of orthodox fundamentalism that, according to the modern authors, are manifested in the search for external enemies – NATO, West and internal ones – sexual minorities, feminists, atheists, oppositionists, imposition of the understanding of spirituality especially as a sphere of religion and

giving to Church the main importance in its upbringing» [819]. According to the scientist, beyond these ideological processes «... the religious morality conceptualizes all values- both the religious ones and the ones interpreted as the universal human ones (sincerity, love to the neighbor, fidelity, confidence, love, dedication, respect of humans, mercy, tolerance, victimhood, modesty and so on)». O. Sukhomlynska underlines, that this moral has an individual character, appeals to the person as to the ones that is beyond nations and status [819].

Thus, the main notions for determination of the spiritual-moral education are the «spirituality» and «morality». It was explained, that in accordance to the periods of development of historical-pedagogical process in Ukraine the native educational institution, reflecting the contradictory character of the state and society development, made efforts to the formation of the basic values in growing generation. The classification of basic values elaborated by the scientists V. Vorogbyt and O. Mikitiuk is important for our study [160]. They combined values into four groups: traditional spiritual values (autocracy, nationality, orthodoxy), ethnical ones (keeping and strengthening of patriarchal family traditions and customs), esthetical ones (various in the different social layers), pedagogical ones (worthy education and moral upbringing of the young education, development of children, humanization of educational process). The priority values, according to the scientists, are: 1) preserving values of the Christian ideal of human spirituality; 2) civism in its wide understanding; 3) national-patriotic feelings; 4) predominance of family that guarantees the interconnection between the religious and secular human worldview. The essence of spiritual-moral education is manifested through the category of love that is the highest moral virtue and spiritual value [160, p. 75].

The moral-legal regulatives urge human to understand that any evil can be overcome through the upbringing of love to the neighbor. We think, that the category of love it is the moral rule and base of spiritual-moral education of children and youth in the native educational institution. Christian love to the neighbor is possible in the sense indicated in Bible. Not paying attention to the external in the other person,

noticing its internal expecting for the signs of love and respect, it is necessary to give to the other person much more than it needs for. In such a way is realized the interaction between the love to God and love to the neighbor that is presented in Bible (I synodical message of St. Apostle John). If there is no connection with God in the life of human, it will see in other human only the human creature instead of living soul and will never succeed in recognition of the God image in it. Only serving to the neighbor opens eyes on what God makes for people and how He loves them. The love to God and love to neighbor are inseparable: it is the one directive. The love is brought up by love. Love is divine, because it has its origin in God and unites with God and through this unity transforms all into «We» that is glorified and force to be one for «God is the whole in whole» [1 Cor. 15, 28].

Generalizing the different positions, we make conclusion that morality is considered in unity with the spiritual values. It is spirituality that fills the social consciousness by the value cultural experience, ideals, norms and rules and becomes a stable regulator of the human behavior. Thus, the value in the human moral is transformed by education into spiritual, moral qualities that is in the moral values, values-qualities. The moral, spiritual values are mastered due to the emotional experiences. The main tendency of the modern educational activity is the formation of the system of positive, value attitude of person, to the social, surrounding and to itself.

In the wide pedagogical meaning education is considered as educational-upbringing process (methodology of the soviet period) by which means is discovered the instrumental and motivational-value personal sphere. In the narrow sense education is defined as activity directed on the development of the motivational value personal sphere. At the same time there can be observed the insufficient attention to the social nature of education as pedagogical process. That is education is excessively individualized and separated by the limits of personal interests in one or another social environment and so on. At such approach it is difficult to realize the integral

spiritual-moral education in the conditions of social interaction at the level of personal communication.

Many scientist accent the phenomenon of spiritual-moral education, its diversity. Especially, V. Vorogbyt, V. Korgenko, citing the classics of the foreign and native philosophical and pedagogical thought, reasonably note, that «... separation of education as a subject of philosophical-pedagogical analysis is connected with gradual understanding by the social thought of the fact that the normal functioning of society (Y. Komensky), facilitation of the human life (J. Lokk), attaining of happiness by human (G. Skovoroda) become a problem without the organized education of people» [160, p. 120].

For the concretization of the category of spiritual-moral education Vorogbyt and Lushnikov determined the semantic difference between spiritual and moral. Spiritual is considered as a totality of generalized values, comprehended by the person, nation, it influences the moral, mental (psychic) in the human life. Spiritual it is the generalized values; moral it is the concrete ones, related to the spiritual ones. The spiritual values regulate the living manifestations of the personal morality [160, p. 81].

In children of pre-school and school age the spiritual values have their specificity, conditioned by the age peculiarities, degree of social maturity and features of learning-cognitive activity. In this period of development it is early to talk about full formation of personal qualities that is why it is expedient to study only the initial stage of involving the young generation into the spiritual values. The most important is to create conditions for person to become a subject of activity, that is independently master the spiritual values that cause the certain emotional experience. Life in its coordinates can be divided into the periods of childhood, youth, maturity and oldness. But the development of consciousness is always directly connected with the temporal reference points and can be considered as an independent process of spiritual progress. In the base of spiritual-moral education are the higher spiritual values, aspiration for self-recognition and self-realization, striving for life in

accordance with the spiritual commandments-laws of good, truth, beauty, love, peace and harmony, understanding of the higher sense of the own life – to make good for others, act for the others' sake. Morality is manifested here as a reference point of personal behavior.

So, the spiritual-moral education it is a specific subject of pedagogical knowledge, peculiar pedagogical activity of personal development and motivating it to the creation of emotional-value (socially significant) life sphere. Considering the notion «spiritual-moral education» we are based on its definition in the «Ukrainian pedagogical encyclopedic dictionary» of S. Goncharenko's. The scientists thought, that it is «... in the purposeful formation of the moral consciousness, development of the moral feeling and formation of habits and skills of the moral human behavior according to the Christian ethics» [818, p. 121].

Spiritual-moral education in our research is considered as the mean that is inseparable condition of attaining the aim such as: 1) spiritual-moral education of human, especially of its spiritual and moral feelings and qualities (conscience, duty, faith, responsibility, civism); 2) statement of the spiritual-moral position (ability to differentiation of good and evil, manifestation of love, readiness to overcome the living trials); 3) purposeful formation of the person (internal directives that determines behavior, spiritual values and intellectual sphere).

Methodological components of pedagogical management of the native educational institution: philosophical, concretely theoretical and technological ones form the integral universal base of analysis and structuring of the content of spiritual-moral education but the great number of elements that enter each component gives a possibility for creative search and elaboration of the others, sometimes alternative, variants of structuring of the content of spiritual-moral values formation. Pedagogical management of the spiritual-moral education in the native educational institution it is the process of influence on the system of spiritual-moral education of children and youth for transfer them into the new condition on the base of God commandments, spiritual growth and self-improvement.



Successful pedagogical management of the native educational institutions provides the distinct planning of the whole system of arrangements, connected with organization of the general learning and ensuring the process of the spiritual-moral education of growing generation. The scientific grounds of the management of spiritual-moral education in the native educational institution it is the system of scientific knowledge that forms the theoretical base of practice of management of the spiritual-moral education of children and youth.

The scientific grounds of management of spiritual-moral education in educational institutions can be determined as the systemic, regular conscious and purposeful interaction of subjects of management of the different levels (from the ministry to region, district, city, educational institution) for guaranteeing the spiritual-moral education of children and youth. The scientific grounds of management consist of two parts: theory of management and concrete managerial sciences about elements, functions and aspects of management of the spiritual-moral education that will be considered in the next section.

### **Conclusions of Section 1**

In the section are presented the conceptual approaches of scientists to the creation of system of spiritual-moral education. Such education is an organic component of general education and development of human, and all processes connected with the moral education, formation of the spiritual-moral values were considered in the interconnection of sciences – philosophy, history, ethics, cultural studies, sociology, theology, psychology and pedagogy.

There was carried out historiographic survey of the spiritual-moral education as a pedagogical problem, elucidated the main definitions and theses of the spiritual-moral education in the native educational institutions from the positions of the different scientific directions, were specified the determinants of establishing of the spiritual-moral education of children and youth in the native pedagogy of XX

century. According to the results of historical-theoretical analysis was outlined the methodology, methods and principles that form the base of historical-pedagogical studies. There was characterized the socio-cultural concept of the spiritual-moral education, significance of socio-economic and political development of society for establishing of the national education, relations between the demands of education and state of management of the spiritual-moral education in Ukrainian educational institutions.

There we concretized the scientific approaches to the study of social-pedagogical principles of management of the spiritual-moral education in the national educational institutions that accent the features of historical-pedagogical searches, especially: the system approach (O. Sukhomlynska); the paradigmatic one (M. Boguslavsky, O. Pometun); personally oriented approach (I. Bekh, O. Leontiev, O. Savchenko, V. Sukhomlinsky).

Appeal to the historiography of question testified the absence of complex study of the theoretical-methodological grounds of the management of spiritual-moral education as a scientific problem. In XX century the spiritual-moral education was elucidated only in the context of religious, antireligious, communistic, national education. The analyzed works on the topic of research discover the role of spirituality and morality in the creation of specific system of management of the spiritual-moral education (V. Alfimov, V. Andruschenko, I. Bekh, O. Belikh, G. Vasyanivich, M. Evtukh, L. Moskaleva, V. Onischenko, S. Ponomarevsky, T. Tkhorzevska, G. Shevchenko, V. Chernovetsky).

The objective assessment of the spiritual-moral education in the historical-social and cultural-educational processes became possible due to the use in the theoretical component of research of such notions as «educational institution», «spirituality», «morality», «spiritual-moral education», «management of the spiritual-moral education in educational institutions». The detailed consideration of terminological field of research gave a possibility to made a conclusion that spiritual-moral education is considered as: 1) spiritual-moral establishing of human,

development of its spiritual and moral feelings and qualities (conscience, duty, faith, responsibility, civism); 2) spiritual-moral role (ability to differentiate the good and evil, manifestation of love, readiness to the life trials); 3) spiritual-moral activity (readiness to serve people and Motherland, spiritual reasonableness, good will); 4) purposeful formation of person – its internal sets, notions, principles that determine the spiritual qualities and intellectual sphere of the future citizen.

The problem of the management of spiritual-moral education as a subject of study of historicists, teachers, educational and civic activists, representatives of clergy were analyzed from the positions of historical approach in pedagogy to avoid subjectivity in assessment of the studied phenomena and processes. Historicism in the study of scientific problems gave a possibility to reveal the causal relations, genesis of aims, content, methods, means and technologies of educational influence, especially spiritual-moral education in the different socio-political and economic-legal conditions.

The source and historiographic works were analyzed according to the periods: Ukrainian pre-soviet, Ukrainian soviet, Ukrainian diaspora, modern Ukrainian. The cited studies essentially differ by the content, thematic and axiological direction, because the authors' life activity was realized in the different historical, socio-political, economic circumstances. The volume of researches, monographs, textbooks, schoolbooks, statistical data, archive materials gave a possibility to carry out the grounded analytical-generalizing work as to the philosophical, cultural, theological, regulatory, axiological and other aspects of the management of spiritual-moral education in Ukrainian educational institutions.

The separated main approaches to the management of spiritual-moral education of growing generation are realized due to the filing of educational environment with the disciplines of spiritual-moral direction, introduction of the ethic courses and upbringing programs into the educational process of educational institutions, creation of organizational-pedagogical conditions for using the effective educational means, grounding the theory and practice of the spiritual-moral education in the system of

native education on the interdisciplinary connections of the study of essence of the spiritual-moral education.

The research is based on the factual materials that are different by origin and content. The base of the study of factors that created organizational-pedagogical conditions for the spiritual-moral education of children and youth in institutions of the national education is presented in the legislative positions, orders, circulars, reports, program and reference materials of political, public, educational, teachers' organizations and unions. In the research were used the works that had been published in recent years, that gave a possibility to learn the biographies, scientific and creative heritage of forgotten or prohibited for the study in soviet times philosophers, teachers, civic, political and educational activists.

## **SECTION 2. SCIENTIFIC FOUNDATIONS OF THE SPIRITUAL-MORAL EDUCATION IN UKRAINIAN SCHOOLS**

In the section was analyzed the specificity of the spiritual-moral education in times of educational reforms. There was elucidated the problem of education of comprehensively developed person in the conditions of predomination of the soviet one-party administrative system. There was grounded the influence of ideological directives of the party and government on the management of educational process in educational institutions, formation of communistic consciousness and Marxist-Leninist worldview, socialistic attitude to the labor in children and youth.

There were studied the educational documents, conceptions of the famous educators-theoreticians, the content of the teaching plans and courses of learning subjects.

The separate subsection deals with the contribution of V. Sukhomlinsky in humanization of the process of management of the spiritual-moral education of children and youth. There were explained the features of development of the spiritual-moral person of pupil in the Pavlyvska secondary school.

### **2.1. Influence of democratization on the management of spiritual-moral education in schools**

Successful management of educational institution provides the distinct planning of the whole system of arrangements connected with organization of the general learning guaranteeing of the learning-upbringing process. The principle of planning is a main one. Only the base of scientific planning grounded by objective laws, attention to the reality, existent possibilities and reserves makes possible the effective management of whatever branch of economic and culture. Introduction of the planned principle into all links of the school learning and preparation of specialists is a special feature of educational system.

Planning of the work of educational institution must comprehend all parts: learning-upbringing and out-school work, activity of pedagogical staff and pupils' organizations, economic and financial work of school and so on. Only such comprehensive planning, planning as a system of organization and management is effective, serves as a guide for the spiritual-moral education of children and youth in educational institutions.

One of the most important principles of planning is concreteness, busyness. Concreteness and busyness it is a deep penetration in the essence of matter, perfect cognition of all its sides, comprehensive study of practice and ability to make correct conclusion of it. The concrete, biz guidance is based on all new, democratic-progressive and at the same time it is incompatible with ballyhoo and dubious projects.

The purposefulness and busyness in the management of educational institution need the deep cognition of pedagogical matter, laws and regularities of the spiritual-moral education and development of person. The democratic management of the spiritual-moral education in educational institution provides the creative approach to the solution of pedagogical problems; it must be the scientific-pedagogical guidance, to give the correct, scientifically grounded recommendations to the practical workers.

Scientific management of the spiritual-moral education in educational institutions is realized on the base of principle of the unite origin in combination with collegiality that is the wide attraction of practical workers to the discussion and solution of the most important problems of education of children and youth. Collegial discussion and solution of all questions of management must be attended with the determination of responsibility of each one for realization of the practical tasks. The task of administration of educational institution is to provide all necessary conditions for the spiritual-moral education of pupils.

Creative management of the spiritual-moral education of children and youth is impossible without the support of pedagogical staff of educational institution. Only based on the creative thought, advanced experience of pedagogical workers, the

leaders of educational institution can guarantee the correct organization and planned management of educational process.

In soviet Ukraine the planned management of education was controlled by the party, Komsomol and state organs and was formed using administrative methods. At the dominant administrative-command system were introduced the quantitative indicators and criteria of assessment of the work of educational institutions that were presented in the reports and mass media mainly as the positive ones. Because of absence of objective data it was difficult to determine tendencies of establishing of education. For example, in the reports of educational departments did not exist the data about the state of attendance of schools by children, the number of pupils at schools with Ukrainian or Russian learning language [727, p. 3].

The retreat of party and soviet organs from the rigid totalitarianism and certain democratization of society in 1950–1960 had a positive influence on the management and content of the spiritual-moral education of children and youth in educational institutions of Ukraine. The Khrushchev's «Thaw» favored not only the development of the system of school education but also the preparation of schoolchildren for life. Thus, at the XX congress of CPSU was set the task to develop the polytechnic teaching and to acquaint pupils with the most important branches of industrial and agricultural production. For this aim the new subjects were introduced into the academic plans, youth was attracted to the labor at enterprises, in collective farms, on the research plots and in the school workshops. In the law «On the strengthening of connection between school and life and on the further development of the system of national work in USSR» (1958) human that «... must combine the spiritual richness, moral purity and physical perfection» was determined as a reference point of education [127, p. 3].

The concrete realization of this Law was the reform of 1959–1965 that made possible the further development of school education. The right to exist was attained not only by the official pedagogical theories but also the scientific and methodological elaborations of scientists and teachers-practicians if did not contradict

the soviet ideology. At the same time took place the ideological pressure on education. Thus, in the content of school subjects must be obligatory taken into account the decisions of the party congresses and directives of the state organs.

In 1959 Verkhovna Rada of USSR adopted the law «On strengthening of connection between school and life and on further development of the system of national education in Ukrainian SSR» that determined the main directions and tasks of the development of comprehensive school in Ukraine. Especially, to form «... in youth the materialistic worldview, that is a base of the real scientific cognition of the world» [110, p. 3].

Since 1959–1960 school-year on the base of incomplete secondary comprehensive labor polytechnic school was introduced the general obligatory eight-year education for the children and teenagers of 15–16 years old. The learning was combined with productive labor and was realized in native language. School had to «... inculcate to pupils the love to knowledge, to labor, respect to people, respect to laborious people, to form the communistic worldview of pupils» [110, p. 6]. Analysis of the content of Law of Verkhovna Rada of USSR indicates its directionality on the development of educational system due to the significant widening of the content of school education and its professionalization.

Tradition of strengthening of ideological principles of the soviet society was continued by the XXII congress of CPSU (1961) that approved the new Program of CPSU and announced the building of communism and upbringing of human of communistic labor. Creation of comprehensively developed human was in the center of pedagogical attention, and considered in the close connection with ideological work. The important tasks of soviet pedagogy became «... scientific elaboration of the questions of formation of the communistic consciousness of growing generation, upbringing in it the bases of Marxist-Leninist worldview, high ideological convictions and devotion to communism, communistic attitude to the labor and social economy, high moral qualities, study of connections and relations between education



and development of conditions of the comprehensive development of person» [727, p. 88].

The moral code of communism builder defined the norms of behavior of the soviet people, became a program of upbringing work in educational institution. In such “building of the most important norms and general principles of communist education” the priority was given not to the spiritual-moral qualities of human, norms and values but ideological-party directives and principles in the system of moral values. According to communistic moral, the important features of young generation are the devotion to the communism, upbringing of the soviet patriotism and socialistic internationalism, diligent labor for the social good, care for keeping and augmenting of social prosperity, high consciousness of the civic duty, intolerance to the disturbance of social interest and so on [338].

Undoubtedly, the norms of universal, national, public, family and personal life of human were interpreted through the belief in the idea of building of the communistic society which members are devoted to communistic idea, sure in the necessity of strengthening of the political vigilance and so on. But because of stagnation in the development of the socio-economic relations people were disappointed in the communistic examples that caused the so-called vacuum of ideals at the end of 1980 [639].

In 1960–1980 the soviet pedagogy concentrated on the solution of problem of education of the comprehensively developed person. In the conditions of domination of one-party command-administrative system the social role of education was considered in close connection with plans of ideological work of CPSU. According to Zbanduto, comprehensive development of person it is a formation of communistic consciousness and high moral values, rational human needs, esthetical feelings and tests, development of its physical and spiritual forces, creative abilities and talents, skill and ability to combine the physical and intellectual labor, mastering of the system of scientific and technical knowledge that gives a possibility to orient in the different branches of production and culture [639, p. 123].

To the regular tasks of soviet pedagogical science belonged the grounding and concretization of the plans of communistic education. For its realization the scientists of that time paid attention to the experience of the classics of pedagogy. Thus, the authors of book «The main problems of pedagogy» (1957) M. Kostyantinov, O. Savych, B. Smirnov noted, that the aim of communistic education can be attained by the solution of the series of questions that concern the intellectual development, polytechnic teaching, moral and esthetic education of children. Among the main means of formation of scientific-materialistic worldview, ideological convictions, communistic ideology in youth was the intellectual education in the soviet school. The priority of this task, according to the authors of book, was in the fact that for creative participation in the building of communism the sciences about the nature and society are needed. The mastering of scientific conceptions by the youth provided also its involvement into the fight against the religious beliefs [639].

The comprehensive development of growing generation in the aspect of communistic education was explained in the series of textbooks on pedagogy but in the different succession of its components. For example, in T. Ilyina – intellectual, moral, labor, esthetical and physical education; in S. Zbanduto – intellectual, labor, moral, esthetical, physical; in O. Ogorodnikov – physical, intellectual, labor, moral and esthetical ones. At the same time T. Ilyina separated the scientific –atheistic education, upbringing of patriotism and proletarian internationalism [639].

Marxism-Leninism was accepted as a single scientific worldview. In «Pedagogy» of T. Ilyina was noted, in particular, that Marxism-Leninism explains the laws of development of the nature and society in materialistic way, using the dialectical method of cognition that is the base of formation of scientific, ethical and esthetical views and understandings of person. [640]. Scientific-atheistic education as an important task of educational institution had to destruct the religious ideas in the human consciousness and to replace them with the scientific worldview.

The soviet educators considered the moral education as an essential component of children education. The significant number of scientific publications and

researches deal with this topic (by O. Borisova, I. Kobilyatsky, M. Krasovitsky, V. Pomagayba, V. Sukhomlinsky and other) [880]. The authors of textbooks on pedagogy, published under conditions of domination of the party ideology, defined the main task of the moral education. It is the formation of the pupil's person in the spirit of communistic moral based on the ideological convictions, devotion to communism, irreconcilability to its enemies, conscious attitude to the civic duty, active participation in the labor for the social good, unforced compliance with rules of human co-existence, comradely mutual help, honesty and truthfulness, intolerance to the violator of the civic order [680].

The changes in the content of school education took place in the middle 1960: return to the 10-year school, rise of ideological and scientific-theoretical level of teaching program of all learning subjects, guaranteeing of the strong and conscious mastering of knowledge on the bases of science and formation of the Marxist-Leninist worldview in pupils and so on. Such short-sighted and incoherent educational policy led to the moral collisions in the sphere of education [359, p. 148–149]. The researchers of the history of Ukrainian school and pedagogy O. Lyubar, M. Stelmakhovich, D. Fedorenko defined that «... in aspiration for the phantom of comprehensive harmonic development Ukrainian school lost an elementary one – upbringing of human, toiler, citizen of the own Motherland». At the same time pedagogical science formally accepted the content of comprehensive development, so «...did not give to the teacher anything except monographs and dissertational theses which essence was reduced exceptionally to the chewing of citations of classics of Marxism-Leninism about the combination of spiritual richness, moral purity and physical perfection in pupil» [425, p. 38].

In 1970–1980 were not observed the essential changes in social sciences as to the discovery of the components of personal development, aims and tasks of education. The content of pedagogical literature unequivocally reflected the party positions about the harmonic development of person of soviet schoolchild. As it was accented above, the decisions of college of ME of USSR about introduction of the

new subjects often provided, first of all, ideological sense instead of cognitive one. For example: 1) «On introduction of the elective course “The bases of ethics” in 8 classes of comprehensive schools of the Ukrainian SSR (1979). It was noted, that the course is grounded on the resolutions of XXV congress of CPSU, directives of CC of CPSU and CC of CP of Ukraine and is aimed at generalization of knowledge received by pupils from the different sources, combine this knowledge into the clear system and elaborate the scientific-materialistic worldview in pupils. Not only the content of the elective course but also the list of recommended literature was politicized (The works of K Marx, F. Engels, V. Lenin, L. Brezhnev and other)»; 2) «On introduction of the elective course “The bases of communistic moral” in the 7 classes of comprehensive schools of Ukrainian SSR (1980)». The course was aimed at systematization and generalization of the moral knowledge of teenagers received in 1–6 classes, formation of the base of communistic worldview in them, widening of the political horizon, preparation to the conscious choice of profession and so on. The recommended literature generally included also the works of party activists [462].

According to the government directives about education: «On the end of transfer to the comprehensive secondary education of youth and the further development of comprehensive school» (1972) and «On arrangements of the further facilitation of the work conditions of the village comprehensive school» (1973), the composite authors of the Research institute of the general problems of education of the Academy of pedagogical sciences of USSR guided by I. Marienko elaborated the program «Indicative content of education of schoolchildren» (firstly published in 1971, remade and added in 1976 and 1980). In the program were formulated the requirements to the education of schoolchildren at the different stages of their age development. There were also presented the main principles and tasks of communistic education: comprehensive harmonic development of the person of pupils in the process of teaching and upbringing; connection between education and life, practice of the communistic building; communistic ideology of education in activity; socio-political directionality of educational process; formation of the need

for work, make useful things for the social good, aspiration for communistic life and work; upbringing in collective and through the collective in the spirit of friendship and comradeship; generalization of the age and individual features of pupils; respect to the person of child and the high exactingness, support on the positive features of its behavior; combination of guidance over pupils with the development of their independent activity and initiative; continuity, succession and regularity of the process of education of pre-school children and the ones of the young, middle and older school age [322].

Compared with previous decades in 1970–1980 were introduced the separate changes in the semantic spectrum of terms that defined the general tasks of education. Thus, interpretation of the questions of upbringing of the political consciousness and development of the social activity, widening of the political horizon and preparation to the conscious choice of profession (earlier – «correct choice of profession», formation of the legal consciousness and upbringing of the civic responsibility, upbringing of conscious (not only communistic) attitude to the labor and development of cognitive activity and the culture of intellectual labor were renewed.

Traditional notions somewhat approximated to the modernity continued to be the node ones in the discovery of content of the component of comprehensive education of schoolchildren. It is proved by the results of analysis of the source base, especially, the textbooks on pedagogy of 1970–1980 (O. Bondar, V. Borisenko, O. Gumeniuk, O. Kondratiuk, M. Savin and other) and also the scientific researches and publications [75; 81; 339; 639].

The subjects of scientific publications in 1970 testify to the widening of the spectrum of educational directions. The attention of scientists was concentrated on the labor, moral, atheistic education, but the problems of patriotic, ideological-political, international formation of person were elaborated more intensively. The Council of Ministers of USSR accepted by its directive the Statute of the secondary comprehensive school (1970), according to which, pupils have possibility to learn in native language and the upbringing work with pupils must be realized by educator.

His duties were to inculcate to pupils the love to labor, high moral qualities, skills of cultural behavior and so on. According to the statute of school, «... learning and upbringing in the soviet school excluded any religious influence» [arch. 75; IV. 39].

In the rules for pupils of the secondary comprehensive school of USSR accepted by the college of ME of USSR (1972), were stated: carry the name of the soviet pupil with dignity, be honest, truthful, obey the parents and older members of family (1–3 classes); be devoted to the deed of great Lenin, realize his testaments, be modest, polite, respectful in the relations with coevals and adults, truthful and frank, restrained and tactful, respect parents and the older people (4–8 classes); be patriot of your Soviet Motherland, internationalist devoted to the deed of great Lenin, intolerable to immoral and antisocial actions, principled and honest comrade, restrained and tactful, accurate, respect parents and the older people, respect the teacher's work (9–10 classes) [608].

With reforms of the school education appeared the necessity in the correspondent improvement of the upbringing programs. This long-term process was guided by the directives of CC of CPSU and cabinet of ministers of USSR «On the further improvement of the work of the secondary comprehensive school» (1966), CC of UPSU «On the future improvement of ideological political-upbringing work» (1979), Verkhovna Rada of USSR «On the main directions of the reform of comprehensive and professional school» (1984) [512].

Patriotic education was considered as the topical direction of pedagogical studies in 1970–1980 (M. Gumeniuk, M. Zubaliy, I. Ivanenko, V. Kostiuk, G. Leschinska, A. Nikulina, V. Novoselska, F. Savchenko, S. Say, M. Shangyn, V. Shakhnenko, T. Shashlo, G. Shevchenko and others) in the numerous articles, books and theses scientists explained the question of ideological-political education (O. Bevza, V. Goreeva, S. Demianchuk, V. Zhadko, N. Chayun, P. Scherban and others). The problems of internationalist education were considered in the works of V. Gurksy, V. Zasluzheniuk, O. Opalehyk [206; 639]. Several researchers (R. Bandura, N. Kasiarum, V. Omelchenko, V. Senin, Scherban and others) dealt

with the problem of formation of the civic consciousness of pupils. The realm of civic education was always in the focus of attention of V. Sukhomlinsky [808; 814].

The works that deal with the question of comprehensive development of pupils, upbringing of their moral qualities can be separated among publications. In these works are presented the positions that helped teacher to see the closest and distant perspectives of education of each pupil, to project the person of the future graduate. For this aim O. Kurish elaborated the indicative model of the pupil of secondary school, which main blocs would be intellectual, labor, moral, esthetical, physical qualities of pupils. In correspondence with people were elaborated the system of school organizational arrangements for formation of comprehensively developed person of schoolchild through the pupils, pedagogical and parents collectives. For the deeper understanding of pupils scientist recommended to use observations, questionnaires, conversations, analysis of the successfulness and education, and to use collective, differentiated, individual forms of the work the for embodiment of the model of school graduate [758].

The «Lenin topic» became the prominent one for some time. In the articles, brochures, monographs (G. Nesterenko. N. Repa, D. Shelukhyn and others) the problems of education of pupils were considered under the general slogan «to bring up lelinists» [358]. Since the second half of 1980 scientists and educators-practicians directed their efforts on the search for the means of rebuilding of the education system. It is testified by the works of V. Galuzinsky, M. Evtukh, L. Kazarian, I. Kozubovska, M. Krasovitsky, V. Odnolko, M. Stelmakhovich, T. Yatsenko and others [221; 535; 795].

In the scientific-pedagogical press were considered the questions about the typical mistakes in the ideological-political education of youth. According to I. Kozubovska, ideological aspect artificially by force introduced in the teaching and upbringing work was not useful but even harmful for education. The author gave facts of examples in textbooks for children of 7–8 years old who were not oriented in

such notions as «constitution», «communism», «communist party», «shock-worker of five-year plan» given in these very words [758].

The significant attention was paid to the methodology of upbringing work at school. In this connection in ME of USSR was prepared the Methodological letter to help the school inspector «On the methodology of study of the school activity» (1986). In this letter were underlined that the system of upbringing work provides the comprehensive and harmonic development of pupils. The assessment of the level of pupils' education was based on the knowledge of fact that the level of moral education of schoolchildren must correspond to the requirements of communistic moral [339, p. 25–31].

The course of state policy and its influence on the processes of education of children were generalized by K. Chorna at the meeting of «round table» organized by the editorial office of the journal «Soviet school» (November, 1989). According to the scientist, «... person it is not a product but an aim of collective, the increased attention to the development of pupil, mechanism of connection of person and such collective that accept the alternative of pupil as a social value, factor of progress becomes topical. The growth of such collective is measured by the achievements of person: moral and creative ones» [918, p. 16].

The democratic changes were introduced in the learning-pedagogical literature. Thus, in the textbook for teachers «Didactics of the modern school» (1987) the notion «comprehensive development» was defined without ideological-dogmatic aspects. Especially, the comprehensive development of person meant the growth of its spiritual and physical forces, creative abilities and individual talents, formation of human as worker – producer of the material and cultural goods, as citizen and social activist, as moral and cultural person, carrier of the stable ethical and esthetical values [639].

At the end of 1980 pedagogical community elucidated the problem of search for the new approaches to the solution of educational tasks. But the significant majority of scientists and educators-practicians followed the traditions grounded by



precursors. They preferred communistic direction, believed in the omnipotence of the upbringing influences of teachers, parents, public and pupils organizations on person of pupil, advocated for the development of the main groups of the personal qualities of schoolchildren, oriented on experience and standard approaches to education. The content of their works reflected the system of aims and tasks that embodied the social order on the ground of conception of communism building. Predominance of the soviet canons conditioned the excess of ideology of the system of education built according to the ideals and tasks of communistic building that provided denunciation of the bourgeois ideology antagonistic to the Marxism-Leninism. The main aim of education of this period was to adjust the young generation to the state mechanism, to make it obedient and able to labor, to standardize the civic features of the soviet human. The acuteness of problem in educational sphere, according to O. Lyubar, M. Stelmakhovich, D. Fedorenko was in fact that «... the leaders of communistic party forced school to the unreal, illusory aim – upbringing of comprehensively and harmonically developed person. Fixation of this aim in the party documents and its rise up to the level of law in Constitutions of USSR and USSR in practice favored the retreat of school from the real life» [425, p. 36].

The ground of the new approaches of formation of education content at the end of 1980 – early 1990 was the weakening of the party-state censure, reassessment of the worldview positions, change of social consciousness, transfer from totalitarianism to pluralism and education of the young generation on the universal values (on the grounds of national renaissance), democratic processes in all spheres of life, informational explosion in the social and psychological-pedagogical sciences.

The spiritual-moral education of children and youth was significantly influenced by the growth of self-consciousness of Ukrainians. Orientation of education on the national development was intensified. For example, the calendar-thematic plan and methodical recommendations to the TV programs on the history of USSR for the second half of 1989–1990 school year already had not topics penetrated with traditional soviet ideology. Instead of it the attention was paid to the Ukrainian

subjects such as: «Zaporizhzhya Sich. Its administrative-political structure», «From the history of book printing in Ukraine», «Everyday life and customs of Ukrainian nation in XVI –first half of XVII century», «Bogdan Khmelnytsky – state and political activist», «Reflection of the liberating struggle of Ukrainian nation in the historical songs and dumas (XVI–XVII centuries)», «Kyiv-Mohyla Academy. Its foundation and importance», «G. S. Skovoroda – famous Ukrainian enlightener, scientist and poet of XVIII century», «Decembrists in Ukraine», «Anti-serfdom rebellious struggle of peasants under the guidance of Ustim Karmelyuk», «T. G. Shevchenko – revolutionary-democrat», «Music in Ukraine in the first half of XIX century (S. S. Gulak-Artemovsky)» «Development of painting in Ukraine in the second half of XIX century» [167].

So, the educational reforms of this period were directed on the qualitative and quantitative changes of the content of education of the whole school system and each learning subject. First of all, the content of the teaching-upbringing work of school was ideologized. In Ukraine of that time the centralization of management of school was finished, school was russified, the unified (for the whole USSR) academic plans, textbooks, programs, methodical recommendations, visual aids were introduced. Only with the start of so-called Rebuilding the unified content of learning and centralization of school system gradually go in past, national component in learning and upbringing with support of Christian values and spiritual-moral experience of previous generations strengthens.

Analyzing the modern studies of the problem of management of educational institution in Ukrainian science, we must note, that the ideas of democratization, humanization, consistency, innovativeness of management, objective and adaptive management are significantly developed in them (L. Danilenko, G. Dmitrenko, G. Elnikova, V. Krizhko, V. Maslov, V. Oliynik, E. Pavliutenkov, V. Pekelna, E. Khrikov) but the questions on management of educational districts, elaboration of model and determination of mechanisms of management of the general secondary education on the state-public grounds with taking into account the modern legislative

and normative acts on the problems of functioning of educational districts are not properly elucidated yet.

In general, the analysis of existent researches on the problem of management of education in conditions of the different levels of administrative-territorial division allows make a conclusion about the existence of clearly formulated conceptions, theoretically grounded and probated algorithms of the management of educational systems correspondent to the circumstances of the modern socio-economic situation in the country (P. Balashov, E. Beresniak, V. Bogachov, V. Burkov, D. Gvinshani, M. Sologubov and others), but the scientists are more and more agree with an opinion of G. Raven, who accents the necessity of the new conceptions of management that would form the developmental environment that creates condition for revelation of talents, attracts human to manifest itself from the best side, gives support, directs on the participation in making decisions.

The separate aspects of the management of education that concerns our research are considered in the works of other scientists. Especially, the question of rebuilding of the activity of the local authorities of the management of education paying attention to the problem of establishing of the civic society is raised in the researches of A. Mazak and D. Dzvinchuk.

A. Mazak also notes that for the formation of effective model of the state-public management of education adequate to the new aims and quality of education the introduction of educational districts is needed. According to the results of experiment of the management on the base of educational districts can be determined an optimal structure of the state-municipal and civic management of education based on such criteria as guaranteeing of the equal access to the educational resources and services for consumers, unity of the regional educational space, orientation of education on the local labor markets.

Formation of the professional readiness of the director of educational institution to the management of the quality of education and the system of activity of the local management of education with the rise of managerial competence of the

head of GEI were discovered in the studies by B. Gebrovsky, R. Vdovichenko, I. Maslikov.

The questions connected with informational support of the management of general secondary education in region were considered in the works by M. Albert, I. Ansoff, G. Ivantsevich, A. Lobanov, M. Martinenko, M. Meskon, V. Petrov, V. Gumeniuk and others. We are agree, that informational support of the management of education is a node element and base of the rise of efficiency of the management of region along the whole its vertical.

The separate topical problems of activity of the regional authorities of the management of education that concern the organization of activity of educational district are analyzed in the works of M. Legky, I. Likarchuk, N. Malakhov, P. Nikoliuk, G. Ogloblina, P. Sidnev.

We consider educational districts as pedagogical system that is why we realized the analysis of researches on this question. In particular, the question of organization of the management of education system in the conditions of different levels of administrative division was studied by O. Danilovych, V. Maskin, P. Khudominsky and others. Educational district as ethno-regional socio-pedagogical education system was considered in the works by B. Likhachev, P. Lerner, V. Yasvin, I. Osadchy and V. Proskunin.

Analysis of research on the management of the spiritual-moral education in the conditions of different levels of administrative division (structure) testifies that the development of management changes towards its democratization, involvement of representatives of the different levels of managerial structure in to the processes of management, direction on the self-management of individuals of the socio-pedagogical system, agreement of actions, creation of the flexible model of management of the spiritual-moral education of youth in educational institution taking into account psychological and sociological processes.

The essential characteristic of the management of spiritual-moral education of youth in educational institution is a new style of managerial thinking, orientation on

the Christian values and priorities, methods and instruments of managerial activity in the conditions of market economy. The special attention of scientists is paid to the conditions that make possible the democratization of management, maximally take into account the personal potential of every worker, create conditions for its professional development to attain the highest spiritual-moral result as possible.

Analysis of the scientific-theoretical works and study of the practical experience of managerial processes in the field of education proves, that the efforts of scientists and practitioners are directed on the searches for an optimal ratio between centralization and decentralization of management through the elaboration of models of optimization of the nets of comprehensive educational institutions, intermediate models of educational districts on the base of creation of mechanisms of combination of the managerial functions, overcoming of interdepartmental disunity, interaction within administrative-territorial units of educational institutions of education system and also institutions of culture, physical culture and sport, enterprises and public organizations, elaboration of the unite educational district space in the conditions of modernization of the regional education. Organization of educational districts, creation of system of management of them, main directions, types and forms of organizational-pedagogical activity in the district must be the base of scientific researches that is determined by innovative processes that take place in society, science, economy, organization of production, management and favor the effective functioning and development of the regional educational system, elaboration of the unite educational space of the state on the whole.

At the same time, despite the undoubted theoretical and practical value these materials cannot provide the full methodological and technological base for the modern management of organizational-pedagogical activity of educational district. The problems of methodological support of the management according to the new functions of the regional (city) departments (offices) of education within which the educational institutions function need further elaboration. It is topical to study the possibilities of unification of managerial actions directed on the operative

reorganization of the regional systems of education, because in the Conception of the state regional policy accepted by the Cabinet of Ministry of Ukraine 2 of July, 2008 was stated the absence of balanced development of the all regions of Ukraine, increase of territorial differentiation of the level of economic development and possibilities of social insurance of citizens that leads to the essential negative results [17].

The National strategy of the development of education in Ukraine for 2012–2021 provides improvement of the structure of education system, decentralization of the management of education, redistribution of functions and powers between the central and regional authorities of the management of education, authorities of local self-government and educational institutions, elaboration of the effective mechanisms of interaction between the authorities of the management of education, family, educational institutions, children and youth public organizations [24].

Taking into account the aforesaid must be elaborated the correspondent regional policy that must be understood, from our point of view, as a coherent activity of the authorities of regional management, authorities of local management, educational district, educational institutions as its subjects, pedagogical community, directed on the effective functioning and development of the district educational system. This policy must be arranged on the comprehensively measured, grounded system of the long-term reference points and arrangements directed on the development of interests of the region and strengthen of its competitiveness that are not in contradiction with the nationwide priorities in education. The balanced functioning of the regional educational system is provided by the way of keeping of the positive dynamics of the main parameters which characterize its separate components. The kernel of the regional educational policy must be an activity, directed on the formation of the certain advantages of the separate region in the sphere of education [19].

Analysis of the research on the management of education in the conditions of different levels of administration division (structure) gave grounds for the statement

that the tendency of transfer (in the theory and practice) from the management of one-sided influence to the one based on interaction, attainment of the close cooperation of the authorities of the state management of education of all levels, educational institutions, civic self-government and the rise of their responsibility within the powers; creation of the integral system of the management of education that would be characterized with flexibility, democratism, dynamism, mobility, ability to self-organization is a main thing in the reformation of the management of education. The management of education must be directed on decentralization, organization and guaranteeing of the optimal conditions of functioning of educational sphere, creation of the systemic mechanism of its regulation at the regional, local and institutional levels.

For combination of efforts of the state authorities and the ones of self-government in the sphere of national-patriotic education must be introduced the unified state policy, adequate mechanisms for consolidation and coordination of the correspondent work in economic, political, social, cultural and other spheres. The bright proof of the aforesaid is an Order of the President of Ukraine «On the strategy of national-patriotic education of children and youth for 2016–2020» (2015). In the document are defined, that the main components of the national-patriotic education must be the civic-patriotic, military-patriotic and spiritual-moral education: «For upbringing of the citizen-patriot of Ukraine, affirmation of love to Motherland, spirituality, morality, respectful attitude to the national achievements of Ukrainian nation, inheritance of the best examples of bravery and courage of the fighters for freedom and independence of Ukraine, of both the historical past and defenders that fight for the sovereignty and territorial integrity of state against the external aggression today, and also determination of the effectives mechanisms of cooperation of state authorities, overcoming of the lack of spirituality and morality in society; organs of the local self-government and institutions of the civic society in questions of the national-patriotic education of children and youth in Ukraine national-patriotic education of children and youth must became the one of priority directions of activity

of state and society as to the development of citizen as a highly moral person that cherishes Ukrainian traditions, spiritual values, has correspondent knowledge, abilities and skills, is able to realize the own potential in the conditions of the modern society, believes in European values, is ready to realize duty of the defense of Motherland, independence and territorial integrity of Ukraine» [19].

One of the main aims of Strategy is a determination of priorities and main directions of the national-patriotic education of children and youth, development of the correspondent institutions of state and society, provision of the content filing of the national-patriotic education through the introduction of the academic disciplines of spiritual-moral direction as a base of the formation of person and precondition of the national-patriotic education of growing generation.

## **2.2. Ideas of pedagogical management of spiritual-moral education in the scientific tradition of Ukrainian teachers**

In the choice of pedagogical conditions of support of the management of spiritual-moral education, introduction of progressive ideas in the practice of pedagogical management it is important to appeal to the theoretical heritage of the founders of the spiritual-moral education in Ukraine of XX century. Among them we single out G. Vaschenko, V. Zinkivsky, I. Ogienko, S. Siropolko, S. Rusova, Y. Chepiga. In the fight for the national school Ukrainian educational activists combined their efforts and formed theoretical grounds of pedagogical management of the spiritual-moral education of children and youth.

Retrospective survey of the source base [159–161] gave a possibility to reveal, that Ukrainian scientists found the mission of the native educational institutions in the formation of spirituality of youth. The aim of educational institution of spirituality to develop the person comprehensively and harmonically, develop its natural abilities and inclinations, bring up the national self-consciousness and universal moral, form the spiritual, highly moral, intellectually developed, physically tempered, laborious,



socially mature and creative person. Thus, the educational institution, according to the words of V. Zinkivsky (1881–1962), must become the organ «... of not only intellectual education, but social one... carrier of the higher social ideals and the true tool of social progress» [266, p. 324].

In the book «Social education, its tasks and ways» (1918) V. Zinkivsky noted, that educational institution bringing up child in artificial, individualized environment develops the senseless sociality: competitiveness, envy, vanity. These social feelings «inhibit» and «corrupt» child instead of developing. The scientist considered the rise of activity through the liberation and development of emotional life as the main motive of social development. The main hopes he put on the family and self-education, creation of the children initiative organizations. In his work «The problem of school education in emigration» (1929) was accented the predominance of universal values, «supranational» spiritual priorities. The main task of the spiritual-moral education, according to the teacher-Christian, is «... to help youth to find themselves, to master the forces that are available in our time, to inspire themselves with an ideal that the life must be devoted to» [266, p. 324].

The questions of national behavior of children that were properly studied by the Ukrainian emigration, the scientist considered in the context of the spiritual-moral upbringing of national values. At the same time he paid the significant attention to the education in the spirit of national idea. Clergymen and scientist V. Zinkivsky worried about the development of the orthodox pedagogy. The main thing in the human life, according to the scientist, is not psychical or physical but the spiritual process that is «... deeper than division of physical and psychic world and is a guarantee of integrity... the spiritual process has in itself the key to understanding of everything that takes place in human. The spiritual development of child is subordinated to the certain rhythm according to its age. The consciousness of the spiritual life in its rhythm must be the base of pedagogy, but the spiritual and not moral process of growth creates the true and final topic of the upbringing influence on children» [267, p. 326].

V. Zinkivsky considered the problems of pedagogy from the positions of orthodoxy, so he paid the great attention to the parish life of children. The main idea of scientist became the «inchurching» of child, spiritual inurement to the values of Christianity embodied, first of all, in art, philosophy, literature.

Z. Zinkivsky presented his pedagogical conception in the work «The problems of education in the light of Christian anthropology» (1934). Author based on the creation of human by God, on the theme of Human, sense of its life and destiny, spiritual-moral values, directed on the attainment of God Kingdom. Author deeply developed the religious pedagogy, created its new methodological principles that correspondent to the concrete realities of emigration of that time. In the work «Principles of orthodox pedagogy» (1934) he found the aim and tasks of education of children and youth in the help to children for liberation them «... from the power of sin through the beneficial refill that comes from Church, help in the discovery of image of God... that is discovery of the way of eternal life as attachment to the eternal life in the daily earthly one» [267, p. 326].

V. Zinkivsky tried to solve the tasks of Christian education through the hierarchical development of all aspects of the internal life of person, their interconnection and instrumental determination for the full spiritual life. The components of this process, according to the scientist, are: psychic development that includes «upbringing of ability to freedom» and authority that must become the «conductor of spiritual health» and not strengthen the «tragic duality in human». The teacher referred to the elements of psychic development the formation of character, problem of discipline (to develop «the gift of freedom» if it is determined by the «authoritative person») emotionally-artistic and sexual education [267, p. 327].

As opposite to the materialistic, scientist and positivist paradigm, V. Zinkivsky explained freedom as a giving person the possibility of «self-determination from inside» where are present the mysteries that is a possibility of creative revelation only under condition of «living in God». «Beyond it freedom, keeping the force of self-determination from inside, is not a creative force, but vice versa – the source of chaos

and vain pretentiousness» [266, p. 28]. In the context of spiritual-moral education V. Zinkivsky worried about the being of family that must play the main role in the formation of the morality of person, its attachment to the religious, church life. He considered the question of sexual education of children and youth that, according to him, has a great importance for «empirical and spiritual health of person». In particular, in the article «The problems of school education in emigration» (1929) he wrote, that just school must worry about it. According to V. Zinkivsky, the aim of school is to bring up children in the spirit of national idea, give education and professional preparation for life and work in foreign lands. For the solution of these tasks the new means of education are needed, thought the teacher: as less as possible sentences and precepts, moralizations but more soulful, simple, sincere conversations with children, collective and individual ones; creation of specific conditions (through the organization of environment like the summer colonies) for the development of the internal world of pupils; development of the spiritual forces and experience of child. But without the religious feelings education will be incomplete and one-sided. So, children need physical health, social freedom, national culture, first of all, reality of the spiritual world, good and truth.

V. Zinkivsky analyzed the soviet pedagogy and underlined its ideological dogmatism, depersonalization, utilitarianism and primitivism in the set and solution of both theoretical and technological problems of education. The scientist considered the connection with communistic ideology that is perceived by this pedagogy as the likeness of religion as a hallmark of newly created pedagogy. The distinctive features of the soviet pedagogy, according to him, are its utopianism that is expressed in the announced aim of school – to change the life profoundly and educate generation able to build communism. The scientist thought, that utopianism was in isolation from reality, from the influence of environment, in impossibility to bring up ideal without the support of real society. At the same time the teacher positively assessed organization of the physical education in the soviet school and considered the gradual approaching to «militarization» as its defect [267].

The problems of scientific management of the spiritual-moral education in educational institutions are considered in the works of G. Vaschenko (1878–1967), who studied the education of Ukrainian children and youth from the positions of Christian ethics and the national-patriotic worldview. Based on the Ukrainian and European national traditions, the scientist proved that the steady moral can be formed only on the strong spiritual grounds. According to G. Vaschenko, the national worldview that traditionally has for Ukrainians idealistic and not materialistic base is formed on the principles of Christianity. Because only in such a way «... possible to build the hierarchy of values devoid of contradictions that provides the harmony and integrity of character» [100, p. 369].

The teachers-theorists pay attention to the religiousness and nationalism of G. Vaschenko that mainly forms the surface consideration of the teacher's heritage. But finally, unprejudiced person makes sure of his European prudence as to religiousness and nationalism. Firstly, G. Vaschenko widely interpreted Christianity, first of all, as a base of spirituality. Secondly, he understood nationalism as a natural love of human to its nation and its earth. In the works «Educational ideal» (1946), «Project of the system of education in independent Ukraine» (1957) and other ones the scientist elucidated the high level of tolerance of Ukrainians to the representatives of other ethnicities and posed the need to educate children in the spirit of the tolerant attitude to the other nations [100].

The content of national pedagogy, according to G. Vaschenko, is in the successive orientation on the human life in correspondence with nature. As opposite to the soviet pedagogy that serves to ideology and causes the national destruction of human, democratic pedagogy is aimed at the favoring of the spiritual-moral education of independent, active, initiative person able to be free and self-responsible.

From the traditional-Christian point of view of scientist, the human spirituality it is its natural sign, norm of existence that follows from understanding of the generation of human as created by God. Human who realizes itself, feels the natural necessity to rise above the own biological («animal») origin, «an aspiration for

height» is inherent to it. Thus, it not only testifies its humanity and separateness in nature, its likeness to God but also find in its aspiration the main resource of living forces. On this way human creates values that exalt it over the material world and creates them because «... has an immortal soul that makes it similar to the Highest World». All human progress, according to G. Vaschenko, it is «... the transfer from the semianimal state where dominates mainly physical nature and its physical needs to the state where the spiritual nature and its interests becomes to play the more and more role» [102, p. 58].

Analysis of the scientific-literary heritage of the scientist gives grounds to state, that G. Vaschenko considered the faith in God as the main source of spirituality. Faith it is not an enemy of mind but its conscience; faith it is a mean of cognition of the world along with science. The teacher was sure, that human needs the integral worldview, but the science and thinking cannot give it. That is why human that is striving for the integral worldview must «... add the gaps of knowledge with faith». The congenital human need for spirituality is expressed by the correspondent natural aspirations. In different people and nation depending on historical stage of their development, the aspiration for spirituality is represented in a different way – intensively or blurry, weakly, «faintly». Spirituality is based on the faith, it can chose the reference point in good (often «pseudo-good»), evil, God and idols created by the own fantasy. Different people and different nations at the correspondent stage of their cultural development use the most diverse ways of «objectification» of their spirituality in the form of religious organizations, temples, written sources, pieces of art. Spirituality does not develop and does not change (as a rational experience of person). It is like a light: it must be more or less but it is always the same. Remarkably, that G. Vaschenko analyzed the origin of spirituality based on the correspondent form of consciousness. If this spirituality is inherent to the communist ideal, proved scientist, it has ideological ground [102, p. 23].

The soviet pedagogy developed in the course of communistic ideology. That is why it is not accidentally that this ideology taken from the works of “eternally alive

classics” was in its time glorified to the level of pseudo-religion, because it was exactly the faith. But spirituality oriented on the Christian ideals is based on the religious consciousness is embodied in the culture and national traditions. We agree with G. Vaschenko’s thoughts that spirituality is brought up on the base of faith in ideals [103, p. 18].

G. Vashenko revealed the significant importance of religion in the human life and education. According to the scientist, Christianity names human free person. Slavery it is a loss of own identity, when human unequivocally perceive the life as a given reality and does not try to improve it. The Christian view on human provides the pedagogy of partnership that is typical to the modern European education. Moral becomes an imperative only when the indisputable Authority of God became a source of moral instructions [102].

G. Vaschenko advised to realize the spiritual-moral education of children in family on the example of parents based on the moral-religious family tradition of pre-Bolshevik period. He was a supporter of the systemic teaching of religion at school as it took place in Germany, Poland. Religion, from his point of view, satisfies the emotional-sensual need of human which development is underestimated for today [101]. The teacher separated values of the spiritual-moral life necessary for the human life: morality (sphere of universal human life), patriotism (sphere of national life), civicism (sphere of civic relations), familism (sphere of relations between the members of family), nature-consciousness (human attitude to the nature – the own one and surrounding). The rest belongs to the purely informative field or is an artificially augmented element of any values of the aforesaid spheres.

The content of spiritual-moral education in the oeuvre of G. Vaschenko is exposed according to the vector of the spiritual aspiration of person and society. Because an ideal of Good is a main reference point of Christianity, the first task of moral is to direct human on the better, kinder, fair in the universal human sense. Interpretation of the essence of moral in oeuvre of G. Vaschenko is defined by the following approaches: a) the content of moral is the absolute values, to some extent

inherent and understandable to the all people on earth; b) God is a source of morality, and the faith in Him is a base of imperativeness of the moral; c) the categories of moral have an absolute character that is why Christianity denies relativism («class nature») in their interpretation; d) human has the congenital needs and feelings of morality; e) moral occupies an important place in the content of education [101, p. 68].

The special feature of views of G. Vaschenko on the management and content of the spiritual-moral education is an acceptance of the crucial significance of freedom in the life of nation. Only free nation is viable, has the internal forces for full development and self-realization. The final aim of nation is to have the own state, that is why the idea of statehood is one of the most important in the hierarchy of national values. According to G. Vaschenko, the national manifest itself in two aspects. From the one side, it conditions the development of patriotic feeling that prevents person from doing something that damages its nation and state. From the other one, the national is such nature-correspondent phenomenon that being fully expressed in person testifies its natural health, «normal state» that is its spiritual and economic productivity

In the sphere of family pedagogy, especially, in choice between authoritarianism and freedom of upbringing G. Vaschenko stood by the «golden mean». He argued that «... the modern upbringing of the Ukrainian children must avoid the excessive severity and useless punishments but also not to rely on inclinations and abilities». At the same time family it is the most important institute of upbringing in general, because it founds in child the bases of ideal of service to God and Ukraine, democratism and the first sprouts of character [103]. Let's note, that the G. Vaschenko's reminders about the need for bring up the strong character in children are topical for today. «We consider character, — accented the teacher, — as such crystallized properties of the human psychic that are elaborated in it as a result of conscious work on itself». The free will of human is revealed in character. «That is

why human is responsible for its character, good or evil. But it is also responsible for spinelessness because it did not realize the possibilities of own will» [103, p. 68].

Among factors of the spiritual-moral education of children G. Vaschenko singled out the nature called it the majestic book that «talk to the heart of human without words and discover to it the Omnipotence and Wisdom of God<sup>2</sup>. So, due to the nature the faith in the happiness on earth reappears in human, it «sees God on the sky». Such spiritual and esthetical perception of the nature can influence also the economic relations of human with environment if human is brought up on the traditional Christian values [102].

G. Vaschenko underlined the necessity to include the bases of Christian creed as a component in educational process of the native educational institution. Despite the certain defects inherent to religion (rejection of the acceptance of scientific knowledge, scholasticism, interconfessional contradictions and so on), scientist rigidly criticized atheism and accented that «Ukrainian system of education can be created only on the idealistic world perception and affirmation of Christian moral by the way of mastering and transformation of the faith in God, God Kingdom of earth and sky into the internal convictions of each person» [298, p. 67].

He was absolutely convinced, that the teaching of the bases of Christian ethics and moral, history of religion, subjects of the spiritual-moral content obligatory must be the component of the learning-upbringing process of the native educational institution, because the compliance with religious principles is the one of primordial traditions of the Ukrainian nation.

S. Rusova (1856–1940) considered religion as one of the most important means of upbringing. She was convinced that children must not be disaccustomed from religion, from all manifestation of cult. She accented the necessity to involve pupils to the celebration of Christmas Eve, Easter... «Happy families are the ones, — wrote S. Rusova, — that can celebrate these feasts according to the archaic-national traditions: they give children the deep, beautiful experience for the whole life, ethical



and esthetical impression and connects child with nation that formed this cults in its national creativity» [240, p. 38].

But not all researchers, scientists of the given period held this opinion. S. Siropolko (1872–1959) had the cardinally opposite view in attitude to religion. He thought that educational institution obligatory must be independent from Church because in other case the pupils' right to the freedom of choice is violated. He argued that in the case of introduction of the religious studies in educational process and involvement of clergymen into this work, the serious contradictions can really take place: between the clergymen of different confessions (for the right to work in the concrete educational institution); between the religion and science (religion is based on faith, and science – on facts). S. Siropolko was convinced that the question of religion is a personal affair of each person and inclusion of the religious questions in educational process deprives pupils and their parents of the freedom of choice. Accenting the secular variant of the system of school education, scientist does not agree also with atheistic school founded in the Soviet Union, because, according to him, «... it imposes to pupils the faith in Marx and his apostle Lenin instead of faith in Christ» [258, p. 54].

Rejecting the religious upbringing in educational institution, the scientist supported the colleagues' idea about the creation of system of the effective upbringing work. S. Siropolko stated that the management of spiritual-moral education must be the obligatory component of the school life. It must be realized by all ways and penetrate any pupil's activity both at school and beyond it: by the inclusion of all subjects into the learning programs, personal example of the teacher as a role model, carrying out of out-class and out-school upbringing activities, organization of the school pupils' self-government, involvement of pupils to the participation in the different projects connected with life of the local community aimed at formation of consciousness of the bases of universal human moral in the child. Accenting the separation of school from Church, S. Siropolko thought that in the system of educational institutions it is expedient to use the elements of spiritual-

moral education oriented on the development of humanism of growing generation under condition of non-confessionalism of the learning-upbringing process and non-involvement of clergymen into this work.

We pay attention to the fact, that in the early 1930 pedagogical diversity of formation of spirituality and morality in educational institutions disappeared. It was resulted by the strengthening of rigidity of political, social and scientific-cultural life, attempts to represent materialism, Marxism-Leninism as a canonic doctrine that cannot be criticized by the morality and spirituality at all. It was provided, that the categories of spirituality and morality will be excessive in future, because the social life will be supported by the rational, socially useful and scientifically grounded norms and rules. In combination with authoritarian-disciplinary grounds of the management of the state authorities' activity, first of all, of educational institutions, Marxist-Leninist doctrine gained the importance of the social worldview reference point and together with inculcated faith in communism – of the single spiritual base of education of children and youth.

V. Zinkivsky (1881–1962) wrote about Marxism as a specific «religious», spiritual base of education in 1933: «The soviet philosophers and educators ardently believe in communism... they are scholastics (in the bad meaning of this word). Obviously, they consider soviet pedagogy as an ancilla (servant) of communistic theology. In such specific religious set of their creativity is an explanation of most its features. But as a psychological system of “theology” soviet pedagogy is afraid to acknowledge the religious character of its statements» [271, p. 84].

The textbook of Ukrainian scientist V. Levitsky «The history of upbringing and learning» (1938) was significant in methodological sense. It included the concrete definitions that favored the systematization of scientific terminology and pedagogical science. V. Levitsky noted that upbringing became a science that studied physical, intellectual, artistic and moral improvement. The history of pedagogy or the history of upbringing work, as was noted in textbook, is a reflection of the spiritual development and living progress of mankind. At present the upbringing work

depends on faith, science, worldview, race and temporal signs of the nation. The educator designated two components – learning and upbringing ones that, according to him, are combined spontaneously: «...the learning must, first of all, develop and multiply knowledge, so, form the feelings and desires. Upbringing starts from feelings and desires, develops them, acknowledges and manages and in such a way favors the development of cognition, fixes and balances the pure knowledge. Both learning and upbringing go to the same aim but by the different ways and means» [286].

The views of V. Levitsky about the moral person as it was understood by I. Kant are worth paying attention. The moral person, according to the author of textbook, is created for «making good». It does not need neither paradise, nor hell, neither God, nor devil, anything except the moral law. V. Levitsky noted that I. Kant designated four aspects of behavior: «1) Feeding – the circle of relatives. 2) Punishment. 3) Admonition. 4) Education. Their aim is to create the self-conscious and independent man». Such human masters: a) «convenience – agility as expression of talent; b) world wisdom as an expression of nature, temper; c) morality as an expression of character» [286, p. 171].

The special place in the establishing and development of the theory and practice of the management of the spiritual-moral education in Ukraine belongs to the pedagogical heritage of the famous Ukrainian scientist-philologist, theologian and educator, state and civic activist I. Ogienko, (metropolitan Illarion) (1882–1972). After 1917 he was the first who gave lectures in Ukrainian, taught the course «The histories of Ukrainian language», wrote Ukrainian textbooks, completed bibliographic catalogs. The I. Ogienko's work «Ukrainian culture» (1918) summarizes his studies. The renaissance of Ukrainian Church, the scientist noted, will give Ukrainian children a possibility to get rid of the feeling of inferiority gained in the times of Russian empire and to return to their spiritual sources. He supported thought that Ukrainian highly educated clergymen created literature that nurtured the Ukrainian nation. The scientist accented that printing appeared in Ukrainians already

in 1491 and it was spread all over the country, publicizing the «spiritual nourishment» for the whole nation And the whole load of this cultural work was endured by clergymen [518, p. 84].

The important factor of I. Ogienko's enlightenment work was its address to the spiritual-moral education and to the human life as a whole. The scientist studied the essence of the notion «spirituality» of human, revealed this phenomenon in actions and behavior that is based on the universal human, national and Christian values. The notion «value», according to the author, is a validity of natural, social and spiritual phenomena for the existence and development of society, for needs and activity of every person. The formation of the feeling of love to the own state, God, native land, language, culture, nation in children and youth favors the more effective upbringing of social activity, civic maturity, system of an active attitude of person to Motherland, society, state, nature, labor, to itself, incorporates person into the national culture of the own nation, its history, develops the feeling of dignity, respect to the spiritual heritage of the own nation [519].

In European period of emigrant life I. Ogienko wrote works devoted to the person, its spirituality. Especially, «The hard tasks of Ukrainian Bishop» (Hill, 1940), «Word of wisdom. Archiparsonic letters for 1940–1944», «Let's live in truth» (Hill, 1944) and others. Canadian period of his creativity is remarkable for the searches for religious interpretation of the notion of wisdom as a moral ideal of human. Among the scientific studies we separate «Our age wounds: dramatic poems» (Winnipeg, 1960), «Let's teach children our Ukrainian language! Sermons» (Winnipeg, 1961), «Konstantin and Methodius. Their life and activity: historical-literary monograph» (Winnipeg, 1970), «My sermons» (Winnipeg, 1973).

Each person, thought I. Ogienko, must influence the own environment and when it has the proper abilities, to rise it at the higher level. The scientist based his comprehensive conception of understanding of the spiritual essence of person on the universal human, Christian spiritual values that are cognized not only by the mind of person but by its heart. For receiving the expected results of wisdom, language must

be used as a messenger of mind, thought, intellect and the historical accumulator of any nation. Only God, Christianity, faith, native language and culture, thought the scientist, can help human to be the spiritually rich person. Among the spiritual values he separated love, faith, hope, truth, patience, laboriousness and patriotism. In his works I. Ogienko stated that the permanent presence of such virtue as patience obligatory must favor the spiritual establishing of the person. It makes person strong and talented. At the same time he argued that only the «wise patience» but not the general one «tempers the person».

Ogienko considered God as an absolute value, so, the highest human values were understood as attributes of idea of God. In the works: «God in nature», «How to live in the world. My gift for youth» (Hill, 1943) he accented that God is as source of life for the whole Universe, and when Creator lives in the hearts of humans, they are able to create the good with love. The philanthropic worldview of I. Ogienko was formed on the grounds of the spiritual traditions of the own nation, its cultural heritage and national ideals. That is why in his religious-ethical works he was aimed at favoring of the deep mastering of the spiritual achievements of the numerous generations of Ukrainians by the youth for upbringing the intelligent, moral, nationally-conscious person. In the works: «My sermons», «Ukrainian culture and our Church» (Winnipeg, 1973). I. Ogienko accented that humanism, national consciousness, spirituality are formed through the history of nation, its culture, faith, traditions. From this point of view the teacher wrote: «Every person it is a creature of its own history, of the whole its long past. It cannot be torn of all this without being punished, everyone who leaves its own national and especially, Faith, condemns itself and the own future generations to the long spiritual wandering» [519, p. 2].

The spirituality of I. Ogienko's pedagogical propositions and views is manifested in the elucidation of the aim of education. The scientist advocated for the necessity to bring up in human the qualities of citizen, son of Motherland, devout patriot, Christian. He cannot imagine the education of person beyond the universal, Christian and national values, prioritized the sympathetic relations between people

and respect to faith. That is why he defined the main aim of education as an upbringing of the spiritual, nationally conscious and socially literate person. Elucidation of the aim and content of education in educational institutions, accented I. Ogienko, has theoretical and practical importance. The teacher must be able to project the person of pupil. For this aim he must imagine how this person must be and what moral qualities must be formed in it. In the work «God and light. Reading for the youth of Sunday and Ukrainian schools and their parents» (Winnipeg, 1964) I. Ogienko separated the qualities that must be brought up in the process of spiritual-moral education: compassion, humility, truthfulness, patience, responsibility, initiative, kindness, persistence and mercy. If they will be inherent to the child, we can be sure, that the highly moral person will grow from it.

The life-affirming factor at the modern stage of management of the spiritual-moral education of children and youth in the native educational institution is the ideas of I. Ogienko that concern introduction of the moral traditions of Ukrainian nation into the upbringing practice. According to him, the Christian moral it is a source of spiritual orientations of our nation. «The highly developed forms of our education and behavior, its politeness are due to the Christian moral that made the life of Ukrainians more moral and virtuous». The base of such life is mutual respect and love that are explained in details by Bible, ritual epos, traditions, folk songs, «wisdom of the previous centuries» [518].

I. Ogienko belongs to such not numerous education activists that deeply considered the initial principles of the spiritual direction of Ukrainian nation and most fully presented the cultural-historical grounds of the system of education through the study of Christian faith, traditions of nation, its customs, rituals, culture, history, language. The teacher directed his efforts on the spiritual development of person and advised pedagogical community to explain this development as incorporation into the Christian heritage of nation, mastering of the universal human values and socio-cultural experience of mankind in the spiritual-practical activity and independent creative growth [519].

The attempts of the native historians of pedagogy and psychology of the middle XX century to elucidate the development of the spiritual-moral education are interesting. The studies of M. Gerischenko, O. Zakharenko, G. Kostiuk, A. Makarenko, M. Nizhinsky, M. Stelmakhovich, V. Sukhomlinsky B. Stuparik discover the influence of the political-cultural directives on the spreading of ideas of the spiritual-moral education in Ukraine [318; 518; 577; 628].

It is worth reminding the conceptual propositions on the human person that were elaborated by the founder of the Ukrainian psychological school G. Kostiuk (1899–1982). The notion of person was considered by the scientist as a main one and most complete not only in philosophy but also in philosophy, pedagogy, policy and so on. The development of person was considered from the dialectic-materialistic positions as «natural and at the same time social creature» and the task of its complex study was put. According to the scientist, human becomes social creature and person gradually, in the process of formation of its consciousness and creation of the system of psychic properties that internally determine its behavior, make it able to participate in the social life, realize certain social functions [519, p. 431].

In the works of scientist is accented that «... child develops as a person rooting into the social environment, into the culture of social relations, and this process is directed by the learning and upbringing in all their forms». Although the psychic development of person is guided from outside that is by society, it is realized as a process of self-development. Pedagogical influences, thought psychologist, must favor the solving by children its internal contradictions and appearance of the new ones because the further development is impossible without them. He said that «...learning and upbringing successfully form the new actions and the necessary motives, help person to find such forms of manifestation of its aspiration for independence, for self-affirmation that correspond to the social requirements and its own ideals» [519, p. 9].

From the analysis of the problem of creation of the conceptual model of person G. Kostiuk designated the components of its psychological structure – motivational

sphere, views and convictions, spiritual demands and value orientations, intellectual qualities, sphere of education, sphere of consciousness, subsystem of the features of behavior, subsystem of the individual specificity of the psychological structure, character. The scientist grounded the series of the principal requirements to the spiritual-moral education. Especially, he proved the ineffectiveness of education oriented on the organization of the external influences on children that does not take into account their interests, needs, aspirations and feelings that neglects the internal world of education. The content of psychic development, according to Kostiuk, is determined by the activity of individual in society. So, the essential transformations in its psychic development can be attained by the spiritual-moral education that organizes and stimulates the activity of subject influencing its motivation, content and operational composition of activity [519, p. 432].

The significant contribution in the development of the teenager person and the management of boarding education, formation of principles of the moral upbringing was made by the innovator of intensive pedagogy A. Makarenko (1888–1939). His practical activity, pedagogical ideas as to the possibilities of upbringing of the human spiritual forces have the exceptional importance for the creation of the scientifically grounded methodology of upbringing work. A. Makarenko wanted to understand human, especially, teenager. This person must be spiritually and morally formed in the new social relations. The teacher formulated his main pedagogical principle as following: «The highest possible respect to human, the highest possible exactingness to it» [125, p. 276–284].

A. Makarenko argued against the «theory of free education» that, according to him, led to the softening of person and all human in it instead of strengthening, he criticized the theory of pedocentrism, wanted not only understand but practically realize the task of organized collective upbringing of the person. Working with former offenders, the scientist made a conclusion that there are no morally defective children but children that are temporarily got into trouble. They are as well talented and able to live as others. As it is known, children develop under the influence of



external and internal, social and natural, spontaneous and organizational factors, direct and mediated effects. Educator must find the mechanisms of guidance over the development of child.

A. Makarenko found this mechanism in the organization of the collective life activity of teenagers and argued against the «pair» pedagogy that connected the human development with education by the personal, individual influence of educator on pupil. Representatives of this direction did not see all objective processes that influence the development of person, often identified the processes of development with the ones of education, education and life activity, voluntarily attributed the different phenomena of social life to the educational influences or excluded them, subjectively interpreted the objective processes of human education. A. Makarenko repeatedly criticized the spontaneity in pedagogy and admiration of «self-development» of child. The scientist saw the unity of common and individual that is why did not fall into sidedness, extremity almost inevitable at neglecting this unity.

Specialist on the problems of pedagogical history M. Nizhinsky (1905–1986) generalized pedagogical life of the second half of XX century according to the soviet educational paradigm. M. Nizhinsky followed the conceptual propositions according to which, pedagogy it is «continuous conglomeration and continuous generalization of experience», «generalization of previous influences the following, the further process of education». The scientist considered the totality of educational and social problems through the prism of ideas and thoughts of A. Makarenko. «In pedagogy, — concluded M. Nizhinsky, — cannot be revolution like in the field of natural sciences or technique, because the force of this science, this pedagogical art is not only in the new discoveries as the ones of A. Makarenko, but in the long-term experience of nation in the field of education» [819, p. 432].

We pay attention to the attempts of M. Nizhinsky to elucidate the means of formation of the spiritual life of soviet schoolchildren. In the monograph «A. S. Makarenko and the modern school» (1970) the scientist tried to demonstrate «...how the pedagogical ideas of A. Makarenko were creatively used in the work of

modern school and in which direction went the searches and solutions of the tasks of communistic education of schoolchildren in the period of building of the communistic society in Ukraine» [819, p. 432]. Author devoted the section of monograph to the study of the means of spiritual growth of pupils in the process of mastering of knowledge and education in labor, development of the physical forces and esthetical feelings and tastes.

The important aspect of scientific elaborations of the scientist were the questions of the family upbringing that he explained in the work «Family and school» (1941). The activity of M. Nizhinsky on this direction was concluded in creation of pedagogical literature for the wide parents' circles. The books by M. Nizhinsky: «Family. Parents. Children», (1974), «Father» (1976), «School, teacher, pedagogy» (1978) actualized the urgent questions of the family pedagogy, accented that the upbringing potential of family is determined, first of all, by its special features as a primary spiritual-moral center created by parents. The author in popular form based on factual materials discovered the grounds of creation of the strong family, influence of relations between parents on the formation of child character, considered the means of spiritual-moral education and the rise of the culture of family life, gave advices to the young parents on the questions of brining up children.

M. Stelmakhovich (1934–1998) considered the spiritual-moral education as the main component of history and theory of Ukrainian folk pedagogy. The scientist saw the base of the spiritual-moral education of children in the Ukrainian national school. He brought to life the ideas and traditions of the folk pedagogy, called to respect and use the age-old wisdom of Ukrainian nation. Among the scientific heritage of M. Stelmakhovich in elaboration of the problems of Ukrainian ethnopedagogy really remarkable are the works: «Wisdom of folk pedagogy» (1971), «From the sources of folk wisdom» (1984), «Pedagogy of life» (1989), «The folk children studies» (1991), «Ukrainian family studies» (1994) and others [519].

The content of ethnopedagogy, according to M. Stelmakhovich is the discovery of the system of educational means that are transferred from the one generation to the

other and are mastered as knowledge, abilities and skills from the position of the national values. The interesting for our research are the scientist's thoughts about the interrelation between the folk pedagogy and pedagogical science, generalized in the textbook «Ukrainian folk pedagogy» (1997). Thus, scientist makes a conclusion that «...the humanistic, democratic national pedagogy, school and family grow on the soil of the folk pedagogy. The ideal variant of the modern pedagogy is based on integration of the folk pedagogy and pedagogical science as a whole, advanced practice of teaching and brining up children in family» [519, p. 532].

M. Stelmakhovich found the base of spiritual-moral education of children in the Ukrainian system of the family upbringing: «Traditional Ukrainian family it is the first school of love to wisdom, national education, chamber of the moral virtues and noble actions, the nurse of respect to the native language, national customs, traditions, feasts, rituals, symbols, domestic and civic culture» [519, p. 533].

For elucidation of the problem of management of the spiritual-moral education of children and youth B. Stuparik (1940–2002) used a statement that the success of educational institution in education of conscious, devoted patriots is provided by the unity of folk and scientific pedagogy, native and foreign history, national and universal. The scientist accented an importance of national idea in state and was firmly convinced that «...Ukrainian national idea will take over the thoughts and actions of all upbringing factors despite the ideological resistance of its adversaries and inertia in the social thinking» [880, p. 86].

The interesting for our research are the volume works «National school: origins, establishing» (1988), «Guardianship over children in the period of transformation of social order» (2002) and the articles «The essence and aim of national education», «On the way of European integration of education», «Enlightenment, education and schooling: the lessons of past and modernity» and others. The scientist studied the complicated process of the management of national education, revealed and outlined the origins of ideas in the history of Ukrainian school that are the base of elaboration and establishing of the spiritual-moral

education of children and youth. This all, noted the teacher-educator, is necessary for the deep «understanding of our own history, taking into account of all positive in it, prevention of reiteration of the old mistakes» [880, p. 541].

The analysis of the processes of establishing and development of the Ukrainian education of XX century convinced us that the advanced Ukrainian teachers used the best examples of pedagogical heritage for the creation of the modern educational system. In the history of philosophical thought and pedagogical achievements are present the methodologically valuable propositions that direct the modern researches in the field of the management of spiritual-moral education of children and youth. First of all, it is a proposition about unity of the spiritual and moral, labor and esthetical, sensual and rational in education, about the interconnection between individual and “social” approaches to the solution of problems of the spiritual-moral education in the national educational institution.

### **2.3. Contribution of V. O. Sukhomlinsky into humanization of management of spiritual-moral education in Ukrainian schools**

The social development in 1950 faced country with the problems which solution needed the new understanding of spirituality, its role in the human life. The law “On the strengthening of connection between school and life and the further development of the system of national education in USSR (1958) declared the new educational paradigm replacing the learning with the labor one in the soviet variant that is with ideologized and bureaucratized educational institution. Educational reform directed educational institution on the combination of learning and upbringing of pupils with the socially useful labor, formation of the readiness to the labor activity in them. At the same time the moral code of the communism builder (1961) prescribed pupils to stand by the communistic moral canons, instructions and ideals. In the summary of the norms and principles of communistic moral (devotion to the communistic deed, care for keeping and augmenting of social achievements, love to

the socialistic countries and so on) were declared as the life norms common to mankind. That is the well-known Christian values were taken as a base: humane relations and mutual respect between people («humans are friends, comrades and brothers to each other»); moral purity, honesty, truthfulness, simplicity and modesty, care for children. Appearance of the moral code of the communism builder testified the acknowledgement of moral as a spiritual phenomenon and filing of «communistic» moral with social content.

During 1960 the moral code of communism building was propagated in almost each pedagogical study. But in 1970 it was addressed less and in 1980 was not mentioned at all. It seems to be that the document was prohibited, so, the period of transformations of 1960 years was suppressed or appreciated as voluntary, subjective one [366].

In the program of CPSU (1961) for the first time after the long break were used the terms «spiritual culture», «spiritual richness» of person. They were obviously considered as the «spiritual production» – formation of the class spiritual values on the base of material production. But these program documents gave a possibility to introduce the moral-ethical problems and the category of spirituality into the scientific-practical discourse at least in their Marxist-party understanding [338].

V. Sukhomlinsky (1918–1970) was one of the firsts in the soviet pedagogy who considered the formation of the spirituality of young generation, management of the spiritual-moral education in educational institution. From the middle 1950 to the middle 1960 scientist elaborated the innovative pedagogical system. The mover of creative process for V. Sukhomlinsky became his dissatisfaction with authoritarian-dogmatic approach to the structure of education and scholastic content of education that was torn from the life. The cultural-educational project of upbringing of spirituality, elaborated by V. Sukhomlinsky, significantly differed from the pedagogical approaches to the moral-ethical problems of that time. As opposite to the sociocentric educational paradigm widespread in pedagogy, according to which, all is based on the external, environmental (just in such environment that produced the best

human features from the very origin), the teacher offered the internal mechanism of the value regulation and self-regulation of child, its creative development due to which was formed the stable dominant – spirituality [807].

V. Sukhomlinsky studied the topics and problems that were not the subject of pedagogical reflection earlier. Thus, in 1961 was published his book «The spiritual world of schoolchild» and the article «Unrepeatable human», in 1963 – the book «The moral ideal of young generation», in 1965 – the book «Education of person at the native school». V. Sukhomlinsky concentrated attention on the spiritual world, moral values of person [814, p. 383]. Thus, in the monograph «The spiritual world of schoolchild» scientist based the study of spiritual world of pupils on the analysis of their activity: «The richness of spiritual life begins where the noble thought and moral feeling, merging together, manifest themselves in the high moral action. We motivate pupils to the actions that have the brightly expressed highly moral character» [814, p. 218]. The spiritual richness of person, according to the firm conviction of V. Sukhomlinsky, is determined by the richness of its attitude to the internal world, content and character of interaction with nature and people. The task of educator is to give the fullness of the spiritual life richness to every child. But for its successful realization must be taken into account the law of «dimensionality» of the spiritual life of child that depends on its age peculiarities, is conditioned by complication and versatility of the development of personal spiritual world. So, the teacher elucidated in details the spiritual development of person from childhood to the adolescence and early youth and elaborated recommendations for the effective management of the spiritual-moral education of children and youth in educational institution.

In the modern pedagogy there is no detailed project of creation of the personal spiritual world that would be properly instrumentalized, take into account individual features of each age period of child and determine forms, means and methods of the upbringing activity in educational institution. The work by V. Sukhomlinsky «The spiritual world of schoolchild» is topical for today in this aspect [814]. In the article

«Unrepeatable human» V. Sukhomlinsky revealed connection between the development of mind and labor. In creative activity are revealed the personal inclinations, abilities, talents. The upbringing power of labor is «...in the creative ascension that comprehends the whole spiritual world of human who is engaged in the favorite business. Not the application of physical forces itself and not the volume of labor activity of pupils brings them up but such moral state of human who experiences the own successes and achievements. The main thing in such moral state is a feeling of dignity, pride because of ability to create not only useful, necessary but also beautiful material values. And when the beauty is created, person becomes the creator of spiritual value... The feeling of dignity, honesty, pride of creators spiritually inspires, gives the fullness of thoughts and experiences, which organic unity is called the happiness of labor» [814, p. 86].

Every person is a creator of material and spiritual values. It is unrepeatable, original, creative individual. The teacher must reveal this singularity, originality and individuality: «To reveal in each person a creator, to put it on the way of originally-creative, intellectually-plethoric labor it is a task that becomes today the priority one in the practical work of school... Touch the heart, the soul of pupil by the careful, loving hand; open in it the master-creator and human will shine with its unrepeatable light... For the sake of social and moral progress, individual happiness of each person we, educators, must be not only the engineers of the human souls but also the masters-jewelers that open in every child an unrepeatable human beauty» [815, p. 48].

The establishing of V. Sukhomlinsky as a teacher was influenced by the socio-political and cultural-educational processes in the country that practically eliminated the achievement of «thaw» of the early 1960. Dogmatism of the spiritual and moral life did not favor the official studies of V. Sukhomlinsky in the field of social sciences, distinctly outlined the limits of spreading of innovative humanistic ideas of scientist, director of Pavlyvska school. V. Sukhomlinsky continued his research work at the unfavorable scientific-pedagogical situation in the country that finally resulted

in the controversy of his doctrine and at the same time equated him to the famous educators-humanists of the modern epoch. For the first time the humanistic ideas of the teacher were presented in the integral form in the «Etudes about the communistic education» (1967). The main ones are: confidence and respect to the person of child, view on the learning activity of schoolchildren as on the cognition and self-cognition full of creative discoveries, upbringing without punishments, the role of word and person of teacher in upbringing work.

Several critics accused V. Sukhomlinsky of propagating an abstract humanism. Deprived of possibilities to advocate for his position in pedagogical press because of refusal to publish his articles, V. Sukhomlinsky deepened the ideas of humanistic management of educational institution that were then proclaimed in such well-known works as «Give heart to children», «Pavlyvska secondary school» (1969), «The birth of citizen» (1970). In the work «Give heart to children» the scientist-teacher comprehended an idea of love to child. «...Childhood, child world it is a peculiar one. Children live by their own understandings about the good and evil, honesty and infamy, about human dignity; they have their own criteria of beauty, even the own dimension of time: in childhood years day seems to be a year, and year – eternity. Having access to the fairy palace called Childhood, I always found necessary to become a child to some extent. Only under this condition children will not look at you as at the person who occasionally penetrated behind the gates of their fairy palace, as at the watchman who guards this world, watchman who is not concerned with anything that takes place there, in the middle of this world» [816, p. 8].

In the book «The birth of citizen» V. Sukhomlinsky continues the talk about learning and upbringing of the young generation started in the work «Give heart to children». The object of observations, studies and thoughts of teacher is a teenager, the development of its internal world, formation of ideological convictions, interests, intellectual, moral, emotional culture, upbringing of love to the labor and nature. The teacher writes about his complications at the beginning of the book: «I worried most of all about the problems of spiritual life of human in adolescence. The long-term



observations on the life and labor of the school collectives led to conclusion: in teen age take place so deep changes in the human spiritual world, that much phenomena of its cognition, intellectual labor, behavior, relations with fellows, emotional, esthetical and moral development seem to be incomprehensible and mysterious to the educator» [814, p. 283].

The monograph «Pavlyvska secondary school» includes a section about the moral education, in which the scientist-teacher discovered the universal human norms of morality such as: to act in such a way that people humans around you feel good; to make good to people that give you the happiness of childhood; to be pleasant and responsive to the people; to help weak and defenseless ones; to support the fellow in trouble; not to make troubles to the people; respect and honor mother and father; not to be indifferent to evil; to fight against deception, injustice; to be irreconcilable to the ones who want to live at the expense of others, make them evil, rob society [816, p. 146–150].

V. Sukhomlinsky considered the breeding of moral-ethical relations – friendship, fellowship, love – as the important task of the management of spiritual-moral education. In the work «Hundred advices to the teacher» (1965–1967) he gave advices to the teachers as to organization of the content, forms and methods of the teaching-upbringing work: to pay attention to the vanity that corrupts the human soul; to avoid the poison of lie and hypocrisy; to bring up in pupil the intolerance to the gossip, empty eloquence, crackly phrase, boasting; do not forget about self-education that is not simple; to remember that truthfulness it is, first of all, honesty to the people and at the same time to the own conscience; to strive for action that inspire thought and word, for the action that takes place after the sound of word; to remember that all is connected in education: truthfulness and honesty, uncompromising attitude to the lie and deception and the great truth of labor [815, p. 638].

V. Sukhomlinsky paid the special attention to the formation of qualities of self-worth and singularity of each child, free development of the person in favorable pedagogical conditions, attraction of the social environment to the sphere of

pedagogical influences, natural education (in unity with nature) as a main factor of formation of human – its mind, feelings, emotions («lessons of thinking outdoors», «The school under blue sky», «The school of joy»), leading children to the state of feeling of the collected experience; listening to the word of teacher as a main mean of personal education, denying the collective means of influence on person, elaborating the complex program of bringing up pupils by the beauty of human, nature and action, introducing the sexual education to the structure of the learning-upbringing process, paying attention to the level of development of children abilities.

In the last period of pedagogical activity V. Sukhomlinsky advocated for the folk imperatives and values, based on the Ukrainian ethnopedagogy, introduced it to the learning-upbringing process, accented the significance of native language, word, song, poem, fairy tales for child – oeuvres «The word of native language» (1965), «The source of immortal well» (1970). To widen the pedagogical process he created together with children fairy tales, stories, parables, which content was filled with Ukrainian world perception, and widely used them in the teaching-upbringing process.

The development of person is impossible without understanding of the richness of spiritual life, feeling of the beauty of native word and cognition of the book. V. Sukhomlinsky accented the significance of native language in education. The national-cultural ideas of V. Sukhomlinsky were perceived with enthusiasm by the teachers, parents, wide pedagogical community despite their rejection by the conservative wing of the official pedagogy.

In the works «Methodology of education of collective» (1971), «Conversation with the young director of school» (published in 1973), «Letters to son» (published in 1977) V. Sukhomlinsky widened and deepened the humanistic ideas of the management of spiritual-moral education in educational institution and development of spirituality. Thus, in the book «Conversation with the young director of school» V. Sukhomlinsky explained the question of the spiritual-moral education, and considered the humanity in relations between educators and pupils, older and younger

schoolchildren, coevals as its important element. The teacher thought that the emotional-esthetical sphere of the spiritual life of children at school is the least studied component of the spiritual-moral education. At school, according to V. Sukhomlinsky, must dominate the spirit of respect to the human dignity, mutual confidence between educators and pupils, faith in human. «The real education is to melt slowly the piece of ice in the child heart, the heart of your pupil must radiate warmth ... to protect, to cherish carefully the aspiration for beautiful in the child soul, its striving for being good. And if there is no such aspiration and striving – to create them. I see the mission of educator, first of all, in the help to pupil to wonder, to be inspired with the moral beauty and believe, firmly believe that beauty and truth win and triumph» [814, p. 550–551].

The works of V. Sukhomlinsky «How to educate the real human» (published in 1976), «Reader on ethics» (published in 1990) are devoted to the formation of spirituality of person by the means of spiritual-moral education and through the mastering of the universal human values. The scientist included ethics to the structure of science, filled it with pedagogical content. He constructed educational process by the inculcation of the «culture of feelings», «culture of desires», beauty and love. He created philosophy for children based on the art miniatures [815].

In his work the scientist-educator paid the significant attention to the problems of formation of spirituality, spiritual culture, spiritual world, spiritual-moral life of child, management of the spiritual-moral education of children and youth in educational institution. He elaborated the moral-ethical problems of Christian subjects, analyzed problems that were not considered by pedagogical science, first of all upbringing of the spiritual-moral values in children (especially, kindness, conscience, consciousness of own blame and the necessity of repentance, formation in boys and girls the readiness to creation of family.

The scientific creativity of V. Sukhomlinsky was grounded on anthropological approaches that combine Ukrainian philosophy (cordocentrism) with the social realities of human and discover humanistic bases of its being, role and place in the

system of social connections. It can be stated, that the teacher considered the Christian spiritual problems from the positions of humanistic philosophy that had pedagogical content [757].

Humanistic worldview of V. Sukhomlinsky is studied by the modern scientists. Reference to the texts of V. Sukhomlinsky, according to I. Bekh, has a cognitive aim and the other one no less significant – to separate and comprehend the spiritual reality that is presented in them sometimes evidently, sometimes implicitly. The problems of spiritual reality of V. Sukhomlinsky, thinks the scientist, has undoubted theoretical-applied interest because it widens the notions about person and its internal life.

In the texts of V. Sukhomlinsky, accents I. Bekh, is presented the series of assessments and propositions, which synthesis makes possible the consideration of the author's position as to the role of self-consciousness in the spiritual-moral development of person. In pedagogical phenomenology of V. Sukhomlinsky, first of all, must be separated the «methodological-educative line». The educative strategy of V. Sukhomlinsky it is a global contradiction «outside world – human». The human's cognition of this antinomy that is environment and itself was not the end in itself for the Ukrainian educator. It is a necessary but only the first stage. The main aim was in upbringing of such universal attitude to the world in human [63].

Pedagogical experience of V. Sukhomlinsky gave a possibility to elucidate the value of individual being, its singularity and influence on the personal establishment of a child. The human existence as a thin psychological tissue must be an open book for the real educator. This idea of educator favored the concrete realization of humanistic values as determinative pedagogical mean and aim of the spiritual-moral education [62].

V. Sukhomlinsky connected humanism with the problem of creation of person – he considered it as both the main pedagogical task and important mission of society, thinks I. Bekh. The criterion of education of the highly humanistic person, according to the logic of V. Sukhomlinsky, it is not only the level of personal morality but also the ability and desire to repeat itself, first of all, in own children, to

raise them to the highest degree of the human beauty and spirituality: «The notion “spirituality” has for V. Sukhomlinsky not only philosophical-worldview dimension but also the pedagogical-applied importance. The strategy of good must be the single reference point in the construction of spiritualized life activity on each age frontier. Undoubtedly, this personal dominant cannot appear in the internal world of child, its moral-spiritual image of “Me” spontaneously. The scientifically grounded educational system was necessary for it. So, V. Sukhomlinsky insisted that child must understand and feel by heart that every step, every action is reflected in the spiritual life of the one who is close to it: father, mother, teacher, fellow, “alien” person» [63, p. 28].

The root of child spirituality, according to V. Sukhomlinsky, is love to the mother and father, grandmother and grandfather, folk songs and fairy tales, native history. Teacher built the spiritual development of child through the mutual influence of intellectual, physical, labor, esthetical education with obligatory involvement of the school, family, public. For wakening of the inquisitive thought, favoring of manifestation of creative individuality, development of the spiritual world of child educator gave an important role to the word of teacher, sincere fairy tale, painting and so on. He carefully selected the literature for the reading of children paying attention to their age peculiarities. «Reading and listening of the piece of art – the specific creative process, — wrote V. Sukhomlinsky, — the pupil who reads the literary work, fills it with passion of his heart, he is excited with beauty, noblesse, moral greatness or feels indignation» [816, p. 52].

The interesting ones are the thoughts of the researcher T. Ponimanska who states that V. Sukhomlinsky introduced to the pedagogical science such notions as «spirituality», «inspiration», «culture of feelings». In the arsenal of his pedagogical theory appeared notions not standard for the science – «Soul», «heartiness», «spirituality», «spiritual activity», «compassion», «humanity» and so on. The center of pedagogical system of V. Sukhomlinsky, underlines the scientist, was always child with its real spiritual world – self-worthy, complicated spiritual creature that

continuously develops. In 1950–1960 V. Sukhomlinsky not only indicated the necessity of humanization of education but realized this idea in his practical activity. We agree with the conclusions of P. Ponimanska, that the categories of soul and humanism are the node ones in the pedagogy of V. Sukhomlinsky [603, p. 53].

In education, noted V. Sukhomlinsky, the crucial importance has not the number of trees planted by the person but the value of at least one tree for its heart. In such conditions the essence of education, according to the teacher, must be, first of all, in elaboration, specification of the human ability to be educated. This internal state is determined by the sensitivity of soul, sensitivity of child heart to the most delicate tints of word of educator, his views and gestures, to his smile, dreaming and silence [603].

In pedagogical theory and practice of V. Sukhomlinsky were embodied the main ideas of the native humanistic pedagogy and the basic signs of the management of spiritual-moral education of children and youth in educational institutions. Humanity became the socio-pedagogical ground of the pedagogy of V. Sukhomlinsky, the base of his pedagogical creativity. According to educator, the true love to pupils it is an attempt to give them all that is valuable to him. He defined the slogan of humane education as following: «I am sure that only by humanity, caress, kindness, — yes, the simple human kindness it is possible to bring up the real human... I stated and I will state that the most awful evil that threatens the young soul, — if not to fight against it and not to prevent it by good, — is an indifference to human» [870, p. 118].

The merit of V. Sukhomlinsky is in foundation of the spiritual-moral education on the acknowledgement of developing person as the higher social value and in filling of the whole pedagogical process with the problems of person, its spiritual world. The management of spiritual-moral education it is an education by good, rise of the dignity, inviolability, personal honor of child; its possibility to have the own thought, personal view. Such attitude to the child V. Sukhomlinsky called the happiness of the teacher. The educator with the rich spiritual world can realize the

human-centric approach to education, «...who is authorized by the nation and society to create the human happiness that is to educate properly» [870, p. 38].

V. Sukhomlinsky thought that the science of humanity must be mastered already in the youngest age. The deep ability to feel the spiritual world of pupils was designated by the scientist-humanist as the main feature of pedagogical culture. First of all, it is an ability to give pupil so much attention and spiritual forces that are needed for children to feel that educator is not indifferent to it. The result of the spiritual-moral education of pupils of Pavlyvska secondary school was the mastering by them of the bases of the national and universal culture and the system of the moral-ethical norms, formation of the spiritual demands, needs and interests in them. The problems of spiritual-moral development of the child's person – self-worth, complicated, spiritual creature became the center of pedagogical system of V. Sukhomlinsky.

At analysis of the spiritual-moral development of the young generation by the means of humanistic pedagogy of V. Sukhomlinsky N. Mironchuk made a conclusion that the growth of the pupil's person is possible «... under condition of multiple spiritual activity... All mastership of education is in ability to know what the person must be and to inspire it with striving for the own ideal» [466, p. 532]. The scientist-humanist, proves the researcher, theoretically grounded and practically realized the effective model of the spiritual-moral development of person. The main thing for V. Sukhomlinsky was the determination and practical realization of correspondent content, optimal forms and methods of the management of spiritual-moral education of children and youth in educational institution. The teacher connected the spiritual-moral education of the person with its intellectual development because the spiritual-moral constructions, emotional by the nature, always include the cognitive component. Person consciously appropriates the certain spiritual-moral values that are manifested in its actions [466, p. 534].

The program of educational work with pupils, according to V. Sukhomlinsky, must discover to the schoolchild such moral ideal that is a criterion of morality in the

treasury of the spiritual values of society, the certain example of highly moral behavior. The moral treasures of society that the teacher opens to schoolchild become its own achievement, transform into norms and rules of the moral behavior. Recognizing the moral beauty, good and justice, pupil cognizes the own person, «begins to measure himself with the highest measure of morality» [870].

The main role in the spiritual-moral development of the person belongs to the unity of consciousness and moral feelings. Spirituality as a main criterion of the spiritual-moral education is not prescribed to the individual from outside; it «grows» from inside together with the personal «Me» of human and often even outpaces its formation and is expressed in the socially significant aspirations. Conscience is expressed as spirituality and it is always the self-appreciation. For the formation of the rich spiritual world in schoolchildren in the course of spiritual-moral education must be selected such ways and methods of motivating them to the intensive activity that will open for them the prospects of overcoming difficulties, arouse the feeling of dignity, honor, self-respect. It is necessary to develop in the person the demands and needs for the spiritual values, spiritual communication, create the situations for the spiritual-moral self-trial of child (the court of conscience, feeling of guilt, shame, fear) [870].

V. Sukhomlinsky elaborated the program of formation of the moral habits that was effectively used in his practical activity. The effectiveness of guidance over the spiritual life depends, first of all, on the character of activity that is how this activity affirms the noble feelings in the consciousness of schoolchild and to the what important labor motivates. «The rich spiritual life is characterized with the fact that pupil acknowledges himself as a person, comprehends the own moral dignity, overcoming difficulties for the sake of social interests. The self-affirmation is impossible, the rich spiritual life is impossible too, the spiritual development slows down without overcoming difficulties» [870, p. 221].

The important element of the spiritual-moral education of children and youth on the ideas of V. Sukhomlinsky is the guidance by the conscious willed efforts. As



the active manifestations of thoughts and feelings the willed efforts appear when the pupil is sure that the actual work it is not a limit but a prospect for the more significant labor. The more efforts the pupils make for overcoming difficulties, the deeper their spiritual development, the more brightly is expressed the unity of thought, emotions and their active manifestation – willed actions. The comprehension of predominance over difficulties by mind, understanding of the role of intellect in this victory is a stimulus of the spiritual life of pupils. V. Sukhomlinsky was convinced that the real spiritual-moral perfection cannot be attained without the permanent work on oneself. This perfection is connected with the processes of the deep spiritual purification, awakening of all human possibilities and abilities, growth of the personal consciousness and self-consciousness [870].

According to the scientist-educator, the educative plan must be realized at the vigorous activity of pupils themselves. Pupil must not only demonstrate the examples of spiritual-moral life, but pose himself as a subject of socially significant action. For this aim in Pavlyvska secondary school were introduced the different forms of work with participation of pupils in correspondence with their age period. Especially, creation of the Room of Fairy tale, Corner of beauty, the walks to places of combat glory, excursions, literary-creative clubs, school literary journal «Our creativity» and so on. V. Sukhomlinsky repeatedly accented that each educative case must become an essence of the spiritual-moral life of schoolchildren and not to be attached artificially. He warned against the expression of pseudo-care about the pupil's moral, that does not provide an individually directed work with pupil, with his emotional-sensual sphere. All types of activity must pass through the emotional sphere of schoolchild. The essential mean of self-affirmation the educator saw in labor, which educative influence is attained by the fact that it leaves an imprint in thoughts and feelings of pupil, deeply touches his volitional sphere. «An affirmation of person in labor, materialization of the spiritual features in something, created by hands and mind it is, figuratively saying, the thread that connects labor with spiritual life» [815, p. 389].

The modern pedagogy of education is limited with a category «person». But there is a fundamental difference between the notions «person» and «human». Person it is life by the scale of human virtue; the way of ascending to person is complicated and long. Human it is life by the scale of spiritual beauty. Person it is only mean for creation of the real human who mastered the great ability to be instead of to have. According to the conviction of V. Sukhomlinsky, the mission of school is to educate human in its harmonic unity. Education of human for the full life must become the common aim for the educator, father and child.

So, the spiritual-moral education of children and youth on the ideas of V. Sukhomlinsky means the realization of his pedagogical views, convictions, understandings of human relations, actions, behavior; transfer of intellectual, moral, esthetical treasures of the own nation from the teacher to pupil on the grounds of humanity through the synchronization of the child's internal world with the ideal of spiritual culture of previous generations. V. Sukhomlinsky filled the notion «human» with a new meaning. He advocated for the doctrine of humanity in the own creative searches for humanistic principles of teaching and bringing up children. The creative introduction of the ideas of V. Sukhomlinsky's humanistic pedagogy into the teaching-upbringing activity of educational institution by the progressive Ukrainian educators – is a guarantee of the long-term and fruitful development of the spiritual-moral education of youth in XXI century.

## **Conclusions of Section 2**

In the section was considered the problem of spiritual-moral education in the period of educational reforms. We made a conclusion that socio-political transformation in soviet state directly caused the evident changes in the field of education, especially, in the process of management of the spiritual-moral education of children and youth in educational institutions.

From the analysis of scientific researches we can see that the famous representatives of education and culture of Ukraine paid attention to the problem of pedagogical management of the spiritual-moral education of growing generation. There were elucidated the scientific ideas of the native educators of XX century that influenced the development of pedagogical management of spiritual-moral education of children in educational institutions. Especially, of the first half of XX century – G. Vaschenko, V. Zinkivsky, V. Levitsky, O. Ogienko, S. Siropolko, S. Rusova, Y. Chepiga; second half of XX century – M. Grischenko, O. Zakharenko, G. Kostiuk, M. Nizhinsky, M. Stelmakhovich, B. Stuparik, V. Sukhomlinsky and others.

Thus, spirituality and morality became the socio-pedagogical base of the pedagogy of V. Sukhomlinsky. The program of upbringing work and pedagogical management at school of V. Sukhomlinsky discovered for schoolchildren the ideal of real human as a criterion of spiritual-moral education in general.

Since the second half of 1980 under influence of the democratic changes in society the scientists and educators-practicians directed their forces on the search for the means of rebuilding the system of pedagogical management of education, humanization of the spiritual-moral education of children and youth in educational institutions. The researchers of content of educational process accented that international, patriotic, intellectual, esthetical and physical education by the soviet tradition had the more significance, the more it improved behavior that is it was morally determined. At the same time each of them (international education, patriotic one and so on) was not an independent subject of scientific analysis, so, it was considered as one of the general components of the system of moral education of the young generation.

As a result, national education and upbringing were in situation of disregard for the system of values, spiritual, moral and ideological reference points. It led to the production of human, for whom the traditional values become alien and the new ones – unstable. Worship of money, capitalization of all spheres of spiritual life became

determinants of the modern society. The notion of individuality in such environment gained the forms of individualism and egocentrism.

As opposite to the soviet pedagogy that served to the communistic ideology, caused spiritual-moral and national destruction, the democratic one was aimed at favoring education of independent, active, initiative young generation able to be free and responsible to themselves and compatriots. From the Christian essence of the spiritual-moral education follows the focus on the formation of the conscience and ability to self-overcoming and self-regulation in human.

Analysis of the scientific works and publications on the problem of pedagogical management of the spiritual-moral education of children and youth in educational institutions gives grounds to state that they are directed not only on the management of educational institution but on the management of the spiritual-moral education at the regional and district levels. The solutions of problems of modernization of the general secondary education is impossible without widening and content deepening of the scientific researches and complex innovative elaborations of pedagogical management of the spiritual-moral education of educational districts. The mentioned elaborations must be directed first of all on the search for the new ideas, new directions of research taking into account their correspondence to the regional priorities of development of the spiritual-moral education, oriented on the aims of social progress.

### **SECTION 3. FEATURES OF DEVELOPMENT OF PEDAGOGICAL MANAGEMENT OF SPIRITUAL-MORAL EDUCATION OF INDEPENDENT UKRAINE**

In the section were considered the special features of development of pedagogical management of the spiritual-moral education in Ukraine in the period of establishing of its statehood. There were analyzed the essence of normative regulation of establishing and development of the spiritual-moral education of children and youth (declarations, laws, directives).

There were determined the main tasks of learning subjects of the spiritual-moral direction (pupils' acquaintance with universal human and national values, formation of person on the grounds of philosophical, religious, spiritual, moral and cultural traditions; upbringing of the conscious, free and responsible person and so on).

There was elucidated methodological base of learning subjects of the spiritual-moral direction – upbringing of persons with civic position, wide spiritual-cultural worldview prepared to the active creative life, self-realization and realization of civic duties in educational institutions.

There was studied the innovative potential of educational technologies in educational institutions. There were specified the notions «technologies of education», «innovative technology», «technology of the spiritual-moral education», their content was discovered.

#### **3.1. Normative regulation of pedagogical management of the spiritual-moral education in Ukrainian state**

The change of priorities in educational work, return to the stable traditions of Ukrainian nation and national education were the main tasks of the new system of school education that was introduced in Ukraine at the end of XX century. The great

event of early 1990 was an acceptance of Declaration of the state sovereignty of Ukraine (16.07.1990) and proclamation of the Statement of independence of Ukraine (24.08.1991) that founded the creation of independent Ukrainian state.

Since this time in Ukraine functions the code of laws on realization of the state policy in the sphere of rights and freedoms of religion of person and also was given the right to parents of pupils to choose the courses of spiritual-moral direction at the general school. Ukrainian state takes the appropriate measures for solving the problem of diversity of the variants of national education in educational institutions; guarantee the succession of the family education in the system of school institutions. Parents have the priority right to choose for child the educational institution that corresponds with their worldview convictions and guarantee, that education started in family will be purposefully guided in educational institution.

For attaining the set aim were created Conception of general school of Ukraine, State national program «Education» (Ukraine XXI century), Conception of humanitarization of the general secondary education and other state documents [345]. The content of curriculums proves that already since first years of independence of the country educational institutions were transformed into national ones, that is, into the native teaching institutions of Ukrainian state. As opposite to the soviet period, the national component that comprehended the knowledge of native language and literature, history of the own nation, its traditions, customs, features of culture, folk creativity, modern ethnic processes, social and state structure, population, natural resources and so on, became a core of the content of Ukrainian education. Pupils master humanitarian knowledge, learning the obligatory subjects and chosen ones, elective courses and so on.

Determination of the national component of learning and upbringing content became the necessary condition of the development of pedagogical theory and practice of spiritual-moral education of children and youth in educational institutions since 1991. The native educational institution perceptible to the social demands actively searched for pedagogical means of involvement of children and youth into

the study of the history of own nation, its historical-cultural sources and ethnical specificity, national heritage. But these searches, as time demonstrated it, were not without contradictions and problems. From the one side, Ukrainian statehood was intensively formed, historical truth and national symbols were renewed and so on. From the other side, the integration of Ukraine in the world community was found necessary, there was clearly understood that education must be universal, not limited by the national aspect.

The acute discussions as to the aim of education of Ukrainian human appeared because of absence of grounded researches of the problems of synthesis of values of the national and universal culture in the content of education. For example, M. Krasovitsky separated the contrary positions: scientifically moderate and nationally radical. The example of scientifically moderate understanding of inalienability of national and universal content of education and upbringing is the thought of I. Yakhoon, according to which «...we must take into account the today's being, its peculiarities based on the world experience» [532, p. 28].

Representatives of the nationally radical positions accented that anything extra-Ukrainian must not penetrate into the learning and upbringing. According to the assessment of S. Goncharenko and Y. Malyovany, such views in practice led to vulgarization of the idea of national renaissance, ethnographism of education. The overload of education with ethnic content did not favor the elaboration of Ukrainian school, enrichment of national culture. According to the scientists, it is fundamentally important to study the possible forms of presentation of the national component in the content of education, historical truth about Ukrainian nation, its culture, art, traditions in the learning courses, especially, humanitarian ones, to reveal the pedagogical rationality of teaching the special ethnological subjects. It is impossible to dissent from the statement of Conception of humanization and humanitarization of education (by S. Goncharenko and Y. Malyovany, 2001) that from the pedagogical and ethical point of view, «nationalization» of school is expedient only if it does not deny the

universal, humanistic direction of education and does not transform it into the tool of denationalization of the other nations [151].

In Conception of the State standard of education elaborated in 1996 by the creative collectives of scientists of APS and NAS of Ukraine under the guidance of S. Goncharenko, O. Liashenko, O. Savchenko, P. Tolochko was for the first time determined the standard of education, basic curriculum, educational field, the ratio of number of hours of learning them for learning years, forms of control in the compliance with requirements to the mastering of obligatory minimum at each educational level [531]. The State standard of general secondary education of Ukraine accepted in 1998 set requirements to the content, volume and level of comprehensive preparations of the future citizens. Systematized knowledge about the nature, human, society, culture and production, means of cognitive and practical activity, determined in standard, form the base of solving tasks of education of comprehensively and harmonically developed person, declared in normative educational documents. Such selection of content, O. Savchenko thinks, «...is grounded on universal human values and principles of scientific character, multiculturalism, secular character of education, systemacy, integrity, unity of learning and upbringing on the grounds of humanism, democracy, civic consciousness, mutual respect between nations and peoples in the interests of human, family, society, state» [720, p. ??????].

The developmental and upbringing progress of Ukrainian school education was realized in axiological aspect and level of subject support. Thus, according to the needs of creation of new native education and requirements to reformation of national education in educational institution was introduced the integral course of Ukrainian studies. The scientists of Institute of Ukrainian studies elaborated the standard of integral learning course «Ukrainian studies», invariant project of program «Ukrainian studies» and the textbook on Ukrainian studies [345].

The integral course «Ukrainian studies», by definition of its authors (P. Kononenko, O. Korol, T. Usatenko) is directed on «...elaboration of humanistic



life principles in pupils, knowledge and understanding of origins and stages, driving forces of development of Ukraine, organization of the study of the further progress of Ukrainian human, nation, state as natural and historical phenomena...» [341, p. 33]. Introduction of the learning subject «Ukrainian studies» into the school practice became persuasive proof and effective mean of the return of Ukrainian education to its national grounds, the fact of progressive changes of education and liberation of education content from communistic ideology.

Analysis of the content of national learning programs as to the upbringing direction gave us a possibility to reveal their difference from the ones of soviet period. Finally, the content of the latter ones was determined by ideological directives and its tasks were formulated with the correspondent lexical stamps. Today takes place the culturological content line that reflects the essence of language activity. It is given as oriented topics for development of literate speech that are elaborated using the system of texts created according to the certain criteria. (For example, culturological character of information, its expressive upbringing direction, topicality and so on as opposite to the discussion of party programs and resolutions of congresses, citation of the oeuvres of chiefs and so on). The important place in such texts is occupied by the didactic material of Ukrainian studies that must acquaint pupils with the special features of Ukrainian culture, inculcate the respect to Ukrainian nation, to form the national consciousness, tolerance.

In conditions of democratic society it is important for pupils to know that words it is not only a carrier of positive values but also of their opposites – evil, ugliness and delusion. That is why there is a need for texts and exercises that state by their content the value reference points of human life activity – Good, Beauty, Truth, which highest manifestation is Love.

For the full development of person the great importance is given to the values of other levels: family, national ones. Their inalienable components are the native language, national traditions and customs, language etiquette, folk wisdom expressed in proverbs and sayings, phraseological units, wing phrases. For deep and strong

mastering of the ethical aspect of culturological content line it is necessary to select means of mastering of absolute universal human values, understanding of the norms of social moral [694].

At the beginning of XXI century the special importance in the learning programs of literature was given to the aspect of human studies. In the conditions of statement of Ukrainian statehood the fiction is interpreted as the factor of nation creation. The learning subjects «Ukrainian literature» and «World literature» are the tools of spiritual, intellectual, esthetical enrichment of pupils. The aim of their learning in educational institutions is the involvement of pupils into the national and universal human values that will favor the integration of Ukrainian nation into European community.

Paying attention to the humane education of growing generation, the content of the general secondary education was added with the learning subject «The bases of safety of life activity» (1999). Each pupil has a possibility to master the elementary knowledge about himself and own rights, possibilities and duties to himself, other people, nature. The aim of course is a development of competence of schoolchildren as to the features of living situations and independent creation of the full reality. The civic aspect of this learning subject is in upbringing of responsibility for actions and their results in pupils. Human lives among the other people, so, it must learn to respect and discharge the social laws [531].

The value transformations of the modern life conditioned the formation of new upbringing aspects in the learning subject «physical training». The soviet state concentrated on the search for champions. According to O. Vishnevsky, it is a source of «normative mania» that is traditional cherishing of standardized «fighters of revolution» and use of physical training achievements to glorify the «achievements of socialism» [116]. The main task of the content of learning subject «Physical culture» in the first years of independence of Ukraine was the favoring of the harmonic physical development of child, improvement of its spiritual and psychological health. The special attention was paid to the role of physical culture in the affirmation of

priorities of healthy life style of population, elaboration in pupils of the need and skills of organization of the health-giving leisure, development and renewal of spiritual and physical forces, rehabilitation and correction of health, upbringing of the moral and willed qualities, formation of the readiness of young generation to the labor and defense of Ukrainian state.

The great possibilities of attracting children to the traditions of Ukrainian nation and creative activity are concentrated in the content of artistic-esthetical education. For upbringing of humanistic ideals in pupils the feeling of harmony, rhythm, sound, color, plastic forms, imagination and fantasy must be developed in them. The learning subjects of artistic-esthetical cycle play an important role in cherishing of the spirituality of pupils, inheritance of the cultural acquirements of nation. Thus, the lessons of music and fine arts must realize the spiritual-moral and esthetical education of the person of pupil. The artistic learning subjects in modern educational institution are taught through the combination of components of the national culture: folklore, traditions, national and world academic creativity. The content of learning programs, textbooks of music and fine arts accumulate the acquirements of the famous figures of culture and art, Ukrainian and world educators-musicians, artists, Ukrainian and world heritage in general.

Analysis of the content of curriculums testifies that normative documents orient school education on culturological progress, renewal of its content on the grounds of humanitarization and democratization, purposeful use of acquirements of national culture, combination of universal human and national, the priority development of the human person. Realization of the culture-creative function of comprehensive preparation is understood as a process that combines the learning aims with upbringing ones. Its reorientation on the person of pupil favors self-development, self-realization and self-actualization of child in the modern social conditions.

In the first years of independence of Ukraine were determined and understood the national and civic values and accordingly was outlined the modern pedagogical

paradigm. There were created programs of the spiritual renaissance of Ukraine, and fixed in Constitutions of Ukraine (article 56), laws of Ukraine «On education» (1991), «On the general secondary education» (1993), State national program «Education (“Ukraine XXI century”)» (1996), “Children of Ukraine” (1993), Conception “National education in Ukraine” (1995), National doctrine of development of education (2002), directive of MES of Ukraine “On the study of elective courses on ethics of faith and religious studies”» (2005) and others normative acts.

Methodological ground of elaboration of the problem of organization and content of the spiritual moral education of pupils in the national system of education is the aforesaid Conception of humanization and humanitarization of education (by S. Goncharenko, Y. Malyovany) and also the Conceptual principles of formation of spirituality of person based on Christian moral values (by O. Sukhomlinska, 2002). Conception of upbringing of the humane values (collective author of Institution of the problems of education, APS of Ukraine, 2005 p.).

With the change of pedagogical paradigm in 1990, caused by ideological, socio-economic and cultural factors, there was intensified the solution of the moral-ethical problems, especially, spiritual-moral ones in the general humanitarian, culturological and pedagogical spheres. There were grounded religious-Christian aspects of spirituality together with elucidation of the national identity, Ukrainian mentality as a base of national tradition.

In the times of democratization of Ukrainian society and renaissance of spiritual values the ideas of creationism (doctrine about creation of world by God) becomes to spread. By analogy with Western civilization in Ukraine was used the experience of Christianity and Church for formation of the positive values in children and youth, prevention of the negative influence on them. In educational institutions were introduced the out-class hours for the spiritual-moral education of children.

For introduction of Christian values in the sphere of education Ukrainian researchers of the modern age address to the concealed pedagogical-publicistic

heritage of K. Ushinsky. They open for themselves the scientist G. Vaschenko prohibited in the soviet period, who directed the attention of educators on the general European educational ideal, elucidated in oeuvres of Y. Komensky, J.-J. Rousseau, Y. Pestalozzi. The religious conception was introduced into the activity of educational institutions, first of all, of Western regions of Ukraine by the lessons of spirituality, teaching the religious ethics, involvement of clergymen into the upbringing work in educational institution. It is worth paying attention the note of N. Kochan that despite the fact that Church is separated from state by law it cannot be separated from society. Undoubtedly, the long-term practice of development of the soviet pedagogical science led to the forced atheization of population. But only involvement of the Church acolytes into the work at school can solve this problem; because religious organizations lack the educational clergymen. At the modern stage the independent expertise of the school program (scientific, theological and pedagogical) is expedient. We agree with N. Kochan that «...the state must control the content and methods of learning and upbringing in the state educational institutions, research institutes to keep their scientific character and prevent anti-Christian manifestations, fomenting of confessional strife» [729, p 78].

The spiritual value orientations of person in the course of education it is a complicated system of psychic constructions oriented on the mastering (perception, interiorization, creation) of immaterial values. «According to N. Kochan, under conditions of the purposeful formation the spiritual value orientations can reach the highest form that is to transform into spiritual needs that is the system of motives of human activity that motives human to the different kinds of spiritual activity (cognitive, esthetical, communicative)». So, the spiritual activity is aimed on satisfaction of the disinterest spiritual needs for knowledge, communication, art [729, p. 79].

In 2001 Verkhovna Rada of Ukraine accepted the directive «On the state, directions of reformation and financing of education in Ukraine». The document deals with problems that discover the integrity of the new paradigm with distinctly

separated worldview, organizational, technological and ethno-national dimensions and testify the continuity in the reference points for equal appreciation of ethno-national values, rooted in family, and for openness of education to the informational-technological space of the world civilization. The new paradigm combines ethno-national and technological and is created in the condition of pluralism of thoughts, tolerance of positions, diversity of the dimensions of the world. The problems of philosophy of education, upbringing and understanding of human in them, different approaches to the understanding of factors of social development are widely discussed. The Marxist doctrine about the mass, collective person, class struggle and collective property as the driving forces of social progress is reinterpreted. The necessity of transition from rationalized, objective and technocratic worldview to the real being of the «concrete living human», «living world» of pupil is understood deeper. There prevails directionality on the internal emotional-sensual world of child in which dominates not the calculation based on mind but the passionate appeal of «heart». Generally speaking, cordocentrism of Ukrainian national character is intensified. Orientation on person and not on collective, on cordocentrism – dominant of heart instead of total ratio, predominance of feeling over the logical thinking, image – over the notions are acknowledged by the most researchers [812, p. 6].

In the national doctrine of the development of education is indicated the system of conceptual ideas, views, strategy and the main directions of the development of education in the first quarter of XXI century. First of all, the development of human as a main aim, radical worldview, organizational and technical modernization of the field, permanent renewal of the content of education and organization of the learning-upbringing process according to the democratic values, market principles of economy, modern scientific-technical achievements. In the III section «National character of education and national upbringing» is accented the humanistic character of education that is grounded on the cultural-historical values, traditions and spirituality of Ukrainian nation. The thesis of the National doctrine of development of education, according to which the one of the main priorities, organic component of

school education in the national upbringing oriented on the involvement of citizens into the national culture and spirituality is actual [812, p. 86].

In 2003 was approved the Law of Ukraine «On the protection of social moral» that establishes the legal grounds of protection of society against the spreading of production that has a negative impact on the public moral. For today the most moral-ethical problems are considered as a sphere of private life (taking drugs and alcohol, sexual orientation and so on). Mass media, radio, TV, computer means of communication radically change the life of young generation and influence the formation of its demands, needs, motivations and development of emotional and intellectual spheres. Obviously, there takes place a problem of content filing of the process of formation of spirituality from the positions of «...sense of life values that determine the content, quality and directionality of the human being and human image in each individual» [812, p. 6].

The use of synergetic approach as interdisciplinary direction of researches and programs, application of the different educational conceptions and principles have the learning-upbringing directionality and is finally aimed at the spiritual-moral education of children. Along with it the great importance is given to the Christian values as universal human achievements of European civilization that are the base of general cultural space. It means that child joins such type of spirituality, religious or secular one, that is cultivated in family, is inherent to its parents. Then in educational institution of the different type the child's worldview forms on the grounds of the bases of scientific rationality due to the mastering of the content of education and universal human values [809, p. ???].

In our research we are based on the conclusions of O. Sukhomlinska about the state of educational work at school that essentially changes for the last two decades. The scientist notes that «...25 years ago the teachers and school were blown up with innovative projects, diverse ideas (often even polar ones) as to the moral education, but today we observe the conservation of these processes, school is guided now by the official instructions and recommendations and also by ones of religious

communities, churches that have been already rooted in one or another educational institution» [819, p. ???].

O. Sukhomlinska felt the acute social need to determine the negative tendencies in upbringing work of the modern Ukrainian school, namely: «1) in upbringing picture of school the center of gravity was transferred to the learning process, its upbringing character, where the learning subjects of humanitarian cycle again began to realize their ideologized functions; 2) the upbringing component at out-class time (as a general tendency) essentially decreased, transferred to the out-school education; 3) school, especially, elitist educational institutions more and more transform into the closed, separated from society structures, mostly self-contained, with own rules, special moral, where children are not mixed with social environment and do not learn to live in the close contact with adults; 4) the spreading and deepening of educational space take place in liberal values, values for the separate groups, categories of population, especially, individual values of autonomous person» [819, p. ???].

In the order of MES of Ukraine «On the main reference points of education of children of 1-11 classes of general educational institutions of Ukraine» (2011) were determined the civic freedoms and rights as the national values that are the grounds of spiritual-moral education of children at the native school. The main principle of development of spiritual-moral education at school in Ukraine is compliance with existing laws. The formation of the legal framework of education is an actual task of functioning, development and reformation of this branch. The internal and external priorities of educational lawmaking condition the questions as to the general ideology of such an activity.

It is absolutely naturally, that development of spiritual-moral education of children at school in Ukraine is realized on the ground of pedagogical achievements of historical past that are closely connected with an activity of Church. International standards on questions of giving right to citizens to teach and to learn religion, to gain theological knowledge that are the essential component of the freedom of conscience



and additional guarantee of the free and full development of human person are put in the article 18 of the General Declaration of human rights (UNO, 1948), First protocol to the Convention on protection of rights and main freedoms of human (UNO, 1950), Convention «On the struggle against discrimination in educational branch» (UNESCO 1960), article 18 of International pact on civic and political rights (UNO, 1960), Declaration «On elimination of all forms of intolerance and discrimination on the grounds of religion or convictions» (UNO, 1981).

In education of the young generation play the important role normative documents on education in Ukraine. Thus, in article 9 of the Law of Ukraine «On education» is noted: «Educational institutions of Ukraine not depending of the form of property are separated from Church (religious organizations) and are secular, except the educational institutions founded by religious organizations» [244, p. 5]. The legislative base forms the legal framework in Ukraine and guarantees protection of the national interests in the sphere of spiritual life of Ukrainian society, spiritual needs of it. The Laws of Ukraine determine the secular character of education in the state through the separation of school from Church and religious organizations. In the project of Conception of the state-confessional relations in Ukraine (1999) are presented the priority directions of the state policy in the sphere of giving right to the freedom of conscience and setting the partner relations with Church and religious organizations in the sphere of education for formation of religious tolerance and keeping the traditional religious culture [347].

The question of learning of the subjects of spiritual-moral direction at the native school was considered already in 1990. With permission of MES of Ukraine the subjects of spiritual-moral direction were introduced in the content of general school for mastering by children of the special knowledge about Church, content, history and moral value of religion. Since 1992 in general educational institutions of Lviv, Ternopol, Rivne, Ivano-Frankivsk regions, AR Crimea and separate schools of the other regions of Ukraine by decisions of the local authorities was introduced experimental elective course «Christian ethics». The preparation of staff for teaching

this course was started in the regional institutes of post-graduate pedagogical education and National University «Ostroh Academy».

The socio-political and socio-pedagogical circumstances at the beginning of XXI century conditioned the aim of spiritual-moral education at the native school – formation in pupil of the vitally necessary competencies for self-realization in society as citizen, family member and specialist. The planned tasks became common for the all chains of educational system; criterion of the spiritual moral education – an effectiveness of educational process at the modern native school. At the same time the main institutions of the spiritual-moral education of children is family, Church, school and out-school educational institutions as the important value-formation structures and factors of the national safety of Ukraine that guarantee the prior right to the freedom of worldview and confession [736].

The priority of spiritual-moral education in the sphere of national interest is indicated by Constitution of Ukraine, laws of Ukraine «On education», «On general secondary education», «On the grounds of the national safety of Ukraine», «On the freedom of conscience and religious organizations». At present collisions of establishing of the civic society in Ukraine the mastering by children of the spiritual moral values is a criterion of the spiritual-moral education of children at the native school [731].

In pedagogical science the objects of spiritual-moral education were determined as: consciousness – individual, national, social; freedom of thinking, worldview and convictions; spiritual culture and spiritual values; intellectual activity, especially, educational one and so on.

We hold the opinion, according to which, for explaining the main reference points of transformation of the content of spiritual-moral education of children is necessary:

- 1) to approve the complex program of preparation and retraining of pedagogical staff – teachers of the subjects of spiritual-moral direction, theological academic disciplines and to determine their status, procedure of attestation;

2) to organize and to hold the arrangements, consultations, competitions Olympiads on the learning subjects of spiritual-moral direction;

3) to motivate educational institutions to teach the subjects of spiritual-moral direction;

4) to combine and coordinate the efforts of educators, theologians, philosophers and specialists of religious studies in the branch of scientific-theoretical, methodical work;

5) to favor the formation of religious tolerance and keeping the traditional spiritual culture of Ukrainian society;

6) to introduce the information about the main religious cultures of Europe into the school programs;

7) to give pupils information about the alternative theory of the Universe origin;

8) to introduce into the programs of native school the subjects on the grounds of Ukrainian Christian culture (Christian ethics), which mastering is not attended with religious rites;

9) to involve actively the representatives of religious-cultural traditions into the preparation of programs, textbooks, school-books and teaching of courses of the spiritual-moral direction;

10) to approve by MES of Ukraine the learning courses: «Christian ethics in Ukrainian culture. 1–4 classes», «Bases of Christian ethics. 1–11 classes», «Biblical history and Christian ethics. 1–11 classes», and also the program of education of children on the grounds of Christian ethics for the pre-school educational institutions;

11) to hold the Olympiads for pupils on the learning subjects of spiritual-moral direction;

12) to organize the consultations, colloquiums, conferences, forums, readings, discussions, disputes, meeting at the «round table» with the native and foreign specialists on continuing basis [735].

According to the article 35 of Constitution of Ukraine on the rights of child and on the instructions of President of Ukraine of 8.07.2005 as to overcoming of the spiritual-moral crisis of society, combination of efforts of state, civic society and Church for creation of the highly spiritual educational environment and spiritual-moral education of the pupil youth in general educational institutions of the country MES of Ukraine gave decree «On the learning in educational institutions the elective courses on ethics of faith and religious studies» (2005) [735]. At this stage was recommended to introduce into school program such subjects of spiritual-moral direction as: «Christian ethics», «Christian culture», «Bases of the orthodox culture of Crimea», «Bases of the Muslim culture of Crimea». According to the data of regional and city departments of education for 2006/07 school year, these subjects were learnt in AR Crimea, 17 regions of Ukraine, Kyiv city (in total in 4020 general educational institutions that is 19,4% from the general number). 356 thousand of pupils that is 7% of their number mastered the subjects of spiritual-moral content [818].

For provision of the objective needs of society MES of Ukraine approved the elective study of Christian ethics or other learning subjects of the spiritual-moral direction at schools of Ukraine by the choice of parents of pupils. Introduction of these subjects into the school programs as an alternative to secular course of ethics became the first step to the solution of problem of mastering by pupils of the worldview knowledge and rapprochement of the secular school with Church for the mutual cooperation in the spiritual-moral education of children. In the process of introduction of subjects of the spiritual-moral direction «Bases of Christian ethics», «Christian ethics in Ukrainian culture», «Biblical history and Christian ethics» into the system of variant component of school education the following factors were considered as contradictory ones: multiconfessionalism of Ukrainian society and at the same time predominance of Christian confessions in it; secular character of state that causes several legal obstacles.

Among the problems of spiritual-moral education of children at the native school we separated the contradictions that are presented: a) in maintenance of traditions of authoritarian educational influence on child and attraction it to the manifestation of the personal qualities, independent activity and heuristic thinking; b) in the high level of communicativeness of children and absence of the high culture and ability to manifest humanity and mercy.

Discussed the report «On conceptual of learning in general educational institutions of the subjects of spiritual-moral direction (courses “Ethics”, “Bases of Christian ethics”, “Bases of religious ethics”), the College of MES of Ukraine 29.06.2006 (protocol № 8/1–2) resolved: 1. To approve the conceptual grounds of learning of subjects of spiritual-moral direction in general educational institutions. 2. Institute of innovative technologies and content of education of APS of Ukraine must organize approbation of the learning programs and textbooks on the “Bases of Christian ethics” and “Bases of religious ethics”» [833].

The subjects of spiritual-moral direction are mastered by pupils in accordance to the learning-upbringing and culturological orientation that helps them to set the grounds of life values. The programs of courses, according to which these subjects are studied, are formed in accordance with requirements to the programs of general school of I–III accreditation levels.

The learning subjects of the spiritual-moral direction are studied at the general school with the certain aim, namely: deepening of knowledge about human and moral relations in society, main moral norms and values of Ukrainian nation and world community, culture of communication and behavior; favoring of the formation of integral, spiritually mature person – citizen of Ukraine through the cognition and mastering of achievements of national and world spiritual culture by pupil youth; realization of the spiritual-moral education on the principles of Christian (within the course «Bases of Christian ethics»), Muslim, Judaic or other religious doctrines (within the course «Bases of religious ethics») or on the scientific-philosophical grounds (within the course 2Ethics»); elaboration of the deep understanding and

personal attitude to the sense of human being in children; upbringing of the respectful attitude to the carriers of other cultures and traditions; acquisition of ability to live and create in the modern multicultural and multiconfessional world; formation of readiness to respect the right of everybody to the freedom of conscience; overcoming of the crisis states of childhood, neoformations that appeared in psyche of child as the result of asocial influences.

It is urgent for today the solution of the main tasks of teaching of the subjects of the spiritual-moral direction, for example: acquaintance of pupils with spiritual-moral values and formation of person of pupils on the scientific-philosophical grounds and in accordance with Christian, Muslim, Judaic and other spiritual-moral and cultural traditions; education of conscious, free and responsible person able to live and create in democratic society; creation of the proper conditions for the deeper self-cognition, discovery and realization of the own positive abilities and talent in the positive course [833].

It was elucidated, that methodological base of the mastering of learning courses of spiritual-moral direction is a state orientation on education at the Ukrainian school of the comprehensively and harmonically developed persons with patriotic position and wide spiritual-cultural worldview, ready to the active creative life, self-realization and discharge of duties of citizen. It is favored by the personally oriented technology of education, strengthened by the National program of education of children and pupil youth in Ukraine (2007).

Methodologically effective are the system-activity and personally oriented approaches to the creation of the learning course of spiritual-moral direction. At the system-activity approach pupils actively master the knowledge, form their own conscious attitude to life and develop morally, socially and psychically. At the personally oriented approach child is determined as a highest value, it understands own civic rights and comprehends the social duties. In pedagogical sense this approach provides the acknowledgement of child as a free and responsible person. The aim of these approaches is consolidation of efforts of scientists and educators for

elaboration of the common tolerant position as to the content of programs and learning-methodical materials of the spiritual-moral direction.

Methodical support of the learning subjects is realized in cooperation with Church, religious associations. The subjects of the spiritual-moral direction are studied on the grounds of Christian ethics and moral that provides the right to choose between the learning courses «Ethics», «Bases of Christian ethics» and «Bases of religious ethics» according to the worldview and convictions of pupils and their parents. It is self-important, that the learning courses of spiritual-moral direction do not include the religious rites (especially, collective prayer), do not aimed at teaching religion or atheism or attraction to the certain confession, do not impose to pupils religious or atheistic thoughts. First of all they are the base for conscious child choice of the spiritual and moral norms. The availability of learning courses provides paying attention to the age and psychological features of each pupil, adaptation of the learning material. The practical purposefulness of courses is in orientation of pupils on the conscious use of acquired knowledge, values and moral principles in the real life.

The learning courses provide the advanced spiritual-moral development of the person when spiritual achievements occupy the main place comparing with intellectual abilities and the latter become the mean of development of spirituality of the child. The accordance with culture and multiculturalism of courses provides mastering of the spiritual, moral and cultural traditions of Ukrainian nation and respectful attitude to the spiritual and cultural values of the different nations. Systemacy and integrity of courses give a possibility for succession and continuity, permanent complication and diversification of the content and direction of development of the moral virtues. The complexness and integrity of courses favor the set of interdisciplinary connections, use of achievements of the native and world pedagogy, interaction between learning and upbringing, combination of the efforts of family, school and out-school institutions in educative activity [833].

The feature of the learning course «Ethics» is mastering of the scientific-philosophical grounds of the universal human values, spiritual, moral and cultural achievements of Ukrainian nation and world civilization.

The learning program of the course «Bases of Christian ethics» accents the traditional for Ukraine Christian spiritual, moral and cultural values, deep acquaintance with Bible – fundamental ground of the Christian worldview. At the same time is provided the informing of pupils about the principles of spirituality, moral and culture of other religions. The feature of this learning program is determination of values of the different societies, mastering of origins of the world religions. The content of activities of the spiritual-moral direction is filled with material of regional, national and local levels. The individual experience of pupil is also widely demonstrated. The problem situations, positive examples from literature, holy Writ, life of contemporaries are discussed during the study. The excursions to temples, chapels, synagogues, mosques, museums are held. Children watch cinema and reproductions of pictures on religious themes, listen the sacral music, they are attracted to the participation in the role games, discussions and so on.

It is important the formation of the positive perception of knowledge gained by pupils in parent public and joint execution of the different forms of educational work by children and parents. Organization of the study of subjects of the spiritual-moral direction and formation of the learning groups are realized paying attention to the wishes of parents, pupils and educators, experience of teaching of the learning courses, staff and methodological base, local conditions. Within the learning of subjects of the spiritual-moral direction the choice of courses is realized on the ground of the written applications of parents or persons who replace them, taking into account the opinion of schoolchildren.

According to the «Typical curriculums for the 12-year school» approved by MES of Ukraine (2010), was provided the study of general educational institutions of the subject «Ethics» or the subject of spiritual-moral direction in volume of two hours at the 5–6 classes [833]. Such norm was applied to the general educational



institutions where in 2005/2006 school year were studied the courses of spiritual-moral direction, according to the approved programs. In accordance with wish of parents and children and at availability of the staff support and methodological base the subjects of the spiritual-moral direction can be studied also in other classes in the volume of hours of the variant component of curriculums.

According to the propositions of the Law of Ukraine «On the general secondary education» the subjects of the spiritual-moral direction can be taught by the teachers of general educational institutions who underwent the correspondent pedagogical training in the higher educational institutions. At selection of cadres the opinion of pedagogical staff and parents' committee of school is taken into account. For introducing the subjects of spiritual-moral direction, guaranteeing the high level of teaching, solving the problems the working groups with the correspondent functions are created in departments of education. The representatives of Church and religious organizations are involved into their activity. The expecting result of the study of subjects of spiritual-moral direction is the real rise of the spiritual-moral level of young generation, formation of the stable system of motivation, worldview positions of pupils and their parents, affirmation of Ukrainian nation as a society of spiritual-moral, creative and responsible persons, conscious citizens of Ukrainian state.

### **3.2. Innovative potential of the technology of the spiritual-moral education in Ukrainian schools**

The important role in integration of faith and knowledge, prevention of deformations of mentality of both local communities and the whole society, in renaissance and continuous enrichment of the higher moral ideas and life priorities belongs to education and educational technologies. The solutions of such tasks is positively influenced be the competent choice and effective application of

educational technologies, timely reaction on the new civilizational challenges at the native school.

If we consider the modern educational space, thinks O. Sukhomlinska, from the point of view of conceptualization through the comparison with the soviet systematization that divided educational process into ideological, intellectual, moral, esthetical, labor, polytechnic, physical, we can see that some of these are neglected, the other ones almost disappeared (collective, polytechnic, labor) and the rest is articulated in a new way. To the latter ones belongs the question of spiritual-moral education that occupies the main place in conceptualization of ideas that concern the problem of education for today [818].

Address to the category «educational technology» needs the certain specification of the content of this notion. In any field technology it is a totality of knowledge, facts, means that at most reflect the objective laws of the subject sphere and guarantee the correspondence of the final results to the set aims. Technology as a phenomenon is a component of history of the development of mankind, form of expression of intellect, concentrated on the solution of important problems of being, synthesis of mind and abilities of human. With acknowledgement of educational technology as an important factor of the learning-upbringing process the attempts to elucidate its quintessence do not stop. From the one side it is caused by the deepening of scientific and practical interest to pedagogical technology as a mean of rise of the effectiveness of the learning-upbringing process, from the other one – by the development of concrete pedagogical technologies and discovery of their universal essences.

In pedagogical science and practice are used the notions «educational technology», «pedagogical technology», «technology of learning», «technology of upbringing», «socio-upbringing technology», «technology of management and so on». According to the Ukrainian researchers L. Burkova and G. Selevko, the notion «educational technology» is wider than «pedagogical technology», because education includes not only pedagogical aspects, but also social, socio-political, managerial,

culturological, psychological-pedagogical, medical-pedagogical, economic and other ones. Educational technology provides the general strategy of development of educational process within the country. Pedagogical technology reflects the tactics of realization of educational technology and is based on the knowledge of regularities of functioning of system «educator-environment-pupil». The examples of educational technology are educational conception, educational law and educational system. Pedagogical technology as a component of educational one comprehends the technologies of learning, upbringing and management.

According to the definition of UNESKO, pedagogical technology it is the «system method of creation, application and determination of the whole process of education and mastering of knowledge taking into account the technical and human resources and their interaction that are aimed at optimization of the forms of education» [932]. Creative understanding of historical, cultural and social experience of introduction of pedagogical technologies enriches the socio-educational practice with new facts and theoretical propositions (technologies of out-religious, antireligious, communistic education of the soviet period, socio-educational technologies of XX century) gives a possibility to prognosticate their development in the learning-upbringing process of school (humanistic educational technology «Me in the world», technologies of spiritual-moral education of the beginning of XXI century).

The development of pedagogical technologies in the world educational space of XX is conventionally divided into three stages, each of which has certain tendencies in domination and arrangement of connection between pedagogical technology and different sciences:

1) 1920–1960 years: rise of the quality of teaching of the school subjects through the improvement of informational level of study and use of means of mass communication;

2) 1960–1970 years: transfer of accent on the programmed study taking into account the age and individual abilities of pupils (precondition of the rise of quality

of methods of teaching and criterion of the successful development of person in general);

3) 1970 years – beginning of XXI century: widening of the sphere of pedagogical technologies that pretend to the planning, organization of the learning-upbringing process, elaboration of methods and learning means (school studies and modern management of education as the factors of qualitative organization of learning and upbringing of children) [760].

I. Prokop is sure that the one of tendencies of the modern learning-upbringing process is the strengthening of manufacturability, elaboration and wide introduction of the technologies of education. Each technology is designed for the construction of cycle of education that would guarantee the most effective achievement of the certain aims of the learning-upbringing process, understanding them as a concrete result that the teacher must direct pupils on. In scientific edition «Encyclopedia of educational technologies» G. Selevko considers educational technology as multidimensional, systemic notion and as a system of functioning of all components of pedagogical process built on scientific base programmed in time and space that leads to the attainment of planned results [213].

I. Prokopenko and V. Evdokimov are right, interpreting educational technology as scientific and distinct reproduction of pedagogical actions. It is not mechanical programmed process with unchangeable result but organizational-content structure that determined direction of interaction between educator and teacher at infinite diversity of approaches and relations; not instructions and receipts but principles of practical realization of regularities of formation of person [753].

We are not adherents of the widely used definition of educational technology, according to which, it is a system of methods, techniques and actions of educator and pupils in common activity that includes the mastering of norms, values, relations. Such formulation, from our point of view, does not include the distinct characteristics of methods and techniques that would give a possibility for productive spiritual-moral education of pupil. We agree with definition of I. Bekh, who concretizes this notion

in the direction of generally accepted category «education», especially, as «...cultural-historical form of establishing and development of essential forces of human, its fundamental generic abilities» [153].

Despite the great number of approaches to the elucidation of essence of the notion «educational technology», the common elements of its definitions is systemacy, integrity, accordance with the concrete aim. Educational technologies belong to the system of pedagogical sciences. The object of educational technologies is interaction of the participants of pedagogical process and the subject – techniques, methods, regularities of the learning-upbringing interaction conditioned by aims, tasks, content of education and upbringing. The aim of pedagogical technology is a search for optimal means of socio-cultural, learning and developing changes in person of pupil that are prognosticated by the teacher in educational process [753].

To the tasks of educational technologies belongs the solution of problems of elaboration of the content of education in the different types of educational institutions, introduction of rational means of the rise of quality and effectiveness of education, preparation of the personally oriented learning-upbringing methodologies, popularization of educational innovations in society, determination of the optimal conditions of organization of educators' work. In discussion on the question, is educational technology the certain instrument of education of children that can be mastered by each educator, are formed the contradictory scientific positions. Adherents of the first conception are sure that education it is creative process; child comprehends the human world by intuition and correspondingly influence it. The representatives of «pedagogy of creativity» (F. Gansberg, E. Linde, G. Sharelman) blamed the methods of influence on the unique person of every child with the help of technologies. Sure that every person needs individual means of education, scientist did not accepted the idea and did not see the possibility of creation of educational technology that would be the key to the child soul. The adversaries in scientific discussion prove that pedagogical process is instrumental one. It is aimed at education of person with predetermined properties [752].

The tradition of «free education» that was found and developed in Russia by K. Ventsel, L. Tolstoy, L. Shlegel and others is based on the refusal of educational technology as a mean of influence on child. Denying the possibility to «technologize» pedagogical process, they propagated an idea of creation of specific child world, «awakening of child soul» and maintenance of originality and brightness of childhood due to the creative directionality of the educator's person.

In Soviet Union educational technologies were considered as a mean of realization, first of all, of Bolshevik ideology that led to the political engagement of education. The content of learning information was consciously selected with orientation on upbringing of communistic consciousness and moral, that is technologies were used as an instrument of formation of communistic worldview and behavior [213]. For this aim in 1920 was created pedology – the complex science about child. Especially in works on pedology (M. Basov, V. Behterev, S. Satsky and other) for the first time in the soviet pedagogy was used the notion «pedagogical technology». At the same time was widely spread the notion «pedagogical technique» – the totality of techniques and methods directed on the clear and effective organization of learning and upbringing activities. Educators stated that children transform their value-emotional world, learn the socially important kinds of activity. Due to the participation in socially useful work they change environment according to the knowledge, abilities and skills gained at school.

During 1940–1950 in the learning-upbringing process were for the first time introduced technical means of record and reproduction of sound, projections of images; were found the notions «audiovisual means» – tape recorders, record players, TV-sets. The notion «technology of education» signifies the use of achievements of engineer thought in learning-upbringing process. In the middle 1950–1960 appeared programmed learning and upbringing, were elaborated the audiovisual means for the individual learning aim: means of feedback, learning machines, language laboratories, training apparatuses and so on. As opposite to the notion «technology of education» equal to the notion «technical means of learning and upbringing», the

notion «technology of learning and upbringing» was understood as description of pedagogical process using the totality of audiovisual means and methods that lead to the planned result.

The use of elements of informatics, theory of communication, system analysis and new informational achievements in 1970 gave a possibility to widen the technical base of educational technologies. The technical means as elements of educational technologies were widely introduced – rotary frame projector, diascope, epiprojectors, video and so on. The educational institutions transfer from the verbal teaching to the audiovisual one. In pedagogy the educational technology is interpreted as study, elaboration and use of principles of optimization of the learning-upbringing process on the base of new achievements of science and technique [187].

In the process of the study of history of establishing and development of educational technologies we did not reveal sources where communistic education is interpreted as educational technology. At the same time technology as a totality of means of communistic education was considered as a social educational conception of state. The numerous facts of realization of this technology were fixed in archive psychological-pedagogical sources, teaching literature. Its use had to guarantee the results with the high degree of reliability. In this context technology of communistic education, possibly, needs a complex study for the improvement of effectiveness and potency of the modern educational technologies.

The feature of technology of communistic education is its predomination in learning and upbringing process of educational institutions. In general for today are elucidated the negative sides of this technology that led to the spread of conservatism, made impossible the democratic transformations in the learning-upbringing work of educational institutions. Its end orientations turned out unchangeable not only during 1950–1980 but did not differ from the ones typical for 1930. Technology of communistic education of children of the soviet period was stable and provided the devotion to ideals of Marxism-Leninism, propagation of bellicose atheism, proof of advantages of soviet way of life and so on. It testifies to the orthodoxy and

complication of this technology of education [112]. The influence of educational conception of soviet state influenced first of all the social disciplines. In psychological-pedagogical sources, textbooks and schoolbooks were defined the content, forms, methods and functions of communistic education. It is indicative that the state institutions aimed educational process in educational institution not at the acquisition of knowledge or, for example, formation of skills of the future pedagogical work, but, first of all, at upbringing of communistic convictions, that testifies, first of all, to the dominant role of technology of communistic education.

Thus, in the book of O. Kondratiuk «Pedagogical stimulation in the process of formation of pupils' behavior» (1963) is indicated, that socialistic social order generated the system of education and upbringing correspondent to it. The scientist describes the technology of communistic education of children in the native educational institution: «As the main task of education of growing generation is its preparation to life, to socially useful labor, the main principle of learning and upbringing at school is a close connection between learning and labor, practice of communistic building... The close connection between school and life, practice of communistic building, unity of influence on pupil of school and family, of all social environment provides the successful communistic education of pupils» [339, p. 33]. The scientist analyzes conditions that cause formation of communistic behavior in pupils. Especially, there are social conditions in which children grow and develop: soviet, socio-economical order, Marxist communistic worldview, soviet system of learning and communistic upbringing, family and social environment where each child lives and is brought up [339].

The important factor of technology of communistic education of children was the formation of materialistic worldview. According to the convictions of party ideologists and leaders of CC CPSU, this task was solved due to the effective technology of atheistic education of population. Our research proved that the solution of problem of atheistic education of children and youth to great extend depended on effective activity of pioneer brigades, committees of Komsomol, and also on the



successful use of the complex of learning-upbringing means. The study of content, forms and methods of technology of atheistic education gave a possibility to reveal the contradictory tendencies of the development of Komsomol. As the greatest public-political organization of youth Komsomol initiated and supported the activity of youth in the different spheres of social life. But the strong surveillance of party leaders, administrative pressure resulted in ideologization of the forms and methods of the work of Komsomol organization with youth, growth of bureaucratism and formalism in their work, loss of authority in the youth environment by Komsomol leaders. In the conditions of the systemic crisis of soviet society Komsomol was transformed into state structure.

At the same time Komsomol used the different forms and methods of activity, so it collected the significant experience of the work with youth, help it in social adaptation and realization of own initiative. At that Komsomol intensely acted in the system of education, support the undertakings of advanced educators, participated in reformation of the general secondary school and positively influenced the learning-upbringing activity. So, the base of educational technology of that time consisted of ideological engagement, upbringing of materialistic worldview, conservatism, influence of socialistic environment that was under aegis of party and Komsomol institutions.

In the period 1980–1990 were actively created the interactive means of education, developed the net of computer laboratories and display classes. The teachers-educators (I. Dichkivska, O. Pehkota, A. Pidlacy, I. Pidlacy, G. Selevko) elucidated the main signs of educational technology. For example:

a) conceptuality – the clear, successive pedagogical elaboration of aims of education;

b) diagnostic determination of aims – theoretical-prognostic study of conditions, methods, means of introduction of pedagogical innovations, prognostication of the results of learning-upbringing activity;

c) economy (quality of educational process) – structurization, regulation, concentration of information that must be perceived and mastered;

d) algorithmization and projection – division of technologies into stages and steps, repeatability and rhythmicity of actions that provide the didactic result;

e) correction – elaboration of pedagogical abilities that give a possibility to introduce procedural changes into pedagogical technology at autonomy of the main didactic aims;

f) visualization – complex use of technical, computer means of learning and control [253, p. 72].

At the beginning of XXI century became customary the term «innovative pedagogical technology». The scientists (I. Pidlacy, V. Pinchuk, I. Prokopenko) interpret it as purposeful systematic and successive introduction into the school practice of techniques, methods of pedagogical actions and means that comprehend the integral learning-upbringing process from determination of its aim to the attainment of the expected results; the other ones (K. Bakhanov, M. Efimenko, A. Furman) – as a complex, integral process that comprehends subjects, ideas, methods of organization of innovative activity and provides the effectiveness of innovation. The rest scientists (I. Ermakov, O. Kobernik, G. Nazarenko) assign to innovations not only the new means but also the essential changes that are expressed in the modern methods of activity, styles of thinking. In this context the innovative approaches are considered as such that transform the character of education as to its aim orientation, interaction between teacher and pupils in the learning-upbringing process [253, p. 70].

In the process of education, according to I. Dichkivska, one must rely only on elaborated methodologies and subjective methods of control. So, it is expedient to talk about the «elements of technologization of education» which use favors the effectiveness of educational process in educational institution [253, p. 71].

For introduction of technology of the spiritual-moral education into school practice are used pedagogical methodologies and subjective methods of pedagogical

control. The qualitatively new methods based on reflexive-volitional mechanisms, mechanisms of compassion and positive-emotional assessment and appeal to self-consciousness, personal attitude of child to the social values are qualified by I. Bekh as educational technologies of personal orientation. They are: technology of self-development of M. Montessori, author school of M. Guzik, nature correspondent upbringing of harmonic external world of A. Kushnir, school of life creativity of I. Ermakov, the program of O. Vinnitska «Face to child», innovative technology of I. Bekh and others [62].

Thus, the innovative technology is understood by I. Bekh as a system of theoretically grounded (based on the deep knowledge about the psychology of pupil) and practically verified methods, techniques, procedures of development of humanistically directed content and organizationally expedient conditions of educational activity that positively influence the level of spiritual-moral education of person as a subject of correspondent values. According to the scientist, «...instead of possession by the growing person of moral qualities or properties on educational scene must appear the spiritual ability that has not place in the traditional educational theory and practice» [63, p. 13]. The scientist discloses the grounded scientific propositions of innovative educational technology such as: 1) educational technology it is a specific genre of pedagogical subject-subject interaction; 2) innovative educational technology denies the traditional method of setting the central aim when it includes only the future model of education, it must be set in educational contradictions; 3) educational technology orients the educator on the noble components of spiritual-moral structure of pupil; 4) to the canons of innovative technology must be referred mainly the measured attitude of educator to the spontaneous communication of pupils; 5) the cardinal difference of innovative educational technology from the modern theoretical understandings and correspondent methodical models is the fact that it is not indifferent to the problems of negative influence of the deep ego-components of the structure of Me-personal on the effectiveness of educational process [63, p. 15].

We agree with statement of I. Bekh, that innovative educational technology provides, from the one side, axiological type of education, from the other one, the developmental one. «Innovation of educational technology it is not a stable value: the level of this index depends on deepness and volume of today's knowledge of the sciences about human that are involved in every educational action; so, the science-consumption is a determinative description of innovative educational technology comparing with traditional educational methods» [63, p. 16].

At the end of XX – beginning of XXI century as the result of social crisis and devaluation of communistic ideals were regenerated the spiritual-moral values of Ukrainian nation. We appreciate the thought of O. Sukhomlinska, that in Ukraine «...practically for the third time changed the vector of state educational policy and moral-ethical component inalienable from it. In 1991 was taken the position of non-intervention of ideology and policy in education, its autonomous development, certain neutrality. Then came years of excessive heroization, mythologization of the past, was developed the idea of ethnical morality, idealization of rural way of life that looked in general as throwing Ukraine into the end of XIX century. Now we are also aimed at the past but already with soviet trace – glorification of the soviet heroes, labor enthusiasm of soviet period, large-scale projects and programs oriented on upbringing of patriotism that have signs of neosoviet, neoconservative approach. In these general projects person, human disappears from the subject field as a value in itself, becomes a mean, instrument of their realization» [819]. And further: «...at the lower strata gradually take place initiative, independent improvements as to the morality and spirituality that are autonomous, provoked by the openness of the world, interpersonal communication, accessibility of information, development of informational-communicative technologies, possibilities to travel, to see the world, to cognize it at least through the screens of monitors. It is just them, together with change of generations, offer the new limits of the moral norms and directives, correlate them in correspondence with new situations, realities, unite people, form the new moral practices and styles, values of the open society» [819].

In the early 2000 the main sign of establishing of the new sovereign state Ukraine was the return of citizens to Christianity. The sphere of general education and upbringing is not exclusion. In the learning subjects of humanitarian cycle the teachers more and more often address to the biblical texts. In Christian ethics is distinctly defined the aim of introduction of technology of the spiritual-moral education. In civic society humanistic moral as a form of social consciousness cannot exist beyond the values of Christian ethics. The most native educators agree as to the necessity of strengthening of the spiritual-moral education of schoolchildren through the involvement of pedagogical possibilities of religious tradition. So, children receive the renovated rights to know Christian ethics and culture of own country [736].

The normative base for realization of technology of the spiritual-moral education becomes the introduction of courses of the spiritual-moral direction into the curriculums of general educational institution by order of MES of Ukraine «On the learning in educational institutions of elective courses on ethics of faith and religious studies» (2005) and by the decision of college of MES of Ukraine «Conceptual principles of learning of subjects of the spiritual-moral direction in general educational institutions<sup>2</sup> (2006). The courses of spiritual-moral direction as a content component of technology of the spiritual-moral education of pupils are taught according to the programs recommended by MES of Ukraine: «Diversity of religions and cultures of the world», «History of religions», «History of religions of the world and world cultures», «Christian ethics in Ukrainian culture», «Bases of orthodox culture», «Bases of Christian ethics», «Christian culture», «Ethics: spiritual grounds», «Bases of the orthodox culture of Crimea», «Biblical and Christian ethics», «Bases of Christian moral and ethics», «Psychology of spiritual development», «Orthodox ethics», «Love to the good», <sup>2</sup>Sources of spirituality. Bible as a text: moral-ethical canon and esthetical phenomenon», «Bases of religious studies», «Interesting Bible».

The courses of spiritual-moral direction are, first of all, worldview, cultural and educational ones. In pupils, who learn subjects of spiritual-moral direction, is

bringing up the respect to the freedom of conscience, religious and worldview convictions of other people, is forming the ability to coexistence in multicultural and multiconfessional Ukrainian society.

In the process of the study of technology of the spiritual-moral education we oriented on legislative propositions, normative base of introduction of the subjects of spiritual-moral direction into the school practice and elaborated the main means of realization of technology of the spiritual-moral education of children such as:

- 1) holding of scientific and practical conferences, seminars, “round tables” on these problems;
- 2) realization of researches in the field of Christian culture as civilizational phenomenon;
- 3) study and adopting of positive experience of foreign educational programs;
- 4) scientific support and scientific accompaniment of activity of children and youth organizations according to constructive aims;
- 5) elaboration and introduction of programs directed on socialization of children with deviant behavior;
- 6) participation in preparation of TV-programs on the questions of moral, ethics, folk culture;
- 7) elaboration and introduction of the new methods and innovative technologies;
- 8) scientific-methodological support of preparation of teachers, workers of out-school institutions, social workers to the solution of educational problems;
- 9) participation in elaboration and edition of programs, methodical materials;
- 10) cooperation with parents in the rise of role of family upbringing;

For effective introduction of learning subjects of the spiritual-moral content into the school practice we elaborated the learning programs, learning-methodical textbooks and methodical recommendations for the courses «Christian ethics in Ukrainian culture. 1–4 classes», «Bases of Christian ethics.1–11classes». Together with the collective of scientists, teachers, priests of the different confession of

Christian doctrine we created the learning programs, recommended by the MES of Ukraine for the native school, especially «Christian ethics in Ukrainian culture» (composite authors: I. Sydanych, B. Ogulchansky, E. Belkina, O. Chernukha), «Bases of Christian ethics» for pupils of 1–11 classes (composite authors: I. Sydanych, M. Vlad, O. Ogirko and other; supervisor V. Zhukovsky). There were also elaborated learning-methodical sets that consist of schoolbook, methodical textbook for the teacher, reader and working copybook for pupils.

In the schoolbook «The way of virtue» on the learning program «Christian ethics in Ukrainian culture» for pupils of 3 classes (composite authors: I. Sydanych, B. Ogulchansky) are given the node verses, vocabulary of new words, biblical stories, tales and verses of instructive content, tasks for check of the acquired knowledge and its application in practice for formation of correspondent behavior. The working copybook «The way of virtue» for pupils of 3 classes (composite authors: I. Sydanych, B. Ogulchansky) is intended for consolidation of learning material studied at the lesson. Methodical textbook for teachers by the learning program «Christian ethics in Ukrainian culture» (composite authors: I. Sydanych, B. Ogulchansky) includes materials for reading, completed according to the themes of aforesaid schoolbook.

In the schoolbook «We study Wisdom» by learning program «Bases of Christian ethics» for pupils of 4 classes (composite authors: I. Sydanych, M. Vlad, I. Gnativ) are given the vocabulary of new words, biblical stories, tales and verses of instructive content, tasks for check of acquired knowledge and its application in practice for formation of good behavior. The reader «Bases of Christian ethics» (compliers I. Sydanych, M. Vlad, I. Gnativ) includes materials for reading completed according to the themes of schoolbook. The copybook «We study Wisdom» for pupils (composite authors: I. Sydanych, M. Vlad, I. Gnativ) is intended for consolidation of the learning material studied at the lesson.

In 8 class the learning subject of spiritual-moral content is taught by the schoolbook «Bases of Christian ethics. 8 class» in addition to which was elaborated

the learning-methodological textbook «God commandments – moral guide for human. 8 class» (composite authors: I. Sydanych, O. Kislashko, 2011), recommended by MES, youth and sport of Ukraine.

In 11 class the learning subject of spiritual-moral content is taught by the schoolbook «Biblical history and Christian ethics. 11 class», in addition to which was elaborated the textbook «Bases of Christian worldview and moral. 11 class» (composite authors: I. Sydanych, O. Kislashko, 2012), recommended by MES of Ukraine.

In general schools of Lviv, Tepnopil, Ivano-Frankovsk, Rivne regions and AR Crimea the learning subject «Bases of Christian Ethics» was introduced to the invariant part of curriculums. Preparation of teachers for this subject was founded in institutes of postgraduate pedagogical education in National university «Ostroh academy», Lviv catholic university, at regional institutes of postgraduate pedagogical education. For rise of qualification of the teacher of ethics and other courses of spiritual-moral direction, exchange of experience, improvement of quality of teaching of the learning subjects are created the district (city) methodical associations of teachers, creative groups, methodical cabinets and so on. At the same time the teachers of Christian ethics since 2010/2011 school year are educated in classical and pedagogical universities. The base of it is a resolution of Cabinet of Ministers of Ukraine of 27.08.2010 «On approval of the list of specialties of preparation of specialists in the higher educational institutions by qualifying levels “specialist” and “master” that authorized the specialty “Theology” in the branch of knowledge “Humanities”».

In 2010 in the Institute of innovative technologies and content of education of MES of Ukraine was elaborated the learning program «Christian ethics in Ukrainian culture» for the use in the learning process of courses of advanced training of pedagogical workers of the regional institutions of postgraduate pedagogical education (composite authors: O. Udod, K. Levkivsky, V. Danilenko V. Melegik). The learning program includes 54 academic hours (one national credit or 1,5 ECTS



credit). On its base in the regional institutions of postgraduate pedagogical education are elaborated the working programs of course. The program is structured by the credit modules. It contains along with theoretical questions the themes of seminar activities, oriented themes of reports, questions for self-examination and the list of recommended literature. In addition the program comprehends the learning-thematic plan with determination of the volume of hours for the study of each content module. The core modules are «Spiritual-educational and culturological aspects in Christian ethics», «Christian ethics of human relations», «Christian directives, rites and folk customs as a core of Ukrainian culture».

In 2011 National university «Ostroh academy» together with the state higher educational institution «University of educational management» of National academy of pedagogical sciences of Ukraine elaborated the learning program of preparation of teachers of the courses of spiritual-moral direction (based on Christian doctrine) (composite authors: I. Sydanych, V. Zhukovsky, S. Golovin, A. Evdotiuk, O. Matlasevich, O. Ogirko and others). The aim of program is acquaintance of teachers – educators of Christian ethics – with the theory and methodology of teaching of courses, with content, tasks, principles and means of the spiritual-moral education based on Christian values, favoring of establishing of Christian competencies of schoolchildren and civic competences of person.

The learning program of preparation of teachers is built by the credit-module system, includes 216 hours and comprehends auditorium work, practice at school, independent mastering of academic disciplines and examinational tests. The main attention is concentrated on the grounds of spiritual-moral education of children and youth in accordance with Christian moral values. There is provided the use of the different forms of activity, realization of theoretical, methodical and practical preparation and operative reaction to the professional demands and needs of audience. To the activities are attracted scientists, workers of regional institutes of postgraduate education, experienced pedagogical workers of educational institutions of Ukraine. The control-assessment functions at activities are realized by coordinator

of specialty and representatives of administration of the regional institutes of postgraduate pedagogical education (RIPPE). The teachers of educational institutions hold pedagogical practice under supervision of the coordinator on specialty. Practical activities (auditorium form) comprehend demonstration of fragment of lessons, watching video-materials of lessons, trainings, elaboration of methodical recommendations, collection of didactic material, solution of problem pedagogical situations, selection of materials for scientific-practical conference, participation in the business games and so on. The general pedagogical practice is held on the base of educational institutions in the form of open lessons or their fragments.

The teacher of Christian ethics, who underwent the course of retraining at school (1 time for 5 years) must know and understand:

- the system of moral that includes moral consciousness, moral norms and principles, moral ideals, moral feelings, moral relations, moral activity (communication, actions, behavior);
- the content of spiritual-moral education that provides the purposeful formation of moral consciousness, development of moral feelings, formation of skills and habits of the moral behavior of human on the grounds of Christian values;
- the main methods of spiritual-moral education – convictions, habituations, encouragements.

The teacher in the process of teaching of Christian ethics realizes the following functions:

- the communicative-learning function (informational, motivational-stimuli and correcting components) – skillfully use the modern principles, forms, methods, techniques of teaching of the Christian ethics;
- the upbringing one – solves the problems of moral, cultural-esthetical education of pupils by the means of Christian ethics;
- the developmental one – prognosticates the mains of formation and development of intellectual and emotional spheres of the person of pupil, his cognitive and intellectual abilities;

– educational function –helps pupils to master the ability to study, to form the Christian worldview, to cognize themselves and master the Christian system of notions for understanding of the social phenomena.

The solution of problem of introduction of courses of spiritual-moral direction in the learning-upbringing process of educational institution will be favored by the unbiased and deep dialogue between the representatives of power and Church, scientists and educators. For realize in educational environment the technology of spiritual-moral education of children must be solved the question about cooperation of educational institution and Church. The effective cooperation between educational institution and religious organizations is possible at arrangement of good relations between Church and state at introduction of courses of the spiritual-moral direction into the learning-upbringing process of school. The following factors must be taken into account for this aim: necessity and importance of these courses for education of young generation; conditions for their introduction; scientific grounding of content, forms, methods of spiritual-moral education; provision of courses with programs, schoolbooks, reference books, visual methods and so on; preparation of specialists for teaching of courses of the spiritual-moral direction.

Scientific definition and grounding of content, forms and methods of learning of courses of the spiritual-moral direction in the modern educational institution is possible on principles of humanism, tolerance, extra-confessionalism, freedom of consciousness within the existing legislation. Under such condition Christian ethics must occupy the important place among the school learning subjects. Its content will be accordant to the requirements of civic society and both Church and state will be responsible for the work of educational institution. The content of Christian ethics, according to the scientists V. Kirichok, L. Khoruzha, essentially influences the content of correspondent learning subjects, which task is specification of ethical norms, standards, principles on the grounds of Christian moral based on commandments and laws of God [718, p. 22].

Introduction of content of subjects of the spiritual-moral direction into the learning-upbringing process of school as the technology of spiritual-moral education is aimed at formation of Christian moral values (good, mercy, sensitivity, restraint, honesty and so on) in schoolchildren. We pay attention to the thought of O. Sukhomlinska, according to which it is a need for scientific researches that would analyze not only the status quo and historical-pedagogical context but elaborate the concrete technologies of formation of spirituality in children and youth – from conceptual grounds, content, instrumental part to criteria, levels of diagnostics and so on [819, p. 22].

According to the State Standard of general secondary education (2011), the filing of content of subjects of spiritual-moral direction must be coordinated with the main content lines, especially, with axiological one. The dominant of axiological grounds of the teaching of Christian ethics makes possible the formation of value orientations of person, determination of own attitude to God and to itself, other people, nature. The regulators of these subject-subject relations of human are the freedom of choice and responsibility for own actions.

From analysis of research of innovative potential of technology of spiritual-moral education we can see, that its introduction into the school practice gives a possibility to realize an individual approach, to plan and prognosticate the results of educational influences on pupil, to chose the most effective for each pupil or class collective forms and methods of educational work, to assess objectively effectiveness and potency of spiritual-moral education. To the main elements of technology of the spiritual-moral education we enlist: 1) the aim of educational activity; 2) the tasks that concretize this aim; 3) the target group of educational activity; 4) the expected result; 5) the criteria of assessment of effectiveness and potency of educational influences; 6) the content of educational activity; 7) the forms of spiritual-moral education; 8) the methods of realization of educational work; 9) the time interval during which educational work is realized by the technology of spiritual-moral education of pupils in educational institution.

The aim of technology of spiritual-moral education is creation of pedagogical conditions for understanding of essence of Christian moral rules and norms, their comprehension and creative use, acquisition of experience of the moral-value attitude to oneself, people, external world. Taking into account the age and individual features of pupils becomes a base for selection of rational content, effective methods and forms of educational activity.

So, realization of aims and tasks of the subjects of spiritual-moral content creates the preconditions for involvement of technology of the spiritual-moral education on Christian moral values, self-determination of every pupil in the system of social relations (economic, social, national, political, cultural-worldview, interpersonal), establishing and development of spiritual-moral and intellectual person with democratic culture, understanding of connection between individual freedom, rights of human and its civic responsibility and also for formation of readiness to the diligent participation in social life.

### **3.3. Pedagogical practice of organization of the spiritual-moral education in Ukrainian schools**

The modern young generation is in the system of controversial informational influences that form its multivector moods, predilections, values. If family, school, communities, Church from their positions purposefully elaborate, cultivate the spiritual parameters, norms and reference points of child, by denying pseudo-ideals, creating immunity to them, in child is formed such kind of spirituality, such type of it, secular or opposite, such worldview model that mostly corresponds to its human essence.

The efforts of representatives of clergy and state structure to introduce into the learning-upbringing process of educational institutions the Church-religious, theological grounds of ideologized principles of learning and upbringing are dangerous, from our point of view, for independent choice by schoolchild of the

direction of personal development. These negative tendencies obstruct the democratic elaboration of society and testify to the intention of power structures to make human the state-controlled one, to impose it the own variant of religion, confession, form of faith, in any case to limit its right to selfhood unconditionally.

The democratic societies propagate the main values – tolerance, pluralism, confidence, mutual respect, freedom. And also, paying attention to person, respect its autonomy, independence, free choice, competence, responsibility, ability to solve questions that concern faith and likings. So, faith is subjectified, becomes the private affair of each human.

The theory and practice of the spiritual-moral education in the modern native school declare the refusal of scientist expansion into humanitarian knowledge and direct children on the other forms of spiritual experience of mankind. This process starts in pre-school educational institution and primary school. It continues at the secondary and upper school in the context of study of the foreign and native literature, history, educational branch «Human and world», arts studies. They include the rather wide spectrum of the different states of spiritual development of mankind and practice of the world spiritual-religious culture.

Recently, O. Sukhomlinska presented the theoretical research «Conceptual grounds of formation of personal spirituality on the base of Christian moral values» (2006), added with the general methodical recommendations. They are based on the statement, that Christian moral values are the rational sphere, components of humanitarian culture, humanistic postulates, which meaning and essence expose themselves due to the educational influence on the spiritual world of child through the feeling-emotional sphere. Paying attention to the multiconfessionalism of Ukraine, the scientist separated the moral values that are the main criteria of spirituality in general: normative understandings of good and evil, justice, beautiful and ugly, human ideals, principles of life activity and so on. They are the ground of human activity, have moral significance and influence the social life [819].

The long-term, supra-institutional, integrative character of Christian moral values gives them a peculiar importance in the spiritual-moral education of children. O. Sukhomlinska separates the components of moral: moral feelings, moral convictions, moral activity and moral relations. The cornerstone of morality is values that are moral norms, principles, ideals, commandments, canons and so on. The moral values are unchangeable due to the continuity of the moral requirements. It concerns, first of all, the norms of regulation of connections between people – not to steal, not to kill, to help each other, to fulfill promises, to say truth and so on. In the modern psychological-pedagogical science the system and hierarchy of internal values is considered as the source of motivation of actions of human, its behavior. In psychically healthy human this system has three levels: at the lowest one – personal and material values (own needs and means of satisfying them); at the middle one – cultural values (art, science, national achievements and social order); at the highest one – spiritual values (ideals, value directives, duty to society). The social conditions, that product mercenariness and cynicism of human relations, deform the system of values. The eternal – love, family, cultural values are devaluated; the living world is hypertrophied, personal needs and their satisfaction are cultivated. The lowering of the level of social and personal moral, hedonistic directives, early sexual life form the person not able to create the strong Ukrainian family, to bear children and to bring them up [818].

In the work «Spiritual-moral education of children and youth: general tendencies and individual search» (2006) O. Sukhomlinska notes, that spirituality and morality of human are not only psychological and pedagogical problems, but to the great extent social ones. In their solution the important place belongs to psychological-pedagogical science, system of education. There is a need, thinks scientist, for elaboration of the moral reference points and spiritual grounds of education of children and youth. One of the main means and stimuli of the spiritual development of child is its creative activity. The necessity to separate the creative-active component of the process of spiritual-moral education is obvious [812].

The process of spiritual-moral education in the modern educational institution includes emotional-sensual, cognitive-rational and creative-active components. The establishing of child's person is equally influenced by society, family, educational process, environment. These factors are combined due to educative mutual influences and unite idea of the spiritual-moral education of each person. At the beginning child joins such type of spirituality – religious or secular one that is cultivated in family, is inherent to micro-society that surrounds it for a long time. At the native school the scientific worldview is formed on the grounds of logics, rationality. The universal human values are acquired through the mastering of humanitarian cycle of school disciplines and in upbringing process.

The new anthropologism is based on understanding of immanent logics of development of spirituality as a main quality of human that determines other features and forms their integral unity. In the context of humanistic anthropological understanding spirituality is determined by ideality, subjectivity, activity, comparable stability of the moral reference points of human worldview and behavior. That is why anthropologism becomes methodological grounding of the strategy of strengthening of priorities of personal formation (comprehensive development of pupils in the aspect of communistic education), of development of spiritual and moral spheres of person through the self-development in the process of spiritual-moral education.

In the searches for methodologies and technologies of the spiritual-moral education adequate to the requirements of time pedagogy uses the potential of human studies of many sciences. But it lacks the theoretical grounding of aims, tasks, content, forms and methods of application of integrated anthropological knowledge in educational process and methodological principles of scientific-pedagogical research of problems of spiritual-moral education of children at the native school.

Imperatives and priorities of the spiritual-moral education need conceptual determination of aim, tasks, principles, main approaches in realization of the program propositions of the National strategy of development of education for 2012–2021



(2011) and introduction of innovative technologies of the spiritual-moral education of children on humanistic grounds of personal development.

Transformational processes in education condition the transfer from pedagogy with the signs of authoritarianism to the one of humanocentrism, tactfulness, tolerance, that takes into account congenital abilities, spiritual state, psychological features of every child. With introduction of the model of personally oriented learning-upbringing activity – renovated paradigm of education – pupil acts as a subject of spiritual development, spiritual-moral education, as a carrier of two groups of qualities – ability to learn and desire to study. From the one side, it is possible through the mastering by pupil of productive general learning abilities and skills and due to the wide reflection and from the other one, as a result of formation of positive emotional-value, moral ethical attitude of pupil to activity, self-realization, self-education and self-development.

Creation of spiritual principles in educational space as a result of harmonization of the social-religious relations will favor the steadiness and safety of the world order according to the principles of spirituality of XXI century (in the context of offered Conception of the spiritual development of Ukraine (2010) by the stable moral examples, canons of Ten commandments) and hierarchy of the moral-ethical values (good and evil, justice, beautiful and ugly, human ideals, norm as a base of human actions) and also paying attention to the components of morality (moral feelings, convictions, activity, relations) [747, p. ???].

Pedagogical science produces the new directions of solving problems of educative process under the conditions of globalized world. International and national legislation acknowledged the development of human as a main aim and criterion of social progress. Analysis of European experience (Lithuania, Germany, Sweden, Finland) demonstrated that the study of subjects that contain the elements of religious worldview, especially, Christian ones, can be found exceptionally on the base of partner relations between the different confessions, state and Church, though the dialogue between school, parents and pupils.

The study of foreign experience motivated the native scientists to elaboration of extra-confessional programs of courses of spiritual-moral direction. According to the thought of V. Zhukovsky, L. Moskaliova, the feature of historical moment of independent Ukraine is the fact that «...at the crisis of modern family, insufficient upbringing activity of Church and passivity of community it is a state school that must take responsibility for the important function of the spiritual-moral education of young generation. It is its historical mission at the modern stage. And the teacher of subjects of spiritual-moral education is intended to compensate by his pedagogical activity the upbringing functions of family, Church and community» [247, p. 5]. Thus, the collective of scientists, teachers, representatives of different confessions of Christian doctrine under the guidance of professor of the National university «Ostroh academy» V. Zhukovsky elaborated the Conception of teaching of the subjects of spiritual-moral direction in the general educational institutions of Ukraine (2007). The especially important task, noted in Conception, is the spiritual-moral education of young generation [247, p. 93].

The system of teaching of the learning subjects of spiritual-moral direction at the schools of Ukraine includes the main components:

- 1) the topicality and importance of education of schoolchildren on the Christian moral values for the formation of worldview of young generation;
- 2) the aim and tasks of the learning-upbringing activity in the process of teaching of subjects of the spiritual-moral direction;
- 3) the general didactic and special principles and approaches to the process of mastering of subjects of the spiritual-moral direction;
- 4) the methodological principles of teaching of the learning subject «Bases of Christian ethics»;
- 5) the content, forms and methods of teaching of subjects of the spiritual-moral direction;

6) the management and functions of activity of the guiding staff of education on introduction of the learning-upbringing subjects of the spiritual-moral direction into the school practice;

7) the specificity of preparation of pedagogical staff to the realization of process of the spiritual-moral education and introduction of methodology of teaching of subjects of the spiritual-moral direction;

8) the means, conditions and expected results of realization of conception of the teaching of subjects of spiritual-moral direction in educational institutions.

The content and methodology of teaching of the learning subjects of the spiritual-moral direction are formed on the grounds of the freedom of conscience and worldview, availability, practical directionality, advanced development of person, culture correspondence and multiculturalism, systemacy, complexness and integrity.

The main tasks of methodology of teaching of subjects of spiritual moral direction are the following:

a) establishing of cognitive value of subjects of the spiritual-moral direction that is concluded in acquaintance of pupils with Bible – the Source of Christian moral, Christian moral values – truth, piety, good, love, beauty, dignity, duty, conscience and honesty and with canons of moral behavior in the light of Bible, common to all confessions;

b) elucidation of educational value of subjects of the spiritual-moral direction, which mastering provides the formation of pupil's person on the grounds of Christian spiritual, moral and cultural values; upbringing of the Christian moral virtues in pupils, creation of the moral-ethical conditions for self-cognition, self-development and self-realization of pupils, elaboration of the features of character of schoolchildren in accordance with Christian moral principles of attitude to God, themselves, their neighbors, state, nature;

c) determination of the place of subjects of spiritual-moral direction in the system of school education as elective activities (in the process of their teaching are

used knowledge of natural and humanitarian subjects to prove the truth of Bible and realization of the spiritual-moral education);

e) exposure of the content of subject «Bases of Christian ethics» that comprehends the knowledge of New and Old Testament, knowledge about the moral-ethical behavior of human in the different social spheres in the light of Bible according to the requirements of learning program, mastering in pupils of the special skills of work with Bible, scientific literature and so on.

According to the Conception of teaching of subjects of the spiritual-moral direction the collective of educators (V. Zhukovsky, I. Sydanych and other) elaborated the learning program «Bases of Christian Ethics» (2006) and the learning-methodical sets (schoolbook, copybook, methodical recommendations) for the primary, general and upper school.

The aim of learning program «Bases of Christian ethics» is upbringing in pupils of the Christian moral virtues. For its attainment pupils are acquainted with the bases of Christian moral as a fundament of universal human values and with Christian moral ones, the conscious and responsible person of pupil is formed on the base of Christian spiritual, moral and cultural values, the moral-ethical conditions are created for pupils' self-cognition, self-development and self-realization.

The content filling of the program «Bases of Christian ethics» is Bible and other Christian sources that do not contradict Holy Script. The program is elaborated by the linear-concentric principle that includes such components: worldview that favors integral world perception, determination by pupil of own virtuous life position; historical-cultural that relies on the high examples of Christian spiritual culture and tradition; scientific-cognitive that widens the school learning material in ethical-moral space.

The learning program «Bases of Christian ethics» has the following content-thematic division: 1 class – «Want to cognize the world»; 2 class «Live and study in family»; 3 class – «Strive for making good»; 4 class «Study wisdom»; 5 class – «The world of Bible»; 6 class – «The parables of Jesus Christ»: 7 class – «Jesus Christ – an

ideal for inheritance»; 8 class – «God commandments – the moral guide for human»; 9 class – «Moral-ethical values of youth»; 10 class – «Ethics of matrimonial life»; 11 class – «Bases of Christian worldview and moral».

Methodological base of the process of studying the program of the «Bases of Christian ethics» is a system of scientific approaches, principles, forms and methods that are in dialectic connection. Scientific approaches are concretized in principles that are realized in the certain forms through the use of correspondent methods. For study of the program is applied axiological, personal, socio-cultural, activity, system, communicative, competence, synergetic approaches. Axiological approach provides the address to the sources of Christian moral values – Ten Commandments, two commandments of love, Sermon on the Mount of Jesus Christ, «golden rule of Christian ethics», moral doctrine of the books of Old and New Testaments, messages of holy apostles, explanation of the moral values in the works of Church Fathers and also to the living experience of Church. At axiological approach human is considered as a higher creature of God and the notions «love», «joy», «peace», «long-suffering», «kindness», «mercy», «tenderness», «restraint», «dignity», «duty», «conscience», «honesty» which contend is exposed to the pupils are the main moral values.

Socio-cultural approach is aimed, from the one side, at understanding pupil as heir and carrier of the native and foreign culture that has a deep Christian root, from the other one, at preparing the schoolchild to the life in family, community and also in the modern society that is characterized with strengthening of national self-identification of Ukrainians and widening of globalization processes.

From the position of personal approach, each schoolchild who masters the subjects of spiritual-moral direction is a unique person, creature of God that must realize an idea of Creator. The personal approach is in understanding, perception of teacher and pupils as the subjects of the learning-upbringing activity, their interaction.

The activity approach is aimed at such construction of the process of teaching of the bases of Christian ethics that would intensify the learning efforts of schoolchild

due to the playing, learning and communicative activity and carrying out of the practical projects and so on.

Communicative approach provides organization of communicative interaction between teacher and pupils at the lesson, at out-class and out-study time on the principles of Christian moral values.

At the system approach the process of study of subjects of spiritual-moral direction is organized as purposeful creative activity of its subjects: pupils, family and school within class, out-class and out-school work. The system-creating connections between the aim, tasks, content, forms and methods of the study are considered not separately but in interaction of the components of pedagogical process.

Competence approach in the process of study of subjects of the spiritual-moral direction provides the synthesis of axiological, motivational, reflexive, cognitive, operational-technological and others components of the learning-upbringing process, that reflect not only an acquisition of the knowledge, abilities and skills but also the experience of emotional-axiological attitude to oneself, parents, friends, other people and external world from the point of view of Bible. The competence of schoolchildren in the sphere of cognitive, communicative, playing and practical activity, mastering of the Christian moral values, use of the different informational sources is a base of competence in the different spheres: moral-ethical, moral-domestic, social-labor, cultural-esthetical, leisure and others. The node competence of pupil is integrative by essence because its source is the different spheres of activity: spiritual, ethical, social, informational, ecological and so on.

Synergetic approach in the process of study of subjects of the spiritual-moral direction is aimed at self-organization, self-development of person through its cooperation with external environment that leads to the appearance of new qualities in human and so on. Synergy of divine and human determines the specificity of teaching of the bases of Christian ethics because it is not an attainment of human

mind but is present in Holy Script, works of the Church Fathers and the other oeuvres of the religious-philosophical content.

The main general didactic principles of study of the learning program «Bases of Christian ethics» are availability and comprehensibility of teaching, consciousness and activity of pupils, scientific nature, systemacy and successiveness of presentation of the learning material.

The principles of availability and comprehensibility are presented in dosing of the learning material at the lesson and at carrying out of the home tasks, compensation of perception of the difficult content by the educative mastership of the teacher, lucid presentation of material in schoolbook, successiveness of mastering of knowledge.

The principle of consciousness and activity of schoolchildren is determined by the wide use of the methods of successful mastering of Christian moral values. Active and conscious mastering of ethical knowledge, formation of skills and development of abilities is possible at the use of diverse intellectual operations (comparison and juxtaposition, analysis and synthesis, induction and deduction, analogy and so on) and due to elucidation and mutual conditionality of studied phenomena.

The principle of scientific nature is aimed at the use of knowledge from scientific branches (physics, chemistry, astronomy, biology, history, archeology and so on) for the confirmation of biblical truths.

The principle of systemacy and successiveness is attained due to the purposeful presentation of learning material, separation of the main one, logic transition from the previous material to the new one. Compliance with this principle in the process of teaching of subjects of the spiritual-moral direction provides the systemacy of acquired knowledge, thinking, behavior manifestations. Pupils comprehend the structure of ethical knowledge and elucidate the logic connections between the structural parts of learning subject.

Irreproachable conduct of children in everyday life is formed through the strong mastering of ethical knowledge, abilities and skills. For this aim pupils repeat

the learning material by the structural sense parts, memorize the new material in combination with the studied one, intensify the own thinking at repetition (questions, comparison, analysis, synthesis, classification, generalization), group material for its systematization, accent the main ideas, carry out the diverse exercises, perform the independent creative work and so on.

The spiritual-moral education by the means of subjects of spiritual-moral direction, especially, the learning program «Bases of Christian ethics» orient pupils on life and actions in accordance with Christian spiritual-moral norms. There are taken into account the level of intellectual development, religious and spiritual-moral experience, volitional development, attitude to the study and acquisition of knowledge and abilities, ability to work, cognitive and practical independence, features of the cognitive interests of each pupil. The vivid presentation by teacher of the material of program «Bases of Christian ethics», giving interesting examples, friendly attitude to pupils, use of visualization and technical means of the study generate in pupils the feeling of calm and joy of cognition of God and His moral directives.

For elaboration of learning program of the «Bases of Christian ethics», except the didactic principles of teaching, on the grounds of Christian moral values were used pedagogical principles of the spiritual-moral education: purposefulness, connection between the spiritual-moral education and life, education by labor, complexness, education in collective, combination of pedagogical guidance with initiative and independence of pupil, combination of respect to pupil's person with rational exactingness, individual approach to pupils, systemacy, successiveness and continuity, unity of pedagogical requirements of family, school and community, folk character, nature correspondence, culture correspondence, humanism, democratism, national self-consciousness.

The principle of purposefulness of spiritual-moral education is oriented on attainment of the main aim – upbringing of the highly spiritual and moral person.



The principle of connection between the spiritual-moral education and life is attained by formation of the deep conviction in pupils to live according to Christian spiritual-moral principles in family, community, society. The pupils are systematically acquainted with socio-political situation in society and attracted to the feasible participation in civic work. Schoolchildren master the experience of older generation, perform the good action. Psychological, moral and practical readiness to independent social life and activity is formed in them.

The principle of education by labor is based on idea that formation of spiritual-moral person on Christian values directly depends on its activity. It provides the involvement of pupils into mutual help, virtuous activity and practical participation in the life of class, school and community, help to the old people. The pupils understand that labor is an important source of satisfaction of material and spiritual needs, factor of comprehensive development of person.

The principle of complexness in the spiritual-moral education is grounded on dialectical interdependence of pedagogical phenomena and processes. Realization of principle is possible at the unity of aim, tasks and content of the spiritual-moral education, combination of forms, methods and techniques of education; integrity of educational influences of school, family, public, mass media; taking into account of the age and individual features of pupils; inalienability of education and self-education; continuous study of the level of education of pupil and correction of educational work.

The principle of education of person in collective is conditioned by objective regularities of the spiritual-moral development of child and is coherent with rules and norms accustomed in society. Its realization provides understanding by pupils of collective as a mean of education; cohesion of collective and authority of its thought, participation of pupils in self-government that favor the development of independence, independent activity, initiative and so on. Due to the educational value of collective the most diverse interpersonal relations appear between its members and favor the formation of qualities of mutual responsibility and solidarity.

The principle of combination of pedagogical guidance with initiative and independent activity of pupil is caused by the absence of the proper life experience in pupil and the necessity to educate him as a highly spiritual and highly moral person. Pupils take part in planning of public affairs, control their execution and assess the achievements.

The principle of combination respect to the person of pupil with rational exactingness to him is expressed in fact that educator use educational potential of the rational exactingness according to the needs of educational process and tasks of the of the spiritual-moral education of person. At the same time he respects the human dignity of each person, does not allow offences of pupils, and is tolerant in relations. Realization of this principle is complicated with fact that children with the different religious and social experience, unequal level of spiritual-moral development are often present among pupils.

The principle of individual approach to each pupil in the process of spiritual-moral education is one of the conditions of rise of its effectiveness. For realization of principle the teacher's attention is directed on age and individual features of pupil, the level of his moral consciousness, present experience of moral behavior, confessional membership and the extent of religiosity.

The principle of systemacy, successiveness and continuity in the spiritual-moral education provides the choice of content and methodology of educative work on Christian ethics depending on age and level of development of pupils. Pedagogical guidance of child collective changes with the age of pupils, that is expressed in the giving it more independence and rise of requirements of educators. It is important to prognosticate the possible consequences of arrangements for realization of the spiritual-moral influence on schoolchildren.

The principle of pedagogical requirement of family, school and public in the process of spiritual-moral education is in comprehension of all sides of the learning-upbringing work of family and school and forms of activity of the pupil and pedagogical collectives, public and charitable organization. The principle is presented

in content, forms of learning and upbringing, rules of behavior of schoolchildren, life style of school, in its traditions. For optimization of educational process family and other social institutions master the bases of spiritual-ethical and psychological-pedagogical knowledge, acquire experience of the spiritual-moral education, raise ethical and pedagogical culture.

The principle of folk character gives a possibility to realize the national directionality of the spiritual-moral education of Ukrainians, inculcate the love to Motherland, own nation and native language, teach the respectful attitude to the culture, heritage, folk traditions and customs, religions and faith of nationalities that live in Ukraine.

The principle of nature correspondence takes into account the many-sided and integral human nature, age and individual, spiritual, anatomic, physiological, psychological, national, religious features of children.

The principle of cultural correspondence is grounded on organic connection between human and history of nation, its language, religion and cultural traditions, on the spiritual unity of generations.

The principle of humanism provides the creation of conditions for development of the spiritual-moral qualities and abilities of child, of its living forces, humanization of relations between educator and pupils, perception of pupil's person as a core of learning-educational process, formation of the feeling of respect and confidence to other human, understanding of its demands and interests, education of humane person, support of its dignity. There is determined the principal difference between Christian and secular humanism and the place of human in these value systems.

The principle of democratism is considered as the higher social value. It is aimed at elimination of authoritarian style of education of person, acknowledges the right of schoolchild to the freedom of conscience, development of abilities and manifestation of individuality. Introduction of this principle in school is possible at the deep understanding of connection between the ideals of freedom, human rights and civic responsibility.

In the process of spiritual-moral education by the means of social ethics the special principles are used: theocentrism, biblical base of the spiritual-moral education, tolerance to the beliefs of other people.

The principle of theocentrism means that Creator is a source of spiritual-moral values – objective, eternal and unchangeable given to the people through Bible. The God-Human Jesus Christ willed nations to observe these spiritual-moral principles, so, why they are called Christian ones.

The principle of biblical base of the spiritual-moral education is presented in the fact that it consists of the Christian moral values of Bible, common for all Christian confessions. The propagation of certain confession and humiliation of the other is prohibited.

The principle of tolerance to the belief of other people provides respectful and tolerable attitude to representatives of other confessions and also to atheists and people with different convictions.

The complex use of aforesaid principle gives a possibility for successful determination of tasks, selection of content, forms and methods of the spiritual-moral education. The unity of principles of the spiritual-moral education needs from educator an ability to use them in interconnection paying attention to the concrete conditions of the learning-upbringing work and possibilities of native school.

The principles of spiritual-moral education are realized by the use of certain forms and methods of organization of the learning-upbringing process at native school. The main forms of learning-upbringing work at activities on Christian ethics are the frontal, individual, group ones.

The forms of the learning-upbringing works at activities on Christian ethics are introduced into practice of learning and upbringing due to the use of correspondent methods. To the main ones belong verbal and visual methods: explanation, narration, conversation, discussion, work with schoolbook, generalizing reiteration, demonstration and illustration, didactic game.

The method of explanation at activities on Christian ethics is aimed at analysis, interpretation and proof of the different propositions of learning material of the moral-ethical content by exposure of causal and others connections and regularities. This method is combined with description, conversation, demonstration. Explanation of material is carried out according to the didactic and special principles of learning and upbringing.

The method of narration in the process of mastering of the Christian moral values it is a presentation by teacher or pupil of the biblical, art or other material of the moral-instructive content. The distinctive signs of narration are the brightness of characteristics, presence of facts, concreteness, emotionality and dynamics.

The method of conversation at activities on Christian ethics it is a form of communication at which the teacher basing on the knowledge and experience of pupils, putting questions, leads pupils to the mastering of new ethical knowledge, repetition, check of the learning material and conclusions.

The method of discussion provides debate of disputable question. Discussion needs preparation of the teacher (setting of problem, organization of discussion, control on it, making conclusions) and pupils (acquaintance with discussed problem, selection of arguments proofs and so on).

The work with schoolbook at activities on Christian ethics it is an organization of independent work of pupils with the text of Bible and schoolbook that gives them a possibility to understand the learning material deeper, consolidate it and master it firmly.

The generalizing repetition needs the correspondent forms of independent work of pupils with schoolbook on Christian ethics: recall and comprehension of the content of paragraphs and sections, preparation of answers on the main questions of studied material, construction of comparative characteristics and schemes, writing of papers and reports.

The visual methods of spiritual-moral education are worth paying attention. Demonstration of visual objects at activities on Christian ethics is aimed at

demonstration of the real subjects or their images. The effectiveness of use of visual methods depends on the correct selection of objects of demonstration and also on teacher's ability to combine the sense explanation with demonstration of visual object. The subject of demonstration must correspond to the topic and aim of activity and esthetical requirements. That is supporting of visualization with illustrations, the use of illustrated Bible, posters, reproductions, drawings on blackboard, pictures, images and so on.

The teachers of subjects of the spiritual-moral direction must avoid visualization that elucidates God, human, relations between God and human, between humans or between human and environment tendentiously, from the fallacious worldview positions. The spiritual-moral education in the process of mastering of the bases of Christian ethics is grounded on the statement that human behavior it is its consciousness in action. Such education is a complicated and contradictory process. So, it is necessary to juxtapose the methods of formation of consciousness and social behavior optimally, to prevent their deviations, to elaborate in pupils the readiness to resist the negative influences.

To the methods of spiritual-moral education that are used in the process of mastering the bases of Christian ethics, first of all, are the following: habituation, setting in, attraction, persuasion, discussion of examples from the Holy Script, giving positive examples from life, using of the role games, visitation of museums, places of religious worship – temples, Roman Catholic Churches, chapels and so on, watching cinema, reproductions of pictures on the biblical thematic, listening spiritual music, staging performances, organization of religious feasts and expositions, preparation of creative achievements of pupils and so on. Thus, the method of habituation provides the rational organization of the pupils' life for formation of the ethical norms of behavior. Unalienable condition of habituation of child to the spiritual values is a formation of its positive attitude to the exemplary behavior. It is attained by the sympathy of the teacher to pupil and good relations between them. The method of habituation can vary depending on age of child and conditions of the spiritual-moral

education. The method of attraction is used when it is necessary to strengthen the positive motives of pupils. Marking successes in activity and behavior of children, the teachers form in them the striving for achieving the better results.

During last decade the native scientists elaborated more than 20 learning programs of spiritual-moral content, more than 100 schoolbooks, readers, copybooks, scientific-methodological aids, methodical recommendations to the learning subjects and variation courses of the spiritual-moral direction. According to the learning program of course «Christian ethics in Ukrainian culture», the main tasks of education, especially spiritual-moral one, are formed by the three directions: the first – creation of conditions for education and self-education during the whole life; the second – provision of availability of knowledge on the bases of Christian ethics; the third – selection of means for creation of system of the spiritual-moral values of person. According to the National program of education of children and pupil youth in Ukraine, the general and culturological content of course integrates the ethical and religious components of Christian moral that is traditional for Ukrainian nation [818].

The aim of the learning program «Christian ethics in Ukrainian culture» is favoring of the spiritual-moral development of child and inculcation to it the love to God, to neighbor, to Ukraine by acquaintance with the national cultural achievements and due to the mastering of Christian moral values – humanity, mercy, respect to parents and older people, laboriousness, virtue, hospitality, gratitude and so on.

For attaining the aim of learning program we determine: 1) the learning tasks – acquaintance of pupils with the main spiritual-moral values of the national culture, notions of virtues and sin, good and evil, Christian traditions in Ukraine (according to the age psychological features of children); informing of children about the rules and principles of Christian ethics in communication and relations between people, norms and customs of the virtuous life; use of the learning-upbringing arrangements, directed on the formation of child's readiness to orient in the different living situations; 2) upbringing tasks – giving help to pupils for the deeper cognition and understanding of the spiritual-moral values and their realization; upbringing in

children of the Christian features, spiritual-moral qualities (love to God, people and Motherland, respect to parents and older people, laboriousness, ability to overcome difficulties, inclination to making good disinterestedly, empathy and desire to be wanted by people; 3) developmental tasks – formation of emotional-volitional and cognitive spheres of child for the probable reflection of thoughts, meditations as to the problem that it must face; formation of the need in child for self-improvement through the development of its esthetical and spiritual-moral values; attraction of child by the mean of playing activity, art creativity to the work on itself.

We assign to the main principles of the learning program «Christian ethics in Ukrainian culture» the culture correspondence, unity, integrity, continuity, availability, tolerance, preventive character, living sense creating independent activity. The categorical apparatus of program consists of the ethical notions «conscience», «virtues», «sin», «mercy», «righteousness», «responsibility» and so on. Their exposure is realized taking into account the age psychological features of pupils. The program offers to use the system of principles and methods that are the components of the moral development of person. Especially, it concerns the principle of purposefulness of the spiritual-moral education that reflects the necessity of determination of the aim of educational influence.

The task of the learning program is the formation of schoolchildren's worldview on the grounds of Christian moral, upbringing of spirituality, kindness, humanity, mercy, honesty and laboriousness in pupils, nurturing of the spiritually rich person that understands the own responsibility to Ukraine and its nation. To the tasks of spiritual-moral education belongs also the formation of feelings and experiences of children. For this aim the active forms and methods of learning and upbringing are used – situational-role games, analysis of social situations of the moral-ethical content, games-dramatizations and so on. These means give pupils a possibility for objective, direct and emotional joining to the situations of spiritual-moral choice and moral search [753].



The tasks of program are solved by separation of certain content lines that are displayed during the school year. The content lines are the main directions that jointly form the integrity and fullness of the content of spiritual-moral education. In the learning program “Christian ethics in Ukrainian culture” are separated the following content lines: Christian root of my life; how to cherish the own soul, or «labor on the field of own heart, will and mind»; what Holy Script will teach me; mutual care and love in my family; how to care about my property; my attitude to people who are beside me; native Motherland: what can I do for it.

In the spiritual-moral education of children are significant the forms and methods of joining children to the world of Christian values: combination of traditional forms of work with creative activity of pupils by the use of art images; holding of local lore and excursive-searching work for acquainting children with experience and traditions of rooting of Christian moral values in the history of native region and so on.

The learning activity on Christian ethics favor the development of thinking, literate speech, memory, interest to knowledge, esthetical tastes and creative abilities in children, elaboration of the correct understandings of the world and interconnections in it. Pupils gain knowledge on the history of Christianity, culture, ethics and art, language, natural history and geography, ethnology, environment. The important place in the moral development of person occupy conversations on the moral-ethical topics, testing, analysis of psychological situations, exchange of thoughts about the essence of actions of the famous biblical heroes.

In the spiritual-moral development of person we separate the following stages: information acquisition (acquaintance with the main factors of spiritual development); formation of positive attitude to the subject of study; mastering of material (understanding of necessity of observance of the ethical norms of behavior); formation of convictions of expedience of the chosen model of behavior; formation of desire and internal need to inherit the examples of Christian moral; application of acquired knowledge.

The learning activities have educational-upbringing content confirmed by examples, illustrations, models that are numerous in Ukrainian spiritual culture. As pedagogical experience shows it, educational materials are interiorized, become to be the internal convictions of child; motivate it to the spiritual-moral actions and deeds. The teachers discuss with pupils the biblical plots, evangelic events and assess them from the point of view of ethical value and moral truth.

During the first – fourth years of study of the course «Christian ethics in Ukrainian culture» the worldview of pupils of young school age deepens and widens, the learning abilities and skills affirm, vocabulary enriches, appears an ability to formulate and generalize the learning material in detailed verbal form. At the same time in the character of child take place psychological and social changes: its egocentrism decreases, interpersonal cooperation becomes more substantial, the child often pays attention to the actions of adults, inherit their attitude to each other. The learning program has its logics of development of content at the transfer from the 1<sup>st</sup> to the next classes – from emotionally colored images of the «Book of Good» (1 class) and «Road of Mercy» (2 class) to the formation of readiness of the child to act morally «On the road of Righteousness» (3 class) and «Road of Wisdom» (4 class).

So, the new sense of spiritual-moral education it is the scientifically grounded system of Christian moral and national values and correspondent totality of Christian moral virtues of child's person that distinguishes its attitude to the religious and worldview convictions of other people, ability to coexistence in multiconfessional Ukrainian society. The spiritual-moral education of children at the native school is submitted to the general aim that is understood by educators and pupils. The content and organization of spiritual-moral education of children at the native school are determined by its aim as expecting final result. The main aim of spiritual-moral education is concretized paying attention to the national and religious environment, socio-economic and cultural-domestic conditions, features of educational environment of child, specificity of learning-upbringing institution and available material-technical means of realization of the spiritual-moral education. The level of

education of person is projected according to the planned perspective. The spontaneity of spiritual-moral education cannot be allowed.

The effectiveness of different kinds of spiritual-moral education depends on directionality of educational process, forms and methods of its realization. In primary classes the priority means are the ones that favor the formation of creativity, initiative, critical thinking of pupils. The important place belongs in this case to such forms and methods: conversation, narration, quiz, competition, role game, staging, theatrical performance, charity action and so on. Caring of the spiritual –moral education of teenagers it is expedient to use the following forms and methods: quiz, intellectual game, questionnaire of thoughts, frank conversation, meeting, family feast, excursion, charity action. The dispute, briefing, ethical training, spiritual-moral quiz, competition of the creative-searching works, testing, modeling of educational situations, helpline, presentation, press conference, internet-forum, school of spiritual leader, thematic dialogue, volunteer movement of student youth will be helpful for pupils of upper school and students.

### **Conclusions of Section 3**

In section is considered the normative regulation of the spiritual-moral education in Ukrainian state, explained innovative potential of technology of the spiritual-moral education, its content and priority directions (socialization of person, concentration on education of harmonic person, attention to the formation of humanistic worldview, understanding of importance of educational function of Church).

It was determined, that already in the first years of independence of Ukraine was exposed and understood the national and civic values, outlined the modern pedagogical paradigm, created the programs of spiritual renaissance of Ukraine fixed in Constitution of Ukraine (article 56), laws of Ukraine «On education» (1991), «On general secondary education» (1993), State national program «Education» (Ukraine

of XXI century) (1996), «Children of Ukraine» (1993), Conception «National education in Ukraine» (1995), National doctrine of development of education (2002), directive of MES of Ukraine «On the learning of elective courses on ethics, faith and religious studies» (2005) and other state acts. Methodological ground of elaboration of the problem of organization and content of spiritual-moral education of pupils in the national system of school education is Conception of humanization and humanitarization of education (by S. Goncharenko, Y. Malyovany 2001), Conceptual principles of formation of spirituality of person on the base of Christian moral values (by O. Sukhomlinska, 2002 p.), Conception of upbringing of humanistic values (collective of authors of the Institute of problems of education of APS of Ukraine, 2005) and others.

Analysis of official documents demonstrated that the base of mastering of the learning courses of spiritual-moral direction is a state orientation on education of comprehensively and harmonically developed persons with patriotic position, wide spiritual-moral world view, prepared to the active creative life, self-realization, to discharge of citizen duties.

There were elucidated the means of introduction of innovative technology of the spiritual-moral education of children and youth into the learning-upbringing process of educational institution. The potential of this technology makes possible the realization of individual approach to each pupil, planning and prognostication of the results of educational influences on child, selection of effective methods of educational work, objective assessment of effectiveness of the spiritual-moral education of young generation.

We assign to the main elements of technology of the spiritual-moral education: the aim of educational activity; the tasks that concretize aim; the target group of educational activity; the expecting final result; criteria of assessment of effectiveness and potency of educational influences; the content of educational activity; the forms of spiritual-moral education; the methods of educational work; the time interval during which educational work is realized.

Just realization of the aims and ideas of subjects of spiritual-moral content creates preconditions for effective introduction of technology of the spiritual-moral education and establishing of the spiritual-moral, intellectual person who is characterized with democratic culture, understanding of interconnection between individual freedom, human rights and civic responsibility, readiness to the diligent participation in social life.

There was set the connection between the renewal of content of the spiritual-moral education, introduction of variation component of Base curriculum (the courses of spiritual-moral education) into educational process and needs of general educational institutions for elaboration, approbation and introduction of the learning programs of spiritual-moral content, preparation of the teacher as a conductor of spiritual-moral education of children and youth. The requirements to the personal-professional preparation of the teacher are conditioned by the state strategy of elaboration of the system general secondary education in Ukraine in general and by the specific factors of teaching of the learning programs of spiritual-moral content, especially, («Bases of Christian ethics», «Christian ethics in Ukrainian culture», «Biblical history and Christian ethics»). In the professional activity of the teacher are actualized the questions of cooperation between educational institutions and families of pupils, religious communities.

The solution of problems of the spiritual-moral education is favored by creation of spiritual, material, organizational conditions of development of the child. The spiritual conditions are determined with religious, political, national forms of social consciousness. Material conditions – social environment that comprehends the system of socio-economic relations of the modern society, institutionalized system of education and upbringing. Organizational conditions provide the availability of the means of introduction of innovative technology of spiritual-moral education of children into educational institutions.

## GENERAL CONCLUSIONS

The results of the monograph research proved the relevancy of chosen topic, testified the solution of the set tasks and became the base for the following conclusions:

1. It was elucidated, that the spiritual-moral education of children and youth in educational institutions, theoretical, practical, methodological bases and tendencies of its development were an object of the special attention of the famous native and foreign teachers, historicists, theorists of education. For determination of the directions of study of the spiritual-moral education of children and youth in educational institutions were considered the problems of ukrainization of educational institutions, features of antireligious activity of the soviet children and youth organizations, analyzed conceptions of the famous representatives of Ukrainian pedagogical thought in the field of education and upbringing, elucidated the ways of introduction of innovative technology of the spiritual-moral education of children and youth in the modern educational institutions.

Analysis of the source base demonstrated that in the historical-pedagogical context are absent the complex scientific elaborations of problem of the management of the spiritual-moral education of children and youth in the native educational institutions. In this connection in monograph was generalized and analyzed the native experience of the management of spiritual-moral education of children and youth in historical retrospection and also comprehended the processes of foundation, establishing, development of spiritual moral education as a phenomenon of the history of native pedagogy.

2. There was specified and determined the content of notions that are node for the chosen topic – «pedagogical management», «educational institution», «spirituality», «morality», «spiritual-moral education», «pedagogical management of the spiritual-moral education and children in educational institution». Educational institution it is the social learning-upbringing institution that provides the attainment

of important social aim – formation of the nationally conscious, harmonically developed and competent person.

Spirituality it is not a self-worth, but a vector of personal self-improvement in the conditions of social changes. In this context spirituality is a sense of being of human that raises and directs it on the comprehension of the cultural achievements, formation of the personal values, self-improvement, widening of human possibilities, gives the ability to determine its worldview, civic and life positions. This notion is insufficiently elucidated in pedagogical studies but widely presented in educational practice.

Morality it is a reference point of the human spiritual development, ethical component, form of the social consciousness, system of ideals and principles, views and understandings, norms and assessments that regulate the human behavior, determine the life position of the social community and individual, direct the activity of human according to the hierarchy of its values.

The management of the spiritual-moral education it is a specific sphere of pedagogical management of the development of person and its motivation to the creation of the emotional-value grounds of life. In our research this notion is considered as a way of planned development of the spiritual and moral values of human (conscience, faith, confidence, compassion, honesty), purposeful formation of person (internal directives, principles that determines the human behavior) and statement of the spiritual-moral position (ability to differentiation of good and evil, readiness to overcome the life trials).

The spiritual-moral education of children and youth in educational institution it is a purposeful and systematic influence (creation of the spiritual, material, organizational conditions) on consciousness, feelings and personal behavior for forming the nationally conscious Ukrainian, harmonically developed and competent person of the citizen.

The scientific bases of the management of spiritual-moral education in the native educational institution can be defined as a systematic, planned conscious and

purposeful interaction of subjects of the different level at all its links (from the ministry to the region, district, city) for guaranteeing of the spiritual-moral education of schoolchildren.

It was elucidated, that in the period of establishing and development of the native school at the beginning of XX century took place the inseparable connection between the spiritual and moral education on the grounds of Christian ethics. The theory of spiritual-moral education provided the formation of Christian worldview, humanistic features of person, attraction of youth to the active charitable activity. The essence of educational process was in mastering of the moral-ethical norms on the religious grounds. The rise of morality of the person was interpreted as a continuous process of education during the whole human life.

Analysis of the activity of native scientists, social activists and public proves their unity in the views on the management of the spiritual-moral education, especially:

a) stimulation of the processes of the cultural renaissance of Ukraine. Its result is a statement of ideology of the struggle of Ukrainian nation for correction of its civil rights and defense of national interests on the different directions of social development;

b) enrichment of the native science with the effective means of educational labor. The determinative activity is the purposeful educational one in the different clubs, sections, circles, libraries for the preparation of youth to the life;

c) organization of the scientific-methodical meetings, conferences, congresses. The achievement of this direction is the new scientific approaches to the consideration of actual problems of learning and upbringing of the young generation in educational institutions;

d) creation of preconditions for the development of the national education system, opening of the Ukrainian educational institutions (grammar schools, courses for teachers, professional schools). There was planned to realize the spiritual-moral



education on the grounds of the spiritual heritage of Ukrainian nation and instructions of the Christian moral.

3. There were revealed and discovered the political, socio-economic, cultural-educational, psychological-pedagogical principles and factors that essentially influenced the management of spiritual-moral education and led to the changes in its aim, tasks, content, forms and methods. Thus, the features of management of the native educational institution were analyzed that gave a possibility to talk about the positive influence of the spiritual-moral education of children and youth through: the use of the effective forms of work by the pedagogical workers for guaranteeing the effective educational process and straightening the role of family as a focus of the personal establishing, activation of the upbringing activity of parents (maternal upbringing, prayer, «family chronicles», traditions and so on).

It was elucidated, that at the beginning of XX century Church paid the great attention to the spiritual sanitation of Ukrainians. Was grounded the pedagogical work of clergy according to the basic ideas of the spiritual-moral education (Christian doctrine it is a worldview ground of the theory of spiritual-moral education; grounded work on the spiritual self-improvement it is a mean of the moral education). On the base of the study of pedagogical heritage of the clergymen and archive documents we made a conclusion, that the spiritual-moral education of children in the early XX century was realized without administrative pressure, it was effective and operative.

In the life of Ukrainian nation of the soviet period took place the crucial changes that had a fatal influence on its consciousness and worldview, resulted in the shift of value reference points and led to the loss of national root. The spiritual heritage of the family generations became much weaker; the tendencies to marginalization of population, alienation of the youth from national traditions became stronger. In the conditions of limitation of the Church influence on the spiritual-moral education of children and youth, humiliation of the family role in upbringing of new generation was formed the specific mentality of «soviet human», for whom the life in totalitarian state was the «natural» environment. At the Great Patriotic War such

mental characteristics of Ukrainian nation as social fatalism and refuse of participation in solving socio-political problems were contradictorily expressed. The most important component of the formation of world picture of the soviet human was aspiration for the future with directive on the absolute break with the past, religious tradition, history.

It was established, that the spiritual-moral education of the growing generation in periods 1919–1990 lacked the content filing. The ideas of nationality, spirituality and Christianity became useless for ideological, political and economic reality of USSR that had a negative influence on the management of spiritual-moral education of children and youth.

It was established, that at the domination of command-administrative system the social role of education was considered in the close connection with the plans of ideological work. The soviet pedagogy was interested in elaboration of problems of formation of communistic consciousness of young generation, upbringing of the bases of Marxist-Leninist worldview, high ideological conviction and devotion to communism. The priority task of pedagogical science was grounding and concretization of the bases of communistic education. For its realization the scientists of that time had to follow the ideology of soviet pedagogy.

Then it became obvious, that there is no sufficient alternative to the comprehensive and harmonic education of the person. The personal education in the new Ukrainian educational institution consists in guaranteeing of the reasonable, moral, emotional and physical development, discovery of the creative abilities of person, formation of the humanistic attitude to the world and social environment, creation of condition for the discovery of the personal individuality taking into account the age features and so on. In the modern civil society humanistic moral as a form of social consciousness is interlaced with the values of Christian ethics. Most modern scientists believe that the use of the pedagogical possibilities of the religious traditions in educational process gives a chance to improve the spiritual-moral education of children and youth.

4. There were outlined the content, methods and principles of management of the spiritual-moral education of children and youth. The history of development of the Ukrainian spirituality, processes of spiritual-moral education in the unity with history and development of pedagogical education were taken as an indicator of temporal changes. So, the management of spiritual-moral education is considered as a purposeful creation of conditions – spiritual, material, organizational ones for the development of person. The spiritual conditions are determined by the religious, political and economic forms of the social consciousness. The material conditions are understood as a social environment that comprehends the system of socio-economic relations of the modern society and system of the native education. The organizational conditions provide the system of introduction of innovative technology of the spiritual-moral education of children and youth.

The main principles of pedagogical management of innovative technology of the spiritual-moral education were determined: accessibility and intelligibility of learning, awareness and activism, visibility, scientific approach (achievements of psychological-pedagogical, theological-philosophical sciences), systematization and succession, connection between learning and life, personally oriented approach, emotionality of learning, purposefulness, connection between education and life, unity of consciousness and behavior in education, education by labor, complexness in education (on the Christian spiritual-moral values), education of person in collective, combination of pedagogical guidance with initiative and independent activity of growing generation in the process of spiritual-moral education, combination of attention to the person of pupil with rational exactingness, unity of pedagogical requirements of the family, school and public, nationality, responsibility for the nature and culture, humanism, democratism, national self-consciousness. The special principles are also used, especially: geocentricism, interconfessionalism, Bible base of learning, free choice of subject, tolerance to the religion of other people. On the base of these principles the content is elaborated, the tasks determined, the forms and methods of the spiritual-moral education are chosen: explanation, narration, talk,

discussion, work with textbook, didactic game, demonstration and illustration, independent observation.

5. The main ideas of pedagogical management of the spiritual-moral education in the national educational institution in XX century was realized and developed in the pedagogical theory and practice by the famous scientist-humanist V. Sukhomlinsky. The philosophy of upbringing of spiritual human became the base of V. Sukhomlinsky's science about teaching and upbringing of young generation and also the value base of his pedagogical creative work. The program of educative work at school, according to the director-teacher, must discover to the schoolchild the spiritual-moral ideal that is a criterion of spiritual-moral education in the treasury of the spiritual values of society. The spiritual-moral achievements of society to which the teacher attracts schoolchildren become the individual achievement of the each of them. V. Sukhomlinsky theoretically grounded and practically realized an effective model of pedagogical management of the personal spiritual-moral development. The main thing for teacher was to determine and to realize the content, optimal forms and methods of pedagogical management of the spiritual-moral education of children at school. The scientist connected the spiritual-moral education of person with its mind development, because the spiritual-moral formations emotional by their nature always include the cognitive component.

The scientist-teacher characterized the significant norms of morality such as: cherishing of good, truth, honesty, spiritual beauty, dignity, heroism in oneself; creation of the good actions, affairs; resistance to evil, lie, disgrace, ugliness; denunciation of the moral spinelessness, unscrupulousness, egoism, timeserving. The pupil's mastering of moral requirements and rules V. Sukhomlinsky named an alphabet of self-cognition and self-affirmation of pupil, spiritual development of person.

V. Sukhomlinsky paid attention to the main sources of pedagogical management of personal spiritual-moral development: moral, laborious, creative relations in collective, word of educator, transfer of the ethical value to the young

generation and environment that gives child the visible lessons that demonstrate the content of moral notions. The educational idea, according to the teacher, must be realized through the initiative activity of pupils. The executor is able not only to demonstrate the examples of spiritual-moral life but to pose itself as a subject of the socially important action. Teacher accented, that each educative affair must become the essence of the spiritual life of schoolchildren. He warned against the manifestation of pseudo-care about the morality of children that does not provide the individually directed work with pupil, with its emotional-sensitive sphere. All types of activity must pass through the sphere of feelings of schoolchildren. The essential mean of self-affirmation, spiritual development of the person, according to the teacher, is a labor that brings up the moral feelings, forms the willed sphere of pupil.

Pedagogical management of the spiritual-moral education of children and youth, according to V. Sukhomlinsky, it is a purposeful realization of pedagogical ideas, views, beliefs in the human relations, actions, behavior, transfer of intellectual, moral, esthetical treasures of mankind from the person of teacher to the one of pupil that must be based on humanity, sensitivity, soulfulness and exactingness. Comparing the internal world of human with the ideals of the spiritual culture of previous generations, V. Sukhomlinsky filled with the new sense the notions «human», «school as educational institution». He believed that the mission of school is to bring up human inspired with the life ideal. Such education (creation) of human is possible at the common and coherent activity of the teacher, parents and child.

6. Analysis of practice of pedagogical management of the modern educational institution with introduction of technologies of the spiritual-moral education by the means of subjects of the spiritual-moral direction gave a possibility to differentiate the organizational-pedagogical problems such as: absence of the steady civil position as to the perspective of spiritual-moral education what leads to the fragmental and spontaneous introduction of religious initiatives of representatives of the different confessions into practice; insignificant use of the practically valuable activity approach in the process of teaching courses of spiritual-moral direction.

From 1990 methodological approaches to the solution of problems of pedagogical management of the spiritual-moral education of young generation are based on the historical-cultural, Christian, socio-ethnic values. The task of the native pedagogical science about the grounds of pedagogical management is the organization of education of the morally responsible, spiritually raised citizen who believes that the norm of life in society must be the steady compliance with the human virtues and requirements of the Christian moral. For attaining this aim the various courses of the spiritual-moral direction and teaching subjects of the spiritual-moral content are introduced – «The bases of Christian ethics», «Christian ethics in Ukrainian culture», «Christian ethics and Bible history», «The diversity of religions and cultures if the world», «History of religions», «The history of religions of the world and spiritual culture», «History of the world religions», «The bases of orthodox culture», «Christian ethics», «Christian culture», «Love to Good», «The bases of religious studies», «Interesting Bible». As a result the content and means of the spiritual-moral education in educational institutions become modern.

The scientific grounds of the management of spiritual-moral education of the children and youth make possible the attainment of its aim and solution of the set tasks. Pedagogical management of the spiritual-moral education in the native educational institution it is a process of influence on the system of spiritual-moral education of children and youth to transfer it to the new condition on the base of Bible commandments, spiritual growth and self-improvement.

The successful pedagogical management of the native educational institutions provides the distinct planning of the whole system of arrangements connected with organization of the general teaching and guaranteeing of the process of spiritual-moral education of growing generation. The scientific bases of management of the spiritual-moral education in the native educational institution it is a system of scientific knowledge that forms theoretical base of the practice of the management of process of the spiritual-moral education of children and youth. At analysis of the development of the spiritual-moral education were revealed the perspective directions

of improvement of the system of educative work in the modern educational institution. Among them – the study of content of the teaching-methodological and terminological base of the spiritual-moral education; realization of comparative analysis of the content of educational work in educational institutions of the different regions of Ukraine in the different periods of the spiritual-moral education, explanation of principles, content, forms and methods of the spiritual-moral education in the educational institutions of different types; elucidation of activity of the youth, civil and state organizations in the sphere of spiritual-moral education at the modern stage; search for the ways of introduction of the historical-educative experience of the spiritual-moral education; elaboration of methodology of teaching subjects of the spiritual-moral direction in the conditions of multiconfessionalism of the Ukrainian society.

The given research does not fully comprehend the set problem. It is necessary to analyze more completely the features of the spiritual-moral education in the different regions of Ukraine dissimilar by the ethnical content of population and in educational institutions of the different types, to consider more deeply the contribution of «half-forgotten» teachers, activists of education and culture of the past in the practice of the spiritual-moral education of the young generation.

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