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**УДК 378.014.25:303.424]:001.4(045)**



## ПРОБЛЕМА ФОРМУВАННЯ ЕМОЦІЙНОГО ІНТЕЛЕКТУ СУЧАСНОЇ МОЛОДІ КРІЗЬ ПРИЗМУ ТВОРЧОСТІ ВАСИЛЯ СТЕФАНИКА

**Анотація.** Постать Василя Стефаника має понад столітню традицію вивчення в українській гуманітаристиці. У науці нагромаджено значний масив різнопрофільної наукової та навчальної літератури про його життєдіяльність. У сучасній зарубіжній і українській педагогічній науці автори порушують питання щодо формування емоційного інтелекту (EI) як інтегральної компетентності майбутнього фахівця. Учені здійснили глибокий аналіз науково-теоретичних засад емоційного інтелекту.

Мета статті – проаналізувати проблему формування емоційного інтелекту сучасної молоді крізь призму творчої спадщини Василя Стефаника.

За основу аналізу автори взяли класичну модель «Бар-Оне». Вона визначає рівень сформованості емоційного інтелекту на основі володіння людиною 15 здібностями: самооцінка - усвідомлення та самооцінка своїх можливостей та обмежень, сильних та слабких сторін, самосприйняття «таким, яким я є»; емоційна обізнаність - розуміння емоційного стану та причин його виникнення; самовираження - чітке, конструктивне вираження своїх почуттів, думок, здатність мобілізувати емоційну енергію, показати твердість переконань; самостійність - опора на власні сили, емоційна незалежність; емпатія - визнання, розуміння та усвідомлення почуттів іншої людини; соціальна відповідальність - самоідентифікація як члена соціальної групи, конструктивна співпраця, турбота та відповідальність за себе та інших; міжособистісні стосунки - установлення взаємовигідних стосунків на основі емоційної близькості, комфортної поведінки в соціальних контактах; стійкість до стресів - ефективне управління своїми емоціями, швидкий вихід зі складних ситуацій; контроль імпульсів - стримування емоцій; оцінка дійсності - порівняння почуттів і думок з об'єктивною реальністю; гнучкість - пристосування почуттів, думок, ідей, поведінки відповідно до обставин; та ін. Така рефлексія над творчістю В. Стефаника повинна спонукати до деяких змін в акценті на формуванні ідеї самого письменника. Прочитання творів українського класика крізь призму концепції EI, зокрема моделі «Бар-Оне», вважаємо цікавим, конструктивним, перспективним як у науково-теоретичному, так і дидактичному сенсі.

**Ключові слова:** емоційний інтелект, творчість Василя Стефаника, новела «Камінний хрест», аналіз твору, письменник, учні.

## THE PROBLEM OF THE EMOTIONAL INTELLIGENCE FORMATION OF MODERN YOUTH THROUGH THE PRISM OF VASYL STEFANYK'S CREATIVITY

**Abstract.** Scientists have made an in-depth analysis of the scientific and theoretical foundations of emotional intelligence.

The purpose of the article is to analyze the problem of the emotional intelligence formation of modern youth through the prism of Vasyl Stefanyk's creative heritage.

The main concept of our study is to analyze the work and figure of Vasyl Stefanyk through the prism of the phenomenon of emotional intelligence.

Our analysis is based on the classic Bar-On model. Reuven Bar-On made a significant contribution to its development. He developed the EQ-i (Emotional Quotient Inventory) test in 1996. It contains a list of questions to determine its ratio. A «Bar-On model» serves on this basis as one of the methodological components of our research. It determines the level of formation of EQ on the basis of a person's possession of 15 abilities: 1) self-esteem – awareness and self-assessment of their capabilities and limitations, strengths and weaknesses, self-perception «as I am»; 2) emotional awareness – understanding of emotional state and the reasons for its occurrence; 3) self-expression – a clear, constructive expression of their feelings, thoughts, ability to mobilize emotional energy, show the firmness of beliefs; 4) independence – reliance on their own strength, emotional independence; 5) empathy – recognition, understanding and awareness of the feelings of another person; 6) social responsibility – selfidentification as a member of a social group, constructive cooperation, care and responsibility for themselves and others; 7) interpersonal relationships – the establishment of mutually beneficial relationships based on emotional intimacy, comfortable behavior in social contacts; 8) resistance to stress – effective management of their emotions, a quick way out of difficult situations; 9) control of impulses – restraint of emotions; 10) assessment of reality – the comparison of feelings and thoughts with objective reality; 11) flexibility – adjustment of feelings, thoughts, ideas, behavior in accordance with circumstances; 12) problem solving – finding out the essence and finding ways to solve it effectively; 13) self-actualization – setting goals and striving to achieve it on the basis of potential; 14) optimism – emotional balance, positive attitude and maintaining hope in any situation; 15) happiness / well-being – a sense of satisfaction with others, life in general. Thus, we believe that such a reflection on the work of V. Stefanyk should encourage some changes in the emphasis on the formation of the idea of the writer himself.

**Keywords:** emotional intelligence, creativity of Vasyl Stefanyk, the short story «Kaminnyi Khrest» (The Stone Cross), analysis of the work, writer, students.

### INTRODUCTION

**The problem formulation.** The figure of Vasyl Stefanyk has more than a century-old tradition of study in the Ukrainian humanities. A considerable array of various scientific and educational literature about his life has been accumulated. At the same time, there are different methodological approaches to the study of biographies of prominent figures.

In the modern foreign and Ukrainian pedagogical science, the authors raise the issue of the emotional intelligence formation as an integral competence of the future specialist (Savchuk, Bilavych, & Dushenko, 2019). In particular, the conceptual ideas of the world forums in Davos focus on this, where representatives of the intellectual, political and financial elite discuss the acute problems of the modern world and determine the basic guidelines of its development.



**Analysis of recent research and publications.** Scientists have made an in-depth analysis of the scientific and theoretical foundations of emotional intelligence (EI). There are different concepts of emotional intelligence in science. We will mention some of the EI models of the western scientists (R.Bar-On; T. Bradberry; J.Mayer, P.Saloway and D.Caruso; K.Petrides and A.Fernham, etc.) on which researches of modern scientists are based, including Ukrainian (Bar-On, 2006; Bradberry, 2008; Mayer, 2000; Petrides, 2010). Despite the common terminology, scientists differently define the essence of the EI phenomenon. As for the topic of our study, scientists have not studied this problem.

### THE AIM AND RESEARCH TASKS

The purpose of the article is to analyze the problem of the emotional intelligence formation of modern youth through the prism of Vasyl Stefanyk's creative heritage.

### RESEARCH METHODS

The experimental work was carried out in four stages: 1) preparation – substantiation of its scientific and theoretical principles; 2) ascertaining – development of prognostic tools, conducting an on-line survey of students, an analysis of its results; 3) formative – training with the experimental group participants following the author's methodology; 4) control – survey of experimental group members, determination of experimental results.

### RESULTS OF THE RESEARCH

The World Economic Forum in Davos in 2016 presented the results of a study to determine on the basis of 35 basic skills most demanded competencies in the XXI century. They were based on a survey of about 13 million people who worked at 2,500 companies in 9 leading industries, including education, in 13 countries: China, India, the United States, Brazil, Japan, Mexico, Germany, France and others. Here are the top 10 competencies:

1. Complex problem solving
2. Critical thinking
3. Creativity
4. Coordinating with others
5. Judgment and decision-making
6. Service orientation
7. Negotiation
8. Emotional Intelligence
9. Cognitive flexibility (Savchuk, Pantyuk, etc., 2020).

The 2020 Davos Forum emphasized that the formation of these skills should become a compass for the development of educational policy and learning in all countries of the world (World Economic Forum, 2020).

At the beginning of the XXI century the concept of EI began to be seen as an alternative to traditional intelligence. The concept of EI allows you to: correctly interpret the situation and influence it; intuitively capture what other people want and need; to acquire knowledge about the strengths and weaknesses of human character; never succumb to stress nor lose personal appeal (Govard, 2007).

The question may arise: isn't the very formulation of the problem a bit artificial, because, at first glance, Vasyl Stefanyk and EI are things a little far away.

Although the theory of EI was generally formed in the 1990s, it integrates thousands of years of scientific experience in understanding these problems in world and Ukrainian public opinion. Therefore, such a problem as the formation of emotional intelligence of pupils and students by the means of Vasyl Stefanyk's creativity is quite legit.

The main concept of our study is to analyze the work and figure of Vasyl Stefanyk through the prism of the phenomenon of emotional intelligence.

Our analysis is based on the classic Bar-On model. Reuven Bar-On made a significant contribution to its development. He developed the EQ-i (Emotional Quotient Inventory) test in 1996. It contains a list of questions to determine its ratio. A «Bar-On model» serves on this basis as one of the methodological components of our research. It determines the level of formation of EQ on the basis of a person's possession of 15 abilities: 1) self-esteem – awareness and self-assessment of their capabilities and limitations, strengths and weaknesses, self-perception «as I am»; 2) emotional awareness – understanding of emotional state and the reasons for its occurrence; 3) self-expression – a clear, constructive expression of their feelings, thoughts, ability to mobilize emotional energy, show the firmness of beliefs; 4) independence – reliance on their own strength, emotional independence; 5) empathy – recognition, understanding and awareness of the feelings of another person; 6) social responsibility – selfidentification as a member of a social group, constructive cooperation, care and responsibility for themselves and others; 7) interpersonal relationships – the establishment of mutually beneficial relationships based on emotional intimacy, comfortable behavior in social contacts; 8) resistance to stress – effective management of their emotions, a quick way out of difficult situations; 9) control of impulses – restraint of emotions; 10) assessment of reality – the comparison of feelings and thoughts with objective reality; 11) flexibility – adjustment of feelings, thoughts, ideas, behavior in accordance with circumstances; 12) problem solving – finding out the essence and finding ways to solve it effectively; 13) self-actualization – setting goals and striving to achieve it on the basis of potential; 14) optimism – emotional balance, positive attitude and maintaining hope in any situation; 15) happiness / well-being – a sense of satisfaction with others, life in general (Savchuk, Pantyuk, etc, p. 203).

Given this, we want to pay attention to such aspects.

The first aspect. The essence and integrity of V. Stefanyk's thinking as an artist is revealed in the unity of his short stories and epistolary, which was one of the main forms of self-expression for him. Therefore, according to critics, it is



often difficult to grasp the boundary where a letter ends and a work of art begins. The writer himself admitted: "all of my literature is in my letters".

The second aspect concerns the relationship between artistic reflection and reality in the works of V. Stefanyk, which reflects the social nature of his artistic thinking. The very first critics of his works were I. Franko, B. Lepkyi, I. Trush, and others. They stressed that purely artistic features, rather than a true reproduction of the "terrible economic need of the village" make Stefanyk's short stories paramount in Ukrainian literature. Therefore, they cannot be perceived as documents of reality.

Thus, we emphasize: the concept of EI encourages a holistic and at the same time controversial comprehension of the phenomenon of V. Stefanyk.

It has already been said that EI as an interdisciplinary phenomenon is studied at the intersection of psychology, clinical medicine, pedagogy, philosophy, and other branches of the humanities. In this context, it should be recalled that Vasyl Stefanyk studied medicine at the Jagiellonian University for several years. And although, according to him, it "didn't work out" (Stefanyk, 1927), that is, the studies at the medical school, no doubt, affected the deep psychology of the writer's work.

We consider reading V. Stefanyk's works through the prism of the EI concept, in particular the Bar-On model, as interesting, constructive, perspective both in the scientific-theoretical and didactic sense.

From such positions we will try to interpret one of the most famous short stories "Kaminnyi Khrest" (The Stone Cross), which is the quintessence of the work of V. Stefanyk.

Without delving into the content of the work, we see a clear presence of the main components of EI in it. Their reflection is represented in dreams, aspirations, behavior, and actions of heroes. This allows a slightly new understanding of the deep meaning and psychology of the short story.

The main character – Ivan Didukh – appears as a personification of self-esteem, because he is aware of his real situation, has a clear self-assessment of his capabilities and limitations, strengths and weaknesses. Thanks to his incredible efforts, Ivan secured a decent old age. His characteristic independence is manifested in self-reliance and emotional independence. Inherent emotional awareness is expressed in the understanding of their emotional state and the reasons for its occurrence.

Such characteristics follow organically from the general outline of the work and individual episodes.

At the same time, in the interpretation of such mental characteristics it is necessary to take into account the hyperbolization of realities inherent in V. Stefanyk. Often, on the basis of educational and methodological support, the teacher proves to students that Ivan Didukh is the personification of thousands of Galician emigrant peasants who left their native land in a state of tragic despair.

However, we think that in finding out the reasons for this desperate step, we should first focus on the empathy of Ivan Didukh, which is manifested in understanding, awareness of feelings and aspirations of his family members.

It is empathy that determines and stimulates Didukh's social responsibility. On the one hand, he clearly identifies himself as a member of a large social group - the Galician peasantry, cares for his family, feels responsible for himself and others, is subject to harassment by his wife and sons to leave for Canada.

On the other hand, all members of the Didukh family have such a component of EI as self-expression. They clearly and constructively express their feelings and thoughts and are able to mobilize emotional energy and firmness of beliefs. Their patriarchal family is dominated by mutually beneficial interpersonal relationships based on emotional intimacy and comfortable behavior in social contacts.

In all the behavior of Ivan Didukh we see a constant control of impulses, which is manifested in the containment of emotions in different situations: economic activity, relationships with family members and social environment. This resistance to stress and the ability, if not quickly, then at least persistently to find a way out of difficult situations was passed on to his sons.

Being literate, his sons dream of a better life. They do not want to put up with reality. They are characterized by a sober assessment of reality, that is, the comparison of feelings and thoughts with objective reality. Sons are looking for effective ways to solve the problem. This is manifested in their self-actualization – that is, setting goals and striving to achieve them on the basis of their own potential. Ivan Didukh understands his sons' dream of living with dignity, but he feels sorry for the land, on which he worked hard and which he loved very much.

Through a kind of "conflict of generations" the younger generation appears optimistic. Unfortunately, the young generation of Didukhs does not associate their happiness and well-being with their native land, but in distant Canada.

#### **CONCLUSIONS AND PROSPECTS OF FURTHER RESEARCH**

Thus, we believe that such a reflection on the work of V. Stefanyk should encourage some changes in the emphasis on the formation of the idea of the writer himself. It allows a deeper analysis of the author's works, understanding the behavior of the characters and more. In the pages of textbooks on Ukrainian literature V. Stefanyk appears as an advocate of the offended and beaten peasantry (Vasyl Stefanyk in criticism and memoirs, 1970). But even in this case it is worth emphasizing that it was the peasantry that the writer recognizes as the force that, despite the difficult situation, was able to preserve its moral, spiritual and national identity and thus saved the Ukrainian nation from complete destruction. In this way he opposed the peasantry to the "weak intelligentsia", which laughs at itself with "weak laughter." In the context of modern challenges facing Ukraine, V. Stefanyk's short stories acquire a new sound. And they teach: one should not expect outside help from someone, but first of all one should mobilize one's own forces and act accordingly.



We consider the proposed approach to reading and understanding the work of a prominent writer as not only original, but also quite productive. It is based on the experience of theoretical and empirical studies of Western scholars and makes it possible to identify new aspects of the life of such an iconic figure of Ukrainian culture as Vasyl Stefanyk, to identify the relevance of the problems raised by him in modern realities.

Further research is required to analyze other short stories studied by primary school students ("Novyna" (The News), "Klenovi Lystochky" (Maple Leaves), "Maria", "Syny" (The Sons), etc.) for analysis in terms of the emotional intelligence formation of modern youth.

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*Received* 09.05.2021 p.  
*Accepted* 21.06.2021 p.