

**Марія Копчук-Кашецька,**

кандидат педагогічних наук, доцент, доцент кафедри педагогіки початкової освіти,  
Прикарпатський національний університет імені Василя Стефаника (м. Івано-Франківськ, Україна)

**Maria Kopchuk-Kashetska,**

candidate of pedagogical sciences, associate professor of Department of Pedagogy of Primary Education, Vasyl Stefanyk Precarpathian National University (Ivano-Frankivsk, Ukraine)  
*mariia.kopchuk-kashetska@pnu.edu.ua*  
ORCID ID 0000-0003-1671-3710

**Олег Довгий,**

кандидат фізико-математичних наук, доцент кафедри педагогіки початкової освіти,  
Прикарпатський національний університет імені Василя Стефаника (м. Івано-Франківськ, Україна)

**Oleg Dovgij,**

Ph.D. (Physical and Mathematical), Associate Professor of Department of Primary Education Pedagogy, Vasyl Stefanyk Precarpathian National University (Ivano-Frankivsk, Ukraine)  
*olegdovgij@gmail.com*  
ORCID ID 0000-0002-9718-3442

**Марія Клепар,**

доктор педагогічних наук, професор кафедри педагогіки початкової освіти,  
Прикарпатський національний університет імені Василя Стефаника (м. Івано-Франківськ, Україна)

**Maria Klepar,**

Doctor of Pedagogical Sciences, Professor of the Department of Pedagogy of Primary Education, Vasyl Stefanyk Precarpathian National University (Ivano-Frankivsk, Ukraine)  
*mklepar10@gmail.com*  
ORCID ID 0000-0003-4923-8696

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## **ПЕДАГОГІКА ПАРТНЕРСТВА У ДУХОВНОМУ ВИХОВАННІ УЧНІВ НОВОЇ УКРАЇНСЬКОЇ ШКОЛИ ГІРСЬКОГО РЕГІОНУ**

**Анотація.** У статті актуалізовано проблему реалізації ідей педагогіки партнерства в духовному вихованні учнів нової української школи гірського регіону. Розкрито сутність понять «педагогіка партнерства», «духовне виховання», «морально-духовні цінності». Зазначено, що Концепція «Нова українська школа» є першим документом реформи, який визначив основні засади нової освіти. Представлено принципи, на яких базується педагогіка партнерства, згідно з Концепцією «Нова українська школа». З'ясовано, що на сучасному етапі творення України як демократичної, правової держави та її інтеграції до загальноєвропейського співтовариства все більшої важливості набуває проблема педагогіки партнерства в духовному вихованні учнів початкових класів. Здобувачі освіти, батьки та педагоги, об'єднані спільними цілями та прагненнями, є добровільними й зацікавленими співниками, рівноправними учасниками освітнього процесу, відповідальними за результат. Педагог є другом дитини, а родина – залучена до побудови її освітньої траєкторії. Це спонукає до використання в освітньому процесі НУШ культурної і педагогічної спадщини українського народу, пошуку оптимальних засобів морально-духовного виховання школярів на основі відродження народних звичаїв і традицій.

Доведено, що багатовічний досвід українського народу, його ідеали, уявлення про добро і зло мають значний вплив на формування морально-духовних цінностей школярів.

Зроблено висновки, що педагогіка партнерства визначає істинно демократичний спосіб співпраці педагога, учнів і їхніх батьків, передбачає безумовну рівність у праві на повагу, довіру, доброзичливе ставлення і взаємну вимогливість у духовному вихованні.

**Ключові слова:** педагогіка партнерства, духовність, духовно-моральні цінності, педагог, учні початкових класів, нова українська школа, духовний потенціал особистості, гірський регіон.



## PEDAGOGY OF PARTNERSHIP IN THE SPIRITUAL EDUCATION OF STUDENTS OF NEW UKRAINIAN SCHOOL IN MOUNTAINOUS REGIONS

**Abstract.** The article actualizes the problem of realization of ideas of pedagogy of partnerships in the spiritual education of students of the New Ukrainian School of mountainous region. The essence of the concepts "pedagogy of partnership", "spiritual education", "moral and spiritual values" are revealed. It is noted that the concept of the New Ukrainian School is the first document of reform, which identified the main principles of new education. The principles pedagogy of partnership is based on are presented, according to the Concept of "New Ukrainian School".

It was found that at the present stage of creation of Ukraine as a democratic constitutional state and its integration into the European community the problem of pedagogy of partnership of primary school students becomes more important. Students, parents and teachers, united by common goals and aspirations are voluntary and interested accomplices, equal participants in the educational process, responsible for the result. The teacher is a child's friend, and the family is involved in building it educational trajectory. This encourages the use of New Ukrainian School in the educational process, cultural and pedagogical heritage of the Ukrainian people, finding the best ways of moral and spiritual education of schoolchildren on the basis of revival of folk customs and traditions.

It is proved that the centuries-old experience of the Ukrainian people, its ideals, notions of good and evil have a significant impact on the formation of moral spiritual values of schoolchildren.

It is concluded that the pedagogy of partnership is a true democratic way of cooperation between teachers, students and their parents, provides unconditional equality in the right to respect, trust and mutual demanding in spiritual education.

**Keywords:** pedagogy of partnership, spirituality, spiritual and moral values, teacher, primary school students, New Ukrainian School, spiritual personality potential, mountainous region.

### INTRODUCTION

**The problem formulation.** At the present stage of creation of Ukraine as democratic, constitutional country and its integration into the European community the problem of partnership pedagogy is becoming more acute in the spiritual education of primary school students. The effects of political and moral crises, globalization of society and isolation of the rising generation from the people's traditions, the substitution of universal moral and spiritual values of the youth subculture are becoming more and more obvious.

This encourages the use of cultural and pedagogical heritage of the Ukrainian people, the search of optimal ways of moral and spiritual education of schoolchildren on the basis revival of folk customs and traditions. Centuries-old experience of life of the Ukrainian people, its ideals, the idea of good and evil, sublime and ugly are concentrated in moral and spiritual values. Educational meaning of moral and spiritual values is that they are the result of the practice of educating the younger generation and effective means of education at the same time

**Analysis of recent research and publications.** Questions of spirituality were raised many years ago. The works of teachers of the past are the evidence of this: J. A. Comenius, J. H. Pestalozzi, A. Disterverga, V. O. Sukhomlinsky. They unanimously identified the main factors that affect the spiritual education of students: work, family, school, teacher. At the present stage, the problem of spirituality is dealt with by many scholars, among them: O. Maikina, G. Sagach, T. Zazyun, S. Soloveychik, I. Zelichenko. Partnership pedagogy is one of the areas of pedagogy that includes a certain system of methods and techniques of education and training on the basis of humanism and creative approach to personality development. Among the authors: V. Sukhomlinsky, Sh. Amonashvili, I. Volkov, I. Ivanov, A. Makarenko, V. Karakovsky, S. Lysenkova, V. Shatalov and others. Working according to pedagogy of partnership a student of the New Ukrainian School of the mountain region is a voluntary and interested colleague, like-minded, equal participant of educational process, caring and responsible for his or her results. Communication, partnership between a teacher, a student and parents are in the center of partnership pedagogy. Students, parents and teachers are united by common goals and aspirations, are voluntary and interested accomplices, equal participants in the educational process, responsible for the result. The teacher must be a friend, and the family must be involved in the construction educational trajectory of a child.

### THE PURPOSE OF THE RESEARCH.

The pedagogy of partnership determines a democratic way of cooperation between a teacher and a child, which does not reject the difference of their life experience, knowledge, but implies unconditional equality in the right for respect, trust, friendly attitude and mutual demands (Podlasy, 2010). Essence of pedagogy of partnership is a democratic and humane attitude to a child, ensuring him or her the right to choose, the right to his or her own dignity, to respect, the right to be what he or she is, not what the teacher wants him or her to be. Relationships partnerships are formed where children and adults share common views and aspirations. The pedagogy of partnership sees voluntary and interested colleague in a student, like-minded, equal participant in the teaching process, caring and responsible for his or her results.

Modern learning and education of primary school students in the mountainous region requires new pedagogical ethics, the defining feature of which is mutual understanding, mutual respect and creative collaboration between a teacher and a student. This ethic affirms not the role, but personal communication (support, empathy, affirmation of human dignity, trust); determines the use of personal dialogue as a dominant form of educational communication, encouragement to exchange ideas, impressions, modeling of life situations; includes specially designed situations of choice, advancement of success, self-analysis, self-assessment, self-knowledge.

The purpose of this article is to reveal the concept of spirituality and to touch on the problems of parental interaction in moral and spiritual education of children and ways to overcome it in terms of cooperation with teachers of primary school of the New Ukrainian School in the mountainous region. The concept of "spirituality" has always



been important in philosophy, and plays a significant role in key issues: a person, his or her place and purpose in the world, the meaning of its existence, culture and social life.

And so the following philosophers: Plato, Aristotle, Yurkevich, Gregory Skovoroda believed that the concept of the word "spirituality" is derived from the word "spirit" (Latin "spirit" and Greek "pneuma"), which means mobile air, breath, life carrier. The first ideas about spirituality were already formed in the primitive era. However, this concept has not yet been distinguished from bodily essence. For the first time Plato separated the physical and the spiritual, determined that spirituality is a specific human quality, and corporeal is a lower thing inherent in human nature. Aristotle also separated these concepts, but he considered the physical and the spiritual as equally necessary.

### RESULTS OF THE RESEARCH

We observe a new approach in the Christian tradition. Here spirituality is endowed with a new face, and it is believed that spirituality is inherent in an intelligent person, that separates him or her from the animal world and likens it to God. The problem of spirituality became a leader in the Russian religious philosophy of the late XIX - early XX th century. Its development is connected with the names of Fyodor Dostoevsky, Vladimir Solovyov, Ivan Ilyin, Pavel Florensky, Nikolai Fedorov. Spirituality was understood in two ways.

On the one hand, spirituality is spiritualization of animals, the essential characteristics of a person, which distinguishes it from the world of animals, and on the other hand, it is the ideal to which a person aspired in his own development, focus on higher, absolute values (Vyshnevsky, 2006).

In modern non-classical and postclassical philosophy the problem of spirituality is becoming increasingly relevant. This is due to the general anthropological reversal that has taken place in modern philosophy, and the desire to overcome rationalism and irrationalism in the understanding of a person, with a reflection on the foundations of the global spiritual crisis that struck humanity in the XX century, finding ways to overcome it.

A significant contribution to the development of the problem of spirituality has been made in philosophy, inherent in such philosophers as Martin Buber, Max Scheler, Pierre Teilhard de Chardin, Albert Schweizer, Erich Fromm, Victor Frankie. The main idea of these scientists is an intelligent person at the turn of the ages unable to overcome all sorts of life crises, in particular global, so it must be replaced by a spiritual person. And according to the definition of these scholars, spirituality is seen as general cultural phenomenon, which includes not only abstract theoretical values and ideals, but also acts of conscience, truth and beauty.

The problem of spirituality is one of the main problems of pedagogy of partnerships. This issue is covered in the works of the following scientists: I. Bekha, O. Dokukina, S. Soloveychik, I. Zyazyun, G. Sagach, V. Sagonovsky. So, S. Soloveychik claims that an integral part of "spirituality" is "spirit", noting that the spirit is the basis of all the best that is in a person; human in a personality; the essence of a person, the desire for truth, goodness and beauty. Spirituality is one of the characteristics of a personality, and most importantly, it determines all his or her material qualities, his or her value (Podlasy, 2010). As a modern teacher S. Soloveychik necessarily connects the concept "Spirituality" with the concept of "spirit", such scientists as I. Zyazyun, G. Salach connect a spiritual person with an intelligent one. In their opinion, the "smart person" on the modern stage was unable to overcome all crises of life, and therefore the interest in the spiritual personality increased, a personality, who treats these problems in a new way; realizing the need for absolute values and ideals in order to avoid a global catastrophe.

In modern pedagogy, there is such a thing as spiritual potential of a personality. This concept should be understood as the ability to integrate actions, aimed at bringing harmonious order to the world through the harmony of spirit, soul and body. For the definition of spirituality, let's take individual expression in the system of motives of a personality of two fundamental needs; the ideal need for knowledge and social need to live, to act for others (Kopchuk-Kashetska, 2017). In other words, to be spiritual means to love God and a neighbor.

The family is an important social unit that provides stability and development of society, preservation and transfer of life experience of the people, moral and ethical values, education of the younger generation. Family acts as a social unit that preserves and protects, continues the ethical or the determining function of the family (Kopchuk-Kashetska, 2017). Pedagogical culture of modern parents is determined both as the achievements of psychological and pedagogical science and experience of education embodied in ethnopedagogy, which embodies effective forms and methods of educational impact on children. The need to turn to educational experience of people and its moral and ethical values emphasizes the concept of "Family and family upbringing", etc.

In modern conditions, democratic changes on the one hand contribute revival of traditional moral and ethical values of Ukrainians, and on the other - there is a separation of parents from the national culture, lack of pedagogical knowledge, which affects negatively the quality of children's education.

The results of experiments showed that parents need help from teachers. Based on the identified shortcomings and miscalculations in the upbringing of children, a special method was developed, aimed at preparing parents for the formation of children's moral and ethical values by means of ethnography and their involvement in the upbringing of their own children.

The pedagogy of partnership with parents was aimed at:

- creating an atmosphere of trust mutual understanding, spiritual rapprochement of all participants in the educational process, the establishment of moral and psychological comfort in the family and school;
- raising the level of pedagogical culture of parents and their pedagogical self-education;
- participation of parents in the educational activities of the new Ukrainian school in the mountainous region, various events and charitable activities.



In the organization of pedagogy of partnership of the New Ukrainian School in mountainous region and family on the formation of moral and ethical values of students in grades 1-4 by means of ethnography, we focused on developing a common position and common approaches in raising children, joint activities that involved definition of educational tasks and selection of adequate forms and methods of work.

At the first stage, the task of teachers was to create an atmosphere of trust and harmony and partnering with parents to ensure auspicious pedagogical conditions for the assimilation of moral and ethical values by younger people students in the family and at school. For this purpose, after individual interviews, family visits, testing in experimental classes, plans for individual work with parents were drawn up, which took into account the level of education and pedagogical culture of parents, moral qualities, worldview, traditions, interests of family members, which allowed not only to guide but also to adjust educational influence of the family.

If at the beginning of work with parents a preparatory and corrective activity was needed that would allow parents to understand the moral and ethical education of children by means ethnography, because they mostly took a passive role in raising their own children, relying entirely on school, then in the process of work teachers managed to change the passive attitude to raising children to an active and creative attitude through the awakening of parental interest in the study of pedagogical and ethnographic sources, active participation in the upbringing of children in the family and the common educational work at school.

Classes to prepare parents for the formation of younger students' moral and ethical values by means of ethnography were conducted in the form informal meetings and had the following meaningful direction: moral and ethical values of the Ukrainian people; unity of national and universal in Ukrainian folk pedagogy; educational potential of the modern family; folk family traditions; self-education and self-education; mistakes in education and their consequences; involvement of children in folk art and creativity (Family pedagogy, 2002). 7 meetings were held in each of the experimental class, which addressed the problems of certain areas. Conducted classes acquainted parents with the moral and ethical views of Ukrainians, with the traditional forms, methods of raising children. Theoretical and practical classes were conducted for parents.

Theoretical classes included lectures, talks, debates, "round tables", "brainstorming", discussion of pedagogical literature, parent conferences, presentations of books. Practical classes were conducted in the form of trainings, seminars, workshops, educational activities, etc. Combined classes, lectures with elements of training, conversations - workshops, seminars – trainings proved its effectiveness in working with parents. Meetings on theoretical issues, conducted for parents provided the necessary amount of knowledge for raising children, acquainted with the specifics of primary school age, the peculiarities of education in the family, the role of parents in raising children, opportunities for public education, traditional and modern methods. Meetings that were held as practical classes, gave the opportunity to consolidate the pedagogical knowledge of parents and to form necessary skills and abilities. In the process of work, parents were involved in pedagogical observations and analysis of the results. Indicative topics for classes with parents are stated below.

### **Topics of classes with parents**

#### **Introduction**

1. Folk ethics and folk morality - the basis of folk pedagogy.
2. Taking into account the people's experience in modern family education.
3. Features of acquaintance of children of primary school age with Ukrainian ethnography in the family.

#### **1st grade**

1. The practice of educating children in moral and ethical values in the family.
2. The role of parents in raising children.
3. Folk tales in the formation of moral and ethical values of younger children of school age.
4. Customs of the Ukrainian people in the practice of family education.
5. Educating children to respect their elders.
6. The task of parents in acquainting children with the basics of ethnography.
7. Joint activities of parents and children as a way of forming moral and ethical values.

#### **2nd grade**

1. Factors of formation of moral and ethical values in younger children of school age.
2. Taking into account the age and individual characteristics of children in the family education.
3. The authority and personal example of parents in the formation of children's moral ethical values.
4. Acquaintance of children with family and genealogy.
5. Ukrainian folk traditions in family education.
6. The atmosphere of harmony and trust in the family, as a necessary condition for the upbringing of children moral and ethical values.
7. Folk games in the formation of moral and ethical values in younger children of school age.

#### **3rd grade**

1. Using the experience of Ukrainian folk pedagogy in the formation of moral and ethical values in children of primary school age.
2. Love for the child as a pedagogical condition for the formation of moral and ethical values.
3. Pedagogical contact of parents in communication with children.
4. Proverbs and sayings in the formation of moral and ethical values of children of primary school age.
5. The importance of the national calendar in involving children in moral and ethical values of the Ukrainian people.
6. The role of parents in educating children to love their homeland.
7. Organization of leisure and national holidays in the family.

**4th grade**

1. The role of folk traditions in the moral and ethical education of children of primary school age.
2. Pedagogical tact in communication with children.
3. The use of educational potential of Ukrainian folklore in the formation of children's ideas about moral and ethical values.
4. Acquaintance of children with a national life.
5. Formation of moral and ethical values in children of primary school age through involvement in folk crafts and arts.
6. Formation of ethnographic knowledge and skills in the family.
7. The main problems and omissions of parents in the formation of moral and ethical values in children of primary school age by means of ethnography.

**CONCLUSIONS AND PROSPECTS OF FURTHER RESEARCH**

The article defines the concept of spirituality of personality and features of organization of partnership of primary school teachers and students of the new Ukrainian school in the mountainous region and the family in the context of spiritual education of students. Communication, partnership between a teacher, a student and parents are in the center of partnership pedagogy. Students, parents and teachers are united by common goals and aspirations, are voluntary and interested accomplices, equal participants in the educational process, responsible for the result. The teacher must be a friend, and the family must be involved in the construction educational trajectory of a child.

The pedagogy of partnership determines a democratic way of cooperation between a teacher and a child, which does not reject the difference of their life experience, knowledge, but implies unconditional equality in the right for respect, trust, friendly attitude and mutual demands. Examples of parent training classes are given for this issue to the formation of moral and ethical values in younger students by means of ethnography.

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