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Interaction of school, family, and community in the spiritual and moral education of children and youth in Ukraine

Topicality. The main sources and factors of modern Ukrainian education can be attributed first of all to: the family, the Church, the school (academic subjects, lessons, extra-curricular activities), public life and community organizations, work, events connected with spiritual development, art, communication with nature, etc. Relationship between a family, a school and the Church has a long history. The triad of these relationships in the modern sense is interpreted as a school, a family, and community. Like any story begin with the first steps, and any building begins with a foundation, like the formation of a human individuality originates in a family. The significance of parents in the development of a child's personality cannot be overestimated, because parents form the first environment of a child, in which he/she acquires an important life experience, knowledge about the self and where a child gets to know about the surrounding world; a child's civil formation and the outlook are formed here.

A considerable part of his/her time a child spends at school (almost a quarter of a day). Therefore, all this time a child is under the guardianship of a school. During extra-curricular time – circles, sections, clubs, organizations etc. – various public institutions that play a significant role in shaping a child's personality. A path to school is trotted from a family, and then further to life children are directed by two minds, two experiences gained in the family and school, leading them to community and people.

The unity of a family and school plays an important role in solving the problems of comprehensive development and upbringing of pupils. Famous teachers gave great importance to this problem: Janusz Korczak, A. Makarenko, V. Sukhomlinsky, M. Stelmakhovich and other researchers. This issue is highlighted in works of such scholars as M. Boryshevsky, I. Bekh, O. Dokukina and others. In particular, M. Ya. Boryshevsky refers to the family context of moral and ethical values. According to I. D. Bekh education of a personality and a measure of the regularity of its behavior lies in compliance with social norms that are requirements of the society to which an individual belongs. Of course, a civilized society always harmoniously combines universal and national moral norms and values, which must be consciously appropriated by a human [1, p. 9].

V. Orzhehovskaya, V. Kirichenko, G. Kovhanich are convinced that the upbringing of children at school and in the family is an inseparable process with the sole purpose which is oriented not only to joint efforts of an educational institution and the family in the education of schoolchildren, but and on their educational cooperation in this process. Its implementation involves a single directed interaction in interdependent activities in the system of relations between parents and teachers. Cooperation implies equality of the parties, mutual benevolence and respect [7, p.56]. Among contemporary researchers it is worth noting V. Kostyv, B. Nikitin and L. Nikitin, L. Orban and others.

Today, a family, a school, communities and the theory of education in general are facing many problems connected with spiritual and moral education. These problems require an immediate solution, not changes, or adjustments to some of the regulations, but a cardinal, final solution based on Christian morality and eternal universal values.

The **subject** of the article is to highlight priority aspects of interaction of a family, school and community in the spiritual and moral education of children and young people in the modern world.

The main material. A modern school cannot work in isolation, not taking into account problems and needs of families and public

organizations. The spiritual and moral upbringing of children and young people at school makes up the unity of content, means, forms and methods of education, which are carried out jointly by a school, family, and community. The school is the center of all educational work in this direction. The school should maintain close links with out-of-school establishments of the city, and the neighborhood to assist them in organizing and conducting extracurricular activities with children, using the assistance of civic organizations and the public for the better development of spiritual and moral education.

Interaction of these educational institutions should ensure: coherence of actions and consolidate for each element of the system certain content in the overall process of educational work, taking into account its specificity; the transition from episodic disassociated measures to a consistent line of influence; transition to the integration of management of students' extracurricular activities; influence on the microenvironment of an individual in order to transform it into a factor of moral education.

The tasks of the joint work of the school, the family and the public in spiritual and moral education are as follows:

- determination of spheres of activity, functions of a school, a family, the community in organizing a wholesome work in relation to the age characteristics of students, their interests, abilities, inclinations;
- selection of organizational forms of educational work according to the different characteristics of each institution, each subject of joint activity;
- designing of a perspective plan of educational work with pupils in extracurricular time;
- control over the implementation of programmed actions in conjunction with the analysis of best practices, mutual information on the results of educational actions.

The system of interaction between schools, families and communities in spiritual and moral education includes three components: organizational, methodological, and information communication. In order to realize these links in practice, it is important that all educational objects could work in a complex. Such joint activity will ensure consolidation of each element of the system of certain content in the overall process of education, taking into account its specificities, transition from episodic, disparate educational measures to a consistent line of influence.

The joint activity of a school, a family and a community makes it possible to take into account basic social pedagogical functions of each

object of interaction; it is most important to use them when performing educational tasks. It can be both general forms and methods of spiritual and moral education, and those that can be applied with high efficiency to each object in a differentiated way.

Common forms of interaction include mass educational activities, in particular those associated with the spread of experience in organizing extra-curricular activities, taking into account spiritual and moral education, holding holidays, ceremonies, etc. Such educational work will have a particularly positive effect if it is oriented towards the revival of folk traditions, customs and rituals, if students directly participate in the study of folk art.

A school, a family and a community have their own specific forms and methods of spiritual and moral education of children, which we will consider further.

Academic subjects, the relationship between a teacher and a student, educational extra-curricular activities play an important role in socialization of a person. Academic subjects, and above all the humanities: language and literature, history, Ukrainian studies and geography, natural science, philosophy, political science, history of culture, history of Ukrainian culture, history of Ukrainian science, etc. "carry the meaning that can be a very important factor in the moral formation of youth, and a source of assimilation of national, social, family and personal values" [4, p.4].

One of the important features of a humanitarian subject should be its ability to influence a child emotionally, as well as carry certain evaluative characteristics, that is, to instruct the student how to deal with it. This is especially true of the lessons of literature, history, social sciences, which influence a student's state of mind the most.

Ukrainian studies play an important role in spiritual education, where students deepen their knowledge of Ukrainian folk traditions, rituals and customs that bear spiritual and moral values of Ukrainian people. "Ukrainian traditions are the foundation of the upbringing of a modern teacher. Love and respect for the mother tongue, its people should be brought up literally at every step of an educational process [5, p.65].

Speaking about the school, one should also mention a teacher who is a bearer of information, the main educator for a child. After all, a child's personality, as a rule, is formed under the influence of the surrounding, and therefore relationship in the system of a teacher-student acquires special significance. It affects pupils' educational activities and education. "A teacher-formalist, who does not use his/her authority, not only can

positively affect students, but also causes counteraction in them" [8, pp. 90-112].

It is important for a teacher to live making interests of students his/her own and to help them to understand the interests. A child is under full control of a teacher trying to obey all demands. But every child is a person, and requires being treated as a person, and therefore any tactless behavior on the part of a teacher leads to conflict and misunderstanding. "In conditions of freedom, we need a system of education that would exclude a teacher's power over a student, any pressure from an authoritative adult. We need a school that would satisfy children's desire, their curiosity, where there is a complete mutual understanding where they a child is not accused by teachers of not having knowledge, but they seek that a child aspires to acquire knowledge, to develop their abilities and spiritual powers ... " [10, p. 103].

School life of a child is not limited to lessons, including also extra-curricular activities that should contribute to further development of interests, inclinations, abilities of children. At the disposal of pupils there is a variety of workshops, circles, sections, the task of which is to create favorable conditions for a child and for his/her creative abilities.

The same opinion was expressed at the First Ukrainian Pedagogical Congress in Lviv in 1935. As Professor Y. Kuzmiv noted, extra-curricular factors "are: home, church, public institutions, the press, books, theater – in short: the whole environment. However, they must be saturated with educational influences in a national spirit way, they must interact with each other, they must constantly think about it and spread it all around itself, that education is an immensely difficult task that it is a complex process that lasts all its life – and never ends at school itself! " [5, p. 191-194]. It was believed that upbringing was the state's first task. To some extent this is so, because the content of education should be in line with state policy. The very process of education is carried out by a society in which, along with the school, there are important factors in the family and community. Previously, a lot depended on a family and a community. This was emphasized by K. Ushinsky, who wrote: "The awakening of public opinion in education is the only solid basis for any improvements in this field: where there is no public opinion about education, there is no public education" [10, p.191]. Here you should pay attention to three main points:

a) the process of democratization of society as a whole and the involvement of the public, including self-government, in participating in

educational and policies of their city, village, region, etc.;

b) the revival of democratic educational traditions and cultivating in society the conviction that the main importance in the formation of a person is Ukrainian education in the family, carried out here by the means and methods available to it, hence the increased attention to it;

c) the formation of development of educational activities and pedagogical special features, such as the All-Ukrainian Pedagogical Society after G. Vashchenko, "Ridna Shkola" etc., which would unite not only teachers but also parents and citizens of different states and vocations – all who are interested in the idea of education and upbringing.

It should be noted that a family acts as the main focus of the child's upbringing. According to M.G. Stelmakhovich, the family is the source of continuation of a nation's life – physical, moral and spiritual, the source of its eternity. Everyone comes from a family. Here is the first and main formation of man as a person is realized, here the first foundations of spirituality and love for God are laid, the basic norms of moral behavior are acquired and developed. Love for the Motherland begins with love for the mother. Homeland is a small homeland, on the basis of which the motherland grows great. Indeed, "the family is the guardian, the creator and successor of the national culture" [2, p.162]. The family, like nobody else, is responsible for the future of the Ukrainian nation. The cultivating of faith in God and laying of foundations of morality must begin with an early childhood in the form of family life, when a pure child's heart is open to good and readily accepts the highest values and ideals in the world of his life.

Each created family carries out certain functions among which M.G. Stelmakhovich considers: "reproduction and extension of the family, education of children, organization of household work, preservation and transfer of spiritual and material values and life experience, skills and ability to work, etc. to next generations" [10, p.14].

From time immemorial, family problems were solved by taking into account interests of parents and children and grandparents. By transferring their experience, skills, abilities, creativity, parents have always tried to prepare their children for the best of their specialty, to independently acquire their livelihood, and to ensure that children can feed them in old age. Such children's training included the upbringing of high spiritual qualities such as love for work, kindness, generosity, care for the loved ones and relatives. The family will give happiness and make people more valuable if parents realize that they understand each

other, be benevolent, be able to listen and never protest each other and make up simple and wise rules. Parents need to develop patience and meekness, to raise children's desire to communicate with their parents and grandparents, with relatives and loved ones.

One of the most important means of communication can be oral folk art. Life experience in children can be formed through the proper use of proverbs. They have a program of moral upbringing, folk proverbs strengthen respect for parents, friendliness in the family. In addition to proverbs, oral speeches include tales, fairy tales, legends, retellings that give children the idea of various events, the state of mind of people, and their feelings, information about the flora and fauna, and various phenomena of the real world. Emphasizing the need for early spiritual and moral influence on children, folk pedagogy has always considered the family to be "the main educational center, where a child learned such first moral norms as sincerity and kindness, loyalty in friendship, love for parents, native homes, and their own land" [2, p.35].

It should be emphasized that the modern family should take the family of the past as an example, were "due to the full realization of the family Ethno pedagogy Ukraine essentially did not know the collapse of families, and Ukrainians, as a rule, adhered to folk morals and Christian virtues" [2, p.15] Here education was ensured by adherence to principles of nationality, continuity and continuity of generations, participation in labor, environmental compatibility, cultural correspondence, amateur activities, competence, etc. The upbringing was carried out according to established folk customs, which carried a rich symbolism, ritual songs and a lot of ritual acts. The family holiday always gave rise to a special feeling of home hearth, highlighted the importance of the home, family in human life. Only a kind and friendly family will be able to prepare a child for life, to perceive the reality of the surrounding world.

It is also necessary to mention the cooperation of a family and a school, which in the 30's was highly valued by the Galician teachers. For such cooperation, "parenting circles" were created to take care of the youth, as well as "parent meetings" took place several times a year.

In today's school there are parental committees (classroom and school ones), parenting meetings are held several times a year, where parents and teachers of a school discuss main problems of education and training of children. Various conversations and advice, talks between parents and a school team are aimed at improving basic methods and factors of education. All these will have true value only when the words

of upbringing go along actions. Difference between educational dogmas and the private life of educators cannot hide before the eyes of children. Such discrepancy divides the psychological energy of a child, breaking its continuity ... In addition, many educational events and holidays of the school cannot do without the participation of parents interested in the school life of their children.

A community has always stood next to the family on guard of people's principles of morality. According to the facts of history, public opinion was respected and supported. Such a prominent place of the community in the life of the Ukrainian nation is apparently due to the fact that the community as a type of social relations has been present in Ukraine for a very long time - even in our ancestors' Ants and the first Slavs, of which one of the most famous Byzantine writers Procopius in the second half of the XI century wrote that "from the ancient times they have been living in such a way that the congregation is responsible for everything. And the community is engaged in all tasks" [9, p.16].

Public gatherings – the *veche* – for Kievan Rus solved many issues, and its decisions became laws. The same form of a public association is also found in the Cossacks in the form of the Cossack Council. Since then, the community has been endowed with great power and carries out an administrative and spiritual function in the life of Ukrainians.

Conclusions. So, armed with unwritten laws of folk morality, reflecting its Christian and moral and ethical values, the community exercised social control over all aspects of social life. It also controlled family relations, strictly caring for the family, in particular for the moral conduct of spouses and in case of a guilty implied punishment. That is why, as the sources state, "among Ukrainians, divorces in the past were rare and, as a rule, they were condemned by the community" [6].

At the present stage, the opinion of the villagers for village children plays an important role (100%), for city children opinion of those who surround them (85.7%) is also significant, although 10.7% indicated that they did not take it into account.

Since ancient times a special phenomenon of Ukrainian life has been the attraction of people to Church. Gathering around it the community developed its rules of cohabitation, the morality that was strictly protected by public opinion. Standing alongside the church, it continued to observe keeping to Christian principles and moral and ethical norms by the people, having a noticeable influence on the family, and on other levers of the education system. Today, as before, a person, going to church, is

surrounded by other people, which is the community. In the bosom of the Church, a person listens to the preaching of the priest, partly forgets the worldly life, and this, in turn, must inspire a Christian man to do good deeds, to be encouraged to compassion and mutual help. Therefore, in our opinion, especially today, close co-operation between the church and the school is needed, with so many strifes and misunderstandings in society.

The basis of the interaction between the school and the church lies in the state policy in the area based on the Constitution of Ukraine. Relevant views have been repeatedly expressed by the President of Ukraine. The function of the church is to take care of the moral and spiritual state of society, and the state must help in every possible way in it. The level of cooperation between the school and the Church is determined by the state of spiritual life and religious culture of this or that society, region, and community and does not exclude religious education. The issue of cooperation between the school and the Church is now in a state of intense change: in different places, it is decided under the influence of the public in different ways. If we take the relationship between the school and the Church, then each of these institutions performs its functions useful to the society and none of them should encroach on the functions of others: "the school does not interfere in the activities of the Church, and the Church in the activity of the school" [11, p.119].

An important stage in the process of joint activity of the school, the family, the church, and public organizations, which allows us to move to a new, qualitative level of cooperation, is the joint discussion and summing up the educational and upbringing tasks of the school and social institutions. The consistency of the actions of these institutions, their mutual awareness, the correction of the program of spiritual and moral education in the process of working together is an important condition for improving the efficiency of educational institutions in this area.

Thus, the interaction of the school, the family and the community is a specially organized process, which consists of the joint activities of school teachers and social workers, combined with the content, forms and methods of education, and the organization of children's activities in extra-curricular time. Moral and ethical education makes up the priority in this activity.

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Abstracts

FLIAK MARIA. Współdziałanie szkoły, rodziny, społeczeństwa w duchowej i moralnej edukacji dzieci i młodzieży w Ukrainie. Autor podkreśla rolę szkoły, rodziny i społeczeństwa w duchowej i moralnej edukacji dzieci i młodzieży w szczególności, a także w kształtowaniu osobowości dziecka w ogóle. Uzasadnione jest, że współdziałanie szkoły, rodziny i społeczeństwa przyczynia się do skuteczności wychowania młodego pokolenia państwa. Problemy wychowania duchowego i moralnego, przed którymi stoi rodzina, szkoła, społeczeństwo i teoria wychowania w ogóle, wymagają natychmiastowego rozwiązania, nie chodzi o zmiany ani korektę niektórych aspektów, tylko kardynalne, ostateczne rozwiązanie na podstawie moralności chrześcijańskiej i wiecznych uniwersalnych wartości.

Słowa kluczowe: rodzina, szkoła, społeczność, Cerkiew, wychowanie, doświadczenie narodu, duchowość, wartości, moralność, środki edukacyjne, wzajemne powiązania pokoleń, wartości chrześcijańskie, miłość do Ojczyzny, edukacja religijna, edukacja popularna, opinia publiczna.

ФЛЯК МАРІЯ. Взаємодія школи, сім'ї, громадськості у духовно-моральному вихованні дітей і молоді в Україні. Автором висвітлено роль школи, сім'ї та громадськості у духовно-моральному вихованні дітей та молоді зокрема та у формуванні особистості дитини взагалі. Обґрунтовано що взаємодія школи, сім'ї і громадськості сприяє ефективності виховання молодого покоління держави. Проблеми духовно-морального виховання, що стоять перед сім'єю, школою, громадсь-

кістю й теорією виховання в цілому, потребують негайного вирішення, не зміни, ні корегування деяких положень, а кардинального, остаточного вирішення на базі християнської моралі та вічних загальнолюдських цінностей.

Ключові слова: сім'я, школа, громадськість, Церква, виховання, досвід народу, духовність, цінності, мораль, виховні заходи, взаємозв'язок поколінь, християнські цінності, любов до Батьківщини, релігійне виховання, народне виховання, громадська думка.

ФЛЯК МАРИЯ. Взаимодействие школы, семьи, общественности в духовно-нравственном воспитании детей и молодежи в Украине. Автор подчеркивает роль школы, семьи и общественности в духовно-нравственном воспитании детей и молодежи в частности и в формировании личности ребенка в целом. Обосновано, что взаимодействие школы, семьи и общественности способствует повышению эффективности воспитания подрастающего поколения государства. Проблемы духовно-нравственного воспитания, с которыми сталкиваются семья, школа, общественность и теория образования в целом, требуют немедленного решения, не изменения или исправления некоторых положений, но кардинального, окончательного решения на основе христианской морали и вечных общечеловеческих ценностей.

Ключевые слова: семья, школа, общественность, Церковь, воспитания, опыт народа, духовность, ценности, мораль, воспитательные мероприятия, взаимосвязь поколений, христианские ценности, любовь к Родине, религиозное воспитание, народное воспитание, общественное мнение.

FLYAK MARIIA. Interaction of school, family, and community in the spiritual and moral education of children and youth in Ukraine. The author highlights the role of the school, family and the public in the spiritual and moral education of children and young people in particular and in the formation of personal children in general. It is substantiated that the interaction of school, family and the public contributes to the efficiency of education of the younger generation of the state. The problems of spiritual and moral upbringing faced by the family, the school, the public and the theory of education in general, require an immediate solution, no change or correction of some provisions, but a cardinal, final decision on the basis of Christian morality and eternal universal values.

Keywords: family, school, community, church, education, people's experience, spirituality, values, morality, educational measures, the interconnection of generations, Christian values, love to the Motherland, religious education, national education, public opinion.