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В ПЕРЕЯСЛАВІ

MODERN ASPECTS OF EDUCATION AND SCIENCE:

monograph ***edited by Professor Natalia Ignatenko***

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The collective monograph examines the issues of development and implementation of modern educational and methodological issues in the modern process of Ukrainian education and scientific research of educational activities. Attention is paid to the methodology of organizing and improving the educational process and student scientific research. The monograph is aimed at students and lecturers of higher educational institutions.

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SECTION 4.
EDUCATION OF PATRIOTIC VALUES OF SCHOOLCHILDREN AS A PEDAGOGICAL PROBLEM

Today, we need to strengthen the educational function of education, foster patriotic values of the younger generation, respect for human rights and freedoms, love for the Homeland, family, and the environment. This is one of the basic components of the state policy in the field of education. In view of this, it is important and relevant to conceptualize new principles of patriotic education, define its essence, goals and objectives, and substantiate effective principles, means and methods of forming high civic qualities in young people.

The legal basis for patriotic education is provided by important

documents adopted by the Ukrainian state, primarily the Constitution of Ukraine, the laws «On Citizenship of Ukraine», «On Education», «State National Program «Education» (Ukraine of the XXI Century), the Concept of Civic Education of the Individual in the Development of Ukrainian Statehood, the Concept of Civic Education in Ukrainian Schools, etc.

The strategic direction of social change in Ukraine is enshrined in the Constitution of Ukraine. In particular, Article 3 of the main state document recognizes a person, his or her life and health, honor and dignity, inviolability and security as the highest social value. It is very important that a person identifies himself or herself with the Ukrainian people at an early age. Hence, one of the most important tasks is to educate a worthy citizen-patriot of the native land.

The formation of a sense of patriotism, loyalty to the Homeland and the cause of strengthening Ukrainian statehood, and active citizenship among the younger generation are now recognized as national issues.

The main goal of patriotic education is to form a citizen-patriot of Ukraine who is ready to selflessly develop it as a sovereign, independent, democratic, legal, social state and ensure its national security, to know his or her rights and responsibilities, to defend them in a civilized manner, to promote the unity of the Ukrainian people, civil peace and harmony in society.

Patriotism is intended to give a new impetus to the spiritual recovery of the nation, the formation and active development of civil society in Ukraine, which involves the transformation of civic consciousness, moral and legal culture of the individual, the flourishing of national identity and is based on the recognition of the priority of human rights. Patriotism at this stage of development of Ukrainian statehood is an urgent need for both the state, which needs all members of society to become conscious patriotic citizens capable of ensuring the country's worthy place in the world, and the individual, who, through his or her active love for the Homeland, seeks to achieve reciprocity in order to create conditions for free self-development and preservation of individuality; and society, which is interested in ensuring that the self-development of the individual and the formation of his or her patriotic consciousness are carried out on a moral basis.

The relevance of patriotic education is determined by the process of Ukraine's formation as a political nation. In the context of a multi-ethnic state, it is intended to promote the integrity and unity of Ukraine, which is the core of the Ukrainian national idea. It is the Ukrainian national idea that is the basis of the system of patriotic education as a consolidating factor in the development of society and the nation as a whole.

It should be noted that national pedagogical science and practice has

accumulated significant positive experience in the field of patriotic education of youth. The theoretical and methodological foundations for the formation of patriotic values have been significantly developed in the scientific works of modern Ukrainian scientists - I.D. Bekh, A.M. Boiko, M.Y. Boryshevskyi, S.U. Honcharenko, Y.I. Rymarenko, H.H. Filipchuk, and others. The problems of patriotic education of Ukrainian citizens have been the subject of a number of dissertations and scientific works (A.O. Afanasiev, V.I. Herasymchuk, V.M. Dziuba, V.O. Koval, P.V. Onyshchuk, R.R. Petronhovskyi, M.I. Tomchuk, V.V. Shevchenko).

Patriotism as a social and individual value is a component of civic education. This concept includes love for the Homeland, its people, concern for their welfare, promotion of the establishment and consolidation of Ukraine as a sovereign, legal, democratic, social state, readiness to defend its independence, serve and protect it, and share one's fate with its destiny.

Patriotism is a complex and multifaceted concept, one of the most important components of an individual and social lifestyle.

The Philosophical Encyclopedic Dictionary gives the following definition of this concept.

Patriotism is love for the Homeland, responsibility for its fate and readiness to serve its interests and, if necessary, selflessly defend the achievements of its people; a socio-political and moral principle that generally expresses the above feelings and emotional states. As a socio-psychological feeling, it has a wide range of manifestations: from pride in the achievements of the Homeland, respect for the historical past, careful attitude to national memory, preservation and mastery of national and cultural traditions to bitterness for the failures and losses of the native country, suffering because of its troubles.

In the pedagogical dictionary, the concept of «patriotism» is defined as a dominant personality trait, a universal concept that has been fixed for centuries and millennia in the minds of people loyal to the people and the Homeland. The roots of patriotism go back to antiquity, when the corresponding feelings arose on the basis of common territory, language, customs, social order of life with common ownership of tools (Yarmachenko, 2001).

As a feeling, patriotism originated in ancient times in the form of attachment to a particular area, one's community, and the usual way of life. With the emergence and development of the state phenomenon, patriotism, losing its institutional character, is filled with spiritual content and acquires a political meaning. The latter is associated with the requirement to selflessly and courageously defend the Homeland and defend its interests. In the context of social systems with strict dominance of interests of dominant

groups, under authoritarian forms of state governance, the principle of patriotism is influenced by official ideology, which results in distorted forms of interpretation: love for the Fatherland is reduced to loyalty to the state and political system.

The moral meaning of patriotism is given by the fact that it is a form of subordination of personal and public interests, an effective means of translating universal values to the level of individual consciousness. These values include respect for the history and present of the peoples of other countries, representatives of other nations and national minorities within the same state. Patriotism, growing out of a single root, opposes the psychology of national exclusivity, prejudice and distrust of people of «other blood». A patriotic person is one who «roots his feet in the soil of his homeland, but let his eyes look around the world».

At the personal level, patriotism is a priority stable characteristic of a person, which is manifested in his or her consciousness, moral ideals and values, in real behavior and actions. It is an ordinary moral state of human life. It is manifested not only in unusual situations, but also in the daily performance of work by a person, which benefits both the individual and society. Thus, a person is a subject - a bearer of patriotism.

In a democratic society, being a patriot means recognizing your homeland as an unconditional value, joining it with your mind and feelings. A patriotic person reveals absolute devotion to his or her homeland. Such a person rejoices in its successes and serves it, combines his or her fate with its fate, and does not love the Homeland from a distance.

Patriotism is a creative act of spiritual self-determination. The «Program of Patriotic Education of Children and Students» defines this phenomenon as follows. «It is a conscious civic position, a special focus of self-realization and social behavior of a citizen. The main criteria and indicators of patriotism are love, loyalty and service to the Homeland, concern for the integrity and sovereignty of Ukraine, care for its continuous development on the path of democratic national revival, and promotion of harmonization of state, social and personal interests in everyday life. In the event of a threat to national security, patriotism is manifested in the readiness to serve Ukraine, to stand up for it, and to recognize the priority of public and state interests over personal ones» (Bekh, Chorna, 2006).

At the macro level, patriotism is an essential part of social consciousness, which manifests itself in collective moods, feelings, and value attitudes towards one's people, their way of life, national achievements, culture, traditions, heroic historical past and modern development of the state as a single nation, towards the vast expanses of the Homeland and its natural resources. Patriotism also means love for one's «small homeland», pride in

one's home, family, and roots.

Scholars (Bekh I.D., Chorna K.I.) identify the following components of patriotism: *efficiency, love and faith in the Homeland, its better future, civic courage, patriotic consciousness, civic responsibility, civic duty, ethnic selflessness, national consciousness, native language, law-abidingness, humane attitude towards other peoples.*

One of the main features of patriotism *is efficiency, i.e.* the ability of a person to turn his or her feelings into concrete actions, deeds and deeds that benefit the people, homeland and state. A patriot is not a person who speaks a lot of beautiful words about his or her country, but a person who understands the difficulties of his or her country, sees mistakes and unsolved problems, is able to analyze the situation in his or her own country and in the world at large, but does not panic or leave the country in a difficult moment, and is ready to overcome obstacles that arise on the way to achieving the goal, ready to link his or her own fate with the fate of the country. This is proved in practice by our soldiers who are now defending our country and its independence from the enemy.

A patriot is a person who does not identify Ukraine and the state with the government, but realizes that the government is only a mechanism, a means of implementing the will of the people. A patriot is someone who, in today's non-right-wing environment, contributes to the development of a democratic social state by legal means.

In addition, love for the Homeland is combined with faith in it, in its vocation, in its better future.

A true patriot knows the heroic past of his country and his people, is able to analyze historical mistakes, and is aware of them in order to avoid making them in the future. He sees in the past and present not only the spiritual beauty of his people, but also their mistakes, and realizes that there are dark, difficult pages in the history of the Fatherland. Those who love their people honestly and courageously expose and fight against them. In this way, they demonstrate their own civic courage, which is also a component of patriotism.

Civic courage is the ability of an individual to act decisively and purposefully, to actively defend national, state and social goals. In addition, it is the ability of an individual to act decisively, expediently, and actively in difficult extreme situations when defending state and social goals.

Civic courage is the antithesis of the emotion associated with the instinct of self-preservation – fear. Therefore, it is often interpreted as a personal ability to overcome fear through willful effort. Hence a number of concepts synonymous with civic courage: courage, fearlessness, selflessness, bravery, selflessness, etc.

A component of patriotism is *patriotic consciousness.* It is a conscious understanding and internal acceptance by a person of the fact that he or she belongs to a certain state society. It is a person's learned and accepted personal attitude to a certain society, state, which is expressed in the desire to act actively for its protection, defense, and development. Patriotic consciousness and self-consciousness, their corresponding motivation, education and intelligence, humanism and collectivism, creativity and entrepreneurship combined with conscience, and, of course, individual identity are the main conditions for the formation of a personality that testify to civic maturity. Patriotic consciousness is formed by a variety of means: native language, history, culture, art, folk traditions and customs. The foundation on which patriotic consciousness is successfully developed is historical memory, which preserves the pages of the life of the native people. In this sense, young people should know and honor their ancestry, the history of their native land, and its historical sites. The younger generation is the link between the past and the present.

The process of Ukraine's national revival requires citizens not only to have faith and love for their nation, but also to realize their responsibility to society, the state, and the people. That is why conscious patriotism is closely linked to a sense of civic duty and a sense of civic responsibility.

Civic responsibility is a feeling that arises as a result of how a person feels about fulfilling or not fulfilling his or her civic duties; the experience of the correspondence of the consequences of one's own civic activity to one's civic duty.

If a citizen's duty is to understand state and national requirements, transform them into their own tasks, and implement them in practice, the extent to which these tasks are or are not fulfilled is a matter of personal responsibility. A sense of civic responsibility is, first and foremost, the correspondence of the consequences of one's own activities to one's civic duty.

Another component of patriotism is *the ethnic dedication* of a citizen based on ethnic identification. It is manifested in love for one's people, faith in their spiritual strength and future, and readiness to work for the benefit of one's own people. Ethnic dedication is also a person's ability to comprehend his or her moral and cultural values, history, customs, rituals, and symbolism. In addition, this personality phenomenon also implies a system of actions motivated by love, faith, knowledge, and responsibility to one's people.

Each nation has its own system of education, and it is based on outstanding moral values. The education of a nationally conscious citizen of Ukraine is possible only on the basis of high ideals and traditions of the Ukrainian people. That is why today's school should be a school of

patriotism, national unity, a place to instill in children healthy norms and behavioral skills, to form universal moral values, a forge of love for the native country, its nature, folk customs, traditions, holidays, rituals, and symbols. At the highest level, ethnic self-awareness develops into *national self-awareness.* This phenomenon of the individual implies his or her identification with the entire people of Ukraine, regardless of ethnicity. Conscious patriots of Ukraine can be Ukrainians, Armenians, Tatars, and all other nationalities that live on the territory of the same state, enrich it with their culture, their national traditions, and contribute to its prosperity.

An important factor in the education of a true patriot is the *attitude to the Ukrainian language*. The language «is the most important, richest and strongest link that connects the past, present and future generations of the people into one great, historical living whole... Take away everything from the people and they can get it back; but take away the language and they will never create it again; the people can create a new homeland, but never the language: if the language in the mouth of the people has died out, the people have died out» (Sukhomlynskyi, 1977); «the language of the people is a reflection of the homeland and the spiritual life of the people» (Sukhomlynskyi, 1977). «A person's language culture is a mirror of his or her spiritual culture. The most important means of influencing a child, ennobling his or her feelings, soul, thoughts, and experiences is the beauty and grandeur, power and expressiveness of the native word. The role of this tool in primary school, where every encounter with a new phenomenon of the world around us awakens a sense of delight in the hearts of children, cannot be overestimated» (Sukhomlynskyi, 1977).

Obviously, a person exists in language, manifests himself in language, and through language, through communication, builds a bridge for understanding with other people. It is through the mother tongue, which binds modern and past generations into a single linguistic and national community of Ukraine, that a person feels like a citizen and a patriot. We consider language not only as one of the subjects of school or higher education curricula, but above all as a powerful means of nurturing the human soul, as a force that penetrates everything that a person perceives, comprehends and learns.

The defining characteristic of national patriotism is its *humanistic morality.* It is characterized by such traits as kindness, attention, sensitivity, mercy, tolerance, honesty, conscience, hard work, justice, dignity, respect and love for one's parents and family. Moral consciousness allows us to see and realize the limit of moral behavior beyond which immoral and illegal actions begin.

One of the most important components of patriotism is *law-*

abidingness, compliance with the Constitution of Ukraine, adherence to current laws, and knowledge and awareness of one's rights and responsibilities.

A defining feature of a true patriot is *a humane attitude towards other nations.* This is manifested in respect for the identity of people of other nationalities, their culture, support for them in their struggle for freedom and independence, and willingness to compromise with different ethnic and religious groups for the sake of peace in their country and the world.

Today, the main goal of patriotic education is to form moral, political, professional, psychological and physical factors that determine the conscious desire of an individual or a social group to engage in patriotic activities. Patriotic education begins with the realization of the value of the Homeland. Therefore, one of the most important tasks of modern education is to form the concepts of Homeland and Fatherland. The homeland embodies social and natural factors, which are combined by the concepts of homeland, neighborhood or village, city or district. In the process of development, a person gradually realizes that he or she belongs to a family, team, class, school, and nation. The ultimate goal of patriotic education is to realize oneself as a true citizen of Ukraine.

Scientists today identify the main areas of patriotic education:

– attitude to the state (state-patriotic education focused on national interests, patriotism, and a sense of loyalty);

– attitude to society (public education focused on the development of social qualities of the individual - citizenship, respect for the law, social activity and responsibility);

– attitude to culture (respect for cultural values and achievements, fostering spirituality and national identity);

– attitude to the profession (understanding of the social significance of one's profession, responsibility for the quality of one's work);

– attitude to one's own personality as a unique value (Bekh, Chorna, 2006).

According to this model, Ukraine is viewed as a state with an original national and political culture, with a special Ukrainian national character, and unique Ukrainian specificity. This means building a new politically strong and economically rich Ukrainian state, preserving the best traditions of Ukrainian national and political culture.

The formation of patriotism is a process that is only relatively complete at each stage. With age, this process only changes in the sense that the already formed traits, attitudes, and orientations of a person begin to play an increasingly important role in it, and the influence of new life situations and new ideas inevitably refracts through the facets of an already formed

personality.

Thus, the political transformations taking place in the Ukrainian state, the need for a humanistic orientation of social development, changes in ideological guidelines and value orientations, transformations in economic life, and the introduction of market mechanisms require the formation of a free, active, and, most importantly, creative personality that is able not only to correctly navigate the new conditions, achieve full realization of its own abilities and capabilities, but also to carry out purposeful transformations of the surrounding reality for the benefit of the entire society.

The analysis of the above categories and concepts allowed us to define the categorical and conceptual outline of the central definitions of the study - *«values»* and *«patriotic values».* In order to understand the content aspect of the concept of «patriotic values», it is necessary to analyze the concept of «value» in more detail.

«*Values*» is a category that is widely used in philosophical and sociological literature to describe the human social and cultural significance of certain phenomena of reality. The methods and criteria on the basis of which the procedure of evaluating the relevant phenomena is carried out are fixed in the public consciousness as «subjective values».

Values are among the most important regulators of human behavior. They reflect the special significance of certain objects (material or ideal) for a particular person. Most often in psychology, values are revealed through a person's perception of what is most desirable, attractive, and important to them. However, this approach to values is ineffective because, firstly, values are not always adequately realized by the individual, and, secondly, in the context of a psychological examination, a person always seeks to «beautify» himself, i.e., declares values that are not really such for him. Low awareness of values is especially characteristic of younger students.

The sphere of personal values determines the main meaningful life orientations and attitudes, both conscious and unconscious, of an individual.

In national science, the category of value has been the subject of philosophical reflection since the 60s of the nineteenth century, when interest in the subjective factor, human problems, morality, and humanism grew.

Some authors proceed from the understanding of values as a supernatural entity beyond space and time.

Other representatives of naturalistic concepts, in particular D. Dewey and other pragmatists, consider value as an expression of natural human needs (Lewis, 1930). Still others, such as T. Parsons, understand value only as a phenomenon of consciousness, seeing it as a manifestation of a psychological mood, a person's subjective attitude to the objects and phenomena that he or she evaluates, reducing the essence of value to a

subjective - psychological act of experience.

In modern Ukrainian psychological and pedagogical science, the system of values as a core of personality developed by academician I. Bekh is of great interest (Bekh, 1997, p. 8-11). The author notes that we can talk about spiritual value only when we ask the question of what human activity is for, or what is the meaning of achieving certain goals, aspirations, intentions. Therefore, the sphere of spiritual values includes the meaning of life, love, good, evil, etc., that is, the meaning of general moral categories» (Bekh, 1997, p. 9).

We support the idea that value is a unity of two sides – objective and subjective. It is objective because of the properties of the object of evaluation; it is subjective because it is evaluated by a person from the standpoint of his or her personal and social interests. In the real world, values exist because of us, because of our actions. Value is the result of the interaction between a subject and an object, the result of evaluation processes. Value is a certain content of consciousness. It has a certain motivating force that directs us to the goals in which this value is embedded or reflected, and not just to its reproduction, maintenance, and repetition.

It is not by chance that the problem of the category of values itself is so acute. According to scholars, in times of crisis in society, when values are reassessed, the category itself undergoes transformation and new theoretical and applied understanding. At the same time, values have been subject to change throughout the historical development of Ukraine.

The concept of «values» is presented in detail in the scientific work of I.P. Zhernosek. In his opinion, different approaches to the definition of the category of «values» can be summarized in the following groups:

- values as a set of material and spiritual objects capable of satisfying the needs, desires, interests, and goals of the subject;

- values that reflect the nature of the object's attitude to the object or their relationship;

- values as ideals of social and personal activity;

value as a phenomenon of consciousness, a way of behavior (Zhernosiek, 1997, p. 39-41).

We are interested in the code of values proposed by the scientist O. Vyshnevskyi: human society has a hierarchical structure that includes 5 levels: individual - family - human community - nation (state) - humanity. Each of these levels develops and establishes its own group of values in life, and as a result, their entire system is also hierarchical. Therefore, the professor identifies 5 levels of values: absolute eternal values, national, civic, family, and personal life values (Vyshnevskyi, 1996).

There are three approaches to the very definition of «values»:

- as a *social* problem (T. Butkivska, A. Kapska);

- as a *psychological* problem (I. Bekh, T. Yatsenko, M. Boryshevskyi, V. Lysenko, H. Vashchenko);

- as a *pedagogical* problem (P. Ihnatenko, O. Vyshnevskyi, V. Strumanskyi, B. Kobzar, V. Kostrov).

Values are ideas, scientific concepts, and best practices that help optimize the educational process at a school at every stage of its development.

However, it is known that moral knowledge, knowledge of the basic values of society, does not determine moral maturity. For this purpose, they must acquire the status of personal values, which, when realized, are crucial in a certain orientation of the individual.

The sphere of personal values determines the main meaningful life orientations and attitudes, both conscious and unconscious, of an individual.

The psychological study of value attitudes towards the «world of people» and the «world of things» and the disclosure of their value orientations are closely interrelated with the study of other categories and, above all, with those socially distinguished and socially conscious values that constitute an objective characteristic of society and determine moral norms. In this regard, the values of society appear as a starting point, which determines the tendencies of formation of human value orientations.

There are other classifications of values – material and spiritual, real and potential, actual and recognized. They are elevated to this rank by «the assessment of a particular person, class, or humanity» (Vyshnevskyi, 1996).

It should be noted that values are considered primarily as a category of morality in its broadest sense. Therefore, in the scientific literature, along with the category of «values», we also find «costs» and «virtues», which we take as identical in our study.

Let's take a closer look at the historical aspect of the formation of patriotic values. The problem of the formation of patriotism and patriotic values has always been of interest to scholars and teachers. It has a long history of development, both in terms of scientific and theoretical, as well as practical and professional. The analysis of historical and philosophical sources shows that the theoretical and methodological foundations of patriotic education originate in ancient cultures. The leading values of society were formed under the influence of humanistic ideas of advanced thinkers of different eras: Socrates, Plato, Aristotle, François Rabelais, Tommaso Campanella, Michel Montaigne, and Jan Amos Comenius. Meletii Smotrytskyi, Feofan Prokopovych, Ivan Vyshenskyi, and Hryhorii Skovoroda nurtured their development on a national basis.

The philosophical justification for the problem of forming civic values is found in the scientific and pedagogical concept of H. Skovoroda.

In the philosophical and socio-political literature of the twentieth century, the values of ideology, education, labor, culture, morality, and the human being as the highest value are highlighted as the most important social values of society.

For example, the Czech educator J. Comenius was the first in pedagogy to outline the theoretical and methodological foundations of patriotism of children and youth and the directions of its formation. The scientist believed that the most important moral values for a growing personality are justice, respect, politeness, charity, willingness to serve elders, and the ability to behave with dignity. An analysis of Comenius's teachings shows that his system of education fully meets the needs of the people and is imbued with the idea of nationality. This follows from the following requirements for the content of education: the school is called upon to form a harmoniously developed, highly moral person who has such patriotic values as the welfare of his homeland, readiness to give his life for its freedom and independence; education in the native language should be at the heart of education. The idea of nationality of education put forward by the teacher is imbued with the spirit of patriotism and is the contribution of the great teacher to the development of the democratic doctrine of education.

According to J. Rousseau, education should be carried out in accordance with the nature of the child, it always manifests itself as a social function, and, accordingly, the child should be brought up to live with others, in an atmosphere of social relations. The educator noted that patriotism is a social virtue, and the main way to develop it was to include children in relationships that require these virtues. He argued that the formation of a sense of love for other people, the cultivation of good feelings that are formed in the process of studying history, on the one hand, and goodwill that is formed in the practical activities of education, on the other, strengthen the sense of patriotism.

The great eighteenth-century humanist G. Pestalozzi argued that education should be based on the best qualities and traits of the people, on the feelings of truth and justice that are genetically inherent in them.

Patriotism is a component of a person's moral feelings. According to the scientist, the strategic way to educate patriotism is to develop their skills to fulfill the main social roles – citizen, family man.

F. Diesterweg believed that the public school should lay the foundation for the education of young people, combining the universal with the national. The educator imagines the formation of patriotism in young people only on the basis of universal values, pointing out that patriotic feelings, love for one's country have nothing to do with contempt and hatred for the foreign. Patriotism should be based on the idea of internal freedom,

goodness, and justice. Therefore, fostering love for one's people, humanity, should be the main task of the family and school.

In national pedagogy, the problem of patriotic education and the formation of patriotic values occupies a prominent place. Taking into account historical and pedagogical sources, it can be argued that the formation of patriotism in Kievan Rus is associated with the establishment of statehood. Since this era has a rich and highly spiritual heritage, it is appropriate to turn to chronicles, legends, and teachings. The analysis of historical sources has shown that all the reflections of the representatives of this era (Nestor, Hilarion, Volodymyr Monomakh, etc.) are addressed to the Homeland, imbued with love for it, pride in its greatness, concern for the protection of the native land, and the unity of peoples.

In the Ukrainian pedagogy of the Renaissance, sufficient attention was paid to the education of patriotism as a core quality of future Cossacks. Young people in the Sich were educated on a democratic basis. The highest qualities were considered patriotism, willingness to give one's life for the freedom and liberty of Ukraine, honesty, self-discipline, and mutual respect. In the spiritual life of young people, Cossack pedagogy assigned a special role to such patriotic values as love for parents, mother tongue, respect for the homeland, unwavering loyalty to ideas, principles of folk morality, spirituality; defending the full freedom and independence of the individual, people, and state; caring for the development of national traditions, customs, and rituals; and readiness to fight for the freedom, honor, and glory of Ukraine. The highest qualitative characteristic of a Cossack was spirituality, which has an original system of values. It is characterized by integrity and harmony, faith, hope, love for the Homeland, for one's ancestry, respect for universal achievements, the unity of goodness, beauty, and truth. The famous historian D. Doroshenko noted: «...the Cossacks are the ideal of the Ukrainian people, ...a Cossack ... is the ideal of a free man, a fighter for the public good, for the freedom of his native land» (Doroshenko, 1991, p. 576).

Later, K. Ushynskyi considered «moral influences» to be the main task of personality education, among which he paid special attention to the formation of patriotic duty and responsibility to the people, the state, the family, and themselves. According to the scientist, the originality of each nation is determined by its historical development, natural and geographical conditions, traditions, culture, and language, which form the basis of the principle of nationality in education. The essence of patriotic values, the scientist saw in the sense of self-esteem combined with modesty, diligence, discipline, truthfulness (Ushynskyi, 1983, p. 99-123).

He noted that education based on nationality develops a sense of patriotism, national pride, a sense of duty to the homeland, and teaches one

to always put common interests above personal ones. The educator was convinced that the highest, most fiery, strongest feeling in a person, which binds people together in an honest, friendly society, is patriotic feeling.

In his writings, the educator I. Ohienko tried to prove the importance of spiritual culture in the life of every nation, including the Ukrainian one. In his opinion, it plays a leading role in the creation of the national elite - the national intelligentsia. The scholar emphasizes that it is the task of every teacher and parent to foster national spiritual culture in children from an early age. Patriotic values should be nurtured by combining personal needs with public interests and integrating the best universal qualities with national ones. The formed feelings of pride and dignity for their people do not allow Ukrainians to be scattered among other nations, and require them to have their own mentality, the teacher argues (Ohiienko, 1994, p. 72).

One of the prominent representatives of the cultural and educational movement, O. Dukhnovych, called the principle of nationality one of the main principles in the education of young people, since the environment and life of a person have a significant impact on the upbringing of a person. According to the scientist, the purpose of education is to form a citizen and patriot, a son of his homeland, an educated, morally and physically healthy person. He saw the main task of the school as educating children in the spirit of patriotism, love for their people and devotion to their interests, and the school is called upon to foster, first and foremost, such patriotic values as humanity, love for the native land and people, and devotion to the struggle for national freedom. Throughout his pedagogical works, he emphasized the need to foster patriotic feelings and values in young people. He sought to reveal to the masses the beauty of the Ukrainian song, to awaken in them a sense of love for their native land, a desire to fight for its liberation and independence (Dukhnovych, 1952, p. 24).

The issue of patriotic education occupied a significant place in H. Vashchenko's work. In particular, in his book «The Educational Ideal,» he created a vivid image of an ideal person, a Ukrainian - a conscious patriot of his land and nation, which is a prerequisite for the strength and power of the Ukrainian state. The educator puts universal and national values, nurtured by the people over the centuries, at the heart of the education of Ukrainian youth. A human being, as a social being, comes into the world and lives in a society that has its own peculiarities, customs, way of life, national character, and national culture, created over the centuries. Such a society shares a common historical action and wants to live an independent life, which is called a nation, whose interests and comprehensive development can be protected only in its own state. He argued that there are different forms of love for the Homeland and distinguished between spontaneous (unconscious) and

conscious patriotism. Spontaneous patriotism is an unconscious love for native nature, fellow countrymen, customs, traditions, and native language. Spontaneous love for the native land becomes the basis for conscious patriotism. The first feature of such love is the awareness of belonging to a particular nation and its separation from other nations. A conscious patriot knows his native nature, history, literature, and is not limited to passive love for his land and people, their present and past, their language and culture. A patriot values the honor of his homeland, and he defends it in word and deed, always striving to elevate its honor. A true patriot must know his or her vocation and the nation, and strive to direct all efforts to its realization. The highest form of patriotism is self-sacrificial love for the Homeland. It is manifested in the fact that a person suffers torment and even goes to death for the good of the Homeland (Vashchenko, 1994, p. 67-69). The teacher saw the harmonious upbringing of Ukrainian youth in the formation of a national worldview as a generalized system of views on the world and one's place in it, understanding the meaning of life as service to God and the Homeland. Following the Ukrainian national and cultural traditions, he calls for the education of patriotic consciousness, patriotic values, morality, and spirituality in young people, and calls on young people to develop their own human dignity, which is the basis for truthfulness, honesty, and loyalty to the word.

One of the founders of the Ukrainian national idea, S. Rusova convincingly proved that national education, which harmoniously fits into the life of the native people, gradually forms in the younger generation all the components of spirituality that is transmitted to children from parents and great-grandparents, and is enriched in the conditions of the nation's modern existence (Rusiva, 1918, p. 30).

The legacy of A. Makarenko is of great importance for understanding patriotic values as a pedagogical category. In particular, he refers to such qualities as will, courage, determination, self-esteem, pride in one's nation, and honor as the main features of a future patriot. The teacher combines all the most important values with the general concept of «human culture», which, in his opinion, should certainly include education, discipline, sense of duty, politeness, kindness, ability to control oneself, influence others, ability to be cheerful, able to fight, build, live and love, be happy.

The views of the prominent Ukrainian educator V. Sukhomlynskyi, who viewed patriotism as the essence of moral and political ideas and moral feelings, are also worthy of attention. In his opinion, patriotic education should be carried out through a harmonious interconnection of the interests of the individual and the state. Patriotic feelings, the teacher noted, are transformed into stable spiritual formations – values, views, ideals, beliefs –

only when a person obtains them through research and labor from a certain system of information, aesthetic images, national traditions, and knowledge. Reflecting the ideological and value wealth of the native people and the achievements of world culture perceived through the prism of national consciousness can help young people improve their patriotic worldview.

Thus, by directing educational influence to the inner world, the spirituality of the student as a subject of education, the teacher created a fundamentally new system of education. The scientist argues that the strength, effectiveness of patriotic education, the formation of patriotic values depends on how deeply the idea of the fatherland penetrates the spiritual world of the student, how deeply he sees the world and himself through the eyes of a patriot, in what period the formation of a patriotic citizen will take place (Sukhomlynskyi, 1977, p. 312-320).

The historical sources of the problem of education of patriotic values can be considered the development of human society since the creation of the first ancient states; psychological – the process of realization of the individual as a subject of state-building; pedagogical – the scientific works of ancient philosophers and the emergence of the first contradiction – between civic, patriotic and free education. In our opinion, the existence of such a contradiction indicates that the idea of education of patriotic values is capable of internal development and constant transformation under the influence of specific historical conditions of the evolution of human society.

O. Vyshnevskyi defines the values of national education in his scientific theory: Ukrainian idea; state independence of Ukraine; self-need in the struggle for the freedom of the nation; patriotism, readiness to defend the Homeland; unity of generations based on faith in the national idea; sense of national dignity; historical memory; public national patriotic activity; respect for state and national symbols, the National Anthem; love for native culture, language, national holidays and traditions; respect for the Constitution of Ukraine; orientation of own efforts towards the development of the Ukrainian state and the national economy; counteraction to anti-Ukrainian ideology, etc. (Vyshnevskyi, 2000, c. 3).

V.P. Vuhrych argues that national-patriotic feelings are the basis, the center of civic values and proposes the category of «national-patriotic values», deriving the concept of patriotism as a civic value from the theory of V. Sukhomlynskyi. The scholar agrees with the provision of V. Sukhomlynskyi's pedagogical heritage that true patriots are educated through civic activity and direct participation in public affairs. This approach can be described as *patriotic* (Vuhrych, 1997, p. 151-153; Vuhrych, Kovalenko, 1999, p. 249-256).

It is worth noting that national pedagogical science and practice has

accumulated significant positive experience in the field of patriotic education of youth. In different historical periods, the problems of patriotism, education of a nationally conscious personality with a responsible public position have been repeatedly raised in the works of Ukrainian scholars, in particular in the works of H.S. Skovoroda, K.D. Ushynskyi, I.Y. Franko, A.S. Makarenko and V.O. Sukhomlynskyi.

The theoretical and methodological foundations for the formation of patriotic values have been significantly developed in the scientific works of contemporary Ukrainian scholars – I.D. Bekh, A.M. Boiko, M.Y. Boryshevskyi, S.U. Honcharenko, Y.I. Rymarenko, H.H. Filipchuk and others. The problems of patriotic education of Ukrainian citizens have become the subject of a number of dissertations and scientific works (A.O. Afanasiev, V.I. Herasymchuk, V.M. Dziuba, V.O. Koval, P.V. Onyshchuk, R.R. Petrongovskyi, M.I. Tomchuk, V.V. Shevchenko).

Thus, the analysis of the content of the State's legal acts and the generalization of the views of domestic scholars on the formation of patriotic values allow us to consider it at the general social level as a *systematic activity of public authorities and public organizations aimed at forming in young people a patriotic consciousness, loyalty to their Homeland, and readiness to fulfill their constitutional duty to protect the interests of the Homeland.* Patriotic education involves the formation of a personality with the inherent qualities of a citizen-patriot of the Homeland, capable of successfully fulfilling civic duties in peace and war.

Fundamental to understanding the essence of patriotism and its sources is the recognition of the indisputable fact that patriotic education is the basis for the spiritual development of both the individual and society as a whole. According to V.O. Sukhomlynskyi, patriotic education is a sphere of spiritual life that penetrates everything that a person in the process of formation learns, does, strives for, loves and hates. Patriotism is the most important value basis of any democratic society and is not only an integrating principle, but also a significant internal motive for self-development and the disclosure of all potential social opportunities in the spiritual, economic and social spheres of society.

The state should be the main institution that will ensure the organization and functioning of the entire system of formation of patriotic qualities, but other components of patriotic education, such as family, school, armed forces, public organizations, and the church, should also play an important role.

Thus, based on the above, we can point out a specific set of personal qualities and character traits that are the basis of a specific way of thinking and the motivating force behind the daily actions, deeds and behavior of a

future teacher.

These include patriotic self-awareness, civic responsibility and courage, social initiative and activity, and a willingness to work for the prosperity of the Homeland, to defend it, and to raise its international prestige.

This includes respect for the Constitution, laws of the Ukrainian state, and legal norms adopted therein, a need to comply with them, and high legal awareness.

This means a perfect knowledge of the state language, constant care for its prestige and functioning in all spheres of public life and everyday life.

It is respect for parents, one's family tree, traditions and history of one's native people, and the realization that one belongs to them as their representative, heir and successor.

These are discipline, hard work, perseverance, creativity, feelings of being a careful owner of your land, caring for its nature and ecology.

These are physical perfection, moral purity, and high artistic and aesthetic education.

These include humanity, respect for the culture, traditions, and customs of other nationalities living in Ukraine, and a high culture of interethnic communication (tolerance and multiculturalism).

In addition to the category of values, the concept of «*value* orientations» is also found in the scientific literature, which is close but not identical in meaning. Value orientations are a stable, not quite conscious attitude of a person to the elements of the social structure and to the values themselves. Thus, if values are the core, then value orientations are the shell of the value-normative sphere of a person's life. In general, derivatives of the concept of «values» can be considered, first of all, «value orientations», «value attitudes», «value regulation».

Value orientations are most often understood as socially determined and fixed in the individual's psyche orientation of the personality towards the goals and means of activity. Value orientations reflect a person's attitude to social reality and in this capacity determine the broad motivation of his or her behavior. The functioning of value orientations is based on the value approach, according to which all phenomena of the surrounding reality (including people's actions) are reflected in the mind of an individual in terms of their ability to satisfy his or her needs and interests. In accordance with the accepted understanding of the nature and peculiarities of the functioning of an individual's value orientations, the values that make up their structure and content are divided into two main groups in terms of the goals and objectives that a particular value serves.

The first group consists of values-goals (terminal values), and the second group consists of values-means (instrumental values). Terminal

values (T-values) are the main goals of a person, they reflect the long-term life perspective, what he or she is striving for now and in the future. Value orientation expresses a person's focus on a particular field of activity, personal value of social and cultural values; it is the result of a value-based attitude to reality. The system of value orientations embodies the integrity of the personality, «individual elements of which are interconnected and conditioned and grouped around the main ones that make up the dominant personality» (Boryshevskyi, 1979). Although there is much that is unclear about the essence of the concept of «value orientation», all researchers – philosophers, sociologists, educators, psychologists – who study the problem of value orientations consider them to be an important component of the personality structure.

Value orientation is a deep expression of the normative content of moral consciousness, and is a more stable formation than individual attitudes and situational «assessments-justifications.» It is a stable trait of an individual that expresses his or her moral position and determines moral motivation. Moreover, value orientations are not just interconnected with the motivational and need sphere of a personality, but are its component that stimulates the development of mental activity.

A person's value orientations determine the system of socially significant values and thus act as a mechanism of self-regulation. They can be defined as a socially determined system of values that are preferred and are the basis of potential activity and a mechanism of self-regulation of the spiritual world.

The functional purpose of value orientations is manifested in the regulation of activities. At the same time, it is important to emphasize that value orientations, unlike social attitudes, do not manifest themselves in action, but only indicate the preference for a particular type of activity, its potential motive.

The empirical signs of different value orientations – ideological and moral, cognitive, labor, aesthetic, communicative, sports, etc. – are conscious motivations to act.

The study of value orientations is of particular importance in connection with the actualization of the tasks of personality formation. The purposeful formation of a growing personality requires solving a set of interrelated tasks, where a special place is occupied by the task of forming children's value attitudes to the phenomena of reality. It is important that the child acquires knowledge of moral norms and values that are the achievements of society.

The formation of a person's value orientations is an important factor in his or her spiritual development. In this regard, the worldview of the

individual, on the basis of which the system of value orientations is formed, plays a leading role in the formation of spiritual and moral values. Humanistic morality, national consciousness and selflessness of the individual lead to the realization of the highest priority values of life, such as the Homeland, people and culture.

The problem of personal value orientations is reflected in the philosophical, socio-psychological, pedagogical and art history literature. Thus, philosophical studies have revealed the most important characteristics of values: objectivity (L. Stolovych), relativity (N. Chavchavadze), hierarchy (M. Kagan). As defined in the works of scholars, the values of society make up the content of the value orientations of the individual.

In the pedagogical literature, the problem of forming value orientations is studied in connection with the development and education of specific values that should be personally accepted in a particular social group. Thus, the value orientations of the individual are analyzed in connection with the formation of the social position of the individual (T. Malkovska), studied in the context of pedagogical diagnostics (V. Petrushyn), considered in connection with the study of spiritual culture, spiritual needs, interests, assessments of students and teachers (T. Baranova, V. Butenko, V. Dziuba, L. Koval, Z. Morozova, O. Rudnytska, Y. Sokolovskyi, etc.)

The philosophical aspect of the study of value orientations is related to the development of the theory of values, which is necessary for solving pedagogical problems of managing the process of students' awareness and appropriation of the values of culture, society, and humanity.

There are three approaches to the study of the problem of value orientations: philosophical, socio-psychological and pedagogical. According to many scientists, the problem of value orientations is considered as the center of spiritual development of a personality, as a holistic system of conscious attitudes of a personality towards society, group, work, and self. The problem of value orientations of age pedagogy is considered in the aspect of psychology of relations. The theoretical ideas of S. Rubinstein are essential for understanding the socio-psychological nature of value orientations in the system of relations. He showed that a person's practical attitude to the world consists in the selection of significant objects, phenomena, and values. Being in a certain hierarchy, life values and needs influence a person, determining his or her behavior. Considering the problem of the content, meaning, phenomena, people, events in human life, S. Rubinstein emphasized the function of values in the regulation of behavior. In his opinion, throughout life there is a reassessment of values, which is a natural result of the very dialectic of human life, the restructuring of its relations with the world and, above all, with other people.

Thus, taking into account the two-part nature of this concept and the interpretation of the categories of «values» and «patriotism» by different authors and scientific theories, we have come to the conclusion that «patriotic values of future teachers» is a set of methods and criteria on the basis of which the phenomena of social life are evaluated, which are fixed in the public consciousness of the individual in the course of purposeful systemic influence (patriotic education and patriotic upbringing).

The formation of patriotic values of future teachers is a process that leads to certain changes in personal development as a result of the transfer of socio-historical experience and joint activities of participants in the process of patriotic education and upbringing in a higher education institution**.**

The main trend of patriotic education is the formation of a person's value attitude towards his or her people, homeland, state, and nation.

Based on the generalized experience of scientists, we define the main components of the formation of patriotic values through: *attitude to the state* (state-patriotic education focused on national interests, patriotism, sense of loyalty); *attitude to society* (public education focused on the education of social qualities of a personality, citizenship, respect for the law, social activity and responsibility; *attitude to culture* (respect for cultural values and achievements, education of spirituality, national identity); *attitude to profession* (understanding of the social significance of one's profession, responsibility for the quality of one's work); *attitude to one's own personality as a unique value.*

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SECTION 5.
ART AS A MEANS OF FOSTERING A VALUABLE ATTITUDE TO NATURE

In the system of human values, including patriotic values, the value of nature is becoming increasingly important. According to scholars (O. Sukhomlynska, H. Tarasenko, V. Orzhekhovska, O. Myahchenko), this promising area will continue to develop: the rapid development of ecology and the realities of today require a deep understanding of the essence of nature and comprehension of its spiritual dimensions.

The study of the state of development in pedagogical theory and practice of the problem of fostering a value-based attitude to nature in primary school students in modern environmental conditions has shown that, in the opinion of scientists and teachers, this problem is one of the most pressing.

Domestic and foreign scientists have considered individual components of the value attitude to nature and pedagogical conditions for its education in preschoolers (L. Bezrukova, N. Kondratieva, S. Nikolaieva), schoolchildren (O. Aleksandrova, Z. Andrievska, T. Baranova, H. Kostetska, V. Nikolina, H. Pustovit, I. Suravehina) and students of higher pedagogical institutions (N. Andrienko, V. Yeroshenko, L. Reut). As for junior schoolchildren, the problem of forming aesthetic (F. Volvach, M. Drobnokhod, O. Zyryanova, V. Myatsova, A. Ovchynnikova, I. Pavlenko, V. Sukhomlynskyi, I. Yarita), moral (S. Ivashchenko, S. Karpeiev, O. Lazebna,

O. Pekhota, A. Mironov, L. Symonova, H. Shevchenko, T. Yuzhakova), positive emotional (V. Zotov, I. Tsvetkova) and conscious attitude to nature (O. Vinokurova, O. Yakovleva).

Undoubtedly, a value-based attitude to nature is formed in the process of environmental education and is manifested in the following features: awareness of the functions of nature in human life and its intrinsic value; a sense of involvement in the preservation of natural resources, responsibility for them; the ability of an individual to coexist harmoniously with nature; to behave competently, environmentally friendly; critical assessment of consumer attitudes towards nature, which leads to a violation of natural balance, the emergence of an environmental crisis; the ability to resist manifestations of such attitudes; access to information and knowledge.

It shows the level of formation of these concepts:

– realizing the beauty of nature as a unique phenomenon in human life;

– cognitive interest in the beauty of nature;

– careful attitude to nature in the traditions of the Ukrainian people.

Thus, education for nature in schoolchildren is inextricably linked to the aesthetic and moral attitude of the individual. And the process of such education involves a comprehensive impact on the formation of students' value-based attitudes toward nature in terms of environmental, moral, and aesthetic components. Admiration of nature always gives rise to the need to express one's admiration. One of the forms of such expression is a simple emotional judgment, impulsive and unexpanded, which almost all children are capable of.

V.O. Sukhomlynskyi also derived from his teaching career the conviction in the great educational influence of beauty in general and, above all, of beautiful nature. He stated: «I saw the important goal of the entire system of education in the fact that the school should teach a person to live in the world of beauty, so that he could not live without beauty, so that the beauty of the world created beauty in him» (Sukhomlynskyi, 1973, p.172).

V. Sukhomlynskyi considered the value of nature to be one of the main features of a person of the future. He urged teachers to remember that nature is not only a source of material wealth and health, but also a source of creative inspiration, spiritual development, emotional life, and culture. «We believe», wrote V. Sukhomlynskyi, «that the school of the future should make full use of everything that nature gives and what man can do to make nature serve him for the harmonious development of man. For this reason alone, we must protect and replenish the natural resources we have» (Sukhomlynskyi, 1973).

The value attitude towards nature and art is one of the most complex practical and spiritual foundations of society. It is shaped by the entire history of society, which is inextricably linked to nature, and at each stage of social development it acquires the features of a separate era.

On the one hand, the value attitude is inextricably linked to nature, which is the object of work and cognition, the condition and source of various creative activities of the individual. Externally, (natural) phenomena determine all elements of such an attitude: the content and structure of aesthetic perception, the substantive content of feelings and thoughts, the direction of volitional efforts, the goals of creative endeavors and value orientations. On the other hand, such an attitude is conditioned by the level of development of the senses and the emotional sphere of the individual, the ability to perceive, experience and comprehend the beauty of the world around us, to multiply and preserve its aesthetic qualities, to recognize them in art and to reflect them in artistic creativity.

Speaking of fostering a value-based attitude toward nature in younger students, we must first of all take care to develop their emotional sphere, that is, teach them to look and see, to receive emotional pleasure from contemplating the objects and subjects of nature. A natural feature of this attitude is the inextricable link between reflection and aesthetic evaluation of objects. The motivation for aesthetic appreciation of nature and art is multifaceted. It is generated by external objects with which people interact. At the same time, aesthetic views on nature and art are conditioned by mental states, personal tastes, and the need for actions aimed at cognition of the world. They depend on upbringing. Guided by an aesthetic assessment of the natural qualities of the environment, people act accordingly.

Evaluation and action express the awareness of the real and personal value of landscapes and landscape art, the extent to which a student is guided in his or her behavior, his or her concern for nature, and the general and personal interests that the school forms. The ability to aesthetically relate to the world around us is manifested and formed in the main activities: work, cognition and communication.

It is determined objectively by the manifestations of nature's beauty, as well as by the subjective and emotional response of schoolchildren. Students tend to enjoy the constant renewal of the environment. They are interested in and excited by natural forms, the play of color and light, contrasting combinations of natural phenomena, their spatial diversity, and many other qualities.

The variety of beauty in the real world gives rise to a wealth of spiritual movements.

In a variety of activities, conscious insight into the beautiful aspects

of nature emerges and reveals itself. It expresses the general activity of the psyche, the need to increase the beauty of nature, and the artistic and creative orientation of the individual.

Thus, the entire system of educating a value-based attitude towards nature is aimed at arousing a sense of beauty in a child, teaching him or her to look and see the beauty in nature. Direct communication with nature and through art contributes to solving these problems.

The knowledge of aesthetic phenomena of reality and art ennobles the lives of schoolchildren. It helps to develop life positions. On the other hand, the complexity of different areas of aesthetic education is accompanied by their interpenetration. On the basis of overlapping moments, all these areas gradually form a common basis for students' aesthetic attitudes toward reality and art. The diverse influence of education on the feelings, thoughts and will of students eventually results in a synthesized, integrated approach that characterizes the aesthetic activity of individuals in nature.

The sense of beauty has always found its expression in human activity. Admiration of the beauty of nature, the ability to understand its language, to find in it a consonance not only to one's feelings, but also to the spiritual life and ideals of one's time have become the richest source of creativity for composers, writers, and artists.

The beauty of nature has always fascinated humanity. The understanding of beauty, which is formed under the influence of nature, was expressed in crafts, in everyday life, in applied art - national costumes, ornaments, embroidery, where motifs of native nature were perfectly intertwined in drawings and bright colors. Not all people are able to penetrate the world of beauty and enjoy it. To open their eyes to this world and bring joy to their souls, we need the help of educators and school teachers.

Much depends on the teacher and society. For children to truly feel the happiness of communicating with the most magical, meaningful book on earth - their native nature – they need to be taught this. It's a shame, but I have to say that many children, especially those from urban areas, get acquainted with nature only through textbooks. «Lily of the valley, chamomile, dandelion are just a 'flower' for them, and ash, linden, maple are just a 'tree', anything that is green underfoot, some kind of grass. While children are young, give them the opportunity to feel the coolness of the morning dawn, the silence of a summer evening, the warmth of summer rain, the smell of overheated pine needles, the fragrance of mowed grass and wilted leaves in an autumn park; to see the sun rise, the poppy bloom, the vast wheat field stir...» (Sukhomlynskyi, 1979, c.40).

The beauty of nature is inexhaustible. The living beauty of flowers is especially close to children. V.O. Sukhomlynskyi, addressing teachers,

wrote: «Teachers, take your children outdoors, show them the flowers of the steppes, meadows, and forests. Open their eyes to this inexhaustible source of beauty. Wildflowers and forest flowers contain not only the beauty of nature, but also the richness of the native language. The people put their creative soul, their imagination and love into the names of flowers and herbs, into fairy tales and legends about them» (Sukhomlynskyi, 1979, p.47).

All of this strengthens our ties with our native land, gives physical meaning to the feeling of love for it, which is so difficult to express in words. Yes, nature is a kind and powerful teacher.

Nature has a huge educational impact on the development of a young soul, which is difficult to compete with the influence of a teacher. What is this influence? We are amazed and fascinated by the eternal youth of nature, its calm and changeable beauty, its harmony, eternal movement, the appropriateness of forms, colors, rhythm...

Everything in nature is in amazing harmony. Since ancient times, thinkers, poets and artists have noted that there is a connection between natural phenomena and the human condition that we do not always realize. Nature always influences the state of mind. It helps a person to penetrate deeper into their own spiritual world, awakens aesthetic feelings and moral experiences.

Throughout the history of mankind, the direct perception of nature and the value of nature through art have shaped people's sense of beauty and aesthetic taste, that is, the understanding of beauty and the ability to enjoy beauty, as well as the need for such enjoyment and the universal creativity of beauty. Nature provided forms not only for its personal reproduction, but also for the artistic creation of human existence. It wove thousands of threads into creative activity, becoming an essential link in the spiritual life of all peoples inhabiting the earth without exception. Some scientists have been unilateral when talking about the impact of man on nature, its transformations, variables, silencing the impact of nature on man and society, without disclosing the important fact that man's relationship to nature is their mutual relationship, mutual reflection, mutual disclosure. The forms of this union have changed in different epochs. Nature has a significant impact on the course of all historical development. In order to be on the same level with age, the school today must organize education when each subject is taught not by itself, but in organic connection with others, in unity with nature and the practice of its assimilation.

Art enriches creative connections with nature. Everything that the artist's vision, the writer's thoughts and feelings, and the composer's delicate ear penetrate is transformed into attractive images of artistic works. They open up the ways of creative transformation of reality and bring an aesthetic

ideal into the lives of children.

Art, which is rightly called the world of beauty, has always been a figurative reflection of reality – nature, society, and human beings. At all age stages of the upbringing of the younger generation, it has been a special form of activity in which a person's formation takes place, strengthening his or her spirituality, developing creative abilities, developing imaginative thinking and speech. Art, revealing the world of real beauty to people in the most vivid and imaginative way, shapes their beliefs, teaches them humanism, and seeks to help them find the means of interaction with the world around them that would meet high and humane goals. The highest purpose of art is the harmonious unity of man with history, society, and nature.

Having an educational impact on people, art teaches them to see life through the prism of imagery. In the eyes of the artist, nature appears as a perfect work of art. The universe becomes a musical poetry, an art gallery. After all, in works of art, the aesthetic appreciation of nature reaches the highest degree.

Art as a bright and extraordinary way of expressing worldview and world perception helps people understand the aesthetic aspects of being in nature and is on a par with the leading spheres of human activity. Art, relying on developed artistic thinking, operates with real images and provides an opportunity to analyze all the most complex, subtle facets of reality, manifestations of the aesthetic in nature, to realize, build one's attitude to them, and sensually compare one's moral and aesthetic ideals with them. It can perform both heuristic and communicative functions.

The heuristic function is not only to convey the author's thoughts and feelings, the author's vision of the world to the viewer or listener. In each case, an individual discovers both the external forms of natural aesthetic objects and the subjective world of images and feelings. The heuristic function of art also acts as a stimulus to action, develops creativity, imagination, and fantasy. The communicative function is focused on transmitting not only the ideas and thoughts of an artist, musician, or poet to individuals, contemporaries, but also the experience gained by humanity and future generations. A person has a unique opportunity to join the spiritual values of the Universe.

But artistic and creative aspirations are not unique to great masters. There are few people who, under the influence of nature, do not have a desire to admire it, to be impressed by it, and a need for creativity. As we have already noted, younger schoolchildren are especially emotional about nature. By deepening sensory and emotional connections with nature, turning to art enriches the understanding of beauty, multiplies the care for nature, the desire to preserve its beauty and richness for new generations of people. The image

of the beautiful nature is an integral part of personal and collective aesthetic ideal. It is formed under the influence of various material and spiritual activities, a conscious attitude to the real environment and its reflection in art.

The artist transforms the beauty and wonder of nature into the beauty and wonder of art. Each kind of art, having its own specificity, expresses complex aspects of the value and aesthetic attitude to nature. Let's take a look at the image of nature in different types of art.

Animalistic genre (plastic representation of animals) has existed in sculpture since ancient times; in decorative and applied arts, nature was reflected in carpets, ornaments, embroidery, miniature glass and wood products, and paintings. Nature is also reflected in architecture in various ways: in landscape art, i.e. gardening and park art, and in green interior decoration. Gardens and parks created around the world, starting from the time of the hanging gardens of Semiramis in Babylon, artistically reproducing the whole world in miniature, constituted a beautiful image of the universe, expressed the idea of eternal renewal of nature, and were designed not only for admiration but also for deep reflection on the meaning of life.

The art of making bouquets (ikebana) is equally important. The Japanese believe that a bouquet is beautiful only when it carries information about birth and the continuation of life, i.e. has the right form and content.

The image of nature is also reflected in music. Of all the art forms, music has the greatest power to influence a person, directly addressing his or her soul, inner world, and mood. Where words end, music begins. – This is the most inspiring, intimate, magical and universal of all languages, through which you can find yourself in the most amazing and miraculous world of beauty and inspiration. Perceiving the beauty of music, we begin to perceive the beauty of the human soul. Music reveals to us the world of fantasy, brings to life new spiritual stimuli, excites the soul and the eternal tireless pursuit of beauty, of the ideal.

Involving children in the development of *the* artistic image of nature embodied in art is an effective means of forming a value and aesthetic attitude to nature. However, for art to realize its humanistic purpose, to form a value-based attitude to nature, it is necessary for it to be understandable to children, to help them discover as many connections as possible between nature and art that reflects its artistic image. The perception of nature, like the perception of artistic images, is not only a visual or auditory act. A person's perception of nature also depends on his or her character, education, and moral qualities. Nature does not reveal its beauty and secrets to cruel and callous people. Anyone who loves life will find something interesting even in what seems mundane to others.

The significance of fiction in depicting natural beauty lies in its ability to emotionally unite various aspects of nature and express the harmony of the world in motion through words. The power of literary art in depicting nature also lies in the fact that the beauty of the world unites with the feelings of the poet or novelist, in which it is reflected and spiritualized, and returns the inner world of man to the sources of creativity.

Ukrainian masters of words have the ability not only to inspiringly reproduce pictures of nature, but also to deeply reveal the spiritual connections between nature and man.

The literary image of nature has a direct connection with painting, which, of all the forms and types of art, reproduces the beauty of nature to the fullest extent, because it contains artistic expression, form, perspective, color and light. And the task of artists has always been to reproduce in unity and beauty all the diversity and color of the world. Artists have a keen sense of nature; they not only understand the beauty of form, but also notice deep and subtle color combinations, nuances, and harmony. Nature in the visual arts conveys the picturesque elements and flavor of the world.

Ukrainian masters of words have the ability not only to inspiringly reproduce pictures of nature, but also to deeply reveal the spiritual connections between nature and man.

The beauty of nature is the beauty of real life. Art by its very purpose is the reproduction of the surrounding reality by artistic means. The artist shows the world through the prism of his ideals, i.e. conveys his attitude to it in concrete and sensual images.

This is why art is not identical in form or content to the facts of life (otherwise it would be a mere copy of the surrounding reality and would lose its meaning for us). Thus, it is clear that the beauty of a work of art differs from the beauty of natural phenomena. The guidance of educating pupils' value attitude to nature is a purposeful choice of certain forms and methods of influence on children, determining ways to familiarize them with beauty. Particular attention should be paid to grades 1 and 2, since these children have not yet formed aesthetic needs and demands, have no experience and knowledge to appreciate the beauty of nature and its phenomena.

The beauty of nature is devoid of a moral basis. Thus, the illusion is created that education through nature is linked to morality only when it comes to respecting it, developing labor skills, etc. In fact, the ability to see beauty and enjoy it is conditioned by a person's moral character, and is not a consequence of the training of their senses.

That is why, while revealing the beauty of nature, we must simultaneously cultivate the traits of humanism, humanity, and kindness.

How should a teacher work to ensure that students' love for nature

is inseparable from caring for it, from the desire to transform the world around them according to the laws of beauty?

Fostering a value-based attitude towards nature cannot be reduced to individual activities; it is necessary to develop a targeted system of work, to think through not only its content and forms, but also incentives that would maintain interest, help to consolidate what is perceived, turn it into a habit, a need, a character trait.

The task of teachers at the initial stage of education is to collect data on the perception and understanding of nature and art, in the formation of generality, its various transitions, and attitudes towards these phenomena. Based on the data collected, the ways of pedagogical guidance in the formation of students' value attitudes are identified. The general objective foundations of the formation of such attitudes toward nature are clarified by comparing the conditions and ways of forming such attitudes in students. Through observations, conversations, analysis of real-life situations, and simple experiments, the difference in students' understanding of nature and art images is established. The skills and values, guidelines of schoolchildren, their aesthetic connection with nature and art are studied. The content and methods of activity among nature, personal artistic creativity, as well as aesthetic abilities that are manifested in the relationship with nature and in the knowledge of art are determined.

All of this helps to choose the right initial means, techniques and methods of educating students' aesthetic attitudes towards nature.

It is also very important to show that sounds, colors, and the perfection of forms are beautiful precisely because they are significant for a person, for meeting his or her needs, for creative activity, and for enriching feelings. Only under this condition can a child develop a certain attitude towards nature.

Through music and the magic of words, we understand nature more deeply as an eternal and integral part of human life. Children should be taught to listen to poetry about nature, as it has a great impact on their aesthetic development. We need to start small: bring the child closer to nature so that he or she is in constant contact with it. Its cognition and aesthetic influence have a good effect on the development and formation of the child's personality. Nature is a great teacher and educator of a person. The beauty of nature ennobles a person, evokes deep aesthetic feelings. The colorful world of wildlife is an «open book» before the eyes of children, unusually interesting, majestic, intriguing.

Our task is to bring children closer to nature from the very first years of school, to help them see the beauty in the world around them, to perceive more vivid images and impressions that deeply move them, that open up a

world of great feelings and thoughts, to teach them to aesthetically perceive the phenomena and life of nature, to make them its researchers, protectors, and friends.

Introducing children to nature, studying it, is at the same time an awakening of poetic impressions. A child not only observes nature; by contacting it, entering it with all his or her senses, learning it, feeling it, emotionally perceiving it, he or she also experiences aesthetic experience, joy.

Children's communication with nature enriches them with poetic images, they see, feel, and learn for themselves. Taking care of plants, birds, animals, and watching them, children see how life awakens in the plants they have planted, how buds swell, how the first leaves appear on the trees they have protected from frost in winter, how chicks grow into birds they have been looking forward to seeing in spring, how the first flowers they have planted with their own hands appear - all this brings joy and excitement to children. Doesn't a close acquaintance with animals, taking care of them, instill in a child a love for living beings, make him or her more humane, and fill a child's life with a sense of joy from the good he or she has consciously done? Taking care of the forest, birds, feeding them in winter, setting up feeders for them-will all this not go unnoticed, will it not evoke unselfish, kind, aesthetic feelings? These humane feelings need to be awakened from childhood, so that hearts do not harden.

But, as research and experience show, children need to be taught to perceive the natural world around them. By observing nature with the help of the senses, children differentiate its aesthetic properties: a variety of shapes, colors, sounds, signs, asymmetry, proportionality, rhythm, etc. That is why it is so important to deepen and sharpen students' sensory perception from early childhood. However, students' perception of nature is not just an emotionally colored response to its aesthetic properties. The emotional attitude that a child experiences when meeting nature becomes valuable only if he or she approaches the assessment of nature based on the category of beauty. Given that, as a result of targeted influence on the sphere of emotions of schoolchildren, individual episodic reactions to natural beauty should develop into stable emotional states, becoming fixed in feelings and eventually turning into an emotional trait of the personality, it is necessary to evoke in children the experience of natural beauty. Without this, educational influence on their emotional sphere is impossible. After all, the stock of specifically sensory impressions creates the possibility of transition to the acquisition of knowledge in a scientific and scientific form. Knowledge must go through experiences. Without this, there can be no interest and need to communicate with the phenomena and objects of nature.

For a deeper emotional acquaintance of children with the artistic representation of nature in fiction, it is necessary to conduct excursions to nature with students. Experience shows that during the first excursions, schoolchildren respond only to the brightest, most original things in nature, to what first catches their eye at the first meeting, looking for open beauty in the surrounding landscape. Hence, the emotional delight gained from such an observation will be situational, shallow, and on the level of an impulse. Therefore, after students have enjoyed the first general impression of meeting nature, it is necessary to teach them to concentrate their attention on individual objects and phenomena, to help them look more carefully at the world around them.

Children also need to be taught to perceive the colors of nature, differentiate colors and shades, find contrasting, harmonious, nuanced color combinations in the surrounding landscape, and notice the change in colors of natural objects depending on the lighting. For example, looking at the leaves of trees, students should point out the shades of green from the lightest to the darkest: birch, acacia, willow, poplar, spruce, bird cherry, lilac, linden, maple. It is also necessary to teach children to listen to the sounds of nature, to understand and appreciate the «music» of nature in different seasons. The teacher should reveal to children the originality and uniqueness of the sound palette of each season. For example, during autumn excursions to the forest, students listen to the music of autumn - the rustle of leaves underfoot, the farewell cries of cranes. In winter, it is the creaking of snow and trees, the sounds of a snowstorm. The music of spring is the whisper of spring brooks, the joyful singing of birds.

Organizing the perception of nature's smells is also important. Inhaling the aromas of flowers, trees, fruits, and mowed grass, children learn not only to distinguish them but also to draw appropriate conclusions.

Thus, in the process of active sensory perception of nature in the conditions of mobilizing imagination, students develop the necessary associative image of nature. They gradually learn not only to passively peer and listen to the natural world, but also to enjoy the blue sky, fragile flowers, and to feel emotional when looking at a broken branch or a helpless little animal.

The knowledge of aesthetic phenomena of reality and art ennobles the lives of schoolchildren. It helps to develop life positions.

In order for literary works to be perceived by students at a sufficient emotional level, it is necessary to show children that an artistic image of nature can be created with the help of words (a work of fiction), color (painting), and sound (music). We have developed tentative lessons in literary reading (grades 2-4) that use a synthesis of the arts (word, painting, music).

As you know, the creative imagination of each student has an individual character. Some of them are more developed, others less. In the process of perceiving lyrical works, some students have a vivid imagination enriched with emotions, while others see only events, and vague images and pale pictures arise in their minds. After all, works of fiction do not come to a person immediately, like an artist's canvas. The pictures drawn by the author with the help of words and sentences are presented in a certain sequence. The reader must rely on memory to retain and connect the previous with the next. Therefore, lessons in which the material related to nature is analyzed in such a way that the artistic word picture and musical work form a single whole are of great importance in the educational process. We offer an indicative scheme for analyzing works. The questions are divided into three groups according to the specifics of the «language» of each art form.

The main goal is to ensure that children are able to understand and evaluate in aesthetic terms the commonalities that connect similar works into a single whole, and that students feel a «living connection between the artistic image and nature itself.» The analysis of the works can be represented in the form of a chart. The questions it contains are divided into three groups according to the specifics of the «language» of each art form. In order to avoid duplication of questions that are common to the analysis of literary, artistic and musical landscapes, they were identified in the scheme as intermediate.

1. Do you like the work or not? Why?
2. Where and when did you see (hear) a similar picture of nature? What mood did you have at the time? What did you feel? Why?
3. Look closely, listen to the work, what is depicted in it? What state or phenomenon of nature did the artist depict in his landscape?
4. How, with the help of what nature is depicted in the work.
5. What do all these works have in common? What unites them? What do they all depict? What feeling, mood do the poet, painter, composer convey to us through their works? Do you think they love nature? What do they say about it?

Scheme for analyzing works of art

Literature	Painting	Music.
What words does the writer use to depict the colors of nature, its sounds, smells, and movement in nature? Which words did you like the most?	What colors and shades does the artist use in the painting? What colors dominate? Which one, in	What images of nature do you conjure up in your mind when listening to music? What is it about it that helps you

What words, in your opinion, most vividly convey the writer's mood inspired by this picture of nature? What feelings did the author want to express? Listen to the rhythm of the poem: is it smooth and calm? Why did the poet choose this particular rhythm? Relate it to the image of nature. Do you like the work? Where and when did you see a similar picture of nature? What mood were you in then? What did you feel? Why? Look at the work, listen to it. What does it depict? What state or phenomenon of nature did the author depict in his landscape? How and with what means is nature depicted in the work? What do all these works have in common? What do they have in common?	your opinion, creates the main mood of the painting? Why does the artist use these particular colors? Look at the landscape - is there a lot of light or not? How does this affect the character of the painting? What, in your opinion, is the dominant, main object in the image? How is it emphasized by the secondary details? What mood does the landscape evoke? Why? What, in your opinion, excited the artist in nature the most? How is this conveyed in the painting?	visualize these images? What is the nature of the melody? The tempo? Rhythm? Character to create an image of nature? Have you ever heard the sounds of nature in music? If so, which ones? What tools transmit them? Why did the author choose these tools? In your opinion, how does the composer relate to nature? How is this expressed?

The introduction of landscape in art to younger students in this way will significantly strengthen and enrich their emotional and sensory understanding of nature, and will help them develop a valuable attitude

towards the world around them.

One of the methods of enriching the connections between nature and art in the actions and minds of students is to work on compositions, descriptions of real paintings. Observing nature, according to students, awakens a desire to read more deeply into artistic descriptions, fosters a love of nature and its beauty.

However, it should be borne in mind that deepening of attitudes towards nature and landscape is not automatic. Students are very interested in the themes of nature sketches, which depict the nature close and familiar to them, but they also have a rejection of images of less familiar content.

In this case, the tools and techniques will be cognitive tasks, tasks aimed at comparing nature and landscape, composing stories, publishing handwritten journals, collective judgments of ways to master artistic thinking, reading and discussing books about the work of writers and artists, and others.

In addition, it is necessary to practice performing creative works of both oral and written nature. All creative tasks can be divided into three groups: literary and creative, visual and sensory activities with natural materials, and musical creativity. All groups of tasks are closely related to each other by the themes and images of these creative works. The types of tasks in each group can be combined into a conditional scheme:

Types of creative tasks

Literary and creative works	Visual and sensory-objective activities	Musical creativity
Write a story on the topic _____ Write an essay on the topic_____ Make up a story about _____ Write a poem about_____ N/A: 1) Write a story about «My favorite tree in the fall» 2) Write a composition «Colors, sounds, flavor of summer» 3) make up a fairy tale	Draw pictures, make appliqués, cut-outs, mosaics, striped ornaments, or work with natural materials for your stories, essays, fairy tales, poems. 1 a) Make a drawing or an application on the topic: «Autumn Tree» 2 a) make the mosaic	Come up with a melody for the proposed text, choose a melody for your own poems, and compose a melody-characterization for the image. 1 b) Make up a melody to the words «The leaves have fallen from the trees» 2 b) compose melodies - characteristics of the images «Summer

about a snowflake 4) Write a poem about springtime.	«Mushroom», «Apple» 3 a) Make papercuts on the following topics: «Snowflake», «Frosty patterns» 4 a) draw a blooming garden, make a collage on the theme «In a spring garden»	rain», «The sun has risen» 3 b) compose a melody to the images: «Snowflake dances», «Snowflake slowly falls to the ground» 4 b) Choose a melody for your poem.

Thus, involving children in the development of *the* artistic image of nature embodied in art is an effective means of forming a value and aesthetic attitude to nature. In order for art to realize its humanistic purpose, to form a value-based attitude to nature, it is necessary for it to be understandable to children, to help them identify as many connections as possible between nature and art that reflects its artistic image.

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SECTION 6.
DEVELOPMENT OF THE HUMANISTIC WORLDVIEW OF JUNIOR SCHOOLCHILDREN BY MEANS OF UKRAINIAN NATIONAL EDUCATION

The formation of a humanistic worldview in younger students is most effectively achieved through Ukrainian national education and is one of the important problems of patriotic and civic education.

National education as a multidimensional problem has attracted and continues to attract the attention of researchers in various fields of knowledge. The problems of forming national consciousness and civic position of the younger generation were considered in their studies by I. Bekh, M. Boryshevskyi, T. Vashchenko, P. Kononenko, I. Manokha, I. Martyniuk, P. Miasoid, V. Romenets, M. Stelmakhovych, Y. Stupak, B. Chyzhevskyi, P. Shcherban.

In the process of searching for new means and forms of educating children and youth, modern secondary education institutions give priority to folk pedagogy, which is the spiritual treasure trove of our people. The idea of reviving Ukrainian national traditions determines the specifics of the problems of forming the foundations of a humanistic worldview in primary school children. That is why the problems of forming national identity and civic position of the younger generation occupy a prominent place in modern pedagogy and psychology.

The complex problem of humanistic and national education of school-age children is increasingly attracting the attention of pedagogical

researchers.

An important contribution to the development of social and theoretical aspects of humanism, the problem of humanization of education and upbringing, the formation of a humanistic worldview of the personality of pupils and students was made by A. Oleksiuk, V. Andrushchenko, L. Hubernskyi, Sh. Amonashvili, H. Ball, I. Bekh, E. Bondarevska, M. Boryshevskyi, O. Vyshnevskyi, S. Honcharenko, I. Ziaziun, V. Ilchenko, O. Kyrychuk, Y. Malovanyi, I. Matiusha, O. Sukhomlynska, M. Yarmachenko, and others.

One of the developers of this problem was Y. Chepiha. In his opinion, each nation finds its own rational, natural educational system, because in it peoples see the salvation of their culture (Chepiha, 1997).

Defining the school as an organ of society, Y. Chepiha emphasized that the task of the school and the task of society is to preserve human nature and improve it, bringing it closer to the living conditions of a particular people in accordance with the requirements of human morality. The transmission and assimilation of the experience of previous generations, carried out by the school, should cover not only the external dimensions of consciousness, but also the «internal aspirations of the human body», which is the basis of the child's natural abilities, manifestation of creative power, national talent. This is the basis of the possibility of cultural self-development and self-education, the ability to love and protect oneself, one's natural strengths, to preserve and apply the experience gained in preschool childhood for further creative improvement of one's nature through education.

K. Ushynskyi attached particular importance to national education. He believed that education should be based on the spirit of the people. Two of K. Ushinskyi's conclusions are of fundamental importance for today:

- First, the sense of nationality is innate, eternal and inherent in every person. It is based on the acquisition of the native language, native customs, native songs, native history, and the so-called stage of ethnic self-awareness;

- Secondly, the stability and organic nature of the national in a person is the basis of the education system, a support that will not betray (Ushynskyi, 1988).

Contemporary Ukrainian pedagogy defines, depending on the content, five aspects of Ukrainian education: moral, which stems from the needs of universal life; national, which stems from the needs of national life; civic, which stems from the needs of a democratic society; family, which stems from the needs of creating a strong family; and personal, which stems from the needs of an individual.

All these aspects are organically combined in modern Ukrainian education. Indeed, folk educational traditions encoded in folk tales, proverbs,

and parables are full of deep morality and humanity. Thus, in fairy tales, good always wins, and the poorest, deceived, and offended usually deserve happiness.

In our view**,** the process of education based on humanism should be seen as both a means and an end, because human morality, the content of the humanist worldview, is learned not so much through imitation or suggestion as through appropriate activity and is the result of conscious will and conviction.

In the process of personality formation, the most effective ways of cognition are from native to foreign, from close to distant, from national to planetary, and global.

The national education system, which is based on the strong foundations of the culture of the native people of past and present, contributes most to the social prestige of intellectuality, education and intelligence as components of human spirituality.

The content of the educational material is crucial, as the cultural and national heritage of the Ukrainian people is an inexhaustible source of such moral and ethical norms and requirements. In the process of analyzing the patterns of age-related mental development associated with the transition from one type of leading activity to another, the importance of assimilating the social experience accumulated by previous generations is revealed.

The characteristic features of the personal development of school-age children are their awareness of social norms, rules of behavior and those models of behavior that are demonstrated by an authoritarian adult – a teacher, an educator.

Contemporary Ukrainian education involves a return to traditional Christian principles, the establishment of faith in the good around us and in ourselves, and service to Ukraine as a great duty of a citizen.

The national system of education constantly reproduces and deepens the emotional and aesthetic, artistic and creative, moral and intellectual components of the consciousness of the native people, creates conditions for the development and flourishing of the natural inclinations and talents of every citizen of Ukraine, and the formation of spiritual potential - the highest value of the nation and the state. National education realizes a deep and comprehensive knowledge of the native people, their history, culture, spirituality and, on this basis, the knowledge of each student, pupil of himself as an individual and as a part of his nation, and through it of all humanity, the organization of self-study and self-education, the most effective ways of developing and improving the personality.

For centuries, children have been brought up in a national environment, the content and forms of functioning of which reflect the

cultural and historical experience of their native people. With their mother's milk, children absorb the national spirit that shapes them into typical representatives of their own, not another nation. National education, which harmoniously fits into the life of the native people, gradually forms in the younger generations all the components of spirituality, which is transmitted to children from parents, grandparents and great-grandparents and deepens and enriches in the conditions of the nation's modern existence.

In the process of implementing the idea of national education and the formation of a humanistic worldview of junior schoolchildren, it is necessary, first of all, to clarify the content aspect of its main components of the spirituality of the people, namely: national psychology; national character and temperament; national way of thinking; national morality, ethics; national aesthetics; national legal consciousness; national philosophy; national worldview; national ideology; national consciousness and self-awareness; folklore.

Let's take a closer look at them.

National psychology. The originality of Ukrainian national psychology is conditioned by material factors, cultural and historical circumstances (peculiarities of nature, territory, economy, culture, etc.), and natural features of Ukrainians (anatomical, physiological, genetic, etc.). Underestimating and neglecting the richness and diversity of qualities and shades of national psychology (pace and way of thinking, emotions and feelings, peculiarities of speech, etc.) impoverishes the child's mental life, narrows the worldview, and erases the originality of the worldview.

The psychology of a Ukrainian is the psychology of a hard-working owner, a skilled farmer, a defender of individual rights and the state independence of the Homeland, Ukraine. This is the psychology of a person who has always defended himself, his material and spiritual heritage, fallen in an unequal battle, risen, won, and reached the heights of human civilization during the years of Ukraine's political independence.

National character and temperament. They were formed over the centuries. They are shaped by the way of life, cultural and historical traditions, which must be combined with past experience. The people bring up their children with a distinctive national character and temperament. The eternal search for truth, hospitality and generosity, affection and friendliness, songfulness and musicality, hard work and talent, tenderness and deep lyricism, freedom-loving and spiritual wealth are just some of the typical qualities of the Ukrainian national character known in the civilized world.

National way of thinking. The Ukrainian system of education is aimed at ensuring that the younger generations master the richness and diversity of the means and methods of thinking of the nation. National

psychology, character, consciousness and self-awareness, and other components of the nation's spirituality, transforming in the thinking of the individual, determine his or her identity and uniqueness. In educational work, the teacher takes into account that the Ukrainian people, like other peoples, cognizes reality from an angle that is determined by the nature of the Ukrainians themselves (their anatomical and physiological characteristics, etc.), as well as by the nature, economy, and economic activities in the territory where representatives of the Ukrainian people have lived for centuries. Due to this specific way of thinking, the creative vision of the world by the Ukrainian people is largely different from the creative comprehension of reality by other peoples. The way children think has both national and universal characteristics, and the way Ukrainians think has much in common with the way other Slavs think. However, it has a distinctive essence, thanks to which the originality of Ukrainian culture and spirituality is reproduced and developed from century to century.

Folk morality and ethics. The national system of education ensures that each student has a deep understanding of folk moral and ethical ideas, regulations, rules, principles, and views. Folk morality is best learned through the direct involvement of children in work, everyday life, and the observance of traditions, customs, and rituals. The morality of the people (conscience, truthfulness, dignity, justice, honesty, etc.) covers all facets of life, it is its essence.

The Ukrainian people have always prioritized morality over all other areas and factors of life. According to folk wisdom, every person should recognize the superiority and supremacy of moral knowledge (ideas, norms, principles) and the subordination of other fields and types of knowledge (political, ideological, etc.) to it.

The national system of education implements moral values such as humanity, kindness, mercy, and empathy as the highest spiritual heritage of the native and other nations. The folk educational wisdom states that the moral aspect and criterion are the most important in all deeds and actions. The moral maturity of an individual is the most important criterion that allows them to practically implement, at their own choice, the political platform or ideology of a particular party or socio-political organization. Morally immature but politicized and ideologized youth representatives can be socially dangerous.

Folk ethics and etiquette encompass the principles and norms of attitude not only to a person and society, but also to animate and inanimate nature. Students are fascinated by ethics, which for centuries has affirmed the beauty and nobility of human relationships, adherence to the principles and requirements of folk law, rules and norms of marital, fraternal and

companionable life.

In the process of reviving and establishing the national education system, the principles and norms of folk morality, which is inherently universal, are being restored.

Folk aesthetics. It is most closely related to folk morality. The national system of education has historically emerged and established itself in a harmonious relationship with the ideas and principles of folk aesthetics. The people have always sought to build their life, culture, everyday life, and leisure according to the laws of beauty. The sense and understanding of beauty is also of a national character. When teaching students about folk aesthetic views and tastes, the teacher explains that, for example, the structure, construction, and arrangement of Ukrainian housing and manor houses has a traditional national aesthetic flavor: a white house with a red viburnum and slender poplar next to it, twisted panychy behind the fence, painted gates, and sunflowers in the garden. The house is decorated with embroidered towels, flowers, fragrant herbs, and portraits of her father and mother, grandparents, and national heroes of Ukraine. For Ukrainians, a holy place, the personification of high beauty, is the penance (kuput). Traditionally, an icon painting symbolizing the highest spiritual and divine beauty is hung here. Everything in a Ukrainian house has a national symbolizing the highest spiritual, divine beauty. Everything in a Ukrainian house has a national aesthetic flavor, which it can harmoniously fit into (Pustovit, 1998).

People's legal consciousness (people's lawmaking, lawmaking, customary law). In the national education system, the formation of legal consciousness occupies a prominent place. The people have always lived and continue to live by the laws of goodness and beauty, truth and justice, dignity and mercy.

The Ukrainian system of education convinces younger generations that our people have long been building a legal society, but the violence of foreign invaders and political forces (through wars, aggression, the seizure of Ukraine's territory, and the destruction of its spirituality) was the primary cause of the inhibition and destruction of the nation's highly moral state of law.

The people's legal consciousness has always asserted the right to freedom, land, property, labor, free enterprise, housing, etc. In recent centuries and decades, folk lawmaking and legal consciousness have weakened significantly. Skepticism, cynicism, hypocrisy, and duplicity about laws and their observance have become threatening. The national system of education is reviving the people's legal consciousness, which is a reliable guarantee of building a sovereign Ukrainian state based on the rule of law.

National philosophy (ethnosophy). The philosophy of Ukrainians is a system of original perception and comprehension of reality. National philosophy is an original system of ideas, views on nature, society, the universe, the human mental and spiritual world, the conditionality of natural, social and mental phenomena, the problem of human destiny, the vocation and role in the history of the nation, the possible participation of unknown, «supernatural» forces in human life. Our people's ethnic philosophy exists in the form of ideas and concepts about the universe, the deep, secret root causes of human actions, and historical progress since pre-Christian times.

Each student's knowledge of national philosophical ideas and views contributes to the spiritual integrity of the individual. Using the treasures of folk wisdom, comprehending the life experience of the people, as well as their own, the student thinks about the problems of the purpose and meaning of life, life and death, ways to achieve goals, and means of realizing their plans and dreams. Summarizing the acquired knowledge, the student reflects on the relationship in life between good and evil, truth and wrong, beauty and ugliness, justifies his/her position, makes a choice.

Each student's mastery of folk wisdom is a reliable basis for learning scientific philosophy and mastering the philosophical systems of many nations of the world.

National worldview. Ukrainians, like representatives of other nations, have historically developed an original worldview. The national worldview is a system of views, beliefs and ideals determined by cultural and historical conditions, which forms the basis of national spirituality and is reflected in the ideological, moral and ethical heritage, traditions and customs of the Ukrainian nation, its past history and modern existence. The Ukrainian worldview reveals the folk attitude to nature and human beings, explains the meaning of life and the place of man in it. The worldview is based on the people's understanding of such fundamental concepts as the world, man, people, nation, love, faith, hope, spirituality, etc. The Ukrainian worldview is characterized by a philosophical and psychological feature - the affirmation of organic unity, the harmonious merger of Man and Nature, the People and the Cosmos.

The national worldview is the basic component of the individual, the foundation of his or her spirituality, on the basis of which the scientific worldview is successfully formed.

National ideology. In the conditions of political and scientific pluralism, there can be no monopoly in the spiritual life of the people of any one ideology. The fact is that each nation (ethnic group) has its own historically determined ideology, which has its roots in ancient times and whose ideas permeate and cement all spheres of the people's life.

National ideology is the ideological wealth of the nation, a system of philosophical, political, legal, economic, moral, aesthetic and religious ideas, views, principles of ideals that reflect the interests, aspirations, needs of the nation, and the sovereignty of its statehood.

Over the centuries, the Ukrainian nation has developed its own deeply humanistic ideology. This treasury of national ideas has been constantly deepening, reflecting new phenomena and the needs of the national and cultural life of the people. The national ideology protects the interests of the working man, the right of every individual to full freedom of thought and expression of will; the ideology of the Ukrainian people substantiates the full sovereignty of the individual and the state, political, economic and spiritual life of Ukraine as the highest values.

National consciousness and self-awareness. Every citizen of sovereign Ukraine must have his or her own national consciousness and self-awareness. Without the spiritual wealth condensed in these concepts, a full-fledged inner world of a human citizen is impossible. National consciousness is formed by all means of the native language, history, culture, art, folk traditions and customs, etc. The reliable foundation on which the national consciousness of Ukrainians is successfully formed is historical memory, which preserves every page of the life and struggle of the native people for social, political and national rights at all stages of its development.

The Ukrainian education system has its own historically determined ideal of a Ukrainian person. In many historical and cultural monuments, folklore, works of art by classics, and in practical activities, our people have nurtured and poeticized the ideal of a man who is a farmer, a farmer, a peasant, a toiler, a master-owner of the land that belonged to their grandparents and great-grandparents. When foreign invaders, together with social enslavers, deprived the Ukrainian peasant farmer of his freedom, the right to work on his own land, and oppressed him, the people sang the ideal of the Cossack, the Haidamak, the rebel, the insurgent, the archer.

The ideal of a typical Cossack-Ukrainian, a knight of indomitable spirit, a defender of the oppressed and offended, goes back centuries. It is sung in songs, legends, fables, classical and contemporary literature. He lives on today in the mouths and deeds of the people. The knight of Ukrainian literature, poet V. Symonenko, wrote in the years of deep stagnation: «My people are here! The Cossack blood pulsates and buzzes in their strong-willed veins!»

The goals and objectives of the national system of education are achieved primarily through deep and comprehensive mastery of the content of education by students, which should embody national and universal values and is realized in the following main ways and means.

Folklore. It reflects the multifaceted and deep soul of the people, their spiritual wealth. Folklore is the source of the original worldview, the original interpretation of natural phenomena and human life. Dumas, songs, proverbs and sayings, tongue twisters, counting games, and other folklore gems reflect the entire cultural, historical, and artistic path of the Ukrainian people in a highly poetic and deeply lyrical form. The folklore reflects the entire past and fate of Ukraine: periods of highs and tragic lows, national liberation and social upheavals, the desperate Haidamachyna and the victorious Cossacks, pages of mass heroism, epochs of creative work and artistic cognition of reality, false hopes and illusions, despair and betrayal, etc.

Ukrainians are one of the most songful people in the world. Immersing themselves in the aesthetically pleasing wealth of folk songs, every student realizes that song is a constant companion of a Ukrainian. It accompanies them throughout their entire life, from birth to the grave. Folklore education awakens the love of life, the energy of national creation, the warmth of the heart, and the tenderness of the soul. As students fall to folklore sources with thirsty lips, they are filled with bright daring, with aspirations to establish goodness, truth, and beauty in their lives. Folklore means contribute to the formation of the comprehensiveness of the depth of the Ukrainian soul, its lyricism and romantic sublimity.

Folklore education is the most important part of ethnopedagogy, the core of the national education system. In reviving the national system of education, it is necessary to ensure that in every family and school, in the activities of every teacher and educator, the very concept and content of folklore education are widely used.

Awareness of the historical past of their country and their people is especially important for the formation of the foundations of a humanistic worldview in younger students. The child's attitude to the heroic deeds of his or her fathers and grandfathers determines his or her moral level and attitude to public and state interests.

In your innermost thoughts, the voice of conscience awakens: you walk under the clear sun, look at the blue sky only because under the poplars and birches, under the oaks and apple trees, lie those who have preserved the world and life for you

According to V.O. Sukhomlynskyi, children's experiences, emotions, and the child's attitude to the heroic past of our country, to the exploits of heroes, do not in any way give rise to pessimistic feelings. On the contrary, children's emotions are characterized by a bright optimistic worldview, a bright belief in the victory of life and goodness (Sukhomlynskyi, 1976).

Educating the basics of a humanistic worldview involves instilling a subtle sensitivity to human beings. The more a child learns about the world around him or her, the more he or she should know about people. Neglecting this leads to a violation of the harmonious balance between knowledge and morality, to moral discourtesy. This occurs when a person, possessing considerable knowledge about the world around him or her, does not see the human in either the historical, socio-political, spiritual, psychological, or aesthetic aspects. Without knowledge, without thinking about what elevates a person and raises him above the world of the living, the emotional sphere cannot develop, and this leads to primitive feelings (Sukhomlynskyi, 1976).

Fostering humane feelings and a humane attitude to the world requires a certain collective spiritual impulse, and empathy should cover the deep personal spheres of each child's spiritual life. The social «adaptation» of primary school children and their social growth are linked to spiritual culture at both the social and individual levels. The problem of awakening spirituality and morality in children, their desire for moral deeds, is very relevant. More and more often we speak of the high spiritual content of religious education.

The well-known Christian precepts concentrate moral and ethical requirements and norms of humane treatment of the world, people, and nature. Respect for religious values, mastery of Christian precepts, virtues and morality is also a barrier against the negative effects of the media.

Humanity, kindness, gentleness, and goodwill are born from work, care, and interaction with the beauty of the world around us. A humanistic worldview requires a focus on fostering spirituality and morality in children. In turn, moral culture implies the presence of moral habits, such as following through, doing work only to the best of one's ability, never shifting one's work to others and never taking advantage of the fruits of other people's labor; helping the old, the weak, the lonely, regardless of whether these people are close or strangers, reconciling one's desires with the moral right to satisfy desires, and never allowing parents to limit themselves in any way or create difficulties for themselves in satisfying the child's desires. This also applies to reconciling one's joys and entertainment with the needs of other people, without allowing these joys to cause pain or distress to others. You need to have the courage to speak frankly about your negative actions to someone you think needs to know (Sukhomlynskyi, 1971).

Primary school age is increasingly attracting the attention of psychologists due to the global humanistic reorientation of society and the tasks of humanistic education associated with this factor. This age is the beginning of a child's social development and requires preparation for entering the adult world in both social and personal terms.

In this regard, it is interesting to note N.O. Shevchenko's definition of five main areas of psychological and social development of primary school children, which seems appropriate for the research program.

These areas are: social development; development of intellectual and cognitive mental functions; formation of the structure of activity; formation of personal characteristics; moral development (Shevchenko, 1996).

N.O. Shevchenko quite rightly notes that teachers and psychologists focus on the intellectual development of primary school children as they enter the world of learning and knowledge. However, we cannot ignore other problems related to the development of the child's personality. One of them is social development. In fact, the beginning of schooling lays the foundation for the type of social relations and interaction that will later determine the peculiarities of socialization processes later in adolescence. School, family, extracurricular leisure activities - these are the first steps of a child's socialization, as we have already discussed. The period of acquiring new social knowledge about the world around us - geographical, socio-economic, historical, cultural, cultural and informational, and others - begins.

The sphere of personal values, or value orientations, determines the meaningful life orientations and attitudes that are both conscious and unconscious to the individual. Values become one of the most important regulators of human behavior.

Primary school age is characterized by values related to the importance of educational activity, as it is the leading one at this age. When solving tasks related to a student's educational activity, it is advisable to introduce an additional reorientation of the individual to universal humanistic values.

At the highest levels, the ability to reflexively distinguish socio-cultural values and perceive them as a regulatory principle in one's life is manifested (Shevchenko, 1996).

In primary school age, the first level of personal self-determination is formed and the abilities characteristic of the second level are partially developed. The ascent on the path of socialization, ethnic and cultural belonging begins, and the process of formation and distinction of formal and informal group relations becomes more and more conscious.

Moral development is central to the humanistic development of primary school children. Morality and ethics are seen as a special way of regulating human activity. Moral requirements and assessments are developed by the mass consciousness and transformed into norms of behavior, moral principles and ideals. The latter play the role of value justification, and in order to transform into another form, they need to be

realized by individuals in the form of personal conviction and motive.

Thus, morality is one of the most universal forms of civic and personal worldview, a view of a person, society, and history.

It should be noted that researchers mostly associate the problems of moral development with adolescence. The possibility and expediency of working on the development of moral culture in primary school children is also evidenced by the results of V. Salko's study. The author argues that such development is effective if the child is introduced to active action using traditional and innovative methods of Ukrainian and world pedagogy (Salko, 2000).

It is the child's appeal to national values that leads to moral growth. National education is the most focused on the assimilation of absolute norms of coexistence, which are universal in nature and a necessary element of humanity.

According to O. Vyshnevskyi, the motivational basis of this process is made up of various external and internal factors, but the main one is the belief in the ideals of goodness, truth, justice and the desire to get closer to them (Vyshnevskyi, 1996).

This understanding of the nature of morality corresponds to the nature of man himself.

One of the most promising and important areas of forming the foundations of a humanistic worldview in children is the study of ethnography and the history of the Ukrainian people. After all, ethnology is a body of knowledge about the people, their origin, settlement, history, national culture, and way of life. It is the basis for the historical memory and spirituality of the younger generation.

In order to love your land, you have to learn it, study its language, lineage, traditions, morals, life and way of life of those who did not shun their land under any historical circumstances. Our ancestors must live on in memory, and we must pass on their glorious deeds, traditions, rituals, and holidays to our children and grandchildren so that they realize what kind of family and tribe they are.

To know one's people is to know one's mother's song, which sowed seeds in the child's soul that grew into kindness, love, and affection; to know one's parents' house, the path from which leads to the big world of one's native Ukraine; to know one's grandmother's embroidered shirt, forgotten and trampled by cruel time; to know one's grandfather's tale of truth and wrong. The traditional custom of mutual assistance is a toloka, an unmuddied well from which a Chumak traveler who was on his way to the distant Crimea to collect salt drank water, portraits of the dearest person on the wall, a yellowed triangle letter kept in a glass case.

In modern secondary education institutions, there are various forms of fostering a humanistic worldview. These include clubs and sections, youth organizations, human rights organizations for children, ethnographic and folklore expeditions, interschool legal conferences, spirituality hours, social hours, legal culture lessons, political clubs, etc. At the Sakhniv school (Cherkasy region), where Oleksandr Zakharenko worked as principal for many years, these were school-wide lines that have not yet been the subject of research by educational scholars. Between 1998 and 2000, 210 of them were held. The plots of these line-ups, which are perceived primarily as educational activities, are not invented. They are quite relevant, and teachers who are creative in their approach to the problems of education will be able to find analogues in their schools.

If we analyze the themes and content of these lines, we will see that the analysis of each specific situation is aimed at developing humanistic morality and shaping national values.

The external aspect of the line-ups (daily raising of the national flag and singing of the Ukrainian anthem, congratulations to all villagers and teachers on family holidays) shows that the school has become a center of spirituality in the village. The rulers were also aimed at fostering such moral phenomena as conscience, humanity, citizenship, patriotism, responsibility, freedom, humanism, self-esteem, creative initiative, and tolerance, so the relevance of the materials of Morning Rulers in Rural Schools is beyond doubt, even though the ruler as a method of education has long been known in pedagogy.

Even a brief overview of the themes of these lines helps everyone realize that Oleksandr Antonovych knew everything about his pupils, followed not only their schoolwork but also their future lives.

Caring for the family, the elderly and lonely is the theme of the series «Late», «That's Not Your Grandmother», «Brother and Sister», «Family Chronicles», «Five Requests to Graduates», etc. Such frank conversations foster not only a careful attitude towards one's family, family ties, love for parents, elderly grandparents, brothers and sisters, a willingness to protect the weak, to take care of the younger, a noble attitude towards women, mothers, and girls, but also help to realize the amazing treasure of human communication and the nature of human relationships.

After all, humanistic, civic education is carried out on a national basis, through the assimilation of national customs and traditions, the rich spiritual culture of the people, those moral norms and qualities that regulate relations in society, coordinated actions and deeds of people. «Do not lose your memory, as we have lost it. Obliviousness is the Holodomor, it is a disregard for the work of fathers and grandfathers who created masterpieces

of Ukrainian culture, education, science, technology, and disregard for those who laid down their lives for the sake of a goal, an idea, for the sake of their children,» wrote O. Zakharenko (Zakharenko, 2002).

Much has been written about the Memory Well. It has become a kind of shrine in the village. And when unknown people smashed the fences of the unique structure, it did not go unnoticed by the school principal, teachers, or students. That is why the theme of the line «The Mutilated Shrine» resonated with pain in the hearts of the children.

On the day of the wedding, on Epiphany and Trinity, on Easter and Christmas, the villagers came themselves and brought their guests to the Pillar of Peace. And when it was destroyed, the betrayal of memory and heartbreak hurt the souls of the children. It was the school students who helped the adults find the person who did it. The same topic is discussed and analyzed in the «Holy Place», «Glade of Memory» and many other programs. «The most sacred place in the school is the Glade of Memory,» where a living monument, a rose, is planted for everyone who died during the war; the soil is taken from the doorstep of the house from which the Sahniv soldier died; it is watered with living water from the wells from which they took it (Zakharenko, 2002).

It would seem that the school principal does such simple but necessary things with his students – he fosters respect and gratitude for his fellow villagers. But if the schoolchildren have ever brought water from the well from which the fallen soldier drank and watered his rose, if they have brought soil from his doorstep, such children will never betray the memory of generations and will become true citizens of Ukraine in the future.

Thus, step by step, drop by drop, O. Zakharenko filled the hearts of his students with kindness and cordiality, fostered an active civic position, created conditions for students to gain practical humanistic knowledge and develop civic virtues, experience of civic action, democratic behavior and constructive interaction.

It is known that the process of forming citizenship traits largely depends on the atmosphere and orientation of specific educational institutions. The humanistic model of their activity should cover all aspects of education and upbringing, their different levels – organizational, content, functional, communicative. If we talk about O. Zakharenko's school, the problem of national education was most evident at the functional and communicative levels.

The Ukrainian language is also a powerful means of shaping a humanistic worldview today, as never before. After all, language is all the deeper layers of the spiritual life of the people, their historical memory, the most valuable heritage of the centuries; language is also music, melody,

colors of life, modern artistic, intellectual and mental activity of the people. For each person, his or her language is the best and most touching. This is a well-known truth. Language is an invaluable treasure of the people, acquired over thousands of years. As the most precious heritage, as a testament of generations, love for one's people and native language is passed on to descendants. After all, the national language is the golden reserve of the nation's soul, from which we grow up, in which we live, thanks to which we have the right to admire and be proud of our native land.

Vasyl Sukhomlynskyi considered language an unsurpassed means of education.

The goal of language education, in his opinion, should be the formation of a fully developed, competent, creative personality of a citizen of Ukraine – a carrier of ethnic, national and universal values, living in harmony with the environment and himself. And the subject of study is not a single language, but the thought, spirituality, language and general culture, peculiarities of worldview, worldview and creativity of the people who speak it. «A person's language culture is a mirror of his or her spiritual culture. The most important means of influencing a child, ennobling his or her feelings, soul, thoughts, and experiences is the beauty and grandeur, power and expressiveness of the native word. The role of this tool in elementary school, where every encounter with a new phenomenon of the world around us awakens a sense of delight in the hearts of children, cannot be overestimated» (Sukhomlynskyi, 1976).

In his book «I Give My Heart to Children», V. Sukhomlynskyi notes: «A school becomes a true center of culture only when it is dominated by 4 cults: the cult of the Homeland, the cult of man, the cult of the book, and the cult of the native word» (Sukhomlynskyi, 1976). And in another famous work, «Moral Commandments of Childhood and Youth,» he confirms, «The Homeland is your native word, know, cherish, enrich the spiritual heritage of your people – the native Ukrainian language, the language of a great people, a great culture» (Sukhomlynskyi, 1976).

The scientist calls knowledge of the native language, love and care for it one of the most important sources of patriotic feelings and a civic duty of every person. Sukhomlynsky considers the role of childhood and adolescence to be an extremely favorable period for revealing the richness, power, expressiveness, and beauty of the native language to a person.

Sukhomlynskyi considered language teaching to be more than just the transfer of practical skills. «It is, first of all, education. Education of the mind, formation of thought, painstaking carving and molding of the subtlest features of the spiritual face of a person...» (Sukhomlynskyi, 1976).

V. Sukhomlynskyi worked on the problem of the word and

comprehensive spiritual education and spiritual culture for decades. In particular, he intended to create a «Textbook of the Education of the Human Soul,» where he planned to collect a collection of treasures of the native word. The scientist considered fostering love for the native language in the younger generation to be a major pedagogical problem that every school should set itself and practically solve. Thus, in his article «The Word of the Mother Tongue,» he emphasizes this belief: «In order to enrich the culture of the pedagogical process, in order to put things in order in the workshop called the educational process, it is necessary to cultivate love for the native language» (Sukhomlynskyi, 1976).

V. Sukhomlynskyi considered the two or three last years of preschool and the two or three first years of schooling to be the period of the most intensive mastery of the native language. This, in his opinion, is a special and most turbulent period of a child's mental development. Therefore, the primary school students of the school he headed were engaged in targeted educational work to «convey to the hearts of children the fragrances, music, the wonderful sound of the native word, the amazing richness of shades of thoughts and feelings that can be conveyed in the Ukrainian language» (Sukhomlynskyi, 1977). For the same purpose, some language lessons were also held in the bosom of nature in order to «convey to the students the beauty of the native word, to imprint it in the children's memory along with the picture or phenomenon it conveys» (Sukhomlynskyi, 1977). According to Vasyl Oleksandrovych, no one should remain indifferent to the beauty of their native language. Thus, V.O. Sukhomlynskyi considered composing essays about what a student sees, thinks, dreams, and fantasizes about as one of the interesting forms of work that promotes love for the native word. «When a student chooses a word from the inexhaustible treasury of the native language to write about what he sees, hears, the native language becomes for him like a melody for a musician, a means of expressing thoughts, feelings and experiences» (Sukhomlynskyi, 1976).

In the context of the implementation of the concept of two native languages, in order to scientifically justify Russification, V.O. Sukhomlynskyi could only write in a notebook: «Two native languages is as ridiculous as if someone tried to imagine that one child was born to two mothers. The child has one mother. A native one. Until death. Until the last breath» (Sukhomlynskyi, 1976). These words are so important in today's conditions, when they are trying to impose bilingualism on us again.

V. Sukhomlynskyi was firmly convinced that without love for the native word, love for one's native land and homeland is impossible. In his book «For the Homeland to Live in the Heart», he notes: «The native language is an invaluable spiritual wealth in which the people live, through

which they pass on their wisdom and glory, culture and traditions from generation to generation. The mother tongue is an inexhaustible, life-giving and immortal source from which a child gets an idea of the world around him or her, of his or her family, of his or her village and of our entire land. For centuries, the people have been creating this wealth, depositing the most precious pearls of thought, imagination, fantasy, songs, and fairy tales in the treasury of their native language» (Sukhomlynskyi, 1976).

In Sukhomlynskyi's works we find many valuable thoughts, views, and recommendations on the problem of education, upbringing, and development of children through the medium of the native word, familiarization with which ensures the professional culture and psychological and pedagogical skills of the teacher.

Secondary education institutions are called upon to shape the humanistic worldview of the younger generation, including junior schoolchildren. After all, they carry out the process of education purposefully and systematically. It is the school that is a kind of theoretical and methodological center where the main tasks of the content of education are realized. The content of education reflects the socio-cultural experience in the form of individual subjects, which are created not only based on the logic of the relevant science or activity, but also on the patterns of cognitive activity of students, the logic of the educational process, the conditions in which it takes place, and the capabilities of students. The content of education is determined by curricula and programs and is reflected in textbooks and manuals

Given the social and pedagogical significance of the Ukrainian language for the formation and development of each individual, this subject has a special role in the system of school education and upbringing. After all, the personal qualities acquired in primary school, related to speech, not only provide the basis for further education, upbringing and development of adolescents and young people, but also largely determine the practical, civic and professional activities of an adult.

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