

виконавських цілей і завдань, що супроводжується якісно новими змінами в інтелектуальній, емоційній, дієво-практичній та вольовій сферах майбутнього фахівця.

Процес виконавсько-інструментальної підготовки студентів, у якому ставиться завдання формування їхньої пізнавальної активності, повинен ґрунтуватися на принципах індивідуальності і самостійності, а також на методах: семантичного аналізу музичного твору, художньо-рефлексивної інтерпретації музичного твору, рефлексії власного виконавського досвіду.

Перспективними темами подальшого дослідження заявленої проблеми може стати визначення педагогічних умов формування пізнавальної активності майбутніх учителів музичного мистецтва в процесі виконавсько-інструментальної підготовки.

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The problem definition. The actual task of «the 21st century school» is to make knowledge the main strategic resource. The ability of a person to function in a globalized, information-dense society is becoming of particular importance. The educators face a difficult task:

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NEW GENERATION UPBRINGING WITHIN THE CONCEPT OF THE NEW UKRAINIAN SCHOOL

forming a competently developed student with critical thinking, who are capable of self-education, self-assessment and self-determination in the modern information and communication environment.

A student of this type is formed with the

help of technological tools (Internet resources, on-line educational environments, information and communication technologies, pedagogical software tools for educational purposes), that contribute to the development of the universal (prognostic, visualizing, oratory, motivational, cognitive and designing) competencies.

The lesson is accompanied by a multimedia presentation with photographs, reproductions of paintings, texts, charts, tasks, fragments of movies, etc. being demonstrated.

It is worth noting that pedagogical software provides instant feedback during training activities.

Therefore, it is extremely necessary, especially when we are talking about the New Ukrainian School, to teach the teacher to teach children, using information and communication technologies, to be up to speed on the multimedia space, to use the new way of thinking, to create new values.

The problem is that the level of the teachers' information competence needs to be increased.

Analysis of recent research and publications. Issues of development of multicultural education in Ukraine were studied V. Bolgaryna, A. Golyk, T. Klynchenko, M. Krasovytskyi, I. Loshchenova, O. Pershukova, G. Filipchuk and other scientists.

Most of them advocate the idea that in the process of democratization of education, the multiculturalism and originality of the Ukrainian people should not be considered as contradictory notions, but they should be the basis of the unity of the three components: the sense of belonging to a multinational domestic community, the patriotism based on rejection of ideas about their ethnic or religious exclusivity; a sense of belonging to the world community, responsibility for shaping the destiny of not only their people, their country, but also of all the mankind [9].

However, education is the key to the future of the country, an important component of its national security. The question of the changes taking place in education, the choice of ways of its harmonization on the basis of taking into account these changes and influential factors of the deployment of upbringing in the new Ukrainian school, is actualized not only in the functional aspect, but also becomes an important subject of research interest. In addition, among the most important tasks of the national school is the revival of the Ukrainian language, the formation of national consciousness, humanistic morality on the basis of national new-type thinking as the noosphere, a new consciousness and understanding of man's place in society and in life. And the defining figure in the upbringing process of a school or University is a teacher. Its activities are aimed at the formation of the child as a person, a citizen and a specialist, to

strengthen the intellectual and spiritual potential of the nation.

Therefore, **the aim of the article** is to improve the professional skills of teachers through expansion of the educational space by means of information and communication technologies, to form of the personality of the citizen, the patriot of his country with his inherent competencies, values, views, orientations, motives of activity and behavior.

The object of the study is the level of professional competence of the teacher, and **the subject** is the information and communication technologies in the pedagogical activity of the teacher.

The methods of research that made possible the effective conclusions include the analytical-deductive, phenomenological method and the method of theoretical reconstruction, as well as interpretive, synergetic, and others.

The main material of the study. From the previous period Ukraine has inherited the developed and widespread system of learning. There are currently 50, 508 educational institutions in Ukraine, in particular: preschool institutions – 23183, general educational institutions – 21350, vocational schools – 1176, higher educational institutions with accreditation levels I–II – 737, higher educational institutions with accreditation levels III–IV – 161, institutions of postgraduate education – 1549, out-of-school institutions – 2252. In total, they train almost 15.5 million educatees, pupils and students [11].

In our opinion, scientific and methodological substantiation and provision of such a process is a matter of many scientists. According to there searchers' analysis of the history of the new world citizen's formation and education, in the territory of our country, in the new Ukrainian school, the process of entering into the world communication space, a new cultural, educational and communicative space, there is a refraction of social norms and values through the prism of individuals' consciousness, which causes, in particular, solutions – on this background – to the problems of national upbringing (Ye. Pomytkin, M. Fitsula, M. Stelmakhovych, N. Shchurkova, Ye. Bondarevska, B. Lykhachov and others).

The teacher is a person whose specialty is to open the depth of science and the life wisdom to the new generation, transfer the activity skills. Families where children are being raised, link their hopes to their work. It depends on the development of personality and the strength of the foundations of society. Only a person with high moral qualities and a level of culture, who understands that the path to the profession and the path in the profession require self-cultivation, constant self-formation and self – improvement can be the real teacher.

But modern youth is different from other generations. Due to this they are called «children of the millennium», «new» children. They have a highly developed consciousness and increased susceptibility. They are intolerant of insincerity and falsehood.

It should be noted that transformations in education have caused changes in its paradigm. Now education is based not only on traditional principles (knowledge, know-how, skills), but also on the new, innovative ones, proposed by the UNESCO: «learn to know, learn to do, learn to be, learn to coexist». Therefore, knowledge, skills and abilities are just a means, not a goal, of education XXI c. [5].

The law of Ukraine On Higher Education qualifies students as active subjects of educational activity. They are those who study, not those who are (the term «student» in Latin means «he who studies») [5].

In accordance with the conditions of the Bologna Declaration, in the process of education, the proportion of direct informing of the student decreases and the use of interactive forms of work under the guidance of the teacher is expanded. Independent work of the student becomes the main source of acquisition of professional competences and contributes to the formation of a competitive specialist [5].

Further scientific work on optimization of communication strategies without comparison is not productive. V. Andrushchenko reasonably claims that «...in fact, the comparison, one way or another, determines the content of scientists' activities from the very beginning. As long as the governments and agencies, providing social services, keep facing the problems that arose under similar global circumstances, as long as «the trap» or «risks» keep threatening analysis and implementation of the policy, so long the ability to draw conclusions from this will be existing... They are thus an organic component of any academic or practically oriented discourse ...» [1].

We observe that international cooperation in the field of education acts as a system of interaction between representatives of different cultures: individuals and groups that realize their interests and needs; specialists who are professionally engaged in pedagogical activities; initiative (those who direct activity of pupils) and receptive (that is those who accepts pupils) unions, for whom international cooperation has become a part of everyday life. If the world and society are changing, we need other qualities of people: self-starter, flexibility to change, creative approach to studies, work and life.

This is due to the fact that education is now becoming more open to intercultural cooperation, which is meant as a special kind of direct relations and communications, in this coverage –

between European culture and ours, Ukrainian.

And also those mutual changes that appear during the formation of these relations. Intercultural communication is a way of cultural development, which is at the same time a means of communicatory links.

We are talking about pedagogical borrowings and starting joint partnership programs and projects, where the dialogue between the educational systems acts as the dialogue between the cultures. Therefore, the main content of the «intercultural interaction» concept in the field of education will be solving the common problems by specialists, representatives of different cultures and other interested citizens, through the implementation of international programs. The program is of great importance for solving current educational, upbringing and social problems of today. In our opinion, it should be oriented to all the age groups of students, to the team of teachers and to school parents.

Of course, the formation of civil society and of the rule-of-law in Ukraine largely depends on the level of civic education and patriotic upbringing. Today the citizens of our country have various opportunities to actualize themselves as an independent person in various spheres of life, at the same time, responsibility for shaping their destiny and the destiny of other people increases. Under these conditions, such democratic value as civic consciousness integrates not only social but also spiritual, moral, ideological, cultural-historical, civic-patriotic and other aspects.

Of great importance is the problem of values formation not only in the context of upbringing tasks, but also in general for the development of Ukraine in the conditions of its statehood establishment, which takes place in the atmosphere of destruction of previous priorities in politics, economy, especially in the spiritual life of the nation; to find clear methodological grounds for the new spirituality of the people - this is one of the humanistic foundations of the image of Ukraine in the XXI century [10].

But along with the positive impact, the dynamic processes of the modern contradictory world put everyone in difficult conditions of social life. The growing tension associated with the change of value orientations, the need to search for and quickly find solutions, stressful situations – all these are the problems of human existence, preservation and development of the personality, their inner world and worldview culture.

In the context of the civil society and the rule of law being established, it is necessary to introduce the upbringing of a fundamentally new, democratic type of personality, who is subject to the interests of innovation, strategies for managing their own lives and activities, the

affairs of society, ready to rely on their own strength, their own work to ensure his financial independence. In our opinion, the modern school should make the tangible contribution into formation of such a civic personality, who encapsulates a developed moral, legal and political culture.

Cultural and educational space, as a complex organism, reflects the nature, the problems and the contradictions of the society, and – through its upbringing potential – determines the orientation of a certain person and is responsible for their socialization. Juvenile is the most optimal age for civic and national education, as it is a period of self-affirmation, active development of social interests and life ideals, formation of communicative-dialogic competence and awareness. So, the important factor is the activity that embodies the concept: «I aspire to something».

There is no doubt that it is impossible to realize civic and national education only with the help of knowledge. Modernity requires new content, forms and methods of civic consciousness education, patriotism, high morality adequate to modern social and pedagogical realities. There is a need for the activity component of upbringing of a new «world citizen». Success in this direction is possible only through active involvement into social activities and conscious participation in it.

The well-known Ukrainian philosopher-wanderer G. S. Skovoroda with his life position, worldview, creativity gives us a great example of the existence of the Ukrainian spirit as a dynamic, capable of development and continuous improvement, original system of views, ideals, beliefs, hopes, love, honor, conscience, dignity and decency [10].

In this way, instructive are homilies the Church fathers on the need to love the homeland. The fact that the feeling of patriotism is somewhat lost by modern youth, – says Theodosius, the Bishop of Tambov and Michurin, – seems recognized by everyone. Among young people there are too many cynical people who believe that they can live without their homeland. It is obvious that when the number of people with such a mindset exceeds the critical mark, then our society will find itself in a great danger. Patriotism in tradition is inseparable from the religiosity of a man. Patriotism, that is, love for the Motherland, is essentially a religious feeling. «Patriotism involves selfless work for the benefit of the Fatherland and the willingness to protect it, not sparing his life, – emphasizes Bishop Tambovsky. – In the minds of a person living in Christian culture and a Christian state, the concept of the Fatherland, religious values, shrines are in one row» [7].

The moral decay of the human person,

which we are witnessing at the present time, is alarming. Man has almost completely lost the feeling of personal sin. Violence and vices are strongly encouraged. And the concept of the feeling of The Truth, duty, honor, decency, Christian ideals of purity and chastity are being forced out of life. Permissiveness and consumer attitude towards life are encouraged. As a result of all this, the ecological catastrophe is growing, the demographic crisis is deepening, and there are appearing many other problems that make the modern society worry. Therefore, assessing the patristic attitude to the most important social problems, we must learn the main thing. According to the Christian consciousness, society is a living organism, fastened by spiritual ties. Therefore, any neglect of the sphere of spirit – in public relations – can have disastrous consequences for the society and the state [7].

In the process of upbringing of the modern Ukrainian youth, the problem of value orientations of the individual becomes of great importance, especially in connection with the entry of our country into the European educational space. It is worth accepting V. Andrushchenko's opinion that the declared problem «... is extremely multifaceted and complex», because, given the discursive nature of the values, in the context of which, in fact, value orientations are formed, « the quality of the research of the latter largely depends on the definiteness [accuracy] and interpretation of the meaning [content]...» [1].

Educational strategies and their accentuated ideological preferences have the form of a kind of a «wish list», which demonstrates a somewhat distorted understanding of global educational problems and opportunities. Unfortunately, today there is «...no international organization capable of more or less effective solving educational problems. Only the universal human values can serve as a basis for uniting all the directions of philosophy. It is they that determine the extent to which a particular philosophical system or school meet the urgent problems of our time...» [2].

Given the above, we note that the concept of «value», «value orientations» have become the subject of research by scholars in different fields of knowledge – sociologists, philosophers, psychologists, teachers, political scientists and social psychologists as far back as the twentieth century.

In a broad sense, value orientations are, in fact, a person's choice of certain material and spiritual values as objects that determine its life-sustaining activity, the entire way of life. Value orientations of a man, as emphasized by M. Piren and O. Tsilyurik, «...do not arise from nowhere, but are formed throughout life under the influence of various factors...» [6].

The system of values and their pattern is a

certain reference point during formation of the worldview and spirituality of young people; and the desire to master them is an important condition for gaining life experience by young people and their socialization, which today takes place in difficult conditions of social crisis aggravation, as well as of significant reassessment by young people of the past and the modern values, of themselves and of their future.

Education makes significant influence on the formation of value orientations of the modern young generation. It should contribute to the development of personality, its structural foundations, which will help to raise the level of their culture, Orient to the achievement of high moral ideals, to the manifestation of creative activity [6].

Education as an important social institution carries out the function of translation of values; it attracts the individual to the values of society, to culture and helps to master them.

It should be noted that Ukrainian modern educational space has a number of features, which include the strengthening role of University education, focused on operational communication between professionals, students, groups or communities of people who communicate to solve not only professional or individual, but also global problems. The modern approach to the problem of autonomy and social responsibility of the University corresponds to the global challenges. The answer to the needs of modernity in the developed western countries is the transition of higher education to the language of the market, changes in the functions and role of the state, its educational policy, the corresponding rethinking of the essence of the University, its relationship with the «interested society». Naturally, the question arises – Is our country with our values, as well as our higher education, ready to an adequate response to global educational challenges? [1].

People from time immemorial have been thinking about the question of whether there is a certain direction in the historical changes in society? What can be expected in the future? Is humanity moving towards higher forms of social life, towards juster and more humane social relations, towards higher culture and moral consciousness, or, on the contrary, is it moving downwards (towards the thermonuclear catastrophe, to the pernicious overpopulation of the Earth, to the biological degeneration)? As we are convinced, the controversy is about issues related to the problem of historical progress and the prospects of mankind.

But already in the XX–XXI centuries, almost all the problems that is a threat to mankind, are shifted to the plane of relations «man-man», and the personal factor is beginning to play the major role in public life. In view of

this «there is a need through the worldview «to return» tolerance to the spiritual and moral sphere. This is a great value for all mankind» [9].

It is known that changes in society occur in a certain direction and are irreversible. This is because there is no univocal progress or regression in the development process. Social structure of society undergoes constant changes; the development of social structure helps to overcome class antagonisms and exploitation of some social groups by the others, the elimination of social inequality. The tendency to cooperation and to the general welfare becomes more and more noticeable.

I hat every teacher, every child, every person should realize their value, have a sense of self-esteem, no one should allow anyone to offend and humiliate themselves, and at the same time, one should never offend the others, understanding the value of another person. We share the opinion of S. Shcherba that human civilization on Earth is a unique phenomenon in our Universe, so life in general, not only human, should be carefully protected as the highest value [12].

Values are the substantial (semantic) aspect of spirituality; they fill all the components of human existence with specific content, conditioned by certain achievements of society. It is on this specific feature of values we will dwell in more detail. A value is always modern; the categories of the past and the future in the system of values have a modern assessment, the value is «tied to» the specifics of modern life. Priorities of values can change under the influence of changes in objective conditions of life; the priorities of spirituality change together with them. Valuable orientation of a person determines the content of their spiritual world [2].

In the system of spirituality, values have a diverse structure. It is because of such a variety of manifestations, the value, in fact, affects all aspects of human existence. The image of the proper, that is, one that must be and that corresponds to the interests of the individual, is formed. In each sphere of activity the image of the «shloud be» (that is, such that should be and meets the interests of the individual) is formed. This is due to the fact that the «shloud be» can be both real (actually available here and now) and ideal, referring to the future, in our context - to the European space. However, it is worth remembering that everything depends on how the person perceives the reality; in particular, if the reality satisfies the modern young man, the value will be present here and now (existing), and if it does not satisfy him - the value becomes the model of the future (the ideal).

We agree with V. Zinchenko, who emphasizes that «... unlike the philosophy of education of pragmatism, representatives of «new

humanism» (P. Herst, J. Wilson, R. Pieters, M. Warnock, L. Kolberg, A. Harris, etc.) link the process of education with the value orientation of people. In their opinion, the philosophy of education and upbringing should clearly outline the range of humanistic social and moral values, define public institutions aimed to form an orientation to these values, justify the ratio between individual and social qualities of the individual, which could contribute to the establishment of the «spirit of democracy» in society. But the solution of these important issues requires the analysis of morality-the identification of its nature, functions in the world cognition, different from other forms of its cognition ...» [4].

Ancient philosophers considered nature the highest value of life, but not the nature that surrounds us, not the natural environment, but the true nature of the law of being. This world law of existence is Heraclitus' Logos, Lao-Tze's Tao, Parmenides' Apeiron, etc. As long as man lived in a closed world of mythology, until all their behavior was strictly regulated by morality, there was no question of individual (or any other kind of) responsibility [10].

But when the morality began to break down, not satisfying the needs of the developed society, the worldview problem of moral responsibility of man, the problem of moral truth has gained enormous weight. At that time the philosophy of Socrates appeared. He clearly put a new moral issue to philosophy: either morality is deduced from nature, and then the death of humanity in the chaos of animal instincts is inevitable, or the moral law should be opposed to nature as a consciously recognized and rationally grounded ideal norm [10]. A person lives either by the moral ideal, or in a customary manner. So, the values for the first time declared them selves at the top of the agenda.

Socrates noticed an important sign of moral behavior: the difference between what a person actually is and what he thinks about himself, that is, between the real motives and the conscious motivation [10]. Hence, a person can be better and more important than what they are doing, and so the way to happiness is to know what exists in each human being. Thus, the morality of Socrates was the power standing above the individual, determining the meaning [sense, significance] of their activity [10].

Many times watching the youth in the cultural and educational space, we tried to find ways to improve the educational process, which would contribute to motivational self-revelation, self-expression, self-improvement of their communicative-dialogic competencies and creative abilities.

Gradually forming the concept of creative potential of the individual, based on a deep

analysis of practical experience, in his bold book, a practicing teacher, S. Harrison calls that it is necessary to help preserve and develop the creative potential of the individual. He says: «... if you give the individual freedom and responsibility, the energy of anger and rejection miraculously transforms into the energy of creativity and participation...» [13, p. 94]. In our opinion, the children of the new Ukrainian school are the children of the future, they represent a new step in the evolution of mankind. Undoubtedly, this fact can be interpreted as Einstein's intellectuality (everything can be looked at in a new way).

As we see from the above, the development of communication, perception, thinking and competence must be considered integrated, since none of these components works by itself, but reveals, develops and corrects on the system level. At the same time develop also: enrichment of relations, development of communication, in crease in volume of dialogue, there is a diverse informational enrichment. The development of a wide range of mental processes contributes to the formation of perseverance and determination [commitment], creative activity, responsibility and diligence, discipline and critical thinking, the ability to argue for their views and beliefs, awakens in youth emotional satisfaction, positive attitude to the future, the desire to communicate and learn more.

In the context of philosophical support, we focus on the optimistic perspective of each ученик, student, any young person. Young students have the right to demonstrate and fully develop their potential regardless of individual psychological characteristics, interests and inclinations, the level of development in general. The transition from school childhood to adolescence is complex. The lack of formation of the necessary new psychological abilities and vital skills can lead to social maladjustment.

That is why the development of communicative and dialogical competence of young students in the cultural and educational space in the framework of philosophical support is viewed by us through the prism of communication and misunderstanding through different visions, attitudes, different positions, then the dialogue becomes a space for communication in order to achieve mutual understanding with another person. Usually polarity in views causes negative emotions and feelings, stoppage in projects, uninvited decisions, tension and separateness. But at the same time, the difference is a source for development, a resource, but only when we stop being afraid of each other and start cooperating.

Let's direct our attention to the fact that two people who are interested in a dialogue – they are two people who are sitting on two separate rafts,

but are holding one rope: while they are holding it, the rafts keep floating side by side.

Activity of an educator and a pupil implies, first of all, a dialogue which is a basis for ability to creative thinking. Dialogics are completed when the adult helps the student perceive and express their emotional reaction. The interactive «I-concept» of the individual if shaped with the help of an internal dialogue:

I+I – spiritual realm of personality;

I+YOU – basic moral feelings (love, friendship);

I+WE – national feelings, group interests;

I+THEY – interpersonal, inter-group contradictions, respect for other opinions;

I+SOCIETY – ability to adapt to the conditions and circumstances of public life;

I+MANKIND – a certain attitude to the world, generic self-consciousness;

I+NATURE – awareness of being a part of nature, a knowledge holder;

I+UNIVERSUM – the perception of philosophical and religious ideas, the formation of views on the meaning of life and death;

I+SPACE – awareness of the laws of Nature, life as the highest value;

I+INFORMATION – formation of the ability to live in the information society.

Stratification of features of communicative and dialogical competence makes it possible to indicate the category of communication in its system; still it does not yet turn the communication into a dialogue, because the personality not only justifies nature and culture, but also destroys it. Which properties in life of a person make him not just communicative and dialogical, but also competent? The answer depends on the General view of the dialogue and the identified.

In line with the philosophical support, scientists are focused on the problem of modern man. What can philosophy do for development of communicative and dialogical competence of students and school pupils? How should a person be integrated? Whether a teacher or a student youth.

Attention should be paid to understanding the educational space in psychological research. Well-known researcher of «educational institutions» K. Sedykh, as a result of long-term observation, concluded that stimulating and initiating student's resources in studies can help the teacher in his work. And the reasons for resistance to innovation in the field of education are not only in the psychology of individual people, but also in the features of modern social structure. He notes that the real democratic initiatives in the field of education represent a real threat to society, as they are alternative to the social pyramid of power and authoritarian way of life of society.

On the whole, we agree with the researcher: any frontal attack on the old society will either be rejected or will turn into the victory. Therefore, the tendencies – in all modern democratic countries – that strengthen anti-totalitarian and pluralistic steps, giving chance for survival, are the only hope of humanistic teachers [8].

According to K. Sedykh: «...any knowledge that makes sense is contextual, and most of it is nonverbal and has empirical character...» [8, p. 206].

As for the tasks of ethical education of young people, V. Zinchenko emphasizes that, getting ready for life, young people must first understand what is the right behavior, what actions and intentions express it. Therefore, we agree with the scholar's view that school and higher educational institutions should form a person with certain potential and inclinations, seeking to change or smooth out those aspects of educatees' character, that contradict the idea of correct, proper behavior. In the process of education, it is necessary to successfully help the young generation gain the sense of duty, responsibility and ability to think about the interests of other people, so that the pupils of the school, upon leaving its walls, could implement the right thoughts and decisions that they have taken or perceived. Given that, the conscious perception of moral ideas alone is not enough to change the ethical atmosphere of society [4].

Conclusions and prospects for further researches of directions. Thus, in professional self-education, aimed at implementation of the upbringing in of the new globally-minded person and at fulfillment of at each eras a personality, self-education and desire for self-improvement are an important factor in the teacher's professional development, which ensures the expansion of his creative possibilities, cognitive interests and the formation of the creative individuality in the context of the implementation of the new Ukrainian school.

In the process of professional self-education teacher should feel freedom of expression. Teaching activities cannot be regulated and squeezed in the dogma instructions, the teacher should have his own «in imitative style». The teacher, who has freedom of expression, is able to manage his own development, can direct his creative forces to search for new ways of training and upbringing [5]. And it is extremely necessary for the new Ukrainian school. Therefore, the actual is N. Berdyaev's idea, who claims that «...my personality is not the accomplished reality, I am [constantly] creating my personality, I am creating it when I am getting to know myself...».

Thus, professional development leads to a fundamentally new way of life of the teacher - creative self-fulfillment in the profession, which

allows them to identify their individual and professional capabilities. Of course, we are talking primarily about the fact that it will be the new educatee, the new student, the new youth and the new teacher, and the new Ukrainian school.

In view of the above, let us remark that under such conditions, «...when our imperfect world unfailingly develops in the direction of scenarios of an uncertain future, we must clarify the social situation in the world as a context that not only shapes challenges but also gives us the certain direction and some freedom to develop a new way of thinking and action for the development of acceptable scenarios of the future, for creation of the new values – within the framework of individual ethnical states and the global society, of possibility to achieve peace, social equality and justice, economic development and improvement of the environment...» [3, p. 98].

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ВІДОМОСТІ ПРО АВТОРА

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Наукові інтереси: розглядається процес розвитку комунікативно-діалогічної компетенції студентської молоді в сучасному культурно-освітньому просторі в умовах євроінтеграції.

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ДИДАКТИЧНІ ЗАСАДИ СТРУКТУРУВАННЯ ЗМІСТУ ОСВІТИ: ІСТОРИКО-ПЕДАГОГІЧНИЙ ПІДХІД (20-30 РОКИ ХХ СТ.)

Постановка та обґрунтування актуальності проблеми. Однією з основних проблем сучасної освіти в Україні є реформування її змісту. За роки незалежності нашої держави визначено нові пріоритети розвитку освіти, створено нову нормативно-правову базу, прийнято цілий ряд законів щодо освітнього циклу. Освіта радянського й пострадянського періодів зазнала кількох істотних перебудов змісту, змін тривалості навчання, дидактичних особливостей методичного забезпечення.

Аналіз досліджень і публікацій. Аналіз праць відомих педагогів України і зарубіжжя (А. Алексюк, Ю. Бабанський, Л. Березівська, Н. Білик, О. Біляєв, М. Богуславський, В. Бондар, Л. Вовк, Г. Гессен, М. Грищенко, Н. Дічек, С. Золотухіна, В. Кравець, В. Майборода, О. Савченко, О. Сухомлинська, С. Чавдаров, М. Ярмаченко та ін.) дає підстави стверджувати, що питання відбору та структурування змісту освіти у педагогічній науці займає одне із центральних місць. Адже від вирішення цих питань великою мірою залежить якість освіти, рівень підготовки молоді до життя у суспільстві, здатність забезпечувати його розвиток. Розбудова національної школи викликала увагу до проблем структури сучасного змісту освіти, методологічних

засад його конструювання та розвитку, відбору предметів для навчання у школі, критеріїв відбору матеріалу до кожного з них, обсягу та порядку викладення змісту у навчальних стандартах та програмах.

Можливість глибше усвідомити закономірності розвитку освітніх процесів, їхньої зумовленості суспільними, соціокультурними та іншими чинниками, виявити зв'язки, оцінити їх сучасний стан і напрями подальшої еволюції може дати історико-педагогічний підхід.

Тож, перш ніж розглянути кардинальні зміни, які відбулися у змісті загальної середньої освіти у досліджуваний період, варто приділити належну увагу аналізу передумов і причин реформування змісту шкільної освіти у попередні десятиліття. З'ясувати сутність зв'язку цих змін із економічними, суспільно-політичними і соціально-культурними процесами у житті суспільства та наукової діяльності відомих педагогів того періоду.

О. Сухомлинська правомірно наголошує, що «неможливо розпочати розв'язання проблеми, не визначивши, що ж було зроблено до цього, від чого потрібно відштовхуватись, розвиваючи, розбудовуючи нове знання» [10, с. 8]. А оскільки серед проблем, пов'язаних зі сферою освіти, саме