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## THE PEDAGOGY OF FREEDOM IN THE PARADIGMATIC SPACE OF HUMANISTIC UPBRINGING SYSTEMS

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*Розглянуто концептуальні основи педагогіки свободи як однієї із найбільш ґрунтовних і цілісних виховних концепцій гуманістичного спрямування. Педагогіка свободи виводить ідею виховання свободою на рівень комплексної реалізації у сучасних соціокультурних умовах і може стати підґрунтям для реконструкції сучасної виховної системи України, спрямованої на розвиток людини як унікальної особистості та суб'єкта власного життя*

**Ключові слова** : виховне середовище, педагогіка свободи, інваріантні принципи, параметрична модель, вільне самовизначення

### 1. Introduction

A characteristic feature of development of any society, the democratic in the first place, is the desire to comprehend the meaning of human existence in its spiritual and material manifestations and to deepen theoretical and methodological ideas about the environment that determines both development of a personality and changes in society, depending on its fundamental principles.

The European priorities in development of the modern Ukrainian state set previously unclaimed landmarks for a personality: its orientation towards success and the development of such socially important personal qualities as independence, initiative, business acumen, internal freedom and responsibility. In view of these processes there is a reassessment of values also in the system of traditional perception of the tasks of pedagogical education and upbringing in accordance with the humanistic values of a democratic society. That is, today, when the Ukrainian society, having chosen the path of democratic development, although slowly but confidently strives to overcome crisis situations in all spheres of public life, the need is felt, as urgent as never before, for an active, creative person, internally free, oriented to universal human values, ready for mutually beneficial coop-

eration with other people, able to live in conditions of freedom, to realize his/her own self-worth, uniqueness and to feel the interconnection with the world as a whole.

Thus, the content of the modern transformation of upbringing is to revise its foundations on the basis of humanistic principles inherent in a democratic society, where its main goal is free development of a personality. When a personality freedom of a man is not driven into the Procrustean bed of a social order for "... the preparation of a competitive human capital for the high-tech and innovative development of the country and provision of the needs of society..." [1], but is directed at identifying and improving all its essential forces; when the individual is considered not as the such one who is «lead» and «formed», but as the creator of himself, capable of creative self-realization, independent free choice of lifestyle and personal trajectory of individual development.

There is no doubt that in today Ukraine, in accordance with the officially functioning humanistic paradigm of education the significant positive changes are taking place, regarding the democratization of the process of education and upbringing. The pluralism of pedagogical reflection ensures gradual rethinking of traditional principles of upbringing and leads to emergence in the

paradigmatic space of modern education of alternative systems of upbringing that ensure the overcoming of conservative approaches, traditionally established norms and rules that impede the successful socialization of a personality in the dynamic and rapidly changing world.

## 2. Literature review

In national educational thought this alternative pedagogy is treated as a direction that reaches the fundamentals of a new type of upbringing based on principles of freedom. At the present stage it is associated with the experience of reforming the educational process, with pedagogical innovation and experimentation aimed at bringing into pedagogic theory and practice some new ideas and prospects for development. This type of pedagogy is different from the conventional, dominant forms and methods and organizational models of education and upbringing. It is similar to a political process in which the opposition in an ideal is designed to be an incentive to improve the status quo. Alternative pedagogy, creating competition to traditional pedagogy, stimulates its development, indicates weaknesses, and indirectly offers alternative solutions to problems.

Alternative education, as a field for implementation of alternative pedagogy ideas in practice, is defined in the international pedagogical dictionary of UNESCO as a general term for patterns that offer an alternative to traditional, institutional education, or movements that reject formal education, that is, a kind of opposition to the existing educational system [2].

One of the alternatives that, no doubt, can become a stimulus for reconstruction of the traditional system of education and upbringing in Ukraine is “Pedagogy of Freedom”, which can be treated as a modern direction of humanistic pedagogy. It deals with theoretical and practical bases of upbringing of inner freedom of an individual: development of its subjectivity; self-awareness; ability of a conscious and responsible self-realization; ability to make independent decisions and to realize the own course of life.

Ukraine has taken course of a humanization of education, which brings certain improvements. Yet in today’s national educational space the previously formed educational pattern is entrenched and inherently reproductive. It implies the existence of two hierarchically subordinate units: a teacher as the source of truth, and a student as recipient. These initial positions do not allow an implementation of a subject-to-subject pattern of education. A personality formed in hierarchical dependence easily yields to social manipulation, and is not ready for constructive self-determination, and partner collaboration in conditions of freedom.

Thus, the inadequacy of the existing education pattern to meet modern social and cultural requirements puts the society in general and teachers in particular in a quandary as to achieving the declared humanistic principles of national education in line with the values of a democratic society. One of the ways to solve this problem in the context of personality-oriented paradigm of education became pedagogy of freedom. Due to socio-cultural situation in Ukraine, which formed in years of independence, it became possible to comprehend pedagogy of freedom through both theoretical reflection and

practical educational activities. So, the appeal to theoretical principles of the pedagogy of freedom and its active implementation into today’s educational practice is one of the current trends of national pedagogic science.

It is important to note that in different periods philosophical and pedagogical ideas of freedom in upbringing of a personality were developed, enriched, and transformed under the influence of various factors: the state of economy and culture, socio-psychological climate of society, and national traditions. In terms of history the development of the idea of free upbringing is inextricably linked with formation of liberal-democratic traditions of public life, with increased attention to human individuality not as a disciplined pupil, but as a subject of its own life. Critical historical periods, characterized by a worsening of the socio-cultural situation, the destruction of world-view systems and ideals, are always accompanied by rapid increase in awareness, protests against social oppression, which find expression also in the sphere of education and upbringing. Thus, ideas of freedom gained the brightest manifestation in the era of Antiquity (Ancient Greece, VIII– V century. BC), the Renaissance (XIV–XVI century, especially in Italy, France, Germany), Enlightenment (XVIII c.), mid XIX (Russian Empire), the border of XIX– XX centuries, in Europe in general.

Crystallization of the ideas of pedagogy of freedom in the national educational space began at the end of the nineteenth century due to the surge of public interest to problems of teaching and rearing. The idea of an equitable arrangement of a free society, extrapolated into the sphere of pedagogy, caused a new attitude to a child in the pedagogical process. It was exactly at that time that the humanistic traditions of the Ukrainian pedagogy (G. Skovoroda, K. Ushynskyy) obtained an additional impulse and became the foundation, from which the untouchability of a child’s nature was proclaimed and the call was made to look for ways of upbringing an active, enterprising personality, capable of a free, independent creative activity.

Pedagogical thought of that time confidently predicted that the twentieth century could be the century of teaching. That is, that the questions of expedient upbringing of children and radical improvement of material and spiritual foundations of society will take an honorable place among other problems. The child becomes the center of life, and all education will be built around a child because the child is the future.

The founders of implementation of the idea of upbringing in freedom into the Ukrainian pedagogic science at the beginning of the twentieth century were such famous native philosophers and educators as M. Pirogov, K. Ushinsky, S. Rusova, H. Vashchenko and others. They believed that freedom was to become the leading goal in restructuring of the Ukrainian school. At that time the idea of upbringing in freedom developed largely in the context of pedagogy as an integrated science of a child. A powerful scientific center of pedagogy in Ukraine was the Kyiv Scientific and Research Department of pedagogy, founded in 1922. The Department included such scientists as S. Ananyin, A. Gotalov-Gottlieb, K. Lebedintsev, O. Muzychenko, J. Chepiga. The other notable pedagogists in Ukraine were V. Pro-

topopov, I. Sokolyansky, A. Zaluzhnyi, who represented the Kharkiv School of pedology.

The comparative analysis of the domestic pedagogical concepts of the considered period allowed the authors to distinguish four main directions in which the ideas of free upbringing were developing.

1. *The free humanistic trend* [3] most consistently and comprehensively developed the idea of freedom, which formed the basis of pedagogical views of its representatives who treated upbringing as the creating of necessary conditions, required for the self-development of a personality, the most important of which was external freedom.

2. *Anthropological and humanistic trend* [3] emphasized the humanization of the upbringing process, its psychologization, providing it with active, creative character, focused on stimulating the self-activity of pupils.

3. *Socio-humanistic trend* [3] in which the humanization of the life of children, the encouraging of their self-development was achieved through creation of the special environment that promoted the implementation of various interests of children, their socialization, the embodiment of the ideas of holistic approach to upbringing.

4. *The humanistic-religious trend* emphasized the special importance of the formation of the spiritual and religious orientation of a personality of the pupil, his assimilation through Orthodoxy universal values of truth, goodness and beauty [4].

A substantial impact on the development of the idea of freedom at that time was made by significant and prospective achievements in the field of pedagogic psychology, in particular, experimental psychology and experimental didactics [3]. Thanks to research works of native psychologists the pedagogic science was not only replenished by profound knowledge of psychophysiological consistent patterns of a child's development, but also obtained appropriate tools for implementation of the idea of freedom in pedagogic practice. On the whole, development of the psychologic – pedagogic science facilitated the general redirecting of pedagogy towards a personality-oriented paradigm, humanization of the educational process, and formation of the national system of education and upbringing.

Thus, at the beginning of the twentieth century the scholars of the Ukrainian pedagogy introduced an original and holistic pattern of a humanistic paradigm of education, based on the ideas of upbringing in freedom. This pattern had a promising and prognostic character. Its humanistic content was determined by the achievements in anthropological science and pedology, which formed a new conception of the man as an active, autonomous entity associated with the social environment. All supporters of the idea of freedom were concerned with discovering and developing of natural potentials of an individual, so they sought to ensure the state of inner comfort and freedom, and other appropriate conditions. The major prerequisite for the inner emancipation of an individual was the external freedom.

Unfortunately, in the 1930s the Stalin's totalitarian regime was finally formed in the society and the remains of democracy and pluralism of the first years of the Soviet era were wiped out not only in politics but also in the social sciences. Provisions for recognition of autonomy

and self-worth of an individual, development of his or her personality and caring attitude towards child's nature, that is, the ideas that formed humanistic basis of the national upbringing became to be interpreted as a drawback. From that time on, primary importance was given not to pedagogic problems as such but to social class regulations. This resulted in emergence of the soviet pedagogy with its ideological methods. The process of its formation caused retreat from ideas of the free national school. The accent was made on the problems of "sovietization", while the achievements of pre-Soviet and foreign pedagogics were disregarded.

The brief period of the late 50's – early 60's due to "Khrushchev thaw" caused partial democratization of various aspects of the Soviet society. It was peculiar for some sporadic bursts of innovative pedagogy as an alternative to existing totalitarianism. At that time, there were issued and approved new governing documents that illusorily proclaimed humanization and democratization of the Soviet education system, though in fact, the system of values remained in the plane of ideological imperatives. Those double standards caused various types of resistance in pedagogic publications, among scholars and schoolteachers, who within the frames of communist ideology only formally adhered to the "rules of the game" but in reality defended the ideas of freedom and humanism, as it was done by many generations of native teachers in the past. Special attention among them deserved the concept of humanistic pedagogy and the ideas of creative teaching staff [5, 6]. Teachers-innovators believed in optimistic perspective of a child's development in support on its best qualities, on individual approach and creative attitude to the process of education and upbringing. But pedagogic innovations at that time could evolve only within the frames of research to which the Soviet pedagogy could dare. Very short time later, any initiative beyond the frames of the communist ideology was prosecuted as a "pedagogy's nonconformity".

During the seventies and eighties, the soviet paradigm of upbringing dominated in the country, although some scientists and educators manifested themselves by new alternative ideas. Thus, attention of the pedagogic community at that time was attracted to the concept of the "Pedagogy of Cooperation" [7]. They actually laid the foundation of true humanization of the process of education and upbringing. This, in a sense, determined strategic directions of the development and democratization of the in-school education and upbringing in the 90's and produced a breakthrough in improving the present day's educational area.

In the nineties, in the period of time when Ukraine obtains its independence and democratic freedoms, the Ukrainian scientists turn to the problems of individualization of a personality, to promotion of its self-awareness, ability for conscious and responsible self-determination, fulfilment of an independent choice, and realization of its own life path [3, 8].

### 3. Aim and objectives of the research

The *aim* of the research is to present the essence and conceptual foundations of the pedagogy of freedom as a qualitatively new direction of alternative pedagogy in the paradigm space of upbringing systems of human-

istic orientation. The achievement of the set goal is ensured by the solution of a number of tasks that confirm the undeniable value of the concept of pedagogy of freedom for the modern pedagogical theory and practice, as well as the multidimensionality of its fundamental principles, which are determined not only by multilevel socio-cultural and subjective-personal factors, but also reflect the specific views of different theorists on the essence of the upbringing process, based on the idea of freedom.

*Objectives:*

- to outline the historical retrospective of the stages of formation of philosophical and pedagogical ideas of upbringing by freedom and the main directions in which ideas of free upbringing were developed;

- to describe the system of invariant principles that form the conceptual basis of the pedagogy of freedom;

- to reveal the parametric model of the types of upbringing environment in which the humanistic positions of the leading teachers are localized, who, to one or another extent, tend to the values of freedom.

- to present the possibilities and practical experience of the introducing and functioning of the concept of the pedagogy of freedom in domestic educational and upbringing space of today.

The consistent implementation of these tasks will confirm the conviction that pedagogy of freedom, being the most thorough and integral concept among the humanistic upbringing systems, deduces the idea of upbringing by freedom onto the level of integrated realization in contemporary socio-cultural conditions and may become the theoretical basis for the reconstruction of the modern educational system of Ukraine, which should be directed to the development of an individual as a unique personality, the subject of his/her own life.

#### **4. The main part as presentation of the conceptual foundation of the pedagogy of freedom**

In the process of elaboration of the author's conception of pedagogy of freedom, the theoretical and methodological principles of the idea of freedom in upbringing of an individual are. The main part as presentation of the conceptual foundation of the pedagogy of freedom are singled out. It was proved that despite of some specific features and variants of its manifestation, the theoretical part of various pedagogic trends both in Ukrainian and in foreign pedagogy, represents a totality of to some extent autonomous concepts. They are combined by common provisions, by a peculiar invariant kernel, which forms a conceptual foundation of the pedagogy of freedom [3].

As is known, invariance is a property of some correlations, essential for the system, not to change in result of certain transformations of the system. Accordingly, by the invariant principles of upbringing in freedom are meant the fundamental ideas concerning the gist and organization of the process of upbringing. These ideas remain constant and, in a varying degree, explicate in all directions of free rearing, regardless of the national, temporal or social localization and specificity.

Variableness of pedagogical approaches of different representatives of free rearing exposes to the degree of how much focus is laid on particular principles and methodical ways of their implementation. Among these

principles the following issues are singled out: the principle of an individual's self-worth; the principle of the absolute value of childhood; the principle of natural congruity of rearing; the principle of freedom and the principle of harmonization of effects of social environment and rearing.

The essence of *the principle of self-worth of a personality* is in recognition of a child as an original basement and at the same time as the main goal and the main result of the teaching and rearing process. This means that the latter is to be directed at preservation and development in a child its individual image, at providing a child with all conditions required for its personal self-realization. A teacher should respect any child as the child is at a given moment of life, with all merits and drawbacks. A particular individual, a real child is declared an aim in itself rather than a means to achieve any other goal. The pedagogical process is supposed to be aimed at something inside the child, not outside. Alongside, provisions are made to direct the rearing process at satisfaction of needs and interests of each child, as well as to enable a child to act according to the individual development program.

*The principle of self-worth of childhood* asserts self-sufficient value of the children's period of life, emphasizing its uniqueness, imposing a ban on approach to childhood with utilitarian standards. This principle is opposed to the traditional setup to prepare children for future adult life. The teacher's tasks is perceived not in preparing children for future life in traditionally understood meaning, but in creating conditions favorable for the development of all powers of the child's body.

*The principle of natural congruity of upbringing* affirms the need to bring up a child only in accordance with comprehended natural laws of their development and development of the natural world in general. Thereby, voluntarism and despotism in a child's rearing is banned and it is stressed as a must to perform the rearing process only with regard to natural development of a child's personality.

Recognition of the intrinsic value of a particular personality requires to set up the teaching and rearing process with regard to the nature of a human personality in general; to understand the laws of its development and the particularities of each personality as an individuality.

The principle of self-worth of a personality gives impetus to the principles of self-worth and natural congruity, and can be realized only in unity with them. The main condition of realization of these principles is freedom.

*The principle of freedom* envisages the set up of the rearing process without any form of violence against the person. The basis of the principle of freedom in child-rearing is particular attitude to the nature of a child. A child, according to the theorists of free rearing, does not bear any innate moral flaws and in this respect a child is perfect. Thus the demand to ensure maximum freedom for realization of all innate qualities of a child is natural. Any violence, any external influence with the aim to form a certain type of a person with pre-scheduled features leads away from the naturally defined image of a person.

Thus, the essence of the upbringing in freedom is in ensuring conditions for the developing in a personality

its natural foundations, in recognition of the fact that individuality utmost discloses in the absence of external pressure and restrictions for its manifestation. At the same time freedom is not identified with permissiveness. To be free means to go one's own way as far as the laws of the surrounding world of nature and society, the specific circumstances of life permit it. Freedom is perceived as inextricably linked with the responsibility of a person for his or her own choice.

*The principle of harmonization of the effects of social environment and upbringing* makes adjustments and in a peculiar way limits the effect of all other principles of upbringing in freedom, so far as it forces to take into account the powerful influence of the environment on a child's development. The supporters of the free rearing pointed out at immense role of the environmental factors, that is, the external conditions of development of a personality. Recognizing the fact that the uniqueness of a personality is largely an innate phenomenon, they did not oppose it to the notion of heredity in its materialistic sense. The matter was not so much about the transfer of genes from the parents to a child as about innateness of the spiritual side of a child's personality [3].

The definition of invariant principles of the theory of free upbringing gives grounds for describing it as a trend within the frameworks of humanistic pedagogy at the beginning of the 20th century, which unites anthropocentric concepts in one degree or another concentrated on the values of freedom.

The pedagogical position of the supporters of upbringing by freedom, represented by the system of highlighted principles, is largely determined by their ideas of human nature and the essence of upbringing. In authors' opinion, such ideas are bipolar constructs, through which the pedagogical reality is conceptualized and represented in terms of similarity and contrast. To identify such constructs, the pedagogical works of representatives of free upbringing trend have been analyzed and a number of key ideas that represent polar views on the nature of the child and the organization of its upbringing have been highlighted:

1) idealization of the child, belief in its humane nature and constructive, creative origin – the idea of the child as imperfect, asocial (pedagogical optimism – pessimism);

2) perception of childhood as a self-worth period in the development of a personality – the idea of childhood as a period of preparation for the future adult life (absolute – relative value of childhood);

3) understanding of upbringing as the development of properties and inclinations laid from birth – as the implantation to a child the generally accepted norms of behavior and social roles (individualization – socialization);

4) giving preference to the internal factors of the child's formation – the recognition of priority role of external influences of the social environment on a child's personality development (internalism – externalism);

5) priority attention to the developing of self-dependence and creativity of the child – the orientation to the conventional values of order, discipline and obedience (creativity – normativity);

6) rejection of any pressure and violence in upbringing – recognition of possibility of forcing the child to acquire cultural experience (rejection – adoption of violence in upbringing);

7) an attempt to understand the inner world of the child, especially its worldview – the external angle of perception of the child from the point of view of the adult (phenomenology – objectivity);

8) an individual approach to the child, taking into account its peculiar features and regularities of development – the pattern approach to upbringing of the child in terms of uniform requirements and general standards (individuality – universality);

9) a view of the child as an active subject of self-development, self-realization – a view of the child as a passive object of application of upbringing efforts of the teacher (subjectivity – objectivity);

10) understanding of upbringing as a means of promoting the deployment of properties and inclinations, originally laid in the child – as a purposeful formation of a child's personality in accordance with a certain upbringing ideal (assistance – formation);

11) orientation at the individual, contact form of upbringing interaction – orientation at mass, collective forms of education (individualism – collectivism);

12) providing children with freedom of expression – regulation and restriction of children's behavior (freedom – control);

13) emphasis on indirect, mediated influence on the child through the environment – priority orientation to immediate, directive upbringing influence on the child (mediation of upbringing influence – directive influence);

14) prompting of the child to personality self-improvement – contemplative position in attitude to the child (activity – passivity);

15) adaptation of upbringing requirements and influences to the individual characteristics of the child – adaptation of the child to the requirements of the educator (adaptation of upbringing – adaptation of the child).

The indicated constructs are considered as criteria of orientation of one or another pedagogical system on the principles of upbringing by freedom.

As the result of factor analysis of the above constructs, two main factors that underlie various upbringing approaches have been identified, as well as localized in the space of the pedagogical systems that in one way or another are oriented to the ideals of free upbringing. The qualitative analysis of the constructs, which with the greatest loading have been included in the two main factors, makes it possible to interpret them as "freedom – dependence" and "activity – passivity".

The bipolar factor "freedom – dependence" is represented by the following constructs: at one pole - pedagogical optimism, freedom, absolute value of childhood, internalism, creativity, rejection of violence in upbringing, phenomenological, subjective, mediated nature of upbringing influence, on the contrary pole – pedagogical pessimism, monitoring, relative value of childhood, externalism, normativity, adoption of violence in education, objectivity, directive upbringing influence.

The factor «activity – passivity» is represented on one pole by such constructs as individualization, creativity, facilitation, individualism, adaptation of upbringing to the child, on the contrary pole – socialization, normativity, formation, collectivism, adaptation of the child.

Based on combining the selected factors (parameters), a parametric model of the types of upbringing environment have been elaborated, which includes the following components: "dogmatic", aimed at developing the child's passivity and dependence; "directive", aimed at developing activity of pupils in conditions of control and external pressure, under limited possibilities for revealing their own initiative and creativity; "permissive" (from the English «permissive» – indulgent, appeasing), oriented at the developing of a personality in conditions of entire absence of any external stimulation, any restrictions and control; "creative", which ensures free development of an active, mature personality capable of self-organization and responsible choice.

The performed factor analysis has proved that pedagogical positions of the supporters of upbringing by freedom [3] belong to the creative type, because they are localized on the positive poles of the factors "freedom – dependence" and "activity - passivity", that is, they are oriented towards providing external freedom in the upbringing process and at the same time stimulating the activity of the pupils. On the opposite pole, the upbringing concepts are localized that restrict freedom of pupils and make accent on the values of order, discipline and normativity (J. Gerbart, J. Locke, A. Makarenko). It is the unique combination of these two factors that, with regard to their bipolarity and varying degrees of expressiveness, underlie the real diversity and qualitative peculiarities of the concepts of upbringing substantiated in pedagogical science.

Thus, in result of factor analysis the semantic space of upbringing concepts has been modeled, in which the specific views of different theorists on the essence of upbringing process based on the idea of freedom are defined.

The defined principles constitute an invariant core of different concepts that, in one way or another, are focused on values of freedom. As presented, they constitute a coherent system, the elements of which are closely interrelated. Each of them envisages the presence of others, contains them implicitly. Not being a fully independent phenomenon, the singled-out principles of upbringing in freedom are genetically related to humanistic pedagogy, and in their conceptual developments they fix the general vital meanings of pedagogic universals.

The above-considered and substantiated invariant principles of free rearing are put into the foundation of the pedagogy of freedom. The major conceptual idea for creating the pedagogy of freedom originated in result of reconsidering and modern reconstruction of the methodological principles of this trend of humanistic pedagogy in order to use its best ideas and achievements in solving topical social and pedagogic tasks of the present-day Ukrainian school.

The implementation of the concept of pedagogy of freedom in modern pedagogic theory and practice really ensures the gradual update of the traditional system of education in Ukraine according to humanistic values

of the democratic society. This concept, founded on the principles of freedom, still remains to some extent an alternative to conventional, dominant forms, methods, and organizational patterns of national teaching and rearing, yet it actively influences on the reconstruction of the educational process in modern Ukraine.

The pedagogy of freedom attains the most complete embodiment in the activities of innovation-oriented educational institutions due to creation of the specially organized educational space of free self-determination of an individual. This ensures conditions for disclosure and at the same time for development of personal freedom of the pupils, satisfaction of their basic needs, formation of their subjectivity.

The idea of "selfness" (self-realization, self-development, self-improvement), is the centric idea in many modern conceptions of the man. It gains importance under conditions of development of the inner freedom of a personality, and plays the leading role in the pedagogic concept of freedom. It is due to its own activity a person attains "positive force" to expose its individuality, enhance creative potential and abilities, and thereby confirm its personal freedom.

The psychology-pedagogic conditions of development of the inner freedom of a personality are as follows: expansion of the boundaries of realization by a human being its physical, mental and spiritual strength, self-cognition and cognition of the surrounding reality; ensuring a person with the "space free from surveillance"; creation in the pedagogical process the situations of uncertainty which induce pupils for self-determination and making independent choices; orientation of the pedagogical process towards development of individual inclinations and aptitudes of pupils, facilitation of their creative self-realization, the maximum enrichment (amplification) of the content, forms and methods, kinds of activity and communication, realization of potential opportunities for development that become available in the period of a child's growth; formation of emotionally comfortable environment for upbringing, that stimulates exposure of subjective activity of a personality; humanization of pedagogical process on the basis of principles of dialogue, problematization, personalization and individualization [3].

Practical implementation of the specified psychopedagogical conditions, that takes place in the rearing space of free self-determination of a personality, ensures possibilities for expression of various forms of its subjective activity: *initiative*, that exposes itself in initiation and deployment of an activity without external motivation; *volitional*, that insures mobilization of a pupils' resources to overcome the perceived objective and subjective obstacles on the path of activity; *creative*, that reveals itself in solving the tasks, for which neither ways of solution nor probable results are not known in advance; *extra-situational*, that goes beyond the situational frames of activity, set by socio-cultural norms or prompted by former experience of pupils; *self-governing*, reveals itself when a person fulfills a conscious control over his capabilities, designs and implements his life strategies, organizes his life-path. The fundamental condition of a personality growth of a pupil, disclosure of its uniqueness and originality is the atmosphere of freedom. The basic struc-

tural units of the rearing space of free self-identification of a personality is the physical surrounding, socio-psychological factors and the program of upbringing.

While existing in an active rearing environment in which the means for a free choice and expression of a subjective activity are provided, a personality strives to meet those, which are currently identified as the most important, adequate to the inner tendencies of development. And it is freedom that provides opportunities for creative self-disclosure of a personality, makes it possible to correlate its needs with the interests and freedom of other people, thus ensuring conditions for forming of responsibility and self-control, for realization of interconnection with realities of life, legal and moral norms of society.

Effective functioning of the rearing space of free self-identification of a personality envisages a special type of pedagogic work, which supports the development of a subjective activity of pupils. This, in turn, puts special demands to teachers, who must be capable of solving these tasks. The teachers' personal and professional standpoint, which enables them to work in the mainstream of the pedagogy of freedom, plays a decisive role. The basic components of this standpoint are as follows: perception of a pupil's personality as a value, a teacher's positive I-concept, orientation to invariant principles of pedagogy of freedom.

The forming of an appropriate pedagogic standpoint is determined by the three groups of factors: the internal, subjective – personality factors (self-awareness of a teacher, his level of self-actualization, perception of humanistic values, development of reflexive and projective abilities, purposefulness, competence, creativity); the external, objective factors (requirements of professional activity in the context of pedagogy of freedom); objective-subjective factors (organization of the child-rearing environment).

Thus, a teacher's awareness of the values of pedagogy of freedom, his ability to organize the rearing space of free self-identification of a personality, based on the principles of upbringing in freedom, makes it possible to speak about real opportunity to nurture a child's personality, oriented towards the values of freedom.

As to the goal of the child-rearing in the context of pedagogy of freedom, there comes forward an internally free, ready for self-identification in its life personality with the following distinguishing features:

- a highly developed level of need of self-actualization;
- a realistic and unbiased perception of the world;
- openness to the new experience and a tendency for the search of truth;
- an ability to control personal activities and behavior;
- an aspiration for competence;
- positive I-concept; the strong-willed qualities that empower to overcome internal and external obstacles on the path of establishing of personal values;
- self-respect in unity with willingness to respect other people;
- a democratic style of communication;
- an admittance of the socio-cultural norms and at the same time a critical attitude towards them, an ability to form the own "personal standards."

In the educational space of Ukraine the pedagogy of freedom develops in line with the modern concepts of humanization of education. These concepts, in a varying degree, are targeted at the idea of upbringing in freedom: the personality-centered approach [8]:

- the concept of pedagogical support of a personality [3];
- the theory of modeling of humanistic rearing system [3];
- the non-violence pedagogy [9].

The main idea that brings together the above mentioned concepts and approaches is the upbringing of the man of culture. The basic features of such man are freedom, humanity, spirituality and creativity. Each of these features defines its own ways and means of realization of educational and rearing tasks of the present day, but the closest one to the organization of the upbringing process on the basis of pedagogy of freedom is the pedagogy of indirect rearing influence (directional freedom) and the pedagogy of facilitation (support).

The pedagogy of directional freedom considers the upbringing as a hidden influence on a personality by means of an expedient organization of its objective and social environment. A personality is granted with freedom of choice, but by means of an appropriate arrangement of the rearing environment its development is guided in a desirable direction. Due to such arrangement pupils develop ability to live in conditions of freedom, to take responsible decisions and to make independent life choices, despite the fact that their freedom and independence is indirectly programmed and guided by the teacher.

Unlike the pedagogy of directional freedom, in the pedagogy of facilitation the learner himself defines the rearing tasks, while the teacher only helps him in the process of self-determination and self-realization. The upbringing is thus treated as a pedagogic support, a providing of opportunities for self-actualization of a personality, a spontaneous development of its aptitudes and abilities. In such circumstances the learner becomes a full partner of the teacher and their relations turn into really subject-to-subject relationship.

The interpretation of the principle of humanism within the frames of the mentioned concepts is based on faith in the good, inherent in the nature of each child; the lack of pressure on the will of a child; the ban on all forms of authoritarianism and strict regimentation; the necessity to know and consider the physical, emotional and intellectual needs of children. Their main task is to create conditions for maximum disclosure of individuality of each child, its self-realization and self-assertion. These conditions are the maximum freedom, a providing of emotionally comfortable climate in the family and school, social environment.

Thus, a brief review of the modern pedagogic approaches to humanization and democratization of education, ensuring of its personality orientation, gives ground to draw the following conclusion: these approaches are consonant to the invariant principles of pedagogy of freedom. It should be emphasized that the innovative personality-centered rearing systems, based on the ideas of freedom, are created mainly in alternative to the traditional ones, educational institutions, namely, in the author's and private schools, school-complexes, colleges,

and in some schools and higher educational institutions of the state education system, used as experimental sites.

### 5. Results of the research

The analysis of the practical activities of the alternative schools testifies that many of them are really targeted at the rearing values and principles of pedagogy of freedom: the child-centrism; respect to a child and childhood; freedom of choice; creativity; humanization of the rearing environment; individualization and differentiation of teaching; considerate attitude to the interests and needs of children; democratization of pedagogic relations and so on.

For example, in some cities of Ukraine there is a group of innovative teaching and rearing institutions of primary education, acting under the patronage of the Ukrainian "Krok za Krok" Fund (the "Bereginya" and the "Parostok" in Kyiv, the "Lyceum of Arts" in Kerch, the "Mriya" in Kirovograd, the Author's school of M. Chumarna in Lviv). Within the frames of the personality-oriented paradigm, the pattern of rearing a child as the subject of a vital self-identification is introduced. The modeling of the situations of free, creative cooperations that is an alternative means to traditional pedagogic activities, ensures opportunities for the children to take independent decisions, identify themselves, that is, to exercise free choice. The knowledge of the surrounding world of people, things, and nature alone is not sufficient for self-identification. It also involves knowing of oneself, one's own "I", one's own goals and abilities for better realization of personal strength.

Based on the Khortytsa Teaching rehabilitational multidisciplinary center in Zaporozhye there acts the "School of vital creativity of a personality" (I. Ermakov and others). The primary goal of this school is the upbringing of the personality, capable of self-creation, creative construction of life in a competitive society with the market economy. The pattern of the school is based on the principles of pedagogy of freedom and psychology of vital creativity. The most important part of the pattern is the implementation of the program of vital creativity of a pupil's personality. The task of the teachers is to ensure optimal conditions for self-realization of the pupils in various types of activity. The program of extracurricular rearing work and self-development of children envisages assistance for the children, while they design their own way of life path, based on the expediently chosen type of social behavior, degree of activity and life-values outlooks, consciously accepted norms of human relations. The key indicators of the effectivity of activities of the school of vital creativity of a personality are: the ability of pupils for conscious defining of the main directions of their development and independent organization of the life process; the ability to build a life of their own project; the gaining of a required social experience, skills of living in a group, the mastering of means of communication, the development of mechanisms regulating a role behavior; the gaining of skills of emotional self-regulation, the ability to overcome difficulties, the ability to solve everyday problems, to cope with inner spiritual crises, overcome psychological depression, perceive life optimistically.

One of the innovative types of educational institutions in Ukraine, that bases its activities on the principles, consonant to the ideas of pedagogy of freedom, is an author's school. An example of such institution is the author's schooling complex No. 3 in Yuzhny. The main objective of the school is to create an enriched educational environment that ensures free development of a personality of its own choice. Within the framework of this schooling complex, there function in a single mode four structural units: a secondary school, an art school, a sport and physical culture school and a college. Due to this, each pupil, depending on his inclinations and abilities, is able to partake in music, art, sport at a general culture, amateur level or master them under the programs of specialized educational institutions. According to the individual and age-related features of pupils, their ability to acquire knowledge, it is already at an early stage of schooling that their individual pace of learning progress is specified. This pattern allows the pupils to demonstrate a high level of cognitive interests, fantasy and imagination, a high degree of adaptability and performance. Most of them form a stable motivation for cognitive activity that ensures optimum functioning of the self-regulatory processes, a high level of vital activity of the children.

Another example of the realization of the ideas of upbringing in freedom is the Schooling complex of aesthetic teaching and rearing No.9 in Zaporozhye. In this school the "Azimut" technology of flexible differentiation of education, developed by S.Podmazin, is introduced. Its main objective is to get the pupils of the secondary educational institutions ready for conscious vital and, in particular, professional self-determination. The "Azimut" technology (which is an abbreviation for the words: alternative, interest, initiative, motivation, awareness, creativity) realizes the principles of a personality orientation of education. It takes into account not only the available attainments and properties of each pupil, but the perspective directions of his development as well. The technology envisages the partnering, subject-to-subject relations between the teacher and the pupil. In this school there formed the optimal conditions for the development of pupils, with consideration to their aptitudes, interests and abilities. This facilitates the forming of a persistent motivation for cognitive and practical activities of the pupils, their conscious attitude to the vital and professional self-identification. The implementation of the "Azimut" technology has testified its positive influence on the state of psychosomatic health of schoolchildren. This technology also provides favorable conditions for creative self-expression of the teacher, who has the opportunity to create "his own school" and thus realize himself both as a professional and as a pedagogue.

The ideas of a personality oriented education, that are essentially very close to the principles of upbringing in freedom, constitute the conceptual principles, on which the work of the "Kyivo-Mohylansky Collegium" in Kyiv is based. The pattern, realized in this gymnasium is a comprehensive, scientifically substantiated system of educational activities, that incorporates the traditions of the academic education in Ukraine, founded by the Kyivo-Mohylanska Academy, and the innovative approaches, targeted at the creation of a special educational envi-



ronment. The content of the latter is the becoming of a new man, able to shift from the values of the totalitarian regime to the democratic values, to get opened for the European and world culture, and to comprehend the own national (personality) dignity and worthiness. The main guide mark of the gymnasium is a personality with its abilities, gifts, talents and inexhaustible possibilities for self-development, self-education, and self-fulfillment. The work of the gymnasium is based on the principles of humanism and democracy, freedom and responsibility, combined human and national values, the independency from political, social and religious organizations, individualization and developing nature of teaching. The real educational environment of this institution encourages the learners to develop holistic perception of the surrounding world, it ensures the mastering of methods of independent gaining of knowledge, and the skills to implement it in practical life, and it prepares the learners for their vital self-identification.

An interesting experience of implementing the principles of pedagogy of freedom in school of the new type is also gained in the Ukrainian college, named after V.Suhomlynsky (Kyiv), headed by V. Khayrulina [10].

The main principle laid into the foundation of the teaching and rearing system in this college is the recognition of self-worth and individuality of the learners, the detection of their natural inclinations, stimulation of their cognitive and creative activity, with consideration to capabilities and aptitudes of every one of them. According to this approach, the basic feature of the teaching staff activities in the college is the forming of the subjective position of the students in the teaching process; the exploring of individual capabilities of each student; the developing of their skills and individual inclinations; the implementation of such teaching technologies that ensure the realization of the basic goal of education through exposure of the subjective experience of each student; the adapting of the content and form of the educational process with consideration to personality interaction between the student and the teacher; the introducing of the system of evaluation of cognitive abilities of the students in accordance to the achieved results; the ensuring of conditions for the realization of the experience of the creative activities of each learner; the organizing of the teaching and rearing process on the basis of partnering, subject-to-subject interrelations with students.

In many alternative educational institutions of Ukraine there are widely used the elements of the pedagogic systems of M. Montessori, R.Shtayner, C. Freinet and others. Such is the Montessori school, which children from 2 to 10 years old studying there, has been functioning in Kyiv for more than 20 years now. The managing directors of the project had no intention to recreate the Montessori pattern in its pure form, similar to those schools that function in the Netherlands, Germany, the U.S. and other countries. The school works in accordance with the Ukrainian pattern of such school, adapted to the conditions and social needs of the society, national culture, customs and traditions of the people.

The concept of the activity of the Kyiv Montessori School is based on the idea, substantiated by the known Italian educator. It states that every child has its own natural inner potential that can develop only in in-

teraction with the environment and in conditions of freedom. Exploring the environment in the classroom, the children find in it something that fits their interest exactly at a given stage of development.

The successful combination of the curricula and programs, the work of creative teachers, the cozy interior space creates conditions and atmosphere for free development of children. Pedagogical approaches and teaching methods, the specificity of class schedules and the daily mode of life, the school rules help to create the microclimate, the spirit of cooperation, which the Montessori schools are famous for. In this atmosphere children feel relaxed and free. They have freedom, they are able to use it, and every day they take decisions and make their own choice.

During the last decades there are also spreading in Ukraine the Waldorf Schools (Odessa, Dnepropetrovsk, Krivoy Rog, Kherson, Zhitomir, Lvov etc.). The concept of their work envisages the providing a child with support in its formation according to the consistent patterns and trends of the development of its nature. Alongside, the task of maintaining and enhancing of the physical health of a child and of the developing its spiritual world is tackled, which is very important especially in the first seven years of life. The implementation of this pedagogic goal creates the prerequisites for comprehensive development of all the potential abilities of a child, the disclosing of its unique individuality. At the same time, the task of rearing a child as a social being is solved, the child capable of finding its place in the world, the child who feels the relationship with the natural environment.

So, the review of the alternative rearing systems that function in conformity with the principles of freedom in upbringing, makes it possible to draw the following conclusions. The common feature of these systems is: they all target at the forming of the learners' ability for self-determination and self-realization, at disclosure of their individual inclinations, at cultivation of their sense of personal dignity. The specific feature lies in dependence of the ways of achieving the set objectives on the world outlooks of teachers, learners and parents, on their level of capabilities and needs, on the school traditions and on the leader's personality. This peculiarity defines the specific for each school ways of harmonization of external and internal conditions of development of the children.

While considering the above-mentioned educational systems the ways of child-rearing, directed at achieving the child's inner freedom are considered primarily. The analysis conducted from this perspective has confirmed that in the schools of a new type that currently exist in the system of general education in Ukraine, the ideas of upbringing in freedom, filled with the new content and adapted to modern conditions, are, in a varying degree, realized. Making efforts, sometimes at an intuitive level, to implement the personality-centered approach to upbringing, the innovative schools demonstrate invariance of the humanistic ideas of pedagogy of freedom.

The academic policies and experience of running the teaching and rearing process in some higher educational institutions of Ukraine are also to some extent consonant with the principles of pedagogy of freedom. Among them it is possible to distinguish the activities of

the National University "Kyivo-Mohylanska Academy" (Kyiv), which, in authors' opinion, is the brightest example of integration of the alternative high school educational pattern, based on the principles of free self-determination of a personality into the Ukrainian higher school. The Kyivo-Mohylanska Academy builds its life on the principles of freedom and academic self-government in the educational and scientific activities. Based on the national traditions and achievements of international experience, the University actively implements a new pattern of higher education in Ukraine, aimed at integration into the world educational system.

With a view to the development of the Ukrainian science and culture by means of training highly qualified specialists and thus forming new generations of national intellectuals, the activity of the Kyivo-Mohylanska Academy is built on the principles of humanism and directed to the development of a personality as the highest social value. The main efforts of the Academy teaching staff are aimed at the rearing of highly educated, individually unique personality, able of generating original and fruitful for the society ideas, of thinking freely, and of acting in accordance with the principles of goodness and justice.

The Academy realizes its mission through implementation of the balanced and constructed on the basis of the word's best practices of the bachelor's, master's, candidate's and doctoral programs; the organic combination of studies with scientific and research work; the targeting at the fundamental academic courses of international standard, that give a broad education, bring up the culture of thinking and allow a graduate to respond flexibly to dynamic changes in the labor market; the selection of talented young people to be taught; the formation of the spiritual environment; the creative adaptive use of international achievements in the field of organization of the educational process, modern educational technologies.

Into the basis of this pattern of education and up-bridging there laid the tested in the USA the Liberal Art Education concept, founded on the values of a democratic society. It envisages the participation of the students in shaping of their curriculum, the student's independent choice of academic disciplines, specialities and specializations (major) after the second year of training, the two-step system of higher education with an opportunity to seek further specialization (minor), or a combination of the two specialities (double major), the shift of the center of gravity in the studies from the classroom work to independent work.

In recent years, at the Department of vocal-choral studies and methods of musical education of the Central Ukrainian State Pedagogical Volodymyr Vynnychenko University, Art Faculty, in the framework of the scientific-research program, the academic staff of the department has been fruitfully working on the introduction of the concept of pedagogy of freedom into the practice of training of future teachers-musicians. The main objective of the teaching staff activity is the developing of such personality qualities of future professionals as openness, activism, creativity, the ability to reject stereotypes, readiness to innovative activities, the acquiring of new means and forms of work, the creative attitude to possibilities of

the music art and to their own activities. The availability of the mentioned qualities stipulates the development of such business, integrative, professional qualities of the students as initiative, independence in the organizing of their own personality strategies of conduct in professional activities, responsibility for the taken decisions and results of their actions, that is, of that basic foundations of pedagogy of freedom that predetermine the personal and professional becoming and growth of a young, creative, competitive leader.

At present the training of the future professionals is carried out in the specially organized art educational space of the Faculty of Arts, where, due to the creation of appropriate educational conditions, the future teacher-musician masters not only professional competencies of a music teacher. Gaining the individual freedom and having access to global information, the future specialist constantly expands the space for his own creative initiative and ability to bring into the modern education and rearing the newest vision of the essence of musical art, by means of which the people spiritualize the world around, impart it with noble humane traits [11].

The work of the theoreticians and lecturers of the Department is focused on the creation in the art educational space of the Higher Educational Institution of such pedagogical conditions that ensure free self-expression and self-manifestation of a future professional musician. First, these are the developing of a need for constant self-improvement with a focus on the future professional activity; the encouraging of independence and activism in musical and creative activities; the use of the interactive teaching methods in the process of study of professional disciplines. The work, carried out in this direction, is aimed at formation of the essential features of a modern professional musician: his musical and intellectual development, the leadership skills, the professional responsibility, the effectivity of practical activities, the acquiring of innovative teaching methods, the formed skills of the effective use of academic time, the description of the strategies of musical, performing and creative activities in academic and extracurricular work, the forming of interpersonal relationship, the managing of the personal behavior and activities of students during pedagogic and assistant practice.

In this regard, there occur significant changes in the content of the special training of future professionals musicians, resulting in the streamlining of the structure of the subject and methodical courses, the use of innovations and the system of feedback in the class and extracurricular work, the methods of modeling, the computer and multimedia technologies ect. Alongside with the academic courses, which take place in the preparation of a future teachers musician, attention is focused at the research activities, the work is carried out as to the improving of the traditional programs of special professional training, the new special courses are introduced into the curricula, that meet the speciality needs of students, the new professional disciplines, that help students to test themselves as mobile specialists in interaction of the various kinds of art, in the composing and performing skills, as well as in the process of fulfilling their own creative projects in the extacurricula work and during the teaching practice. The successful implementation of the set

tasks is ensured by a qualified pedagogic guidance and the support of the faculty members, with the aim of expanding the boundaries of the creative practical activities of students, the developing of their skills of independent, critical thinking, independent decision-making in the process of self-realization.

The attempt to introduce the concept of pedagogy of freedom into the practical activities of a modern higher educational institution shows that the creation of the specially organized art educational space, where the construction of the educational process is carried out in accordance with the principles of upbringing in freedom, reveals for the future professional musicians broad opportunities for their self-identification, the expression of their initiative and independence, facilitates their personal and professional growth, the forming of important personal qualities, the developing of consciousness and self-awareness, the motivational and cognitive spheres, the capacity for self-regulation.

## 6. Conclusions

1. Thus, having identified historical retrospective of the stages of the formation of the philosophical and pedagogical ideas of freedom and fundamental directions on the basis of which the ideas of pedagogy of freedom were carried out, it was proved that the brightest development turned to the historical periods which are characterized by the growth of social and cultural situations, breaking views and ideas, rapid growth of human consciousness, protest against social pressure. At the beginning of the XX century among Ukrainian scientists it was connected with liberal and democratic traditions of civil life, respect to the people's individuality as the subject of the own life, which appeared in the field of education and knowledge.

2. In the process of the scientific analysis, it was concluded that interest of the Ukrainian scientists was directed to the humanistic pedagogy where such democratic principles were based as democracy, humanism, peoples, and individual approach in education. Comparative analysis allowed to identify four main theoretical directions which are in certain degree oriented on the principles of the freedom values. As a result of the research the invariant principles of freedom education have been identified as the basis of the pedagogy of freedom. They appear as a complete system, elements of which are in the close interconnection. Each of them presupposes the presence of others, has other elements in the momentary condition.

Without being autonomous in a certain degree, these identified principles of education are connected with the humanistic pedagogy.

3. In the modeled parametric model of the education environment (dogmatic, directive, permissive, creative) specific views of various theoreticians on the essence of the educational process based on freedom are represented. It allowed to establish that pedagogic systems of the representatives of the idea of freedom belong to the creative type as they are oriented at the supply of the outer freedom in the education process and at the same time at the stimulation of the subjective activity of the students.

Such approach became the basis for the formation of the authors' concept of the pedagogy of freedom as a modern direction of humanistic pedagogy that views theoretical and practical bases of the development of internal freedom of individual, its subordination, ability to mature and responsible self-identification, independent choice and realization of own life. On the bases of pedagogy of freedom the aim of education was reidentified, pedagogical conditions and technology of their realization in modern education space were considered.

4. Summing up the above-mentioned, the research emphasizes the fact that the situation that takes place in the present day Ukrainian educational system testifies that there is a ripe necessity of significant changes in the traditional practice of teaching and rearing of the growing generation. Due to the introduction of the rearing systems, oriented at the principles of pedagogy of freedom into practical work of the educational institutions of a new type, it becomes clear that the real reforms in this area are not possible without the support of inner aspirations and needs of the learners, without expanding of the space of their self-determination and freedom of choice. The reforming of the school education will not give the expected results without understanding of the fundamental fact: the man is not a product, not a thing, but a personality, the most important need of whom is the desire for self-regulation, autonomy and freedom.

Having reviewed the methodological foundation and fundamental principles, the possibilities and results of the practical work of the educational institutions of various types on the basis of pedagogy of freedom, this article concludes that the socio-cultural situation in the present day Ukraine requires the elevation of the idea of upbringing in freedom to the level of comprehensive implementation. Since it is pedagogy of freedom, aimed at the developing of the man as a unique personality, the subject of its own life, that gradually becomes more and more required theoretical basis in the reconstruction of the teaching and rearing system in Ukraine, it is clear that only on having brought the educational ideology in line with the general human values, it is possible to count on true humanization and democratization of the pedagogic theory and practice.

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## СУТНІСТЬ ПІДГОТОВКИ БАКАЛАВРІВ У ГАЛУЗІ СХОДОЗНАВСТВА В ПЕДАГОГІЧНОМУ УНІВЕРСИТЕТІ

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*В цьому дослідженні було з'ясовано сутність підготовки бакалаврів у галузі сходознавства у педагогічному університеті. А саме: було актуалізовано питання щодо розуміння бакалаврами у галузі сходознавства сутності власної підготовки; визначено поняття підготовки бакалаврів у галузі сходознавства у педагогічному університеті; були схарактеризовані навчально-теоретичний, практично-дослідний, особистісно-рефлексивний та мотиваційно-ціннісний компоненти підготовки бакалаврів у галузі сходознавства у педагогічному університеті*

**Ключові слова:** сутність, підготовка, професійний, бакалаври, сходознавство, компоненти, компетентність, педагогічний, університет, галузь

### 1. Вступ

Важливість підготовки фахівців у галузі сходознавства, історично зумовлена довготривалими взаєминами України із народами Сходу, географічними й політичними передумовами, спонукала появу наукового інтересу до східних країн. Зараз, коли інтенсивно розширюються політичні, економічні та культурні зв'язки України із країнами Сходу, зокрема із Китаєм, Туреччиною, Ізраїлем, тощо, особливо зростає суспільна потреба у підготовці фахівців-сходознавців, які б забезпечували налагодження стосунків із цими країнами.

Також спостерігаються тенденції до розширення списку спеціальностей із підготовки фахівців-сходознавців, до підвищення зацікавленості молоді у пізнанні культурно-історичних цінностей та до розвитку толерантного ставлення молоді до ментальності, етнопсихологічних особливостей країн та народів Сходу. Це, в свою чергу, призводить до необхідності підготовки фахівців із професійними знаннями, уміннями, навичками діяльності у вузьких професійних сферах у галузі сходознавства, які б одночасно були кваліфікованими педагогами, вчителями, ви-

кладачами і могли задовольняти суспільний та освітній попит.

### 2. Літературний огляд

В результаті аналізу сучасних психолого-педагогічних досліджень із професійно-педагогічної підготовки бакалаврів у галузі сходознавства в педагогічному університеті було з'ясовано наступне.

Взагалі підготовка педагога до майбутньої діяльності була предметом дослідження багатьох учених. Так, наприклад, мають місце узагальнюючі дослідження із педагогічної діяльності і проблеми формування особистості учителя [1] та із формування і розвитку професійної усталеності вчителя [2]. Також спостерігаються дослідження із специфічного аспекту професійно-педагогічної підготовки, як то, наприклад, підготовки майбутнього вчителя на основі інноваційних технологій [3]. Підготовка також розглядається деякими ученими крізь призму формування чи то компетентності [4], чи то готовності студентів педагогічних вузів до професійної діяльності [5].

Зокрема науковці досліджували такі питання підготовки фахівців-сходознавців: