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FEATURES OF EDUCATION OF DIGNITY IN JUNIOR SCHOOLCHILDREN

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The article is devoted to the topical problem of educating dignity in junior schoolchildren. Based on the analysis of philosophical psychological and pedagogical literature, generalization of the obtained empirical data, use of pedagogical diagnostics, the basic tendencies and features of education of dignity at younger schoolchildren are revealed, criteria (cognitive, emotional-value, active) are defined with the corresponding indicators, which allowed to characterize dignity in junior school students (high, medium, low). Students' understanding of the concept of "human dignity", the peculiarities of its upbringing and behavioral manifestations is considered.

The practical significance of the study is determined by the fact that its results allow to improve the quality of the educational space of the school, to increase the effectiveness of its impact on the moral and ethical development of the younger generation, to adapt the activities of junior students to real life. The defined age features of students of grades 1–4 allow to provide a qualitatively new educational effect in solving the problems of moral education of schoolchildren, features of influence of pedagogical and educational systems on formation and development of the person are considered. Various approaches to determining the essence of moral value – dignity and factors of its successful formation, which have gained recognition in foreign pedagogical thought and spread in educational practice, are analyzed. The article reveals the state of formation of dignity in junior schoolchildren at the ascertaining stage of scientific research.

The practical significance of the article is that its materials can be used in the organization of educational work of general education institutions and training of primary school teachers

Keywords: education, dignity, junior school students, personality, age, moral experience, methods

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1. Introduction

At the stage of Ukraine's formation as a legal democratic state, significant changes took place. The idea of the world and human is reestimated, humanistic values become relevant, which are objectively based on the formation of a person's sense of self-sufficiency, personality-oriented autonomy, sense of self-worth.

The problem of forming the dignity of a growing personality acquires special significance in the development of the New Ukrainian School. Self-esteem is the basis of personality development, which has an integrative value in the holistic process of its development, reflects a person's assessment of their own qualities, abilities, worldview, their own behavior, provides constructive long-term and full functioning of these processes. Modern human wants to build their relationships with others on the basis of respect for dignity, so the study of the problem of educating dignity in the younger generation is an extremely important issue.

2. Literature review

For the first time "dignity" as a scientific category was developed by the representatives of Roman Stoicism and even then it was claimed, that dignity is the highest human value, without which life loses its essence.

The issue of human dignity formation has always been the subject of constant attention of scientists in various fields at the methodological, theoretical and practical levels.

At the methodological level, this problem is reflected in the works of representatives of German classical philosophy [1]. Problems of humanistic morality, the formation of self-esteem in the younger generation are studied by modern philosophers [2, 3].

The analysis of honor and dignity as a category of morality is presented in detail in the studies of foreign psychologists [4]. Ukrainian scholars have made a significant contribution to the study of the education of the culture of dignity and self-esteem as universal values in children of primary school age [5]. They substantiated the concept of "dignity" as a moral category that reflects the idea of the value of any person, a special moral attitude of a human to him/herself and the attitude to him/her by society, which recognizes the value of the individual.

The initial conceptual principles of education of human dignity in the youth of Ukraine were confirmed in the provisions [6, 7].

Thus, the relevance of educating dignity in junior school students is determined by the need for modernizing social changes in Ukraine.

3. Research aim and tasks

The aim of the article is to study the features of the education of dignity in junior school students as a basic humanistic value in the theory and practice of pedagogical science.

To achieve this goal, the following tasks were set:

1. To generalize the theoretical principles of education of dignity in junior school students.
2. To define criteria, indicators and to reveal levels of education of dignity at junior schoolchildren. Determine the experimental basis of the study.
3. To substantiate age features for education of dignity at junior schoolchildren.

4. Materials and methods

The following methods were used in the research process: theoretical analysis of philosophical, psychological, pedagogical sources, methods of generalization of empirical data, diagnostic tests and questionnaires of students, questionnaires for their parents and teachers, direct and indirect observation, creation of special pedagogical situations, game methods, methods of generalized independent characteristics, methods of incomplete sentences, statistical research methods.

In order to identify the features of the education of dignity in junior school students, an ascertaining stage of the experiment was conducted, which included 420 students of grades 1–4 from two gymnasiums in Kyiv, 165 parents and 48 teachers.

The criterion base of the ascertaining stage of the experiment consisted of three groups of indicators of such criteria as: cognitive, emotional-value, active.

The indicators of the cognitive criterion include knowledge, ideas and judgments of junior students about dignity as the highest value, understanding of its role in the life of each person and the idea of respect for human and honor.

Among the indicators of the emotional-value criterion we single out: the desire to show respect for a person, emotional experience of self-worth, feelings of joy and sorrow of others, empathy.

Indicators of the *active* criterion are: recognition of the right of every person, the ability to objectively assess oneself (self-criticism) and others, the ability to defend one's dignity, condemnation and non-participation in mobbing.

The selected diagnostic tools, as well as the defined criteria and indicators contributed to the objective coverage of the study results.

5. Research results and their discussion

Human dignity through the system of social relations is the starting point in the relationship between people and is directly reflected in the dignity of each person.

Thanks to it, a person learns about his/her successes and shortcomings, carries out the way of managing their own behavior, most successful and most typical for morality.

In the process of using game techniques during the ascertaining stage of the experiment, we observed the features of interpersonal interaction of children, their mood, the emergence of problems in communication, the manifestation of emotional stereotypes and more.

For example, the game "Pebble in a shoe" was used to find out children's problems with peers. The students began the game with the phrase: "I have a pebble in my shoe, because... ". And then continued the phrase about the problems that prevented them from feeling comfortable. This game helped to identify and resolve misunderstandings between children. With the help of the game we found problems in communication – 58.9 % of students, the presence of their own mistakes – 19.6 %, feelings of resentment – 29.3 %, shame – 31.2 %, humiliation – 26.7 %, dishonesty – 36, 5 %, ridicule of adults – 6.7 %, mock of senior students – 1.8 %, betrayal of peers – 0.4 %, injustice – 0.5 %, distrust of adults – 0.5 %.

In our study, we rely on the position of Bekh I. D., regarding the understanding of the concept of "dignity", which defines dignity as a super-value, the basis of spiritual freedom, awareness and experience of the individual him/herself in a set of moral and spiritual characteristics that evoke respect of others. He emphasizes that charitable care for the person as the highest value, which has been nurtured for a long time, can be realized only in the practically established culture of dignity [8].

To find out the understanding of the concept of "dignity" by junior students, an interrogation and testing was conducted. The results of our study on the understanding of the concept of "dignity" by junior students are presented in Table 1.

Table 1

The results of mastering the concept of "dignity" by junior students (Author's development)

Test tasks realization	At the beginning of the experiment (%)	At the end of the experiment	
		Control groups (%)	Experimental groups (%)
Coped independently	18.2	16.7	27.8
Addressed to the teacher for help	52.3	48.9	65.7
Didn't cope	29.5	34.4	6.5
Totally:	100	100	100

The data in Table 1 indicate a significant difference in knowledge between students in the experimental and control groups. The concept of "respect for human dignity" was difficult for junior students to understand,

208 students in grades 1–4 (49.5 %) asked the teacher for help in explaining the concept and 115 students (27.4 %) did not complete the task. A total of 420 junior school students were tested, which is 100 %.

The study showed that students have certain ideas about human dignity and identify it with respect for the opinions of others (17.2 %), respect for themselves and others (12.3 %), respect for elders (8.2 %), worthy people (5.2 %), respect for good people (5.1 %), respect for language (7.4 %), respect for their country (7.2 %), do not clearly understand the meaning (37.4 %).

Also, according to children, dignity prevents humiliation (6.2 %), unfair treatment of others (5.6 %), dishonest execution of orders (4.9 %), deception (4.5 %), using someone for their own purposes, (4.5 %), humiliation (4.2 %), contempt (4.2 %), indulgence in weaknesses (3.8 %), neglect of moral principles (3.4 %). At the same time, children would like adults not to talk to them in high tones (2.9 %), not to ignore their thoughts (2.5 %), not to divulge their secrets (2.2 %), not to be picky (1.8 %), did not compare with other students (1.7 %), shared, but did not impose their views (1.5 %), so that when criticizing, adults do not make negative predictions for the future (1.3 %). A total of 420 students were interviewed, which is 100 %.

Answering the question "Who should be treated with dignity?" during the interview, students 98.1 % mentioned their parents and family members. Demonstrating dignity to parents, students of grades 1–2 are ready to help (36.2 %), try harder in education (27.4 %), show love for them (19.1 %), sympathize (17.3 %), and students of grades 3–4 – to please them with their deeds and successes (36.6 %), listen to their advice (24.9 %), respect (12.1 %), use respectful words (10.6 %), love (9.8 %), do some homework or homework (3.5 %), try to be useful to them (2.5 %). Children are well aware that parents, in turn, try for children (32.4 %), want to raise them as good people (18.6 %), create conditions for them (15.9 %), rejoice in their success (9, 8 %), wish them happiness (7.5 %), take care of them (6.7 %), deny themselves something (4.2 %), spend all their time with children (3.5 %), organize holidays, buy gifts (0.9 %), love each other and children (0.5 %).

In order to find out how junior students behave when they have offended someone (whether they know how to admit their guilt or know how to apologize), 420 students in grades 1–4 were interviewed.

The data obtained show that students in grades 3–4 are more likely to admit their guilt and apologize than students in grades 1–2. 15.3 % of students in grades 1–2 and 9.1 % of students in grades 3–4 do not know or never admit their guilt, which indicates that children do not understand the negative consequences of their own actions and need to be corrected.

At determining the levels of education of dignity in junior school students based on the results of the method of generalized independent characteristics, we used quantitative indicators of students' own assessments, teachers' assessments and parents' assessments. The analysis of the results of independent characteristics shows that most of the subjects of the educational process quite objectively assess the level of education of dignity in junior school students, as evidenced by the generalized results of our criteria and indicators.

Used games, surveys, testing, conversation during the ascertaining phase of the experiment helped to diagnose the nature of interpersonal interaction in the class-

room. As a result of fostering mutual respect for each other, the development of cohesion of students, the risk factor for conflict in the classroom really reduced.

The study, conducted by the method of expert evaluation, confirmed the key role of dignity in human life. Primary school students (experimental gymnasiums) and their parents and teachers were asked to assess the role of a number of individual moral qualities in ethical situations, including dignity. In the proposed situations, dignity was assessed as the main formation of a decent choice of behavior by 84 % of students and 100 % of teachers and parents of students.

The interrogation of teachers confirmed the need for methodological development of this problem. The obtained empirical data showed: insufficient level of knowledge and professional competence of teachers to educate dignity in primary school students. The survey showed that 52.4 % of teachers do not have a holistic view of dignity, humanistic morality and ethics. Only 18.3 % of teachers correctly completed the task, believing that dignity is the core of the human personality, which determines the attitude to themselves and strictness, which does not allow to contradict own morality. Modern primary school teachers need support, help and training.

The analysis of the data of the survey, conducted among parents, individual conversations showed that the vast majority of parents are aware of the importance of raising dignity in their children and often conduct conversations on moral topics (78.9 %). More attention is paid to the education of "practical" qualities that are necessary for successful learning. In second place are called such moral qualities –responsibility, honesty, courtesy, respect for elders. While the education of dignity is carried out from time to time, in the vast majority, when the child shows aggression (34.2 %), conflict (29.6 %), contempt for others (9.3 %), insults peers (6.8 %), uses abusive words (4.3 %), arranges dangerous games (1.6 %). This shows that adults are not always an example to their children, because they do not always adhere to moral values. And their demands on children are situational.

As a result of the analysis of the received empirical data three levels of formation of dignity at pupils of 1–4 classes were revealed:

The high level (5.7 %) characterizes children of primary school age, who are characterized by knowledge of the essence of the concept of dignity. Such students in interpersonal relationships follow the norms and rules of behavior, show respect for themselves and others; have the skills of introspection and self-criticism.

The middle level (66.5 %) was demonstrated by children of primary school age, who have an idea of dignity, are aware of its importance, but do not always adhere to at the personal level. Reluctance to analyze the personal negative attitude towards other people, do not feel the limit of acceptable behavior.

The low level was demonstrated by (27.8 %) children of primary school age. They are characterized by superficial knowledge of structural verbal units of dignity, emotional indifference to the perception and awareness of ethical knowledge and skills. Such students are contemptuous of others, show mental callousness, indifference, aggression, ignore admonitions of elders.

Dignity – a special moral attitude of a human to him/herself, which is manifested in the awareness of their self-worth and moral equality among people; attitude to the person, in whom its unconditional value is recognized. The main signs and manifestations of respect for human and his/her dignity include: the desire to show respect for a human, demanding attitude towards themselves and others, emotional experience of self-worth, recognition of the rights of each person, the ability to objectively assess themselves (self-criticism) and others, the ability to show respect for other people and for oneself, the ability to defend one's dignity by moral means, to recognize the merits of others. We often see how difficult it is for a child of primary school age to resolve conflicts by arguing without resentment; to defend one's point of view with dignity, to admit one's mistakes, to resist the humiliation of one's own dignity, to protect those who need it.

Exploring the problem of the dignity of a growing personality, I. D. Bech very accurately characterizes the destructive influences on children of primary school age by peers and draws attention to their destructive leadership skills, communication abilities, attractive social roles that prevent the formation of a dignified position, are a tool of humiliation and dependence of a child [8]. This allows to justify the need for reflective and transformative work of a teacher with children in the education and formation of their dignity.

Early school age is sensitive in educating children in a culture of dignity, which provides a choice of activities and ways to organize their lives within pedagogically appropriate limits (external side) and a sense of significance, human dignity, interest in people and life, a sense of growing opportunities (internal side).

Studying the psychological characteristics of junior students, scientists agree that the early school age is extremely important in personal development, the formation of relationships with significant adults, peers.

The early school age is an extremely important period in a person's life, in which the features of both preschool childhood and typical features of a schoolchild are clearly manifested. This age is rich in hidden opportunities for development, which are important to notice and maintain in a timely manner. At this time, the foundations of many mental and moral qualities are laid and developed [8].

A child's entry into school radically changes his/her life, and the status of a junior student changes. Reflecting on the age characteristics of the junior school student, I. D. Bech emphasizes “a more systematic and meaningfully differentiated process of his/her individualization. Today's child seeks to isolate his/her "Me", to oppose him/herself to others, to express his/her own position towards other people, to get from them recognition of his/her independence, taking an active place in various social relations, where his/her "Me" acts on an equal footing with others [9]. At the same time, the scientist notes that “the awareness of children of primary school age of their new position – as a student – causes a restructuring of their attitude to everyday life. At the same time, the child's entry into school puts him/her in a new position in relation to relatives, the environment and changes their attitude towards him/her. The change in the

perception of his/her environment is gradually reflected in his/her perception of his/herself" [8].

In our opinion, the upbringing of primary school children should take into account their insignificant social and moral experience, increased emotionality, vulnerability, impulsiveness and immediacy of the child's behavior, desire to constantly expand the circle of communication, plasticity of moral behavior, propensity to educational influences.

Therefore, the coordination of behavior and awareness of the moral phenomena of life are characterized by emotional generalizations, analysis of situations and actions that correspond to universal ethical values. The gap between moral knowledge and moral attitude, behavior towards others – the most characteristic feature of a child of this age. Moral feelings of guilt, shame, duty, self-worth, and conscience will be essential for further development.

At this age stage, the child is brought up the core of personality (its moral core, ideas about themselves and others), accumulates experience of moral behavior. The child learns not only to comply with the requirements of adults, children's team, but also takes an active part in class life, choosing assignments, things that he/she likes. Stable stereotypes of moral behavior and activity are established in students of grades 1–4.

The idea of oneself and one's "Me" is formed in the process of interaction with other people. And other people, the nature of interaction with them, their opinion largely depends on how the child will treat him/herself. "The child enters into a new relationship with others, which at the moment meet all his/her needs" [8]. The structure of interpersonal interaction, stereotypes of responding to the actions of others are determined not so much by age as by previous experience of the child.

Children, and especially first-graders, fully trust adults and adhere to generally accepted moral norms. At the same time, they are uncompromising to others in moral requirements. Thus, it is in the early school years that opportunities arise for the systematic and consistent moral education of children, as well as the education of their culture of dignity.

At the end of the 1st grade in some children is still monitored:

- Insufficient awareness of the perception of school life and the need to put in order and organize it according to certain laws and rules of coexistence;

- insufficient awareness of internal ethical instances, in particular, such as conscience (focusing only on external control by adults, inability to act independently), which causes students to feel insecure, causes conflicts in communication;

- lack of advantages and thoughtful actions over impulsive ones (restraint of desires occurs only in case of expectation of reward or punishment);

- lack of adequate self-esteem.

Therefore, in the 2nd grade much attention is paid to the arbitrariness of mental processes, the internal plan of action, reflection and intellectualization of the child's life. It is quite natural that children in the second year of study are gradually expanding their ideas about moral values and moral deeds. This allows children to determine the motives of their own moral behavior and give a

reasonable assessment of the actions of another person. For the first time, a child consciously evaluates the difference between his/her own behavior and the appropriate one in a given situation.

Instead, third-graders can demonstrate the formation of theoretical thinking of the child, which finds an appropriate expression in the level of formation of children's personal moral qualities, the foundations of many moral concepts: kindness (humanity), mercy, sensitivity, compassion, honesty, justice, patience and more. Children acquire important cognitive and social skills.

In the third grade, the teacher's personality becomes less important, although the teacher remains an authority for them, and his/her opinion is important, but there is already a growing role of peers in the lives of junior students, with whom ties become stronger and more differentiated.

The specificity of this period is also the formation of mental and social individuality of the child, which determines his/her place among people, attitudes towards them and the peculiarities of interaction.

The activities of a junior high school student in the 4th grade are mainly related to learning, as they tend to have well-developed memory and an increased ability to abstract. It is also important to expand the circle of communication, because children of this age work very well in a group, enjoy socializing with family and peers. At this age, many new moral qualities are formed that require the attention of parents and teachers, the use of the educational potential of educational work, skillfully placed accents. Thus, fourth-graders have the techniques and skills of effective interpersonal communication with peers, are able to establish friendly relations; show readiness for collective forms of activity; the ability to independently avoid conflicts or resolve them peacefully, show the ability to make friends.

In grades 1–4, this process should take place in the gradual immersion of children in the world of ethical categories, including the culture of dignity, constant initiation, awareness of the child, the connection of his/her personal "Me" with the surrounding reality, other people, positive attitudes of the child to him/herself, the development of the ability to perform worthy deeds. In any case, it is impossible to engage in pedagogical suggestion, but to educate a person capable of creating his/her life, capable of self-determination. The teacher should only help in self-development, in strengthening dignity.

The problem of educating the dignity of the individual is in the field of view of foreign and domestic scientists who are trying to study this phenomenon in various fields and manifestations.

In particular, researchers [10] made an attempt to develop quality and effective assistance to children and youth in the formation of human dignity as the basic moral value of the individual in modern conditions. Other scientists [11] conducted research on the formation of a culture of dignity with the use of pedagogical moral considerations. We share their idea and use moral and ethical situations to educate students in the educational process. In research [12], dignity is seen as a major factor in an integrated, interdisciplinary field of activity. The scientist [13] considers dignity as a code of inner behav-

ior and the principles, on which a person builds his/her life and interacts with the outside world

This situation is due to the fact that the degree of development of social activity of children is associated with a certain level of development of their consciousness and self-awareness.

Views of the researcher [14], who considers the use of moral standards and policy education for the formation of human dignity, are slightly opposite.

The scientific value is represented by research [15], which concerns an important aspect in the upbringing of dignity – the attitude of parents to their own children. The opinion of researchers [16] on the dependence of the level of upbringing of dignity on family upbringing is worth noting. Examining the relationship between parents and children, the researchers concluded that children who are treated as unique, special, who feel themselves important in the family circle, whom adults constantly support in their creative self-realization are much better developed, are more open and sincere with parents, achieve more success than those who are constantly criticized, whose self-esteem and achievement are underestimated, which is the cause of isolation and various deviations.

We agree with the opinion of Ukrainian scientist [17] that the sense of self-worth and self-respect is what elevates a person the most, promotes self-realization, creative self-expression. This is the need to recognize a positive self-esteem of their actions, meaningful pride in themselves. But a person must respect not only his/her own dignity, but also the dignity of other people. A decent person behaves with dignity – he/she does not humiliate him/herself and does not humiliate others. A worthy person acts humanely and fairly, even if no one sees or can appreciate it.

The results of this stage of our study confirm the results of theoretical and applied research of other specialists and reveal the possibilities of solving the problem of educating dignity in junior school students in the educational process.

Research limitations. Participation in this study only for students in grades 1–4 from two schools in Kyiv is the main limitation. Among others, we can consider the form of ownership of educational institutions, the number of teachers who participated in the experiment and the duration of educational programs for in-service training of primary school teachers.

There is an urgent need to provide primary school teachers, educators, parents with comprehensive development and testing of scientific and practical recommendations for the education of dignity in junior school children.

Prospects for further research. Further research is needed to develop modern methods and technologies of educating the dignity of junior school children, creating programs to improve the level of education of dignity in students of different ages, which would ensure the effectiveness of the educational process taking into account modern challenges.

6. Conclusions

1. The theoretical analysis of philosophical, psychological and pedagogical sources makes it possible to

reveal the state of the problem of education of dignity in junior school students.

The revealed basic tendencies give the chance to connect dignity with belief of the person in him/herself, in the moral forces, creative possibilities. Self-esteem is an important regulator of human behavior and is manifested in every step and every action of a human. Self-esteem is not only a regulator of a high level of human self-knowledge, but also an internal reason for its further stimulation.

2. At the ascertaining stage of the research the basic tendencies and scientific approaches to education of dignity at children of primary school age have been defined by theoretical analysis; certain criteria (cognitive, emotional-value, active) have been determined. As a result of juxtaposition and comparison of real indicators with the, criteria defined by us, three groups of children – with high, average and low level of education of dignity were separated.

The obtained diagnostic results provide specific material for corrective work on the education of respect for dignity in primary school students. The experimental basis of the research has been determined.

3. The defined age features of students of grades 1–4 allow to provide a qualitatively new educational effect in solving the problems of moral education of schoolchildren.

The practical significance of the study is determined by the fact that its results allow to improve the quality of the educational space of the school, increase the effectiveness of its impact on the moral development of the younger generation, to adapt the activities of junior students to real life.

The practical significance of the article is that its materials can be used in the organization of educational work of general education institutions and training of primary school teachers.

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