

national liberation struggle. The study is based on the works of the then Ukrainian thinkers and founders of the Kyiv-Mohyla Academy, which allowed to determine the main factors of spiritual development and the formation of national identity in the system of education at that time.

Keywords: *Historiosophy of education, education system in times of Cossack, national outlook, spiritual virtues, moral and social values.*

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AESTHETIC EDUCATION AS A KEY TO PEACE BUILDING

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The article deals with the problem of aesthetic education as a key to peace building. The author describes the ways in which introducing aesthetic education into lives and studies of children can greatly contribute to building and maintaining peace. Particular attention is paid to the functions of aesthetic education concerning its peace building capabilities. The article gives practical examples of implementing the strategy of aesthetic education into the peace building process both abroad and in Ukraine.

Key words: *Aesthetic education, peace building, respect, communication, creativity.*

Problem statement. As Professor Clive Harber once said, «Wars will not cease, either on the ground or in people's minds, unless each and every one of us resolutely embarks on the struggle against intolerance and violence by attacking the evil at its roots... Education is what will enable us to move from a culture of war, which we unhappily know only too well, to a culture of peace» [4, p. 152]. These words clearly show that achieving peace is only possible by joint efforts of all the people who are really striving this. What is more, being a Professor of

International Education C. Harber proves that education can become the way that will lead people to peaceful life. We couldn't help agreeing that education greatly contributes to building peace as it gives children not only an opportunity to be engaged in different activities, to feel themselves a part of the community, to come back to day-to-day routine that creates the sense of the ordinary course of life, gives hope for a brighter future, which they will be able to build themselves being well-educated and highly-skilled professionals.

However, one more essential part of education is the aesthetic one. It has already been shown that it is significantly beneficial for recovery and resilience of war-affected children. Moreover, some world scholars consider aesthetic education as a way to overcome violence, revengefulness and anger in children.

Resent research analysis. The problem of protecting and promoting universal values, such as life, the laws of kindness and fight against world evil, search for truth and justice, strive for love and beauty reflected in the «educational ideal» by H. Vashchenko. A harmonious combination of beauty and kindness was described by L. Stolovych. D. Kabalevskiy paid great attention to education of a moral and kind person by means of music. M. Kagan, V. Lypskiy, V. Kudin also greatly contributed to the role of aesthetic education in evolving the best human qualities in children. Particular significance of this idea is contained in works by V. Sukhomlynskiy. However, the issue of using aesthetic education for the purposes of peace building has never been studied in the native science before.

The prime aim of our research is to show in which way aesthetic education can become a key to peace building, contributing to full future lives of children and reducing estrangement between children on both sides.

Main material presentation. Talking about aesthetic education as a part of peace education, it should be mentioned that the primary aim of it is to evoke humanistic attitude towards the outer world and people. G. Salomon gives a very precise explanation that «...the general purpose [of peace education] is to promote understanding, respect and tolerance towards yesterday's enemies» [5, p. 4]. It means that feelings of hostility, strive for revenge and punishment should be replaced in children's hearts and minds by the ability to forgive, to understand and to accept. It is an extremely difficult task, however, it is quite real as children tend to cope with their negative emotions and experiences more successfully than grown-ups in case of starting implementing aesthetic education peace building strategy as soon as possible.

This draws us to the point of defining the objectives and outcomes of using aesthetic education for peace building.

The essence of peace building is quite complicated. We cannot literally «build» peace, because this process consists of a lot of interdependent processes and ideas. First of all, aesthetic education greatly contributes to helping children to respect and value themselves and others. If a child perceives himself/herself as a full harmonious and equal personality who is not guilty in all those terrific events happening around him/her, and stops blaming other peers (even from the opposite side), it will be easier to understand that each person has a right to be respected and each human's life is the greatest value in the world. The second point is to be able to appreciate the interdependence of people within society as a human-being cannot survive without society, especially at hard and difficult times. The next point where aesthetic education plays a very important role is the necessity to know about and understand what is shared as well as what is different about various cultural traditions. Respect for cultural peculiarities, religious beliefs, traditions and customs of other ethnic groups and nations is an essential step towards acceptance and understanding, resulting in more favourable attitude towards others. The next point is to teach and to show through examples in arts how conflict may be handled in non-violent ways. This point requires actualizing positive examples, showing kind characters who, despite all the conflicts and disputes, managed to find effort to forgive and forget, to help and to support each other in challenging life situations and to prove that friendship and love remain despite all the negative experiences. Children should be explained that we are all people and we can live peacefully in the world if we draw attention to what we have in common rather than what makes us different.

Aesthetic education is a unique means of peace building as it engages children on both sensory and cognitive levels. Seeing different forms of art and the beauty of nature, listening to masterpieces of music and birds singing, feeling various textures evoke different sensory experiences. At the same time people not only perceive but at the same time think over the «information» they have received with the help of sense organs. Children learn to see the inner meaning of works of art behind the visual symbols, lines, colours, shapes and composition. Thus engagement on cognitive level takes place. Development of these two levels is an important quality helping to address challenges of coexistence and reconciliation. To understand feelings and emotions of the other person who has come through negative experiences requires knowledge that is both cognitive and heartfelt.

The next quite a distinctive feature of aesthetic manifestations is that they involve us with forms that are bounded in space and/or time. The formal qualities of art works both invite us and support us to open ourselves to depths

of feelings, in ways that are much more difficult in the unframed, ongoing flow of life. The frames and formal peculiarities of artworks can thus provide support for war-affected children to confront and work through painful history that might otherwise be too overwhelming to face.

Under conditions of violence, when people's perceptual capabilities may have been blunted, enlivening forms of expression can create conditions for effective learning and communication. Under conditions of reconstructing lives and adapting to changes, aesthetic experiences can provide significant support.

Aesthetics involve an awareness of the other, sensitivity to others' feelings. This quality makes aesthetic education especially valuable in situations of hostility when groups feel disregard for the well-being of each other. When children have come through bombings, destructions of their lives, death of their relatives, complete chaos in their lives, the arts can remind people of what it is like to be acknowledged and respected, and, in time, to acknowledge and respect. Aesthetics helps dealing with painful history and with difficult changes [3, p. 5-9].

One more important peace building function of aesthetic education is development of creative thinking abilities. People who can look at the situation from different perspectives (even the most unexpected and hardly imaginable) are better at solving everyday problems and are more light-hearted according to psychologists. That is why the ability to think over the situation not only from the positions of cold mind and logics is really essential. Peace is also achieved by fostering teamwork, as working together on a certain problem requires joint efforts of all the members of the team, inevitably bringing them together. People who have overcome extreme difficulties and even dangers (involving risk-taking) together cannot help being close. Besides, such activities also develop respect of self and others, thus helping to build a peaceful environment. It should be mentioned that aesthetic education greatly contributes to promoting self-expression and self-reflection. Negative emotions and reminiscences which a child has faced require an outcome. Otherwise, they accumulate in a child's heart, sometimes resulting in abnormal and tragic consequences in future. Directing this negative energy into a positive channel through engagement into creative activities, encouraging expression of emotions can help a child to become more emotionally stable and optimistic concerning his/her attitudes towards the inner and the outer world. In this context it is worth mentioning one more extremely vital function – development of empathy. It is the quality on which the process of peace building is largely based. Only having understood people on the other side, perceived what they had come through, placed oneself in their shoes, a person can really make a step towards peace building. The

ability to sympathize is a distinctive feature of a human-being. Unfortunately, people often forget that we are all humans and we all need our basic human needs to be met. Demonstrating positive examples from everyday life and fiction, evoking the willingness to give a helping hand, to support someone in tight circumstances is a way towards peace [2, p. 12].

Taking into account a great amount of functions which aesthetic education creates for successful peace building, scientists could not help implementing it into the reconciliation process, e.g. research conducted by Professor Shirley Brice Heath from Stanford University has proved that children actively engaged in long-term arts activities demonstrated improvement in their attitudes towards the learning process at schools, respect for themselves and for others, positive interaction with peers, more stable emotional state. Moreover, the professor has found out that arts programmes also contribute to reducing the crime level, as young people who met several times a week for several hours a session during a year had fewer court referrals. If they were brought to trial, the cases were generally not too much serious. Giving a summary to her researches and activities, Brice Heath believes that the main goal that arts play in young people's lives is «excellence in performance with community youth support» [2, p. 10]. She continues describing the essence of all the facets of aesthetic education using three «Rs» – respect, responsibility, and relevance and two «Cs» – community connection and commitment. Respect for oneself and for both peers and adults, responsibility for one's actions and perception that almost all our actions can result in either positive or negative changes in our lives and the lives of people that surround us, and relevance for peace building and successful society development – all these are the keys to solving the problems of post-war social challenges, including successful community connection and commitment. One of the most important outcomes of participation in arts programs is that they help the youth to find ways out of anger and aggression, raised in their hearts in the course of war.

The key to success of aesthetic activities in peace building lays in the fact that they encourage positive communication and creative thinking skills, which children can use as resources to manage the many conflicts they face both in and outside of the classroom during all their lives [2, p. 11].

Another question arising is the way of evaluating the level of success achieved. For this task Michele Savar from Concordia University defines the following indicators: an inclusive implementation strategy; effective teacher training; methodical use of instructional design principles; teaching methods fostering an education climate to allow democracy, respect, inclusion, and critical thinking to flourish [6, p. 10]. She provides an example of the

programme conducted in Northern Ireland «Education for Mutual Understanding». The results of the programme were quite positive (more friendly environment, more tolerant and sympathetic children), which proved that such programmes can be really beneficial for not only children but the whole community.

A bright example of using aesthetic means in the process of peace building in Ukraine was an announcement by the Head of Luhansk Oblast Civil-Military Administration Yurii Harbuz who has become an initiator of the project «Luhanshchina is one for us!» The pilot initiative of this project is the contest of children's paintings and drawings called «Peaceful Sky of Luhanshchina». Children will depict the world of their small motherland without war and then their works will be given to children on the temporary occupied territories of Luhansk oblast. Yurii Harbuz have mentioned that many children painted a family, which is quite symbolical, because our Luhanshchina is one big and friendly family and, as any family, currently it is facing some problems. But in order to solve any difficulties each family is trying to work together as one team, not being torn apart by challenges, but on the contrary – being brought together in the face of all odds. Happy children, kind parents, doves of peace, blue rivers and green meadows, sunshine and old woods are the most common topics of children's fantasies embodied in more than six thousand pictures. It should also be mentioned that all the pictures are very bright and colourful, proving that children have not stuck into dark and negative emotions, showing that there is still hope for a better peaceful future, which will unite all the people and help to build a new world. Children's creativity and sincere faith are these factors, which can greatly contribute to making these ideas come true [1, pp. 2-3].

Conclusions. Thus, we have analysed the role of aesthetic education in the process of peace building. It has been shown that aesthetic education helps to find the lost harmony in the inner and outer world, to build dialogues, to respect other people and treat them with sympathy and understanding. Moreover, we have described the main functions of aesthetic education in peace building, providing examples of implementation of this or that function. We have also provided on-going initiatives aiming to use creative approaches for establishing peace and harmony in Ukraine. In future we are going to pay attention to more practical examples of using aesthetic education as a key to peace building in Ukraine.

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ЕСТЕТИЧНЕ ВИХОВАННЯ ЯК ЗАПОРУКА ПОБУДОВИ МИРУ

А. Ю. Бовт

У статті розглядаються проблеми естетичного виховання як запоруки побудови миру. Автор описує шляхи, за допомогою яких впровадження естетичного виховання в життя і навчання дітей може значно сприяти створенню та підтримці миру. Особливу увагу приділено функціям естетичного виховання щодо його можливостей побудови миру. У статті наведено практичні приклади реалізації стратегії естетичного виховання в процесі побудови миру як за кордоном, так і в Україні.

Ключові слова: естетичне виховання, побудова миру, повага, спілкування, творчість.

ЭСТЕТИЧЕСКОЕ ВОСПИТАНИЕ КАК ЗАЛОГ ПОСТРОЕНИЯ МИРА

А. Ю. Бовт

В статье рассматривается проблема эстетического воспитания как залога построения мира. Автор описывает пути, с помощью которых внедрение эстетического воспитания в жизнь и обучение детей может в значительной мере способствовать построению и поддержанию мира. Особое внимание уделяется функциям эстетического воспитания в отношении его потенциала построения мира. В статье приведены практические примеры реализации стратегии эстетического воспитания в процессе построения мира как за рубежом, так и в Украине.

Ключевые слова: эстетическое воспитание, построение мира, уважение, общение, творчество.

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ПІДВИЩЕННЯ ПРОФЕСІЙНОЇ КОМПЕТЕНТНОСТІ ВЧИТЕЛЯ ХРИСТІЯНСЬКОЇ ЕТИКИ: РЕГІОНАЛЬНИЙ АСПЕКТ

О. П. Бодик, Л. Д. Рибалка

У статті доводиться важливість упровадження курсів духовно-морального спрямування у загальноосвітніх навчальних закладах Донеччини для забезпечення духовної безпеки дітей та учнівської молоді регіону; визначаються фактори, що перешкоджають поширенню цих курсів; аналізуються можливості подолання проблеми дефіциту педагогічних кадрів через проведення курсів підвищення кваліфікації для вчителів християнської етики у системі безперервної професійної освіти.

Ключові слова: курси духовно-морального спрямування, безперервна освіта, курси підвищення кваліфікації, дистанційна, очно-заочні форми освіти.

Постійні зміни, суспільні перетворення є суттєвою рисою життя людства XXI століття. Ці перетворення, що відбуваються на тлі широкого впровадження в повсякденне життя новітніх технологій (інформаційних, біотехнологій), швидкого знецінення знань і професійних навичок, отриманих декілька років тому, приводять до ревізії парадигми людського існування. Перегляд традиційної ціннісної системи створює певну загрозу, адже саме цінності та відповідні орієнтації є тією ланкою, що забезпечують стійкість як особистості зокрема, так і суспільства в цілому. В Україні ця