

Статья посвящена актуальной проблеме педагогики высшей школы – формированию экологического сознания и экологической культуры студенческой молодежи, понимание природы как уникальной ценности и источника материальных и духовных сил человека.

The article is devoted to the actual problem of pedagogics of higher school – forming of ecological consciousness and ecological culture of student youth, understanding of nature as a unique value and source of material and spiritual forces of man.

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MERCY AS THE ASPECT OF SPIRITUAL HEALTH OF THE SOCIETY

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The author of the article examines the problems of spiritual health of society through the prism of mercy display to such socially unprotected category of population as children-orphans and children deprived of paternal care. Certain aspects of assistance rendering of a society to this category of population are examined.

One of the most important task of democratic and socially-oriented society is to protect scanty means categories of population. The rapid changes of modern life were brought by both positive and negative consequences, especially it touches a rising generation – children-orphans and deprived paternal anxiety. Problems of upbringing, education, financial provision, and sometimes physical survival exactly

of those, who are abandoned to the mercy of fate and life, are the priorities in the work of social services, educational establishments, non-governmental organizations and charitable foundations. On a background of impoverishment of the population, socio-economic and political crisis, children-orphan and deprived paternal anxiety can not always get education, valuable medicare, to render healthy, to visit requiring payment clubs, sporting sections, legally advocate their rights. All these factors negatively influence on morally psychological climate among the less protected categories of population, which from irreparable and absence of definite moral reference points enlarge the rows of juvenile bands, street hooligans, drug users, beggars etc. In this situation an important role is played by the above-mentioned organizations and establishments which undertake the role of trustees above this category of population, raising funds from different sources and transferring them to the charity. To the greatest regret it is not enough to that amount of children-orphan and deprived paternal anxiety, who are in Ukraine today.

Taking into consideration everything talking above, society needs a program of actions from any kind of structures, implementation of which would support an enhancing of morally spiritual, physical and social-psychological and financial level of children-orphan and deprived paternal anxiety, to the improvement of morally psychological climate of mutual relations, to filling of their life by spiritual maintenance and removal of the most negative factors of their life – indifference of citizens to stranger grief and suppression of their problems in the society.

Society must undertake moral and financial responsibility for those confusions which laid down on a heavy load on fragile child's shoulders and to help them to go out from this situation with the least losses in spiritual and other aspects of today.

Speaking about today it is possible to send everything on a crisis which had influenced both the whole world and our state. An author does not try to pay attention on a well-known fact that always in difficult times of revolutions and crises the socially unprotected categories of population, children and people of old age, suffered most. We had stopped our the attention on children, because people of old age have vital experience and the definite financial income, which can help them in

any case. Children-orphan and deprived paternal anxiety in most cases do not have it. Except that they carry on themselves the moral load of society's position to their parents (alcoholics, drug addicts, criminals, etc). All those facts scotch them into their soul and under this load of stereotypes "that with such a geneology there can not be good people among them" very much. They live among us in the shelters for the minors, schools- boarding schools, child's colonies, with their grandfathers and grandmothers, who undertook moral responsibility for the relatives. And inspite of everything they have to trust to the society in general or to those who are close to them – and among them not always those who hear the confession of common to all mankind principles of life. From here there is such a large percent of infant delinquency among children-orphan and deprived paternal anxiety.

Society did not realize to the end a threat which could be carried the blasted childhood in itself and upbringing influence of "the street", whether those uncles and aunts, who see only the certain form of making money through child's begging, prostitution, drug addiction, alcoholism, and etc. in our children. We talk about democratic society and legal state, but if to glance on this category of our society, we have to verify that we lost all positions before them. And they suffer from the outrage of adults and expect their time to render an account to us. And "claimant" will be through a hatred to us, our children. And they will not act like children, but as adults, complete forces young people who can come to our houses and on positions of force take everything that they like. We consider that under the circumstances, we must think what every person can do and help with, but not to nod on the state which is in a crisis. In fact, why a sin to hide, the majority of us considers that if it touched me directly, I would... And so, the definite social services were created, they had to get busy. At the end of ends they exist on our taxes, so we perform our civil duty. Analysing the works of our classics of XVIII-XX centuries it is possible to establish that in those times of historical development there was a presence of children-orphan in society, but rich citizens took under guardianship children-orphan and educated them in their families, visited them in shelters and refuges. Additionally, they invited them to the families on large holidays, provided them with the work and at the same time they helped them to form their own welfare.

Remembering the words of one of the classics: “Don’t try to make happy the whole world, do happy though one man”, and applying it to the situation in Ukraine it is possible to say so: if each of rich citizens – politicians, businessmen, etc. agreed to help one orphan though, we could hardly find such an amount of children-orphan, as how many rich citizens are.

Of course it is possible to pay off before Christmas or Easter by organizing the delivery of sweetness in child's house or refuge and consider the mission complete. Whether someone thought about that child, who spends 24 hours among those who are the same, wants to change a condition, to see how Christmas holds in the family. How he or she can create a family going out outside the boarding-school, if he or she does not have any imagination about how to build the relations in it, what the responsibility is about the family, and those whom he or she will born in the future. So Ukraine is full of those on whom the society hung up the label of the “lost generation”, period of perestroika and economic crisis of the first years of our independence.

During the revolution of 1917 and civil war about 17 thousand of homeless children and orphans were counted in Ukraine, and there were objective factors of such social picture of society on it.

Today's statistical sources in Ukraine give different amount, but they hesitate somewhere within the limits of one hundred thousand of such children. What else has to take place in our state, that we would understand there are no stranger children, they are ours. And if a similar tendency is saved, we will have no taxes to retain the army of children-orphan and deprived paternal anxiety, who will fill up the society with the grown up children-orphan, who went out from the boarding-schools, refuges, or upbrought by the grandfathers and grandmothers, who not always taught them to live their own grown up lives. And here the conclusion comes – we have to change the tactics and methods of upbringing and keeping of this category. Through the forms of involvement of all society to education and keeping of the children-orphan, and deprived on a paternal anxiety we will be able to hope, that it will allow to stop infant crime and uncontrolled sexual relations, on the bases of common moral principles the form of responsibility for their lives, creation of the family and bear of children will be formed due to

their age. All these will provide our own safety and safety of society in the whole.

Conducting research in society on a theme of citizens' attitude toward children-orphans and deprived paternal anxiety, it is possible to establish the fact that well-to-do citizens live in the reserved world and do not wish that someone entered for it. It is easier to them to "pay off" through certain public charity structures than to deep into those who are not lucky in this life. It is possible to make a conclusion from that that society is in spiritually moral crisis and does not realize that became on a way "to the end of the beginning".

Time came to those, who understand a social danger, which is hidden in the indifference, and in some occasions is in cruelty, to those who are close, who need help and humble expects it from us now but not in the future, and share a part of the heartfelt heat and financial welfare with them. We have a lack of time to treat our society and force it to realize social responsibility for all, who live in it, and to give a chance to those, who were driven less than others.

Literature

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Автор статті розглядає проблеми духовного здоров'я суспільства через призму прояву милосердя до соціально незахищеної категорії населення дітей-сиріт та позбавлених

батьківського піклування. Розглядаються певні аспекти надання допомоги суспільством цій категорії населення.

Автор статьи рассматривает проблемы духовного здоровья общества через призму проявления милосердия к социально незащищенной категории населения детей-сирот и лишенных родительской заботы. Рассматриваются определенные аспекты предоставления помощи обществом этой категории населения.

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ПЛАНЕТАРНЕ ВИХОВАННЯ СТУДЕНТСЬКОЇ МОЛОДІ: СИНЕРГЕТИЧНИЙ ПІДХІД

В статті аналізуються можливості синергетичного підходу до планетарного виховання студентської молоді. Наголошується на необхідності формування нелінійного мислення як альтернативи технократичному світогляду.

Постановка проблеми у загальному виді та її зв'язок із важливими науковими та практичними завданнями

Постнекласичний етап розвитку науки показує, що жорсткий детермінізм та редуccionізм, будучи основою механістичного, технократичного погляду на світ, не можуть розглядатися як універсальні принципи наукового пізнання, оскільки великий клас явищ і процесів не укладається в рамки лінійних, рівноважних і оборотних схем. В оточуючому нас світі суттєву роль відіграє цілком реальна безповоротність, що лежить в основі більшості процесів самоорганізації. Оборотність та жорсткий детермінізм в світі застосовні тільки в простих граничних випадках, а безповоротність і випадковість мають розглядатися не як виключення, а як загальне