

**PEDAGOGICAL CONDITIONS
FOR YOUNG PEOPLE'S CONSCIOUSNESS FORMATION
IN THE CREATIVE HERITAGE OF M. SHLEMKEYCH**

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ПЕДАГОГІЧНІ УМОВИ СТАНОВЛЕННЯ СВІТОГЛЯДУ МОЛОДИХ ЛЮДЕЙ У ТВОРЧІЙ СПАДЩИНІ М. ШЛЕМКЕВИЧА

У статті виявлено впливи різноманітних спільнот на становлення світогляду молодих людей і педагогічні умови розвитку духовної сфери українців у спадщині Миколи Шлемкевича, які стосуються використання таких методів самовиховання, як самопізнання, самоспостереження, самооцінка, самоаналіз. Це означає, що зроблено акцент на участі самої людини у своєму вихованні, отже – проведений пошук демократичних шляхів формування світогляду кожної молодої людини та розширення її духовного світу.

Обґрунтовано висновок, що шляхи утвердження духовних цінностей та інших ідеалів добра, пошук засобів формування людяності, тобто її гуманізації, є основою для розширення і збагачення внутрішнього світу людини, її змушнення, глибокого проникнення у світ моральних цінностей, саморозвитку. Охарактеризовано важливі педагогічні умови становлення світогляду українців, виявлені у творчій спадщині М. Шлемкевича, – пошук способів досягти правди, щастя, гармонії в житті суспільства та кожного українця, повернути їх до духовності, відбудувати довіру один до одного, захищати свої переконання, свобода вибору, віра, праця особистості, яка полягає у застосуванні її здібностей та можливостей для вдосконалення суспільства, є засобом перетворення світу і водночас служінням одне одному, ближньому, сім'ї, народові, та праця над собою. Акцентовано на їхньому практичному значенні для розвитку духовності особистості й удосконалення українського суспільства, їхній ролі у формуванні свідомості української молодої людини.

Розкрито значення віри для процесу становлення світогляду молодої людини та її роль у формуванні її свідомості й духовному оздоровленні українського суспільства. Досягти високого рівня удосконалення моральності людини можна через виявлення християнського світогляду, відомі способи практикування у чеснотах (смирнення, прощення, покаяння, молитву, сповідь тощо). Уявлення про віру як потужний стимул для розвитку духовних сил людини та людської творчості дають підстави для пошуку механізмів утвердження віри у свідомості молодих людей.

Дієві способи морального вдосконалення українців для М. Шлемкевича пов'язані з їхньою діяльністю, пошуком правди й справедливості в житті і передбачають страждання, долання перешкод, забезпечення стану спокою, покаяння, прощення, випробовування себе у вірі. Одночасно для пошуку правди М. Шлемкевич рекомендував також оптимізм, побудову довір'я до українців, віру в ідеали добра, краще майбутнє. Під час реалізації педагогічних умов становлення світогляду українців важливо подбати про створення національного культурно-просвітницького середовища, коли мають враховуватися звичаї, обряди, традиції, особливості національного спілкування, менталітет, мова, національна символіка, історія, релігія, фольклор, етикет, національне мистецтво, побут.

Ключові слова: практичні аспекти; розвиток духовної сфери; чинники; педагогічні умови; становлення світогляду; М. Шлемкевич.

PEDAGOGICAL CONDITIONS FOR YOUNG PEOPLE'S CONSCIOUSNESS FORMATION IN THE CREATIVE HERITAGE OF M. SHLEMKEVYCH

The article reveals the influence of various communities on the world outlook formation in young people and pedagogical conditions for the spiritual development of Ukrainians based on the heritage of Mykola Shlemkevych, which concern the use of such methods for self-education as self-cognition, self-observation, self-assessment, self-analysis. This means that the emphasis has been placed on the person's own participation in his/her education, thus – the research has been done on the democratic ways for the world outlook formation in every young person and expansion of his/her spiritual world.

It is substantiated that the ways of establishing spiritual values and other ideals of the good, search for means of forming humanity, that is, humanization, are the basis for expanding and enriching the inner world of man, his maturing, deep penetration into the world of moral values, self-development. There have been characterized important pedagogical conditions for the world outlook formation in Ukrainians, that have been discovered in the creative heritage of M. Shlemkevych, they are – search for ways to achieve truth, happiness, harmony in the life of society and every Ukrainian, to bring them back to spirituality, to rebuild trust in one another, to defend one's convictions, freedom of choice, faith, work of personality, which insists in applying one's abilities and opportunities for the perfection of society and is a means of transforming the world and, at the same time, serving one another, one's neighbour, the family, the people, and work over oneself. It is emphasized on their practical significance for the development of personality's spirituality and improvement of Ukrainian society and their role in shaping the consciousness of the Ukrainian young man.

There have been revealed the significance of faith for the process of young person's world outlook formation and its role in consciousness formation and spiritual recovery of the Ukrainian society. A high level of perfection of human morality can be achieved through discovery of a Christian outlook, known ways of practicing in virtues (humility, forgiveness, repentance, prayer, confession, etc.). The idea of faith as a powerful incentive for the development of spiritual powers of man and human creativity provides grounds for seeking mechanisms to establish faith in the minds of young people.

Effective ways of moral improvement of Ukrainians, according to M. Shlemkevych, are connected with their activity, search for truth and justice in life, and presuppose suffering, overcoming obstacles, providing a state of peace, repentance, forgiveness, and testing oneself in faith. At the same time, in order to search for truth M. Shlemkevych also recommended optimism, building up trust in Ukrainians, faith in the ideals of the good, and a better future. During the implementation of the pedagogical conditions for the world outlook formation in the Ukrainians, it is important to create the national cultural and educational environment taking into ac-

count customs and traditions, peculiarities of national communication, mentality, language, national symbols, history, religion, folklore, way of life, national art.

Key words: *practical aspects; development of the spiritual sphere; factors; pedagogical conditions; world outlook formation; M. Shlemkevych.*

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Introduction

Recovery of society means, first of all, revealing ways of forming spirituality of each person, giving attention to the formation of one's spiritual world and a significant preference for moral values in the minds of young people. Superiority of the rational perception of the world, which is oriented mainly to the provision of material comfort, benefits, led to the decline of morality in all spheres of human life. H. Vashchenko wrote that «the only correct way in the education of our youth is to develop an idealistic outlook in them» (Vashchenko, 2006, p. 267). Today we must get rid of an authoritarian interpretation of the essence of education and its methods. The conditions for the use of traditional methods of education should be reviewed in order to meet the new social conditions. Spirituality is the main feature of upbringing, the teacher creates the atmosphere when a person behaves morally not because of the fear to be punished, but because of his convictions (Grogan-Kaylor, Burlaka et al., 2018). An idealistic Christian approach in organizing the upbringing of young people involves expanding the spiritual world and deep penetration into the content of moral values, intense awareness of value orientations. Practical accumulation of the experience of moral actions in a person is provided by improving the world, revealing the feelings of love, mercy, compassion, serving the neighbour, the people, and the family. Typically, in a democratic upbringing, methods of the teacher's influence on the person's environment, a peculiar change in the environment, are very important, as well as a model, a pattern of behavior to follow (Chepil, 2016). Any activity, within the limits of those values, which are recognized by a person, has a significant impact on one's formation.

If upbringing is to be based on the national basis, and the main place in it should belong to the child's native language, history, literature, culture, the very stay in the native environment, the enrichment of the native language, culture (and the pursuit of the universal), and orientation towards national values leads to the revival and recovery of the person's spiritual roots. These processes will usually be facilitated by the people's historical memory, national dignity, the cult of family and ancestry, preservation of nature, participation in traditional Ukrainian youth organizations, etc. Therefore, the combination of the national and the universal in the

consciousness of the individual involves worldview formation in the individual and support of moral development.

Analysis of recent research and publications

O. Vyshnevskiy stresses that moral degradation of young people occurs through «materialization» of consciousness, therefore, we need orientation towards an idealistic system of values within the framework of the Christian education strategy in order to ensure a full-fledged worldview development (Vyshnevskiy, 2006, p. 269). S. Palamar notes that preparation of a socially mature person needs special attention today, although she warns that along with universal values one can observe pseudo-values that involve the problem behavior of young people. At the same time, the researcher highlights the ways of fostering spiritual and moral values in students in the educational environment of a higher educational institution. The environment is for her a combination of conditions of human existence and society. In addition, the scholar understands a combination of conditions as economic, political, social, spiritual and territorial circumstances, and the environment – as surroundings (Palamar, 2017, p. 226). In the historical aspect, conducting the comparative analysis of approaches to moral education in contemporary and Soviet pedagogy, H. Yermak (2014) comes to the conclusion that the future of the nation depends on priorities in the value orientations of young people.

The creative heritage of M. Shlemkevych (1894–1966) – a Ukrainian emigrant, a patriot, a scientist (Doctor of Philosophy), a publicist, an editor, a socio-political, cultural and educational figure – is directed towards the formation of the Ukrainian man and his outlook. The main aspects of M. Shlemkevych's practical activity, reflected in the peculiarities of his worldview, show the connection between the formation of the outlook of Ukrainian young people and their understanding of the ideal society, as well as the realization of the ideas of truth and justice among different communities (the nation, the commune, the family). According to M. Shlemkevych and his colleagues who worked at the *Kliuchi* publishing house, there was a solid road to social transformation by way of collaboration with young people (pupils and students), as reported at the Toronto Teaching Conference.

Existential interpretation of M. Shlemkevych's ideological ideas (Artiukh, 2009) and analysis of his ideological views through the prism of an anthropological attitude (Berko & Dzera, 2016) emphasize the traditional view of the Ukrainians on their lives and the need to elaborate living standards and form values systems that would take into account prospects of human life and outlook orientations of Ukrainians. Therefore, M. Shlemkevych's pedagogical approaches to the ideological preparation of young people (including orientation towards the educational ideal, the values of education) presuppose recognition of the priority of the moral and the need to consider the values of national life, has grown in its own traditions and embodies the people's ideas about the most important stimuli and expectations of Ukrainians – to serve God and Ukraine, the nation. Formation of the national self-consciousness in personality requires identification in the works of M. Shlemkevych (in accordance with the spiritual and moral guidance in the young person's formation) a system of

pedagogical tools for upbringing the younger generation of Ukrainians, pedagogical conditions for fostering their holistic outlook in the future. However, there have not been presented a systematic understanding of the pedagogical conditions for the young people's world outlook formation in the heritage of Mykola Shlemkevych in the context of determining the practical aspects of the activities of social communities regarding their participation in shaping the consciousness of young Ukrainians and the ways of developing their spiritual forces.

The purpose of the article is to find out pedagogical conditions for the Ukrainians' world outlook formation in the heritage of Mykola Shlemkevych, the significance of faith, religion, beliefs, freedom, work for the development of the spiritual forces of man and their role in shaping the consciousness of the Ukrainian young man.

Presentation of the main research material with the full justification of the scientific results obtained. The ways of establishing spiritual values and other ideals of the good, searching for means to form humanity, that is, humanization, are of great significance for the consciousness of young Ukrainians. Humanism as a system of views on man as the greatest social value and creation of conditions for a full-fledged life, physical and spiritual development of a person implies an idea of priority and absolute character of moral values, impossibility of interpreting their relativism. This creates the basis for the expansion and enrichment of a person's world, his/her maturing and deep penetration into the world of moral values, which means fulfilling one's role in life, as well as development and self-development.

Outstanding teachers H. Vashchenko (2006), H. Skovoroda (1961), K. Ushynskyi, teachers of Halychyna in the 30's of the twentieth century and others offered certain ways of self-education, revealed ways of moral perfection of a person. A whole arsenal of such ways for developing spiritual powers of man was discovered by H. Skovoroda. Pursuing the pedagogical idea of activity and independence of a person in his/her life, H. Vashchenko drew attention to the fact that even the evangelical ideal of man implies an active participation in the development of one's own life (and of all mankind). Children's active participation (since their very birth) in the development of their native culture was also promoted by S. Rusova, I. Ohienko, Y. Chepiha, M. Halushchynskyi, V. Pachovskyi, I. Yushchyshyn and others.

At the First Pedagogical Congress in Lviv (1935), it was said that accumulation of moral experience by a person is ensured, first of all, by activity (in situations involving sympathy, mercy, love, benevolence, etc.). Thus, O. Dzerovych noted that the key to the formation of spirituality in the individual is organization and change of various activities and communication (with further self-analysis). The Ukrainian tradition of upbringing takes into account effectiveness and reliability of upbringing on the basis of faith. If faith is a person's need, then a person increases a sense of faith every time. And the very attempt to become better, to approach God is the beginning of true spirituality. Therefore, education involves a difficult path from a blind faith through doubts, search, struggles in the soul and trial towards persistent beliefs, unshakable ideals, and a firm outlook. Religious faith manifests the

need for the fulfillment of a person's hidden possibilities to implement what seems to be impossible, it inspires a person, raises him/her over the circumstances. M. Shlemkevych wrote that faith illuminates the most striking examples of the heroism of people, and the religious soul is looking for the presence of God everywhere (Shlemkevych, 1962, p. 99).

According to such beliefs about faith as an important pedagogical condition for the world outlook formation in Ukrainians, M. Shlemkevych (as a religious person) considered repentance, suffering, forgiveness, overcoming obstacles, calmness (as opposed to unpopularity and anxiety (Shlemkevych, 1961b, p. 1)), testing yourself in faith to be natural ways of developing the spiritual forces of man. At the same time, in order to search for truth and justice in life M. Shlemkevych also recommended optimism, building up trust in Ukrainians, faith in the ideals of the good, better future. Of course, considerable inner work over oneself, necessary for choosing ways of action (subordinated to the search for ways towards the truth), becomes a necessity for their fulfillment. Therefore, the researcher first of all referred to the example of T. Shevchenko who conveyed the tragedy of human suffering.

Another important pedagogical condition for the world outlook formation in Ukrainians is personality's work which has always been considered conscious and aimed at a certain object (of activity), which consists in using one's abilities and opportunities to improve society, and is a necessity and path to an individual's self-development, a means of transforming the world and at the same time serving one another, the neighbor, the family, the people and therefore it is noble. In addition, fulfilling the tasks of a person's spiritual growth, the issues of creating conditions for independent work are necessarily to be solved.

The renowned teacher S. Rusova emphasized the importance of active work (independent honest work), even the development of independent autonomy of thought, which induces independent comparisons, observations and leads to the development of human creative forces, manifestation of independent creativity. The scientist emphasized the necessity of introducing craft work into the new school, which would cause a desire for self-activity. Let us note that the opportunity to reveal one's own independent opinion was associated by S. Rusova with the formation of character and will.

As K. Ushynskiy said, the inborn need for work is able to easily flare up or fade (depending on the environment), therefore, a person needs free work, the inner, spiritual strength of work. Since the waste of time, when young people are not occupied, is detrimental to their morality, then, according to K. Ushynskiy, free work is necessary for a person not only to satisfy material needs, but above all for the moral and intellectual development of a person, for the satisfaction of spiritual needs, in order to maintain one's dignity.

Let us note that practical aspects concerning the spiritual development of Ukrainians was considered by M. Shlemkevych in connection with the idea of the struggle for Ukraine. They presuppose searching for ways to achieve happiness in the life of society and every Ukrainian in particular, bringing them back to spiritua-

lity. In the context of appeals to move on to genuine actions, the researcher called their main goal – struggle for «the world opinion» in favor of Ukraine. M. Shlemkevych was aware that to achieve this goal we should engage in persistent work and a long struggle. Obstacles and difficulties are possible to be overcome, according to M. Shlemkevych, with patience and endurance. The idea of finding a way towards truth, ways to achieve the goals (primarily by oneself and with sacrificial work) was conducted by the researcher with a firm conviction that it was impossible to reconcile with deception, immorality, injustice, inadmissibility to encroach upon the calmness and the rights of others, or to inflict pain and suffering on them. This idea, according to M. Shlemkevych, may be implemented in a conversation, a discussion that assists the formation of beliefs, ideals, and the like. Of course, M. Shlemkevych fought for the new Ukrainian man who would embrace the idea of national consciousness and unity (Shlemkevych, 1956).

M. Shlemkevych considered freedom of choice to be the most important condition in producing a certain solution, a kind of self-determination in the methods of action. After all, in order to meet spiritual needs and to maintain dignity, a person needs freedom first of all. The researcher stressed the importance of freedom as an important factor in the formation of personality. «There are different possibilities before the choice, before the decision, he emphasized, and the person weighs them up, checks in the mind, approaches them with doubts. If he/she were immediately certain, then it would not be necessary to think, choose, resolve. The free will of man is freedom of choice after verification, after doubt» (Shlemkevych, 1961a, p. 55).

At the same time, M. Shlemkevych understood that freedom could give space for evil intentions (a person, besides aspirations for the good and bright in life, has also a desire for selfishness, evil). Therefore, the process of forming a free person requires caution, patience and some strain. The idea of equality as the fundamental value of democracy in the process of the world outlook formation must mean above all equal opportunities for self-fulfillment. Consequently, all these ideas raise the problem of the formation of self-responsibility in a person, the realization that he/she solves a lot, and a lot depends on him/her. It is clear that only firmness of faith helps to resist temptation.

It is well-known that a teacher enriches the consciousness of the surrounding people with higher spiritual values, awakens the need to live and work for people, to reveal themselves in their purely human qualities, to be a model of behavior, to lead a healthy lifestyle, he/she is a role model of those ideals that teaches to children. Of course, the teacher must be characterized by an appropriate level of intelligence, which is determined most by his/her personal, ideological and spiritual qualities. It is known that a person cannot practically exist outside the community, and this means that people are united in the community, and the community acquires the properties that are inherent to its members. In analyzing the activities of various social communities (families, nations, schools, churches, unions, youth associations) leading to a radical transformation of the individual and society's world outlook, M. Shlemkevych substantiated their decisive role in shaping the national conscious-

ness of Ukrainian youth. Let us note that there are some regularities in society – social laws (which are the laws of activity) and the laws of communities (in fact, the laws of life).

Usually, a person goes to a level of spiritual development and growth of moral values cultivating love for one's native environment – from awareness of the place in one's own family, community, and the people. Today, all complex structural entities that are marked by the complex interweaving of interpersonal relationships, and are represented by institutional systems such as economics, law, politics, and science, are reflected in various concepts, for example, in the concept of the life-world. The needs of strengthening the family result in the essence of consciousness formation in every Ukrainian person. In addition, it is important to focus on the values that ensure the life of the family. This is about the ability to give up one's own interests, to support the family and the interests of the nation. The family should be obliged to assimilate moral and national values, which, however, does not mean less attention to the development of morality in the family, the education of character that provides quality preparation for life in the family (Malette, Futris, & Schramm, 2018).

It is known that in society a person manifests oneself as personality in various forms: as the whole society or a separate community. He/she looks for rational bases to determine the way of life and ways how to create a certain value attitude, which indicates inclusion in the community at the level of this life-world. Such division into the life-world and society, of course, is preceded by the process of determining the essence of society. After all, every social formation must be regarded as a connection of certain actions of people, a separate product of particular organization, because only they can be carriers of targeted action that makes sense. At the level of the so-called life-world (that is, its cultural and historical image, which is in the mind of a person as a member of a community), personality is already included in a certain community and is in communicative relations with its members. M. Shlemkevych gives the dynamics of the life-world as follows: the family – the commune, and then – the church – the community. At each level, social actions ensure such values that are relevant to this life-world. Based on ties in the family, the commune gradually develops into a more complex territorial community, and then into a «community of spirit» (religious, national, cultural, etc.).

When creating a national cultural and educational environment, M. Shlemkevych recommended taking into account the following elements: mentality, language, peculiarities of the national type of communication, national symbols, national customs, rituals and traditions, religion, history, literature and folklore, national art, everyday life, etiquette. He was convinced that the formation and development of the individual are carried out through various activities by means of the national culture. Although there are different types of activities of the individual in the field of the national culture, the development of one's outlook, one's emotional enrichment is determined by the implementation of the cultural, educational and creative-developing function.

Indeed, the only ground for building the national educational system should be the national culture that combines customs, traditions, art, crafts, religion, on the basis of which the national consciousness is formed. The ideas formed by an individual about the cultural, democratic environment, fulfillment of the chosen style of life, one's own achievements demonstrate one's creative nature, the desire for freedom and self-expression, self-realization and become the basis of humanism (Ashytok, 2018).

As you know, the main institutes of education (and national formation) of a person are church, school, home, children's and youth associations, the theater, public institutions, the press, the cinema, books, etc. Their positive influence on the education of a conscious citizen will be determined, in the end, by shifting the emphasis towards the formation of humanity in the individual him/herself. This means that humanization is first of all interpreted as self-humanization, which leads to self-determination and self-fulfillment in life. Therefore, the teacher cannot impose his/her beliefs, destroy freedom of choice or commit violence. He/she is to give moral assistance to a person, to help get to know about him/herself and to realize the need for the formation of real personality; therefore it is highly important to overcome your own weaknesses and to take responsibility for your actions. The accumulation of man's moral experience involves active love (to God, people and the whole environment). Good actions are ensured first of all by the individual's activities in situations that require manifestation of compassion, benevolence, charity, love, etc.

Conclusions

M. Shlemkevych considered practical aspects of the development of the spiritual sphere in the Ukrainian youth in connection with the idea of struggle for freedom of Ukraine. Among them is the search for ways to achieve truth, happiness, harmony in the life of society and every Ukrainian, bring them back to spirituality, rebuild confidence in one another, defend one's convictions, freedom of choice, faith and work. Basing on faith in approaches to education, in M. Shlemkevych's opinion, implies an idea of the difficult path of search, struggle in the soul, suffering, forgiveness, overcoming obstacles, testing oneself in faith. The scholar, like every Christian, considered repentance, fasting, prayer, confession, etc. to be the effective ways for development of spiritual forces. The search for ways to achieve happiness, harmony in life of society and every single Ukrainian in the work of M. Shlemkevych, which presupposed return to spiritual origins, means reliance on faith in approaches to education. He advised, through spiritual exercise, learning to acquire true humility, achieving goals by one's own work, by one's own forces, not infringing on the peace of others, not allowing reconciliation with lies, immorality, and injustice. Social grounds in the search for ways to act and build up good qualities in a person, according to M. Shlemkevych, pertained to the ideas about ideal society, which would depend first of all on whether or not the idea of justice could be accepted.

When implementing pedagogical conditions for the world outlook development in the Ukrainians, which are the search for ways to achieve truth, happiness, harmony in life, to rebuild confidence in each other and defend their convictions,

freedom of choice, faith, work of the individual for the benefit of society and work on themselves, it is important to create the national cultural and educational environment. M. Shlemkevych recommended taking into account primarily mentality, language, peculiarities of national communication, national symbols, customs, rituals and traditions, history, religion, folklore, national art, way of life, he convinced that the formation and development of personality is carried out through various activities by means of the national culture. The individual's perception of the cultural, democratic environment, fulfillment of the chosen style of life, one's own achievements confirm the person's creative nature, the desire for freedom and self-expression, self-fulfillment and become the basis of humanism.

Prospects for further research include identification of the educational potential of people's pedagogical methods concerning the development of the spiritual sphere in Ukrainians and creation of pedagogical conditions necessary for their implementation.

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