

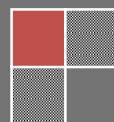


MEN AND WOMEN OF POLTAVA 1709

Perspectives on Education – a Challenge for the Future



Poltava 2010



Poltava Korolenko National Pedagogical University



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The collection includes conference reports made at the International Conference "Men and women of Poltava 1709: Perspectives on Education – a Challenge for the Future", that took place in Poltava Korolenko State Pedagogical University on May 20-23, 2009. Representatives from higher educational establishments of Sweden, Denmark, and Ukraine participated in the work. The reports presented at the Conference focus on a wide range of research problems in the spheres of history, democracy, education, society etc.

The publication is addressed to researchers, university lecturers, school teachers, students and to all those interested in the theoretical and practical aspects of higher and secondary education in democratic societies.

Чоловіки та жінки Полтави 1709: Перспективи розвитку освіти – Виклик майбутньому: матеріали конференції (англ., укр. мовами) : [електронне видання]. – Полтава, 2010. – 205 с.

Збірник містить матеріали доповідей на міжнародній науко во-практичній конференції "Чоловіки та жінки Полтави 1709: Перспективи розвитку освіти – Виклик майбутньому", яка відбулася 20 травня – 23 травня 2009 р. у Полтавському державному педагогічному університеті ім. В.Г.Короленка. У конференції взяли участь науковці та викладачі вищих навчальних закладів Швеції, Данії та України. Доповіді відображають широкий спектр досліджень у галузі історії, демократизації освіти, соціальні проблеми.

Видання розраховано на науковців, викладачів, учителів, студентів та на широке коло зацікавлених осіб.

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Contents /Зміст

Iryna Bilous. The controversy of views to the evolution of Ivan Mazepa's image.....	6
Ірина Білоус. Контроверсійність поглядів на еволюцію образу Івана Мазепи.....	11
Natallya Bugasova. Adult education and integration problems of foreign citizens.....	13
Svitlana Cherepanova. Education Philosophy: a Valuable Aspect of the Problem "A man and power"	17
Світлана Черепанова. Філософія освіти: ціннісний аспект проблеми "людина-влада"	29
Valentina Davydova, Leif Goran Johansson. Swedish experiences of non-formal adult education (folkbildning) in Ukraine: realities and perspectives.....	42
Yuliya Derkach. Lifelong learning - the education of the future.....	47
Nadiya Drofyak. Teaching with a Multicultural Perspective.....	49
Надія Дроф'як. Перспектива полікультурної освіти.....	58
Hans Christian Øster. From Sweden to Poltava and Back. Conflicts between Sweden and Russia – the defeat at Poltava – the prisoners of war.....	60
Karsten Hammer. The battle of Poltava and the changes in the regional political system of North-West Europe.....	79
Svitlana Hulchenko. Humanistic Education for disabled children.....	81
Olena Hulyayhorods'ka. Teaching Peace.....	82
Inga Kapustian. The role of women in Swedish empire (1650 – 1720).....	96
Victoria Kozhyna. Values of culture and spiritual education.....	99
Вікторія Кожина. Цінності культури і духовної освіти.....	102
Kravchenko Victoria. Reconstruction concept 'the Battle of Poltava' in transition in mass media discourse.....	106
Olga Orlova. Perception of historical heritage by the students of Poltava.....	111

Nadia Shkarupa. Educational Value of Mazepa's Theme in Teaching Critical Thinking.....	112
Надія Шкарупа. Виховна цінність теми «І. Мазепа» в розвитку критичного мислення.....	125.
Mykola Stepanenko. Poltava battle as a historical event in Ukrainian-Swedish-Russian Encyclopedian enterpritation.....	127
Микола Степаненко. Полтавська битва як історична подія в українсько-шведсько-російському енциклопедичному витлумачені.....	129
Victoriya Tarasova. The consequences of the events of 1709 for Poltava.....	131
Вікторія Тарасова. Наслідки подій 1709 року для Полтави.....	137
Fredrik Wallquist. Why? – The name of the game. Historical games understanding and democracy in practice.....	139
Yulia Zadunayska. A Pedagogy of Being and Linguistic Psychodramaturgy..	154
Юлія Задунайська. Педагогіка буття та лінгвістична психодраматургія..	169
Iryna Savka. Distance Education as a New Approach to Humanistic Education.....	172
Ірина Савка. Дистанційна освіта в якості нового підходу до гуманістичної освіти.....	178
Ihor Zhernoklieiev. The activity of the Ukrainian labor training teachers in the organization of the pupils' professional self-upbringing with using of the Scandinavian countries experience.....	189
Zuenko Maryna. The images of men and women of 1709 in the literature....	194
Yevlanova Yelena. Education in Ukraine in early 18 th century.....	196

The controversy of views to the evolution of Ivan Mazepa's image

The tragic, controversial, and utterly cruel period of Ivan Mazepa's reign effectively determined Ukraine's fate for centuries to come. The hetman, who was one of Ukraine's most prominent statesmen, has always been and will remain in the focus of attention not only of professional historians but everyone who considers Ukraine their Motherland. Even given the incredible complexity of Mazepa's personality, the contemporary Ukrainian's attitude to him is the attitude to the very idea of an independent Ukrainian state as such.

That is precisely why this longest-ruling hetman in Ukrainian history (over 21 years) was deified and cursed, extolled and defamed, admired and hated. People have sought, to a much lesser extent, to understand his accomplishments and failures and comprehend the motives behind his actions. Meanwhile, Mazepa's rule and the causes and precursors of both the nation's tragedy and the hetman's personal misfortune in 1708-09 undoubtedly have academic and practical value because they help us to understand why and how a sovereign state can come into being on our territory, and how and why it can perish.

Therefore, the "Mazepa question" is still an extremely relevant topic today, in the light of our present-day ideological and political conflicts. Deep understanding of Mazepa is of paramount importance for Ukraine's intellectual milieu. There is an urgent need to achieve this understanding in three dimensions: 1) the political dimension: the October 1708 military and political pact between Mazepa and Charles XII of Sweden became the cornerstone of Ukraine's political tradition; 2) the historical dimension: it is necessary to provide a thorough and comprehensive account of all the circumstances that led Mazepa to take this step; and 3) Mazepa in the context of the history of ideas, which is an extremely interesting, extensive, and little researched topic. According to Serhii Kvit, the president of Kyiv-Mohyla

Academy, this is the range of issues that historians specializing in Mazepa will have to address [2, p. 67].

Professor Viacheslav Briukhovetsky, President Emeritus of Kyiv-Mohyla Academy, points out that for centuries Mazepa has been considered from only two standpoints: first, for well-known reasons and circumstances he was proclaimed a “traitor,” and second, he was viewed as a flawless national hero, who never made a single serious mistake; an almost iconic figure. Briukhovetsky emphasizes that Mazepa was unquestionably a representative of Ukraine’s national elite. (Apropos of elites, we need to remember one basic truth: they do not so much change as a result of political will or election results, but are determined by the course of history.) However, Mazepa did not rise to power simply in order to join the elite; rather, he was an inherently gifted and unique personality [4, p. 121].

Academician Valerii Smolii, the director of the Institute of Ukrainian History at the Academy of Sciences of Ukraine, reminded the audience that the Mazepist scholarly and literary tradition has deep historical and intellectual roots ranging from scholarly studies to narratives about his private life to folklore. (The folkloric depiction of Mazepa is, incidentally, an exceptionally interesting research topic.) According to Smolii, the event structure of Mazepa’s age is unlikely to be supplemented in the near future because the general outline of what happened is clear [6, p. 132].

But this pertains only to the general scheme of things, whereas historical research also requires a mandatory expansion of the source base. Much has already been done in this respect. For example, Hetman Mazepa’s decrees and a two-volume collection of his letters have been published, and there is increasing cooperation among such gifted researchers as Serhii Pavlenko, Viacheslav Stanislavsky, and Tatiana Tairova-Yakovleva. Smolii expressed concern about the huge and widening abyss between fundamental and applied research (and, to a certain extent, mass consciousness) which applies also to research on Mazepa.

Vladyslav Verstiuk, one of the directors of the Ukrainian Institute of National Memory, names Ukraine’s two truly great hetmans – Bohdan Khmelnytsky and

Mazepa. The former pointed with his mace in the direction of our northern neighbor, while the latter tried his utmost to free our country from this neighbor. The “unification” of these two distinctly different worlds, the Muscovite kingdom and the Ukrainian Cossack state, was in fact a violent and bloody absorption of the latter by the former, which became irreversible after Mazepa’s defeat at Poltava, thereby setting the stage for further developments.

As V.Verstiuk points out the interpretation of the Battle of Poltava and its aftermath remains a highly acute political problem, which are convincingly demonstrated by two books published in Moscow. One is entitled “The Incursion of Swedish Troops into the Hetman State: Mazepa’s Treason and Tragedy”, while the second is called “The Battle of Lesnaia, Mother of the Battle of Poltava”. It is easy to understand the positions from which the authors of these “works” describe the events of 1708-09 and their decisive impact on Ukraine. It should be added that both of these books were published by the Institute of Russian History at the Russian Academy of Sciences within the framework of the government-sponsored patriotic education program for 2008-2009. Both works contain the epigraph “For Russian-Ukrainian Fraternity [5, p. 54].

Dr. Taras Chukhlib, for instance, highlights the role of the Ukrainian Hetman state in international relations during the Great Northern War. He dwelled on the motives behind Mazepa’s decision in the context of the norms governing international relations in Europe during the 17th and 18th centuries. They required mutual military and political responsibility from rulers of different calibers (in this case, Peter I and Mazepa), rather than the blind subordination of one to the other. Dr. Chukhlib also notes that after the Battle of Poltava the Russian tsar viewed Ukraine as merely one of the provinces in the empire he was crafting rather than an autonomous Cossack state with its own system of self-government [1, p. 96].

Swedish historian Kristian Gerner’s viewpoint concerning the topic “Ukraine and Sweden: Constructing a Shared History” is that the Ukrainian Cossack state was an outpost of Europeanness on the territory of Eastern Europe, which was convincingly exemplified by the Ukrainian Baroque of the 17th and 18th centuries

and the works of Lazar Baranovych. Mazepa found himself in a situation where he had no other way of defending the independent Ukrainian Cossack state except by doing what he did, said the Swedish historian. This is confirmed by data from Swedish archives, which, as Gerner stresses, are always open to Ukrainian researchers, and the younger generation is especially welcome to make use of them. Now that Ukraine is on its way to the community of democratic European states, new vistas for efficient cooperation in this area are opening up [1, p. 178].

“Ivan Mazepa made an outstanding contribution to the creation of the Russian Empire by maintaining close ties to Peter I for 18 years and acting as his closest adviser for military, diplomatic, and even ecclesiastical affairs, until such time as the interests of the Ukrainian Hetmanate (to be more precise, its ruling military elite) and the emergent Russian Empire went their separate ways once and for all.” This paradoxical, and even tragic, is the opinion of Tatiana Tairova-Yakovleva, a Russian researcher concerning the topic “Ivan Mazepa and the Russian Empire” [2, p. 206].

This noted Russian historian believes that the fact that Mazepa was effectively a hostage to the rapidly changing situation in Russia played a fatal role in his life. In autumn of 1708, when Charles XII’s troops were advancing into the territory of the Hetmanate, Mazepa, who was acknowledged by Peter I as second in rank in the whole empire after Chancellor Fedor Golovin, and who played an extremely important role in his accession to power in 1689, found himself in a dire predicament.

This tragic situation was observed in the subsequent history of Ukraine many more times: before openly speaking in favour of an independent Ukrainian state, prominent Ukrainian statesmen were forced to serve the interests of a country that was alien, if not loathsome, to them. They often did so in a brilliant and professional way for decades, thereby undermining their fellow countrymen’s trust in them.

The battle of Poltava played a crucial role in the life of different peoples. It was a victory for the Russian Empire, but a great defeat for those who had been fighting for liberty for several centuries at a stretch and lost the chance to realize a long-striven dream. It was the first step to democratization and independence of Ukraine. The image of Ivan Mazepa is rather controversial, but his place and role in the history

of Ukraine and the establishment of its independence cannot be diminished, as he was one among such a small number of those who lived and acted for the benefit of the country and the nation. In spite of the fact that he was the second trusted person for King Peter I and could work for his own advancement, Mazepa chose to defend the national interests. He was the first to make an attempt to build an independent country, to lay down the basis for a new developed democratic European state. Mazepa is also known to be a great Maecenas, who profoundly and amply contributed to the cultivation of Ukrainian culture and education. Thanks to Mazepa a lot of different educational establishments, libraries and churches appeared in Ukraine that placed her in the same row of the well-developed and strong countries.

At present, unfortunately, the image of the great hetman is still accepted in the spoiled light, through a curve prism and plenty of Ukrainian people, to say nothing of foreigners, know a little or nothing at all about his accomplishments and strivings. Although three hundred years have past since the time of the discussed events, only one of his goals has been fully realized nowadays – it's the achievement of independence of Ukraine, but the rest is still in the perspective.

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Контроверсійність поглядів на еволюцію образу Івана Мазепи

Трагічний, контроверсійний та надзвичайно жорстокий період правління Івана Мазепи дуже чітко визначив долю України на наступні кілька століть. Гетьман, який був одним із найвизначніших українських державних діячів, завжди привертав увагу та ще довго буде знаходитись у фокусі уваги не лише професійних істориків, але й усіх тих, хто вважає Україну своєю Батьківщиною. Незважаючи на неймовірну складність особистості І.Мазепи, ставлення українців до гетьмана на сьогоднішній день пропущене крізь призму самої ідеї незалежності Української держави як такої.

Професор В'ячеслав Брюховецький, заслужений ректор у відставці Києво-Могилянської академії, зазначає, що протягом багатьох століть Мазепу розглядали з двох діаметрально протилежних позицій: з одного боку його називали зрадником, а з іншого – майже іконічним образом незаплямованим національним героєм, який жодного разу не оступився.

Владислав Верстюк, один із очільників Українського інституту національної пам'яті, виділяє дві славетні постаті справжніх українських гетьманів – постать Богдана Хмельницького та Івана Мазепи. Перший, на думку вченого, вказував своєю булавою на північного сусіда, виступаючи поборником його політики, в той час, як другий робив усе, що було в його силах для звільнення його країни від цього сусіда. Об'єднання цих двох зовсім різних світів – московського королівства та української козацької держави – виявилось, фактично, жорстоким кровопролитним поглинанням останньої першою, що стало неминучим після поразки Мазепи під Полтавою.

Шведський історик Крістіан Гернер стосовно питання “Україна та Швеція: будуючи спільну історію” зазначає, що українська козацька держава була аванпостом європейськості на території Східної Європи, що дуже

переконливо було проілюстровано у роботах Лазара Барановича. Що стосується Мазепи, то він опинився у такому становищі, коли у нього не було іншого виходу, щоб захистити українську козацьку державу, окрім як діяти так, як він учинив. Це можна підтвердити даними із шведських архівів, які, як зазначає Гернер, завжди відкриті для українських дослідників. Тепер, коли Україна знаходиться на шляху до європейської спільноти демократичних держав, для неї відкриті нові простори співпраці у цій області.

Полтавська битва відіграла вирішальну роль у житті різних народів. Вона стала перемогою для Російської імперії, але величезною поразкою для тих, хто протягом багатьох століть боровся за свою незалежність та свободу, проте втратив можливість реалізувати свою давню мрію. Вона стала першим кроком на шляху до демократизації та незалежності України. Роль та місце Івана Мазепи в українській історії та встановленні її незалежності не можна применшувати, оскільки він належав до тих небагатьох, хто жив та діяв на благо нації та Батьківщини. Незважаючи на той факт, що Мазепа був другим серед найбільш приближених до царя Петра I та міг працювати задля власного благополуччя, він став на шлях захисту національних інтересів. Він був першим серед тих, хто здійснив спробу побудувати незалежну державу, закласти підґрунтя для майбутньої високорозвиненої європейської демократичної держави. Мазепа також відомий, як великий меценат, який здійснив великий внесок у розвиток української культури та освіти. Завдяки Мазепі в Україні з'явилося чимало нових освітянських закладів, бібліотек та церков, що забезпечило їй місце у ряду провідних тогочасних держав.

Наразі, нажаль, образ великого гетьмана все ще сприймається у спотвореному світлі, крізь “криву призму”, а велика кількість українців, не кажучи вже про іноземців, нічого не знають про його прагнення та досягнення. Хоч вже й минуло три століття з часів згадуваних подій, лише одній мрії Мазепи судилось здійснитись на сьогоднішній день – це здобуття Україною її незалежності та перші кроки на шляху до демократичного ладу, проте чимало ще лишається поки що у перспективі.

Adult education and integration problems of foreign citizens

The goal of this paper is to research the role of adult education in the integration processes of foreign citizens in Ukrainian society as well as to examine the key trends in development of adult education for foreign citizens using Swedish experiences in this field.

As Ukraine has been advancing into the space of European and world community it faces the challenges in adapting to new conditions of this plural and global society. In accordance with the last official documents of European Union migration became one of the trends in the contemporary development of the world, which we are faced and which changes the interaction among people. According to the Eurostat data in recent years the number of migrants in the industrially developed countries of the European Union is growing. And in the nearest future the only factor of increasing European population is supposed to be migration. In 2006 the biggest immigrants groups in European Union were citizens from Poland (about 290 000), Morocco (about 140 000), Great Britain, Ukraine, China (about 100 000), Germany (90 000). Following the Ukrainian data Ukraine has a growing rate of migration (100 000 legal migrants lived in 2000 and 149 000 persons in 2006) [1].

Country	Number of migrants	Number of migrants per 1000 of local citizens
Ireland	84 400	19.6
Cyprus	14 500	18.7
Spain	803 000	18.1

Switzerland	107 200	14.3
Sweden	80 400	8.8
Italy	392 800	6.8
Germany	558 500	6.8
Ukraine	149 000	

Table 1. Countries with the highest numbers of foreign migrants in 2005 (mln.) [5].

The new labour-market, the growth of the information society and a structural and financial crisis along with high unemployment as well as increasing migration are challenges which require a major approach to education: not only to support young people's learning but to promote lifelong learning in the whole community and that adults are able to develop and update the competences necessary for personal fulfillment, social cohesion and employability throughout their lives. Hence, in accordance of the European documents "education and training remain one of the determining factors in the modern society" [2]. The international practice illustrates a high variety of different forms of adult education as well as the existing literature provides an insight into this topic (N. Nychkalo, S. Boltivetz, L. Sigayeva, P. Lukichev, S. Larsson, P. Lengrand, M. Nowels).

The concept of lifelong learning including adult education is not a new one. The developed European countries, the USA, Canada have begun the modernization and reformation of their educational system earlier and they have already had a diverse experience in adult learning including education for vulnerable groups such as immigrants. Among the countries of the European Union the Swedish educational experience has been recognised as successful which combine formal and non-formal adult education with involving almost 50% of Sweden's population. Moreover, social-aimed approach of Swedish adult education emphasizes its role as a route out of poverty and a key factor for social cohesion. [4]. Hence, our focus on Swedish experience is not chosen by chance.

In our research we focus on an examination of the legal basis concerning migration policy in our country on the one hand and on the role of adult education in integration processes on the other hand. The first attempts of establishing legal basis for migrants in Ukraine have been made by adopting the Laws of Ukraine “About the Citizenship of Ukraine” (1991), “About refugees” (1993), “About Legal status of foreign citizens” (1993) and others. However, it should be realized that there is not a complex system of legal norms and administrative practice in this field. The problem of establishing this system is connected with the lack of necessary experiences and qualified specialists as well as with economic difficulties and a political struggle in the country.

As to the problem of education of people who have foreign backgrounds, in accordance to the state policy in the field of education the immigrants (those who have received a resident permit to settle in Ukraine) or the refugees (those who are living outside their homeland for fear of persecution due to race, nationality, religious or political beliefs) have the same right to education as other citizens of Ukraine. But there have not been worked out additional measures for integration of foreign people in to the Ukrainian society and these groups of people are not given the possibilities to gain a real access to the knowledge. Since the Ukrainian concept of adult education as a basis for the Law is still being discussed by Ukrainian pedagogues and educational institutions it is suggested to specify the issues which provide adults of foreign background with the tools to enable them to exercise their rights and fulfill their obligations as citizens in Ukraine.

The diversity of the education systems of the Europe notwithstanding, there is a common approach to adult education. Following lifelong learning concept (the White paper on “Towards the learning society”) there must be promoted equal access to education for men and women, and to ensure that disadvantaged groups (rural communities, the elderly, ethnic minorities and immigrants) do not become second-class citizens as regards access to the new technologies and opportunities for learning” [3].

As it was stressed above an interesting and a successful experience of learning for immigrants has been developed in Sweden, which includes formal and non-formal establishments. The issues of adult education including education for students of non-Swedish background and recognized minorities are regulated in Sweden by Education Act (1985). In accordance with this Act each municipality ensures Swedish **tuition for immigrants** for those who are resident in the municipality and has lack basic knowledge in Swedish. The tuition is free of charge for students. Swedish tuition for immigrants aims to provide adult immigrants with basic knowledge and proficiency in Swedish language as well knowledge about Swedish society. Every municipality is responsible for arranging basic education for adults according to need. **Municipal Adult education** is provided in the form of courses. The right to basic education is shared by all adults whether born in Sweden or abroad, who lack the knowledge and skills normally acquired in compulsory school. For person whose first language is not Swedish, some of this instruction can be given in the first language. Upper secondary education programs for adults also offer training that leads to upper secondary equivalence, with the exception of the arts, and physical education and health [2].

The other possibilities for immigrant are given by liberal adult education called in Sweden folkbildning. The organisers of liberal adult education are the adult educational associations and folk high schools. Most of the major immigrant organizations in Sweden has been brought together by adult educational associations and are collaborating with them in educational and cultural projects: arranging courses in Swedish for immigrants as well as other activities aimed to bridge cultural and language barriers, promoting increased integration between Sweden and immigrants. The adult educational associations have been involved in actions to combat racism and xenophobia together with large number of other Swedish popular movements [4].

We have in this paper presented and discussed the problem of integration of foreign people from a legal and an educational perspective and have tried to argue for the importance of the realization that disadvantaged group like immigrants need

special attention in education and training in the context of their integration into Ukrainian society. The presented experience of Sweden could become a help and a guide for specialists working in this field.

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Education Philosophy: a Valuable Aspect of the Problem

“A man and power”

The development of modern education philosophy is naturally influenced by the processes of globalization, first of all the world-wide tendency: the transition from post-industrial society to the informational one. The characteristic features of the post-industrial society are: economic changes (service industry dominates production), the emphasis is put on the theoretical knowledge, professionalism, the

formation of highly-educated ruling (and administrative) elite (speaking several foreign languages), interpretation of information as a basis of cultural values (D.Bell, Z. Bzheziński, J. Galbraith, G. Kan, A.Toffler, R. Aron, A. Turen). The perspectives of the World Web were outlined by Tim Berners-Lee who was the first to introduce expressions and abbreviations, symbols of the computer epoch (in particular, www, http, and html)¹.

The ideas and theories of philosophy in a way define theoretic and valuable principles of education (higher education as well). The technocratic theory (T.Veblen) is tangential to the meritocratic (Latin – *meritus-merit*) concept of higher education. From this point of view the technocracy (Greek – *techno-* and *kratos* – literally the power of craft, skill) assumes the main significance in the post-industrial society. Technocrats are supposed to be able to make institutional forms (which are lagging behind in their development) meet with up-to-date technological achievements. The egalitarian theory (French – *égalité* – equality) is oriented towards accessible higher education. The philosophy of pragmatism (Greek – *business, action*) – C. S. Peirce, W. James, J. Dewey, G. H. Mead; behaviorism (English – *behaviour, behavior – conduct*) – E. Thorndike, J.B. Watson affected the concept of an elitist educational system (French elite – *better, chosen*).

Some ideas, theories: humanistic, democratic, conservative, liberal are of great importance for education philosophy – philosophy of a man (human being).

Both Ukrainian and American researchers are mutually interested in the problem of education philosophy. This tendency is observed².

Beata Gofron (Poland) carried out a scientific research at the Institute of Higher Education APS (Academy of Pedagogical Sciences) in Ukraine. In her work she grounded the connection of conservative and liberal education philosophy;

¹ *Тім Бернерс-Лі. Заснування Павутини: з чого починається і до чого прийде Всесвітня мережа.* – К., 2007. – 2007 р.

² *Американська філософія освіти очима українських дослідників / Матеріали Всеукраїнської науково-практичної конференції 22 грудня 2005 р.* – Полтава, 2005. – Р. 7-8.

“integral theory of inequality in education” and found out these inequalities including higher education in Poland³.

In Russian sources the connection of education philosophy and a man (I.Remezova, T. Anishyna, M. Wyshnesky, V. Kostenych, Ya. Tretsenko), childhood period as a problem of education philosophy (A. Malyshevsky), ontological approach to the education philosophy (I. Proskurovska, V.Kalesnikov) are highlighted⁴.

Kurt Tärnlund (Sweden) considered existence and subjectivity as a theme in the education philosophy. In his lectures Richard Pring (Oxford) combined theoretical approaches, ethics and his own understanding of education philosophy. Ciaran Sugrue perceives some perspectives in instrumental tendencies of development of education. Christopher Winch and John Gingell (London) in their textbook for students and teachers considered modern tendencies (globalization, public education, patriotism, creativity, and intellectual technologies), philosophic ideas and the development of theoretical thought in education in the XXIst century. Kenneth J.Gergen (Oxford) investigated the problem of relational being and communication⁵.

In English scientific publications the methodological problems of democratization of education (Kenneth Ross Howe), modern liberalism and democratic citizenship (Jason A. Scorza), neoliberalism, social democracy, communicative perspectives on political education philosophy (Mark Olsen) are considered⁶.

³ Гофрон Б. Консервативна і ліберальна філософія освіти та проблема нерівності // Вища освіта України. – 2004. - №4. – Р.30-36; *Ibid.* Процеси суспільних селекцій в шкільництві як предмет філософії освіти. Автореф. дис. ... д-ра філос. наук: 09.00.10 / АПН України; Ін-т вищої освіти. – К., 2005. – 32 р.

⁴ Ремезова И.И., Анишина Т.П. Проблема человека в философии образования // Философия образования для XXI века: Сб.ст. – М., 1992. – Р.130-152; Вишнеvский М.И., Костенич В.А., Трещенко Я.И. Философия образования и проблемы человека. – Могилев, 1997; Мальшевский А.Ф. Философия образования. Человек в предлагаемых обстоятельствах. Детство. – М.,2001. – 145 р.; Прокурoвская И.Д. Концептуальные основы философии образования (к проблеме онтологического обоснования деятельности). – Томск, 1995; Колесников В.А. Онтологическое обоснование образования: личностно-деятельностный подход: Автореф. дис. ... д-ра филос. Наук 09.00.01 /Иркутский гос. ун-т. – Иркутск, 2005. – 38 р.

⁵ Kurt Tärnlund. Existence and subjectivity: a theme in the philosophy of education. – Stockholm, HSL förl, 2001. – 156 p.; Richard Pring. Philosophy of education reserch. – 2.ed. – London, Continuum, 2004. – 174 p.; Richard Pring. Philosophy of education: aims, theory, common sense and research. - London, Continuum, 2005. – 288 p.; Ciaran Sugrue. The future of educational change: international perspectives. – London: New York, NY: Routledge, 2008; Christopher Winch & John Gingell. Philosophy of education: the key concepts. 2nd ed. – London: New York Routledge, 2008; Kenneth J. Gergen. Relational being. – Oxford; New York: Oxford University Press, 2009.

⁶ Kenneth Ross Howe. Closing methodological divides: toward democratic educational research /by Kenneth R. Howe. – London. 2003; Jason A Scorza. Strong liberalism: habits of mind for democratic citizen ship. – London: New York,

Political education philosophy (different from official doctrines which dominate in the world), humanistic principles, gnoseological theory, studies based on dialogues, critical, not formal thinking, combination of theory and reality are the main problems investigated by Brazilian pedagogue of the second half of the XX century⁷ Paulo Freire. Stanley Aronowitz (University New York) believes that P. Freire's principles are promising. According to them "humanistic society demands cultural liberty, person's ability to choose values and maxims which are quite different from the common ones accepted in the society; the corner stone of all educational process is man's curiosity"⁸. Martin Karnoy (Stanford University, USA) agrees with P. Freire's conclusions according to which an effective state system "helps its politically active subjects to become critically active changing economy and society into a humane system of equal in rights partners", it "protects its citizens from risks and excesses of free market". This statement is quite different from a democratic policy of neoliberals which implies fierce competition of certain individuals in Darwin's struggle for survival"⁹

So far as classical liberalism is concerned K. Ballestrem distinguished three types of a human-being: pessimistic ("homo homini lupus est", state – a cage or prison), optimistic (the main idea – anarchy) and realistic (the essence of a human-being – double-faced: half-gregarious and half-clever (Plato), half-animal and half-angel (Pico della Mirandola), half-egoist and half-altruist (D. Hume), the freedom of such a human-being – for good and for evil (I. Kant)¹⁰.

Education philosophy is affected by relations "a man and power". Austro-English economist and philosopher Friedrich von Hayek (1899-1992, 1974 – Nobel Prize in economics) investigated the problem in the period of totalitarianism. In his work "The Road to Serfdom" (1944, translated into 20 languages) he proved that in a totalitarian regime ideological, scientific ideas, double moral are imposed

2008; *Mark Olsen*. Liberalism, neoliberalism, social democracy: thin communitarian perspectives on political philosophy and education. – London, 2009.

⁷ *Фрейре П.* Педагогіка свободи: етика, демократія і громадянська мужність / Пер. з англ. О. Дем'янчука. – 2004. – К. – Р.3

⁸ *Ibid.* – Р.39

⁹ *Фрейре П.* Педагогіка душі / Пер. з англ. І.Корунця; Додатки А-М.Араужо Фрейле. – К., 2003. – Р.6.

¹⁰ *Баллестрем К.Г.* Ното оесопомікус? Образы человека в классическом либерализме // Вопросы философии. – 1999. - №4. – Р.42-43.

through the system of education, culture (art)..., everything that can arise doubt as to wisdom of the government is kept back, information is always under control, so – entire unification of outlooks, opinions¹¹. “The society creates premises for totalitarianism and does everything to achieve this or that goal. Ukrainian philosopher M. Popovych suggested that the goal is evidently connected with some groups of politicians, which want to come to power to rule”. The goal of the society is determined first of all by “its immanent values”, and the level of their realization is the criterion of social progress”¹².

Friedrich von Hayek believes that “spontaneous order” (for example, social institutions, language, moral-ethical traditions, market relations, law cannot be controlled in a centralized way), common demands (as to accepted standards of social behavior), and certain autonomy of individuals interact in a way in the functioning of the society. The autonomy of individuals implies knowledge and skills of some people that is their intellectual property. But he was critical to the ideas of state regulating by economical processes (socialist doctrine, a state of “total prosperity” etc.) as well as attempts to interpret social development from the point of view of conservative-liberal ideology and also institutions of liberal-democratic state¹³.

Problems “a man and power”, “a man from remote past to distant future”, “a man, culture and upbringing”, “a man in the world” are investigated by a German philosopher Hannah Arendt (1906-1975). She was influenced by M. Heidegger (in her opinion “secret king of philosophy”), K. Jaspers. To some extent she is a representative of a western philosophic tradition which is based on an original way of thinking. When dealing with the problem of the essence of power, H. Arendt came to the conclusion that power comes into being between people on condition that they act together¹⁴. She considered the phenomenon of totalitarianism and its sources, still vital problems (anti-Semitism, imperialism)¹⁵ from the point of view of theoretical-

¹¹ Хайек Ф.А. Дорога к рабству // Вопросы философии. – 1990. - №12. – Р.102-103

¹² Попович М. Гуманістичні орієнтири науки на порозі ХХІ століття // Вісник НАН України. – 2004. - №1. – Р.40-42.

¹³ Хайек Ф.А. Право, законодательство и свобода: Современное понимание либеральных принципов справедливости и политики /Пер. с англ. – М., 2006. – Р.6-18

¹⁴ Арндт Х. Становище людини. – Л., 1999. – Р.154

¹⁵ Арндт Х. Джерела тоталітаризму /Пер. з англ. – К., 2002. – 539 р.

structural and historically genetical approaches. She thinks that “a teacher has got some serious difficulties in the period of modern education crisis. His task is to be a mediator between old and new and as an educator he should respect deeply the past”¹⁶. In her books “The Origins of Totalitarianism” (1951) “The Human Condition” (1958) Hannah Arendt emphasized that modernity does not want to take into account traditional values and form an opinion that “people don’t need their consolidating general history as well as their own individual stories of life but only the universal human brain”. She considered personality dimension from the viewpoint of philosophic anthropology and investigated many problems. She reconsidered the state of a person taking into consideration “the newest experience” (anti-essentialist character of human existence, secular thinking paradigm), criticized Western political tradition, and introduced her own philosophic-political vocabulary, e.g conception of plurality as a starting point of political thinking, conception of publicity.

For Arendt history as narration – necessary result of man’s activity... In spite of the fact that the past can’t be retold as one story and the events of XX century created the wide gap between the past and the present day, she put an emphasis on constant retelling of individual and collective past in order to combine it with modern history as ontological condition of human existence¹⁷.

In her work “Feeling power: emotions and education” an English researcher Megan Boler highlighted a lot of philosophic, educational, ethical, intercultural problems of the XX century from the point of view of a power phenomenon. She is interested in progressive pedagogics and in pedagogics of discomfort which studies empathy, fear, anger (correlations and differences), emotional mind, emotional knowledge, emotions as erudition in context of psycho-biological, feminist, post-structural theories¹⁸.

V. Lukyanets examined the question of representation of science in culture and cognition of a person. In his opinion application of means and methods of modern

¹⁶ *Арендт Х. Між минулим і майбутнім /Пер. з англ. – К., 2002. – Р.201*

¹⁷ *Трубина Е.Г. Идентичность в мире множественности: прозрения Ханны Арендт // Вопросы философии. – 1998. - №11. – Р. 120-121, 123-124, 127, 130.*

¹⁸ *Megan Boler. Feeling power: emotions and education. – New York, NY: Routledge, 1999. – 235 p.*

humanistic science to the cognition of a person causes unpredictable negative consequences. It is clear that present mistrust to the discourse “Techno sciences” evidently generated by Modern. There is deep divergence between foresights and real embodiment of Enlightenment Project from viewpoint of “critical-reflexive attitude to “modern humanism” (F. Nietzsche, M. Heidegger, L. Shestov, especially M. Horkheimer and T. Adorno). 300 years of attempts to realise intentions of Enlightenment “didn’t result in full emancipation of a man as it was expected but instead it was much more refined form of person’s enslavement, curb, disciplinary violence, total control and manipulation in all spheres of person’s activity (sphere of wishes, sphere of thinking, sphere of actions)”. In his researches M. Fuko foresees “the most awful future society where everything is under total control”. The implementation of “modern humanism” can lead to a society where enslavement is disguised not only with philosophy and ethic theory of “modern humanism”, but with “sciences of human society” as well. Taking into account that strategy of modernism is unable to keep promises of its initiators’; philosophers of Postmodernism are of different opinions so far as ways of overcoming this strategy are concerned. According to M. Fuko and F. Nietzsche “human life is more valuable than any metaphysical schemes, ideas, “isms”. Fuko considers such schemes (as well as modern humanism) as an instrument for latent enslavement of a person. While analyzing the strategies of overcoming the narrow-mindedness of European humanism, V. Lukyanets emphasizes that from the viewpoint of conceptualists it is necessary “to realize the system of values of European humanism in a new way”. Representatives of political and rhetorical strategies consider all those who realizes functions of socio-cultural supervision, management and control in the society new forms of enslavement. From the point of view of contranormativists “strict observing of any universal system of obligatory social norms (system of “modern humanism” is one of them) inevitably generates the society which regulates, programmes, “zombies” the conduct of individuals. This is the society with totalitarian regime: religiously fundamentalist, fascist, communist etc.”¹⁹

¹⁹ Лук’янець В.С. Сучасний філософський дискурс про методологічну культуру // В.С. Лук’янець,

From the view point of education philosophy it is necessary to comprehend critically the tendencies of the absolutisation of the existence which is one of the reasons of “the death of philosophy” in modern culture. The attention is given to alternative notions (nothing, track, event, criticism, virtual reality etc.). In modern reality the truth is relative, the denial of the traditions as well as peculiar improvisation on the irrational themes dominate here (in particular ancient religious traditions – Christian, Buddhism, Confucian and others). In Postmodern the truth depends on the person, the truth is person’s choice. The characteristic feature of postmodern society is “egoistical aggression”, “destruction” (E. Fromm), “conflict” (M. Fuko), “deconstruction” (J. Derrida), as well as consortium and communication (Yu. Gabernas, K. Jaspers). Postmodern anthropology is characterized by rejection of general scientific principle of systematization.

A man as a personality and human civilization are based on principles of good, compassion and mercy. Spiritual and ethical sense of human existence draws attention of many philosophers. Ukrainian philosopher Hryhoriy Skovoroda considered that a man creates his own spiritual world. French philosopher Jean-Jacques Rousseau suggested that healthy economy forms healthy morals. English researcher Robin Barrow substantiated the relations between moral philosophy and moral education²⁰.

The education philosophy should reveal the attractiveness of good, generosity and beauty of moral actions. The question “what can arrange human’s existence” acquires ontologically important sense. Evidently, it is necessary to reflect on moral valuable sense of such world outlook categories as “human existence” – “existence of culture” – “existence of nation” – “mankind existence”.

Ancient moral maxim known as “golden rule” accumulates moral valuable instructions concerning arranging of human existence. This is a moral commandment. According to it a person should not do things which he does not want others to do for him. Eastern and Greek philosophers considered this “golden rule”. Later the

О.М.Кравченко, Л.В.Озадовська. Сучасний науковий дискурс: Оновлення методологічної культури. – К., 2004. – Р.35-40.

²⁰ *Robin Barrow*. Introduction to moral philosophy and moral education. – London, 2007.

regulations that arrange human existence were generalized in the Bible and Koran. A moral sense of “golden rule” was analyzed by German philosopher I. Kant (“categorical imperative”).

A peculiar principle of town building known as “prozor” – view, panorama – seen from so called Poklinna hill (the highest geographical point in the area) characterized ancient Rus’ architecture. There the Temple (Cathedral) was erected. All streets started from this point. The Temple was seen from everywhere. It arranged the town properly and what is the most important, it arranged the human existence. However, for instance, the formation of an European individual takes place within the frame of Judicial and Christian traditions. An Eastern man (Japan, China etc) is formed under the influence of outlook of valuable and cultural principles of Buddhism and Confucianism.

The principle, let’s call it “moral prozor”, helps a person to understand creative self-awareness of one’s own life from the viewpoint of Universe. The moral prozor as the principle of education philosophy reveals humanitarian and cultural potential of human existence. It is infinite from the viewpoint of space dynamics.

Are power – politics – moral – education compatible? This question is often rhetorical. Machiavelli’s (“The Prince” by Niccolo Machiavelli) as a form of political struggle is not only as a phenomenon of the past. It is necessary to mention the idea of the outstanding Ukrainian pedagogue Vasyl Sukhomlynski (1918-1970) said that the greatest delight is to help people become people especially if one has the power to do it. V. Sukhomlynski was the headmaster of Pavlysh secondary school in 1947-1970. The school was named “School of Joy”. But there were few schools of such kind.

Once Pythagorean Kserofil asked Diogenes (Greek writer, the first half of the IIIrd century) a question: “What is the best way to bring up the sun?” The reply was: “To give birth to him in a lawful country”. Even nowadays this question is still vital.

The main task of power as a social institution (including current state processes in Ukraine) is to create proper life conditions inducing people to distinguish between

good and evil. In this meaning the essence of power is determined by a personality dimension.

Integration of Ukraine into European educational process foresees handling the crisis, adapting to the conditions of marketing economics, training specialists of proper level, and thus the competitive national system of education. Tendencies of European (Bologna process as the way of modernization of the western system of education) and the world integration in the education field greatly change the status of knowledge.

However knowledge is the most competitive product. It is the form of capital, intellectual property, the object of the copyright and the national scientific market product.

To comprehend the sources of national education crisis it is necessary to mention the conclusions of Leonid Yurovsky, an economist, professor (repressed in the 30-s of the XXth century). His forbidden book entitled “Money policy of the Soviet state (1917-1927)” published in 1928 was returned to the readers. The author of the present paper ordered the book from V.Vernadsky library. Professor Yurovsky analyzed the reasons of the crisis in the 1920-s and proved that free competition is not compatible with socialism, because “the sphere of production is lagging behind the world development. As the result, there are no competitive goods in the world market”²¹.

Social psychological factors were taken into account during transition period to free market in the USA and Germany. In the USA advertising pillars were pasted all over with the photos of smiling people (children, young men and women, elderly people). In Germany the art of melodramas was spread. Japan adapting to the market, took into account the national cultural traditions, high professionalism and knowledge.

Analysis of educational crisis in Ukraine is presented in several papers (V.Andrushchenko, V.Lutay, M.Mykhalchenko, V. Skotnyj, M. Vernikov). According to conclusions of V. Skotnyj the system of education in Ukraine “is

²¹ Юрковский Л.Н. Денежная политика советской власти (1919-1927). – М.,1928. – Р. 392-394

experiencing double crisis as the component of the world system of education as well as a part of Ukrainian society”. Education and science fulfill cognitive and social functions in any society. The former is universal, while the latter is changeable and depends on the peculiarities of the society. In our society, however, the main social functions are not in need. The society is constantly reducing the amount of production, its economy is based on shadow financial operations. The gap between the current system of education and our type of market economy generated the myth about the country’s low marketing potential (as if caused by harmful soviet traditions). So far as functions of education are concerned, they are mainly “state” in a totalitarian society, “social” – in democratic one and “elitist” in the elitist society. Ukrainian society is rather elitist. Political and business elite uses the science which is useful for investigation of social opinion, making political images, preparing for elections etc. The opinion as to functional vacuum of the national system of education is believed to be erroneous because it takes into account only its primary social functions ignoring the others. They include intellectual ensuring of all the spheres of activity”²².

Nowadays Ukrainian politicians are still searching for some “special” national idea. But an outstanding Ukrainian philosopher Vilen Gorskyj emphasized that “the philosophy includes all the forms of national reflections. National idea implies synthetic outlook on the own nation, ethnic community as a circle that determines horizons of the world. The self-determination of a person is realized in this circle. And at the same time national idea is a subject of world wide historical process”²³. So, philosophy of national idea stipulates spiritual-valuable and moral-ethical references of self-determination of a person in the system of “man-nation-world”.

The image of Ukraine in the international educational area characterizes the attitude of power institutions to young people. Therefore it is important to provide their right to education in every possible way according to Ukrainian legislation, European tendencies and modern challenges.

²² Скотний В. Вища педагогічна освіта: погляд у ХХІ століття // Діалог культур: Україна у світовому контексті: Філософія освіти: Зб. наук. Праць. – Л., 1999. – Вип. 4. – Р.120-122, 126.

²³ Горський В. Філософія в українській культурі: (методологія та історія). – Філософські нариси. К., 2001. – Р.25.

In our opinion, special attention to the problems of young people is a prior national idea which is able to unite Ukrainian society and different politicians. It is necessary to discuss seriously articles of the Constitution of Ukraine and Family Code of Ukraine. First of all so far as coming of age is concerned (when young people are 18, art. 70). The age is rather formal. In developed countries, for example, in Japan, reaching of majority is when young people are 20, in the USA – 21.

It's high time to start in Ukraine celebration of Majority Day as a tradition of state, social and family importance²⁴.

There are a lot of questions so far as socialization of young people, rights and responsibilities of a citizen and a man are concerned, as well as obligations and responsibility of Ukrainian state in reference to young people.

The problems mentioned above concern everybody: parents and pupils/students, school, higher educational institutions, students' organizations, church, politics, law, business.

Family tree is a perspective trend of researches within the International project "Values of democratic society".

There is a word "pamolod" (young sprouts) in old Ukrainian language. It implies young generation. In the English language there is an interesting Tense: Future-in-the Past – future from the viewpoint of the past. Ukrainian proverb "Learn your family tree and you'll see your future".

Thus investigation of one's family tree becomes a national spiritual and ethical matrix. It improves one's life, cultural and educational values (especially so far as post-Bologna process is concerned).

Having reflected thoroughly on the problem "man-power" relations new intentions of education philosophy as philosophy of a person, cognitive sphere and scientific activity appear.

²⁴ Черепанова С.О. Філософія родознавства: Навч. посіб. – К., 2008. – 2008. – 460 р.; Верніков М. Філософія освіти і культура: рефлексія над буттям роду // Вища школа. – 2008. - №5. - Р.83-85

Філософія освіти: ціннісний аспект проблеми “людина–влада”

На розвитку сучасної філософії освіти закономірно позначаються реалії глобалізації, передусім загальносвітова тенденція: перехід від постіндустріального суспільства до інформаційного. Характерними ознаками постіндустріального суспільства вважаються переструктурування економіки (сфера послуг домінує над виробничою), акцент на теоретичні знання, професіоналізм, формування правлячої (й управлінської) еліти з високим рівнем освіти (знання іноземних мов), трактування інформації як основи культурних цінностей (Д.Белл, З.Бжезінський, Д.Гелбрейт, Г.Кан, О.Тоффлер, Р.Арон, А.Турен). Перспективи Всесвітньої мережі висвітлив Тім Бернерс-Лі, який започаткував вирази, аббревіатури, символи комп'ютерної доби (зокрема, www, http і html) ²⁵.

Філософські ідеї, теорії певним чином визначають теоретичні, світоглядні, ціннісні засади освіти (як і вищої школи). Технократична теорія (Т.Веблен) дотична до мерітократичної (лат. *meritus* – достоїнство) концепції вищої освіти. З цього погляду провідне значення в постіндустріальному суспільстві набуває технократія (грец. *techno-* і *kratos* – дослівно, влада ремесла, майстерності). Припускається, що саме технократи спроможні привести у відповідність інституціональні форми (які відстають у своєму розвитку) з новітніми технологічними досягненнями. Егалітарна теорія (франц. *égalité* – рівність) орієнтує на загальнодоступну вищу освіту. На концепції елітарної (франц. *elite* – кращий, обраний) освіти позначилися філософія прагматизму (грец. – *справа, дія*) – Ч.Пірс, У.Джемс, Дж.Дьюї, Дж.Г.Мід; біхевіоризм (англ. *behavior, behaviour* – поведінка) – Е.Торндайк, Дж.Б.Уотсон та ін.

²⁵ Тім Бернерс-Лі. Заснування Павутини: з чого починається і до чого прийде Всесвітня мережа. – К., 2007. – 207 с.

Для філософії освіти як філософії людини, концептуальне значення мають певні ідеї, теорії: гуманістичні, демократичні, консервативні, ліберальні та ін.

Простежуються перспективи взаємної зацікавленості проблемою філософії освіти українськими і американськими дослідниками²⁶.

В Інституті вищої освіти АПН України Беата Гофрон (Польща) виконала наукове дослідження, в якому обґрунтувала зв'язок консервативної і ліберальної філософії освіти; “цілісну теорію нерівності в освіті” та виявлення соціальних нерівностей, у тому числі в освітній галузі Польщі²⁷.

У російськомовних джерелах висвітлено зв'язок філософії освіти і людини (І.Ремезова, Т.Анішина; М.Вишневецький, В.Костенич, Я.Треценко), період дитинства як проблему філософії освіти (А.Малишевський), онтологічний підхід до філософії освіти (І.Проскуровська, В.Колесніков)²⁸.

Курт Тарнлюнд (Швеція) розглянув буття й суб'єктивність як теми філософії освіти. Ричард Прінг в своїх лекціях (Оксфорд) поєднав теоретичні підходи, епістемологію, етику і особистісний вимір філософії освіти. Саран Сугру (Лондон) вбачає певні освітні перспективи у міжнародних тенденціях розвитку освітньої галузі. Вінч Крістофер і Джингел Джон (Лондон) в навчальному посібнику для студентів і учителів висвітлили сучасні тенденції (глобалізація, громадянська освіта, патріотизм, креативність, інтелектуальні технології), філософські ідеї, розвиток теоретичної думки в освіті ХХІ ст. Герген Кеннет Дж. (Оксфорд) дослідив проблеми буття і спілкування²⁹.

²⁶ Американська філософія освіти очима українських дослідників / Матеріали Всеукраїнської науково-практичної конференції 22 грудня 2005 р. – Полтава, 2005. – С. 7-8.

²⁷ Гофрон Б. Консервативна і ліберальна філософія освіти та проблема нерівності // Вища освіта України. – 2004. – №4. – С.30-36; її ж: Процеси суспільних селекцій в шкільництві як предмет філософії освіти: Автореф. дис. ... д-ра філос. наук: 09.00.10 / АПН України; Ін-т вищої освіти. – К., 2005. – 32 с.

²⁸ Ремезова И.И., Анишина Т.П. Проблема человека в философии образования // Философия образования для XXI века: Сб.ст. – М.,1992. – С.130-152; Вишневецкий М.И., Костенич В.А., Треценко Я.И. Философия образования и проблемы человека. – Могилев,1997; Малышевский А.Ф. Философия образования. Человек в предлагаемых обстоятельствах. Детство. – М.,2001. – 145 с.; Проскуровская И.Д. Концептуальные основы философии образования (к проблеме онтологического обоснования педагогической деятельности). – Томск,1995; Колесников В.А. Онтологическое обоснование образования: личностно-деятельностный подход: Автореф. дис. ... д-ра филос. наук 09.00.01 /Иркутский гос.ун-т. – Иркутск, 2005. -38 с.

²⁹ Kurt Tärnlund. Existence and subjectivity: a theme in the philosophy of education. – Stockholm, HLS förl, 2001. – 156 s.; Richard Pring. Philosophy of educational research. – 2. ed. – London, Continuum, 2004. –

У англійських наукових виданнях йдеться про методологічні проблеми демократизації освіти (Хов Кеннет Росс), сучасний лібералізм і демократичне громадянство (Скорза Джексон), нео-лібералізм, соціальну демократію та комунікативні перспективи політичної філософії освіти (Марк Олсен)³⁰.

Політична філософія освіти (відмінна від офіційних доктрин, які панують у світі), гуманістичні принципи, гносеологічна теорія, діалогове навчання, критичне, а не формальне мислення, поєднання теорії з реальним життям – характеризують наукові пошуки Пауло Фрейре, бразильського педагога другої половини ХХ ст.³¹ Стенлі Аронович (університет м.Нью-Йорк) вважає перспективними положення П.Фрейре, згідно з якими “гуманізоване суспільство вимагає культурної свободи, здатності особи обирати цінності та правила поведінки, що ламають звичні суспільні норми”; “наріжним каменем усього [освітнього] процесу є людська допитливість”³². Мартін Карной (Стенфордський університет, США) поділяє висновки П.Фрейре, за якими ефективна державна система “допомагає своїм політично активним суб’єктам стати критично активними, перетворюючи економіку і суспільство на гуманну систему рівноправних співучасників”, вона “захищає своїх громадян від ризику й ексцесів вільного ринку”. Це твердження різко розходиться з почасти демократичною політикою неолібералів, яка зводиться до посилення конкурентності окремих індивідуумів у дарвінівській боротьбі за виживання”³³.

174 s., *Richard Pring*. Philosophy of education: aims, theory, common sense and research. – London, Continuum, 2005. – 288 p.; *Ciaran Sugrue*. The future of educational change: international perspectives. – London: New York, NY: Routledge, 2008; *Christopher Winch & John Gingell*. Philosophy of education: the key concepts. 2nd ed. – London : New York : Routledge, 2008; *Kenneth J. Gergen*. Relational being. – Oxford; New York: Oxford University Press, 2009.

³⁰ *Kenneth Ross Howe*. Closing methodological divides: toward democratic educational research / by Kenneth R. Howe. – London, 2003; *Jason A. Scorza*. Strong liberalism: habits of mind for democratic citizenship. – London: New York, 2008; *Mark Olsen*. Liberalism, neoliberalism, social democracy: thin communitarian perspectives on political philosophy and education. – London, 2009.

³¹ *Фрейре П.* Педагогіка свободи: етика, демократія і громадянська мужність /Пер. з англ. О.Дем’янчука. – К., 2004. – С.3.

³² Там само. – С. 39.

³³ *Фрейре П.* Педагогіка душі /Пер. з англ. І.Корунця; Додатки А.-М.Араужо Фрейре. – К., 2003. – С.6.

Стосовно класичного лібералізму К.Баллестрем розрізнив три образи людини: песимістичний (“людина людині – вовк”, держава – клітка або тюрма), оптимістичний (провідна ідея – анархія) і реалістичний. За останнім сутність людини – дволика: людина частково стадна і частково розумна істота (Платон), напів-тварина і напів-ангел (Піко делла Мірандола), напів-егоїст і напів-альтруїст (К.Юм), її свобода – для добра та зла (І.Кант)³⁴.

На функціонуванні філософії освіти своєрідно позначаються відносини “людина–влада”. Їх проблемність за тоталітаризму дослідив австро-англійський економіст і філософ Фрідріх фон Хайєк (1899–1992; 1974 – Нобелівська премія з економіки). У праці “Шлях до рабства” (1944, перекладена понад 20 мовами світу) він довів, що за тоталітарного режиму трансляція ідеологічних, наукових ідей, подвійна мораль суттєво нав’язуються через систему освіти, культури (мистецтво)..., “від людей приховують усе, що може викликати сумніви в мудрості уряду.., здійснюється систематичний контроль інформації, отже, – повна уніфікація поглядів”³⁵. Тобто, передумови для тоталітаризму суспільство створює, підпорядковуючи власний розвиток будь-якій меті. Стосовно цього український філософ М.Попович зауважив, що мета радше пов’язана з діяльністю окремих політичних сил, які прагнуть прийти до влади, привертаючи на свою користь певні кола суспільства. Адже мету суспільства визначають передусім “іманентні йому цінності, ступінь реалізації яких визначає критерій суспільного прогресу”³⁶. На думку Ф.Хайєка, у функціонуванні суспільства певним способом взаємодіють “спонтанний порядок” (наприклад, соціальні інституції, мова, морально-етичні традиції, ринкові відносини, право, якими неможливо керувати централізовано), універсальні вимоги (зокрема щодо правил поведінки) й певна автономія індивідів. Останню характеризує так зване розсіяне знання, знання й уміння

³⁴ Баллестрем К.Г. Ното оесопотіміс? Образы человека в классическом либерализме // Вопросы философии. – 1999. – №4. – С.42-43.

³⁵ Хайек Ф.А. Дорога к рабству // Вопросы философии. – 1990. – № 12. – С.102-103.

³⁶ Попович М. Гуманістичні орієнтири науки на порозі ХХІ століття // Вісник НАН України. – 2004. – №1. – С.40-42.

окремих людей, отже – їхня інтелектуальна власність. Проте він критично сприймав ідеї переважно державного регулювання економічними процесами (соціалістична доктрина, держава “всезагального благоденства” тощо), будь-які спроби трактувати суспільний розвиток з позицій консервативно-ліберальної ідеології, як і існуючі інститути ліберально-демократичної держави³⁷.

Проблеми “людина і влада”, “людина між нескінченим минулим і нескінченим майбутнім”, “людина, культура і виховання”, загалом “людина у світі”, – вирізняють дослідження німецького філософа Ханни Арендт (1906–1975). Вона навчалась у М.Гайдеггера (за її характеристикою, він – “таємний король філософії”), К.Ясперса, і певною мірою репрезентує західну філософську традицію, але на основі власне оригінального мислення. Розмірковуючи над сутністю влади, Арендт дійшла висновку, що “влада виникає між людьми за умови їхньої спільної дії”³⁸. З позицій теоретико-структурного й історико-генетичного підходів, розглянула феномен тоталітаризму і його джерела, актуальні для сьогодення (антисемітизм, імперіалізм й породження останнього – натовп)³⁹. На її думку, “справжня трудність сучасного виховання полягає у тому, що попри всі модні розмови про новий консерватизм, навіть того мінімуму консерватизму та консервативного мислення, без яких воно є просто неможливим, досягти в наш час надзвичайно складно. Причинами цього є криза у сфері виховання, пов’язана з кризою традиції, тобто з кризою нашого ставлення до минулого. Вихователеві доводиться особливо скрутно в умовах цієї кризи, оскільки бути посередником між старим і новим – це його завдання, і саме його фах вимагає від нього глибокої поваги до минулого”⁴⁰. Якщо у “Джерелах тоталітаризму” (1951) Х.Арендт констатувала тенденцію зведення людей до статусу “виду”, то у “Становищі людини” (1958) йдеться про факт “підкорення людей

³⁷ Хайек Ф.А. Право, законодательство и свобода: Современное понимание либеральных принципов справедливости и политики /Пер. с англ. – М., 2006. – С.6-18.

³⁸ Арендт Х. Становище людини. – Л., 1999. – С.154.

³⁹ Арендт Х. Джерела тоталітаризму /Пер з англ. – К.,2002. – 539 с.

⁴⁰ Арендт Х. Між минулим і майбутнім /Пер з англ. – К.,2002. – С.201.

квазіприроднім процесам, оскільки суспільство модерності розширило сферу необхідного у житті людей, доповнило “першу” природу її штучним двійником;.. модерність розмежувалась з традиційними цінностями і формує відчуття того, що “людям не потрібна консолідуєча їх загальна історія, як і власні індивідуальні історії життя, а лише універсальний людський розум”. Персональний вимір людини вона здійснила радше з позицій філософської антропології. Вирішила певні проблеми: перегляд становища людини з погляду “найновішого досвіду” (антиесенціалістський характер і даність людського існування, секулярна мисленнєва парадигма), критика західної політичної традиції, і створення власної філософсько-політичної мови. Ввела нові поняття, зокрема “множинність” (plurality) –розмаїття та мережа людських відносин, як відправна точка політико-філософського мислення, “публічність” (publicity) – необхідність публічного простору для реалізації ідентичності особистості. Для Арндт історія як оповідь – “необхідний результат людської дії. І хоча минуле не можна розповісти як єдину оповідь, а події ХХ ст. створили між минулим і сучасним неймовірний розрив, вона акцентувала на постійному переповіданні індивідуального й колективного минулого з метою його поєднання з історією сучасного як онтологічної умови існування людей”⁴¹

Англійська дослідниця Меган Болер у праці “Відчуття влади: емоції та освіта” висвітлила широкий спектр філософських, освітніх, етичних, міжкультурних проблем ХХ ст. у проекції на феномен влади. Її цікавлять прогресивна педагогіка, а також педагогіка дискомфорту, яка вивчає емпатію, страх, гнів (взаємозв’язки й відмінності); емоційний розум, емоційна обізнаність, емоції як знання (ерудиція) в контексті психобіологічних, феміністичних, постструктуралістських теорій⁴².

Питання репрезентації науки в культурі й пізнанні людини розглянув В.Лук’янець. На його думку, застосування засобів і методів модерн-

⁴¹ Трубина Е.Г. Идентичность в мире множественности: прозрения Ханны Арндт // Вопросы философии. – 1998. – №11. – С.120-121, 123-124,127, 130.

⁴² Megan Boler. Feeling power: emotions and education. – New York, NY: Routledge, 1999. – 235 s.

гуманістичної науки до *пізнання людини (у повноті всіх її вимірів)* спричинює непередбачені негативні наслідки. Цілком очевидно, виникає теперішня недовіра до дискурсу “*Технонауки*”, породженого Модерном. З погляду “критико-рефлексивного ставлення до “*модерн-гуманізму*” (Ф.Ніцше, М.Гайдеггер, Л.Шестов, особливо М.Хоркхаймер, Т.Адорно), виявляється глибока розбіжність між передбаченнями та реальним втіленням *Проекту Просвітництва*. Адже “фінальним результатом трьохсотрічних спроб здійснення інтенцій Просвітництва, стала не повна емансипація людини, як очікувалося, а нова незмірно витонченіша форма її поневолення, тобто форма приборкування, дисциплінарного насильства, тотального контролю і маніпулювання всіма сферами її активності (*сферою бажань, сферою мислення, сферою дій*)”. У дослідженнях М.Фуко простежується “найжахливіша картина прийдешнього суспільства як соціуму, де абсолютно все перебуває під тотальним наглядом (*так зване паноптичне суспільство*), до якого в кінцевому підсумку може призвести практика здійснення “*модерн-гуманізму*”..; поневолення в такому суспільстві прикрите не лише філософією й етичною теорією “*модерн-гуманізму*”, а також “науками про людину й суспільство”. Враховуючи, що “стратегія Модерну не спроможна здійснити обіцянки її ініціаторів, мислителі Постмодерну розходяться між собою стосовно проблеми конкретних засобів критичного подолання такої стратегії”.

За

М.Фуко

(і Ф.Ніцше), “людське життя цінніше, ніж будь-які *метафізичні схеми, ідеї, “ізми*”. Такі схеми (як і “*модерн-гуманізм*”) Фуко вважає знаряддями прихованого поневолення людини”. Аналізуючи стратегії подолання обмеженості європейського гуманізму, В.Лук’янець наголосив, що з погляду концептуалістів необхідно “замінити надісторичну картезіанську концепцію людської суб’єктивності новою схемою, адекватнішою соціальній сутності людини, яка б давала змогу повною мірою реалізувати систему цінностей європейського гуманізму”. Представники політико-риторичних стратегій вважають агентами нових форм поневолення всіх творців “*наук про людину,*

суспільство, культуру”, психіатрів, чиновників держапарату й усіх тих, хто здійснює в суспільстві функції соціокультурного нагляду, керування, контролю. У трактуванні контрнормативістів “суворе додержання *будь-якої* універсально-загальної системи обов’язкових соціальних норм (аксіологічна система “*модерн-гуманізму*” одна з них), неминуче породить суспільство, котре регламентує, програмує, “зомбує” поведінку індивідів, *тобто суспільство з тоталітаристським режимом: релігійно-фундаменталістським, фашистським, комуністичним тощо*. Головна мета діяльності контрнормативістів полягає “не у тому, щоб встановлювати, легітимувати, усталювати владу тих чи інших із вже існуючих універсально-загальних аксіологічних систем, а у тому, щоб не дозволяти їх апологетам приносити в жертву цим системам людське життя в повноті всіх його проявів”⁴³.

З позицій філософії освіти необхідне критичне осмислення тенденцій абсолютизації буття, в яких вбачається одна з причин “смерті філософії” в сучасній культурі. При цьому увага зосереджується на альтернативних поняттях (ніщо, слід, подія, критика, віртуальна реальність та ін.). За реалій модерну істина відносна, тут домінує заперечення традицій як і своєрідна імпровізація на теми ірраціонального (зокрема існуючих віками релігійних традицій – християнської, конфуціансько-буддійської чи будь-якої іншої). У постмодерні істина радше залежить від людини, істина – це вибір людини. Для постмодерністського соціуму характерні “егоїстична агресивність” і “деструкція” (Е.Фром), “конфлікт” (М.Фуко), деконструкція (Ж.Деррида), а також спільність і комунікація (Ю.Габермас, К.Ясперс). Постмодерністську антропологію вирізняє відмова від загальнонаукового принципу системності.

Людина як особистість і людська цивілізація функціонують на засадах добра, співчуття, милосердя. Духовно-етичний сенс буття людини привертає увагу багатьох філософів і учених. Український мислитель Григорій

⁴³ Лук’янець В.С. Сучасний філософський дискурс про методологічну культуру // В.С.Лук’янець, О.М.Кравченко, Л.В. Озадовська. Сучасний науковий дискурс: Оновлення методологічної культури. – К., 2004. – С.35-40.

Сковорода вважав, що людині властиво творити свій особливий світ. Французький філософ Жан-Жак Руссо слушно зауважив, що здорова економіка формує здорову мораль. Англійський дослідник Робін Барроу обґрунтував взаємозв'язок питань філософії моралі й моральної освіти⁴⁴.

І саме філософія освіти покликана своїми засобами виявляти привабливість добра, благородство й красу морального вчинку. Онтологічне значимий сенс набуває питання: *Що упорядковує буття людини?* Очевидно, адекватна відповідь передбачає філософську рефлексію над морально-ціннісним смислом світоглядних категорій: “буття людини”–“буття культури”–“буття нації”–“буття людства”.

Морально-ціннісні настанови стосовно упорядкування буття людини акумулює найдавніша моральна максима, відома під назвою “золоте правило”. Це – моральна заповідь, згідно з якою людина не повинна чинити іншим того, чого не бажає для себе. До “золотого правила” моралі зверталися мудреці Сходу, Греції, згодом ці положення узагальнили “Біблія” й “Коран”. На рівні філософського аналізу моральний сенс “золотого правила” розглянув німецький філософ І.Кант (“категоричний імператив”).

Як відомо, в давньоруській архітектурі домінував своєрідний принцип забудови міста, відомий під назвою “*п р о з о р*” – вид, точка зору, панорама, які відкриваються з так званої Поклінної гори (найвищої географічної точки місцевості), де споруджувався *Храм (Собор)*, від якого розходилися вулиці. Собор добре проглядався з усіх сторін, відповідно упорядковував місцевість, а найголовніше – *упорядковував буття людини*. Однак, наприклад, становлення європейської людини відбувається в культурному просторі іудейсько-християнської традиції. А людина східного ареалу (Японія, Китай та ін.) формується під впливом світоглядно-ціннісних і культурних засад конфуціанства та буддизму.

⁴⁴ *Robin Barrow*. Introduction to moral philosophy and moral education. – London, 2007.

Відтак концептуальне значення набуває принцип, назовемо його – *“моральний прозор”*, який орієнтує людину на творче самоусвідомлення власного життєвого шляху в планетарно-космічному бутті. Моральний прозор як принцип філософії освіти виявляє *гуманітарний*, у тому числі *культуротворчий* потенціал людського буття, нескінченного з погляду космічної динаміки.

Чи сумісні влада – політика – мораль – освіта? Доволі часто це питання стає риторичним. Адже макіавеллізм (“Монарх” Нікколо Макіавеллі) як форма політичної боротьби, не лише феномен історичного минулого. Варто згадати думку відомого українського педагога Василя Сухомлинського (1918–1970), який зазначав, що найбільша радість – допомагати людям стати людьми, особливо маючи для цього владу. Не випадково Павлишська середня школа, яку В.Сухомлинський очолював у 1947–1970 рр., мала назву “Школа радості”. Проте вона була рідким винятком.

Привертає увагу питання, з яким піфагорієць Ксерофіл звернувся до Діогена Лаертського (грецький письменник, 1 пол. III ст.). Він запитав: Як краще виховати сина? І отримав відповідь: “Народити його в благозаконній державі”. Дотепер це питання і відповідь на нього не втрачають актуальності.

Коли йдеться про владу як соціальний інститут (у тому числі й сучасні державотворчі процеси в Україні), то призначення влади полягає щонайперше у створенні гідних людини умов життя, які спонукають до свідомого вибору між добром і злом на користь Добра. В такому сенсі сутність влади визначає єдиний, а саме – *людський вимір*.

Інтеграція України в європейський освітній простір передбачає подолання кризових явищ, адаптацію до умов ринкової економіки, підготовку фахівців відповідного рівня, отже – конкурентну національну систему освіти. Тенденції європейської (Болонський процес як шлях модернізації західної системи освіти) та загальносвітової інтеграції в освітній галузі суттєво змінюють статус знань. Адже знання – найпріоритетніший конкурентний товар. Наголосимо, що *знання – це форма капіталу, інтелектуальна власність*

і об'єкт авторського права, а головню – національний наукоємний ринковий продукт.

Для осмислення витоків функціональної кризи вітчизняної освіти варто згадати висновки економіста, професора Леоніда Юровського (репресований у 30-х роках, одним із перших реабілітований на початку 90-х років ХХ ст.). Повернуту читачам його книгу “Денежная политика советской власти (1917– 1927)”, видану 1928 р. своєрідну біографію радянського карбованця, автор цих рядків виписала для ознайомлення з бібліотеки імені В.Вернадського (Київ) через МБА (між бібліотечний абонемент – послуга на той час досить поширена. На жаль, цей напрям діяльності бібліотек майже припинено з розповсюдженням Інтернет). Професор Юровський проаналізував причини кризи 1920-х років і довів, що “вільна конкуренція несумісна з соціалізмом”, оскільки “сфера виробництва суттєво відстає від світового розвитку, як наслідок – відсутні конкурентні товари на світовому ринку”⁴⁵.

Характерно, що при переході до ринкових відносин у США та Німеччині брались до уваги соціально-психологічні чинники. У США афішні тумби обклеювали фотографіями усміхнених людей (діти, молоді жінки і чоловіки, люди старшого віку). В Німеччині поширилося мистецтво мелодрами. Японія, адаптуючись до ринку, орієнтувалася на традиції національної культури, високий професіоналізм і знання.

Аналіз кризового стану освітньої галузі України подано в низці досліджень (В.Андрущенко, В.Лутай, М.Михальченко, В.Скотний, М.Верніков та ін.). Згідно з висновками В.Скотного, система освіти України “*переживає подвійну кризу – і як складова світової системи освіти, і як субструктура українського суспільства..*; в будь-якому суспільстві освіта (і наука) виконує когнітивні (пізнавально-практичні) і соціальні функції, але якщо перші – універсальні, то соціальні досить варіативні, й залежать від особливостей суспільства”; проте у нашому суспільстві незатребувані основні

⁴⁵ Юровский Л.Н. Денежная политика советской власти (1917-1927). – М.,1928. – С. 392-394.

соціальні функції освіти..; суспільство постійно скорочує обсяги виробництва, будує свою економіку на спекулятивно-фінансових операціях, а невідповідність існуючої системи освіти і вітчизняного варіанту ринкової економіки породила *міф* про її низький ринковий потенціал (ніби зумовлений згубними радянськими традиціями та ін.). Стосовно функцій освіти в площині залежності від їх *адресату* (визначається характером суспільства), то в тоталітарному суспільстві – це переважно функції “державні”, в демократичному – “суспільні”, в елітаристському – “елітарні”. Українське суспільство радше “елітаристське, в якому політична і бізнесова еліта використовує ту науку, яка корисна для зондування суспільної думки, створення політичних іміджів, підготовки виборчих кампаній тощо”. Тому позиція щодо “функціонального вакууму вітчизняної системи освіти” вважається помилковою, оскільки враховує лише первинні соціальні функції освіти, але ігнорує її приховані – вторинні – функції. До них належить *інтелектуальне* забезпечення всіх сфер діяльності”⁴⁶.

Сьогодні українські політики кожен на свій лад продовжують пошуки якоїсь “особливої” національної ідеї. Натомість, як наголосив відомий український філософ Вілен Горський, філософія національної ідеї вміщує “всі форми рефлексії над ідеєю нації. Національна ідея являє синтетичний погляд на власну націю, етнічну спільність – як коло, що визначає обрії світу, в межах якого здійснюється самовизначення людини, і водночас – як суб’єкт всесвітньо історичного процесу”⁴⁷. Отже, філософія національної ідеї суттєво зумовлює духовно-ціннісні й морально-етичні орієнтири самоусвідомлення особистості у системі “людина-нація-світ”.

Образ України в міжнародному освітньому просторі значною мірою характеризує відношення владних структур до молоді. Тому важливо

⁴⁶ Скотний В. Вища педагогічна освіта: погляд у XXI століття // Діалог культур: Україна у світовому контексті: Філософія освіти: Зб. наук. праць. – Л., 1999. – Вип. 4. – С.120-122, 126.

⁴⁷ Горський В. Філософія в українській культурі: (методологія та історія). – Філософські нариси. – К., 2001. – С.25.

повсюдно і реально забезпечувати її права на освіту в єдності законодавства України з європейськими тенденціями і сучасними викликами.

Системний поворот до проблем молоді, на наше глибоке переконання, і є *пріоритетна національна ідея*, спроможна об'єднати українське суспільство і різних політиків. Безумовно, це потребує предметного обговорення статей “Конституції України” і “Сімейного кодексу України”, передусім стосовно повноліття з метою їх оптимізації. Діюче конституційне положення – 18 років – дата радше декларативна (ст.70). Для порівняння в розвинутих країнах, наприклад, Японії, повноліття настає по досягненні молодими людьми 20 років, США – 21 рік.

На часі започаткувати в Україні традицію, покликану системно і стратегічно упорядкувати молодіжну політику – *День Повноліття* як традицію державного, суспільного і родинного значення⁴⁸.

Тут простежується широкий спектр питань соціалізації молоді, прав та відповідальності громадянина і людини, рівно як і зобов'язань й відповідальності української держави перед молодим майбутнім країни.

Зазначені проблеми торкаються кожного: це батьки і учні/студенти, школа й вищі заклади освіти, студентські й молодіжні організації, система управління освітою, церква, політика, право, бізнесові кола та ін.

Родознавство – перспективний напрям досліджень й у межах Міжнародного проекту “Цінності демократичного суспільства”.

Характерно, що давньоукраїнська мова зберегла слово “*памолодь*” (молоді пагінці) як означення молодого покоління. В англійській мові є цікава форма часу: “Future-in-the-Past” – “майбутнє в минулому”. Відповідний мотив містить українське прислів'я: “Пізнай свій рід – побачиш свій шлях у житті”.

Родове самопізнання таким чином постає як національна *духовно-етична матриця*, яка оптимізує буття людини, цінності освіти й культури (особливо, в проблемному просторі пост-Болонського процесу).

⁴⁸ *Черепанова С.О.* Філософія родознавства: Навч. посіб. – К., 2008. – 460 с.; *Верніков М.* Філософія освіти і культура: рефлексія над буттям Роду // Вища школа. – 2008. – №5. – С.83-85.

Очевидно, засобами рефлексії над онтологічно-ціннісним сенсом відносин “людина–влада” і виявляються нові інтенції філософії освіти як філософії людини, сфери пізнання й наукової діяльності.

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**Swedish experiences of non-formal adult education (folkbildning)
in Ukraine: realities and perspectives**

International cooperation in the field of education is an important condition for innovation, and this paper explores one way to develop such a cooperation. After declaration of independence in Ukraine and the consequent reforms of the 1990s new opportunities for international cooperation began to emerge. In this sense it might be interesting to know how one of the Swedish educational Association, the Worker’s Educational Association (ABF, Arbetarnas Bildningsförbund) started their voluntary activities in Ukraine. Hence this paper focuses on accumulated experience as well as on perspectives and challenges in the field of Ukrainian-Swedish adult education cooperation.

Sweden has a long history of a popularly-based system of decentralized adult education and course activities so called folkbildning. 9 Study Associations and 148 Folk High Schools work with these activities in close collaboration with a variety of Non-Governmental Organisations (NGOs), it means that education and training for citizens is organised by the people’s own organizations. The largest popular movements in Sweden are closely linked to the work of adult education,

for example, the trade union movement, political organizations and farmers' organizations, movements for disabled, sport, immigrants, consumers, pensioners, the environment and the temperance movements, as well as churches. Approximately 1.5 million people take part in study circles at various locations throughout Sweden every year [1]. Since folkbildning is available to everyone the Swedish pedagogue P. Gougoulakis called it a sociocultural phenomenon of Sweden [3]. However it is working towards reaching groups who often remain outside other educational systems: those who only have elementary education, the disabled, immigrants, and unemployed. Folkbildning is working to reduce the education gap in society. Its purpose is to reach those people who have benefited least from society's educational recourses.

Following these purposes and folkbildning's philosophy of democratic development of society and every individual citizen the representatives of Swedish Worker's Educational Association from Storuman, region Västra Lappmarken, came to independent Ukraine in the 90-s of the 20th century. Leif-Göran Johansson, a leader of the first Swedish-Ukrainian project in Crimea "Folkbildning and Democracy in Crimea, Ukraine", has been participating till now in spreading Swedish experiences of adult education in Ukraine. Why Crimea, and why a small Crimean town Bakhchisaray with its villages? First of all because of a lack of educational institutions and a remote distance from what we might call "civilization".

The main objectives of this project was to give the participants understanding and knowledge related to the adult education in study circles issues. Leif Johansson noted that many people in Crimea had come to him and told about their problems at job and in their social life but they were worried about the situation in the country and told him about their strong feeling of hopeless and disappear. They would like to take part in the changing of their own society, but they didn't know how to do. He answered that he could not help them, he could only tell them about how people were doing in Sweden when they were in a similar situation. The Swedish people gathered together in small groups in their

homes and began to discuss how to do and they started to help each other also to organize those groups in common activities based on common interests. They understood they need some kind of new knowledge, because the knowledge they had got from society was not useful in the new situation, the old knowledges belonged to another time, the old time. They had found that it was difficult to drive car by only looking in the rear view mirror, you had to find other kind of knowledge for to handle the new questions which belonged to the future.

Swedish specialists in the field of folkbildning (S. Larsson, M. Sköld, H. Blid, L. Borström) argue that study circle is the most efficient way of learning for adult people. Experience has shown that the best results arise when a small group of people with a common interest voluntary come together to study cooperatively. There are no barriers in terms of subjects for study circles; the choice depends on motivation and interests. But the idea of a study circle is that all members, so-called participants, are equal, which also means that all members are equally valued, regardless of background. One of them can become a leader who safeguards the educational principle that each participant is of unique importance for the quality of the circle and the studies [2].

For the period of cooperation we tried to involve in the idea of such an education in which the participants themselves choose the subject and methods of work and let their own experiences and needs guide them in their studies, the participants themselves determine the contents of the studies, the direction the studies follow and the form of work used. The ability of the participants to influence the work is what gives the study circle its democratic form. The most important task for this project was to train study circle leaders which could be an agent of learning and cooperation, an organisator and a coordinator and a social leader. There have been organised different study circles according to a wide range of people's interests: arts and crafts, music, foreign languages, social studies, personal computer and others. Really no grades have been given in the study circles. However we can say that people, involved in this process, have got confidence and knowledge which helped them to find new paths in their lives. For

instance, a case of learning in study circle. At first one of the participants, Helena Yakub went to a beginners' study circle in English later she continued her English learning by herself then she passed the test required for training at an energy company in the USA successfully and she was invited for her study there. Now she is a leading specialist in one of the Ukrainian energy companies.

My studying folkbildning started in a study circle for leader's training. But I was impressed by the opportunities which are given by folkbildning. For me it was a crucial process of lifelong leaning. Supported by Professor of the Taras Shevchenko Kyiv State University M. Lechenko in 2005 I started my research work in folkbildning and in 2008 the scientific thesis for the Degree of the Candidate of Pedagogical Sciences "Non-formal adult education in study circles in Sweden" was defended. In the process of research the concept and phenomenon of folkbildning have been analyzed, the main periods of establishing and developing of folkbildning have been revealed, modern trends and main principles of non-formal adult education have been pointed, the contents, forms, methods and motives of adult learning in study circles have been considered as well as the forms and methods of future study circles leaders' training analyzed.

As was mentioned above there are 9 educational associations in Sweden. The other educational association "Vuxenskolan" has been carrying out its activity in Crimea and namely, in Yalta a seminar on folkbildning's method of learning in study circles took place in 2007. Swedish experience of non-formal adult education folkbildning and the study circle concept was taken with enthusiasm and curiosity at Yalta charity organization "Caring for elderly people in Ukraine".

One of the most imported principles of folkbildning must be free and voluntary from influence of the state, politician and other "experts" [1]. Following Leif Johansson folkbildning is something which stands for more process then technique and it means that knowledge grows from a process between people. But Ukrainian state could play a real and necessary role in the developing of a new modern society which needs a new approaches to the adult education, a support and contribute to the progress of Ukrainian society.

Leif Johansson has cooperated closely with Ukrainian non-governmental organizations for 16 years and he argues that after more than 16 years work with establishing the folkbildning in Ukraine it seems now more necessary than it was when we started 1992. More people like to know more about what folkbildning is today than 16 years ago. But more people also know more about it today and new questions has grown out from that fact. And even old questions always needs new answers. From his point of view Ukrainian people have another background and another culture than Sweden but they have the same problems – alcoholic, drugs, criminality, unemployed people, health and problem with HIV/aids and a life age which will be lower and lower among the Ukrainian population. They have the chance to change their life through involving adult people in the changing of the society and let people feel that the modification, reformation and developing of the society is our work. The Ukrainian people must find their own way for developing but you could use the experiences from folkbildning in Sweden in your work.

In conclusion, the cooperation in non-formal adult education between Swedish educational associations and non-governmental organizations which started in the beginning of the 1990-s with an only education project changed to an activity where a complex network of relations involving both Swedish and Ukrainian parties was created. Motivated by the development of democratic pluralistic society the partners continue their cooperation today by introducing new approaches which are found in the lifelong learning concept.

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Lifelong learning - the education of the future

The question of essential changes in the system of education has been the number one for many countries in recent years. It is widely discussed by governments, world and European organizations, local authorities, teachers and students. Speaking about financial crisis we also speak about world educational crisis, the dissatisfaction with formal school system in the developing world. Existing systems of education have used much of their potential and have to be opened to support lifelong learning which provides bigger chances for learning both at school and at work not taking into consideration learner's age. The process of defining the education in all its options has lead to varieties of different schemes and categories. One such scheme, proposed by a working group at Michigan University uses four categories, which are defined as:

Incidental education- learning which takes place without either a conscious attempt to present on the part of the source or a conscious attempt to learn on the part of the learner.

Informal education – learning results from situations where either the learner or the source of information has a conscious intent of promoting learning- but not both.

Nonformal education- any school learning where both the source and the learner have conscious intent to promote learning.

Formal education- which differs from nonformal education by its location within institutions called schools, which are characterized by the use of age graded classes of youth being taught fixed curriculum by a cadre of teachers using standard pedagogical methods.

These four categories provide a comprehensive conceptual framework which includes all learning activities of human beings.

The concept of lifelong learning which includes all these four categories is the one to play crucial role in the “education revolution plan “.

The process of making nonformal learning more visible, emphasizing its role and place outside the formal education, but not without it is the problem to be solved nowadays. When dealing with the problem of identifying nonformal learning we have to keep in mind that learning itself is contextual in its character. It cannot be reduced to passive reception of process of knowledge. Learning is not just reproduction. The result of any of it- is the competence.

The history of nonformal learning dates back long ago as formal schools appeared quite late if to compare with language, behavior, manners and other process of learning at the communities. So in its most general form nonformal education has always been present in all societies. It is present nowadays and it is going to be present in future being the one of the most essential and valuable options of the lifelong learning concept. But the question is in what way? taking what forms? being better or not than formal learning? equal to it?

For now it is understandable that the actual definition of the educational concept in general actually does not matter if this education itself does not perform its role. The thing is not only to define the education but to make it functional.

Nonformal learning should be planned, not to be chaotic. It should give some motivation to learners, explaining its crucial and unique role. Of course it cannot replace schooling or university studies but it should be evaluated as well. This question is greatly being discussed these days too. Any certificates or diplomas given by nonformal educational establishments must play a recognized role in modern societies. The system of nonformal learning its scheme is required to be similar in all countries more or less being different taking into consideration national characteristic features.

Nowadays nonformal learning is supported by nonformal organizations, youth organizations, and private sponsors mainly but this cannot last forever and in many countries even this way of existence is not so perfect. If this type of education is going to be recognized officially and legally, if it is going to be accepted than it

means that official institutions should finance it in future. Are they ready for that or everything will stop at the level of memorandums and documents? That the question that faces the world of education and must be answered.

Nonformal learning is not going and will never withdraw the formal education and its principal role. But it may become a valuable supplementary to it proposing varieties of methods and possibilities for those who are eager to reach great prospective in future.

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Teaching with a Multicultural Perspective

"The same stream of life that runs through my veins day and night runs through the world."

Rabindranath Tagore

The need for understanding and accepting the differences among all people has never been more important. Thus, the challenge for educators is to present an effective multicultural education foundation by means of which all children can learn to accept others. Teaching with a multicultural perspective encourages appreciation and understanding of other cultures as well as one's own. It promotes the child's sense of the uniqueness of his own culture as a positive characteristic and enables the child to accept the uniqueness of the cultures of others.

The "Webster New World Dictionary" describes "culture" as: "The development, improvement and refinement of the mind, emotions, interests, manners, tastes, as well as: the arts, ideas, customs and skills of a given people in a given period." The Oxford English Dictionary adds to this definition, that culture is "The

intellectual side of civilization." Consequently culture is the essence of personal and national identity. What people read and watch, and the kind of culture, literature, values and norms they are exposed to, through the home, education, society, television and the internet - provide them with basic values, attitudes and norms which affect and motivate them throughout their lives. The stories people hear and read as children and as adults, become an integral part of the core of their identity and personalities. The Nobel Prize Laureate, Elie Wiesel, explained: "*We are the stories we hear and the stories we tell.*" Even religions, which are an integral part of culture, are mainly built on stories and parables. It is of crucial importance therefore, that those stories we are exposed to, at the socio-cultural and educational levels, which we watch on television and in films and which we read, should be pluralistic and peaceful ones that open our eyes to the world, and that build and do not destroy.

Multiculturalism therefore, designates a network or system of various interrelated and inter-mingled cultures, having and sharing the characteristics defined above. The definition of "multiculturalism" comprises values and contents promoting a harmonious climate that succeeds in overcoming cross-cultural barriers. For this purpose a wide program of multicultural education should be implemented regionally and globally, through well funded and well equipped institutions, colleges and universities.

Multicultural education is a progressive approach for transforming education that holistically critiques and addresses current shortcomings, failings, and discriminatory practices in education. It is grounded in ideals of social justice, education equity, respect to diverse cultures, and a dedication to facilitating educational experiences in which all students reach their full potential as learners and as socially aware and active beings, locally, nationally, and globally. Multicultural education acknowledges that schools are essential to laying the foundation for the transformation of society and the elimination of oppression and injustice. The underlying goal of multicultural education is to affect social change. The pathway toward this goal incorporates three strands of transformation: 1) the transformation of

self; 2)the transformation of schools and schooling; and 3)the transformation of society.

1. The Transformation of Self

Children are easily influenced by the culture, opinions, and attitudes of their educators. Educator's (caregivers')perceptions of ethnic and racial groups can affect the child's attitudes toward minority groups. Different stages educators can influence the development of positive attitudes in young children by learning about and promoting the various cultures represented among the children they teach. So as an educator, "I" have a dual responsibility to engage in a critical and continual process to examine how my prejudices, biases, and assumptions inform my teaching and thus affect the educational and cultural experiences of my children (students). I have a responsibility to myself to study and understand the lenses through which I understand the people, their cultural background, and happenings around me and them. Only when I have a sense for how my own perceptions are developed in relation to my life experiences can I truly understand the world around me and effectively navigate my relationships with children. I also have a responsibility to my students to work toward eliminating my prejudices, examining who is (and is not) being reached by my teaching style, and relearning how my own cultural identity affects their learning experiences. To be an effective multicultural educator, and indeed an effective educator, I must be in a constant process of self-examination and transformation.

2. The Transformation of Schools and Schooling

The appropriate curriculum for understanding diverse cultures is a multicultural curriculum taught within a developmental framework. It promotes recognition, understanding, and acceptance of cultural diversity and individual uniqueness. This curriculum is based in concepts such as cultural pluralism, intergroup understanding, and human relations. It is not restrictive or limited to a specific course, set of skills, or time of year. All activities should be accompanied by commentaries that explain their cultural context. Activities should always be chosen on the basis of developmental appropriateness. Multicultural education calls for a

critical examination of all aspects of schooling. It embodies a perspective rather than a curriculum. Teachers must consider children's cultural identities and be aware of their own biases. It is tempting to deny our prejudices and claim that we find all children equally appealing. Teachers and parents need to acknowledge the fact that we, like our children, are inevitably influenced by the stereotypes and one-sided view of society that exists in our schools and the media. Not only must we recognize those biases, but we must change the attitude they represent by accepting all children as we receive them. So aspects of multicultural school transformation include the following:

A. Student-Centered Pedagogy

- The experiences of students must be brought to the fore in the classroom, making learning more active, interactive, and engaging.
- Traditional teaching approaches and pedagogical models must be deconstructed to examine how they are contributing to and supporting institutional systems of oppression.
- Known oppressive practices like tracking (even if informal) must be exposed and critically examined.
- All aspects of teaching and learning in schools must be refocused on, and rededicated to, the students themselves instead of standardized test scores and school rankings.
- Emphasis should be put on critical and creative thinking, learning skills, and deep social awareness as well as facts and figures.
- Pedagogy must provide all students with equal potential to reach their potential as learners.
- Pedagogy must be flexible enough to allow for the diversity of learning styles present in every classroom.
- children are to know about minority groups, they must be taught about them in the same way they are taught about majority groups.

B. Multicultural Curriculum

- All curricula must be studied for accuracy and completeness.

- Focus on the presentation of other cultures, but at the same time allowing children to be aware of the nature and uniqueness of their own culture.
 - The collection of the various pluralistic cultural contributions of peace literature, poetry, drama and the arts, from the best that is available in various cultures and civilizations.
 - All subjects must be told from diverse perspectives -- this is related to accuracy and completeness.
 - "Inclusive curriculum" also means including the voices of the students in the classroom.
 - Curricula should reflect the diversity of cultural styles in every classroom.
- C. Inclusive Educational Media and Materials
- a. Educational materials should be inclusive of diverse voices and perspectives.
 - b. Knowing the history and cultural heritage.
 - c. Students must be encouraged to think critically about materials and media.
 - d. Telecommunications and the media can indeed help to create the new multicultural system that would promote the global advancement of humankind toward global identification and unity, while keeping one's own traditions and intrinsic cultural diversity.
- D. Supportive School and Classroom Climate
- Teachers must be better prepared to foster a positive classroom climate for ALL students.
 - Overall school cultures must be closely examined to determine how they might be cycling and supporting oppressive societal conditions.
 - Administrative hierarchies in schools must be examined to assess whether they produce positive teaching environments for all teachers.

- Teachers and administrators must be held accountable for practices deemed to be racist, sexist, heterosexist, classist, or in any other way discriminatory.

E. Continual Evaluation and Assessment

- Educators and education researchers must continue to examine the emphasis on standardized test scores and develop more just alternatives for measuring student "achievement," "ability," or "potential."
- Continuing evaluation measures must be taken to measure the success of new and existing programs meant to provide more opportunities to groups traditionally and presently underrepresented in colleges and universities.

3. The Transformation of Society

Ultimately, the goal of multicultural education is to contribute progressively and proactively to the transformation of society and to the application and maintenance of social justice and equity. This stands to reason, as the transformation of schools necessarily transforms a society that puts so much stock in educational attainment, degrees, and test scores. Educators, educational theorists, researchers, activists, and everyone else must continue to practice and apply multicultural teaching and learning principles both inside and out of the classroom. We must not allow the knowledge that most people working in schools are well-intentioned to lead us to assume that our schools are immune to the oppression and inequity of society. We must ask the unaskable questions. We must explore and deconstruct structures of power and privilege that serve to maintain the status quo. In a sense, multicultural education uses the transformation of self and school as a metaphor and starting place for the transformation of society. Ultimately, social justice and equity in schools can, and should, mean social justice and equity in society. Only then will the purpose of multicultural education be fully achieved .

One problem with the current thrust in multicultural education is that it pays little or no attention to teaching people how to recognize when culturally and racially different groups are being victimized by the racist or biased attitudes of the larger

society. In order to change people's oppressive ways, we must learn about oppression. We must examine our responses to diversity, devoting as much effort to changing them as we devote to learning about culture. Nurturing diversity means making multicultural education a process of action, through which we as adults achieve clarity about our condition in this society and ways to change it (Phillips, 1988). However in the era of globalization, there is a new wave of *global culture* spreading all over the world, parallel to the spread of a global economy, international relations, markets, information and technology. But it is unfortunate that the emerging global culture instead of spreading positive values, is more influenced by the predominance of violence, crime and homicide films daily shown on television, than by a culture of peace and harmony.

On the other hand, multiculturalism and pluralism can promote the awareness of the oneness of humanity and the consciousness of common values and norms in various cultures, and it can promote the new identity of the *global citizen*, in addition to the various ethnic identities and cultures of specific and particular groups or nations. There can be a dynamic balance and a symbiotic enrichment of both levels, that of the national culture and that of the global culture, when they come in contact with each other and nourish each other.

Teachers and parents can take several approaches to integrate and develop a multicultural perspective. The promotion of a positive self-concept is essential, as is a focus on activities that highlight the similarities and differences of all children's lives. Children's play, particularly role play, is an excellent strategy for developing new perspectives on culture and lifestyles. The treatment of children as unique individuals, each with something special to contribute, is an important strategy. If a teacher is to understand the whole child, he or she must become aware of the child's cultural background. Children can benefit from understanding the teacher's heritage and background. The feeling of connection that results is vital to the child's acceptance of the similarities and differences of others.

The goal of multicultural education is not only to teach children about other groups or countries. It is also to help children become accustomed to the idea that

there are many lifestyles, languages, cultures, and points of view. The purpose of multicultural curriculum is to attach positive feelings to multicultural experiences so that each child will feel included and valued, and will feel friendly and respectful toward people from other ethnic and cultural groups (Dimidjian, 1989). One key to helping young children develop a sense of being citizens of the world lies within respect to cultural diversity. The disposition exhibited by each individual in promoting everyone's culture will be the successful factor in the child's development of a multicultural perspective.

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Teaching with a Multicultural Perspective

(Abstract)

The need for understanding and accepting the differences among all people has never been more important. Thus, the challenge for educators is to present an effective multicultural education foundation by means of which all children can learn to accept others.

Teaching with a multicultural perspective encourages appreciation and understanding of other cultures as well as one's own. Teaching with this perspective promotes the child's sense of the uniqueness of his own culture as a positive characteristic and enables the child to accept the uniqueness of the cultures of others. Young children can develop stereotypic viewpoints of cultures different from their own when similarities among all individuals are not emphasized. Teachers can help eliminate stereotypes by presenting material and activities that enable children to learn the similarities of all individuals. Circle time is particularly helpful in this respect, as it provides children with a feeling of group identity and introduces them to the variety of cultures represented in the class (Dixon and Fraser, 1986).

A multicultural program should not focus on other cultures to the exclusion of the cultures represented in the class. Children from different cultures often have to make major behavioral adjustments to meet the expectations of the school. Teachers should take whatever measures are necessary to see that children do not interpret these adjustments as evidence of cultural stereotypes.

Early childhood teachers and parents of young children should become aware of the myths associated with multicultural education so that they can enhance developmentally appropriate practices. The emphasis on so-called exotic differences will often accentuate a "we" versus "they" polarity. Children who are not able to identify with another culture because of exotic differences will often feel superior or inferior to the culture. A multicultural program can focus on the presentation of other cultures, but at the same time allow children to be aware of the nature and uniqueness of their own culture. Children can learn about their class as an example of a common culture. Teachers can emphasize how other classes can be similar and yet different.

Our world is multicultural, and children need to experience the diversity outside their immediate environment. If children are to know about minority groups, they must be taught about them in the same way they are taught about majority groups. Otherwise, children can grow to adulthood unaware of, and insensitive to, the experiences of other cultural groups. The purpose of multicultural curriculum is to attach positive feelings to multicultural experiences so that each child will feel included and valued, and will feel friendly and respectful towards people from other ethnic and cultural groups.

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Перспектива полікультурної освіти

У нових освітніх і соціокультурних умовах особливу актуальність для вітчизняної школи і педагогіки набувають розробка питань полікультурної освіти та виховання, використання позитивного світового досвіду, накопиченого в цій галузі. Реформування освіти націлене на впровадження нових підходів у підготовці майбутніх учителів, втілення нових стратегій. Звернення до гуманістичних засад педагогічної науки, інтеграційні процеси в економіці та в освітньому просторі, поява комунікаційної мережі створюють низку передумов для актуалізації засад полікультурної освіти.

Актуальність впровадження полікультурної освіти зумовлена потребою організації суспільства на засадах гуманізму, свободи, рівності та соціальної справедливості. У полікультурній освіті акцент робиться на закладені в етнічних культурах цінності, що мають загальнолюдське значення, а отже, сприятимуть розвитку особистості, встановленню добросусідського співробітництва на міжособистісних, державних і міжнародних рівнях.

Полікультурна освіта дає можливість особистості познайомитись і освоїти одну або ж декілька культур: систему цінностей, стиль життя чи мови. Полікультурна освіта обов'язково також виділяє роль особистості як представника певної національності в збереженні і розвитку культури цієї нації. Розуміння полікультурності починається з усвідомлення різноманітності навколишнього світу, усвідомлення того, що і країна, в якій ти живеш, і весь світ населені представниками різноманітних етнічних і культурних груп.

Важливо пам'ятати про те, що полікультурна освіта – порівняно нова концепція, яка буде трансформуватися, для того щоб відповідати потребам суспільства, що постійно змінюється. Полікультурна освіта – це складний прогресивний процес реорганізації та реформування освіти, основною метою якого є глобальне переосмислення існуючих недоліків та запобігання дискримінаційних процесів в освітній практиці. Дослідники та науковці висувують ідею щодо необхідних соціальних змін та програм, які базуються на:

1) трансформації особистості; 2) трансформації школи ; 3) трансформації суспільства.

Особлива роль відводиться вчителю. Адже навчаючи, розвиваючи і виховуючи дитину, вчитель завжди є посередником між суспільством і дитиною, носієм і виразником цінностей, які лежать в основі суспільного життя. Важливо пам'ятати, що кожний окремий вчитель може позитивно впливати на кожного окремого учня. Вчителі, які спроможні встановити взаєморозуміння з учнями, можуть значно покращити сучасне становище. Саме взаємозв'язок між учителем та учнем є одним з найважливіших чинників, що впливають на навчальні досягнення тих, хто навчається рівно ж як і на формування полікультурного досвіду.

Отже, певним викликом для суспільства є впровадити таку освіту, яка б допомагала представникам різних культур не лише співіснувати, але й жити разом на основі гармонійної взаємодії. У той же час освіта покликана допомогти студентам набути знання і вміння жити у демократичному

суспільстві. Саме полікультурна освіта може допомогти вирішенню цих завдань.

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From Sweden to Poltava and Back
Conflicts between Sweden and Russia – the defeat at Poltava – the prisoners of war

In the beginning of the 18th Century Sweden one of the great powers in Europe. Russia was just beginning to show itself at the European political scene and the new Tsar Peter the Great was in many ways challenging the Swedish settlements and governed countries on the Eastern Baltic coast. A series of incidents between Russia and Sweden in the region of nowadays St. Petersburg where Swedish settlements existed challenged the situation which ended up with the confrontation of the Tsar Peter`s and King Karl XII`s armies at Poltava June 28, 1709. The Russian army was considerably larger than the Swedish and had the advantage of being in the home environment. The Swedish army was perhaps considered to be better equipped and trained and had incorporated a number of rebellious Russian Cosaks in its ranks. Nevertheless the Swedish army was defeated and sought in the days following the defeat an acceptable way out of the difficult situation. It ended with surrender on July 1.

At the battle of Poltava the Swedish power structure in the Baltic region experienced a fatal blow. It was the beginning of the end of a period where Sweden had been dominating not only the Baltic region but large parts of middle Europe, playing a significant role in European politics. The army of king Karl XII suffered a great defeat by the Russian army and the king fled with around 2000

men towards Turkey leaving the dead, the wounded, and those not able to follow him to their own fate. The Russian army took approximately 20 000 prisoners (the correct number is uncertain and varies in different sources between 20 000 and 25 000 the latter number would then include women and children who followed the army in battle) at this time and in the days following the defeat, and had according to the agreements in force at this time to care for the prisoners until a peace was settled. The officers were to be paid part of their salaries by the Swedish government and the private soldiers were to be fed and cared for by “the prisoner taking nation”. But the defeat of the Swedes was not only a negative experience for the countries and the individuals involved, it was also the beginning to something positive and much bigger than the contemporary political structures at the defeat.

After Poltava the prisoners were first kept at different places in Southern Russia. Later in the year many were taken to Moscow where the Tsar had his great Triumph March on December 23. Taking part in this march into the city were practical all the prisoners who had come to Moscow earlier and the leading Swedish officers. At the same time the trophies from the battle and a lot of the prey were shown up. It is ironical that after the victory at Poltava the prey which the Swedish soldiers and officers had looted from the Russian Army and the civil Russians previously, now went back not into the right owners but into the hands of new Russian owners. The commodities of all kind, precious things as well as more ordinary things quickly changed hands a few days after the defeat of the Swedish army.

After some uprising and attempt to escape the imprisonment in 1711 many of the soldiers were transferred to Siberia from where escape was less likely and a number of officers and ordinary soldiers ended up in the town of Tobolsk which as they phrased it was the Capital City of Siberia. It is from the life of those people we know most about the life of the Swedish army in Russia at this time, and it is at some aspects of their lives we will look in this paper

The beginning of the 18th Century was indeed a time of change in the Swedish Russian relations and in many more aspects a special time of change. For long time ahead the two nations would be at war with each other and the consequences hereof for the Swedish society should be decisive. Not until into the 20th Century the Swedish nation would be a powerful and dominant nation and at this time it was not in the perspective of arms but in the meaning of a new dominant economically strong industrialized nation. Some of the foundation to this new era was laid during the time of the imprisonment of the Swedish soldiers in Russia. The Great Nordic War would for decades divide the region into two sides, one with Russia and Denmark, the old long time enemy of Sweden, on one side, and Sweden on the other side. A few years after the victory at Poltava, in the year 1716 Peter the Great landed in Denmark for planning with the Danish king an attack on Sweden and the preparation came as long as to the case of Russian troops being stationed in Denmark. However in the fall the same year the Tsar called it all off and no invention into Sweden came about. If the invention had taken place it could perhaps have been successful as Sweden was in fact more weakened military wise and economical than was known and the fate of the Swedish Prisoners of war would probably have been different.

The living conditions of the Swedish soldiers.

In the Swedish army there were no mercenaries but all the soldiers were genuine Swedish. All the ordinary soldiers were not paid cash for their services but were for their living at home provided with a small farm from which they were expected to get their income. At war they were provided for by the army and part of their “income” would be in taking prey and looting in enemy land. There was no salary to be paid to them in any case while away from home. It was different with the officers. They were all expected to have a part of their salary in cash when at war and the rest paid out at home for the benefit of the existence of their families.

Among the officers however there were quite a number who either were noblemen with a German decent or with intermarriage relations to the German

nobility, or German officers who had taken up work for the Swedish king. It should be noted that being Swedish at this time did not mean that you actually came from Sweden or lived in Sweden but a number of the officers would be from the different countries and regions around the Baltic Sea which at this time formed the Swedish kingdom. When they became prisoners of war the situation of the officers differed considerably from that of the ordinary soldiers as we shall see further down.

The agreement as previously mentioned was that the Swedish soldiers and officers imprisoned in Russia should be treated well and cared for. The ordinary soldier was to get what he needed from the Russian Tsar and his government and the officers at least part of their salaries from the Swedish government and free housing from the Russian government. The life of the imprisoned army should not be hard but tolerably considering though that they were part of the enemy as long as no peace treaty was signed. As for the private soldiers hard labour and difficult time waited and hard times waited the officers too.

Sweden had at this time serious economical problems due to the outrageous expenditures on warfare on top of the plague which during this period reached the country and other serious situations on the home front. Consequently Sweden was not able to meet the obligations towards the officers who were prisoners in Russia. Just before handing over the cash of the army, an amount summed up to several million of coins, to the Russians some of the officers managed to secure some of the funds for their soldiers but this was not much. The majority had to somewhat exist on their own productiveness and labour and for those officers who had cash brought with them or at disposal at home used this for their existence. However there were also some other means from abroad especially collected for the purpose in different parts of Germany which helped the Swedish officers at least in Moscow and Tobolsk to endure and live a somewhat endurable life in their imprisonment. More about this later. For all categories of prisoners of war after Poltava life was neither glamorous or rich and pleasant.

A time of change

Aurelius points out that the change incorporated the change of the life perspectives and the interpretation of the meaning of life for man (Aurelius, C. A. 1991) In Europe we find a wind of change blowing through the nations, a wind which would prove fatal to the stability of many societies and would stir up both individuals and whole nations. The philosophical – political ideas of the Time of Enlightenment regarding the freedom and rights of mankind as well as the religious new perspective of man and his life in the Pietistic movement stirred up not only the nations and individuals in Europe but had a decisive effect on the lives of many in the entire world.

For the prisoners in Russia this period of change was decisive for all of them. Many of the private soldiers if they survived the hard times they were to endure did accommodate themselves into the Russian society, married, converted to the orthodox faith and simply vanished into the Russian society. For many of the officers it was different. Indeed some did accommodate themselves into the local society but the majority kept the hope of one day returning to their homes and their families. Though there were hard times ahead the officers kept up an appearance of army life even in the different places where they under their time as imprisoned ended up. From the army headquarters in the imprisonment which was situated in Moscow there were continuously kept contact with all the officers wherever they were and this rendered some assistance, at least a moral assistance to the every day life of the prisoners.

In Moscow the Swedish army headquarters incorporated an ecclesiastical administration for the religious life of the prisoners. Scattered out over all Russia where the prisoners were held the army chaplains or priests would now serve as local priest for their large or small congregations. There were quite a number of priests in the army going to war. The army itself was considered to be a “diocese” with its own structure and hierarchy and following the ordinance of the Swedish Church they would operate where ever the army would be. Now the larger part of the army was in the “Russian prison” scattered all over the country and the leading

persons situated in Moscow. Here the leading priest Jöran Nordberg, who actually was the personal priest of the king, acted as bishop for all the other priests. The systematic life of the army was expected to be kept up even in the imprisonment. Therefore there were continuous communications from Moscow to all small and larger groups of soldiers with encouragement and problem solving advices as well as direct orders for the local congregations and their priest. Even details such as the prescribed readings for the church services on the special “days for prayer” were decided centrally and then dispatched to all Swedish congregations over the entire Russia.

During their stay in Moscow and before the officers who ended up in Tobolsk were dispatched to this town some of the officers with German connections made contacts with the German Lutheran congregation in the city. These contacts continued throughout the whole time they spent in Moscow and later in Tobolsk. The members of the German congregation in Moscow were obviously influenced by the religious trends in Germany at this time and were in direct contact with the leading people within the circles of the pietistic revival in the German city of Halle. The leading person of this revival was Professor Francke. The literature provided from this centre could all be found in the German Church in Moscow and the Swedish officers brought copies with them to Tobolsk when they were transferred there. Even after settling in the Tobolsk the good relations with the German church in Moscow continued and even a continuous correspondence with the pietistic leaders in Halle including the above mentioned professor, took place. This meant a considerable change to the life of the Swedes in Tobolsk.

Life in Tobolosl.

For the majority of the Swedish prisoners it was not possible to gather for worship and religious services in ordinary churches but they had to convene in locations where they could find place. In Tobolsk however it was possible for the Swedish congregation to gather in their own church. The Swedes started to build their church in September 1713 and it was finished for consecration and use the

first Sunday in Advent (the first Sunday in the new year of the Church) the same year. It must have been a somehow modest church building being built so fast and on mostly local collected funds. Only a smaller amount of money for the new church had arrived from the church headquarters in Moscow. This important enterprise should be considered to be at large the work of the industrious officers who were stationed there. The land upon which the church was built was rented and the payment of this rent 4 ½ Rubles yearly is well documented. However this church was destroyed by a fire in May 1715 and again the industrious Swedes built a new church in a very short time. The new church was ready for services in October the same year.

It must have been discouraging to experience such a fatal blow to the congregation to lose the church in a fire so soon after completing the building. No doubt the building and the decoration of the church had continued for a longer time after the church building had been taken into use. And now it was all in ashes. Life in itself was obviously not too bright for the prisoners even at this time.

The means for the life of the officers in Tobolsk were in many cases the money they either brought with them or earned on the spot. As mentioned above the payment of wages from the Swedish government did not function too well if at all. The prisoners had to rely on their own means and this has contributed in a special way to the sum of hardship they endured during this time.

It can be seen from the Biblical texts used in the official worship as well as the texts used in reference in private writings, such as letters and diaries that they were found in the stories of the captive Jews in the Babylonian Captivity found in the Old Testament of the Bible. The Swedish prisoners at large interpreted the hardship they endured as a parallel to what happened the Jewish People in 5th Century before our time. An overwhelming majority of Old Testament texts were used in the religious life instead of as it could be expected in the life of Lutheran tradition a majority of New Testament texts focusing very much on the Gospel texts. The idea of identification with the Jews, the chosen people of God, is not

surprising. The whole self identity of the members of the Swedish army was that they were the chosen people, Gods own people, and the King was his local representative here on earth. Now the King was not present. They were not home. They were in foreign land deprived of their God-given rights and life was hard. The parallel for the pious believer was not far fetched. What more was to be said than to search for some reason for the present situation? In the Old Testament the reason for the Babylonian Captivity was understood to be the rejecting the true worship of God and seen as a punishment for the worshipping of idols. Here the idea came up among the Swedes that it was the individual personal religious experience, the sins of the individual which was the reason behind all these calamities. The reading and study of the pietistic literature which above is mentioned gave support for the special way of understanding what happened in the life of the prisoners. God was tying out his chosen people. They lacked spiritual experiences and were only formal believers not caring about their inmost religious life and only following the letter of the faith not the spirit. They now had a chance to repent from their former lives and live a more spiritual pious life in service for God and the fellow man.

The influence of the pietistic movement upon the prisoners in Tobolsk is obvious. It is a drastic change their interpretation of the life they live in what is called the "Siberian Babylon". God had sent the defeat upon his chosen people and if they only repented from their sins and former life God would deliver them and lead them back to the Promised Land which in this case was understood as Sweden. Until then they were in captivity and could only wait for His deliverance and pray and work for the benefit of their own and others souls.

No doubt the studying and the use of the texts from the Old Testament meant very much for the change in the interpretation of the situation. But the many writings and publications first obtained through the German Lutheran church in Moscow and later directly from the pietistic centre Halle meant much too. From the year 1713 there was a correspondence between some of the officers in Tobolsk and Professor Francke the leading pietist in Halle. In one of the letters signed by 8

officers the concept of God's providence even in causing the present situation was acknowledged and they expressed their gratitude to God for the chance to learn about the true Christianity and work for the salvation of themselves and others. In other parts of the correspondence there are letters from Francke mentioning funds collected for the subsistence of the Swedish congregation in Tobolsk. Obviously according to the correspondence those funds were not small and meant a good deal to the receivers in Tobolsk. For some of them it is most likely that they received more financial support from Germany than from Sweden. It would of course not be correct to suggest that this financial support was the reason for the change in the religious perspective on the contemporary situation but it has most likely facilitated the acceptance of the pietistic ideas.

The prisoners as entrepreneurs.

When the officers arrived at Tobolsk they obviously kept some discipline among the soldiers in order to maintain the appearance of the well trained and well managed army waiting for the time they would be released from their imprisonment. To work for the Russians was not seen with approval neither was the more daily sharing of life activities with local people. However some of the soldiers, their wives or women who followed the army went into social and practical arrangements with the local population. Some married and in this respect converted to the Orthodox faith as two of the priests did, and others lived a more unstable life with all sorts of relations at all sides. For the group of soldiers and officers who had been caught up in the pietistic movement this was intolerable. The view upon the local population was clear cut from the beginning to the end. The view on the local Christian tradition was clear too. This was not Christianity, they worshipped images and only we ourselves who had found the new spiritual way of life were the true Christians. The ethnocentrism of the majority of the leading Swedes remained intact during the whole time of their stay in Tobolsk. No understanding of the other faith or the other way of life and thinking was seen in any of the material available today. How could they live for so long without taking any experience and impression seriously from the surrounding society? The

answer must be found in the tight social control the leading officers tried to keep up with the rest of the prisoners.

To find a way of living under these conditions and in these surroundings must have been difficult. The produce of small pieces of handy craft must have occupied some for at least some time. But the lack of opportunities to make a profit out of this by sending them to the large cities like Moscow where obviously the markets were overflowed by such items must have put an end to this way. More industrious adventures seemed to have been more successful.

Captain Curt Friedrich von Wreech is an example of a more successful person in finding new ways of living. As one of the converted persons he had a special burden for the education of children. He was as many of the officers at this time well educated and he took the opportunity to start a school in Tobolsk. The purpose of the school was most likely twofold. He wanted to create a living for himself and his close friends and their families but he was also concerned about the upbringing of the children into the right faith and to keep them in the right cultural tradition for the day when they would be able to return to their homeland. The two mentioned reasons for opening the school have been very important for him. The school went from time to time well. It was an instrument to impose into the young generation the new religious ideas and this went well during the time of the school hours. But when they returned home to spend the rest of the day with their parents all the efforts of the religious training seemed to vanish from their minds. In order to prevent this entirely from happening von Wreech decided that the children should stay overnight at the school. It simply became a boarding school and then they could impose the religious ideas on the children freely and completely without any interference from the parents. The school was not only frequented by Swedish children but some local children of different ethnic background sought education at the school. Some of these were converted to this new faith and as some of the Swedes had experienced complications in the local society due to their faith so would these experience complications too due to their conversion.

The school had from time to time difficulties of different kind, often of financial character. They were however solved in a very miraculous way in the last minute according to the sources. Other problems as personnel issues were solved in a more pragmatic way. von Wreech appears in many ways to have been a kind of forefront figure for the new faith in the Swedish community in Tobolsk as he later would be in the local community upon his return to his home in Sweden.

Another example of entrepreneurship among the officers in Tobolsk was Philip Johan von Strahlenberg. He was born in Tabbert into a family of civil servants. After having taken part in different military expeditions under Karl XII he was knighted in 1707. von Strahlenberg was a well educated cartographer in the Swedish army. There were several of his kind as their scientific skills were useful and consequently in high demand in the field. Early in his time in Tobolsk he started to collect information about the region and later about the entire Siberia and even Russia. Tobolsk was situated perfectly for collecting information, descriptions, maps and much more. It was the place where east and west met and many caravans from all corners of the vast Russian empire passed the place. The work he did was quite advanced for his time. It was measurements both with the help of astronomy and of distances between different points on the ground level. Further more he must have had great help by the information about all Siberia gathered by other Swedish officers who took part in different Russian expeditions to Siberia, travelled on their own or were simply stationed in different parts of the country. It is known that during the time of imprisonment the Swedish soldiers and officers were spread all over the Russian Empire. Some of these travellers are known to us today. As recognition for the skills he possessed and the work he pursued he was granted permission to take part in a German Expedition in 1718 or 19.

All his extensive notes and all the material he had gathered during his travels and his stay in Tobolsk he carried with him back to Sweden in 1723 and here he during his time as commandant at the fortified Fortress of Karlshamn constructed his 3rd map of all Russia. The two previous maps were all in Russia

and out of reach for him for various reasons. The first map he constructed as early as 1715 and it covered only Siberia. The map he finished after his return was named: *New Geographic description of the Large Tartarsstate, the Russian Empire with Siberia* and was for long time the best and most correct map over all Russia. The original of this 3rd map of von Strahlenberg is today preserved in the County Library in Linköping, Sweden.

In the beginning of the imprisonment the focus of the Swedish officers was to keep together the army as a more or less complete unit. This was of course difficult as it was spread over such a vast country but as in Tobolsk they did what they could to obtain this goal. The activities of the clergy, the building of the schools and churches were aimed at this objective. During the hard time they experienced as the years went by, the provisions from the homeland failed to be paid out, the new religious ideas reaching them from Germany the focus slowly shifted from the collective Swedish identity to the individual human identity. Not that the official attitudes towards the local population changed totally but the attitude towards individuals changed. They were in many cases appreciated for their positions towards the Swedes. And what was more important the attitude towards the own situation and the own success in surviving and achieve something extraordinary grew among the Swedes. More and more with the new interpretation of life and values of life coming gradually with the influence of the pietistic ideas which spread among the Swedes in Tobolsk and elsewhere in the places of imprisonment, the focus gradually moved from the collective perspective of keeping the soldiers together to the focus upon ones own life and salvation. An often unwillingly and unconsciously move towards individuality was unavoidable. This of course did not mean that the ethnic and national identity vanished, the feeling of being Swedish was strong among a larger part of the prisoners but the identity was no longer collective but attached to the individual.

In the 18th Century the Time of Enlightenment promoted too the thought and the perspective of the individual, his or her rights and responsibilities. We recognise the ideas of the period as the foundation behind the political

development in all Europe and North America in this period and the following Centuries, but we should not oversee the impact of the religious ideas in this context. The shift from the collective religious thinking which began with the Reformators in the 16th Century and was carried on in the movement of Pietism from Halle and Frankfurt is also a part of the change in the time which Aurelius previously mentioned.

Prisoners in other places in Russia

Many prisoners were scattered all over the country and many stayed there for the rest of their lives. But a number of them were sent to the new prospected capital of the empire, St. Petersburg. It is well known that during the period of building the city, it's fortress Peter-Paul, the palaces inside or outside the city, the streets of the city ex the Nevsky Prospect, Swedish prisoners of war were engaged as workers and craftsmen together with other forced labours from both Russia and Ingermanland. The number of people engaged in the building enterprises was around 20 000 each year and among them were a number of Swedish prisoners either from the surrounding regions or from the Battle of Poltava. There are records of men, women and children in poor conditions passing Moscow en route for St. Petersburg in these years. How many is not known but the number of Swedish prisoners of war recruited during the years of 1712-14 amounted to 2682 according to the records. (Jangfeldt)

But among the many engaged in the process of building St. Petersburg there were many other nationalities. Tsar Peter had succeeded in attracting leading architects and craftsmen from all over Europe for his building enterprise which continued after the war both with the actual building of the city as well as the creation of the administration of not only the new city but the entire Russia. The Swedish impact on the building process is documented and many craftsmen were appreciate for their work to such an extent that after the peace in 1721 a larger number of building specialists as well as ordinary craftsmen were recruited direct from Sweden for work in St. Petersburg.

Besides the building of the city itself the Swedish impact can be seen in the new centralised administration of the country designed by the Tsar. In detail it was formed as a copy of the Swedish government administration in all its many different bodies and routines. Another possible impact was the creation of a Swedish community with its own Lutheran congregation which however in the beginning was dominated by people from the surrounding regions in Finland and Ingermanland but most likely have had a beginning in the above mentioned structure of the religious administration of the Swedish army at war which was supposed to continue during the time of imprisonment.

The Swedes were in St. Petersburg from the beginning together with many other European nationalities and contributed to the still prevailing international atmosphere in the city from the beginning. Here in 1734 a Swedish Lutheran Church was built close to the German Lutheran Church, The Peter Church, and in the vicinity of other protestant churches and congregations. (Jangfeldt) This was the beginning of a growing substantial Swedish presence in St. Petersburg over the coming years. Many were not only engaged in craftsmanship but in administration, in domestic activities at the Court of the Tsar and other nobilities but there were soldiers and officers in the Tsar's army and many other who settled in the new founded capital of Russia.

The peace and the beginning of the return home in 1721

After a peace treaty was signed between Russia and Sweden and the news slowly found its way to all corners of the empire where the Swedish prisoners were stationed the return home to Sweden started. This was a slow process and it took many years before the last prisoner arrived back in Sweden. He returned as late as 1745 after some odd 36 years in prison. But only about 4000 persons of the around 20000 to 25000 who went into captivity in 1709 came home. A small number indeed. And it is left to speculations what reason the rest of the imprisoned army had for not returning to Sweden. Did they not survive the imprisonment? Were they too discouraged by the treatment of the Swedish society back home? Did they settle in their new location and did not want to leave the new

life and the living conditions, families and workplaces they had built up? Most likely it was a combination of many factors which prevented many of the prisoners to return.

But those who returned brought with them not only the experience of the imprisonment at large, but they brought especially with them the new religious ideas which had contributed to the interpretation of their special life situation and helped them keep up their faith and to endure the hardship of the time spent away from home. Many of the returning soldiers and officers were of the pietistic flavour of Protestantism. As they returned they were all scattered all over the country of Sweden, some to the homes in other parts of the Swedish kingdom. But they no longer appeared as a collective group, they were individuals with a collective experience and an individual interpretation which of course in much resembled the experiences of the others. It is this experience of religious interpretation which they brought with them back from Russia which in many ways paid a contribution to the development of the religious and the social and political upheaval and change in the 19th Century which was decisive for the formation of modern Sweden in the 20th Century.

It is difficult to estimate the impact of the individual returning soldier and officer on the spreading of the pietistic ideas in Sweden but some notable names appear in the literature and documents from that time. It was prohibited by legislation for ordinary people to gather for religious meetings and worships without the guidance and leadership of the clergy. The laymen or women could not meet alone for religious meetings which was difficult to live up to as one of the main ideas of this movement was the involvement and responsibility of the individual for his or her own salvation. The legislation – konventikelplakatet – was however not obeyed. Numerous protocols and documents witness about the spreading religious activity in the country and here we find among others the names of former prisoners from Tobolsk and other places. One outstanding name which in some incidents appear to be a foreground figure in some aspects within

the local pietistic movement if the documents are reliable is the above mentioned von Wreech.

The impact on the Russian society of the prisoners from Poltava.

Many of the prisoners from the battle at Poltava never returned to Sweden and it is impossible to estimate the influence or impact they have had as individual on the society where they finally ended up. However it is possible to find traces of some of the prisoners as we have seen above. The case of Tobolsk shows that the prisoners while there in this remote Siberian city did a large job of developing and changing the an of the city. Today you can still see the changes in the city plan and buildings made and built by the Swedish prisoners of war in Tobolsk.

The exact impact of the Swedes in St. Petersburg is difficult to recognize but the work they have done must have been of good quality as the demand for Swedish craftsmanship after the peace treaty was signed in 1721 grew and quite a few took the challenge and moved over to the new city where their contributions were appreciated in the continuing building and enlargement of St. Petersburg. Furthermore it can be asserted that the Tsar must have been impressed by the administration of the Swedish society and the functionalism if the same to such and extend that he more or less copied this for his own government and administration.

The impact on the Swedish society of the revival during the imprisonment in Russia.

Together with the ideas of the enlightenment and the pietistic movement spreading into society at large Sweden experienced in the 19th Century a notable change in the society. Slowly the country was undergoing a structural change from an almost sole agrarian society towards a more mixed society where industrialism played a growing role in the economy of the country. The working classes became conscious about their situation and importance in society. They got to a much lager extent access to education and this came into reach for all individuals. The growth of the popular movements, both the religious new groups with a clear pietistic ideological foundation and the social – political groups who in many

aspects shared this ideological foundation, was a significant part of the great change of society and without any doubt contributed to this in many ways. In the majority of cases these groups both engaged the working classes and larger groups within the middle classes and the better educated radical political aware citizens. In some instances individual members of the clergy and others were involved, but the revival which often started among the members of the church soon found itself outside the boundaries of the church. The Temperance Movement, The Labour Movement which later became the Socialist Movement, as well as the Religious movements which later divided into Free Churches and Free Congregations on one side and minor groups within the Church were all part of the same revival in society. They engaged as mentioned above often the same people which can be seen according to the local lists of membership. They started mainly locally and later merged with other like movements and became stronger and more nationwide. A division between the members who were engaged in the revival for religious reasons and those who were engaged for political reasons came about first late in the 19th Century.

It is well known that the popular movements of the 19th Century formed and educated for functioning in the democratic institutions the people of the growing new Swedish society. In the organisations the respect for the right, the opinion and the responsibility of the individual towards primarily him or herself was recognised as vital. Practical skills essential for the leading, administrating and partaking in the every day life of the organizations was taught. Furthermore this lead to the education in and exercise of democratic values in these newly created democratic institutions and this was indeed vital for the development of society.

It was among those “awakened” citizens the economic entrepreneurship, the economic new thinking in many cases could be found. The leaders of the political Sweden in the 20th Century had often received their first organisatorial education and training in the circles of the popular movements whether they were political or religious labelled. This could be noted in the numbers of active members at all political levels in society, from the local governing boards to the national

parliament. The members with a background from the popular movements of the 19th Century lead out in numbers in the institutions of the democratic Swedish society of the 20th Century where the Modern Welfare State Sweden became a reality.

Taking the above into account it can with good will be asserted that the religious revival the soldiers and officers underwent during their time in the Russian imprisonment following upon the defeat of Karl XII 's army at Poltava in 1709, at least indirectly had an impact on the direction the Swedish society would develop in during the centuries following this time in Russia and in this way played a not insignificant role in the making of contemporary Sweden. Perhaps it could be asserted that some of the Swedish prisoners of war had a small part in the transforming of the Russian society towards a more modern from the West inspired new state or power on the European arena with reference to the Swedish impact on the building of its new capital, St. Petersburg.

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ABSTRACT

The paper deals with the fate of the many prisoners of war taken by the army of Tsar Peter I after the defeat of the Swedish king Karl XII 'army at the battle of Poltava June 1709. The defeat of the Swedes was the beginning of the end of Sweden as a great Power in Europe and the end of the reign of Sweden in Baltic and Northern German regions.

At the battle of Poltava around 20 – 25 thousand soldiers and other people following the army in battle were taken prisoners and eventually spread all over the Tsar's vast country of Russia. Few of those returned to the homeland after the peace treaty in 1721. Some 4 thousand prisoners of war returned home in the following years and the last one as late as 1745. Many of the returned persons came home for different parts of Russia by foot and could tell about years of hardship and difficulties in their time of captivity.

However there were groups of prisoners who even though they suffered hardship of different kinds were outstanding in different perspectives of contribution to both the Russian society where they were imprisoned, from St. Petersburg in West to the shores of the Pacific Ocean in the East. This paper focus on two different groups of prisoners. Those who after some years of imprisonment were occupied in St. Petersburg both by building the new capital of Russia due to their skills of craftsmanship and those who ended up in the Siberian town of Tobolsk.

Both groups had a specific impact on the local society and after the peace was signed an impact on the Swedish society. The first group opened up for an import of Swedish builders and other groups of specialists with the range of different crafts as well as civil servants at the imperial court due to the quality of work they produced during their time of imprisonment. A professional link of arts and crafts between the two countries was founded and existed for long time into the 20th Century.

The second group focused on in this paper which ended up in Tobolsk got on their way to this remote town acquainted with the Pietistic religious revival

during their stay in Moscow. During their stay in Tobolsk they had a continuous contact with the center of Pietism in Halle Germany and the front figure of this movement, Professor Francke, not only furnished them with written material but with economic aid too. Besides the contributions to the contemporary Russian society mentioned in this paper upon their return to Sweden members of this group of prisoners brought as some of the first to do so the ideas of pietism. These ideas which later disseminated into the whole Swedish society and later in the 19th and 20th Century were part of changing Sweden into the modern democratic society of today. The people taking part in building St. Petersburg were all there as individuals and those in Tobolsk were grouped and hold together as an

functioning part of the army by their officers who wanted to return home after peace had been signed visualized that they would return home as a functioning part of the army.

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The battle of Poltava and the changes in the regional political system of North-West Europe

In the article I shall present elements to an analysis of the changes in the North-West European power structure with special regards to the relations between Denmark and Sweden at the end of the 17th Century and in the beginning of the 18th Century.

The overall question is: How does European great power policy influence the relations between neighbor countries?

The theoretical backgrounds are the theory of the international system⁴⁹ and the so called realistic perception of anarchy between nation states⁵⁰.

At the end of the 17th Century Denmark had lost its status as a regional great power. This was first of all due to the fact that the country had been at war with Sweden during most of the century. As a result of these conflicts Denmark lost land in Norway, Northern Germany and Southern Sweden and thus became a small power on the international political scene⁵¹. Being consequent to this new situation, Denmark chose a neutral attitude to international conflicts (with exceptions of two minor episodes).

As the Danish influence in the Baltic Area declined, the influence of Sweden arose and Sweden became the new regional great power in North West Europe, a status the country kept until 1709.

You may characterize the political situation in North West Europe as a situation of bi-polarity where the poles are supposed to be Russia and Sweden. According to Modelski's⁵² theory on the cycles in international politics, nation states try to seek monopoly of power as long as the power is spread or divided between two or more actors. In this theoretical light it is possible to understand the war between Russia and Sweden.

The Russian victory in Poltava 1709 brought an end to the Swedish status as a regional great power, and as a result Denmark gave up its neutral position. Fully in accordance with the theory on anarchy in the international political system⁵³, the Danish Government saw a possibility to conquer back the counties in the Southern Sweden. The Danes did not succeed in this, and thus the battle of Poltava resulted in a new division of power in the region (unipolarity), where the former great powers, Denmark and Sweden, became small powers, and Russia remained the only regional great power in the region.

⁴⁹ Ib Damgaard Petersen : Et internationalt systems sammenbrud.(The breakdown of an international system). Munksgaard, Copenhagen 1969.

⁵⁰ Bull, Hedley: The anarchical Society, 1977.

⁵¹ Bregnsbo, Michael: Det danske imperiums nedtur. (The fall of the Danish Empire). Institut for Historie, Syddansk Universitet, Odense 2005

⁵² Modelski, George: The Long Cycles in World Politics, 1987

⁵³ See note 2

Humanistic Education for disabled children

The aims of education for all children and young people include the achievement of responsible personal autonomy and full participation in the communities in which they live. In practice this usually means employment and a relatively autonomous lifestyle. The type of education that the overwhelming majority of young people with impairments receive does not provide them with the skill and opportunities to achieve either.

Institutional discrimination against disabled people is ingrained throughout the present education system. The data show that most of the educational provision for disabled children and students remains basically segregative, is dominated by traditional medically-influenced attitudes, and commands a low priority within the education system as a whole. As a result, rather than equipping disabled children and young people with the appropriate skills and opportunities to live a full and active adult life, it largely conditions them into accepting a much devalued social role and in so doing condemns them to a lifetime of dependence and subordination. In addition, by producing dependence in this way it helps to create the negative stereotypes by which all disabled people are judged, and therefore a firm basis for the justification of institutional discrimination in society at large.

From the outset the mainstream education system was not constructed for disabled people with 'special education needs'. Indeed, after over a century of largely state-sponsored education, they are still not legally entitled to the same education as their non-disabled peers.

Although education in its present form is socially divisive and highly discriminatory for all pupils and students, it is especially so for those with impairments. Historically they have been marked out for a particular form of

‘special’ educational provision which in general is both socially and educationally inferior. Clearly, traditional attitudes toward the education of disabled children and young people have hardly been challenged by recent events. Despite much rhetoric to the contrary put forward by those responsible for providing education, the data show that the impetus toward integration has been only slight. Moreover, what little progress has been made is now under serious threat of reversal.

The evidence shows that the environmental, attitudinal and educational barriers which prevent disabled pupils‘ and students’ successful integration into mainstream provision remain largely intact, hence segregated ‘special’ education continues to thrive at every level and is likely to do so in the future. This is despite the fact that it is one of the main channels for disseminating able-bodied/minded perceptions of the world and ensuring that disabled school leavers are socially immature and isolated. This isolation results in passive acceptance of social discrimination, lack of skills in facing the tasks of adulthood and ignorance about the main social issues of our time. All this reinforces the ‘eternal children’ myth and ensures at the same time that disabled school leavers lack the skills for overcoming the myth.

By producing socially and educationally disabled individuals, the ‘special’ education system perpetuates and legitimates discriminatory practices in all other areas of social life, particularly employment. Therefore, if institutional discrimination against disabled people throughout.

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Teaching Peace

*“How far go in life depends on your being tender with the
young,
compassionate with the aged, sympathetic with the striving,
and*

*tolerant of the weak and strong. Because some day your life
you'll have been all of these.”*
– George Washington Carver

Teaching for peace aims to change an existing paradigm – acceptance of war as a method of solving international problems – to a new paradigm – one in which human rights, social justice, sustainable development, and creative diplomacy are promoted as effective paths to national and international security. It is a long-term process, yielding a harvest that is often unseen.

“A culture of peace will be achieved when citizens of the world understand global problems; have the skills to resolve conflict constructively; know and live by international standards of human rights, gender and racial equality; appreciate cultural diversity; and respect the integrity of the Earth. Such learning can not be achieved without international, sustained and systematic education for peace.”

- *Global Campaign for Peace Education*

To envision a culture of teaching peace precludes a society that supports, funds and appreciates the rich global history of nonviolence through an explicit pedagogy and practice of peace. In essence, the learning environment fosters an outlook of global interdependence, ecological accountability and cultural sensitivity. The community places peace at the center of the content and processes, embracing all learning styles and environments, as well as supporting a participatory and shared learning environment between teachers and students.

This culture of teaching peace recognizes that peace is not simply the absence of violence, but rather a dynamic state of self-inquiry, relationship-building and mindfulness. Peace does not mean running from conflicts, but rather bringing consciousness to the moment when conflict takes place and participating in a process of conflict transformation which has been taught and reinforced through the educational system. It encompasses relevant curriculum designed to cultivate an environment where questioning, critical thinking and compassion are encouraged in and out of the school setting.

If we desire to be a peace-building, peace-affirming, peace-loving world, we must dedicate our time, energy and resources toward teaching students about the meaningful lessons that can be learned inside the classroom as well as outside in the world.

A culture of teaching peace addresses the embedded problems of racism, classism, gentrification, verbal violence, militarism, structural and institutional violence, police and state brutality, legal and illegal violence, misogyny, globalization and capitalism. A culture of teaching peace is one which advocates teaching ways of behaving that enhance the self-worth of every member of society.

Enculturating the notion of teaching peace should be the primary concern for administrators, teachers and students. Our world is inundated with an unprecedented level of violence which has even permeated the previously safe haven of schools. Ranging from interpersonal conflicts to school shootings to the presence of military recruiters on campuses, education has become a polarized environment rather than a place of exploration and wonderment. Reclaiming education and teaching for peace means respecting learners' individuality, inviting a spirit of community and acknowledging the principle of interconnectedness which links the common human experience. We must promote a worldview which sees all humans as one family, and a worldview where responsibility for the global family starts at an individual level.

Teaching peace focuses on the content of classroom instruction, i.e. the lesson plans, reading material and discussions which relay valuable information about great peacemakers, various nonviolent tactics and strategies for creating positive change and the various resources - the organizations and individuals - who currently employ the methodology of peacemaking. Teaching peace also places importance on the process of education, i.e. the structure of the classroom, shared power between teacher and student, and a cooperative, co-creative learning process where factors like race, religion, background and learning ability are honored as swaths of fabric in a colorful cultural quilt.

Why teach peace?

Students deserve to learn about a history of their world which incorporates the narrative of peacemakers rather than the monopolization of teaching peace gives students the tools to constructively deal with the problems they encounter on both a personal and global level, and it helps them understand their responsibility for elevating the collective human experience. Education that excludes peace from both content information and through peaceful processes also denies students a full range of opportunities to make the best choices for them, and freedom of choice requires access to information.

The goal is ultimately to unlock in students the ability to be autodidactic, and to have a powerful understanding of their role in promoting peace in the world. Since formal education often leads to future job prospects, a culture of teaching peace ought to offer dynamic examples of careers with a conscience, or choosing a vocation which utilizes their unique gifts and talents and which is ecologically sound, morally upright and globally-minded. Giving evidence that peace is a viable and tangible career option can open doors and broaden students' perspectives.

Teaching peace is not restricted to a particular school or context using a specific methodology or practice. A culture of teaching peace recognizes the varied and diverse learning environments where students encounter opportunities to refine their notions of peace. Nature hikes, punk concerts, trips to the library or lectures and flying a kite are some of the activities outside the classroom which 'count' as peace education. Science teachers can teach peace by promoting environmental awareness and ecological thinking. Foreign language teachers can read and/or translate primary-source texts from the target language which detail experiences in personal, local, national and global peacemaking efforts. Physics classes can learn about the subatomic exchange of matter and energy which binds all humans to one another. Themes of peace and justice can be infused in every content subject so that peace is pervasive in the curriculum.

A culture of teaching peace can also begin in unconventional places. In prisons and juvenile detention facilities in the United States, a curriculum called Solutions to

Violence is impacting the incarcerated youths and adults in a positive way. Death Row inmates have begun teaching the class, and graduates proudly display their diploma stating that they have read the likes of Tolstoy, Gandhi, Merton and King. A culture of teaching peace is beginning to take hold in the places reserved for the most violent criminals. Students of peace in any environment can learn the principles of conflict resolution and internalize the messages in Thich Nhat Hanh's vast literature.

The three fundamental elements to teaching peace are teaching tolerance, teaching conflict resolution and teaching the history of peace (peace heroes).

Tolerance

We share one world. We must teach that diversity is strength and recognize that bigotry, insensitivity and ignorance can turn that diversity into a source of prejudice and discrimination. We must learn to have respect for people whose abilities, beliefs, culture, race or other characteristics that are different from our own. Respect comes from the knowledge and the understanding of the multitude of characteristics that all humans have in common.

Conflict Resolution

As complex as international conflict resolution may appear, teaching basic conflict resolution to young people is pivotal to solving greater problems in the world. Skills such as active listening, impulse control, empathy, anger management and the appreciation of differences between people and groups must become part of every school's curriculum. By improving communication skills and problem-solving abilities we can create safety, justice and a sense of community.

Peace History

Curricular materials in schools focus primarily on war rather than on peace and peacemakers. Peace surveys have demonstrated that students recognize the names of generals but it is rare that students know the names of peacemakers with comparable accomplishments.

Educators must overcome the view of the state of the world that is propagated by news of violence so savored by the media and by history emphasizing battles and wars. Surrounded by images of violence in the mass media, in films, video games,

books and magazines, it is not surprising that children view violence and warfare as exciting and courageous.

Most people have been totally unaware of the history of non-violent peace movements. There have always been people striving for peace who have opposed war on religious, moral or rational grounds. Peace is not news but war is headline news - connoting that war is the normal state of affairs. This simple truth is an element of encouragement for those who struggle for peace, but it makes teaching about peace a difficult task.

What lies ahead for a culture of teaching peace:

A comprehensive global network of educators promoting peace will create waves of new teachers who are motivated to teach peace. Teachers and students are supported in their endeavors and encouraged to use creativity. In a culture of teaching peace, governments ensure that education receives all the funding necessary to purchase supplies and provide meals and materials for students. The entire well-being of the student is taken into consideration, establishing a nurturing environment.

A culture of teaching peace requires that we look critically at how we categorize, label and sort students into various learning groups or arbitrary classifications like perceived learning ability. It means that students come to class with an inherent capacity to learn and to teach, and that the essence of a culture of teaching peace requires acknowledging that teachers and administrators do not have all of the answers. A culture of teaching peace places trust in the unknown, creating space for educational adventure and risk-taking, stepping outside of conventional ways of interacting and of predictable patterns of learning.

A culture of teaching peace would begin formally in pre-school and progress developmentally through university studies, extending outward into every facet of life. It also makes room for those life-learners who are not confined to classrooms but who seek wisdom and knowledge out in the open. All community members are involved with the process of invoking a culture of teaching peace, recognizing teachable moments and opportunities for learning in and out of the classroom.

A culture of teaching peace would not hesitate to tackle the difficult subjects of nuclear weapons, economic disparities reinforced by powerful international organizations and multinational corporations resulting in a mass feminization of poverty. A culture of teaching peace inherently turns toward restorative justice as a means of addressing the needs of oppressors and of the oppressed. This culture of peace through education would advocate for internationally upheld treaties and peaceful diplomacy between nations, as countries and their leaders set the moral tone for their citizens.

We cannot question whether or not this culture of teaching peace will or will not take place. Dr. Martin Luther King, Jr. said that "the choice is not between nonviolence and violence but between nonviolence and nonexistence." This is the mandate under which a culture of teaching peace operates. For the sake of future generations and to create a peaceful present reality, we must teach and learn how to get along with each other.

All living things on this planet are deeply connected to each other. So every action we make affects our world, our planet Earth, and its inhabitants. If we as parents and teachers do not teach our children to live in peace with each other, the environment and all living creatures, who will?

We cannot teach peace through words alone. We must teach by example, by the way we interact with others, by the way we treat our animals, by the way we respect our environment. Our children observe our actions and follow our lead. We are responsible for the future generation who will inherit our planet.

We can teach love, peace, empathy and compassion to our children, empowering them with the knowledge and confidence to make a difference in their own world.

Listening Skills

Being a good listener is important for solving conflicts in a peaceful way. It's also important for many other things, like being a good friend. Make a list of all the things you think someone should do to be a good listener.

Think of AT LEAST 8 things.

1)

2)

3)

4)

5)

6)

7)

8)

Extra: _____

We have all had times when someone has not been as good a listener as we would have liked. Think of a time when you wanted to tell someone something and they didn't listen very well. Write the following things:

1) Describe the situation: who you were talking to and what did you want to tell them? 2) The behavior of the person you were talking to that showed bad listening skills.

3) How his or her behavior made you feel.

We have also all had times when someone has been a wonderful listener to us when we wanted to tell that person something.

1) Describe the situation: who you were talking to and what did you want to tell them? 2) The behavior of the person you were talking to that showed really good listening skills.

3) How his or her behaviour made you feel.

I-Messages

With your partner, please read the text below about I-messages. Then work together to do the activities.

After you have taken time to cool off, you are ready to go to the person who upset you and talk about your feelings and what is bothering you. When you want to tell someone about your feelings, you can either give the person a you-message or an I-message.

You-messages make people feel you are blaming or judging them for doing something bad or wrong. You-messages are a put-down. When people hear you-messages, they often get angry and defensive. It's hard for them to hear what you are saying, and it's even harder for them to think about changing the way they act. Therefore, these types of messages won't help you solve your problem.

I-messages tell other people how you feel without making them wrong. You take responsibility for your feelings and what is bothering you without putting the blame on them. It is also really important to keep a calm voice when saying an I-message; otherwise you'll sound like you are blaming the other person even if your words don't. When people hear I-messages, they may feel uncomfortable about upsetting you, but they don't feel like you are judging them as a bad person.

I-messages make it easier for others to hear what you are saying and to think about changing. When you want to find a respectful resolution with someone, then, it is important to use I-messages.

Read the following situations. With your partner, think about what kids might say if they didn't know about I-messages. Then, come up with a quality I-message that would be better and more effective.

I-Message: I _____ when you _____ because
(feeling) (specific behavior) (how it affects me)

Examples: I feel frustrated when you interrupt because then I can't finish what I'm saying.

1) A friend tells you s/he will play with you at recess, but when recess comes, s/he goes off with another friend instead:

YOU:

I-Message:

2) A classmate tries to take an art material from you that you were going to use for your project:

YOU:

I-Message:

3) The friend you are with is telling you what to do and not listening to your ideas:

YOU:

I-Message:

4) *At recess someone frequently takes away the ball that you were playing with.*

YOU:

I-Message:

5) *You are trying to concentrate in class while a classmate near you is making a lot of noise.*

YOU:

I-Message:

6) *At recess, someone frequently calls you names.*

YOU:

I-Message:

7) *In class, you trip over someone's foot.*

YOU:

I-Message:

8) *At recess, you disagree with the “referee” call someone else made in your game.*

YOU: _____

I-Message:

Conflict Resolution and Peace

Lesson Plan

Teachers can use these quotes from famous individuals to facilitate student reflection on the importance of conflict resolution.

Objectives

- Students will read and interpret quotes to their peers
- Students will learn to paraphrase
- Students will grow more comfortable sharing with their peers
- Students will increase their listening, summarizing and paraphrasing skills

Time and Materials

- One class period
- Teacher cuts quotes (below) into individual strips of paper

As a comprehension check to see if students understand these lessons, have students paraphrase these quotes on conflict, conflict resolution and peacemaking.

Step One

When students enter the room, have these quotes cut into slips of paper and placed on individual desks. Write on the board that they are to read the quote on their desk and put it into their own words.

Step Two

Have students stand and say, "In 30 seconds, when I say ‘go,’ take five steps and share with a classmate what your quote is and then tell them what it means to you."

Step Three

To increase listening skills, a major component of culturally responsive conflict mediation, after one student shares their peace quote with another student, the second

student then paraphrases back what they believe they have heard. This not only increases students' skills in listening, but also checks for comprehension.

Quotes

Nothing in life is to be feared, it is only to be understood. Now is the time to understand more, so that we may fear less. – **Marie Curie**

Don't ever let them pull you down so low as to hate them. – **Booker T. Washington**

A solid rock is not disturbed by the wind; even so, a wise person is not agitated by praise or blame. – **Dhammapada**

An act of love, a voluntary taking on oneself of some of the pain of the world, increases the courage and love and hope of all. – **Dorothy Day**

If you talk to a man in a language he understands, that goes to his head. If you talk to him in his language, that goes to his heart. – **Nelson Mandela**

I swore never to be silent whenever human beings endure suffering and humiliation. We must always take sides. Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented. – **Elie Weisel**

Gandhi once declared that it was his wife who unwittingly taught him the effectiveness of non-violence. Who better than women should know that battles can be won without resort to physical strength? – **Barbara Deming**

Let all bear in mind that a society is judged not so much by the standards attained by its more affluent and privileged members as by the quality of life which it is able to assure for its weakest members. – **H.E. Javier Perez de Cuellar**

Peace cannot be kept by force. It can only be achieved by understanding. – **Albert Einstein**

He took over anger to intimidate subordinates, and in time anger took over him. – **Milan Kundera**

War does not determine who is right - only who is left. — **Bertrand Russell**

Character cannot be developed in ease and quiet. Only through experiences of trial and suffering can the soul be strengthened, vision cleared, ambition inspired and success achieved. – **Helen Keller**

There is no time left for anything but to make peace work a dimension of our every waking activity. – **Elise Boulding**

Those for whom peace is no more than a dream are asleep to the future. – **Jack DuVall**

There are three truths: my truth, your truth and the truth. – **Chinese Proverb**

Follow-Up Activities

You can also have your students write reflective papers (no more than a paragraph or two) about their quotes as well. Hang them up in the classroom for all to read.

The quotes used are from around the world. Why not have students find quotes from current people they admire who are famous or from those that they admire in their own communities? Have students bring in the quotes and place them on a Peace bulletin board.

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The role of women in Swedish empire (1650 – 1720)

For some years now interest in women's influence on politics during the early modern era has been increasing. Historians have pointed out that women's lack of institutional authority did not necessarily mean lack of power. The aristocratic household and networks, connected to it for instance, could be used as a power base for women of the nobility. At the same time historians have demonstrated that the Reformation and the professionalization of the civil service brought about change which made it more difficult for women to become involved in political matters. While noble women in Britain, France and Germany in the Middle Ages were sometimes described as powerful and able to use their status at the centre of large households to exercise political power, their

counterpart in late early modern Europe stood on far weaker ground. Not only had the household itself lost some of its political heft, institutional change concerning the right to vote, ownership of property and control of land made the woman's position within it more restricted.

Another line of development discussed is the division of life into public and private spheres and the impact this had on gender. Along with institutional change, new ideas on women and politics tended to limit their opportunities to act. In 18th-century England and Germany, the public sphere became more male-dominated, and citizenship was defined as male.

Others claim that this development made little or no difference to the informal power structures within which women moved. In fact, some historians maintain that with the onset of professionalization, more departments were created and therefore patronage expanded throughout the 18th and 19th centuries.

In Scandinavia, Sweden went through many of the same changes as the rest of Europe. The Reformation emphasized the patriarchal family and the 16th, 17th and 18th centuries witnessed a growing, professionalized civil service, often described as more efficient than in most other countries. Correspondingly, women's institutional status were challenged in much the same way as in other countries.

There has been much research conducted on women in early modern Scandinavia, but the focus has been on law, marriage and ownership rights rather than power and patronage. The present article studies the wives of politically powerful Swedish men between 1632 and 1771. It focuses on the respective wife's position in the household and the extent to which she could exploit it to act politically. It also discusses the resources – social, financial, symbolic and cultural – councilors' wives had at their disposal. A comparison between the early 17th and late 18th centuries will place the results in a wider European perspective on the role of upper-class women in the early modern era.

The three main questions posed by this article concern the kind of political power, if any, a politician's wife could wield; the resources necessary for her to do so; and whether there were changes observable over time.

At the very centre of this article are 2 women (there were 156 according to historical survey), all married to members of the "Council of the Realm" (Riksrader) and therefore members of an elite group in Swedish society. A sample has been taken from the period 1652-1771.

The Council of the Realm existed over a long period and although its position and influence varied from time to time, it was always a central political body with members chosen from the most important group of politicians in the country, in studying the Council of the Realm, one sees change occur over time, which mirror changes in Swedish political society as a whole. Thus a study of the councilors' wives may tell us something about women in political circles in general.

Women belonging to the Swedish aristocracy lost power during the early modern era because the status of their class and their households had been weakened. The general development in Sweden during the early modern era is in many ways the same as in Britain, France and Germany. As far as women from the elite classes are concerned, it seems that the similarities are more conspicuous than the differences. The status of the noble household became less prominent in society and its networks less extensive. Landowning and birthright were resources essential to exercising power in the 17th century, but became less important in the late 18th century.

The women belonging to the new groups that came to dominate-not only the Council of the Realm but the administration as a whole never achieved the same status as the women of the landed nobility before them. One reason was lack of resources, another that the household was no longer political. Women were to act as women, not as heads of powerful households. What we witness is therefore the decline of the political household in Sweden, and with it, the decline of the political wife within the nobility.

Values of culture and spiritual education

Philosophy is a science, which predetermined intellectual and cultural life of a person.

While perceiving the environment people face the necessity of clarifying the main philosophical and culture – forming fundamentals of their existence.

It is possible to state that culture forms spirituality and intellectual horizon, outlines viewpoints and gives the opportunity to choose. Therefore philosophy forms culture, education, high morality and humanity. Its main concern is a human – being and it is considered to be the basis for cross – cultural aspect with the aim of preparing English teacher as a *culture – oriented individual*.

The formation of personal qualities of a human being and his/her creative potential is attained via certain cultural achievements [3]. The term *culture* has Latin origin and means “cultivate, make perfect”. Initially this term was used in the meaning of soil cultivation as well as spiritual one. In the Middle Ages there appeared the notion of mental spiritual education. In the epoch of Renaissance the ideas of humanists successfully combined with the above mentioned. They significantly contributed to the development of spiritual culture making their ideas sound free, daring and critical. Whereas ancient philosophers followed their burning desire to perceive themselves, those belonging to the Renaissance period claimed that a human being had the potential to create his/her own destiny using the power of intellect. Therefore spiritual culture lies in the process of human improvement. In XVII century the term *culture* was used not only to determine the specific way of living, but also to underline the importance of human co-existence with nature [1]. The ideas of Gerder created theoretical basis for understanding the essence of culture.

Therefore philosophy is considered to have formed culture, education, high moral principles and humanism. The philosophy of education has a human being in its perspective and becomes the core–component of cross-cultural aspect. The latter is realized through the synthesis of subjects and culture dialogue [2].

Global socio-cultural processes have a more growing impact on the Ukrainian social life. In this respect one should take into account modern educational tendencies and their analysis through the prism of cross–cultural perception. The importance of such analysis lies in the fact that the future of any society depends mainly on well–thought education policy. The very global tendencies make people overestimate priorities in all spheres of human activity. They challenge the sphere of education since education itself has the task to prepare a very skilled and qualified specialist in a specific branch.

The experience gained throughout history should be assessed as a primary source for all ideal teaching models. Let us tackle the matter using certain examples. Firstly, the Vizantian model was taken as a perfect paragon, then, with the time flow, mainly between XVII-XVIII c. Kyiv –Mohyla Academy acclaimed European standard. In the beginning of the XIX-th c. German model was successfully applied [1]. Therefore the modernization of education in Ukraine has close ties with economic and cultural factors, which in their turn greatly contribute to the process of preparation and spiritual growth of *culture individual*. The above-mentioned personality requires the following:

- International integration;
- Critical outlook on historic events;
- The appreciation of other cultures’ values;
- The admission that present – day world is contradictory and in a way has lots of new things available to discover;
- The admission that the economy, politics and culture are interdependent and predetermine our social existence;

- Critical study of national treasures and contradictions in the context of world market, which is considered to be the typical feature of humanitarian way of thinking;

- Orientation towards leading scientific experience;
- Dialogical communication in multicultural world;
- The ability to empathize with other individuals [2].

To summarize everything highlighted in this article it should be underlined that a new type of personality needs to be integrated into the national culture, open to understand the values of other cultures and aimed at self – realization. Without the latter the nation is not capable of neither spiritual nor scientific development. Economy, politics and culture are three basic branches which outline further social development and their interdependency is fairly clear. It goes without saying that suchlike links should be realized mainly in educational institutions because education is one of the most influential media through which any individual enters the world of science and culture. In this respect we are deeply inclined to believe that cultural and spiritual development of students studying in higher educational establishments is presently the main focus of the entire system of education in Ukraine.

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Цінності культури і духовної освіти

“Кожна нова епоха, маючи “нові очі”,
відкриває новий спосіб світобачення
і складає фундамент сучасності”

Генріх Гейне

Очевидно, проблеми культури – освіти – філософії взаємообумовлені. Філософія – унікальний витвір, яка започаткувала відлік інтелектуального та культурного життя людини, окреслила головні параметри її духовного буття та особливого способу життя як розумної істоти.

Сучасне буття людини має своїм теоретичним та практичним підґрунтям філософські та культуротворчі основи життєдіяльності. Можна сказати, що культура організовує духовно – інтелектуальний простір людини, накреслює світоглядні орієнтири, шляхи індивідуального вибору, а також дарує людині “інтелектуальні засоби” як вдосконалення світу так і власного самовдосконалення [2].

Формування людської індивідуальності, духовної зрілості особистості, її творчого потенціалу досягається завдяки багатоплановості прояву людини в культурі та її долучення до культурних досягнень людства [3]. Термін «культура» має латинське походження і означає «обробка», «опрацювання» людиною чогось природного. Звідси – *culturare* (вирощувати, обробляти людською працею, доводити до досконалості). Спочатку цей термін застосовувався в значенні «обробка землі». Але і в давні часи він мав інше значення – «культивування духу». У середньовіччі з’явилося поняття розумової, духовної культури. В Епоху Відродження до системи цінностей духовної культури долучаються ідеї гуманізму. Гуманісти привносять у духовну культуру свободу суджень, сміливий критичний дух. Якщо античні філософи дотримувалися заповіді пізнати самого себе, то філософи Ренесансу

закликали творити самого себе, вважаючи, що людина сама творить свою долю, живе за власним розумом, тобто що духовна культура є процесом удосконалення самої людини. Починаючи з XVII століття, термін «культура» використовується ще ширше: не лише для визначення окремих напрямів, способів, результатів діяльності людини, а й для визначення того, що створене людиною та існує поряд з природою [3]. Ідеї, історично сформульовані в період від Цицерона до Гердера, створили теоретичне ядро того гуманістичного розуміння культури, яке було передумовою та вихідним пунктом для формування наукового розуміння поняття «культура».

Отже на шляху розвитку теоретичного мислення людства філософія вважається історичним уроком у справі формування освіти, культури, високої моральності та людяності. Філософія освіти є зорієнтованою на людину, та постає фундаментальною базою для формування крос – культурного аспекту у підготовці майбутнього викладача іноземної мови як суб'єкта культури на засадах міждисциплінарного синтезу і методології діалогу культур [4].

Глобальні соціокультурні процеси все більше впливають на трансформацію українського суспільного життя. Зокрема стає актуальним врахування сучасних освітніх тенденцій і їх дослідження крізь призму крос – культурного аналізу. Необхідність такого аналізу мотивується, насамперед, тим, що майбутнє будь – якого суспільства визначається стратегією і тактикою освітянської політики, у підґрунті якої має бути певна виражена концепція філософії освіти [4].

Саме глобальні тенденції змушують переоцінювати пріоритети в усіх сферах пізнання і діяльності. Вони роблять виклик і сфері освіти, оскільки саме освіта та її технології практичного вирішення проблем мають відповісти яким має бути викладач сьогодення.

Історичний досвід трансформації культурно – просвітницького ідеалу українців має за собою чималий досвід. За часів Київської Русі за освітянський ідеал була сприйнята найпрогресивніша для усього середньовіччя візантійська модель, яка, в свою чергу, спиралась на попередній греко – римський досвід.

Далі слід згадати створення визначної Києво – Могилянської академії, яка протягом XVII – XVIII ст. визначала європейський за змістом і національний за формою освітянський стандарт освіти. Історичний катаклізм, внаслідок якого Україна на рубежі XVII – XIX ст. була поділена між двома імперіями – Австрійською і Російською, попри негативний наслідок обмеження національно – культурницької діяльності, все ж відіграв певну позитивну роль – запозичення найбільш перспективної на ті часи німецької моделі освіти [1].

Попри усі негаразди нашої освітянської системи (зниження фінансування, падіння престижу освітян і науковців, зниження вимог до навчання, зростання корупції тощо), у суспільстві все ж збереглося розуміння важливості освіти та одвічного завдання педагога, оскільки він є квінтесенцією культури народу[4].

Модернізація освітнього процесу в Україні суттєво пов'язана з економічними, правовими, культурологічними чинниками, які забезпечують професійну підготовку та духовне зростання педагога як *суб'єкта культури*.

Така особистість потребує:

- інтегрованості у національну культуру;
- розуміння цінностей інших культур;
- критичного переосмислення історичних подій;
- визнання, що сучасний світ є суперечливим і багато в чому непізнаним;
- визнання того, що економіка, політика і культура є взаємо впливовими чинниками, які визначають соціальне буття;
- критичного осмислення національних надбань і суперечностей в контексті світового ринку, що є характерною ознакою гуманітарного мислення;
- орієнтація на передовий науковий досвід;
- гуманітарного мислення, яке орієнтується на діалогічну комунікацію в мультикультурному просторі;
- вміння співпереживати іншій людині (емпатія) [4].

Отже новий тип особистості є інтегрованим в національну культуру і відкрит до розуміння цінностей інших культур та націлений на власну самореалізацію в культурі. Без культури, поза культурою ні про яке оновлення суспільства не може бути й мови. Саме тому розвиток культури має розглядатися у статусі найвищих суспільних пріоритетів. Нинішнє відродження України як суспільства, як держави неможливе без духовного оновлення її народу. Потрібне формування нових духовно-ціннісних орієнтирів, культурне відтворення нації. Без культурної людини держава не може бути ні незалежною, ні демократичною. Духовно бідні люди ніколи не зроблять ні Україну ні будь - яку іншу державу багатою та щасливою. Економіка, політика та культура – це три основні галузі, без одночасного розвитку яких суспільство не матиме змоги успішно розвиватися. Існування тісного безпосереднього зв'язку між сферою економіки і сферою культури сучасного суспільства є безперечним. Відповідно реалізувати як найкраще цей зв'язок покликані навчальні заклади в державі, скільки освіта – це один із оптимальних та інтенсивних шляхів входження людини в світ науки і культури. Ось чому, на наше глибоке переконання, виховання та розвиток культури студентів вищих навчальних закладів стають наразі одним із пріоритетних напрямів роботи всієї системи професійної освіти в Україні.

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Reconstruction concept ‘the Battle of Poltava’ in transition in mass media discourse

In the process of political dialogue there is transformation of political, historical and ideological concepts that actively used in mass media discourse. Forming mechanisms of politico-geographical appearances it is possible to trace on the example of discussions which are opened out in Ukrainian mass media discourse. One of most interesting, from our point of view, moments of political discussions which are opened out in probed discourses, a transition of concept ‘the Battle of Poltava’ is. During intensive politico-social changes a political vocabulary is most subject to the semantic changes. And it requires from journalists and political figures quickly to respond to the new phenomena of political life, give them the name (Стриженко 1983: 6).

This study aims to bring together information on the development of the mass media in independent Ukraine. It is a generally historical account and analysis of this development and will address issues such as the relationship between the state and the mass media, the nature of the contemporary Ukrainian system of mass media, as well as its role in the process of transformation.

One of the peculiarities of this problem is the fact that the new subjects for the linguistics study are formed under the influence of the social changes. These subjects demand the special consideration.

John Downing argues that it is nonsensical to examine mass media in a vacuum or, vice versa, to investigate political, economic or historical processes without also taking into account mass media (Downing 1996: xiii ff.). Instead, the researcher is well advised to look at society in all its facets. However, this is not an all encompassing account of Ukrainian society in the years 1991 - 2009, nor is it a detailed examination of all things mediated and communicative in

Ukraine during that period. It is a first attempt to present some of the trends with a mass media dimension which took place in Ukraine in the chosen period.

Finally, there are the authors who examine the concept of ‘societies in transition’ and the role of mass media in this process, and upon whose work much of the present study is based. These include John Downing’s groundbreaking study of the media in Russia, Poland and Hungary (1996), the analysis of the transition processes in the Visegrad countries by Colin Sparks (1998), Oleg Manaev’s account of the dynamics of transition and the role of the media in these processes (1993), and Slavko Splichal’s early examination of the relationship between media, state, economy and civil society in the post-communist countries (1994).

Writing in 1993, Peter Gross stated that “[t]here are no theories to help explain a society’s transition from a form of Marxism-Leninism to a non-totalitarian/authoritarian system, or mass media’s role and its effects in the process.” (Gross, 1993: 86) Since then many scholars from various disciplines have embarked upon the onerous task of developing such a theory.

Studying media in independent Ukraine means studying media in transition. The transition processes in Eastern Europe are unprecedented and require new conceptual and theoretical frameworks. The examination of especially the mediate dimension of the transition has lead several scholars to question the validity of some of media studies ‘more established theories. Most influential so far in this respect is the work by Downing (1996) and Sparks (1998 and 2000).

Ukraine, like many of its neighbors, is often referred to as a country in transition. The idea and concept of ‘transition’ in general and as applied to the processes in Eastern Europe at the end of the twentieth century is the focus of a vast body of literature from a wide array of disciplines and perspectives, from economic theory and political science to history and anthropology. Some researchers have even begun talking about ‘transitology’ (Sparks, 1998: 83). Clearly, a full review of the existing literature on this particular issue is a

mammoth task for which the present format is not suited. The preoccupation of some media scholars with the transition process in Eastern Europe is reflected in the title of the Open Media Research Institute's journal *Transition*, as well as the Internet magazine *Transitions Online* (<http://www.tol.cz>). McNair expresses what many social scientist must have been thinking when the Berlin Wall came down: that the former Soviet Union and its satellites are a sort of laboratory that offers a unique opportunity to study processes of societal change at work (McNair 2000: 79).

In our research using the term 'transition' to describe the concept 'the Battle of Poltava' underlines the constantly changing nature of the situation, as well as the dynamic of the historical process in Ukraine.

The Ukrainian democratic processes, which form the complex of important sociolinguistics' consequences, are also giving rise to the new kinds of concepts in mass media discourse. The cardinal changes in the social life leads to the ruin of conceptual network and the change of value system. According to this statement Stepin (1992: 49) follows that "the main and really epoch-making change in the value system deals with the new system rises. The value is considered to be the innovation, originality and just **new**". As a result, the concept of novelty is given the status of value, which is widely used in the Ukrainian mass media discourse.

The main facts that have influenced on the forming of the new Ukrainian value system and formed its peculiarities are the political changes in Ukraine, the new concept 'Battle of Poltava' appearance, and the creation of a new Ukrainian community model. In this paper we outline the value system of the Ukraine in the beginning of the 21st century on which the new ideology is based. Much attention is given to the study of the lexical representation of the concept 'the Battle of Poltava' in its transition.

To start off, it should be mentioned that at the middle of the 20th century the nomination 'Battle of Poltava' was just a historical term, which hadn't ideological or political connotations. Then this term slowly turned into notation

of political sphere. This wording of the Battle of Poltava is observing in the analyzing texts, when the definition is constructed with the help of combination *Russia's victory* was changed: “*the 300th anniversary of Russia's victory in the Battle of Poltava*”. The mass media in democratic Ukraine has released an increasing number of materials that transit military history, and transit the role of Russia in this battle.

The images of concept ‘the Battle of Poltava’ do not exist as a natural phenomenon but are discursively shaped. Concept ‘the Battle of Poltava’ as a concept can only be realised in the mirror of mental spaces. The meanings of concept ‘the Battle of Poltava’ are a discourse of Ukrainian mass media on how to define and classify concept ‘the Battle of Poltava’, and on similarities and differences. Its conceptual structure is understood in the terms of the image-schemas and metaphorical transfer.

The concept ‘the Battle of Poltava’ is an ideological kernel of the studied discourse, and this is not only its conceptual component but a certain marker of belonging to some certain ideological system. To such markers we should refer the following concepts as ‘*Victory*’ and ‘*Commemoration*’.

The examined nominations enable to trace the forming and functioning mechanism of a transition of “the Battle of Poltava” ideology. The analysis has proved that this ideology is forming with the help of discourse means. It is based on the supporting conceptual bloc ‘war and struggle’, which is realized with the help of state constructions or the concepts ‘Great Power’, ‘victory’, ‘Ukrainian interests’ ‘self-identification’, ‘the victory of democracy’ that have a rather narrow repertory of lexical representation.

There is a question that to consider concept ‘the Battle of Poltava’ after politico-historical event as independence of Ukraine. One of the peculiarities of this problem is the fact that the new subjects for the linguistics study are formed under the influence of the social changes. These subjects demand the special consideration. And we see that the concept ‘the Battle of Poltava’ in the mass media discourse sufficiently illuminates these issues as to be able to make some

educated guesses and to contribute to a better understanding of Ukraine on the one hand and of the processes of transformation on the other.

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Perception of historical heritage by the students of Poltava

The subject of psychological, pedagogical, linguistic, and sociological investigation is perception of historical and cultural phenomenon. Concepts of the certain social and geopolitical part of the nation have individual features and at the same time they reflect the level and quality of society influence.

Perception is considered as the complicated process of reception, analysis of information and formation of the certain form of a taken picture. In this context scientists compare the process of perception with the process of comprehension and emphasize the sensory and subconscious nature of the first one.

The process of perception includes emotional, cognitive and esthetic experience of a person and the level of his/her education. Linguists of this country have wide experience of psychological analysis of art and literature perception which is based on a creative dialogue: author – text – reader. O.Potebnia compared the process of perception with lighting up a fire of each reader's candle with the single author's candle. U.Lotman said that the reader always brings in his/her personality into the text.

Perception of historical facts combines individual background knowledge and generalized factors. Poltava students are the generation united by age, national, and social parameters. That is why their perception of historical events synchronically expresses ethic and esthetic values, demonstrate both positive and negative features of education.

To investigate the phenomena of perception the students were suggested to answer the questions connected with the events of 1709 (200 students of various departments of Poltava Pedagogical University). The level of Poltava youth perception of historical events was assessed and the results of the questionnaire are the following:

1709 is connected with

- Poltava battle – 96%;
- The beginning of XVII century – 2%;
- History of Poltava castle – 2%.

Students' associative perception makes the certain historical picture which can be structured in such a way as:

1. Historical personalities – 42% (Peter I – 25%; Mazepa – 9.5%; Karl XII – 7%)
2. war – 20% (cannons, battles, blood)
3. Sweden – 15%
4. Poltava – 10.5%
5. historical memorials – 7%
6. Nature – 5%.

Subject perception is 75%, and abstraction – 25%. It affirms preference of specific sensual perception above the culture and esthetic one. Students' associative perception indicates of permanent obtrusive influence of military attributes and imperial architecture of Poltava city.

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Educational Value of Mazepa's Theme in Teaching Critical Thinking

In order to become thoughtful participants of the society, students must learn to think critically. They need to be able to evaluate and question the meaning what they

see, read and hear. To nurture an independent learner it is necessary to develop critical thinking skills. One way of involving students into the process of learning critical thinking is analysis of historical biographies facts of outstanding people of various periods of time, 1709 in particular.

The question of how history is written in our politicized society is of interest for not only experts but also ordinary citizens. This especially applies to the “sore” points of the Ukrainian past. The Mazepa era in the history of the Hetmanate and the Ukrainian hetman’s siding with Swedish King Charles XII is one of this.

Ivan Mazepa June, 25, (320 years ago) was elected hetman of Ukraine by the Kolomak council.

In Poltava Mazepa’s name has always been on people’s lips, in good or bad context and irrespective of ideological preferences. Monuments (primarily built by Russians) are reminders of the well-known battle of Poltava, which is also portrayed in museums and schools. So the Mazepa theme is a didactic, educational one. It is close to the hearts of Poltavians.

The history of this great hetman has more educational value for us today, like never before: why do we contemplate the dramas of the past if not to learn the lessons of today, which are prompted by the past?

In the context of the value system Mazepa considered as an ideal of a strong personality who is able to act decisively. Mazepa had this type of personality and embodied the image of a Ukrainian with all his contradictions. He was distinguished by his extremely high level of culture. During Mazepa’s 22 years reign (the longest legitimate reign among Ukrainian hetmans) baroque churches, book printing appeared. The well-known Skrypnyk orthography of the 1920s may be said to rely on the Ukrainian business and spoken language of Mazepa’s time.

Strategy – critical thinking as a cognitive process of using reasoning skills to question and analyze the accuracy and/or worth of ideas, statements, new information, etc.

The main **approach** in teaching critical thinking can be inquiry-based learning in which students learn about something or explore any historical issue through a

series of open-ended questions. Analysis of issues is the examination of situations involving biographical facts of outstanding persons. The main concept of soviet historical science was the idea that the history is made by the whole people of the country but not by the single person although the most of historical events depend on the one person because people have to be lead by their leader. The idea is to teach students to use various techniques such as comparing and contrasting, drawing analogies, drawing inferences, summarizing, and predicting on the biographical materials, documents, and facts from outstanding people's life.

As the most appropriate **method** of teaching critical thinking teachers can choose the method of questioning.

Focusing Questions:

1. Types and sequence of questions influence the quality of classroom discussion.

2. Cognitive operations and level of questions for development reflective critical thinking.

3. Questioning techniques: Do's and Don'ts in asking questions.

Questioning Strategies for the Critical Thinking Process

<i>No</i>	<i>Strategy</i>	<i>Questions</i>
1	Choosing freely	<p>a. Where do you suppose you first got that idea?</p> <p>b. How long have you felt that way?</p> <p>c. What would people say if you were not to do what you say you must do?</p>
2	Choosing from alternatives	<p>a. What else did you consider before you picked this?</p> <p>b. How long did you look around before you decided?</p>

		<p>c. Was it a hard decision? What went into the final decision? Who helped? Do you need any further help?</p>
3	<p>Choosing thoughtfully and reflectively</p>	<p>a. What would be the consequences of each alternative available?</p> <p>b. Have you thought about it very much? How did your thinking go?</p> <p>c. This is what I understand you to say ... (interpret statement)</p>
4	Affirming	<p>a. Would you tell the class how you feel?</p> <p>b. Would you be willing to sign a petition supporting that idea?</p> <p>c. Are you saying that you believe ... (repeat the idea)?</p>
5	Acting upon choices	<p>a. I hear what you are for; now, is there anything you can do about it? Can I help?</p> <p>b. What are your first steps, second steps, etc?</p> <p>c. Are you willing to put some of your energy, time behind this idea?</p>
6	Repeating	<p>a. Have you felt this way for sometime?</p> <p>b. Have you done anything already? Do you do this often?</p> <p>c. What are your plans for doing more of it?</p>

Techniques – to develop higher order thinking skills (HOTS) a teacher can use:

Open-ended question technique

Socratic (thought-provoking) question technique

Materials – in many classes the **textbook** becomes the only point of view in the course. In order to have wide application, **textbooks tend to be general, uncontroversial**. They are usually written for a national audience. It is possible to apply a content-based approach using mass-media theme as basis for the activity. It is an abiding challenge for teachers in the democratic society. The way teachers face it will have significant implications for our state in the next generation. There is a great amount of biographical materials in press which emphasize the role of a person in historical development of events connected with historical events. They can help students to state personal positions or viewpoint on controversial issues. They should not feel that it is best to avoid stating a personal viewpoint. Also, they should be aware of the democratic values and way of life and what aspect of society they wish to improve. What's more, by getting acquainted with such materials they are encouraged to express their inner feelings, make choices, and develop critical skills of thinking.

Biographical Documents:

Letters: “A Letter of Pylyp Orlyk to Stefan Jaworsky”

(Émigré Hetman **P.Orlyk** to Metropolitan **S.Jaworsky**):

“The Colonel of Myrgorod (*D.Apostol*) said to him, Mazepa: ‘We are all putting our hopes on you alone, God forbid that you should die, for otherwise we will fall into such slavery that even hens will peck us to death.’

(V.Kononenko. ‘We are all putting our hopes on you.’

– The Day. – No. 4. – Feb 10, 2009. – p.6).

“What other good things should we have expected for our loyal service and could have there been a fool like me who did not take the opposite side and accept the proposals that Stanislaus Leszczynsky had sent to me?”

(V.Kononenko. ‘We are all putting our hopes on you.’

– The Day. – No. 4. – Feb 10, 2009. – p.6).

“His Tsarist Majesty’s edict to form Cossak units patterned after Sloboda Regiments, with every fifth Cossak recruited, so much angered all the colonels and other senior officers (starshyna) that they, in despair over the loss of their freedom, would openly say that this selection of every fifth Cossak was just a step towards making dragoons and soldiers out of them...”

(V.Kononenko. ‘We are all putting our hopes on you.’

– The Day. – No. 4. – Feb 10, 2009. – p.6).

In his speech before siding with the Swedes (an inauthentic but valuable indirect evidence), **Mazepa said**, “ The only salvation for us is to join the Swedish King”.

(V.Kononenko. ‘We are all putting our hopes on you.’

– The Day. – No. 4. – Feb 10, 2009. – p.6).

Fenrik of the Swedish army, 27-years old, Robert Petre. 12volumes of diaries and records written by witnesses of the events were published in Sweden. All soldiers of the Swedish army were literate. The Sweeds know how to preserve their historical heritage. All the papers were stored to these days in the archives of a Swedish university. The Russian cannot boast of anything of the kind.

(Peter Englund. Poltava (historical bestseller).

“June 17. King was wounded in his left leg... (at 8a.m. on his birthday) king headed for my company to order 24 soldiers in my company to provide cover fire for the arriving Zaporozian Cossaks, who had to occupy their position and open fire at

the enemy. The Z.C-s approached the forest and started shooting from their wonderful muskets. Colonel Sigrut ordered me to inform my soldiers that the Cossaks were our allies (ally [(æ)lai] - союзник) commanding the Cossaks was the son of Hetman Mazepa's sister – Voinarovsky. ... Because the Zaporosian Cossaks, whom I was covering, dealt a heavy blow to the enemy, the Russians retreated from the island, leaving a hundred or more dead. Only two of our men had been wounded.”

Oleh Bezverkhniy, V. Tsebriy (Poltava).

Spring 1709. News from the battlefield at Poltava.

From the diary of an officer of His Royal Highness

(Majesty) King CharlesXII.

– The Day. – No. 5. – Feb, 21, 2006. – p.6.

November, 1708 – Baturin, Hetman's capital, was burnt down and razed to the ground. Periodicals in France abounded in headlines such as “Women and Children on Points of Sabres” (сабля). The newspapers wrote: “The entire Ukraine is bathing in blood. According to Muscovite barbarity (inhuman habits of Muscovites, all the residents of Baturin were slaughtered regardless of their age or sex).”

Breaking on the wheel, rack, whip, and as the mildest punishment, gallows or axe – these were the arguments used by the Tsar and his hetchmen to persuade secret followers of Mazepa. Nov, 23, 1708 – in the Hoy Trinity Church the archpriest of Novgorod-Siverskiy Afanasiy Zarutskiy publicly cursed Mazepa: “Anathema be on the betrayer and apostate Ivan Mazepa...”

The ceremony was attended by the Tsar, his wife, and the Cossacs officers who had disowned their hetman and swore allegiance to Moscow.

Peter I Nov, 20, 1708 manifesto: “There is no other people in the world with the liberties and privileges that Ukrainians have!”

Another manifesto:

“ He, Mazepa, the traitor, agreed with the Swedish King and King St.Lezszynsky of Poland to again transfer Little Russia under Polish rule and God’s churches and our glorious cathedrals – to the Union” – Peter I.

I.Siundiukov. Subjugation with Blood.

Early-18-century events in Left-Bank Ukraine.

– The Day. – No.6. – Feb, 24 2009. – p.8.

The laws of history and concurrence of circumstances prompted Mazepa to side with Charles XII. No matter how we interpret this fact now, in those times this conduct was quite acceptable in the eyes of the Central European nobility. Two brilliant personalities who could not fit into the societies that had been reform for decades under their influence, managed to find a common language.

Mazepa’s theme is exceptionally important for teaching democratic values.

One of the most important things a teacher can do in the classroom is to make students to be aware of their own cognitive process – to examine what they are thinking about, to make distinctions and comparisons, to answer the questions of dilemma thinking critically. So, *critical thinking* is a form of intelligence and education can be taught at.

Critical Thinking Activities

The main point of such activities is ***thinking outside of the box*** (looking at things with a fresh eye, looking at things from new perspectives).

Collaborative thinking – students must be encouraged to engage in controversial discussion, debates, problem-solving and decision-making activities. Such activities are to perform as *cooperative learning* which helps build positive and coherent personal identity, self-actualization and self-esteem, acceptance and support of others and *reduction of conflicts*. In groups students learn to communicate, not appreciate the strength and diversity of others, to listen to each others, and to give and

receive supporting feedback – all of which requires maturity, understanding, and respect. Effective student group activities can nurture and reinforce such qualities.

Example (Group Work):

Define **the concept of ‘patriotism’**. Discuss some examples of patriotism, present your clearest example to the class.

Questions for Discussion:

- In your opinion, is patriotism always positive? Explain.
- How valid do you think the *perceptions* of the different nationalities are?
- In your experience, do you get a different impression from people when you meet them in their own country as opposed to when you meet them abroad?
- Should travellers display patriotism while they are guests in another country? Explain your views.

Attributes of critical thinkers: they tend to be open minded, take a position, or change a position, when the evidence calls for it, take into account the entire situation, search for reasons, be sensitive to the feelings of others. Teachers must understand the critical thinking process, be familiar with the tasks, strategic skills, and situations to which this process is applied, and employ classroom activities that develop this process.

Components and Skills in Teaching Critical Thinking

o	<i>Components</i>	<i>Specific skills</i>
	Asking appropriate questions to clarify or challenge	<ol style="list-style-type: none"> 1. Why? 2. What is the main point? 3. What does this mean?

		<ul style="list-style-type: none"> 4. What is an example? 5. How does this apply to the situation? 6. What difference does it make? 7. What are the facts? 8. Is this what is being said?
	Judging the credibility of a source	<ul style="list-style-type: none"> 1. Expertise 2. Agreement among sources 3. Reputation 4. Ability to give reasons
	Solving problems and drawing conclusions	<ul style="list-style-type: none"> 1. Deducing and judging validity 2. Inducing and judging conclusions 3. Predicting probable consequences

In general, teachers may ask students a great many questions; require students to analyze, apply, and evaluate information; take opposing state to tease and test students; require them to support their answers or conclusions.

Students need **problem-solving skills** to have opportunity to attack real problems in their social environment. Regardless of the method, students need relevant information to assess the situation and to arrive at a response – that is, to solve problem. What strategies are used is related to a student’s age and the specific problem. Teachers must help students manage and improve their problem-solving techniques by getting organized, underlining main ideas, seeking likeness and differences in the matter. They can help students become successful problem-

solvers by presenting question or problem for them to answer rather than giving them answers, incorporating students' planning and ideas into the lesson plan, assigning independent projects so students can develop their own inters tans sense of inquiry. An expectation or norm is created in the classroom: **where being right is not as important as how we reached the agreement.** Open-ended questioning is essential in problem-solving classrooms.

The best way to teach thought is to ask students to explain their thinking, to require them to support their answers with evidence, and to ask them thought-provoking (Socratic) questions;

communicative skills arranging the classroom to promote cooperative goals, encouraging a division of work where appropriate to make students understand their roles and responsibilities, and supporting behavior.

Communicative **techniques** and group activities which help to explore students' attitudes, beliefs and values:

1. *Brainstorming* is a technique to elicit large number of ideas or solutions to *open-ended* problems. Everyone's suggestions are accepted without judgment, and only after the ideas are put before the group do the members begin to focus on a possible solution.

2. *Role playing and improvisation* are techniques for stepping outside of one's own role and feelings and placing oneself in another's situation. They serve as means for *exploring interpersonal group attitudes* and values.

3. *A buzz session* provides an open environment in which group member can discuss their opinion without fear of being 'wrong' for holding an unpopular position. It serves to clarify apposition or bring new information to correct misconceptions.

4. *Round table* is a quiet, informal discussion, usually four or five students who sit around a table conversing either among themselves (similar to a buzz session) or with an audience (similar to a forum).

5. *A forum* is a panel approach in which members interact with an audience.

6. *Decision making* is a technique for arriving at an agreement or selecting an individual for a task when members of the group hold different opinions. It involves discussions, working out compromises, and making conclusions or decisions based on the wishes of the majority. It also requires group members to agree on a plan of actions.

All of these group learning experiences are important, since education and work environments involve people working together in programs, departments, and projects. With these approaches strategies and techniques a teacher encourages students to use their own reasoning and allows for different responses. Students are expected to express their opinion freely and the teaching process is expected to develop critical thinking skills. The activities are not intended to impart specific values to students, but to probe their thoughts and feelings so that they make choices. How might the teacher engage students in the clarification of values that have moral overtones and reflect their personal attitude to the fact (that is, that deal with right or wrong)?

This is not to argue that teachers should invite students to participate actively in the quest for knowledge. Also teachers should help students clarify values, deal with personal choices, and realize responsibility for themselves, involve students in real-life situations, encourage them to deal with their personal issues. Establishing a relationship with each student based on mutual trust and respect, treating students as social equal leads to teacher – student partnership as a step to democracy. It means that we as teachers open the way for students' curiosity to work and to pursue lines of questioning to which we may not always have the answers. Indeed, in everyday life, usually there is no right answer, so unlike the multiple-choice and fill-in the-blank tests we give. Most problems and decisions in real life have social, economic, and psychological implications. They involve interpersonal relationships and judgement about people, personal stress and crisis, and dilemmas involving responsibility and choice.

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Виховна цінність теми «І. Мазепа» в розвитку критичного мислення

Виховання студентської молоді, здатної незалежно сприймати та оцінювати побачене, почуте, прочитане, виразити своє ставлення до певних явищ, подій чи історичних фактів, в демократичному суспільстві базується на розвитку критичного мислення. Критичне мислення розглядається як когнітивний процес, головним стратегічним напрямком якого є вміння ставити запитання та аналізувати нову інформацію, робити вибір і знаходити рішення, висловити власну точку зору, спираючись на співставлення причин та наслідків.

Одним із шляхів залучення студентів до цього процесу є аналіз історичних документів та біографічних фактів із життя видатних людей країни у різні періоди. Зокрема, одним із таких періодів розвитку нашої країни та зародження демократичних зрушень є період гетьманства І.Мазепи (22 роки – найдовший легітимний термін перебування при владі з усіх українських гетьманів); саме тоді, вже на початку XVIII століття була створена перша конституція Пилипа Орлика, а українська спільнота заявила про своє прагнення до незалежності, до самовизначення свого місця у Європі.

Тематика, яка стосується питань часів гетьманства І.Мазепи, становить собою виховну цінність сьогодні, як ніколи раніше. В контексті системи

цінностей особистість Мазепи є такою, яка втілила в собі риси українця з усіма його доброчинностями та протиріччями.

Особливо ця тема торкається полтавців, в тому числі, сучасного покоління студентської молоді. Кожного дня вони бачать пам'ятники тих часів, які свідчать про далекі історичні події, що відбувались на території міста та його околиць, що зобов'язує їх до сприйняття та критичного осмислення минулого своїх предків.

Матеріалами, які спонукають студентів до критичного мислення, також є історичні документи, зокрема, епістолярна спадщина І.Мазепи та його прибічників та документальні висловлення видатних осіб того часу. Аналіз та критичне ставлення до навіть дуже коротких, але красномовних свідчень, спонукає студентів формувати свою думку, підтверджувати або заперечувати, оцінювати та робити висновки.

Існує багато різноманітних методичних прийомів і видів діяльності, які залучають студентів до процесу усвідомлення ролі особи в історії, до критичного осмислення документальних матеріалів даної історичної епохи. Викладачі застосовують комунікативні технології, щоб допомогти студентам оволодіти умінням роботи в команді, умінням вільно спілкуватись та забезпечити виховання міжособистісних стосунків, толерантне ставлення до думки іншого, почуття відповідальності за прийняття вибору та вирішення так званих “відкритих” проблем: на них немає однозначної відповіді, але вони вимагають рішень, від яких залежить подальше життя всього суспільства.

Закони історії та збіг обставин спонукали у свій час гетьмана Мазепу до прийняття відомих рішень. Завдання педагога полягає в тому, щоб незалежну інтерпретацію цього наш студент – майбутній учитель був спроможний сформулювати через власне сприйняття та осмислення як повноправний учасник розбудови демократичного суспільства.

**Poltava battle as a historical event in Ukrainian-Swedish-Russian
Encyclopedian enterpritation**

It is widely known that encyclopedia is one of the true source of any information about the nature, human being, society. The facts and the people are interpreted and characterized laconically and wide. More than that the very definition in the encyclopedia has the unified structure according to the world standards. This point definitely concerns those encyclopedia entries and articles, where the object is the nature, a man as biological structure, an animal, and a plant. But as for the representation of the personality especially if one is very important for the history of the certain nationality, state here we can observe different interpretations both in synchronical and diachronical ways.

The object of our comparative analysis is Poltava battle 1709. It is connected with three modern states – Ukraine, Sweden, Russia (we do not take into account 1) the very North War, which is considerably wider in geographical location, 2) the history of Ukraine – its continuance as a part of Russian Empire). Swedish, Ukrainian and Russian encyclopedias of different years of editing were taken as a based source. They are : Big Soviet Encyclopedia: in 30 volumes(1970- 1978), Ukrainian Soviet Encyclopedia Dictionary: in 3 volumes (1986 – 1987), Encyclopedia of Ukrainian country studies(1970), Reference of Ukrainian History(2001).

It is worth mentioning, that all encyclopedia references (sources) have identical information concerning the beginning of the battle, the course of events and its location. The data about men lost is relatively similar. Russian and Ukrainian edition give us this statistic: there were 1345 people who died in the war from the Russian side, 9000 from Swedish side. In Swedish encyclopedia we encounter certain

discrepancy: there were 1344 , who died ,from the Russian side and 8000 from Swedish side. We also find out that there were insignificant dissensions as for military force.

There are different characteristics of 1) the reasons of Poltava battle, 2) the main strategists and commanders, 3) results and consequences of this historical events.

There was almost nothing said about the cause and the reason of the battle in Swedish editions. Such information was revealed in Russian and Ukrainian editions before 1990: “Swedish military encroached on the territory of Russia and began the siege of Poltava.” Ukrainian Diaspora sources and the encyclopedias of recent history (after1991) consider the causes of the battle in controversy and arguments of Sweden and Moskovian (Russia) for the hegemony in Northern and Southern Europe. Ukrainian army, against its will, had to take part in this battle and support Russia and had nothing in return but oppressions and insults.

The main strategists and commanders in Poltava battle were Peter I, Charles XII and Mazepa. The encyclopedias of each nation cultivate, beside these figures , the idea of the hero and his adherents and supporters (comp.: Charles IX and marshal Renschild, colonel Gerdt, the commander of the cavalry squadron Levangaupt; Peter I and the commander of the cavalry squadron Menshikov, Kelin). Mazepa either was said the least or never mentioned. Mazepa is claimed to be a betrayer in the Russian editions and Ukrainian encyclopedias edited before 1990, whereas Ukrainian Diaspora editions and Ukrainian modern encyclopedias printed after 1990, consider him to be the national hero.

We have also different version concerning the results of Poltava battle: as a result of the battle the Swedish military strength and powerfulness was lost and the breaking point which happened was to the Russia’s advantage(Russian version); another consequence of the battle is strengthening of tsar’s victimization, the next is limited autonomy for Hetmanshchina and the growth of national and social oppression in Ukraine (Ukrainian version);and the other one

that the defeat of Swedish army in Poltava battle was not complete and total (Swedish version).

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Полтавська битва як історична подія в українсько-шведсько-російському енциклопедичному витлумаченні

Одним з найдостовірніших джерел будь-якої інформації про природу, людину, суспільство є енциклопедія. У ній лаконічно і водночас всеохопно інтерпретовано факти, потрактовано події, схарактеризовано постаті. До того ж, сама енциклопедична дефініція має уніфіковану відповідно до світових стандартів структуру. Сказане стосується передусім тих енциклопедичних статей, об'єктом яких є жива природа: людина як біологічна істота, тварина, рослина. Що ж до репрезентації особистостей, суспільних подій, зокрема тих, що є знаковими в історії певного етносу, певної держави, то тут можливі різнотлумачення, як у синхронному, так і в діахронному планах.

Об'єктом нашого компаративного аналізу є Полтавська битва (1709 р.). Вона пов'язана з трьома сучасними державами – Україною, Швецією, Росією (при цьому не беремо до уваги 1) саму Північну війну, географія якої ширша, а кількість учасників-держав більша, та 2) історію України – перебування її у складі Російської імперії). Фактичним джерелом виступають шведські, українські та російські енциклопедичні видання різних років, як-от: Большая Советская Энциклопедия: В 30 т. (1970-1978 рр.), Український Радянський Енциклопедичний словник: У 3-х т. (1986-1987 рр.), Енциклопедія українознавства (1970 р.), Довідник з історії України (2001 р.).

Відразу зауважимо, що всі енциклопедичні джерела мають ідентичну інформацію стосовно початку битви, перебігу її та місця зосередження. Відносно подібними є дані про людські втрати. Російські й українські видання подають таку статистику: загинуло росіян 1345 чол., шведів 9000 чол. У шведських енциклопедіях натрапляємо на незначні розбіжності: загинуло росіян 1344 чол.; шведів 8000 чол. Щодо військових сил, то тут розбіжності також незначні.

По-різному кваліфікуються 1) причини Полтавської битви, 2) основні полководці її, 3) наслідки цієї історичної події.

У шведських виданнях про причину битви майже не сказано. У російських енциклопедіях й українських виданнях до 1990 року вміщено таку інформацію: „В апреле 1709 г. шведские войска вторглись в пределы России и начали осаду Полтавы”. Українські діаспорні джерела й енциклопедії новітнього часу (після 1991 р.) причини битви вбачають у змаганнях Швеції й Московщини за гегемонію в Північно-Східній Європі. Українське військо, проти своєї волі, мусило брати участь у битві на боці Росії й за це не мало ніякої винагороди, лише терпіло утиски й образи.

Основними полководцями Полтавської битви були Петро I, Карл XII і Мазепа. Енциклопедії кожного народу культивують, крім цих постатей, героя і їхніх перших прибічників (пор.: Карл XII і маршал Реншільд, полковник Герт, командувач ескадрону Левенгаупт; Петро I і командувач кавалерійських полків Меншиков, Келін). Про Мазепу сказано найменше або й зовсім не згадано. Російські видання й українські енциклопедичні джерела до 1990 року називають гетьмана Мазепу зрадником, тоді як українські діаспорні видання й українські енциклопедії, що побачили світ після 1990 року, – національним героєм.

Стосовно наслідків Полтавської битви, то також маємо різні версії: у результаті битви шведську воєнну могутність було підірвано, і у війні відбувся перелом на користь Росії (російська версія); наслідком битви стало посилення царських репресій, обмеження автономних прав Гетьманщини,

зростання національного й соціального гніту в Україні (українська версія); поразка під Полтавою не була повним розгромом шведської армії (шведська версія).

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The consequences of the events of 1709 for Poltava

A lot of foreigners know at least two things about Poltava: the residence of the outstanding novelist, humorist, and dramatist Nikolai Gogol who was born in Poltava region and the Battle of Poltava. This year the Ukrainian nation marked 200 years since the birth of the classic. Also it is another important anniversary this year – 300 years since the Battle of Poltava.

If the Battle of Poltava and its anniversary are only abstractly-conceptual ideological problem for Kiev, Moscow and Stockholm, then this problem is wholly concrete, empiric, even economic for Poltava. It is well known that Poltava played an important strategic role in the military campaign of 1709. In fact it stood on the crossing of ways, connected Moscow, Slobozhanschina, Zaporozhye, the right bank of Ukraine, the Crimea and Turkey.

Great Northern War was substantially reflected on the Ukrainian people. Thousands of Cossacks perished in distant hikes. A lot of them died of exhausting works at the building of strengthening, digging of channels. The economy of Ukraine was exposed to destruction; a population was exhausted of extortions, duties and billets of tsar troops.

In 1909 a museum and complex of monuments on the field of the battle of Poltava on initiative of the teacher of history Ivan Pavlovskij was opened. It was

declared as a state historically-cultural reserve “The Field of the Battle of Poltava”. Initially it had been planned to house the museum in an annex of St. Sampsoniy Church located near the Common Grave of the Russian Warriors. However, it was decided to place the museum in a separate small single-storey building not far from the church. The initial display of the one-room museum was not very large. It included old Russian and Swedish firearms and cold steel, regimental colors and uniforms as well as portraits of the Swedish and Russian commanders. The Poltava Battle Museum was officially opened on June 26th 1909. After the Revolution of 1917, the Poltava Battle Museum, as so many other historical sights, was left unattended. As a result, thieves broke into the museum several times and stole items from the exhibits. To prevent further looting, in 1921 all of the remaining exhibits were transferred to the city’s Regional Museum and the Poltava Battle Museum was closed. After World War II the Council of Ministers of the USSR resolved to resurrect the Poltava Battle Museum. In 1950 the museum was reopened in a late 19th century building that had been used as a hospital for disabled veterans of Russian-Turkish war. Many of the famous history and art museums of Moscow, St. Petersburg, Kiev, Kharkov, and Lvov sent items from their exhibits to share with the new museum. Since the late 1990s many valuable gifts have been delivered to the museum by the Swedish Society of Military History. In 1981 the entire Poltava battlefield was declared a State Historical and Cultural Reserve. The museum is without doubt one of the most important sights commemorating the Battle of Poltava, the decisive battle of the Great Northern War, which continues to draw thousand of tourists to Poltava each year. “The Field of the Battle of Poltava” is a unique reserve in Ukraine that enters in the International Organization of the Military Historical Museums under an aegis of UNESCO, plugged in the world tourist route.

Nowadays “The Field of the Battle of Poltava” became a considerable cultural scientifically-methodical center in the studying of Ukrainian history during the period of XVII-XVIII in the context of European history.

In 1994 a constantly operating exhibition «The Cossack state» was created in Poltava. An interest to the state preserve is showed by mass of Ukraine, Russia, and Sweden.

Soon after the battle of Poltava Peter I issued an order to build two churches in the name of St. Sampsoniy, whose name day is celebrated on the 27th of June - the day of the battle. One of these churches was erected in St. Petersburg and another one was to be built in Poltava. St. Sampsoniy is one of the most respected Saints of the Orthodox Church. He was a gifted doctor, famous for his unique talent to find cures even in hopeless cases, who lived during the Roman Empire. He was canonized by the Orthodox Church in 1530. The first St. Sampsony church in Poltava was built near the common grave of the Russian warriors in 1856 by architect Sharlemani. It was a simple five-cupola church in the old Slavonic style. The local landowner Sudienko donated 100,000 rubles to be used by the City of Poltava for the construction of St. Sampsoniy Sepulchral Church in commemoration of the Russian warriors killed in the decisive battle of the Great Northern War. In 1895 the church was renovated and enlarged by architect Nikonov. At that time the burial-mound was rebuilt and a big granite cross was installed on its top. On the eve of the celebration of the bicentennial of the battle in 1909 the church was carefully repaired. Although the bell tower over the entrance gate was dismantled, the church itself was not destroyed. St. Sampsoniy Church is one of only three churches in the city that survived Stalin's terrible campaign against organized religion during the 1930s. In Poltava alone fourteen churches were razed to the ground. St. Sampsoniy church is well known by its beautiful icons, believed to have been painted by apprentices of the famous Russian painter Vasnetsov. In 1991 St. Sampsoniy Church resumed its activity as a parish church.

The White Arbor was first opened just before the celebration of the bicentennial of the Battle of Poltava on June 27th 1909. This monument was erected on the site where the Podolsky watchtower and the bastion of the former fortress of Poltava had once been located. The fortress was not protected by stonewalls but only by earthworks, palisades and the steep slopes of the hill on which it was built. The

monument was destroyed during the German occupation of Poltava (1941 -1943) when it was used as an artillery observation post. In 1954 the current Rotunda of the Friendship of Peoples, designed by architect Vaingort, was built to mark the 300th anniversary of the Pereyaslav Treaty between Russia and Ukraine. In 2004 the monument was renovated and the following inscription, written by the famous Ukrainian writer Ivan Kotlyarevsky was added: "Only where people live in peace and harmony can they be happy and their land be blessed." Near the White Arbor is an observation area that attracts many tourists with marvelous view of the suburbs, the Vorskla river and the Holy Cross Exaltation Monastery. A memorial stone, which was placed in the vicinity of the White Arbor in 1974, commemorates the first mention of the city of Poltava in the Ipatievskaya Chronicle in 1174.

There is the monument in our town that is the most significant sights of central Poltava. This is Monument to Glory, commemorating the Battle of Poltava. It is located in the central square where eight radial streets converge. It was unveiled at the exact site where a meeting between the Russian Army, headed by Tsar Peter I, and the garrison of the Poltava Fortress, under Colonel Kelin, took place soon after the Battle of Poltava, and a large triumphal arch had been erected to greet the victorious warriors. The original design of the monument was prepared by M. Amvrosimov, a local architect. The famous Russian architect Thomas de Thomon added some changes to this first rough sketch. About 135,000 rubles were raised for this project from numerous citizens throughout the country. Governor-General Count Alexey Kurakin laid the foundation stone for the monument on June 27th 1804. The square granite pedestal of the monument has the shape of a fortress and is surrounded by a fence of cast-iron swords pointing to the ground as a symbol of peace. Eighteen guns used during the battle are mounted into its foundation. The monument's high cast-iron column was manufactured in Lugansk (Eastern Ukraine). It is crowned with a gilded bronze eagle holding arrows in his claws and fastening his eyes towards the battlefield. Tsar Alexander I personally donated the eagle and the bronze decorations on the column, specially created for the monument in St. Petersburg by P. Ekimov, a master of metal casting. The official opening ceremony took place on June 27th 1811.

In 1802 Poltava was named the administrative center of the newly established government. Several administrative buildings as well as other new buildings, all designed in the Classic style by the famous Russian architect A. Zakharov, were built around the central square during the first decade of the 19th century. In 1840 a military school named after Peter I was opened close to the monument. The square around the monument was used as a drill square until 1852 when, at the order of Tsar Nikolay I, the city created a park around the Glory Monument. The monument's fate has been fortunate, as it was never damaged or destroyed during the nearly two centuries that have passed since the opening ceremony. In 1974 and again in 2004 it was completely renovated.

The proposal to erect a monument on the battlefield to commemorate the Swedish warriors who had lost their lives there was raised first in 1890 by then Major Claus Grill. As a participant in the Russian-Swedish military exchange program, he had often been to Poltava and the battlefield. In an article published in 1902 he made an appeal to the public for donations. Although his idea to erect a monument to the soldiers who had fought so valiantly under Charles XII was welcomed by HM King Oscar II, it also triggered fierce debates in the press. While one group considered the idea to be shameful, others appealed for Christian mercy contending that fallen soldiers deserve a cross to be installed upon their last resting place regardless of their nationality. By this time a famous Swedish sculptor, Theodor Lundberg, had completed a model of the monument and submitted it to the public. This monument represented a Swedish mother using a Swedish flag to cover her fallen son who is still holding a broken sword. The sign on the monument's foundation stated: "To our fallen sons from the motherland". Lundberg's project was approved by high ranking authorities but for a different location. Instead of being erected on the battlefield, it was placed in front of the Swedish Army Museum. The monument was unveiled on November 6th 1904 in the presence of HM King Oscar II.

Soon after the dedication of the first monument, 5,000 Swedish crowns were collected from citizens throughout the country for a big granite stone (6 m height, 20 ton weight) from the Vonevik quarry in Smoland. The following inscription was

carved on the stone in both Russian and Swedish: "This stone was erected in 1909 in honor of the Swedes who perished in 1709 by their compatriots." The Swedish businessman Emmanuel Nobel, a relative of Alfred Nobel, the inventor of dynamite, assumed financial responsibility for the delivery and installation of the monument. The memorial stone was unveiled on June 2nd 1909 close to the hamlet of Pobyvanka without any public ceremony. A small article dedicated to the event was published on July 7th 1909 in the Swedish newspaper "Stockholm News."

The monument to Colonel Kelin, the commandant of the Fortress of Poltava, and its defenders was erected on the site of one of the bastions of the fortress through the efforts of General of Cavalry, Baron Alexander Alexandrovich Bilderling. Baron Bilderling was well known not only for his important publications on military history but also for the numerous monuments he designed. He created monuments to the famous geographer and traveler Przhevalsky in St. Petersburg, to Admiral Nahimov in Sevastopol, and to the Swedish warriors killed in the Battle of Poltava. The official dedication ceremony for the monument took place on June 27, 1909 in the presence of Emperor Nikolai II. Made of granite, it was originally crowned by a double-headed bronze eagle which was dismantled soon after the Revolution of 1917. There is a reclining bronze lion on the pedestal. The pedestal bears the inscription: "To the valorous Commandant of Poltava Colonel Kelin and the glorious defenders of the city in 1709." On the opposite side is an inscription relating the events of the siege of the fortress by the Swedish army of Charles XII from April to June 1709. During the German occupation of Poltava in 1941-1943 the bronze details of the monument were dismantled and taken to Germany. After WWII the monument was reconstructed in its original form except for the bronze eagle.

The Russian Tsar Peter I used redoubts on the Poltava battlefield as a support for his frontline troops. To cover the approach to the fortified camp of the Russian army and disrupt the battle formation of the advancing enemy, Tsar Peter I ordered two lines of square or rectangular redoubts built in the form of the letter T. Each redoubt consisted of earthwork with a rampart and a deep trench, and was protected by a palisade. The Belgorod regiment, under the command of Brigadier Aigustov,

provided most of the garrisons deployed in the redoubts. The artillery of the redoubts consisted of 16 guns. The Russian cavalry under the command of Menshikov was positioned behind the line of redoubts. While preparing for the bicentenary celebration of the Battle of Poltava ten concrete obelisks were erected in the places where the redoubts were believed to have been located. Although the obelisks were originally crowned with double-headed bronze eagles, these were removed soon after the Revolution of 1917. In 1939 the obelisks were replaced with 4.5 meter high granite pyramidal obelisks. One of the redoubts was reconstructed in its original form in 1953.

Modern day Poltava continues to amaze, and it is exciting to watch its steady and forward transition into a modern European city. The city's beautiful architecture and environment make it an ideal place to rest while soaking up its historical significance.

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Наслідки подій 1709 року для Полтави

Мешканці та гості міста знають, як мінімум, два факти з історії Полтави. По-перше, тут жив і творив видатний письменник, гуморист і драматург Микола Васильович Гоголь, який народився у Полтавському районі. По-друге, Полтавська битва 1709 року. У 2009 році українці святкували 200-річчя із дня народження великого класика та 300-річчя битви під Полтавою.

Якщо для Києва, Москви та Стокгольму Полтавська битва та її річниця – це лише абстрактно-концептуальна ідеологічна проблема, то для Полтави – це питання цілком визначене, емпіричне. Полтавці сьогодні

розуміють, що битва та перемога над Полтавою стали поштовхом для розвитку нашого міста. Саме битві 1709 року Полтава зобов'язана тим, що під час адміністративних реформ Олександра I у 1802 році із полкового містечка вона перетворилася на центр великої губернії.

Впродовж років у Полтаві почали з'являтися пам'ятники та музеї, присвячені пам'ятній битві 1709 року. У 1909 за ініціативою викладача історії Івана Павловського був відкритий музей і комплекс пам'ятників на полі полтавської битви. Нині поле Полтавської битви стало культурним, науково-методичним центром у вивченні української історії у період XVII-XVIII ст. у контексті європейської історії.

Невдовзі після полтавської битви Петро I наказав побудувати дві церкви імені Святого Сампсонія, чиї іменини святкують 27 червня (день початку битви). Одна з цих церков була зведена в Санкт-Петербурзі, а інша мала будуватися у Полтаві.

Пам'ятник Слави, який розташований у центрі міста, є найістотнішою визначної пам'яткою Полтави. Його також звели на честь полтавської битви. Гранітний п'єдестал пам'ятника має форму фортеці і його оточують ряд мечів, устромлених у землю, що є символом миру і спокою. Верхівку пам'ятника прикрашає орел, який тримає вінок зі стрілами. Також в основу пам'ятника було покладено вісімнадцять гармат, які використовувалися протягом битви 1709 року.

Біла Альтанка була відкрита якраз перед святкуванням двохсотріччя полтавської битви, 27 червня 1909 року. Пам'ятник був зруйнований під час німецької окупації Полтави (1941-1943), коли його використовували як пункт артилерійського спостереження. У 2004 пам'ятник реконструювали, а також був доданий наступний напис відомого українського письменника Івана Котляревського: «Де згода в сімействі, там мир і тишина, блаженні там люди, блаженна сторона».

Сучасна Полтава продовжує рости і розвиватися, поступово перетворюючись на місто європейського рівня. Її архітектура та навколишнє

середовище роблять Полтаву ідеальним місцем для збагачення та накопичення знань про події Північної Війни та зокрема Полтавської битви 1709 року.

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Why? – The name of the game

Historical games, understanding and democracy in practice

The 28th of June 1709 the Swedish army lost the battle of Poltava to the Russians and the 1st of July it surrendered at Perevolochna, while the king, Charles XII, was on the run to the Ottoman Empire, in present Turkey. However: Why did Russians and Swedes fight, why in Poltava and why was the Swedish king on his way to the Ottoman Empire?

The answer of the historian Sverker Oredsson to the question of why the fall of the Swedish Empire happened when it happened is that it was due to the personality of Charles XII, his decision to fight in Poland for five years while the Russians took essential parts of the Swedish Baltic Sea provinces, the direction of the war against Russia, on his unwillingness to consider warnings from his advisors and on his tendency to take radical solutions.⁵⁴ In that way the outcome was very much up to the Swedish king. However as the philosopher Peter Winch concludes “[u]nderstanding, /.../ is grasping the *point* or *meaning* of what is being done or said,⁵⁵ but how are we going to be able to realize the meaning of the battle of Poltava? Did the actors of the battle understand it? Maybe some of them had at least some ideas, but probably no one had the entire picture. In that way we have to understand the situation of the

⁵⁴ Oredsson, 1998a, p. 69. On the picture of Charles XII in the history see Oredsson, 1998a, pp. 69f, 72; Liljegren, 2000, pp. 359-374. On the picture of Charles XII and the fall of the Swedish empire in the history see Oredsson, 1998c.

⁵⁵ Winch, 2007, p. 115.

actors better than they understood it themselves.⁵⁶ The historian and philosopher Robin George Collingwood has noted that “[f]or history, the object to be discovered is not the mere event, but the thought expressed in it. To discover that thought is already to understand it.”⁵⁷ However the question still to be answered is how are we going to understand or discover the thoughts? Fortunately enough Collingwood has given us an answer to that too: “There is only one way in which it can be done: by re-thinking them in his own mind.”⁵⁸ He explained it somehow further:

[I]t is a labour of active and therefore critical thinking. The historian not only re-enacts past thought, he re-enacts it in the context of his own knowledge and therefore, in re-enacting it, criticizes it, forms his own judgement of its value, corrects whatever errors he can discern in it.⁵⁹

However one question still exists to us: How are we going to be able to make our students do it?

I have previously written about, and argued for,⁶⁰ concepts in education and the conclusion was that it is not possible to learn concepts by direct instructions and that if the teachers would like the students to have a deep or holistic knowledge, i.e. a conceptual knowledge, they have to ask for it.⁶¹ I will here try to show a more practical way to make the students re-thinking the thoughts i.e. by role-playing.

To do that we have to concretize and therefore make some simplifications. I have previously made a game about the outbreak of the Great War in 1914 and I will

⁵⁶ The statement was originally formulated by the philosopher Friedrich Schleiermacher: “The task is to be formulated as follows: ‘To understand the text at first as well as and then even better than its author.’ Since we have no direct knowledge of what was in the author’s mind, we must try to become aware of many things of which he himself may have been unconscious, except insofar as he reflects on his own work and becomes his own reader.” Schleiermacher, 1986, IX, 18:3, s. 112.

⁵⁷ Collingwood, 1994a, Chap. V, §1:II, p. 214. However Collingwood is not very consequent since he criticized the Roman politician and writer Tacitus for distorting history systematically “...by representing it as essentially a clash of characters, exaggeratedly good with exaggeratedly bad. History cannot be scientifically written unless the historian can re-enact in his own mind the experience of the people whose actions he is narrating. Tacitus never tried to do this: his characters are seen not from inside, with understanding and sympathy, but from outside, as mere spectacles of virtue or vice.” Collingwood, 1994a, Chap. I, §9, p. 39. However Tacitus wrote as a senator and consul, Mellor, 1993, pp. 7f., and by that he was himself an historical actor rather than a historian. Tacitus had an entirely different view on the purpose of his writing: “My purpose is not to relate at length every motion, but only such as were conspicuous for excellence or notorious for infamy. This I regard as history’s highest function, to let no worthy action be uncommemorated, and to hold out the reprobation of posterity as a terror to evil words and deeds.” Tacitus, 2003, Book III:65. p. 117. In conclusion Collingwood misses his own point by not considering the thoughts of Tacitus as a writer.

⁵⁸ Collingwood, 1994a, Chap. V, §1:II, p. 215.

⁵⁹ Collingwood, 1994a, Chap. V, §1:II, p. 215.

⁶⁰ Wallquist, 2009, passim.

⁶¹ Wallquist, 2009, p. 110.

start to present it,⁶² because it is in a way simpler than my latter game,⁶³ which tries to answer the questions raised above about the battle of Poltava.

The situation in 1914 was in a way simpler than the situation of 1709, because of the state system of the Congress of Vienna in 1815 and the formation of Germany in 1871. According to the political scientist Hedley Bull the international society often has seen the process from the Peace of Westphalia in 1648 until the Congress of Vienna in 1815 as a steady decline in the number of European states due to a great process of greater states partitioning and absorbing smaller ones in order to “compensate” and to “keep the balance of power”.⁶⁴ However the Final Act of the Congress of Vienna regularized the system of states due to its doctrine; “the sovereign equality of states”, with the objective of preservation of the balance of power.⁶⁵ However it was not, as previous, based on an old inherited preceding hierarchy of status, but on the facts of relative power.⁶⁶ The process of a decline in number continued in Western Europe during the 19th century, as with the formation of Germany and Italy in 1870-1871.⁶⁷ However the process was a simplification and it was effectively revealed after and in the end of the Great War with (re)foundations of countries like Finland, Poland and for a while Ukraine. But for our purpose the simplification process suits fine.

In the game six countries participate, i.e. Germany, Great Britain, France, Austria-Hungary, Serbia and Russia, although they are disguised as A-F in order to both simplify and concretize. Each one is represented by a group of students, i.e. which are forming a “government”. As the historian Barbara Tuchman has shown one of the reasons of the outbreak of the Great War was the lack and the poorness of communication between the countries.⁶⁸ This poorness is in the game showed by that

⁶² This game has been developed from the game “Diplomati”, i.e. Diplomacy, of the historian Per-Arne Karlsson, 1999, pp. 55-60., and it has been studied and evaluated by the student Åsa Karlsson, 2005. I have played it with students of the Swedish secondary school and with students of History at the university in Jönköping and with students of English at the universities of Poltava and L’viv.

⁶³ I have developed this game in order of the 300 years anniversary of the battle of Poltava and played it with students of history at the university of Jönköping and with students of English at the university of Poltava.

⁶⁴ Bull, 2002, p. 17.

⁶⁵ Bull, 2002, p. 35.

⁶⁶ Bull, 2002, p. 36.

⁶⁷ McKay et al., 2009, pp. 688-693.

⁶⁸ Tuchman, 1994, passim.

the only way to communicate between the groups, i.e. the governments, is by sending written messages. Those messages are delivered by the postman, who could be the teacher/s, and due to that it is necessary that each message has got a proper address and sender written on it. Each group could, if it is practical possible, have a separate room or space and the only link between them are the mails through the postman/men. In order to simplify the game each group has got its own specific preconditions, which are taken from the real situation of 1914.⁶⁹ Each country does also get a simple map⁷⁰ in order to see the geographical relationship between the countries and a common instruction of that no country is strong enough to fulfill its goal by itself, because they could never be sure of that the other countries do not cooperate against them. Due to that each country has to form alliances with other countries and that only through sending short written telegrams, i.e. the mails. When alliances are formed the post office, on command of the postman, will close and each group will write down its own alliances and which other alliances they think exist. Those notes will then be handed in to the postman and the governments will gather in order to have new instructions.⁷¹ That is because the situation has changed: Things have escalated. The successor to the throne in country D has been killed during a visit in its province P. The government of country D suspects that the killer has connections to country E. How will your country act? Will you fulfill your alliances or do you have to form new ones? Then the governments will return to their “countries”. However it is not possible to start a war before the country has mobilized its army. In order to do that the country has to write it on a telegram and give it to the postman who will make it known to all the other “countries”.⁷² After that the country could, but does not have to, declare war on another one, by telling the postman, who tells all the “countries” about it, and sending a declaration of war to the country they are going to attack. Mobilization and war is the last alternative and when all countries are involved in the Great War, which is most often the outcome, or the situation has

⁶⁹ See Appendix A.

⁷⁰ See Appendix B.

⁷¹ It is possible to take a break and continue the next lesson, although the students have to be remembered on not to reveal any of their governments “state secrets”.

⁷² A good thing is for the teacher to write it down, because then it is easier to follow the trend of events afterwards, when the game is evaluated and compared with the real situation of 1914.

been handled peacefully the game will end and be evaluated and compared with the real preconditions and of the black week in 1914, which led to the outbreak of the Great War.⁷³

The game does not only give a deeper understanding of the situation, it shows also the need of and problems with communication. It raises questions like: When is an agreement actually set? How do we know the other parts opinions? Cooperation with, respect for and understanding of others are by that essential parts of the game, as well as of democracy. The game does also show the problems and possibilities of democracy, although it is even more obvious in the next game; about the situation of the battle of Poltava.

Since the give preconditions are the same of each of the six groups in that game, i.e. A-F; the rulers of Sweden, Denmark-Norway, Russia, Saxony, the Polish people and the Cossacks, the game is more complex. Each group has to find out their goals by themselves from the given preconditions and by that the communication in each group becomes even more important.

The given preconditions are these: After a war some 80 years ago A got “their” parts in the east of the Sea of the Cardinal points from C and after another war some 70 years ago A got “their” southeastern parts from E.⁷⁴ Finally after a war against B some 40 years ago A got the southern parts of “their” peninsula.⁷⁵

About 50 years ago the people of F formally belonged to E.⁷⁶ However they made a rebellion and got their freedom,⁷⁷ but only five years later they became formally connected to C, but then reunited with E again.⁷⁸ That was after the death of

⁷³ McKay et al., 2009, pp. 815-819.

⁷⁴ See the map in Appendix C. In the treaty of Stolbovo in 1617 Sweden got the province Ingermanland and the county of Keksholm from Russia and in the truce of Altmark in 1629 they got Livonia from Poland-Lithuania. Larsson & Österberg, 2001, pp. 105f. In the peace of Westphalia in 1648, which ended the Thirty Years’ War, Sweden also won the provinces of Bremen-Verden and a part of Pomerania. Larsson & Österberg, 2001, pp. 111f.

⁷⁵ Sweden conquered the southern parts of the Scandinavian peninsula, i.e. Scania, Blekinge, Halland and Bohuslän in 1658 from Denmark-Norway. Liljegren, 2000, p. 391.

⁷⁶ The Ukrainian Cossacks formally belonged to the Catholic Poland, Kentrschynskyj, 1962, p. 48-51., but was religiously divided between Catholics and Greek Orthodox. Kentrschynskyj, 1962, p. 50.

⁷⁷ Ukraine got separated from Poland-Lithuania by the rebellion of 1648 and the peace of Zboriv in August 1649. Kentrschynskyj, 1962, p. 48, 83, 86. See also p. 75-78.

⁷⁸ In the union of Pereiaslav/Pereyaslav in 1654 they became formally connected to Russia, but then reunited with Poland again. Kentrschynskyj, 1962, p. 61.,

their leader three years later,⁷⁹ but it became a federation of E and F during the following year.⁸⁰ However the eastern parts of F was conquered by C in the year after that, but in the western parts the influence of E was still valid.⁸¹

Some ten years later the elite of the entire people of F, i.e. both them in the western and them in the eastern parts, elected a common leader,⁸² but after a war between E and C they made a truce and acknowledged their previous division of F.⁸³ But none of the parts of F liked the division and the situation turned into a civil war.⁸⁴ About fifteen years ago C and E renewed their truce and said that the division of F should be eternal,⁸⁵ but the noblemen of E, remembering that the entire F used to belong to them refused to acknowledge the truce signed by their king and when the king later died his successor had to promise to reconquer the eastern parts.⁸⁶

A nobleman of F became elected as their leader in the following year, but he was depending on and allied with C.⁸⁷ By that time C had got a new strong, powerful

⁷⁹ After the death of Bohdan Khmelnytsky in 1657. Kentschynskyj, 1962, p. 84.

⁸⁰ The treaty of Hadiach was signed in September 1658 and founded a federation of Ukraine, Poland and Lithuania, with Ukraine, or the Grand Duchy of Rus, governed by its own hetman, Kentschynskyj, 1962, p. 109., i.e. the leader of the Cossacks, Kentschynskyj, 1962, p. 47., with diet, army, administration and highest judicial authority of itself and the Greek orthodox church equal to the Catholic church, i.e. complete Ukrainian freedom in religious matters. The Academy in Kyiv became placed on equal footing with the polish Academy in Cracow. Kentschynskyj, 1962, pp. 109f.

⁸¹ Ukraine east of the Dnieper river was conquered by the Russians in 1659, but west of the river the Polish influence still was valid. Kentschynskyj, 1962, p. 110. Poland-Lithuania had also to surrender the western part of Ukraine to the Ottoman Sultan in Buchach in October 1672, Kentschynskyj, 1962, p.143., since the hetman Petro Doroshenko from august 1665 had been into war with both Poland and Russia. Kentschynskyj, 1962, p. 135.

⁸² Doroshenko had in the beginning of year 1666 been elected hetman of the entire Ukraine, i.e. Ukraine on both sides of the Dnieper river, by the council of Cossacks, and got support from the Ottomans as their vassal. Kentschynskyj, 1962, pp. 136f.

⁸³ After a war between Poland and Russia they made the truce of Andrusovo in the beginning of 1667 and acknowledged their previous dividing of Ukraine through the Dnieper river, both parts governed autonomous by a hetman each. Kentschynskyj, 1962, p. 140.

⁸⁴ Although none of the Ukrainian parties, i.e. the Russian friendly eastern hetman and Doroshenko liked the division and the situation turned to civil war, but the eastern friendly hetman was killed by the Cossacks and Doroshenko could drive the foreign troops away. The Poles tried to reconquer western Ukraine and then the troops of Doroshenko marched to meet them the eastern parts was lost to Russia. Kentschynskyj, 1962, pp. 141f. In March 1674 Doroshenko turned to Russia in order to get their support to become hetman of the entire Ukraine again, but the Cossack council instead elected a common hetman of the entire Ukraine in Ivan Samoylovych, Kentschynskyj, 1962, p. 152., who was the previous hetman of eastern Ukraine. Kentschynskyj, 1962, p. 149. In the year of 1685 the Ukrainian church came under the patriarchate of Moscow instead of the one in Constantinople. Kentschynskyj, 1962, pp. 174f.

⁸⁵ In 1686 Russia and Poland renewed the truce of Andrusovo to eternal peace, although the Kyiv region became Russian. Kentschynskyj, 1962, p. 171.

⁸⁶ The Polish nobles did never acknowledge the treaty signed by their king John III Sobieski and his successor Augustus had to take an oath in order to reconquer the former Polish Ukrainian provinces, but he had also entered into an alliance with Russia in order to conquer Livonia from Sweden. Kentschynskyj, 1962, p. 211.

⁸⁷ In 1687 a Ukrainian nobleman, Kentschynskyj, 1962, p. 39., Ivan Mazepa, became elected as new hetman, Kentschynskyj, 1962, p. 180., but he was depending on and allied with Russia. Kentschynskyj, 1962, pp. 196-210.

and ambitious king, although still a boy,⁸⁸ but he had to face a rebellion.⁸⁹ Finally some ten years ago the young king became the real sole ruler,⁹⁰ although it was not until five years later that he engaged himself in the ruling.⁹¹ He started to expand the territory southerly,⁹² but he also tried to modernize the country influenced by foreign advisors.⁹³ The king got lots of enemies among the nobles and brutally suppressed them.⁹⁴

At about the same time the strong and powerful king of E died.⁹⁵ Their diet⁹⁶, whose participants, the nobles^{97, 98} being hugely bribed by D,⁹⁹ elected the strong duke, or rather elector, of D,¹⁰⁰ whose mother was younger sister of the king of B,¹⁰¹ as their king.¹⁰²

Later in that year the king of A died.¹⁰³ His son, who still was a teenager,¹⁰⁴ was then appointed king.¹⁰⁵ The mother of the young king was a princess of B,¹⁰⁶

⁸⁸ The strong, powerful and ambitious Peter the great/Pyotr Alexeyevich Romanov came into power of Russia in 1682 as a ten year old boy with his mother as guardian, Troyat, 1993, pp. 15-17. On the picture of Peter the great in history see Oredsson, 1998b.

⁸⁹ The streltsy, the privileged royal city guard or shooters, made a rebellion and with force divided the power between Peter and his elder half-brother, Ivan, who became first tsar, Massie, 1986, pp. 48-61; Troyat, 1993, pp. 18-25., but it was Ivan's elder sister, *tsarevna* Sophia, who got the real power. Troyat, 1993, pp. 25f.

⁹⁰ In August 1689 Sophia and her family were defeated, although Peter did not personally take part he actually became the real sole ruler. Anisimov, 1998, p. 12; Troyat, 1993, pp. 52f.

⁹¹ The historian Robert K. Massie has noticed Peter did not engaged himself in the ruling until 1794. Massie, 1986, p. 117. Ivan died in 1696 and by that Peter formally became sole ruler. Troyat, 1993, p. 77.

⁹² Massie, 1986, pp. 147-156; Troyat, 1993, pp. 74-78.

⁹³ Troyat, 1993, pp. 76, 112-116..

⁹⁴ Massie, 1986, pp. 251-258, 260-267; Troyat, 1993, pp. 83f, 104-110.

⁹⁵ The Polish king John III Sobieski died in 1696. Schreiber, 1995, p. 90.

⁹⁶ The *Sejm*.

⁹⁷ The *szlachta*.

⁹⁸ Schreiber, 1995, p. 114.

⁹⁹ Liljegren, 2000, p. 72; Schreiber, 1995, p. 117f.

¹⁰⁰ Frederick Augustus I of Saxony, Liljegren, 2000, p. 72.; Schreiber, 1995, Picture. 8, p. 144f. .

¹⁰¹ The Lutheran Danish princess Anne Sophie, Schreiber, 1995, p. 14., was younger sister of the king of Denmark, Christian V. Schreiber, 1995, p. 20.

¹⁰² Augustus became Augustus II the strong of Poland in 1697. Schreiber, 1995, p. 108. He had the same year converted to Catholicism, since he understood that he as a protestant would have no chance to win the election, although his money. Schreiber, 1995, pp. 100f. However he did not declare his conversion before the election but before his coronation the same year. Czok, 1991, p. 15.

¹⁰³ King Charles XI of Sweden died in 1697. Liljegren, 2000, p. 40.

¹⁰⁴ The 15 year old Charles XII. Liljegren, 2000, pp. 50-52.

¹⁰⁵ Liljegren, 2000, pp. 50-52.

¹⁰⁶ Charles XII's mother was the Danish princess, Schreiber, 1995, p. 162, Ulrikke Eleonora, who was engaged with Charles XI when there was peace between Sweden and Denmark, but a few months later her father, Christian V, declared war on Sweden. However when it became peace, in 1679, they got married. Hvidt, 2004, p. 27.

which makes him a cousin of the future king of B,¹⁰⁷ as well as of the king of E, who was the duke of D.¹⁰⁸

The king of B died two years later and he was replaced by his grown up son.¹⁰⁹

In that way each kingdom had a new king, but the king of A¹¹⁰ was very young, furthermore the other three kingdoms had territorial claims on him.¹¹¹ They came due to that to an agreement on a joint attack on the young king nine years ago.¹¹² However the king of A answered quickly by attacking B and by that forced it to peace.¹¹³ Then he attacked a huge army of C, which stood in the southeastern provinces of A.¹¹⁴ He was winning there too,¹¹⁵ before he turned to E.¹¹⁶ The army of A circled around in E, while conquering several cities,¹¹⁷ but not until five years ago they got the king of E dethroned and forced to return to D,¹¹⁸ while a noble man from E was elected king,¹¹⁹ although it happened with strong support of B.¹²⁰

¹⁰⁷ Frederick IV of Denmark. Hvidt, 2004, p. 24.

¹⁰⁸ Augustus II of Poland and Saxony, Schreiber, 1995, p. 174, who was the son of Frederick IV's aunt Anna Sofie of Saxony. Hvidt, 2004, p. 24. Other cousins of Frederick IV were the sons of his aunt Frederica Amalia the dukes Frederick IV and Christian Augustus of Holstein-Gottorp. Hvidt, 2004, p. 24. Frederick IV became duke in 1694. Hvidt, 2004, p. 73. He got a marriage with Hedwig Sophia, the sister of Charles XII of Sweden in 1698 and by that formed an alliance against Denmark. Hvidt, 2004, p. 78, 84f; Liljegren, 2000, pp. 58f. In order to simplify the game the dukedom of Holstein-Gottorp is not included, since the Swedish provinces southwards of Denmark is a southern threat to them anyway. There is another important group of the war too, which is not included in the game, and that is the nobility in the Swedish Baltic provinces. Schreiber, 1995, p. 164. They were disappointed in the Swedish absolutism and therefore they turned to Augustus II in year 1699. Schreiber, 1995, p. 165. However the Danish king, Christian V also negotiated in order to have the nobles, represented by the Livonian count Johan Reinhold Patkul, into the alliance against Sweden. Hvidt, 2004, pp. 77, 86. The Livonian nobility joined the Polish king in the attack of 1700. Schreiber, 1995, pp. 165f. In the background of the war was the war about the succession of Charles II of Spain. A war including all the great powers of Europe and their colonies. Hvidt, 2004, pp. 102f, 105, 213.

¹⁰⁹ King Christian V of Denmark died in 1699 and his son was Frederick IV, who was born in 1771. Hvidt, 2004, pp. 17, 79. That implied that he was a son of a king with divine right and therefore he, like Charles XII of Sweden, got a higher rank than for example Augustus II of Poland. Hvidt, 2004, p. 18. Frederick IV was king of Denmark and Norway, although he had never seen Norway. Hvidt, 2004, p. 89.

¹¹⁰ Charles XII of Sweden.

¹¹¹ Liljegren, 2000, p. 69.

¹¹² Hvidt, 2004, pp. 85f, 100. Schreiber, 1995, p. 162f. Actually Denmark did not attack Sweden but the Swedish ally, the dukedom of Holstein-Gottorp. Hvidt, 2004, p. 91.

¹¹³ Hvidt, 2004, pp. 93-96; Liljegren, 2000, p. 82. During the Danish attack on Holstein-Gottorp duke Frederick IV and his wife, princess Hedwig Sophia of Sweden, got a son, Karl Frederick, and by that a successor to the throne related to the Swedish king. Hvidt, 2004, p. 92. Frederick IV of Holstein-Gottorp died in 1702 and Karl Frederick inherited the dukedom, although he was only two years old. Massie, 1986, p. 706.

¹¹⁴ Hvidt, 2004, p. 100.

¹¹⁵ In the Battle of Narva in 1700. Hvidt, 2004, p. 103.

¹¹⁶ That is Poland-Lithuania. Hvidt, 2004, p. 104.

¹¹⁷ Liljegren, 2000, pp. 111-127. Schreiber, 1995, p. 177, 180.

¹¹⁸ In 1704 Augustus II was dethroned as king of Poland and forced to return to Saxony. Liljegren, 2000, pp. 127-129.

¹¹⁹ It was the *Voivode*, i.e. the military governor, of Posen, Stanisław Leszczyński, who was elected king of Poland. Kentrschynskyj, 1962, p. 255; Liljegren, 2000, pp. 127-129.

¹²⁰ Czok, 1991, p. 6; Massie, 1986, p. 401.

The army of the people of F marched that year into E, with the excuse of helping the “king” of E, but with the aim of getting the western parts of its territory back.¹²¹

Already two years earlier the king of C had attacked A and after a year he reached the shore of the Sea of the Cardinal points,¹²² while the army of A was still in E.¹²³

The attack on E by the people of F was not successful, but after two years the situation turned more favorable when A decided to attack D in order to finally defeat the “king” E.¹²⁴ D was defeated by A and the dethroned “king” of E finally renounced the crown of E,¹²⁵ in favor of the candidate A, the nobleman from E.¹²⁶ However the people of F was still in E and C had got a part of the shores of A in the Sea of the Cardinal points.

These are the preconditions of the game and according to them each group had to form their goals and try to make alliances in order to fulfill them, since no ruler is strong enough to feel safe against the others if they will cooperate. Then the preconditions are not specific of each group the task of finding out objectives is harder in this game.

When alliances are formed, with written messages sent through the mailman as only way of communication with the other groups, each group will write down their own alliances and what they think about existence of other alliances. After that the situation has changed:

A and the nobleman king of E have together with F attacked C,¹²⁷ but suffered badly in a huge defeat.¹²⁸ Due to that the defeated army of A is in F, which is

¹²¹ The army of the Cossacks marched into Poland in 1704. Kentrschynskyj, 1962, pp. 223f.

¹²² In 1702 the king Peter of Russia had attacked Sweden and in 1703 he reached the Baltic Sea and founded St. Petersburg. Massie, 1986, pp. 351-356; Troyat, 1993, pp. 128f.

¹²³ Schreiber, 1995, p. 180.

¹²⁴ The attack of the Cossacks was not successful, but in 1706 the situation turned more favorable when Sweden decided to attack Saxony in order to defeat the king Augustus of Poland. Liljegren, 2000, p. 138.

¹²⁵ Saxony was defeated by Sweden and the dethroned Augustus finally renounced the Polish crown in the treaty of Altranstädt in 1706. Czok, 1991, p. 6.

¹²⁶ The Swedish candidate was the Polish nobleman Stanisław Leszczyński. Liljegren, 2000, p. 139.

¹²⁷ According to the historian Hermann Schreiber Mazepa turned to Sweden already in Altranstädt in 1706, Schreiber, 1995, p. 192., but his fellow historian Bohdan Kentrschynskyj writes that it was not until the Swedish army entered Ukrainian territory in the autumn of 1708. Kentrschynskyj, 1962, pp. 286f, 310-312. However Mazepa still in March 1706 supported the Russians against Sweden in the area of Minsk. Kentrschynskyj, 1962, p. 272. In the summer of 1708

controlled by C.¹²⁹ According to this situation each group has to go back to their “countries” to react. What possibilities will this situation give them to fulfill their goals? Do they have to form new alliances?

When new alliances are formed or the old ones confirmed the game will end and it will be discussed and evaluated due to the alliances in the game compared to the real situation.

In the reality the defeated Swedish king Charles XII fled together with his allied the Cossack hetman Mazepa,¹³⁰ who died in the Ottoman Empire the 22nd of September 1709,¹³¹ to the Ottoman Empire after the defeat,¹³² while the Swedish main army was defeated at Perevolochna the 1st of July 1709.¹³³

Denmark attacked the province of Scania in November 1709,¹³⁴ but was defeated in February 1710 and forced to return.¹³⁵ Scania was going to belong to Sweden, but Denmark attacked the Swedish city of Stralsund and the previous Danish province Bohuslän in eastern Sweden.¹³⁶

The Ottoman Empire made peace with Russia in 1711 and by that Charles XII's hope for a joint attack on Russia was crushed.¹³⁷

In Poland the Saxon duke Augustus II made a comeback in 1710,¹³⁸ with support of the Russian tsar Peter the great.¹³⁹ He forced away the Swedish puppet king Leszczyński and could win back the throne,¹⁴⁰ but first in 1713 he controlled Warsaw again.¹⁴¹

he also asked for more Russian troops in order to defend Ukraine against the Swedes, Kentschynskyj, 1962, p. 316., but there are also indications on earlier secret negotiations between Leszczyński and Mazepa. Kentschynskyj, 1962, pp. 312f. The 6th of November the Russians forced the Cossacks to elect another Russian friendly hetman, Ivan Skoropadsky, and Ukraine became as divided as Poland were in 1704. Kentschynskyj, 1962, p. 343.

¹²⁸ Charles XII and Mazepa have attacked Russia, Schreiber, 1995, pp. 192-194. but suffered badly in the huge defeat of the battle of Poltava, the 28th of June in 1709. Kentschynskyj, 1962, pp. 432-439; Liljegren, 2000, pp. 174-180.

¹²⁹ Liljegren, 2000, p. 181.

¹³⁰ Liljegren, 2000, pp. 184-190.

¹³¹ Liljegren, 2000, p. 207.

¹³² Liljegren, 2000, pp. 184-190.

¹³³ Liljegren, 2000, pp. 197-199.

¹³⁴ Hvidt, 2004, p. 170.

¹³⁵ Liljegren, 2000, pp. 214f.

¹³⁶ Hvidt, 2004, p. 181.

¹³⁷ Liljegren, 2000, p. 220.

¹³⁸ Hvidt, 2004, p. 214.

¹³⁹ Schreiber, 1995, p. 234.

¹⁴⁰ Hvidt, 2004, p. 214; Schreiber, 1995, p. 234.

¹⁴¹ Schreiber, 1995, p. 190.

Tsar Peter had in 1710 conquered Estonia and Livonia from Sweden,¹⁴² but was not satisfied and continued conquering the entire Finland,¹⁴³

Charles XII returned to Sweden in November 1714,¹⁴⁴ but Stralsund was lost in December of 1715.¹⁴⁵ By that only Wismar was left of the Swedish provinces south of the Baltic sea, everything else was conquered.¹⁴⁶

In February 1716 the last Swedish outpost in Finland surrendered to the Russians and the entire Swedish area east of the Baltic Sea was lost.¹⁴⁷ Then the Swedish king attacked Norway in November 1718,¹⁴⁸ but was killed.¹⁴⁹

The outcome of the Great Nordic War was that Sweden lost Bremen and Verden in the peace with Hannover in 1719, Szczecin and a part of Pomerania to Prussia in 1720 and in 1721 all of the Baltic provinces and eastern Finland was lost to Russia,¹⁵⁰ since Russian troops had landed on the Swedish coast both in year 1719 and the following year and ravaged.¹⁵¹ By that the time of Swedish empire was over.¹⁵² This game gives the same experiences as the first one, but it is harder because it makes the students to cooperate more in order to find out their goals due to the far more complex preconditions. Another advantage, and in a way that is why the game also becomes harder, is that the real situation is both less known and more distant to us in time and maybe also in thought.

Due to these games the students will be able to get some knowledge of the why questions of the battle and by that be able to understand that Georg Wilhelm Friedrich Hegel was not completely right when he stated that "...what experience and history teach is—that peoples and governments never have learned anything from history, or acted on principles deduced from it."¹⁵³ We have got an actual example of this by President John F. Kennedy's references to Barbara Tuchman's book about the

¹⁴² Massie, 1986, p. 524.

¹⁴³ Hvidt, 2004, p. 214.

¹⁴⁴ Hvidt, 2004, p. 216.

¹⁴⁵ Liljegren, 2000, p. 276.

¹⁴⁶ Liljegren, 2000, p. 280.

¹⁴⁷ Liljegren, 2000, p. 282.

¹⁴⁸ Hvidt, 2004, p. 242.

¹⁴⁹ Liljegren, 2000, pp. 338f.

¹⁵⁰ Liljegren, 2000, p. 357.

¹⁵¹ Troyat, 1993, p. 231.

¹⁵² Liljegren, 2000, p. 357.

¹⁵³ Hegel, 2007, p. 6.

outbreak of the Great War during the Cuban Missile crises.¹⁵⁴ I have got a similar example since I have been playing the Alliances game with students several times, but only once did it not turn to war. It was with a group in L'viv and those students had the moment before been watching the movie *Thirteen Days*¹⁵⁵ about this Cuban missile crises and they were very aware of the risks of war and they did also understand the necessity of communication in order to avoid wars. In that way both they and Kennedy learned from history. They knew why situations escalate, because they might actually have been able to rethink the thoughts.

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¹⁵⁵ Donaldson, 2000.

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Appendix A. Preconditions of each country to the Alliances game¹⁵⁶

Government in country A:

Our country is expanding. We are the country of the future, the only country that can balance the growing power of the United States of America[which does not participate in the game]. Our industry needs raw material from all over the world, therefore we need more colonies. The countries B and C have more colonies than they need. We want a place “in the sun”. “Our future is on the seas!”

Government in country B:

¹⁵⁶ The preconditions are rewritten from a schoolbook of the Swedish secondary school. Lagheim and Körner, 1995, p. 177.

We live on an island and our colonies are spread all over the world. In that way we are totally depending on that our merchant fleet has free way to every sea in the world. Country A has now built a huge fleet with battleships and submarines. What are they going to use it for? Of course, it is directed against our shipping and our empire. We need to cooperate with country C in order to stop country A!

Government in country C:

We have not forgotten the last war against country A, then we had to leave territories and to pay an unfairly payment of the reparations of war damage. Country A seems to never get enough. Now they have got a huge army. What are they going to use it to? Sooner or later they will attack us and our colonies in Africa. Country A has to be stopped. The proud army of country C demands revenge. We need to cooperate with country F in order to get country A in a pincer movement.

Government in country D:

Country E has been having a big head. They want to form a great country on our expense. Country E dreams of harbors' in the Sea in the middle of the world, just like their friends in country F does. The countries E and F will swallow the entire Peninsula if we do not stop them. In our country there are several different nationalities, if the country E will take one part of our country all the other nationalities also will demand freedom and then there would be no country D. We have to stop country E!

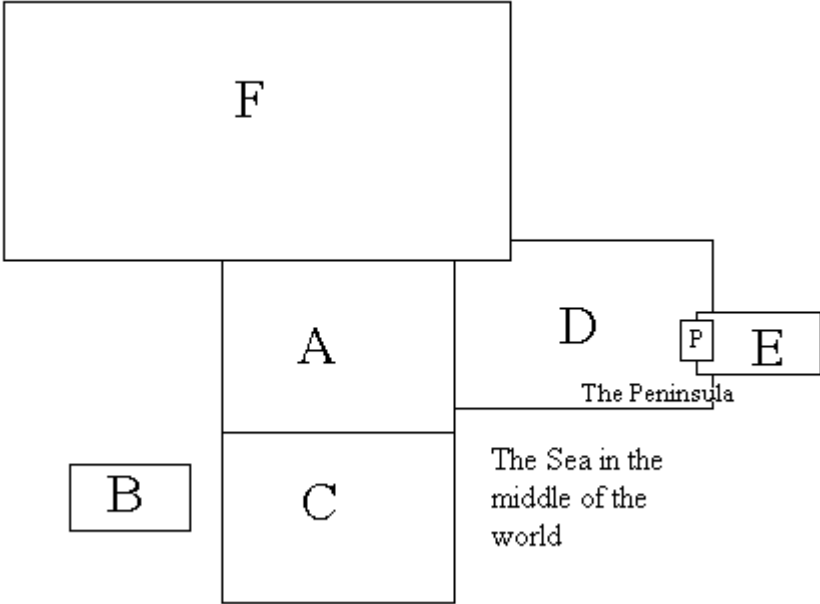
Government in country E:

There are many of our nationality in the province P in country D. Therefore that province would be united to our country, E. We want to unite everyone of our nationality into a great country E. The country D has recently taken the province of P. The people of E-nationality in the province P hope that their nationality brothers in country F would come to support them and free them from country D.

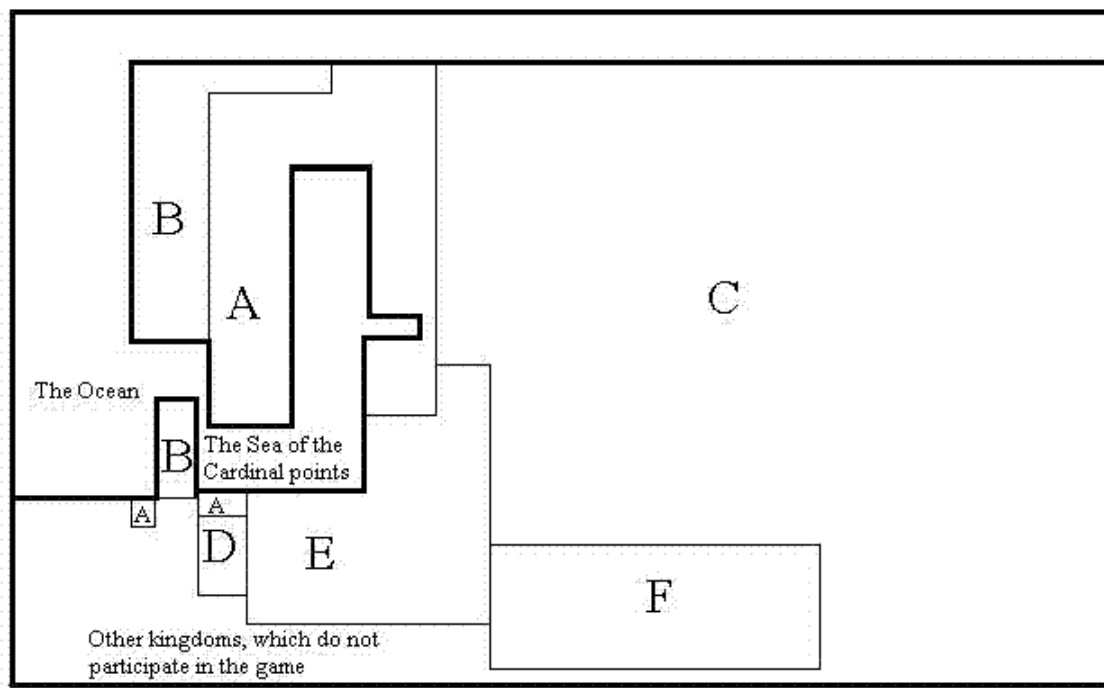
Government in country F:

The emperor of country D believes that the Peninsula is his area. Recently he has taken some provinces there, but in those provinces there is many of E-nationality. Those provinces should naturally belong to country E. We intend to support them. Country D has to be stopped!

Appendix B. Map of the world of the Alliance Game



Appendix C. Map of the world of the Poltava Battle Game



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A Pedagogy of Being and Linguistic Psychodramaturgy

The history of language teaching has seen many different approaches and methods. Whatever their apparent differences however, most of them share a similar view of the relationship between the learner and what is to be learnt. Essentially the language is seen as knowledge to be transferred or transmitted to the learner.

Traditional language teaching, sometimes given the general label “Grammar – Translation”, seems in retrospect to have taken place in a much simpler world. The teacher, following the textbook, provided students with what they needed to know. The students’ task was to learn the material. If, at the end of a course of instruction,

the students could demonstrate that they knew the material, then they received good grades. Low grades were simply the result of truancy, laziness, or low intelligence.

In traditional language teaching the learners have no say in the process: they simply follow what has been pre-determined by others – textbook writers, publishers, etc. They therefore experience a twofold alienation: the language they are learning is not their own mother tongue, and what they say in it is not in their own words [3].

Characteristically, teaching takes place in two stages: learn first, then try to communicate. After understanding the text and carrying out the exercises, the learners are expected to use the language “freely”. But, although in theory they have the right to express themselves at the end of the lesson, they can only use the words and structures which they have just learnt.

In recent years, this has changed considerably. Whether it is presented in terms of “learner-centred education”, or “affective variables”, or “self-assessment”, the importance of the learner’s perspective is recognized in virtually all modern approaches to the language-learning process.

The past two decades have seen the transition from a pedagogy of having, centred on an accumulation of intellectual understanding, to a pedagogy of being, directed towards knowledge from experience. The members of a class merely function as learners in a pedagogy of having, but they become participants in a pedagogy of being since it is with their person and their personality that they participate in the language – learning process.

Pedagogy of being concerns *the present* and *the presence* and tries to take account of the circumstances of participants in the group. It does not aim to provide a never-ending preparation for being, but direct and immediate action, and language is used as *a means of meeting in the here and now*, whether in the real world or in the world of imagination [1].

Content is not imposed on participants from outside, it rises up from within them. It is not defined in the past by other people, but in the present by the participants themselves. Responsibility for the course content and its development are shared because the participants have joint responsibility: the teacher no longer bears

the weight of a fixed programme that has to be carried out. The teacher's role is transformed from principal and leading actor to producer, no longer teaching but animating. This is why we talk of "animators" rather than "teachers", because animators breathe life into language and contribute to the dynamism of the group's life.

The atmosphere on the course allows creativity to germinate and blossom. Participants can feel more at ease in the group because there is a climate of personal and linguistic acceptance.

The activities include a double interest: the first which is intrinsic, so that we can enjoy the activities for what they are, even in our own language, outside the context of learning a foreign language; the other which is linguistic, because the activities allow participants to broaden their linguistic competence. Their interest in the activities is as people, not just as learners.

In this way we can awaken or stimulate in the participants the needs, desires, and interests they have inside them. To be creative signifies above all to be in contact with one's desires, so that creativity can build a bridge to the other banks of the self [5].

Listening to one another is a very intense activity since no one can predict what will be said, and a topic is interesting in itself. There is space for the unexpected, the surprising, and for originality, all of which encourages an awakening of curiosity.

Participants are affected by what they say and by what is said to them. They can also feel themselves challenged by the speech of others. Language is, among other things, a symbolic reflection and expression of the interior world of each participant, as well as of the group and reactions between its members.

Language cannot be separated from its use; it has a personal resonance for each user. Participants can therefore take possession of a language and integrate it so well that it becomes their own. The language is then no longer entirely foreign even if they do not know the words, because when they experience it they are in direct contact with the words.

So far as linguistic accuracy is concerned, errors are viewed as indispensable to learning, since there can be no learning without error. Fear of being embarrassed by one's mistakes can be reduced or overcome in this atmosphere. A predisposition to learn can be transformed into a willingness to experience and explore the possibilities and limitations of the foreign language. Participants are encouraged to take risks within a reassuring framework; this inspires in them a feeling of safety and confidence.

Rather than being identified as the objective of teaching, language becomes a medium of expression and communication. It contributes to the personal expression of the participants and the group, and facilitates contact between them. It is lived and experienced instead of being learnt in an abstract way. Contact with the language occurs through contact between the interlocutors. In other words, it is learnt through relation and interaction.

Acquiring a language cannot be dissociated from the individual who is its subject. What we do as teachers has an impact on the participants and therefore on their learning. Learning is a living act which encompasses the life of those who take part in it. [2] The participant's individuality is at the centre of the pedagogy of being. The participant engages in the learning process as an individual, and the act of learning contributes to his/her personal development. The activities should respect and encourage the development of the participant's individuality and so contribute to the individual process of personal evolution.

All individuals are known and accepted with their polarities, including doubts and certainties, weakness and strengths, self-denial and expectations, fears and desires, terrors and dreams, a wish for both stability and movement, a need to be both dependent and autonomous. The conjunction of all these forces reveals the richness of the individual and the dynamism of his/her action. It is by integrating these forces that each person accepts all aspects of his/her own personality.

The process of acquisition through experience is a process of personal development. We have to develop the attitudes, aptitudes, and forms of behaviour

needed to learn a language, above all receptiveness and a capacity for expression.

Pedagogy of being is concerned with two main questions:

- How do I create the necessary conditions for acquiring a language?
- How can I facilitate the development of each participant's receptiveness and capacity of expression in order that they can acquire the foreign language?

This pedagogy is free from narrow functional objectives, each participant follows a personal path using a personal rhythm, and is accepted at whatever stage he/she happens to be in personal and linguistic development. Each participant is the subject of his/her own learning and not the object of our projects, desires, or intentions. Instead of teaching, we educate; instead of imposing, we propose; instead of pointing the way, we accompany [2].

In the acquisition process each participant is involved physically, affectively, and intellectually within a social and spiritual context.

Imagination is considered to be a primary source of expression of the self. With the help of each participant and the group as a whole, it is possible to create another reality, a different scene, which comes alive in their imaginations. By introducing imagination into language acquisition we create a protected space. This gives participants a freedom of expression which allows them to be someone else and thus explore all the imaginative potential that lies untapped within them. The classroom becomes a creative space in which two scenes are superimposed: one is the solid reality of the classroom itself, the other, resulting from the activity, enables the learner be someone else while still being him/herself, under the cover of the imaginary world. [4] The imagination opens out the field of expression and at the same time gives it a symbolic depth which is reflected in the expression of the participants. Contact with the participants' imaginations directly influences the development and strength of their identity.

Creativity is another important means of contributing to personal development. To be creative is to make a personal response in a particular situation. We create our world according to our perception of reality. Creation begins with looking at things differently. Through creative activities we learn to establish new relationships

between things, and to perceive different aspects of reality; this can lead to a broadening or restructuring of our perception of reality.

Developing the participants' perception and acceptance of others, of their originality and inevitable differences, also encourages an attitude of openness towards what is strange, and towards unfamiliar cultures; this process helps in learning a foreign language.

Learning a foreign language is also a creative process. When we use techniques to stimulate creativity or activate the imagination, we simultaneously develop mental aptitudes and processes needed in language learning. Training in creativity and the activation of the imagination contributes to the enlarging of participants' capacity for expression, and therefore of their communicative competence in the foreign language. A pedagogy of being not only encompasses the participant during his/her development, but has a direct effect on that development.

The pedagogy of being finds its practical application in the so-called linguistic psychodramaturgy (LPD), created in the 1990s by Bernard Dufeu. The term psychodramaturgy refers to psychodrama and dramaturgy.

Psychodrama is a therapeutical approach to personal development and mental illness, created by Jacob Levy Moreno in the 1920s. According to this approach, instead of discussing difficulties, problems or desires, clients enact them with the help of the other members of the group who play the roles of the persons implicated in the situations. It is a therapy which operates in and through action.

The term "dramaturgy" is not used to mean "theatrical". It is the knowledge that helps to understand which rules are necessary for setting up a lively action or a good drama. It involves the use of principles derived from the stage, which make drama techniques work well. In linguistic psychodramaturgy it includes adapting these principles to language learning and helping to facilitate the setting up of an interesting action and interaction between participants.

LPD is an approach rather than a method, conveyed by a sensitive conception of mankind and language acquisition. A central pedagogic objective in LPD is to contribute to personal development generally as well as to the acquisition of

language. Encouragement of those aptitudes, attitudes, and types of behaviour which will advance the two essential components of communication – receptiveness, and a capacity for expression – is fundamental to this approach. The exercises, in the context of an appropriate setting for learning, develop openness, empathy, sensitivity towards oneself and others, intellectual development, observation skills, synthetic and analytical processes, and non-stressful concentration.

In LPD, the development of language skills contributes to the development of the whole individual while traditional teaching concentrates more exclusively on linguistic objectives and, above all, on the acquisition of structures and lexis. The empathetic atmosphere of the courses not only contributes to the development of the participants' self-confidence and motivates them to learn the language, but also develops their capacity to learn in general.

In LPD, the language is created on the spot. It comes directly from the participants through outline activities or topics related to the life of the group involved. In this way, the language is experienced directly.

Let us consider the main stages of a course in LPD, as well as some of its underlying principles, as Dufeu presents them.

Classes take place in a carpeted room without tables or chairs and participants sit or lie on the floor. This allows everyone to be free to take up the space as they choose, to decide where they want to be in relation to others, and to the group as a whole. The effect is to intensify self-awareness and concentration.

As Dufeu points it out, LPD works best when used intensively, i. e. between three and six classroom hours per day whether over weekends (fifteen hours) or one or two weeks (thirty-hours per week) [1].

The course consists of two stages. Stage one, corresponding to the first two weeks of study, is intended for beginners, and provides an initiation into the target language. However, it may also help to deepen and extend the advanced learners' existing knowledge. Stage two is used for advanced learners. It begins in the third week of the course. The curriculum and the participant's progress from one stage to the next follow a spiral pattern.

The ideal size for a class, especially during the first three learning steps, is between eight and twelve participants, which provides sufficient variety and interest and allows all the learners play an active part.

The learning process begins with exercises in which participants speak one at a time. Gradually, they progress to exercises which involve every member of the class. All the exercises make use of sequencing, in which participants practice the same theme several times, but on each occasion the context is changed – by switching places, roles or masks in the first days, or by bringing in a new speaker or situation later. The participants` confidence and creativity increase as a result of the sequencing and at the same time their language skills develop.

Each day of an LPD course is started with a period of relaxation during which everyone taking part lies down on the floor. It may also be carried out by everyone sitting on chairs. Relaxation has an essential place in a teaching approach that takes into account the whole person. It can produce an immediate separation from the outside world, not only from whatever has happened before the class but also from one`s general environment, so that it is possible to concentrate on the here and now. Besides, relaxation allows participants a little private time for themselves; it helps them to become aware of their own selves before coming into contact with each other, or starting a group activity. It also leads to a state of creative openness which releases powers of imagination and expression.

When starting a course, after welcoming everyone and reminding them of the timetable, the animator explains the LPD approach using an image. For example, the participants may be told that they are beginning a voyage into a foreign language in the company of the other members of the group. Everybody will travel at their own pace and there will be mutual respect. During the voyage they will be discovering this new language. Mistakes are necessary. They will be living in direct contact with the language by using it, etc.

Such kind of introduction prepares learners for a different view of themselves within that process and invites everyone to accept themselves as they are, with their own character and individual style.

Each main exercise: double, mirror, triadic relationship, etc. is preceded by a warm-up period which prepares the ground for the main exercise that follows.

When the main exercise has been carried out several times, they move on to an intermediate exercise. Some of these have a group function since they allow switching from individual to group activities, and this helps develop the group spirit. Others practice language acquisition skills.

The procedure of a linguistic psychodramaturgy course in its classical form, suggested by Bernard Dufeu, is as follows:

Stage one

Type of work	Technique
---------------------	------------------

Week 1	Individual or group: doubling, the mirror, the triadic relationship
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	Meeting others : the deferred encounter, the direct encounter, dialogue without words, cushions
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Week 2	Meeting the imaginary : meeting through photo people, Fahrenheit 451,
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	theatre forum, the rapporteur, the chairs, tableaux vivants, the pyramid, role play
--	--

	Back to reality : difficult situations in a foreign country
--	---

Absolute beginners retake Stage one before beginning Stage two.

Stage two

Week 3	General enlarging
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and further improving of language: drama techniques, drama texts, creative work

weeks

or

Functional work relating

to specific professional

situations: training in role play

Let us now consider the principal idea and the procedure of each main activity characteristic of the LPD course.

In the *mirror* exercise the group forms a circle. When the animator makes a gesture, the participants reproduce the same gesture. When he\she makes a sound, or a series of words, they echo what was said. The series should be rich in onomatopoeia, alliterations, melodic variation, exclamation, and be accompanied by appropriate tones of voice and gestures. Such kind of sequence provides an initial contact with the foreign language, with its rhythms, melodies and sounds.

In the *double* exercise a participant sits in front of the animator, both sitting in the same direction. The animator breathes in time with the learner and lets speech spring naturally from this rhythmical pattern. The animator becomes in some sense a spokesperson for the participant who lacks the words needed for communication. His\her role is to bring participants into contact with the language, to make them feel it inside them, feel its rhymes and rhythms, melodies and sounds.

The animator introduces three masks which are to be used for protection, concentration, listening, etc. Wearing the first one, a whole mask, the participant as protagonist listens to a sequence of words spoken by the animator, and reproduces it. Wearing the second mask, the “blind” half mask, the protagonist is invited to speak in the target language, to practice its tones, rhythms and melodies. Wearing the third mask, the “seeing” half mask, the protagonist reproduces the sequence of words spoken by the animator, but as if he\she is addressing the others.

This is the stage when the distinction between the real and the imaginary blurs and we tend to think only of the immediate, the here and now. [1] In this exercise, participants begin by expressing ideas to themselves. Language begins as a means of self-expression and self-communication. The participant, being close to the animator acting as a double, can hear every nuance of the foreign language during the exercise. The use of masks encourages a focus on the language's speech patterns; the ear, more than anything else, opens up the world of the foreign language.

In the *triadic relationship* exercise, a participant is in the centre of the group with one animator (A) acting as double on the left, and the second animator (B) on the right. The protagonist puts on the "blind" half mask, concentrates on his\her breathing and allows speech to emerge naturally. This sequence is repeated. Animator A acts as the principle double; when the words are presented for the first time he\she helps the protagonist to express him\herself better, and then even to enlarge on what has been said. Animator B can help by highlighting any contrasting elements in the utterance or completing animator A's doubling.

The protagonist puts on a "seeing" half mask and repeats the sequence, while animator B gradually moves round to sit in front of the protagonist and starts a dialogue with him\her. Animator A continues to act as double and offers support and help with language difficulties.

Animator B, in the role of supporter and helper, links the relationship in the classroom to the world outside; a link between what is imagined, represented in the mirror and the double, and the reality, which the animator represents when offering help. Animator B also begins or reinforces a process in which participants become more open towards other members of the group. Each participant begins to feel ready to take responsibility for what he\she says. The animator must react to the participant's point of view and so define his\her response accordingly as a person with feelings and interests and not just as a conveyer of information.

Everyone involved in a discussion gives an individual and personal response to the topic of conversation. There is now dialogue in the true sense of the word, a

meeting between two people who express their own points of view, their differences, and their similarities.

In the *deferred encounter* exercise, the class divides into two, with one half at each end of the room. Two protagonists (one from each group) present unprepared sequences and then work with animators to extend and improve them. The two protagonists then meet in the centre of the room. The other participants form a semicircle behind the protagonist from their particular group, who creates a dialogue with the other protagonist, with the support of an animator.

Then the two protagonists stand some distance apart and imagine that there is a curtain between them. An animator now stands behind each protagonist and “recharges” that person’s part of the dialogue. To do this, each protagonist says the first phrase or two of his/her dialogue which is developed by the animator. Members of each group listen carefully. Each protagonist echoes whatever part of this new sequence coincides with what he/she is trying to say.

The protagonists meet again and repeat the dialogues but this time members of their groups are ready to give any help they might need. The animators stand further back, ready to intervene if required but preferring to let protagonists express themselves without prompting unless it is from their group.

The exercise enables participants to enter into conversation with one another for the first time. The fact that the encounter is “deferred” means that the protagonists can prepare what they are going to say when the dialogue is repeated.

In the *direct encounter* exercise, the protagonists meet without having prepared their sequence in advance. The animators sit opposite each other in the centre of the class. Two protagonists sit between them, each with their back to one of the animators. The rest of the class divide into two, half sitting behind one of the protagonists, and half behind the other.

One protagonist starts to speak, pronouncing the word “Yes” in a variety of different intonations, the other uses the word “No”, both gradually adding whatever other words happen to suggest themselves, and so starting a dialogue. Animators are there to supply any words needed to express their thoughts. The

dialogue is usually repeated a second time to consolidate it. Then a “recharge” of each protagonist takes place using the curtain technique.

After that, each protagonist enters a conversation with an animator; A talks to B’s animator (who acts B’s role) and B talks to A’s animator (who acts A’s role). The situation approximates to experiences outside the classroom when learners talk to friendly native speakers.

Finally, the protagonists meet again, this time each group provides support. The animators are some distance away but ready to intervene if needed.

The *dialogue without words* exercise involves an encounter between two protagonists who communicate by using gesture rather than sound. They enact a silent dialogue during which what they want to express is displayed by their gestures. After that they separate to prepare the same dialogue in words with the help of an animator and their group. Then they return to have a spoken dialogue with the other protagonist.

The *cushions* exercise enables the group to pass from a state of individual reality or imagination to that of the whole class. The class divides into two groups, each with its own animator. In the middle of each group is a cushion, and the group has to imagine that someone is sitting on it and to decide who that person is. The first suggestion must always be accepted. The group then puts together a description of the imaginary person. After that each group chooses a representative to take the place of the imaginary person they have created, and to sit on the cushion. Each representative of an imaginary person will meet the other group’s imaginary person. The two cushions are placed in the middle of the room and the representatives sit down on them. Before they begin a conversation they agree where to meet and when. Then helped by their groups and animators, the two protagonists talk together. A “recharge” session immediately afterwards reinforces and extends their sequence.

In the *meeting through photo people* exercise the participants deal with pictures, showing people looking and behaving in different ways. The participants are asked first to choose one of the pictures and remember it but without saying

which, and then to act out a silent dialogue in the manner of a character in one of the pictures or to have an interview with a person in a picture.

Two protagonists who have been characters from the pictures go to opposite parts of the room. The class divides into two groups. In each group three participants act as journalists to interview one protagonist of the other group while the others in the group support him/her as doubles. Each group has an animator in support. The journalists can pass on information about what they have found out to the protagonist of the other group.

They can also be asked to write a report on what they found out, and at the same time the protagonists and their supporters can write about the information they passed on. Comparing these reports afterwards can lead to a fruitful discussion.

The rest of the activities are drama activities which involve the whole class in putting on a play. This calls for a great deal of confidence on the part of the participants, both in themselves and in each other, since they will expose their strengths and weaknesses more than before. The most specific ones are the following:

1. The *Fahrenheit 451* activity, in which participants imagine themselves walking in the countryside somewhere they enjoy. They should think of a sentence in the foreign language and communicate it to anyone they come across while walking around the room. In such a way they produce mini-dialogues.

2. The given activity is followed by two other types of dramatization. First, helped by an animator, each half of the class prepares a dramatized scene using the two sentences chosen as a mini-dialogue. This is called "*the rapporteur*". Then, the participants perform a short play using the two chosen sentences with an ending of which the audience does not approve. This is known as "*the theatre forum*".

3. The *chairs* activity which involves placing chairs in deliberate positions in the middle of the room. The arrangement creates a surface onto which participants can project their imaginations. The class makes suggestions about

what drama the chairs could represent, for example, a couple with a lawyer or people in a queue.

4. The *tableaux vivant* activity, in which some participants adopt particular poses in the centre of the class, while others create a scene around the most important characters represented and decide upon a title for the tableau. At a signal, the figures come alive and begin to talk.

5. The *pyramid* activity, when the participants in pairs describe to each other something that has happened to them. Then pairs join and tell the two chosen stories. The groups of four are then joined together into units of six or eight, and the selected stories are told again first in a group and then to the whole class.

To sum up, LPD is a highly original blend of approaches and methods, though, it is worth emphasizing that it is pedagogically-oriented. This is not to say that it can be centrally applied by any teacher. As Alan Maley points it out, any technique in the wrong hands can have undesirable effects. [4] Teachers wishing to use LPD need special training. In fact, only a minority of teachers are likely to be in position to apply LPD as an approach in its entirety. However, this by no means diminishes its claim on our attention. LPD, as any other innovation, is in a state of constant evolution, which provides an opportunity to create new exercises and techniques and leads to fresh insights and ideas. Besides, being based on a pedagogy of being, rooted in the here and now, responsive to the present and evolving needs of learners, it meets the requirements of the time being. It reminds us forcefully that learning is a physical and emotional experience, as well as an intellectual and rational one.

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Педагогіка буття та лінгвістична психодраматургія

Історія розвитку методики навчання іноземних мов нараховує велику кількість різноманітних методів. В більшості з них, мова розглядається, головним чином, як знання, яке потрібно передати об'єкту навчання.

Традиційний процес навчання іноземної мови відбувається в два етапи: спочатку засвоєння мовного матеріалу, потім спроба застосування вивченого на практиці, що, проте, не є запорукою вільного опанування іноземною мовою. Учні не мають права голосу, оскільки дотримуються правил, встановлених іншими, наприклад, авторами підручників. Хоча, теоретично, вони і мають право висловлювати власну думку наприкінці уроку, використовується лише щойно засвоєний мовний матеріал.

В останні роки ситуація кардинально змінилась. Практично всі сучасні методи навчання іноземних мов мають на меті забезпечення розвитку і саморозвитку особистості учня, виходячи з виявлення його \ її індивідуальних особливостей. Відбувається поступовий перехід від традиційної педагогіки, що спрямована на накопичення інтелектуальних знань, до педагогіки буття, орієнтованої на здобуття знань на основі суб'єктивного досвіду. В традиційній педагогіці об'єктами навчання виступають учні, в педагогіці буття вони

перетворюються на активних учасників, що творчо оволодівають знаннями та вміннями.

Педагогіка буття стосується даного часу і даної спільноти. Мова виступає як засіб зустрічі в даному місці і в даний час, в реальному світі або в уяві. Відповідальність за зміст навчання покладено на самих учасників. Зміст навчання не нав'язується учасниками ззовні, а пропонується і визначається безпосередньо ними, в залежності від конкретної ситуації. Вчитель виступає вже не головним або провідним актором, а продюсером або аніматором.

Провідними принципами педагогіки буття є:

- увага до особистісних потреб, прагнень, інтересів;
- розвиток пізнавальних здібностей, максимальне розкриття індивідуальності кожного учасника;
- фізичне, емоційне та інтелектуальне залучення кожного учасника до процесу пізнання в рамках соціально-духовного контексту;
- креативність, що веде до розширення та зміни особистісного сприйняття реальності;
- взаєморозуміння, особистісне взаємосприйняття, яке досягається лише в результаті спілкування, взаємодії з навколишнім світом, з іншими людьми;
- мова як засіб символічного відображення і вираження внутрішнього світу кожного учасника та групи в цілому;
- уява як основне джерело самовираження особистості.

Педагогіка буття не має на меті досягнення конкретних функціональних цілей, кожен учасник прямує власним шляхом, і визнається незалежно від рівня розвитку особистості та лінгвістичних знань в даний конкретний час. Головна ідея: ми не навчаємо – ми виховуємо; ми не нав'язуємо – ми пропонуємо; ми не вказуємо шлях – ми супроводжуємо.

Теоретичні засади педагогіки буття знайшли своє практичне застосування в так званій, лінгвістичній психодраматургії, розробленій в 90х роках ХХ ст. Бернардом Дюфо. В основу методу покладено принципи драматургії та

психодрами (терапевтичного підходу до лікування розумових та психічних захворювань, винайденого в 20х роках ХХ ст. Джекобом Леві Морено).

Головною метою лінгвістичної психодраматургії є розвиток особистості шляхом вивчення іноземної мови. Провідною ідеєю є заохочення тих здібностей, можливостей і типів поведінки, які сприяють розвитку двох основних компонентів спілкування: сприйняття і здатності передавати інформацію. Іноземна мова засвоюється безпосередньо в процесі спілкування, в межах тем, пов'язаних з особистим життєвим досвідом учасників. Висловлювання учасників не є заздалегідь підготовленими, а створюються в момент мовлення.

Лінгвістична психодраматургія є методом інтенсивного навчання іноземних мов. Курс навчання складається з двох етапів. Перший етап (перші два тижні) є вступним курсом, своєрідним знайомством з іноземною мовою, коли учасники роблять перші спроби у спілкуванні іноземною мовою за допомогою аніматорів (вчителів). На другому етапі (починаючи з третього тижня і далі) відбувається поглиблення і вдосконалення засвоєного матеріалу в процесі рольових ігор та драматизації. Під час занять, учасники лежать або сидять на підлозі, застеленій килимом, що дозволяє кожному почуватись вільно і обирати власну позицію по відношенню до інших учасників та групи в цілому. Група нараховує від восьми до дванадцяти учасників. Процес навчання починається з індивідуальних вправ, які поступово змінюються на групові. Основними видами вправ є: двійник, дзеркало, тріада, відтермінована зустріч, безпосередня зустріч, діалог без слів, подушки, Фаренгейт 451, театральний форум, доповідач, рольова гра, піраміда, живі картини. В процесі навчання широко використовуються маски, які допомагають учасникам зосередитись під час сприйняття або передачі інформації іноземною мовою.

Метод лінгвістичної психодраматургії не є широко розповсюдженим, оскільки вимагає спеціальної підготовки, але, при цьому не втрачає своєї об'єктивної цінності. Як і будь-яка інновація, даний метод знаходиться в стані постійного розвитку і вдосконалення. Базуючись на засадах педагогіки буття та

будучи особистісно орієнтованим методом навчання, лінгвістична психодрама повністю відповідає вимогам сьогодення.

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Distance Education as a New Approach to Humanistic Education

Distance education, or distance learning, is a field of education that focuses on the pedagogy and andragogy, technology, and instructional systems design that aim to deliver education to students who are not physically "on site". Rather than attending courses in person, teachers and students may communicate at times of their own choosing by exchanging printed or electronic media, or through technology that allows them to communicate in real time and through other online ways. Distance education courses that require a physical on-site presence for any reason including the taking of examinations is considered to be a hybrid or blended course of study.

Distance education dates back to at least as early as 1728, when "an advertisement in the Boston Gazette...[named] 'Caleb Phillips, Teacher of the new method of Short Hand'" was seeking students for lessons to be sent weekly. Modern distance education has been practiced at least since Isaac Pitman taught shorthand in Great Britain via correspondence in the 1840s. The development of the postal service in the 19th century led to the growth of Commercial correspondence colleges with nation-wide reach.

The University of London was the first university to offer distance learning degrees, establishing its External Programme in 1858.[3] The Society to Encourage Studies at Home was founded in 1873 in Boston, Massachusetts. In Australia, the University of Queensland established its Department of Correspondence Studies in 1911.[4] Another pioneering institution was the University of South Africa, which has been offering Correspondence Education courses since 1946. In New Zealand,

university-level distance education or extramural study began in 1960 at Massey University. The largest distance education university in the United Kingdom is the Open University founded 1969. In Germany the Fern University in Hagen was founded 1974. There are now many similar institutions around the world, often with the name Open University (in English or in the local language), and more than a dozen of them have grown to become 'mega-universities', a term coined to denote institutions with more than 100,000 students.

Charles Wedemeyer of the University of Wisconsin-Madison is considered the father of modern distance education in America. From 1964-1968 the Carnegie Foundation funded Wedemeyer's Articulated Instructional Media Project (AIM) which brought in a variety of communications technologies aimed at providing learning to an off-campus population. According to Moore's recounting, AIM impressed the British who imported these ideas and used them to create the first Open University, now called United Kingdom Open University (UKOU) to distinguish it from other open universities which have emerged. UKOU was established in the late 1960s and used television and radio as its primary delivery methodologies, thus placing it in the forefront of applying emerging technologies to learning. It is fair to say that all "open universities" use distance education technologies as delivery methodologies.

There are many private and public, non-profit and for-profit institutions offering courses and degree programs through distance education. Levels of accreditation vary; some institutions offering distance education in the United States have received little outside oversight, and some may be fraudulent diploma mills. In many other jurisdictions, an institution may not use the term "University" without accreditation and authorisation, normally by the national government. Online education is rapidly increasing among mainstream universities in the United States, where online doctoral programs have even developed at prestigious research institutions.

In the twentieth century, radio, television, and the Internet have all been used to further distance education. Computers and the Internet have made distance learning

distribution easier and faster. Private, for-profit University of Phoenix, which is primarily an online university, now has two hundred thousand students and expects to serve five hundred thousand by 2010, yet little is known about student success or lack of success in such a fast-growing institution.

In 2006 the Sloan Consortium reported that more than 96 percent of the largest colleges and universities in the United States offered online courses and that almost 3.2 million U.S. students were taking at least one online course during the fall 2005 term.

Two of Canada's leading distance education providers are Open Learning (TRU-OL) of Thompson Rivers University and Athabasca University (AU). TRU-OL educational goals are obtainable for anyone through accessible and varied courses that can be taken anytime and at an individually-determined pace. With over 400 individual courses and more than 57 programs available for completion by distance and online learning, students can take a variety of programs such as: adult secondary school completion; certificates and diplomas, including advanced and post-baccalaureate; associate degrees; and bachelor's degrees. AU educational goals are the removal of barriers that restrict access to and success in university level study and to increasing equality of educational opportunity for adult learners worldwide. AU offers over 700 courses in more than 90 undergraduate and graduate programs, including the Doctor of Education in Distance Education (D.Ed.) and the Doctor in Business Administration (DBA).

In Ontario, Canada the Ministry of Training, Colleges and Universities established the elearnnetwork.ca in 2007 to provide access to students in small and rural communities across Ontario who wanted to pursue college or university courses from their community by distance education.

In the province of Manitoba, the department of Education, Citizenship and Youth provides three options in distance education: Independent Study Option, Teacher Mediated Option and Web-based Course Option.

The Independent Study Option (ISO) provides the opportunity and flexibility for both school-age and adult learners to study a wide range of compulsory optional

print based distance education courses from Grades 7 to 12. This form of distance education also provides students with support by email or phone. The Independent Study Option also offers several courses in French. In the event that a student leaves the province on a temporary or permanent basis, the ISO also provides the opportunity for continuing the study of Manitoba curriculum en route to receiving a Senior Years graduation diploma.

Teacher Mediated Option (TMO) supports the delivery of distance learning courses that are scheduled within the school day and use a variety of technologies to assist students including: instruction twice a school cycle for 40 minutes per class by audio teleconference, recording of classes as required for use up to five days after the class has occurred, and corresponding with an instructor between classes by email or phone. These courses are only available to students attending school or an adult learning centre.

Web-based courses in Manitoba are available to schools wishing to deliver high school courses on the internet. Manitoba uses the Blackboard learning System CE version 6.2. While being delivered through the internet, these courses are taught by a teacher who may be off-site. Assignments are submitted online by students to teachers, and a final examination is written on site.

Technologies used in delivery

The types of available technologies used in distance education are divided into two groups: synchronous and asynchronous. Synchronous technology is a mode of online delivery where all participants are "present" at the same time. Requires a timetable to be organized. Asynchronous technology is a mode of online delivery where participants access course materials on their own schedule. Students are not required to be together at the same time.

Synchronous technologies

Telephone

Videoconferencing

Web Conferencing

Asynchronous technologies

Audiocassette

E-mail

Message Board Forums

Print Materials[

Voice Mail/fax

Videocassette

There are also Learning Management Systems or Learning Management Content Systems which can be used for both Synchronous and Asynchronous learning. (LMS is not so much a learning tool as a framework for an instructor to better administer the classroom.)

Types of distance education courses

Correspondence conducted through regular mail

Internet conducted either synchronously or asynchronously

Telecourse/Broadcast, in which content is delivered via radio or television

CD-ROM, in which the student interacts with computer content stored on a CD-ROM

PocketPC/Mobile Learning where the student accesses course content stored on a mobile device or through a wireless server

Integrated distance learning, the integration of live, in-group instruction or interaction with a distance learning curriculum

Distance Education has traversed four to five 'generations' of technology in its history.[These are print, audio/video broadcasting, audio/video teleconferencing, computer aided instruction, e-learning/ online-learning, computer broadcasting/webcasting etc. Yet the radio remains a very viable form, especially in the developing nations, because of its reach. Australian children in extremely remote areas have been participating in the "School of the air" since the 1940's using 2 way radio[17]. In India the FM Channel is very popular and is being used by universities, to broadcast educational programs of variety on areas such as teacher education, rural development, programs in agriculture for farmers, science education, creative writing, mass communication, in addition to traditional courses in liberal arts, science and

business administration. The increasing popularity of mp3 players, PDAs and Smart Phone has provided an additional medium for the distribution of distance education content, and some professors now allow students to listen or even watch video of a course as a Podcast. Some colleges have been working with the U.S. military to distribute entire course content on a PDA to deployed personnel.

Testing and evaluation

Distance education has long had trouble with testing. The delivery of testing materials is fairly straightforward, which makes sure it is available to the student and he or she can read it at their leisure. The problem arises when the student is required to complete assignments and testing. Online courses have had difficulty controlling cheating in quizzes, tests, or examinations because of the lack of teacher control. In a classroom situation a teacher can monitor students and visually uphold a level of integrity consistent with an institution's reputation. However, with distance education the student can be removed from supervision completely. Some schools address integrity issues concerning testing by requiring students to take examinations in a controlled setting.

Assignments have adapted by becoming larger, longer, and more thorough so as to test for knowledge by forcing the student to research the subject and prove they have done the work. Quizzes are a popular form of testing knowledge and many courses go by the honour system regarding cheating. Even if the student is checking questions in the textbook or online, there may be an enforced time limit or the quiz may be worth so little in the overall mark that it becomes inconsequential. Exams and bigger tests may be harder to regulate.

Used in combination with invigilators, a pre-arranged supervisor trusted with overseeing big tests and examinations may be used to increase security. Many Midterms and Final examinations are held at a common location so that professors can supervise directly. When the Internet became a popular medium for distance education many websites were founded offering secure exam software and packages to help professors manage their students more effectively.

CLEP

In recent years, the College Board has been promoting its College Level Examination Program (CLEP) tests. These tests are fully accredited and can be used for many of the general education and even core requirements of many degree templates. The tests are administered in approved testing centres and are closely proctored to prevent cheating. CLEP tests are computer-based, online tests that consist of roughly 80-120 multiple choice questions. Because the test is computer-based, the candidate's score can be tallied as soon as the test is completed. CLEP's passing grade is a 50 (roughly equivalent to a C-grade) and is scaled all the way to 80 (roughly the equivalent of an A-grade) for a perfect score. CLEP operates on a pass or fail basis, in that the actual grade does not determine credit awarded, but is strictly based on whether the candidate passes or not.

DSST

In addition to CLEP tests, the DANTES Standardized Subject Tests (DSST) is also frequently used to cover areas that CLEP does not offer tests in. These are very similar in format and administration to CLEP, being computer-based, online, and proctored, with immediate test results available. DSST also offers a number of its exams in paper based format, though they must be sent in to DSST's offices for grading, resulting in a delay for application of credit. Traditionally, DSST has used a grading system nearly identical to that of CLEP, but has recently been overhauling its tests and applying a new grading system, with a 300-500 point grade, with 400 as the passing grade. Credit is awarded based on pass or fail.

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Україна

Дистанційна освіта в якості нового підходу до гуманістичної освіти

Дистанційна освіта, або дистанційне навчання – це область освіти, де особлива увага приділяється педагогіці та андрагогіці, техніці навчальних

систем, які направлені для успішної передачі освіти для студентам, які не є фізично здорові. Замість того, щоб відвідувати курси самостійно, викладачі та студенти можуть спілкуватися час від часу, шляхом обміну друкованих та електронних засобів масової інформації або за допомогою технології, яка дозволяє їм спілкуватися в реальному часі і за допомогою інших способів онлайн. Курси дистанційної освіти, які вимагають фізичної присутності на місці з будь-якої причини, включаючи складання іспитів, вважаються змішаними курсами навчання.

Дистанційна освіта в якості нового підходу датується початком 1728 року, коли з'явилась "реклама в Бостонській газеті ... під назвою «Калев Філіппс, учитель нового методу Short Hand» шукав студентів для уроків. Сучасна дистанційна освіта практикується з часу коли Isaac Pitman викладав стенографія у Великобританії через листування в 1840-х років. Розвиток поштової служби в 19 столітті призвело до зростання комерційної кореспонденції коледжів з загальнонаціональними досягненнями.

Лондонський університет був першим університетом який запропонував рівні дистанційного навчання , створюючи зовнішню програму в 1858 році. [3] Організація для заохочення дистанційного навчання була заснована в 1873 році в Бостоні, штат Массачусетс. В Австралії, Університет Квінсленд створив Департамент заочного Навчання в 1911 [4]. Наступна новаторська установа – Університет Південної Африки, який запропонував курси заочної освіти з 1946 року. У Новій Зеландії, вища дистанційна освіту або заочне навчання почалося в 1960 році . Найбільший університет дистанційної освіти в Об'єднаному Королівстві – це Відкритий університет заснований у 1969 році. У Німеччині університет Ферн у Хагені був заснований у 1974 році. В даний час є багато аналогічних установ у усьому світі, що носять ім'я Відкритого університету (на англійській або на місцевій мові), а також більше десяти з них, які мають намір стати достойними університетами, що вміщують понад 100000 студентів.

Чарльз Ведемейер з Університету Вісконсін-Медісон вважається батьком сучасного дистанційного навчання в Америці. З 1964-1968 Фонд Карнегі

фінансував Ведемейерський Навчальний медіа проект (AIM), що вніс різні комунікаційні технології, спрямовані на забезпечення дистанційного навчання . За словами Мура , Навчальний медіа проект вразив британців які внесли ці ідеї та використали їх для створення першого Відкритого університету, який тепер називається Відкритий університет Великобританії (ВУВ) для того щоб відрізнити його від інших відкритих університетів, які виникли. ВУВ був створений вкінці 1960-х роках і використовував телебачення і радіо в якості своєї головної методики, таким чином висуваючи їх на перший план щодо застосування нових технологій у навчанні. Було б доцільно сказати, що всі "відкриті університети" використовували основні методики у технології дистанційного навчання.

Є багато приватних і громадських, некомерційних та комерційних установ, які пропонують курси і навчальні програми через дистанційне навчання. Рівні акредитації змінюватися, деякі установи, що пропонують дистанційну освіту в Сполучених Штатах неотримали достатнього контролю, і деякі з них можуть мати нелегальні дипломи. У багатьох інших країнах, установа не має права використовувати термін "Університет" без акредитації та дозволу, як правило, з боку національного уряду. Віртуальне навчання швидко зростає серед основних університетів Сполучених Штатах, де в мережі докторських програм розвинулись престижні науково-дослідні інститути.

У двадцятому столітті, радіо, телебачення та Інтернет, були використані для подальшої дистанційної освіти. Комп'ютери та Інтернет зробили дистанційне навчання більш простішим і швидшим. Приватний некомерційний Університет Фенікса, який є мережевим університетом, в даний час складається з двох тисяч студентів, і планує охопити п'ять тисяч студентів до 2010 року, хоча ще мало відомо про успіх або невдачі цих студентів в таких швидко зростаючих інститутах .

У 2006 році Слоун консорціум повідомив про те, що понад 96 відсотків з усіх найбільших коледжів та університетів в США пропонували інтерактивні

курси, і що майже в 3,2 млн. студентів взяли щонайменше один онлайн-курс протягом осені 2005.

Два провідних провайдери у канадській дистанційній освіті - це Відкрите навчання (УТР) з Університету Томпсон Ріверс і університету Атабаска (УА). Навчальні цілі УТР можуть бути отримані будь-ким за допомогою доступних і різноманітних курсів, які можуть бути проведені в будь-який час і за індивідуально-визначеними темпами. З більш ніж 400 індивідуальних курсів і більше 57 програм, доступних для завершення онлайн-навчання, студенти можуть використовувати різні програми, такі як: завершення середньої школи; сертифікати і дипломи, у тому числі вищого рівня і ступеня після бакалавра; дипломовані ступені, а також ступінь бакалавра. Навчальні цілі УА - це усунення бар'єрів, що обмежують доступ до успіху в університетському рівні досліджень та підвищення рівності усіх дорослих щодо можливостей в галузі освіти. УА пропонує більше 700 курсів для програм початківців та випускників, в тому числі доктора освіти в дистанційній освіті (D.Ed.) і доктора ділового управління (DBA).

В Онтаріо, Канадське міністерство професійної підготовки, коледжів та університетів створило навчальну мережу в 2007 році для забезпечення доступу для учнів малих та сільських громадах по всій провінції Онтаріо, які хотіли б продовжити навчання у коледжах або університетах за допомогою дистанційного навчання.

У провінції Манітоба, Департамент освіти щодо Громадянства та Молоді передбачає три варіанти, в області дистанційної освіти: Незалежний вибір курсів навчання, Опосередкований вибір вчителя та мережевий вибір курсів.

Незалежний вибір курсів навчання (НВКН) надає можливості у гнучкості шкільного та дорослого віку для вивчення широкого кола обов'язкових предметів дистанційного навчання з рівня 7 до 12. Дана форма дистанційної освіти також надає студентам підтримку за допомогою електронної пошти або телефону. Незалежний вибір курсів навчання також пропонує кілька курсів на французькій мові. У тому випадку, якщо студент залишає провінцію на

тимчасовій або постійній основі, НВКН також надає можливість для подальшого вивчення навчальної програми.

Опосередкований вибір вчителя (ОВВ) підтримує направлення дистанційних курсів, які заплановані в рамках навчального дня і використання різних технологій для надання допомоги студентам в тому числі: інструкції щодо навчального процесу протягом 40 хвилин в класі аудіо телеконференцій, записи занять по мірі, і листування з інструктором між класами по електронній пошті або телефону. Ці курси доступні тільки для учнів, які відвідують школу або центр навчання дорослих.

Мережевий вибір курсів у Манітоба (провінція у Канаді) доступний для шкіл, які прагнуть кваліфікованих шкільних курсів-онлайн. Манітоба використовує «Blackboard learning System» . Хоча курси здійснюються через Інтернет, вчителі все одно беруть участь у викладанні цих курсів, навіть будучи поза мережею. Завдання студентів представлені на перевірку учителям в мережі , і остаточний іспит теж має бути написано на сайті.

Типи доступних технологій, що використовуються в області дистанційної освіти можна поділити на дві групи: синхронні та асинхронні. Синхронні технології - є формою онлайн передачі, коли всі учасники є присутні в один і той же час. Така технологія потребує розкладу для організованості. Асинхронні технології є також формою онлайн передачі, де учасники ведуть доступ до навчальних матеріалів згідно з власним графіком. Студенти не повинні бути разом одночасно.

Існують також Системи Управління Процесом Навчання і керування процесом змісту навчальних систем, які можуть бути використані як для синхронного так і для асинхронного навчання. (Ця система є не стільки засобом навчання, а виступає в якості основи для інструктора щодо кращого управління класом)

Типи дистанційного навчання:

* **Листування** здійснюється за допомогою пошти

* **Інтернет** у вигляді синхронно або асинхронного проведення

* **Телекурси / радіомовлення**, за допомогою зміст передається через радіо або телебачення

* **Компакт-диск**, коли учень взаємодіє з комп'ютером, зміст якого зберігається саме на цьому на компакт-диску

* **Кишенькові ПК / Мобільне Навчання**, коли студент звертається до змісту курсу навчання який є збережений на мобільному пристрої або за допомогою безпроводникового сервера.

Дистанційна освіта перемістилась на чотири-п'ять «поколінь технології» у своїй історії. Це і друкування, аудіо / відео мовлення, аудіо-відео телеконференції, комп'ютерне навчання, електронне навчання / онлайн-навчання, комп'ютерна трансляція т.д. Тим не менше, радіо залишається досить перспективною формою, особливо в країнах, що розвиваються. Австралійські учні з надзвичайно віддалених районів брали участь у програмі "School of the air" з 1940-х роках за допомогою радіо. В Індії FM канал (FM Channel) дуже популярний і в даний час використовується в університетах, транслюючи освітні програми з різних областей, таких, як педагогічна освіта, розвиток сільських місцевостей, програми в галузі сільського господарства для фермерів, природничо-наукову освіту, творчу писемність, масові комунікації, традиційні курси гуманітарних наук і бізнес-управління. Зростання популярності mp3 плеєрів, кишенькових комп'ютерів і смартфонів (Smart Phone) дає нам більше можливостей для поширення дистанційної освіти , а деякі викладачі тепер навіть дозволяють студентам слухати і навіть дивитися відео курс, як подкаст (цифрова радіо- або телепрограма, яку можна завантажити з інтернету.) . Деякі коледжі співпрацюють з американськими військовими для розширення повного змісту курсу навчання на КПК.

У Дистанційній освіті вже давно були проблеми з тестами. Доставка матеріалів тестування досить проста, що робить їх доступними для студента, і він чи вона може прочитати їх на дозвіллі. Проблема виникає тоді, коли студент повинен завершити завдання та тестування. Онлайн курси не мали змоги достатньо контролювати порушенням правил під час вікторин, тестів або

іспитів через відсутності контролю з боку вчителів. Щодо ситуації у класі, вчитель може пильно стежити за студентами і візуально підтримати рівень об'єктивності у відповідності з репутацією установи. Проте у дистанційній освіті учень може бути відсторонений від нагляду повністю. Деякі школи звертаються до питань чесності і цілісності, що стосуються тестування, вимагаючи від студентів здавати іспити в умовах повного контролю над ними.

Завдання, які застосовувались ставали все більш ретельними і ширшими, щоб перевірити знання учнів, примушуючи їх провести повне дослідження даного предмету і довести, що саме вони зробили цю роботу. Вікторини є популярною формою перевірки знань. Навіть якщо студент хоче перевірити питання в підручнику чи в Інтернеті, часу надається дуже мало. Іспити та масштабніші тести, може бути важче контролювати.

Для кращої безпеки по контролю за іспитами і масштабнішими тестами використовують «наглядача» (прилад для контролювання). Багато випускних іспитів проводяться у спільному для всіх приміщенні, для того щоб викладачі могли контролювати все без винятку. Коли Інтернет став популярним засобом для дистанційного навчання було створено багато веб-сайтів, які пропонують програмне забезпечення іспиту і комплекс послуг, щоб допомогти професорам вести контроль над своїм учням більш ефективно.

В останні роки Рада Коледжів сприяє тестам у Програмі Екзаменів Екстернату Коледжу (ПЕЕК). Ці тести повністю акредитовані і можуть бути використані для загальної освіти, і навіть основних потреб багатьох інших рівнів навчання. Тести проводяться в затверджених центрах тестування і захищені від способів шахрайства(списування). ПЕЕК тести базуються на комп'ютері, онлайн тестах, які складаються з приблизно 80-120 питань множинного вибору. Оскільки випробування базуються на комп'ютері, оцінка кандидата може бути підрахована, як тільки тест завершено. Вхідний бал ПЕЕК становить від 50 (C-grade) аж до 80 (A-grade) балів. ПЕЕК працює на основі того, чи кандидат успішно здав чи провалив тест.

На додаток до ПЕЕК тестів, Стандартні DANTEС-тести по окремих Предметах (DSST) також часто використовується для доповнення тих , які ПЕЕК нам не пропонує. Вони є дуже схожі за формою і призначенням до ПЕЕК , так як базовані на комп'ютері, інтернеті, і захищені від шахрайства завдяки негайним результатам випробувань . DSST також пропонують ряд своїх іспитів у письмовому форматі, але вони повинні бути відправлені у DSST офіс для оцінення і класифікації. Традиційно DSST використовує системи класифікації майже ідентичні до ПЕЕК, але останнім часом була оновлена у плані тестів та застосування нової системи класифікації, 300-500 балів, 400 – як прохідний бал. Отримання заліку залежить від здачі або провалу тесту.

«Традиційного» студента легко визначити: просто переходять від підлітків до дорослих, студенти закінчують середню школу, відвідують заняття, які займають повний робочий день, і закінчують вуз зі ступенем на чотири роки пізніше.

«Нетрадиційний студент», однак, не піддається визначенню. Нетрадиційні студенти, це працівники і батьки з повною зайнятістю, військовослужбовці і ветерани; домогосподарки та студенти, яких навчають батьки. Вони ходять в школу неповний і повний робочий день, завдяки перебуванню в Інтернеті та класі. Єдина характерна особливість полягає в тому, що вони, як правило, старші за "традиційних" (25 років і старші).

У 2005 році дані перепису населення США за оцінками налічували близько 12 млн. нетрадиційних студентів у США, зарахованих до коледжів та університетів. Ось як нетрадиційні студенти змінюються освіту.

Вони є вимогливими і їм надається гнучкість у всьому. Нетрадиційним студентам необхідний гнучкий графік. Вони повинні відвідувати школу увечері, займатися не виходячи з дому, і вміло справлятися з навантаженням курсів , не говорячи вже про об'єм роботи накопичений за день. Більше чверті всіх коледжах та університетах і близько 40% двохрічних шкіл пропонують вечірні та недільні класи з частковою зайнятістю, що підходить багатьом дорослим, які вчаться.

Вони отримують освіту для забезпечення собі хорошого життя. Але планування не є єдиним питанням, яке цікавить нетрадиційних студентів. Батьки, які навчають дітей, можуть віддати їх у школу, близько 59% американських коледжів та університетів пропонують денний догляд за дітьми на місці. Школи все частіше готові запропонувати життєвий досвід, очікуючи подання заявки. Крім того, деякі традиційні та школи-онлайн спеціалізуються в наданні допомоги деяким дорослим, таким як робочі фахівці або військовослужбовці.

Вони приводять в розширення мережі освітніх програм. Дорослим учням подобається онлайн програми з причин їх гнучкості. Що не раз встановлювали "класи", так це те, де б студенти не мали комп'ютерів та доступ в Інтернет, дорослі учні можуть більш легко пристосувати навчання до їхньої роботи та сімейних обов'язків. Сучасна освіта он – лайн зросла до високих рівнів і йде поряд з такими мережами установ, які проводять регіональної акредитації та підтримують численні традиційні коледжі, пропонуюючи повністю або частково мережеві освітні програми.

Вони збільшують доступ роботодавця до отримання он-лайн дипломів. Мільйони студентів поступають в школу он-лайн і так само завершують навчання. Кандидати з дипломом он-лайностають більш поширеними і перевести їх роки навчання в успіх на роботі зростає. Численні дослідження були проведені щодо можливості отримання роботодавцями дипломів он-лайн. Дослідження ставить під сумнів думку 505 роботодавців, 62% з яких відносились позитивно до дипломів он-лайн.

Вони показують різноманіття у багатьох формах. Багато адміністраторів коледжів встановлюють високу ступінь важливості у збереженні різноманітної студентської бази. Розбіжність у національності та соціально-економічному становищі є також важливими, але вони не є єдиними шляхами коледжів, що можуть заохочувати багатосторонність. Нетрадиційні студенти залучають різні перспективи у класи коледжів – перспективи військового персоналу, працівників з повною зайнятістю, батьків, і багато чого іншого. Нетрадиційні

студенти не просто збільшують різноманітність і багатоплановість коледжів – вони розширюють нашу концепцію різноманіття в цілому.

Дистанційна освіта в Україні

Розвиток Інтернету в Україні почався зовсім недавно, і привертає все більше і більше соціологів, психологів і педагогів. Сучасний український Інтернет вимагає збільшення кількості освітніх, бібліотечарських ресурсів. Крім того, велика увага має бути приділена покращенню інформації викладеній в Інтернеті.

Законодавча основа дистанційної освіти в Україні як і раніше, є вихідним пунктом.

Зараз багато людей в Україні навіть не знаю, що таке дистанційне навчання, не кажучи вже про використання дистанційного навчання в особистому вдосконаленні або в особистій практиці викладання. Причину цього можна бачити в низькому рівні технічної підготовки громадян України (відсутність комп'ютерів, обмежений доступ до Інтернету, електронної пошти та ін), а також недостатнім розповсюдженням інформації про сучасні можливості. Однак час диктує необхідність освоїти комп'ютер легко і ці перешкоди є тимчасовими, розвивати мережу дистанційної освіти, інформуючи населення про його основні принципи, створюючи нові можливості для розвитку особистості за допомогою наявних ресурсів.

Аналіз сучасної літератури, пов'язаної з DL (data link - лінія передачі інформації) показує, що розробники дистанційних курсів в Україні приділяють велику увагу технічним питанням по DL: створення або вибір навчальних приміщень, створення електронних книг, розвиток тестування систем і т.д. Очевидно, це лише перший крок. DL в Україні тільки розвивається, тому що без технічної підтримки існування DL, звичайно, неможливе, а також тільки люди з технічним дипломами мають доступ до інтернету та всі необхідні навички, але, це, зазвичай, це люди, які не розуміють значення педагогічних основ освіти.

В результаті такої ситуації велику кількість електронних книжок, які є тільки електронною формою паперових книг і версій посібників, які розміщені в Інтернеті, а також численні програмні тестування, які тільки перевіряють знання та навички, з'явилися недавно. Це називається "дистанційне навчання" в Україні. Намагаючись автоматизувати процес навчання, студенти залишаються без спілкування з професійними викладачами та іншими студентами, що робить корегування та оптимізацію навчального процесу неможливим.

Така ситуація, на нашу думку, пов'язана з наступними причинами:

1. Бажання DL розробників в Україні отримати матеріальну вигоду швидко і без багато зусиль (наприклад, змішування DL з інструкцією по переписці). Без намагається позитивні риси дистанційного навчання і не робити нічого доброго для інструкція по переписке це небезпечно для дискредитації самої ідеї дистанційного навчання аналогічні тенденції.

2. Недостатній розвиток технічної бази DL (наприклад, різниця у рівні студентів взаємодії).

3. Недостатня методологічна підготовка ЕБ розробників (наприклад, низький рівень технології, технічні методи та організація навчального процесу, який зробиць процес дистанційного навчання, неефективно).

Деякі українські вчені [Кухаренко В.М., Биков VU та інші] також спробували зрозуміти, що якість в області дистанційної освіти неможлива без вчителя, без його підтримки і можливості надати допомогу в будь-який час, проконсультувати студентів, без спілкування. Саме вчитель, його професіоналізм є – одним з основних та мотивуючих особливостей дистанційного навчання.

В даний час в Україні є три основних центри, які пов'язані з розвитком дистанційного навчання: у Львові (Інститут дистанційного навчання, Національний університет "Львівська політехніка", Львівський освітній комплекс гімназії "Sykhivska"), в Києві (Центр дистанційного навчання, Національна академія державного управління при Президентіві України) та в

Харкові (Національний технічний університет "Харківський політехнічний інститут").

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The activity of the Ukrainian labor training teachers in the organization of the pupils' professional self-upbringing with using of the Scandinavian countries experience

There in this article was described an experience of Nordic countries in the professionally orientated work aimed to professional upbringing as one of parts of forming process of comprehensive developed individual in modern conditions. Also here was learned a change of social child's status, accentuated an attention on the correct self-determination and self-upbringing of the pupil.

We usually mean the teacher's activity in the forming of the constantly known characteristics of the individual, when we are describing an upbringing process in the labor training classes. But what can the school boy(girl) achieve by him(her)self in the self-upbringing in general and in the professional self-upbringing in particular? The dialectics of the upbringing process is like this process in particular from one side, is critically social but critically personal from the other side, because it is aimed to develop each individual in comprehensive. That is why learning of the rich European experience (where was pooled all modern achievements) can be an important landmark in the improvement of the reforming process in the national education (taking into account all the peculiarities of our society) and wide world trends in education of the new century.

One of the most important distinctions of the educational and upbringing process from the other human practice, following to the European educational tradition, is that its' object must become an individual of definite kind of

activities, knowledge, equivalences to the reality, to other people and to him(her)self. Although focus, logics are results of the different educational and fostering processes and are not to be co-inside but they are united by one aim: the forming of comprehensive developed each pupil's individual (future professional), the individual of the society a human with an active vital position.

Concerning with this all teenager's activity gets a character of self-education with strictly determinate line and strict aim – to master the contest which is necessary for his(her)own activity in the future. That is why as the professor of the Umea University (Sweden) K. Borg maintains the necessary condition of the social teenager's formation is the coaxing of pupils into a serious work which is being a base for the forming of the moral norms and ideas.

It is necessary to coax pupils and their parents to the work on the learning of the pupil's individual starting with first grade because it is very important to develop children's need and ability of self-knowing - a base for self-upbringing. Issuing pupils the teacher is observing them in the different situations of educational and learning activity, notes the brightest moments of the character's manifestation. Received information the teacher should combine with other teachers', parents', work-shops' teachers' information about certain pupil. Children's professional orientation also can show it self in the compositions for example the composition on theme "My future profession".

Questions of self-knowing are very interesting for children. And if these questions would not be satisfied in time than they can just die away. Children can lose the interest not just for themselves but for other people as a result. There can appear an unwilling to count with other people's interests, also there can be established such characteristics as impulsiveness, will to satisfy unmotivated desires, unstableness of the motives, short-temperedness.

Issuing of the pupils' individuals and their groups should be one of the most important aims of the upbringing work in the school and every teacher in particular.

It became clear while our issue that the main part of forming pupils' intelligent attitude to choosing of the profession is taking into account his(her) individual uniqueness. It is also important to apply the individual attitude on the mass (general) work on the professional self-upbringing and on the individual as well. But schools' practical experience testifies that mass forms of the work in professional orientation are used not enough for pupil's individual professional development. One of the ways for the realization of individual attitude is the one proposed by W. Theuerkauf and G. Graube it consists of organization of mass forms of the professional orientated work with pupils' coaxing into making an individual tasks, individual-group tasks and so on. Thus for example in the process of the preparing of the educational excursion to the place where any profession can be shown for pupils who are interested in the history learning were given tasks to make a report about the history of this place, its' appearance, development of professions, its' profitableness, its activity in the frames of the district, city or a country.

For pupils who are interested in the technology and machinery learning were given tasks connected with learning of the factory's tools, main technological operations, perspectives of the introduction of new machinery and technological constructions.

For those pupils who have an aptitude for arts were given tasks to paint tools, examples of the production which was made in this place, working positions of the specialist. Using individual conversations with teenagers and their parents the teacher must find-out favorite activity of the pupil and thus he(she) will be able to recommend an extra classes, work-shops or other kinds of the society useful work where pupils are to be able to find-out and develop their own interests, aptitudes and abilities. Pupils need a big help with drawing up of the program for self-upbringing. It is necessary to help pupils to determinate what characteristics are needed for future profession. The teacher also should explain to pupils which characteristics should be over and which should be received and developed.

It is important to help these pupils with dealing up the professional plan and to discuss ways of its realization. To stimulate a teenager for learning of the characteristic of the profession can be used individual informational-gathering tasks. Effective method of the forming of the pupils' serious attitude for their own professional self-upbringing is the method of coaxing pupils into a social useful and productive work and for kind of work which is responses for pupil's individual aptitudes and interests as well. The participation of the pupil in the correctly organized working process is also promotes for forming of important qualities of the individual such as sense of duty, responsibility and persistence.

Advanced pedagogical experience of Nordic countries testifies about the necessity of drafting, realization and improvement of the manufacturing work of the pupils as an area of their coaxing into a modern technological, intellectual and aesthetic culture as a method of forming of social important needs, values, motives and interests as combination of conditions for the development of the creative pupil's individual.

The practical experience shows that pupils are working more energetically if its results are to be applied for satisfying of real needs (children garden, class room or school) and if work is correspond to the individual uniqueness of the personality. This kind of work is becoming an individual value for pupil and also an important motivation for his (her) professional development.

As it is known in the process of the natural, physiological and socially-intellectual development pupils are gathering current baggage of knowledge, views, impressions and wishes about professions with which they can meet in the life, books or movies. Thus going on a gradual acknowledging of the motivation for a future working activity which is basing on own pupil's observations, friends' recommendations, built ideals etc. This kind of motivation is not always correct, objective and useful and we should take into account that different pupils have different level of development. It is necessary to notify in time and find all deviations and lacks of the professional teenagers' self-upbringing at the earliest station and give a necessary help with common forces of parents and teachers.

The realization of motivation is observed as pupils' will for developing in themselves of more ideal stimuli for education and work, as realization of knowledge value for an individual and for society, as realization of knowledge necessity for professional improvement.

As it was shown on a practical experience the functional connection between emotionally-will components of an individual's psychological structure and activity of his(her) own work has its own "input channels" which should be used in the organization of independent professional-learning issue of working activity. To opinion of Scandinavian scientists S. Johansson and A. Hedman the most important among them is to give pupils a professional task. This task must be clear for pupils in its content and actual, to be close to pupils and have a vital meaning. Thus it can provide pupils' active comprehending of itself. Given task should be a problem which is opened for searching of ways of decision. This peculiarity of given task is being an important condition for an activation pupils thinking, independent analysis of the task, picking of methods and tools for solution of the task and creation of positive emotional state in actions for solving the problem which was proposed by teacher and accepted by pupil. As a result we can see an activation of pupils' issuing work, finding decisions for problems which can appear in the process of the work and also the effectiveness of pupils' learning activity is grooving in the professionally orientated work.

If the professionally orientated work is systematic and purposeful, pupils can show their professional intentions, interests and aptitudes, there forming a readiness for a professional self-destination. Depending on the degree of readiness, age and individual uniqueness of the pupil there must be determinate a content of a professional self-upbringing.

Mass classes (like a grope discussion, solving questions about choose of profession under teacher's or psychologist's leading) are demand to be completed with individual methods of work. In this case there ca be recommended an individual labor consultation. Thus the profession-graphic conversation in this case not just a meaning of deeper realization of a professional self-destination but

a test of the development level which was achieved participants in the process of training.

As conclusion from our Scandinavian colleagues' experience it is obviously that successful work on the organization of the professional pupils' self-upbringing on the labor training classes is being provided by a democratic character and consistency on every stage of the pupil's individual development and lies in yesterdays pupil's becoming an individual with a new status, social role through self-upbringing and coaxing to certain profession. To opinion of the scientists-teachers of Nordic European countries one of the most important individual's signs is his(her) ability to solve contradictions which are distinctive for this age by him(her)self. Looking on these attitudes and methods the professional future must become a subject of a great attention for the pupil with well organized work of the pedagogical stuff in the educational establishment and especially the labor training teacher. Self-analysis, analysis of professions and "practical testing of own forces" are movements which taking place in the pupil's consciousness and suppose to become a signs of work on his(her)self with purpose of forming of the qualities which are to allow every pupil to master the chosen profession in the future.

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The images of men and women of 1709 in the literature

The greatest images of 1709 are Ivan Mazepa as an Ukrainian leader and his beloved Motrya Kochubey as the daughter of the richest men in Russian empire who lived in Poltava. The myth about their love was implemented in J.Byron's and O.Pushkin's creative works. In Pushkin's poem "Poltava" the image of Mazepa was

neglected and in Byron's poem this image was romanticized. The image of Mazepa we can find in V.Hugo's "Mazepa" (1828), Yu.Slovatsky's, K.Releyev's and V.Sosyura's poetry.

In the traditional plots the real historical material is usually mixed with pseudo historical. Reading the theory of traditional plots we should admit that in the most cases the fate of historical figure whose image is traditionalized is usually tragic and the death of Ukrainian hetman is also tragic. As the image of Mazepa has become a part of foreign literature; it may be considered as traditional hero in Europe. It is proved in the encyclopedia by German scientist Elisabeth Frentzel "The plots of foreign literature" and she has mentioned only Mazepa among the images of Ukrainian origin.

According to French academician Yezhen Melkiotr de Vogue Mazepa represents all great country Ukraine and the whole nation and Cossacks for European reader. In Mazepa's characteristics by Charles XII's servant M.Guustavus Adlerfeld Ukrainian hetman is known as an experienced diplomat, sincere patriot, intelligent person and brave soldier. None of writers had a goal to create the true image of hetman. All of them depicted the image of young man riding the horse who rushes through the blame to glory.

Mazepa is a powerful figure in Ukrainian history and in Poltava battle 1709. But his romantic figure mostly attracts writers' attention. Byron writes about his love to polish girl. Pushkin writes about his love to Ukrainian girl. And this romantic oriole around hetman adds him beauty. So the main features of its image are romantics, braveries and patriotism.

Образ І.Мазепи увійшов у зарубіжну літературу, його можна вважати традиційним для європейського регіону. Це засідчує авторитетний покажчик «Сюжет світової літератури» німецької дослідниці Елізабет Френцель, де серед образів українського походження зазначено лише І.Мазепу. Художній етап функціонування образу І.Мазепи започатковано у поемі Д.Байрона, який звеличив українського гетьмана. Д.Байрон показує його не тільки палко закоханим юнаком, а й людиною, яка знайшла свій шлях у житті, захищаючи

незалежність свого краю. О.Пушкін теж розповідає про найдраматичніший період у житті І.Мазепи, з яким пов'язана і романтична історія – любов гетьмана до юної Мотрі Кочубей, своєї хрещениці. В образі І.Мазепи можна виокремити три складові константи – романтичний ореол, відвага і патріотизм.

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Education in Ukraine in early 18th century

Present day independent Ukraine has a well-developed system of education which matches the standards of the developed countries. But education is rooted in very old traditions reaching back to the pagan times.

In the 16th – 18th centuries, an increasing number of schools were set up by national religious-educational communities – “Brotherhoods”, for instance, in Lviv (1585), in Kyiv (1615), in Lutsk (1620). The Greek-Slavonic-Latin Collegium, Ukrain’s first institution of higher learning was founded in Ostroh in 1576.

At the turn of the 18th century the level of public literacy placed Ukraine ahead of a number of Western and Eastern European countries.

One of the most important educational and scientific centres of the early 18th century was Kyiv-Mohyla Academy. It was one of the most distinguished and earliest among higher educational institutions in Eastern Europe. Petro Mohyla adopted the organizational structure, the teaching methods, and the curriculum of the Jesuit schools. An objective in establishing this type of school was to raise the standard of Eastern European education to Western European degrees of excellence. From its beginnings, this school was conceived by its founder and first rectors as an institution of higher learning, offering philosophy and theology courses and supervising a network of secondary schools. The academic programme was based on the liberal arts.

Open to young men from all social strata, the Academy attracted students and scholars not only from Ukraine but from many European countries.

The political and cultural circumstances in Ukraine were fundamentally altered in 1686, when the city of Kyiv and hitherto autonomous Kyivan metropolinate were placed under Muscovite jurisdiction . It was forbidden to print books in Ukrainian. Although in 1693 these linguistic restrictions were eased, Ukrainian books were denied entry into Moscow.

Nevertheless the Academy flourished at the end of the 17th century and enjoyed its golden age during the glorious Hetman Ivan Mazepa's reign (from 1687 to 1709). The enrollment at the time exceeded 2000. But the Academy's golden age came to an abrupt end with Mazepa's defeat at Poltava in 1709. The schools properties were plundered by Russian troops. Students from Right-Bank Ukraine, which was under Polish rule, were no longer admitted. By 1711 the enrollment fell to 161. Graduates of the Academy were encouraged to seek positions in Moscow or St. Petersburg. Peter the First's ban on Ukrainian publications and religious texts in Ukrainian was a heavy blow to the Academy.

The school and educational establishments in Ukraine revived only after Peter's death.

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