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## PROBLEMS OF TEACHING SUBJECTS OF SPIRITUAL AND MORAL DIRECTION IN THE UKRAINIAN PRIMARY AND SECONDARY SCHOOLS

*In the article the process of introducing subjects of spiritual and moral orientation in primary and secondary schools of Ukraine is considered. The problematic moments in the teaching of subjects of spiritual and moral orientation in schools of Ukraine have been analyzed. The best options for further organization of teaching subjects of spiritual and moral orientation in primary and secondary schools are determined.*

**Key words:** subjects of spiritual and moral direction, primary and secondary schools, organization of teaching.

**Волік Н. В. Проблеми викладання предметів духовно-морального спрямування у закладах загальної середньої освіти України.** У статті розглядається процес впровадження навчальних предметів духовно-морального спрямування в закладах загальної середньої освіти України. Проаналізовано проблемні моменти викладання предметів духовно-морального спрямування, а також визначено найкращі варіанти подальшої організації їх викладання в українських школах.

**Ключові слова:** предмети духовно-морального спрямування, заклади загальної середньої освіти, організація викладання.

Almost everywhere in Western Europe, the debate about the place of religious education in the school curriculum is going on. This debate is colored by the constitutional tradition, the school system, and the particular church-state regime in each country. Despite these national differences, there is also a common theme: the place of religious education in a changing society, characterized by secularization, religious diversity and de-traditionalization.

Subjects of spiritual and moral orientation are a necessary component of the education system in Ukrainian schools. In the conditions of polyconfessional Ukrainian society, an important topic in the teaching of spiritual and moral content is the formation of religious tolerance and mutual respect in children. We consider, that regardless of national and religious affiliation and worldview, the learner should be able to learn about the spiritual roots of the Ukrainian nation, about the moral and religious traditions of other nationalities that make up the single nation of Ukraine. At the same time, the ways to implement these tasks need to be refined. Therefore, there is a perception or non-perception of the need for religious education to be provided to students in primary and secondary schools. This article is an attempt to consider the feasibility of religious and moral education. We emphasize that religious education should stimulate the intercultural attitudes of pupils and that it should prepare them for participation as future citizens in our secularized, multicultural society.

**Analysis of the latest research.** Ukrainian researchers consider the construction of the concept of work on providing religious and moral education to children in different ways. The problems and prospects of interaction between secular and religious education systems have been noted by several authors: M. Babii, A. Kolodnyi, P. Yarotskyi [1], P. Kraliuk [4], S. Kovcuniak [2], A. Wright [19], J. Keast [17], R. Jackson [15, 16] and other. Problems of teaching subjects of spiritual and moral orientation, the expediency of religious and spiritual education, and peculiarity of the theoretical and methodological materials are discussed at scientific conferences, workshops, seminars, etc. The process of organizing moral, religious and spiritual education is relevant today.

**The aim of the article** is clarification of issues and perspectives in the study of subjects of spiritual and moral orientation in the Ukrainian primary and secondary schools.

**Tasks of the article:** to describe the process of introducing subjects of spiritual and moral orientation in secondary schools of Ukraine; to highlight the problematic moments in the teaching of these subjects in schools of Ukraine; to determine the best options for further organization of teaching subjects of spiritual and moral orientation in primary and secondary schools.

**The main content of the article.** Introduction of teaching subjects of spiritual and moral orientation began in Ukraine in the early 90s of last century and by the decision of local governments it became widespread in a number of regions in Western Ukraine. From the late 1990s, the church community and parents, whose children went to school, began to question the feasibility of ensuring the introduction of such teaching at the national level.

According to the Constitution of Ukraine (Part 3 of Article 35), the Law of Ukraine «On Freedom of Conscience and Religious Organizations» and the Law of Ukraine «On Education», in Ukraine «school is separated from the church». In Constitution of Ukraine, Art. 53, the right of everyone to education is proclaimed [3]. Law of Ukraine «On Education», Part 5 singles out the rights of national minorities in the field of education, but it does not mention the

religious or ideological interests of citizens separately [8]. In the Law of Ukraine «On Freedom of Conscience and Religious Organizations» there are some of general guarantees that promote citizens' exercise of the right to religious education [9].

The right of freedom of thought and religion is also enshrined in Article 13 of the International Covenant on Economic, Social and Cultural Rights and Article 18 of the International Covenant on Civil and Political Rights, to which Ukraine has acceded. Guided by the Universal Declaration of Human Rights (Articles 18, 26) and other international declarations and conventions establishing the right of a person to freely profess his or her religion and beliefs, to receive and educate children in accordance with own traditions in the spirit of respect for other people's traditions of spiritual morality direction does not contradict the secular character and Ukrainian education [5, p. 237].

In 2005 Ministry of Education and Science of Ukraine issued Order № 437 «On the Study of Optional Courses in Ethics of Faith and Religious Studies» in educational institutions, according to which the composition of a special commission for the development of the content of optional courses in ethics of faith and religious studies was approved; parents are given the right to choose subjects of spiritual and moral orientation for children to study; scientific-methodical examination of educational programs, educational and methodical manuals on moral and ethical courses are started [6]. Beginning in 2010, the Ministry of Education and Science of Ukraine approved the curricula «Fundamentals of Christian Ethics», «Biblical History and Christian Ethics» for students in grades 1–11 of secondary schools, as well as «Christian Ethics in Ukrainian Culture» and 22 other subjects [11]. Representatives of various churches took part in writing this program.

These programs do not cause remarks on religious affiliation, however, they promote the education of interfaith tolerance, contributing to social harmony. The study of subjects of spiritual and moral orientation, contributes to the general growth of the role of morality in society and overcoming interfaith contradictions. Regardless of own national and religious affiliation and worldview, the pupils should be able to learn about the spiritual roots of the Ukrainian nation, about the moral and religious traditions of other nationalities that make up the single people of Ukraine.

During the last ten years, the issues of teaching spiritual and moral education, ensuring the proper education of the younger generation remain in the center of attention of Ukrainian state leaders. Evidence of this is the signing in 2015 by the President of Ukraine of the Decree «On the Strategy of national-patriotic education of children and youth for 2016-2020», which approved the relevant Strategy, which for the first time at the level of decrees of the President of Ukraine defined the introduction of spiritual and moral disciplines personality and the basis for national and patriotic education [10]. In 2020, the Draft Law on Amendments to the Law of Ukraine «On Education» to Ensure the Quality of Educational Literature was proposed (№ 3900) [7]. This project is dangerous because it has a mechanism through which it is possible to eliminate all family curricula and Christian ethics in the school, as well as to delete from other textbooks any information about family and national values of our people under the pretext that someone thinks it has signs of discrimination. Project is still being discussed today, primarily because it lays down mechanisms to combat subjects of spiritual and moral orientation in primary and secondary schools.

The main tasks of the subjects of spiritual and moral orientation are: deepening knowledge about man and moral relations in society, the basic moral norms and values of the people of Ukraine and humanity in general, the culture of communication and behavior; promoting the formation of personality; proving formation of children's understanding of the purpose and meaning of human life; leading to formation of a respectful attitude to the bearers of cultures and traditions different from their own, the ability to live and work in today's multicultural and multi-confessional world; creating the willingness to respect the right of everyone to freedom of conscience, etc. [12]. But in Ukrainian practice it is difficult to implement these tasks, especially because are differing approaches about the aims and purposes of subjects: 1) the «confessional» approach (underlying this approach is the assumption that Christianity is perceived to be the true way and that RE should seek to initiate pupils into it over the years of schooling); 2) the «factual» approach (it adopts a neutral view about the truth or falsity of religions. It adopts the view that religions are an important phenomenon in the world and so children, as citizens of the world, ought to know about them); 3) the «understanding religion» approach (its concern is that children should understand religion, that is to see it from the inside, to stand in other people's shoes. The quality of empathy is therefore of central importance to this approach) [13, p.46–47].

In schools of Great Britain religious subjects should assist pupils to: acquire knowledge and understanding of the central beliefs and practices of Christianity and of the other principal religious traditions represented in Great Britain; develop an awareness of the ways in which religious belief affects the values and behaviour of individuals and communities; make informed judgments about religious and moral issues; enrich their spiritual experience; search for meaning, purpose and a faith to live by; explore fundamental questions of life in a religious context; reflect upon their own beliefs and values in a positive way; develop empathy with people holding different religious beliefs and to respect and value those beliefs [13, p. 56].

Unfortunately, some denominations, in order to compete and expand their sphere of influence, are not limited to traditional means, and resort to new forms. In fact, such a new form for them is the teaching of Christian ethics in school. They hope to consolidate their position among the younger generation [4, p. 93]. The Greek Catholics and Protestant Churches are the most active in this regard. As for them, the subject of the Christian ethics has become a

means of catechesis in a secular school and the opportunity to instill in young people certain views, stereotypes of perception that are close to them and in the long run could work in their favor.

Some Ukrainian scientists accent that certain attempts are being made to clericalize educational institutions, to transfer the atmosphere of inter-confessional rivalry and inter-church confrontation of the Orthodox Churches in Ukraine to secondary schools and sometimes to higher educational institutions. This negatively affects the moral and psychological atmosphere of the children themselves, the relationships between teachers and students, parents of students and teachers of Christian ethics [2, p. 197; 1, p. 140–147].

Leaders of religious organizations advocate religious education and upbringing in schools, which can lead to a biased understanding of religion and make it impossible for students to be ecumenical. However, subjects which include religious content in American public schools point to potential advantages for intellectual and moral development. These proposals include moral arguments, which suggest that religious literacy is an individual and social good [18, p. 363].

Today teachers' work should involve cooperation with a denomination (Greek Catholic, Orthodox or Protestants clergies). Religious leaders or clergy come to school and begin to teach children. Religious leaders or clergy come to school and begin to teach children. Very often lessons are conducted by priests without pedagogical education. For the most part, parents agree that the child should be present at the lesson, but let's imagine: how can some parents react when one of the representatives of neo-religions comes to the pupils in the class? That's why we need a «golden mean» in teaching subjects – the use of methods of teaching children which are used by many religious organizations (religious songs, picters, games). However, a significant disadvantage in this context is the dominant problem of teacher qualifications. In the practice of schools it is observed that lessons of subjects of spiritual and moral orientation are conducted by primary school teachers, teachers of physical education, Ukrainian language and literature or teachers of any other subject in the school, because there are not enough hours of load. Another problem is that school director sometimes does not require prepared lesson plans, for example from Christian ethics, due to optional nature. Therefore, the topics are chaotic and shoddy. The question of skilled work on subjects of spiritual and moral orientation arises. In this situation main reference point in this work is the current standard programs of education. In Ukraine there is some methodical and practical manual on the ethics of faith and religious studies are decorated according to current standard programs, but there are not enough.

So, in which direction should we be heading? Firstly, we have to admit that the introduction of training courses of spiritual and moral orientation in secondary schools without intra-confessional differentiation is effective and necessary. Introduction of an independent, nondenominational, and obligatory subject about religions, ethics, citizenship, and philosophy is the most promising option (like in Belgium) [14, p. 483]. In addition, denominational religious education can still be offered as an optional subject. This double system seems the best approach to cope with the educational challenges, the freedom of religion, and (religious) education in Ukraine today. Secondly, it is necessary to have educational and methodical material which would promote cultivate civic responsibility, respect for other religions, freedom of conscience and freedom of religion. The lack of methodological developments in teaching subjects of spiritual and moral content for children, which can be guided by practicing teachers or parents, has provoked lively discussions among religious scholars, religious hierarchs, teachers, parents, the public. Thirdly, the subject of spiritual and moral orientation can be taught by teachers of general educational institutions who have undergone appropriate pedagogical training in higher educational institutions.

**Conclusion.** We agree with Robert Jackson when he argues that «all schools should promote social justice (including religious tolerance), knowledge about religions, the development of the pupils' skills of criticism and independent thinking, and also the dialogue and interaction between pupils of different backgrounds» [15, p. 161–162]. Social conditions that have developed today in Ukraine and in the world contribute to the deformation of the value system. Love, family, cultural values, basic moral norms are depreciating. This can be hindered by the methodologically correct introduction of subjects of spiritual and moral orientation in primary and secondary schools. The result of the study of subjects of spiritual and moral orientation is to increase the spiritual and moral level of the younger generation, formation of a stable system of motivation and worldviews, the Ukrainian nation formation as a society of spiritually healthy individuals with a high level of moral qualities and patriots of Ukraine.

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### СПЕЦИФІКА ДІЯЛЬНОСТІ МУЗЕЙІВ НОВОГО ТИПУ (НА ПРИКЛАДІ КОМУНАЛЬНОГО ЗАКЛАДУ ТРОСТЯНЕЦЬКОЇ МІСЬКОЇ РАДИ «МУЗЕЙНО-ВИСТАВКОВИЙ ЦЕНТР «ТРОСТЯНЕЦЬКИЙ»)

У статті розглядається проблема функціонування музейно-виставкових центрів в умовах адміністративно-територіальної реформи. Автор пропонує шляхи реалізації позитивних впливів з боку державної влади та органів місцевого самоврядування на галузь культури. Окрему увагу у статті приділено роботі Комунального закладу Тростянецької міської ради «Музейно-виставковий центр «Тростянецький». Пропонуються напрямки діяльності спрямовані на покращення роботи закладів пов'язаних із музейною справою. Звертається увага на потребу розробки для комунальних закладів стратегічних напрямків розвитку з позиції публічного управління.

**Ключові слова:** музейна справа, комунальні заклади культури, публічне управління, органи місцевого самоврядування, організаційний механізм, керований управлінський експеримент.

**Medvedev I.A. The specifics of the activities of museums of a new type (on the example PI TRSE «Museum and exhibition centre «Trostaityts».**

*The article deals with the functioning of museum and exhibition centers in the context of administrative and territorial reform. The author proposes ways to implement positive influences from the state and local authorities in this branch of culture. The author devotes a special place in this work to the activities of the Communal institution of the Trostyanetsky city council "Museum and exhibition center" Trostyanetsky "*

*The directions of positive influence aimed at improving the work of institutions related to museum activities are proposed. The author draws attention to the development of strategic directions of activity for public utilities in the sphere of culture.*

**Key words:** museum on the right, communal mortgage of culture, public administration, organisation of self-production, organizing mechanics, kеровanie management experiment.

**Постановка проблеми.** Музей як феномен сучасного суспільства можна розглядати у таких аспектах: відтворення культурної спадщини; розвиток культурної та освітньої обізнаності серед населення в умовах глобальної та національної кризи (сприяння пошуку альтернативних джерел культурного надбання та