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DEVELOPMENT OF PRESCHOOLERS' SPIRITUAL POTENTIAL BY MEANS OF FOLK PEDAGOGY

Abstract: The essence of the concepts of spirituality, morality, religion in the scientific literature is defined in the paper; the goals and tasks of spiritual education of preschoolers are justified; the content of preschoolers' spiritual education in software support of the modern nursery schools is highlighted; folk pedagogy as a means of preschoolers' spiritual development is characterized; methodical recommendations on the usage of folk pedagogy in the preschoolers' spiritual development are developed.

The study has proved that the spirituality of every child, his humanity, begins with native home, mother's lullaby, grandmother's stories and fragrant bread among the cherry orchard, parental reliable shoulder and grandfather's advice, trusted friends with their humor, games and entertainment. It is proved in this paper, that folk pedagogy due to the traditions, customs and rituals of national calendar provides the ideals of goodness, morality, aesthetics to preschoolers, and every child having suffered for a beneficial effect of national spiritual treasures, honorably aspires to follow parents, grandparents and ancestors' wills, strengthens their family tree with good deeds. We have proved that spiritual education is held by means of language, song, prayer, fairy-tale, lives of saints and heroes, poetry, festivals, entertainment, etc.

Keywords: spirituality, morality, religiousness, spiritual education, spiritual development, folk pedagogy, national calendar, preschoolers (children of preschool age)

The most actual problems in the modern informational and technologized society became the problems of making life more cultural, creation and preservation of spirituality, the formation of moral culture, balance, the constructive behavior, the consciousness and the responsibility of the individual.

The preschool age is regarded as the most favorable period of life when the formation of spiritually-moral qualities begins. It lays the foundations of figurative perception of the world, full of surprises and secrets. These are the first steps to a spiritual ideal, and under certain conditions they can turn into a love for the truth, beauty and native land. After all, the preschool childhood is the initial phase of personality development, when the basis of the perception and the attitude towards the world, to people, to themselves are formed, and when the first moral norms of behavior are absorbed.

Landmarks of the modern education of preschool-age children are reflected in the Laws of Ukraine “On Preschool Education”, “On Protection of Childhood”, the “National Doctrine of Education Development of Ukraine in the 21st Century”, “The Basic Component of Preschool Education in Ukraine”, “The Conception of Modern Ukrainian Education”, “The Conception of the State Target Program of Preschool Education Development for the Period Until 2017 in Programs of the Development of Preschoolers »Me in the World«, “The Development of the Preschooler »Ukrainian Preschooler«, the educational program “A Child in the Preschool Years” and other normative documents, which determine the leading directions of spiritual development of the individual.

We emphasize that there is a significant imbalance in the modern education system, the essence of which lies in the excessive emphasis on the development of physical and intellectual qualities of the child and lack of attention to his spiritual, and – especially – moral education as a person. However, the future of the Ukrainian people depends on moral values that older preschoolers will learn, because the morality of the nation is the basis of spiritual stability and continuity of its historical existence. The researchers (A. Zaporozhets, A. Konenko, S. Mukhina, Ja. Neverovych, etc.), argue that the child has already revealed the ability to understand her/himself and the place which she/he occupies in life in late preschool age.

Nowadays, spiritually-moral education of preschoolers is an important part of the teaching work of preschool educational institutions and families, whose main task is the formation of moral consciousness, the development of moral skills behavior, the education of moral feelings.

Folk pedagogy, that has evolved over millennia and represents an inexhaustible source of human wisdom for the education of the younger generation, occupies an important place in the system of preschoolers’ spiritual education.

For centuries, the Ukrainian people have defined a system of knowledge, ideas, principles, traditions, and remedies that are quite productive in the formation of universal and national cultural values. This unique experience has been summarized and allocated in the direction of pedagogical science that is called “folk pedagogy” and has accumulated rich experience in education, which is formed

through centuries, helping teachers to introduce the national traditions, customs, norms of behavior to the child.

The purpose of education in folk pedagogy is the formation of awareness of belonging to the roots and people, the importance of such human virtues as the voice of conscience, charms, love for mother, for native country, etc. The essence of folk pedagogy, according to its researchers, is in the combination and interrelation of concepts, views, ideas and experience in the theory and practice of national education (G. Vaschenko, A. Dukhnovych, V. Kuz', V. Mayboroda, V. Moseashenko, I. Ogienko, S. Rusova, N. Stelmahovich, V. Sukhomlinsky, E. Syavavko, P. Shcherban, N. Yarmachenka, etc.).

In modern academic studies, various aspects of the folk pedagogy usage in the education of the younger generations are revealed in the works of I. Beh, A. Bogush, A. Vishnevsky, V. Kravchenko, N. Lysenko, L.N. Rogalska, Y. Rudenko, A. Sukhomlinska and others.

The most popular in the context of our study are the works that reflect separate aspects of spiritually-moral personality education. These are, in particular, the works of L. Artemova, T. Ponimanska, N. Pobirchenko, etc.

THEORETICAL APPROACHES TO THE SPIRITUAL PROBLEMS OF PRESCHOOL CHILDREN

There are different interpretations and understanding of the development of spiritual potential among modern scientists, however, researchers have identified such components as: spirituality, morality and religion.

Spiritual development of children is one of the most difficult and important areas of work with preschoolers. After all, modern scientists examine the concept of spirituality from two perspectives: secular and religious.

Modern scholars (Kagan 1985, pp. 92–95; Krymskiy 1992, pp. 21–22; Siluyanova 1990, pp. 100–104) have also investigated the problem of spirituality. Thus, M. Kagan proposes making a distinction between the terms “spirit”, “spiritual”, and “spirituality”. This is because no other concept, no consciousness, no mind, no thinking, no intelligence captures the reality in its totality. These concepts are valuable because they indicate the qualitative difference between human mental activity and animal mental activity (Kagan 1985, pp. 93–94).

S. Krimskiy in his *Outlines of Spirituality* (1992, pp. 21–22) describes spirituality as the ability to translate the universe of the outer world into the personality's inner world on an ethical basis, to create the inner world, through which the identity of the person, his will, depending on the situation, which is constantly changing, is

fulfilled. In the above definition we are attracted by putting emphasis on activity of a person that creates one's own spirituality, but who does not perceive it as a reality.

N. Siluyanova divides spirituality into two kinds: religious and moral. The religious spirituality consists in enjoying the social needs of the individual by a contemplative personal relationship with God. The moral spirituality is focused on the implementation of specified requirements to practice human relationships, mutual obligations of people towards each other.

In the proposed approach, spirituality is treated as a special regulator in the actions of the individual, which, on the one hand, is aimed at self-improvement through involvement in religious values that are associated with God, and on the other, at life, which a man creates around himself through the morality of his own deeds, and actions (Siluyanova 1990, pp. 100–104).

A. Alekseenko's spiritual sphere study also deserves attention. The author treats spirituality as the degree of adoption of the human spirit and its discovering in the whole human life and in relations with other people. According to the author, the spirit is an objective reality, the same as anything else; it is a knowledge (data, energy) that appears when we are ready to perceive it (Alekseenko 2004, p. 12). Alekseenko believes that spirituality is not identical with religiosity and should be seen in three dimensions.

The first dimension of spirituality, according to scientists, corresponds to the physical level of individual existence and includes: the pursuit of the ideal with the aim to achieve the success, to gain the place in the society, to create the image; the pursuit of moral perfection for the sake of favorable approach to ourselves; serving people for the sake of receiving payment. This is the double dimension of spirituality, striving for goodness is overshadowed by greed.

The second dimension of the spirituality formation corresponds to the subtle mental level of the human being and is determined by: a yearning for higher ideals, the futile search for them in everyday life; willingness to feats in the name of high ideals; the desire to serve the people disinterestedly, which often turns into a mutual exchange of services (I – for you, you – for me); the realization of one's talents and abilities. At this level an attempt is made to overcome the evil, the duality, the search for authentic spirituality.

The third dimension is the highest level in the mastery of spirituality and is characterized by: the full acceptance of Christian values, the repentance for sinful passions and thoughts; not only moral development, but also the complete transformation of the man, with a deep awareness of all that happens inside him and around him; the flourishing talents and abilities become the result of spiritual transformation. The creative self-realization and the disinterestedness is the result of spiritual growth; the sacrificial service to others, following the example of Jesus Christ, the Missionaries of Charity founded by Mother Teresa and others.

The highest degree of spirituality requires a man's effort in seeking an encounter with God, the act of prayer, the sacrifice without thinking of oneself, and a phenomenon of disinterested love for people.

N. Lavrichenko attempts to combine the notions of spirituality and morality in modern pedagogical science, where spirituality is a path of individual world knowledge and relations between people in complex combination with the mechanism of self-reflection, that is, it determines the relation of the man to himself, while morality is based on historical experience and forms such cultural concepts as moral standards, principles, the concepts of good (Lavrichenko 2003, pp. 7–11).

According to A. Bogush, spirituality is a kind of intellectual-sensual, emotional state of the individual that passes on the positive background of behavior and man's activity, and shows his integrity as a person. The interpretation of spirituality as an integrated concept must take its secular and religious understanding into account (Bogush 2000, p. 7).

A. Shevchenko attracts our attention by the statement that the level of spirituality does not depend on the level of education of the person, acquired knowledge in the field of music, poetry and art, which he attributes to culture, education, morality, whereas the level of spirituality is determined only by the level of man's knowledge of God. According to the scientist, the moral man can be spiritless. A spiritual person will necessarily be moral because it complies with the laws given by the Creator, and reflects a higher level, where morality is only an initial manifestation. Because of it, the most effective and fundamental criterion for improving morality is the increase of spirituality (Shevchenko 2001, p. 115).

On the other hand, T. Tyurina said that spirituality and morality are different levels of personality development:

(...) Morality involves the orientation of a person, firstly, to social and historical norms and values to a specific assessment of others, to community. Therefore, an important task of moral education is to teach people how to live among other people, adhering to certain rules and regulations that are accepted in the given society, i.e. to adapt them to the society. Spirituality is a person's ability to be free, independent and self-independent. Realizing the relativity of moral criteria applicable in the society, a highly spiritual person makes a decision, based on the highest understanding of good, truth, focusing on his/her Higher Spiritual "I", the awareness of the purpose and meaning of his/her life (Tyurina 2005, p. 133).

The moral education is characterized by the concepts of morality, a moral ideal, a moral code, moral standards, beliefs, feelings and qualities. Morality is a system of ideas, norms, principles and rules of people's behavior in relation to

each other and to society. The rules and principles of morality, moral ideals and feelings constitute a system of morality, which forms the basis, the personality's life position (*Velykyy tlumachnyy slovnyk suchasnoyi ukrayins'koyi movy*, 2001, p. 792).

In the philosophical dictionary it is stated that morality is a variable form of social consciousness, a peculiar system of "unwritten laws" that consists of the set of social values and norms, which allow one to distinguish between good and evil, expresses the ideals of human life, a vision of the past, present and future. Morality is the sphere of ethics, which serves as a meaningful public structure of values, priorities, rules of behavior, which are recognized by a person (Andrushchenko 2006, p. 573).

T. Ponimanska believed that morality is a system of beliefs, perceptions, norms, assessments, which estimate the people's behavior; a form of social consciousness.

Combining moral awareness, moral practice, moral attitudes, morality as a complex phenomenon is implemented in a real human being's life, his/her everyday interaction with society, nature, the analytical vision of him/herself, his/her thoughts and actions. Therefore, the awareness of the norms and principles of universal ethics and morality of the environment in which man lives, following those principles in everyday practice, and their usage in the assessment of the realities of social life, human actions, including their own, are equally important. Such qualities are not transmitted genetically, they are formed in the process of person's socialization under the influence of many social institutions, especially in the process of education and self-education (Ponimanska 2008, p. 210).

K. Ushinsky focuses on the concept of spiritually-moral education, which is aimed at making the child's heart as the center of spiritual life. It is a process of organized – targeted both external and internal (emotional) – impact of the teacher and parents on a spiritually-moral sphere of the child's personality, which is a part of his spiritual image creation (to satisfy the needs of the child in improving his nature, soul and body). This impact is of a complex nature relating to feelings, desires and thoughts of the child. Such education is based on a certain system of values, which is embedded in the content of education and is actualized by the position of a teacher. Evaluating the power of the nature, the science and religion, the teacher emphasized that the greatest influence on the man has the Church, which affects his spirit. The need of faith, religiosity, spiritual self-perfection is inborn and, according to Ushinsky, is clearly seen in children (Ushinsky 1955, p. 183). V. Sukhomlinsky said:

(...) A child who feels the heart of another person, becomes friendly. It is also very important that she is susceptible to the teacher's goodwill: she senses it and repays good with good – the importance of this fact in the educational work cannot be

overestimated. A child should be prepared to education filled with kindness and tenderness (Sukhomlinsky 1976, p. 47).

Therefore, V. Zenkovsky emphasizes that not moral but religious-spiritual growth process constitutes the truth and ultimate purpose of children's education (Zenkovsky 1993, p. 151).

It should be noted that the problem of spiritual development of the child and its religious upbringing is predominant in the pedagogical heritage of S. Rusova. She claims that religious education is an important means of the child's spiritual development, and she was convinced that children have a "religious instinct" that "disappears" in many children under the influence of environment and "too realistic personal spiritual structure" (Rusova 1996, p. 40).

The teacher expresses the first pedagogical commandment in the spiritual development of the child – the religious instinct is needed to be supported and educated. After all, religious feeling, according to Rusova, is detected early enough, even when the ideal is formed in the mystery of child's soul, with which she compares, relates, associates her actions, thoughts, behavior, when the child begins to realize "that exactly in this particular situation she should behave as the ideal »person«, and not to do anything that a perfect »person« would not do" (Rusova 1996, p. 49).

Religiosity is a personality feature, it defines the methods of individual perception of these norms or laws. In other words, religiosity is the subjective aspect of religion. Religious education is a component of national culture, it is necessary for all members of society.

According to the Law of Ukraine "On Preschool Education", the education and the training of children in preschool institutions is secular in nature, so education on religious principles is implemented by the choice of parents mainly in the family, under the influence and with the participation of the Church and religious organizations.

However, in a country where the necessity of approaching the social morality to the Christian is proclaimed, where the main Christian holidays have become national, it is impossible to do without a formation of children's ideas about what Christians believe in: the Bible, Jesus Christ, God's and Church's Commandments, God and moral virtue, three major acts of virtue, charity, major sins, prayers, and so on. So, Rusova stressed out that religious education should be introduced into a life in harmony with the folk customs, family tendencies. O. Sukhomlinska notes that Christian holidays are connected with the ancient folk, religious beliefs, and they are covered by the national poetry. They are e.g., Ivana Kupala, Makoveja, Spas, Green Holidays, etc. which give much to the child's imagination, evoking high moral and aesthetic feelings (Sukhomlinska 2002, pp. 13–18). The mood of

the child, which combines both religious, aesthetic, and national-patriotic feelings, can become the basis for the development of high ideology and affection for one's own nation.

Therefore, we can conclude that spirituality in the secular sense is a concentration on the moral culture of mankind, a kind of intellectual-emotional condition, mental quality of a person, the person's ability to improvement and self-improvement through the assimilation of the spiritual values of culture. Spirituality in the religious sense is somewhat different: it is the deep essence of man as a generic being, a spiritual rebirth of the spirit in a man after his personal meeting with God, divinity. And, therefore, the education of spirituality from the religious point of view is possible through the familiarity with the fundamentals of religion, particularly with Christianity and Christian morality. Morality is a system of norms, rules that are accepted in the society, which must be inculcated into children in order to adapt them to society.

The concept of modern religiosity is understood as the presence and display of the modern man's attitude to the supernatural: God, the Cosmic Mind, the World Energy.

Thus, the concept of spirituality is a complex, very structured phenomenon, which characterizes the internal world of the individual and discovers itself through morality, the preservation of clear conscience, unselfishness, responsibility, service to others through virtue, politeness in the relationship.

THE AIM AND TASKS OF SPIRITUAL EDUCATION OF PRESCHOOL-AGE CHILDREN

The aim and purpose of spiritual education in preschool education institutions are determined by the requirements of the "Basic Component of Preschool Education in Ukraine", Law of Ukraine "On Preschool Education", "Comment on the Basic Component of Preschool Education in Ukraine", efficient programs on development, training and educating preschoolers, educators and scientists in the field of preschool education.

One of the basic elements of education modernization (preschool education in particular), the priority in terms of improvement of moral and social level of the youth, and one of the main aims of education is the development of the child's spiritual values, spiritual health as the beginning of the personality structure. Universal spiritual values are determined by moral criteria, because "the sphere of spiritual values covers the meaning of life, mercy, justice, honesty, tolerance, love, kindness (...), in other words, the sense of the highest moral categories" (Artemova 1974, p. 27).

In the program of preschoolers' development "I in the World", moral and spiritual education is accomplished through the following objectives: to expand the knowledge of children about the family as a union of people, living together, loving, caring, supporting and protecting each other; to teach to establish contacts with peers and adults; to develop a child's positive attitude to all members of the family, appreciation and respect for them; to cultivate the ability to recognize their mistakes; to take into account merits and achievements of others; to generate compassion for the children that are excluded from society; to cultivate goodwill; to exercise the ability to communicate properly: to greet, to contact friendly, to show the favorable attitude and attention; to cultivate kindness, empathy (*Bazova prohrama rozvytku dytyny doshkil'noho viku «Ya u Sviti»*, 2008, p. 164).

The main task of spiritual education, according to the "Ukrainian Preschool Education" program, is to help the absorption of ideas about the spiritual ideal of man; the enrichment of one's own emotional experience and to develop a particular attitude to himself. To condemn people's negative actions, one uses the word "sin". Sin is a bad, dishonest act, and there are various expressions connected with such a conduct e.g., "to sin" is to violate the norms of living together; "take a sin on soul" is to do anything contrary to own conscience, "to be afraid of sin" is to be afraid of doing bad things. It is necessary to learn to behave in accordance with moral norms, to evaluate our own negative actions, to form negative attitude to bad deeds.

We need to teach children ancestral rules: you must listen to their parents and older people; you must not deceive the old, mock them, laugh at cripples, tease animals, dissemble, hurt others, flatter, take other people's stuff without permission, be indifferent to the misfortunes of others. We need to form an idea about the spiritual norms of relationships between people: kindness, honesty, justice, respect, responsibility, compassion. We need to develop the ability to imagine being in another person's situation, not to express negative opinions on peers and younger children; to be able to see children's positive qualities.

We need to teach boys to respect girls, to be compliant, tactful. It is necessary to explain what tolerance is (the ability to be tolerant toward other people's views and habits, to consider the opinion of other children, adults).

What is more, the ability to respond appropriately to antisocial actions, to resolve disputed issues, to be fair, conscientious, responsible is also of importance (Bilan 2012, p. 190). These tasks are implemented until the moment the child reaches adulthood, in accordance with the age and individual characteristics of the child.

Sukhomlinska noted that the formation of individual spirituality is based on Christian moral values. At the same time, she determined the purpose of spiritual formation, which is the education of high intellectual and moral interests and

needs, values and attitudes, orientations and beliefs of children and young people; the creation of such conditions that would contribute to the moral development of the child's activity, shaping the moral direction of his/her mental activities, moral preferences, interests, opinions, beliefs (Sukhomlinska 2002, p. 16).

According to Zenkovsky, the ultimate goal of raising children is "the revelation of the image of God" (Zenkovsky 1993, p. 40). This goal is specified within two tasks: to prepare the child for eternal life in God and with God, so that earthly life was not spent in vain and that death was not a spiritual disaster, that is, the development of the child's inner life; during the education process it is important not to focus on trifles of life, "not to quench the Spirit". Freedom is a gift of Christ, it is very difficult to possess the gift of Christian freedom, because freedom is the dearest thing that a man can have. One could argue that freedom is given to everyone. Yes, indeed, but when compared to Christian freedom, our freedom does not display the most valuable thing, namely the inner connection with good and truth. Our freedom is freedom for both good and evil.

In contrast to the secular education, the Christian one does not recognize the development of physical and even mental sides of the child as the ultimate purpose. The spiritual side is of greater importance. Not the moral – underlines Zenkovsky – but the religious-spiritual growth process constitutes the true and ultimate purpose of the educational impact on children (Zenkovsky 1993, p. 151).

The formation of the spiritual needs of the individual is the most important task of spiritual education. Readiness for spiritual development is inherent in every human being, but in order to fill his/her life and soul, the influence of the surrounding world and such feelings, which will guide the development of the individual to the positive values, are needed.

S. Zhukov stressed out that the main task of the process of spiritual education is the formation of the national spiritual experience (Zhukov 2011), the components of which are:

- 1) Language: "Language involves the whole soul, all the past, all spiritual life and all the creative ideas of people. All of this a baby needs to get together with mother's milk" (Yl'yn 1993, p. 237). It is not the language that is spoken by others is important, but the language in which they talk to the child. The family must create the cult of the native language: all major family events and holidays must be held in the language which will awake in the child a sense of homeland, linking him with a particular nation or ethnic group;
- 2) Song: The child needs to hear the national (Ukrainian) song at the stage of very early childhood. Singing helps to born the feelings in the soul, it transforms children's passive, helpless and burdensome soul and normally

affect in active, creative emotion (Bogush 2000, p. 20). Any national song is “deep as human suffering; sincere as prayer; sweet as love and consolation; in our dark days, as under the yoke of the Tatars, this is the way the child gives vent to his/her anger” (Yl’yn 1993, p. 238);

- 3) Prayer: It is a passionate appeal to God (Horodyska, Macelyukh 2016, p. 119). Every nation realizes this appeal uniquely, even within a single confession. It is necessary to make the children aware of the importance of personal prayer from the earliest years of life;
- 4) Tale: According to Y. Yl’yn, “the tale awakens the dream. It gives the child the first heroic feeling – the sense of testing, risk, vocation, effort, and victory; it teaches courage and fidelity; it teaches to understand human destiny, the complexity of the world, the difference between the truth and falsehood” (Yl’yn 1993, p. 238). The child “absorbs” the fairy tale like a myth, with a number of images which people identify themselves with;
- 5) Lives of saints and heroes: The sooner and deeper the child’s imagination is captivated by vivid images of holiness and national prowess, the better for him/her (Tyurina 2005, p. 23). The ways of achieving sainthood will awake the child’s conscience, and the nationality of the saint person will cause a sense of complicity in holy matters, sense of belonging and identification; it will give his/her heart joyful and proud confidence that “our people are justified before God” that His altars are holy, and that he has the right to be given an honorable place in the world history. The images of heroism will awake in the child the will to fight, will awake magnanimity, sense of justice, the thirst for heroism and service, a willingness to stand and fight;
- 6) Poetry: According to Yl’yn, “poems carry a grace and magical power: they destroy the soul with their harmony and rhythm, force people to listen to the secret life of things and people, encourage to seek law and forms, teach the spiritual delight” (Yl’yn 1993, p. 239). Let the child firstly listen to, then let him/her read by him/herself, learn by heart, try to recite – sincerely, significantly, moderately. And then you must provide a child with access to all forms of national art: architecture, painting, dance, theatre, music, sculpture, etc. Then his/her soul is fully revealed to the perception of such a song, story, and poem.

After all, the meaning of the term “value” indicates a special significance for the individual or society of those or other objects, relations or phenomena of reality (*Pedahohichnyy slovnyk*, 2001, p. 265). Everything that exists in the world, can be the object of value relations, i.e. be evaluated by the person as good or evil, beauty or ugliness, valid or invalid, true or false.

The purpose of spiritual education is clearly outlined in the “Malyatko” (*Prohrama vykhovannya i navchannya ditey doshkil’noho viku «Malyatko»*, 2001, p. 92). In the section “The Child and the World”, it is important to make sure that children have learned the spiritual values of their nation, to educate the sense of their fathers’ land. Children from birth have to “swim” in their native family environment. Language, traditions, customs, national symbols, morality, and the like nourish the “root of spirituality” and are the basis of mental, physical, social and intellectual development of the individual. An inexhaustible source of spiritual enrichment of personality is the child’s understanding of the labor social significance. Creative labor helps a person to realize oneself and to feel his/her possibility and the ability to give happiness to the family, friends and strangers, homeland. This idea must be leading in the process of familiarizing preschoolers with adult labor and the organization of their own working activities (*Prohrama vykhovannya i navchannya ditey doshkil’noho viku «Malyatko»*, 2001, p. 106).

To sum up, we can say that at the present stage the question regarding the establishment of the goals and objectives of the preschoolers’ spiritual education is not closed. This direction of preschool pedagogy requires further development and expansion of its various aspects, as each new generation of preschoolers requires more detailed examination of various aspects of its upbringing and focusing on the development and needs of future individuals.

In fact, the formation of spirituality is the formation of individual manifestations in the system of personality’s motives of two fundamental requirements: the ideal, i.e. the needs of the cognition, and social, i.e. the needs to live, to act for others. In turn, spirituality should not be equated with the heartfulness in the common sense of the word, since the latter is characterized just by good attitude of personality to the people around, by attention, willingness to help and to share joy and sorrow. The category of spirituality relates to the need of understanding the world, themselves, and the meaning and purpose of life. The man is spiritual as much as he thinks about these issues and tries to find the answer.

PROGRAMMATIC-METHODICAL PROVIDING OF SPIRITUAL EDUCATION IN MODERN PRESCHOOL EDUCATIONAL ESTABLISHMENTS

A person’s upbringing in the spirit of universal ideals begins early in childhood and is an important stage of personality’s formation when the ability to think, to consciously perceive the world and him/herself and to communicate with other people is formed.

Today, more and more educators, especially preschool educators, begin to understand that it is very difficult to raise a moral child without the support of traditional foundations of the Christian faith, and the work on spiritual and moral education should be continuous, taking into account the age peculiarities and individual qualities of the child. Most educators and teachers is of the opinion that if one does not engage in moral and spiritual upbringing of the child, then, after some time, it will be very difficult to catch up in this field.

Modern educational programs and methods of providing them give us the opportunity to trace the development of the preschoolers' spiritual education. For example, "The National Doctrine of Education Development of Ukraine in the 21st Century", "The Basic Component of Preschool Education" (2012), the Law of Ukraine "On Preschool Education", state programs of education, training and development of preschool-age children determine the priority of personal orientation in education, so the problem of the preschooler's development as a subject of his/her own life for the first time has become especially important. As the authors of "The Basic Component of Preschool Education" notice, the initial condition for the modern system of preschool education updating is the modernization of its contents, humanization of purposes and principles, reorientation towards the development of the child personality as the primary resource that determines the advancing progress of society (*Bazovyy komponent doshkil'noyi osvity v Ukrayini*, 1999, p. 14).

Preschool education as the first self-management cell should help the child to realize his/her natural potential, to focus on universal human and spiritual values. After all, the values mostly determine the needs which affect the driving mechanisms of active human activities. Changes in society result in changes in the value system. Conversely, the revaluation of values entails changes in the socio-political views of the people. Any system of education is intended to make norms and laws precious and meaningful for every person. These norms and laws are designed to control the society (*Prohrama vykhovannya i navchannya ditey doshkil'noho viku «Malyatko»*, 2001, p. 74).

In the "Basic Program of the Preschool Children Development »I in the World«", these qualities are marked as the basis of child's social competence that includes: the ability to navigate the world of people (relatives, friends, acquaintances, strangers, different sex, age, occupation, etc.); the ability to understand another person, his mood, needs, features of behavior; the ability to respect other people, to help and to take care of them; the ability to select relevant situations of communication and collaboration (*Bazova prohrama rozvytku dytyny doshkil'noho viku «Ya u Sviti»*, 2008, p. 274).

But, the "Child in the Preschool Years" program focuses on the values and interests of the child (considering age abilities), on the preservation of children's

subculture, on enrichment, amplification of child development, the relation to all aspects of child's life.

In the content of the "Child in the Preschool Years" program there is a subsection "Development of Spiritual Potential of the Child". It is noted there that spiritual potential is an integral formation that in a unique combination unites the possible and the actual, conscious and unconscious, existing and proper; combines the talents and ability of the individual to accept, experience and realize the basic universal human values and individual valuable thoughts and feelings of each child (Krutiy 2011, p. 15).

Recently, in a comprehensive program of development, training and education of young children "The Sunflower" – the moral-spiritual education of preschoolers is presented in the second section – "The Development and Education of the Soul and Heart". It includes such units as "You shall love your neighbor as yourself", "Honor your father and mother and you will feel good on earth", "Patriotic education", "Moral education", etc. At the age from 0 to 1 year (infant), moral education involves polite communication, gratitude for meals, gifts, etc. (e.g., nodding the head). This is the time when the formation of a basic sense of compassion and sympathy (to feel sorry for the baby that falls down; for the grandmother who is sick) takes place. Teaching children to distinguish between what is good and what is bad (*Kompleksna prohrama rozvytku, navchannya ta vykhovannya ditey rann'oho viku «Sonyashnyk»*, 2014, p. 26) occurs as well. At the age from 1 up to 2 years (baby), moral education occurs through the development of basic skills of ethical communication (saying "good morning", "goodbye", "thank you", etc.) as well as children's understanding of such human feelings as kindness, compassion, sociability, empathy (*Kompleksna prohrama rozvytku, navchannya ta vykhovannya ditey rann'oho viku «Sonyashnyk»*, 2014, p. 41).

The period from 2 to 3 years (baby who speaks) is the period of getting familiar with such qualities as kindness, compassion, sociability and mercy, and the time of the development of the ability to express satisfaction with one's own success, and sincerely rejoice in the successes of their peers (*Kompleksna prohrama rozvytku, navchannya ta vykhovannya ditey rann'oho viku «Sonyashnyk»*, 2014, p. 63).

It is brightly highlighted the question that is explored by the authors of this article in the content of the "Sure Start" program (*Prohrama «Vpevnenyy start»*, 2010, p. 3). The program presents the opinions of practitioners and – taking into account the best theoretical and methodological recommendations in this period – offers the guidelines of substantive content of educational work with children, focuses teachers and parents' attention on children's personality development in the main areas and puts special emphasis on gaming activities, which is a leading activity for preschool-age children, an indispensable tool for their development.

A number of authors define the tasks of moral-spiritual education of preschoolers in the paragraph "Cognitive Development" in the direction of education according to "Me in the World of People" program. These include: to consolidate and enrich the child's view on social environment – family, origin, nursery school, school, city, village, country; to develop a sense of belonging to the place of birth and residence (a small country – the name of town, city, neighborhood); to cultivate civic sense and interest in current events in the country; to learn to love and respect family holidays, to take an active part in their creation, to cultivate family traditions, to strengthen them; to form an idea about other nations (2–3 countries); to teach respect for people of other nationalities; to cultivate peace, etc. (*Prohrama «Vpevnenyy start»*, 2010, p. 4).

We consider that one of important programs is the program of preschoolers' development – "Ukrainian Preschool Age". In this program, the tasks of moral and spiritual education of preschool-age children are presented in the section "Socio-Moral Development". It contains the objectives of children's education in terms of feelings and friendly relations, the foundations of collectivism. It also defines the content of knowledge about the norms of morality in society that is necessary for the formation of the foundations of moral character; the principle of consequence in all aspects of moral education between age groups is respected.

For the first time, the guideline "Spiritual Education" was introduced in the program. Special attention is paid to the culture of children's behavior. At an early age, the tasks of socio-moral development of children are: to form basic ideas about what is good and what is bad; to instill a sense of respect for family members; to educate obedience, a sense of sympathy for peers, the love and compassion for all living creatures; to learn how to behave politely in public places (Bilan 2012, p. 22).

Spiritual education of preschool-age children involves creating favorable conditions for the formation of moral consciousness (knowledge, moral norms, moral feelings, the origin of consciousness), moral behavior (the ability to be guided in their behavior by moral norms, to initiate help, compassion and to enjoy the success, to do something nice for somebody else and to get satisfaction from it) (Bilan 2012, p. 68).

In case of middle preschool age, spiritual education is accomplished through the following educational goals: to shape the moral position of the child, his/her values, interests and needs; to develop positive feelings for the family, respect for the old; to form a sympathetic attitude towards children with special needs; to learn to take care of and to love domestic animals; to gain the ability to take care of younger children (Bilan 2012, pp. 123–124).

Senior preschool age is characterized by the occurrence of "internal moral intuition" – the desire to behave according to moral norms, not because this is

required by adults, but because it is nice for the child and for others. The priority tasks of socio-moral development at this age are: the enrichment of children's knowledge about the priorities of universal values: justice, honesty, kindness, respect, etc; the extension of preschooler ideas about authority and human virtues; to learn to understand and to reckon with other people's opinions; to promote the absorption of ideas about the spiritual ideal of a man; to learn to respond appropriately to antisocial actions, to resolve disputable issues, to be fair, conscientious, responsible (Bilan 2012, p. 190).

In addition to the existing educational development programs of spiritual education, we have analyzed the methodological developments which are presented in trade journals – "Preschool Education", "Palette of the Teacher." Their authors are usually preschool educators who have published their creative work. Teachers say that spiritual and moral education is one of the most urgent and most difficult problems that must be solved today by all those who has the attitude to children. In fact, the first years of a child's life are directed at the formation of moral positions, values, interests and needs and the basis of moral development of the individual are settled. Additionally, ideas, feelings, habits that guide its further improvement are developed. These ideas form the foundations of the child's personality and will retain throughout his/her life.

For example, Zenkovsky, who is a teacher, linked moral, aesthetic, and religious life with such concepts as spiritual life. According to the teacher, religion is a deep, internally necessary psychic function, which cannot be removed from the human soul. In a society where unbelief is widespread, a man cannot meet needs in religion and that is why his mental needs are satisfied by a number of surrogates. Studying children's religious life, Zenkovsky puts forward the mythological nature of the common relation of the child to reality. According to him, for a child, the whole world is full of life – often unattainable, mysterious. The scientist claims that it is related as a close reality, as something that is outside of the child's experience (Zenkovsky 1993, p. 88).

The above-mentioned educator also pointed out the errors in the religious education of the child, namely too-early intellectualization of the religious experiences of the child, a message of religious ideas that the child cannot comprehend because of his/her mental development. So, the teacher raised the question that the child needs religious images, as they are more accessible and understandable, and have a stronger influence on the child's soul. The same author takes quite a different position when it comes to the usage of religious ideas for religious education, which – according to the author – is possible once the child reaches maturity (Zenkovsky 1993, p. 116).

THE DEVELOPMENT OF THE SPIRITUAL UPBRINGING OF PRESCHOOLERS BY MEANS OF FOLK PEDAGOGY

Throughout the centuries, the Ukrainian people have defined a system of knowledge, ideas, principles, traditions, means that have always been productive in shaping the common human and national cultural values. This unique experience has been generalized and singled out in the direction of pedagogical science – folk pedagogy – where a wealthy educational experience, formed over the centuries, has been accumulated, which helps to bring the child to national traditions, customs, and norms of behavior.

The purpose of education in folk pedagogy is to create awareness of belonging to the roots of the family and people, the significance of such human virtues as decency, honesty, love for mother, family, motherland, etc. The essence of folk pedagogy, according to its researchers, consists in the totality and interconnection of concepts, views, ideas, experiences in the theory and practice of national education (G. Vashchenko, O. Dukhnovich, V. Kuz, V. Mayboroda, V. Mosiyashenko, I. Ogienko, S. Rusova, M. Stelmakhovich, V. Sukhomlinsky, E. Syavavko, P. Scherban, M. Yarmachenko, etc.).

In particular, in the pedagogical outlook of O. Dukhnovich, the idea of the nationality is the leading one. According to the views of the scientist, man is represented by the nature, science and custom; man has natural abilities from birth, and science and customs give exercises and guidance, educate. The researcher considered that the main means which are most effective in the education of the individual, are his native language, folklore, customs of the people, artistic texts, culture and work, worthy to follow the example of adults, appropriate selection of encouragement and punishment (Dukhnovich 2003, p. 347).

According to K. Ushinsky, the central idea of the entire pedagogical system is the idea of a nationality, which is combined with the principles of morality and humanity. Substantiating the thesis that each pedagogical system has a special purpose and special means to achieve its goals, he has convincingly proved that a people who want to preserve their identity must rely on their own national system of education based on folk pedagogy (Ushinsky 1983, p. 289).

Ushinsky claims that the most important means of folk education is the entire folk culture. All elements of folk culture – language, fairy tales, spiritual and literary traditions – influence the formation of basic qualities of a personality and features of a national character. However, a special place in upbringing is given to the native language as a component of folk culture. According to Ushinsky, the native language in particular has the greatest spiritual and moral influence on the development of the child:

(...) Every word of speech, every its form, every expression is the result of the thought and feeling of a person, which reflects the nature of the country and the history of the people through words. Inheriting the word from our ancestors, we inherit not only the means of transferring our thoughts and feelings. From the whole life of the people, this is the only surviving remnant on earth, and we are the heirs of this living wealth, which contains all the results of the spiritual life of the people (Ushinsky 1983, pp. 251–252).

Ushinsky found the convincing examples and means of moral perfection of the person, which was used from time immemorial by the Ukrainian people in folklore, in particular in the fairy tale. As a result of long observation of folk education, the scientist assured that no one was able to “compete in this case with the pedagogical genius of the people” (Ushinsky 1983, p. 107). The ideal of a person represented in Ukrainian folklore, according to the scientist, is marked with the best human qualities, such as: honesty and diligence, compassion and sympathy for the weak and injured, patriotism and optimism in the most extraordinary moments of life, friendly mutual aid, sincere desire for knowledge and beauty. In particular, V. Gnatyuk and Yu. Gnatyuk noted that “fairy tales belong to the most ancient works of the human spirit and reach the depths of such distant times that no human history achieves” (Gnatyuk, Gnatyuk 2007, p. 136).

Tale is an integral part of folk pedagogy. According to Sukhomlinsky,

(...) tale, game, fantasy are a life-giving source of childhood thinking, noble feelings and aspirations (...). Through the fantastic images the word enters with its subtle shades in the consciousness of children (...). Under the influence of the feelings generated by fairy-tale images, the child learns to think in words. Children find great pleasure in the fact that their opinion lives in the world of fairy-tale images, in them – this is the first step from bright, living, concrete to abstract” (Sukhomlinsky 1976, p. 235).

An important contribution to the development of folk pedagogy is the development of a teacher-democrat, A. Makarenko, who, in the process of education, gave a prominent place to folk pedagogy, disseminated its ideas, and used popular pedagogical methods in his own work. The innovator-educator urged colleagues not to destroy folk pedagogical traditions, but to rethink them, to fill with new content, to approach the selection of folk traditions critically. A lot of attention as a factor of education teacher paid to folk games and dances (Makarenko 1977, p. 281).

In particular, Ushinsky considered a moving folk game as a “window” through which one can show children one or another side of people’s lives. He was aware of his cultivating power. After all, moral and ethical norms of behavior were passed

down from generation to generation due to folk creativity. The teacher proposed the usage of folk art treasures for teaching children, since he believed that training should be educational (Ushinsky 1955, p. 26).

The national specificity of mobile games on the folk's calendar manifests itself in the reproduction of psychological characteristics of the folk, its worldview, moral norms; national language; reflection of the nation's history, its culture, public and everyday life, traditions, religious beliefs, customs; in bundles of mobile games with national folklore; national specificity of universal human ideas of good and justice expression, aesthetic views, public interests; in love for nature, the native land where the nation lives. All this together is a powerful motive force of aesthetic, moral and ethical, cultural and physical education of preschool children.

Sukhomlinsky gave the high estimation of folk games: "The game is a huge light window through which the living stream of images, concepts of the world around us flows into the spiritual world of the child. The game is a spark that illuminates the light of curiosity" (Sukhomlinsky 1976, p. 67).

Folk festival is just such a big, bright and deeply meaningful game. It serves as a mechanism for the transferring of cultural traditions from generation to generation. It is well known that society is kept by tradition, and holidays, thus, it acts as a kind of stabilizer of the state's life. Bogush and Lysenko recognize the differences between the rite and the holiday in the following way: the holiday is a day or days in which events, historical and calendar dates are celebrated. The feast is also an expression of feelings (associated with events in the family, community, society) and experiences. Often part of the holiday is a rite or a few ceremonies. Moreover, the rite is a special collective symbolic action to celebrate important social and personal events. The feature of the rite is its symbolism, imagery and convention. Rite is always a symbol of certain norms, ideas, values, ideals, social experience. It is characterized by artistic decoration (the term "rite" comes from the word "decorate") (Bogush, Lysenko 2003, p. 65). Therefore, the feast is a wider phenomenon than a rite. Unlike the rite, the holiday is deprived of strict regulation in its conduction, it also covers entertainment elements.

However, one should not diminish the significance of the rite in Ukrainian folk art. According to A. Bogush, the rite is a social and historical phenomenon. It is typical for the rite that it not only fills up, but also reveals the inner contents of events, shapes the thoughts and views associated with it. The emergence of rites was conditioned by the work activity of people and everyday social conditions. It is clear that the rite is associated with tradition or custom, but it accompanies the last for the entire duration of their functioning, acts only at some point of the process. In the early stages, tradition or custom may not have a ritual side. The formation of a rite is the final stage of becoming a tradition or a custom. The rite

is always connected with the turning point in human life. It accumulates thoughts and feelings that are caused by the change of the social communication of man, which is important for him, and also reflects the changes in the connection of man with nature, etc.

According to M. Levkovsky, A. Bogush and a number of other teachers, the Ukrainian rites performed the following functions: a) social – by means of a specially systematized external objectivity, deepened and strengthened those thoughts and feelings that were necessary for the successful realization of the social events formalized by the rites; b) pedagogical – preparing a rising change for participation in rites along with adults, which contributed to the socialization of personality, preparation for life and work (Bogush, Lysenko 2003, p. 67).

The church holidays are celebrated by people and veneration towards those who were considered saints takes place on different days: the Prophet Nahum (December 14), Martyr Barbara (December 17), Saint Sava (December 18), Saint Nicholas the Miracle Worker (December 19), Saint Anne (December 22). A significant part of the Ukrainian rites is associated with the celebration of the New Year, the Nativity of Christ. However, the Holiday of the Winter Solstice had been celebrated in Ukraine before Christianity was introduced. Hence, the oldest elements of pre-Christian culture entered the Christmas rites, in particular, *kutya* as a symbol of the harvest. Singing Christmas carols by children and teens was also important. The aim of caroling was to appease the forces of nature (so that they did not hurt people and livestock), to ask for a good harvest next year, wealth, well-being and health for the household. Singing carols required an extraordinary ability (to sing, to recite), artistry, and courtesy. Moreover, it was also the time when particular feelings and deep emotional experiences – which served as a good foundation for the formation of the child's worldview – appeared.

In addition, spiritual ritual holidays have a significant ethno-pedagogical potential, their application in the educational process of the younger generation has an important influence on the formation of the spirituality and morality of the child. Traditions, customs and rites have been long served to regulate the activities and behavior of the individual. This explains their significance as tools of folk pedagogy that can be used for the purpose of socialization, moral development and the formation of the younger generation. N. Babenko noted that

(...) ethnographic wisdom as a factor of socialization is a means that helps a person to humanize himself and join in the creation of the world (...) and this happens through such activities as perception (through motivation), awareness (through the combination of the new and old in rites), reproduction (through repeated repetition of ritual activity on the model), creative activity (through search action and role-playing),

experience (through the ratio of own and general), search (through new situations and through creative situations (Babenko 2005, p. 75).

Babenko stresses out that the structure of holidays and ceremonies is not only a form of leisure, but they encode all the most basic ethno-psychic, psychological and ethnic genograms. Assimilating them from an early age, a person forms not only stereotypical actions, but also ideological structures. People's experience has produced a whole system of such code forms. Their beginnings are laid down in lullabies. Here are the elements and poetic world outlook, and a respectful attitude to man and nature, the first assault of mathematical thinking, respect for labor, chivalry, hard work, historical pedigree (Babenko 2005, p. 74).

It should be noted that with the help of ceremonial holidays, preschoolers assimilate the foundations of morality, spirituality and mercy. So, on the holiday of Kolodiya, before the Great Fast, all those who had a quarrel, were converted and asked for forgiveness. Particularly sincere was mutual forgiveness between parents and children. The children confessed all their sins to their parents and begged forgiveness for their deeds. Whatever children did and how much guilty they were, parents had no right to spit on children, to reproach them. The only answer a son or a daughter could hear was: "Let God forgive you" and a kiss was given as a sign of reconciliation. Similarly, parents asked for their children's forgiveness, and the children generously forgave and kissed their father and mother.

We believe that these ceremonial holidays made it possible to feel parental love, to understand the importance of communicating with them, the opportunity to beg for forgiveness for certain faults and feel a sense of relief that they are forgiven. The morality of a particular case is to teach children to forgive, teach them to be merciful, and to feel the joy of family communication.

Certainly, calendar-ritual traditions in the course of their centuries-old existence have undergone some changes. However, today, as practical experience shows, the favorite holiday for children is the St. Nicholas Day (December 19), to which the kids prepare in advance. One of the ancient Ukrainian folk songs, which is sung with great pleasure, is *Oh, Who Loves Nicholas*, and one of the most beloved holidays has always been Christmas.

In Christmas and New Year's customs, social and national feelings of unity are distinguished. Human desires, dreams, aspirations and highest virtues are manifested – the worship of man, the sharing of joy with other people. During Christmas holidays, children wear traditional folk costumes, embroidered with ethnographic patterns. And this is not only because of tradition. Such clothes are comfortable to wear, they are beloved by children and create a real festive mood. Apart from dressing up, children, together with their teachers, make Christmas

stars, and an interesting moment begins – playing charms, when children go to each other at the party, singing carols, treating guests, giving gifts to other children – homemade toys. They give without receiving, which is important for proper education. On holidays, which are typical of folk tradition, there are no mere spectators. The variety of roles allows one to become an acting person according to one's inclinations and abilities.

If the child does not express musical and acting skills, or has been absent from kindergarten for a long time, for example, because of illness, he/she is still an active participant in the festival: he/she sings with everyone, dances, and participates in games. At the same time, he/she creatively expresses his/her personality due to the improvisational character of even ordinary roles in the national festival. A child of any age and level of development finds the opportunity that is necessary for his/her self-expression.

Consequently, spiritual and ritual holidays have a great educational value for preschool children, since they combine the historical heritage of the Ukrainian people, the experience of relations between adults and children, point to certain ritual peculiarities of the life of the ancient Ukrainians. The presence of parents and teachers of preschool educational institutions in the educational process provides a joyous mood in children, teaches them to plan their activities, allows them to join the treasury of folk art. Spiritual ceremonial holidays have creative, cognitive, but also educational potential, since they combine the past and future of the nation, older and younger generations. Therefore, educating children in terms of knowledge of Ukrainian heritage should begin already at the preschool age.

Therefore, the analysis of literary sources allows making the following conclusions: The issues of spiritual education of preschoolers are not studied enough in modern preschool education. We, educators, need to remember that the development of spiritual potential constitutes a solid moral foundation for the child's future. Spiritual education takes a special place and is of great importance for the holistic development of personality and should be directed at strengthening the universal human and national spiritual values, as well as the formation of civic and national identity. Children's spiritual education should be based on the Ten Commandments of God, since they provide children with guiding principles now and in the future.

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ROZWÓJ DUCHOWEGO POTENCJAŁU PRZEDSZKOLAKÓW PRZY POMOCY ŚRODKÓW PEDAGOGIKI LUDOWEJ

Abstrakt: W oparciu o literaturę naukową w artykule przedstawiono definicje pojęć: „duchowość”, „moralność”, „religijność”. Uzasadniono też cel i zadania duchowego wychowania dzieci w wieku przedszkolnym, zaprezentowano treści programowo-metodyczne, dokonano charakterystyki pedagogiki ludowej oraz przedstawiono rekomendacje dotyczące użycia środków pedagogiki ludowej dla duchowego rozwoju dzieci w wieku przedszkolnym. Na podstawie przeprowadzonych badań dowiedziono, że duchowość każdego dziecka i jego humanizm mają swoje początki w domu rodzinnym, w świetle ogniska domowego, śpiewanej przez matkę kołysanki, opowiadanych przez babcię bajek, pachnącego chleba i sadu wiśniowego, a także silnych ojcowskich ramion, dobrych rad dziadka, wiernych przyjaciół z ich poczuciem humoru, różnych zabaw i rozrywek. W pracy wykazano, iż pedagogika ludowa, na którą składają się: tradycja, obyczaje, ceremonie kalendarza ludowego, rozwija w dzieciach przedszkolnych takie cechy, jak dobroć, moralność, poczucie estetyki. Każde dziecko, które poznało korzystny wpływ „ludowych skarbów duchowych”, zamierza zatem godnie przestrzegać testamentu rodziców, dziadków i pradziadków, pragnie utrwalać własny rodowód poprzez dobre uczynki. Wykazano także, że wychowanie w wymiarze duchowym jest realizowane przy pomocy języka, bajki, pieśni, modlitwy, przykładów życia świętych i bohaterów, świąt, rozrywek itp.

Słowa kluczowe: duchowość, moralność, religijność, edukacja duchowa, rozwój duchowy, wychowanie duchowe, pedagogika ludowa, kalendarz ludowy, przedszkolaki