

PREREQUISITES FOR THE VOLUNTEER MOVEMENT FORMATION IN THE FIELD OF SPECIAL EDUCATION IN UKRAINE (XIX – EARLY XX CENTURY)

The publication examines the historical prerequisites for the emergence of volunteerism in the field of special education in Ukraine. The historical stages of the emergence of this phenomenon are singled out: pre-Christian, church, the activities of brotherhoods, Cossack, the spread of patronage, the foundation of charitable organizations. The characteristics of each of the defined stages were carried out and the prerequisites for the emergence of the volunteer movement in the field of special education in Ukraine were highlighted at each of them: the traditions of our ancestors; acceptance of Christianity; formation of national consciousness of Ukrainians; acceptance of disabled people as full members of society; the desire of wealthy Ukrainians to care not only for personal, but also for public good; organization of system assistance to the needy.

It was found out that in pagan times “taking care of the elderly, the sick and the needy was the first duty and common virtue of the Slavic people”. Philanthropy in those days took the form of informal mutual aid in communities that were spontaneously created due to the need for people to cooperate in order to survive.

It is proven that the interrelation between religion and philanthropy on the territory of modern Ukraine begins precisely from the time of the adoption of Christianity in 988 in Kyiv Rus. The introduction of a new religion marked the transition of charity to the rank of the norm of Christian morality. At this stage, there were the main forms of charity: 1) the prince (knyaz) – distribution of alms, meals at the princely court, creation of orphanages; 2) church – care of persons with special needs, creation of shelters for such people.

During the time of the activity of the brotherhoods, the charitable activity of the Ukrainian brotherhoods far exceeded the boundaries of philanthropic area, and was rather the embodiment of the humanistic views of Ukrainians on the needy, the old, and the poor. Charity in Ukraine was an important component of social life, determined by the norm of Christian morality and the embodiment of the virtues of its real representatives. Charity increasingly was part of church activity, but mostly depended on the private initiative.

From then on, charity in Ukraine got further development. Its nature and types reflected the circumstances of the socio-political, cultural and spiritual life of Ukrainians. Being under the rule of foreign countries, the struggle for national liberation, the growth of national self-awareness of Ukrainians, and the spiritual self-affirmation of our people strengthened the ancient traditions of charity and gave it a new lease of life. It, as before, took the form of collective protection and assistance to the needy, and manifested itself in vivid forms of personal charity.

Key words: *volunteer movement, volunteering, volunteer, special education, prerequisites for the volunteer movement formation, stages of charity development.*

(статтю подано мовою оригіналу)

In the course of modern socio-economic transformations of our society, aimed at the formation of a civil society based on the principles of humanism, tolerance and mutual support, the need for further actions regarding the support of people with special educational needs and their integration into public life is becoming urgent. An important step on this path is the further development and modernization of charitable volunteer organizations, activities of volunteers for people with special educational needs. However, the current state of volunteerism in Ukraine was preceded by a significant and difficult path, which contributed to the formation of the volunteer movement for people with special educational needs in the present form. Let us turn to the historical origins of the volunteer movement formation in the field of special education in the 19th and early 20th centuries.

Among the scientific investigations of Ukrainian scientists who studied various aspects of the mentioned issue, we note the following: historical trends of helping the needy on the territory of modern Ukraine are considered by N. Pohorilska, M. Zhitnyk, K. Dubych; K. Ivanova examines the history of charity development in Ukraine; T. Globa focuses attention on the Cossack period of our history and the practice of charity in those times; N. Kolosova researches the European traditions of patronage in the cultural history of Ukraine; the work of M. Slaboshpytskyi on patronage in Ukraine is fundamental; A. Kolupaeva and O. Taranchenko refer to the historical origins of the formation and establishment of the charity system for people with special educational needs; T. Smovzhenko and Z. Skrynnyk focus on the chronology of charity development in Ukraine.

The purpose of the article is to characterize the historical prerequisites for the volunteer movement formation in the field of special education in Ukraine.

A complex of general scientific methods was used in the research process: analysis, synthesis, systematization, generalization, classification; a retrospective review of the origins of the volunteer movement, which made it possible to characterize the basic principles of the modern volunteer movement in Ukraine; retrospective analysis, which made it possible to identify the historical prerequisites for the formation and development factors of volunteering in Ukraine, to determine and substantiate the stages of its development.

Despite the widespread practice of philanthropy, the concept of “volunteering” in Ukraine until the 90s of the 20th century was perceived exclusively in the military context to denote a person who voluntarily entered military

service. People who engaged in socially beneficial work were called benefactors, public figures, patrons. Only with the intensification of the world volunteer movement in its various forms in the last third of the 20th century, the spread of the activities of numerous charitable organizations in the post-Soviet space, targeted charitable international programs, the term "volunteerism" was formalized in public consciousness and began to be perceived as a type of socially beneficial activity, most often free and socially significant, which is provided by individuals – volunteers by personal initiative or by non-profit organizations to people who need it, in particular to people with special educational needs.

The current stage of the development of our society is characterized by the extreme complexity and uniqueness of the events and phenomena taking place. All their diversity represents in its essence one or another type of social activity of people, which is a fundamental difference of a person as a social being. A special place in all the uniqueness and variety of types of human social activity (economic, political, cultural, etc.) is occupied by volunteering.

Based on scientific research and works on the history and cultural studies of Ukraine, chronological characterization of the historical development of philanthropy on the territory of Ukraine was carried out. The study and analysis of scientific sources allowed us to single out five stages and their corresponding prerequisites for the development of charity and the emergence of the volunteer movement in the field of special education in Ukraine: the pre-Christian stage (...–IX century); the church stage (IX–XVI centuries); the stage of activity of brotherhoods (late 16th–early 18th centuries); the Cossack stage (XVII–XVIII centuries); the stage of the spread of patronage (XVIII–XIX); stage of charitable organizations establishment (XIX–early XX).

Let's turn to a more detailed description of each of the specified stages and highlight the prerequisites for the development of charity and volunteer movement formation in the field of special education in Ukraine.

Pre-Christian stage (...–IX centuries). As M. Popovych notes in the work «Essay on the History of the Culture of Ukraine», even in pre-Christian times, «taking care of the elderly, the disabled and the needy was the first duty and common virtue of the Slavic people». Charity in those days had the form of informal mutual aid in communities and consisted, mainly, in providing food, clothing and shelter to the least protected members of the community – elderly, single women, children [10].

Hence, even being pagans, our ancestors involuntarily fulfilled one of the commandments of Christianity about helping one's neighbor. Such activity gave birth to the first principles of charity and volunteerism: care for others, mutual benefit, exchange of resources, etc. So, helping the disabled, the poor, and the needy is an ancient tradition and an inherent feature of our ancestors, which became the first prerequisite for the volunteer movement formation in the field of special education in Ukraine.

Church stage (IX–XVI centuries). The issue of the relationship between religion and philanthropy on the territory of modern Ukraine begins precisely from the time of the adoption of Christianity in 988 in Kyiv Rus. The introduction of a new religion marked the transition of charity to the rank of the norm of Christian morality. This was directly manifested in purposeful care for the underprivileged and the weak. People who suffered from serious illnesses and had limited physical capabilities were objects of charity and mercy in Kyiv Rus. Children and adults whose development differed from the generally accepted norm evoked sympathy. Society perceived them through the prism of God's seal.

With the adoption of Christianity, a new stage in caring for the needy, voluntary assistance to such people began, and the system of church charity began to take shape. Active construction of churches, temples and monasteries began, which contributed to the development of charity towards peoples with developmental disabilities, which was recorded and regulated in the state laws of that time. Such charity was enshrined in the relevant decrees, which assigned the responsibility of caring for the sick, disabled, poor and other socially vulnerable categories of the population to the clergy. Helping the poor has become a norm and an integral part of church activity. State laws defined the circle of people who needed help and people who were supposed to take care of them.

The earliest official documents, which refer to the provision of assistance to people with special needs and the needy, dates back to the end of the 10th century, when Prince Volodymyr Svyatoslavovych of Kyiv, by a statute from 996, obliged the clergy to engage in public care, determining the tithe for the maintenance of monasteries, churches, almshouses and hospitals, obliged the church to take care of people with developmental disabilities, orphans and the poor – distribution of alms, construction of special houses for the needy.

It is known that Prince Volodymyr allowed any beggar and poor person to come to the princely court to eat, and for the sick who could not come themselves, carts loaded with bread, meat, fish, vegetables, honey and kvass were sent. He arranged banquets at the princely court not only for boyars and serfs, but also for the poor, trying to satisfy their needs in every possible way. Thus fulfilling the instructions given in the Holy Scriptures.

The traditions of charity of Volodymyr the Great and his successor Yaroslav the Wise continued. During the time of Yaroslav the Wise, charitable activity manifested itself, in particular, in the form of orphanages and institutions for disabled children foundation. Orphanages were supported by the donations, children were taught literacy and various sciences if possible and then stayed to work at monasteries or went to the service of nobles.

At the beginning of the XI century on the initiative of Yaroslav the Wise, the first shelter for disabled children was founded. This institution was located on the territory of the Kyiv-Pechersk Lavra and was under the patronage of representatives of the higher clergy, namely the metropolitan and bishops [7].

During the XV–XVII centuries on the territory of modern Ukraine, became widespread “almshouses-hospitals”, which were recognized as specific forms of assistance to the sick and disabled, but their purpose was not clearly defined. The main purpose of the activity of these institutions was taking care of needy population: crippled, mentally ill children and adults, disabled, orphans and other persons who, due to certain circumstances, were not able to independently provide for their own livelihood. The problems that existed at that time were partially solved because the forms of guardianship of persons who needed protection and assistance were insufficient and could not provide the needy with adequate assistance and create the necessary conditions for their full life.

Thus, according to historical and archival sources, an atmosphere of public care and compassion was created around persons with developmental disabilities in Kyivan Rus. The first volunteers for people with special educational needs in those days can tentatively be called the clergy, monks who, according to the command of the Holy Scriptures and the prince, and, in some cases, their own conscience, took care of the destitute. However, most often, assistance to persons with special educational needs in such institutions was simply limited to providing food and basic living conditions, as there was no understanding of the nature of the disability of these persons and ways of its correction.

It is this fact that allows us to define the adoption of Christianity and the assimilation of Christian values as the second prerequisite for the volunteer movement formation in the field of special education in Ukraine.

The stage of brotherhood activity (late XVI–early XVIII centuries). The first mention of brotherhoods in Ukraine dates back to the end of the XVI century. Brotherhoods are religious, cultural and educational organizations that arose under church parishes. Over time, they gained leading place in religious life, becoming initiators of church reforms, eliminating unworthy priests, attracting talented preachers to work in their parishes, and spreading spiritual literature [10].

Brotherhoods strongly opposed Polish-Catholic propaganda, national and religious restrictions of Ukrainians, against the immoral life of the clergy, trying to influence the ordination of worthy people. The brotherhoods paid special attention to the development of Ukrainian education, acted as patrons of school and printing books. The brotherhoods united artisans, peasants, Zaporozhian Cossacks, merchants and Ukrainian magnates.

Over time, the brotherhoods expanded their tasks: they helped their members who were impoverished or in trouble. Schools and hospitals were maintained at the expense of the brotherhood members. Hundreds of wills for the needs of the Church and monasteries have been preserved in the archives, which indicates the spread of this phenomenon.

In S. Verkhratskyi's work «History of Medicine» it is noted that brotherhoods played an important role in the life of the Ukrainian people, in their struggle against national oppression by Polish masters, against attempts at Catholicization. Their duty was to carry out religious and charitable activities; in addition, they had to provide the church with people who could lead the service, that is, they could read and write, help the poor and sick members of their parish. Education in brotherhood schools included only learning literacy, but in those times it was a big and important matter. The scientist notes that at that time shelters or hospitals for the needy were massively created with the help of brotherhoods [1].

It is noteworthy that the charitable activity of Ukrainian brotherhoods far exceeded the philanthropic and philanthropic orientation, but rather was the embodiment of the humanistic views of Ukrainians on infirmity, old age, and poverty. Significant philanthropic work carried out by the brotherhoods regarding the establishment of book printing, the organization of the educational process on a new humanistic basis, the ordering and reforming of internal church life – all this created enormous authority for the brotherhoods, made them the main subjects of the cultural and national revival of Ukraine of that period.

Charity in Ukrainian lands was an important component of social life, determined by the norm of Christian morality and the embodiment of the virtues of its true representatives. Charity increasingly took on features of a church-public nature, but mostly depended on the private initiative of an individual.

It is significant that the activities of the brotherhoods were of a religious and charitable nature – they organized brotherhood dinners, helped poor and sick brothers, organized hospitals, provided interest-free loans to their members, etc. It is known that brotherhoods took care of the poor, disabled and widows; founded and maintained hospitals, sanatoriums and orphanages. The brotherhoods paid great attention to the social support of the least protected members of society – the elderly, the disabled, the homeless, and orphans.

At this stage, we can note the combination of the first two prerequisites for the volunteer movement formation for people with special educational needs on the territory of modern Ukraine, namely: an inherent trait of our distant ancestors and the assimilation of Christian values, and, along with this, the third prerequisite for the volunteer movement formation for people with special educational needs is formation of national consciousness of Ukrainians.

Cossack stage (XVII–XVIII centuries). Chronologically, this stage partially coincides with the stage of activity of the brotherhoods, because in 1616, hetman Petro Sahaidachny with the Zaporizhzhyan Troops also joined the Kyiv brotherhood. However, we consider it necessary to single out this stage separately, since the attitude towards the weak and the poor in the Cossack environment had a tremendous impact on the formation and development of the volunteer movement for people with special educational needs in Ukraine.

Zaporizhzhian Sich was the place of thousands of people gathering, after military campaigns there were many wounded Cossacks, some of whom remained disabled forever. From this we can state that a special stratum of people with special needs was made up of Cossacks who were injured or became disabled due to age. According to the

decree of the military council of Zaporizhzhyan Sich, it was decided to found the hospital at the Mezhyhirsky Monastery near Kyiv. During the liberation war, Sich distributed her wounded and sick to other hospitals attached to monasteries and churches, allocated certain funds for treatment and care from the combined military treasury. Monks treated and cared for the sick in hospitals. Let us note the caring attitude of the Cossacks towards their wounded comrades and their efforts to provide them with the best possible conditions. Monasteries willingly took over the care of Zaporozhye Cossacks, as they had material profit from it in the form of expensive church decorations and large contributions.

With the liquidation of the Zaporizhzhya Sich, such a phenomenon as «kobzarstvo» became widespread. Cossacks injured in battles, who had a musical talent, or those who could not fight because of their age, often blind, became kobzars – they played kobza, Ukrainian musical instrument. As noted by researchers of Ukrainian kobzarism in the 19th century, society perceived them as «people of God» and treated them with love and reverence, and while listening to their songs, people often were moved to tears, hearing in those songs the voice of the nation about grievous and glorious past of Ukraine [2].

So, despite the difficult conditions of their lives, the society treated the kobzars as full-fledged members of the society (the first example of inclusion), and, even more so – as bearers of national memory, moral history. Hence, we have another prerequisite for the volunteer movement formation for people with special educational needs – the acceptance of disabled people as members of society.

The stage of the patronage spread (XVIII–XIX centuries). At the end of the XVIII century the state structure of social assistance to the population began to take its present shape. During the specified period were taken actions as for the arrangement of almshouses, special educational establishments, asylums for the people with mental disabilities. At the end of the mentioned period, in all provinces of the Russian Empire, which at that time included a large part of the Ukrainian lands, public welfare orders were adopted (“Order of public welfare and health care”, 1775), the main purpose of which was the creation and maintenance of schools and charitable institutions, increased attention to people with mental disabilities. Among these institutions, important attention was also paid to asylums for the people with mental disabilities. As it is stated by N. Pohorilska, in this period the first attempts were made to study the needs for special education and training of such patients and the organization of special conditions for such people [9].

At the same time, in the second half of the XVIII and early XIX centuries, the activity of private philanthropy significantly intensified. Private individuals, prominent public figures, philanthropists who generously financed art projects, supported Ukrainian culture and book publishing, also financed the construction of churches, schools, and hospitals for the needy. We distinguish this stage as “spread of philanthropy”, focusing on the philanthropic component of this phenomenon.

Patrons and benefactors actively helped schools, hospitals, took care of the poor, abandoned children, the homeless, the deaf and dumb, the elderly, and the sick. Numerous donations were made to educational institutions through scholarship funds and charitable organizations.

Among the Ukrainian patrons there were Cossack hetmans and colonels, who built churches with their own funds and donated significant funds to monasteries, Ukrainian officials and nobility, who built folk schools, where their descendants still study in many villages of Ukraine, entrepreneurs and merchants who built hospitals for the disabled and shelters for orphans, Ukrainian intellectuals: teachers, doctors, etc., who tried to help the needy from their poor wages [12]. At this stage, we define the desire of wealthy Ukrainians to care not only for personal, but, first of all, for public good as the main prerequisite for the of volunteerism formation for people with special educational needs.

The stage of the charitable organizations establishment (XIX–early XX centuries). An important feature of charitable activity in the XIX century there was transition from the traditional system of donations and patronage to the creation of special funds, organizations that aimed not only at the usual material support of the marginalized population and the disabled, but also at their inclusion in full-fledged social life, which indicated a qualitatively new level of civil society development [3]. In many provinces, appropriate institutions for the support and protection of the population were also introduced, and secular legislation was formed in the field of public welfare and private charity. It was at this stage that the first charitable organizations were created.

According to the researchers A. Kolupaeva and O. Taranchenko, the first private institutions for various categories of children with developmental disabilities were also opened at this stage. From the beginning of the XIX century. in Ukraine, separate private institutions for the deaf, blind, and children with intellectual disabilities were established, in which rather progressive approaches to education were practiced, not inferior to Western European practices.

The actualization of the specified social problems contributed to the creation of organized forms of charity, which became leading in the following decades – special trustees, committees, societies, foundations and institutions provided the opportunity for marginalized and disabled people to both receive material support and join more or less full-fledged life, which testified to a qualitatively new level of social development. At this stage, the first place in the charitable activities of such organizations was the promotion of education, health care and all-round assistance to the urban poor, which made it possible to mitigate social contrasts, raise the level of urban hygiene, and the literacy of ordinary people [5]. That is, at this stage, we define the organization of systematic assistance to the needy as a prerequisite for the volunteer movement formation in the field of special education in Ukraine.

At the beginning of the XX century in Ukraine, the system of social protection began to form, which combined charitable institutions: state, church, estate, local, city, various public associations and individuals. Individual donations, membership in charitable organizations were also a means of achieving official and social recognition, raising the authority of wealthy families' image.

Conclusions and prospects for further scientific research. Thus, the study of sources dedicated to the study of historical trends and patterns of the charity formation and development in Ukraine allows us to determine its specific feature: a combination of religious-ethical and practical motives. The tradition of philanthropy has been cherished by the Ukrainian people since ancient times. This feature can be traced back to pre-Christian times. The best manifestations of charity have their roots in the times of Kyiv Rus and the times of the Cossacks. Radical changes in the socio-economic life of the second half of the XIX century caused the rise of charity, which was carried out mainly in the form of patronage. Each stage of the philanthropy development in Ukraine had its own specific features, which served as prerequisites for the volunteer movement formation for people with special educational needs.

The conducted research does not cover all dimensions of the issue of volunteer development for people with special educational needs. In the future, we consider it relevant to consider the current directions of development and functioning of the volunteer movement for people with special educational needs in Ukraine.

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Паладич О. В. Передумови виникнення волонтерського руху в галузі спеціальної освіти в Україні (XIX – поч. XX ст.)

У публікації розглянуто історичні передумови зародження волонтерства у галузі спеціальної освіти в Україні. Виокремлено історичні етапи виникнення означеного явища: дохристиянський, церковний, діяльності братств, козацький, поширення меценатства, заснування благодійних організацій. Здійснено характеристику кожного з визначених етапів та виокремлено передумови виникнення волонтерського руху в галузі спеціальної освіти в Україні на кожному з них: традиції наших предків; прийняття християнства; формування національної свідомості українців; прийняття неповноправних як повноцінних членів суспільства; бажання заможних українців дбати не лише про особисте, а й про суспільне благо; організація системної допомоги нужденним.

З'ясовано, що в язичницькі часи благодійність мала вигляд неформальної взаємодопомоги у спільнотах, які стихійно створювались через необхідність людей кооперуватися, щоб вижити. Доведено, що питання взаємозв'язку релігії та благодійництва на теренах сучасної України розпочинається саме з часів прийняття християнства у 988 р. в Київській Русі. Запровадження нової релігії ознаменувало перехід добродійності в ранг норми християнської моралі. На цьому етапі існували основні форми благодійності: 1) княжа – роздача милостині, харчування на княжому дворі, створення сиротинців; 2) церковна – опіка над особами з особливими потребами, створення притулків для таких людей.

За часів діяльності братств благодійність на українських землях була важливим складником суспільного життя, визначалась нормою християнської моралі й утіленням чеснот справжніх її представників. Благодійність все більше набувала рис церковно-громадського характеру, але здебільшого залежала від приватної ініціативи окремої особи. В подальшому благодійність на українських землях дістала розвитку. В її характері і видах відбилися обставини суспільно-політичного, культурного та духовного життя українців. Перебування під владою іноземних держав, боротьба за національне визволення, зріст національного самоусвідомлення українців, духовне самоствердження нашого народу укріпили давні традиції благодійництва та дали йому нове дихання.

Ключові слова: волонтерський рух, волонтерство, волонтер, спеціальна освіта, передумови виникнення волонтерського руху, етапи розвитку благодійності.

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ХУДОЖНЬО-ПЕДАГОГІЧНЕ СПІЛКУВАННЯ ЯК ЗАСІБ ФОРМУВАННЯ МИСТЕЦЬКО-ТВОРЧОЇ КОМПЕТЕНТНОСТІ ДОШКІЛЬНИКА

Стаття присвячена питанню формування мистецько-творчої компетентності дітей як результату реалізації завдань художньо-естетичного розвитку у закладі дошкільної освіти. Висвітлюються її компоненти (емоційний, пізнавальний, практичний, ціннісний, творчий) та послідовність удосконалення: від емоційно-естетичного сприймання мистецтва через усвідомлення його ознак – до засвоєння мистецьких практичних умінь і навичок та самостійного (творчого) їх застосування на практиці.

Доведено, що необхідним засобом розвитку мистецько-творчої компетентності є художньо-педагогічне спілкування, яке повинно бути глибоко міжособистісним, виховним, гуманним. На відміну від художнього спілкування, воно не є стихійним, а спеціально організовується вихователем, передбачає виховний вплив та доречний супровід для кращого розуміння та осмислення дітьми художнього образу. Основними його засобами є: запитання, художні задачі, паузи споглядання / вслуховування, навіювання, коментування, демонстрування, зараження, порівняння тощо. Дошкільний педагог не нав'язує свої смаки, не домінує, а «проникає» у світ дитячих почуттів, діє опосередковано, пропонує, звертає увагу, не перешкоджаючи естетично-творчим проявам.

Підкреслено, що художньо-педагогічне спілкування реалізовується під час теоретичних, практичних, інтегрованих занять з дітьми, а також різних видів їхньої діяльності: ігрової, художньо-продуктивної, художньо-мовленнєвої, музичної, театралізованої, самостійної художньої активності тощо. Його завдання такі: викликати емоційне ставлення до творів мистецтва; розвивати естетичне бачення, уяву та креативність; сприяти виникненню асоціативних зв'язків; удосконалювати здатність отримувати естетичне задоволення; стимулювати бажання ознайомлюватись із творами мистецтва та ін. Художньо-педагогічне спілкування забезпечує належні умови для проявів мистецької творчості дітей.

Ключові слова: художньо-естетичний розвиток дошкільника, мистецько-творча компетентність дитини, художньо-педагогічне спілкування, художнє спілкування, мистецтво, види дитячої художньо-естетичної діяльності.

Сучасний Стандарт дошкільної освіти орієнтує вихователів та батьків на організацію життєдіяльності дитини таким чином, щоб до вступу до школи у неї були сформовані ключові компетентності. У результаті малюк має набути необхідного досвіду, котрий уможливить використання ним особистісного ресурсу для подальшої адаптації у шкільному соціумі. Упродовж дошкільного дитинства він повинен мати змогу досягти потрібного рівня фізичного, психічного, соціального, духовного розвитку, залежно від власних інтересів, запитів, здатностей. Показниками зрілості дитини вважаються «набір знань, умінь і навичок» у певній сфері активності, «здатність діяти» та поєднувати сформовані нахили, здібності, досягнення. Таким чином комбінуються її індивідуальні характеристики, якості та компетентності, котрі постійно змінюються, оновлюються, поглиблюються, а їхнє становлення та розвиток потребують педагогічного супроводу та підтримки з боку дорослого.

З поміж іншого, важливості набуває формування мистецько-творчої компетентності дитини як здатності «реалізувати свій художньо-естетичний потенціал для отримання бажаного результату творчої діяльності..., елементарно застосовувати мистецькі навички в життєвих ситуаціях...» [1, с. 21–22]. У закладах