Denysenko N. G., Taradiuk D. A. Functions of the tutor as a teacher in the system of professional education

The article gives a theoretical substantiation of the scientific problem of the modern state of the function of the tutor in the system of vocational education. The content of the concepts of “education system”, “tutor”, “tutories”, “tutor system” is determined. The main attention in the work is emphasized on the importance of introducing the functions of the tutor into the educational space of vocational education in order to improve the implementation of the principle of individualization with the applicants of education. The idea is that mastering the future tutors with the specific functions of the tutor will ensure the acquisition of skills of high-quality professional activity in the system of vocational education. The authors defined their own vision of the list of functions of the tutor in the system of vocational education. The peculiarities of the separation of the functions of the tutor in the system of vocational education of France and Great Britain are analyzed. The authors conclude that the current priorities of the professional training of future tutors include the introduction of the principle of individualization in working with students, and educational institutions need to form a new generation of specialists who can think independently, generate original ideas, make bold, non-standard decisions. Acquiring teachers the functions of the tutor will ensure the effective implementation of the principle of individualization in vocational education.

**Key words:** tutor, teacher; education system, vocational education, function, support, individualization, educational trajectory.

**UDC 37.017**

Jabbarli Matanat

**HEYDAR ALIYEV – PROTECTOR OF OUR NATIONAL AND SPIRITUAL VALUES**

The article is devoted to the activities of the national leader Heydar Aliyev, who devoted his life to preserving the national and spiritual values of the Azerbaijani people. Noted that the peculiarities of national and spiritual values, along with the emphasis on the perfection of each ethnic group, is still an excellent contribution to human civilization. It is emphasized, that for centuries formed tolerance, humanism, a system of values of a multicultural nature has become a way of life of Azerbaijans and this has always been different from other peoples. In addition, the author emphasizing the historically human nature of the peoples of Azerbaijan, notes that they have always respected all ethnic groups regardless of their language, religion, nationality, race, and provided comprehensive care for preserving their spiritual values and traditions.

**Key words:** national-moral values, language, religion, human ideology, identity, national holidays, tolerance, humanism, multiculturalism.

Each nation has its own national-moral values, statehood traditions, religion, language, moral thoughts, in general, the system of wealth values. These values (humanism, tolerance, multiculturalism, and other traditions) are an excellent contribution to humanity as well as demonstrating the perfection, nationalism of each ethnic group. These national and spiritual values are inviolable wealth of the people they belong. The system of tolerance, humanism, and multiculturalism, which has been formed in Azerbaijan for centuries, has always been dominated by the spirituality of the nation and distinguished it from other nations [1].

The Azerbaijani people have historically been a humanist nation. They respected other nations, their traditions, regardless of their religion, language, nationality, race, and took care of their spirituality and traditions.

Humanism, tolerance, multiculturalism are the most important system of the Azerbaijani people.

“Multiculturalism is the term that refers to the community where many different cultures coexist.

It refers to the protection, development and harmony of cultural diversity of people belonging to different nations and religions in the country and in the whole of the world, and the integration of the ethnic groups into the national culture of nations.

Multiculturalism as the humanistic and democratic theory or ideology is the embodiment of tolerance and there is no humanism, high culture of individual and international relations, mutual understanding between people, mutual enrichment, friendship and cooperation without tolerance” [2].

Certainly, the people of Azerbaijan are historically tolerant, noble, generous, humanist approach with the care to the culture, language, religion and beliefs of all nations. These socio-psychological qualities are inherited from our national origins, our memory, ethnic thoughts and successfully continue in our independent government today.

Religious tolerance (tolerance to other beliefs and persuasions) is a moral-psychological, ethical-cultural quality based on human freedom, rights and democracy. Tolerance is to show endurance in the existence of anything that is unpleasant.

The responsible and honourable mission of preserving and transforming these national-moral values, which absorb the memory of the nation of Azerbaijan to future generations, has been carried out by National Leader Heydar Alirza oghlu Aliyev in the past century [3].

The national-spiritual values inherent to the Azerbaijani people have passed through history through years. The elderly generation, our grandparents, our mothers have tried to teach the younger generation what they have seen and heard. These teachings have gradually been transformed into folk deeds, thoughts about upbringing-education,
morality, ethics and psychology. Human experience accumulated such norms, resources, prohibitions and admonitions from infinite repetitions of behaviour patterns that served to preserve and develop universal psychological qualities in the education of the younger generation. Today, the younger generation is brought up on the basis of those thoughts and experiences that have passed through the experiments of centuries. Thus, it is important to emphasize again that mind, thought, perception, feeling, memory, ability, characteristics, wishes and dreams, fantasy, lifestyle, traditions of people of high intelligence are expressed in the our national-moral values [4].

Studying national-moral values is always one of the most of actual problems not only in modern times. National and moral values are humanistic as well as national.

Today, Azerbaijani young people are grown up in the spirit of the demand of these national and moral values to educate Azerbaijani youths as worthy citizens to the nation, country. From this point of view, it is impossible to imagine the development of national and moral values isolated from universal values. This issue is more important when globalization, especially the negative effects that have flowed into our country is adversely affecting the minds of our young people through mass media. The main issue here is to use human values with intellect, tolerance, creativity without damaging of national values. Therefore, Heydar Aliyev gave great importance to benefit from human values. He believed that the values of national and spiritual values should be maintained in the spirit of tolerance, humanism and multiculturalism, while the content of these values should be enriched with universal values and benefit from the world culture [4].

“Each nation has its own tradition, national-moral values. We are proud of our national-moral values, our religious values and traditions. For thousands of years, our people have protected our traditions, national-moral values. Today these values are the factors that make up our people’s morality.

Every nation has a national mentality. The mentality of the Azerbaijani people is its great wealth. The two peoples are never the same. They do not have similar values at the same time. Again, I would say that every nation’s attachment to its own history, its national and spiritual values created by its ancestors is important factor.

We must educate younger generation in a more healthy mood and pure morality through using the progressive spiritual values of the world and developing the spiritual level of our people” [2].

Heydar Aliyev regarded the preservation of national and spiritual values and their development as the reality of the day. It means the development of national spiritual values reflects itself as the vital necessity.

One of the most significant and important factors for the modern Azerbaijani society is the issue of proper use of national and spiritual values in the upbringing and education of people. National Leader Heydar Aliyev had invaluable services in the solution of these issues in the development of the Azerbaijani culture and spiritual life, which is the only principle for social justice. Heydar Aliyev saw the meaning of political activity in ensuring the progress of Azerbaijan and achievement of the cultural, spiritual and intellectual rise of the Azerbaijani people [4].

Today, in the European countries, the Universal Declaration of Human Rights, as well as the various pacts, conventions on human rights and freedoms, and the rule of law and civil society, are accepted. It does not mean that Europeans abandon their own religion. Today, the Islamic factor in the reality of independent Azerbaijan is undeniable matter. It should also be taken into consideration that Islam is not only a religion but also a lifestyle, morality, and ethics, apart from other religions. It is not coincidence that Heydar Aliyev said, “Every nation has its own traditions, national-spiritual and religious values. We are proud of our national values” [1]. However, religious values aren’t temporary, they are durable, stable matter in our lives. “We will never depart from our beliefs, our religion, and we will use these spiritual sources and build our future” [1, p. 105]. Heydar Aliyev saw the highest form of protecting, developing and transferring of national spirit to the new generation in national statehood. Today, our national values are protected and developed by our people, under the state’s protection. The combination of statehood and nationalism has been the greatest desire and ideal of all peoples. Today, we live in a potential national unity, which has been laid the foundation by national leader Heydar Aliyev and he has repeatedly stated that the idea of national unity should be above all ambitions: “Regardless of the political view and position, every citizen must think that there are some intentional intentions and bad relations against Azerbaijan in different places. In order to prevent them, unity and solidarity within Azerbaijan must emerge” (H. Aliyev) [1].

Heydar Aliyev called everyone to protect the interests of the people, the national political and economic interests of the state more than their own. “Every citizen must think about his country’s great policy, not to think of small interests”, he said.

One of the greatest services of Heydar Aliyev for independent Azerbaijan is the establishment of a national state, the realization of statehood ideas and ensuring the stability of these processes.

It is impossible to imagine modern-day development of national-moral values in isolation from universal values. Therefore, Heydar Aliyev gave great importance to national and universal values in the moral education system. He believed that national-spiritual values should enrich the content with universal values, and benefit from the achievements of the global culture.

From this point of view, Heydar Aliyev has repeatedly stated that the Azerbaijani people have great prospects for further development of national culture and spiritual values. The existence of such perspectives can be explained for a number of reasons. History and modernity systematically reflects the cultural and moral values of Azerbaijan. This systematic approach paves the way to the development of national values, serves to benefit from achievements of the past and principle to progress to the future.
Азербайджан находится в приграничье Европы и Азии, запад и восток. В качестве результата, национальная культура и моральные ценности Азербайджана отразили положительные аспекты как западной, так и восточной морали [5].

Национальная и моральная ценности, которые Heydar Aliyev описывал как один из наиболее важных направлений и компонентов национальной идеологии, имеют сложную внутреннюю структуру. Здесь Heydar Aliyev показывал три компонента национальных и духовных ценностей и придавал большое значение их роли (языку, религии, традициям и национальной психологии).

Heydar Aliyev способствовал изучению, сохранению и развитию национальных и моральных ценностей как основы главных направлений и их поддержке. Он подчеркивал, что между национальным государством и национальными духовными ценностями существует тесная внутренняя связь, и национальная и моральная ценности не могут существовать как одно целое. Поэтому национальное государство, на котором нет национальной идентичности, и который не воспринимается как нация, не может выживать [3]. В то же время, национальное государство, с другой стороны, помогает защитить и развивать национальные и моральные ценности в любых сферах общественной жизни.

Heydar Aliyev выделил свое упорство в достижении значимых и главных направлений национальной идеологии, обосновав их важность для поддержания развития. Он также подчеркивал, что в своей позиции как государственного лидера, он всегда встал в защиту всего, что имеет национальное значение. Благодаря его труду, национальные и духовные ценности изучены, сохранены и развивались.

Ключевые слова: национальные и духовные ценности, язык, религия, человеческая идентичность, национальный и моральный прогресс, развития, глобализация.

References:

Джаббарлы Матана. Гейдар Алиев – защитник наших национальных и духовных ценностей

Статья посвящена деятельности общенационального лидера Гейдара Алиева, который посвятил свою жизнь со-хранению национально-духовных ценностей азербайджанского народа. Отмечается важность национально-духовных ценностей народу с подчеркиванием совершенства каждой национальной группы в качестве важных элементов национального развития. Подчеркивается, что вопросы, формулирующие толерантность, гуманизм, система ценностей и культурное наследие были частью жизни азербайджанцев, и этим они всегда отличались от других народов. Также автор, подчеркивая историческую значимость национального народа Азербайджана, отмечает, что он всегда уважительно относился ко всем этническим группам независимо от их языка, вероисповедания, национальности, расы, оказывая всестороннюю поддержку в сохранении своих духовных ценностей и традиций.

Ключевые слова: национально-духовные ценности, язык, религия, человеческая идеология, идентичность, национальные праздники, толерантность, гуманизм, мультикультуризм.

Джаббарлы Матана. Гейдар Алиев – зачинатель наших национальных и духовных ценностей

Статью привлекает деятельность общенационального лидера Гейдара Алиева, который приносит свое жертвование зерцалу национально-духовных ценностей азербайджанского народа. Это отличается тем, что особенностями национально-духовных ценностей ведется в поддержании доктрины христианской группы также важным вкладом у людей.
ЯВИЩЕ ПЕДАГОГІЧНОГО НАСИЛЬСТВА У ЗАКЛАДАХ ВИЩОЇ ОСВІТИ

Педагогічне насильство стосовно тих, хто навчається, є серйозною перешкодою в реалізації цільового та змістового компонентів педагогічного процесу, а будь-які прояви педагогічного насильства стають серйозною причиною психічно-emoційних розладів тих, хто страждає від цього явища. У статті розглядається проблема педагогічного насильства у закладах вищої освіти, наведене короткий огляд літературних джерел, акцентовано увагу на актуальності проблеми для студентів перших курсів, наведено анкетування, зокрема, проаналізовано результати проведеного анкетування студентів закладів вищої освіти, узагальнено прийоми прояву педагогічного насильства у закладах вищої освіти, наведено авторське визначення педагогічного насильства у закладах вищої освіти, використано рекомендації щодо профілактики та недопустимості проявів педагогічного насильства.

Ключові слова: педагогічне насильство, психологічне насильство, педагогічне середовище, форми педагогічного насильства, прийоми психологічного насильства, заклад вищої освіти.

Реформування сучасної української школи, що орієнтована на гармонійну суб’єкт-суб’єктну взаємодію учнів педагогічного процесу, теоретично виключає наявність такого явища, як педагогічне насильство, проте практика і результати досліджень, повідомлення у засобах масової інформації свідчать про протилежне. Здавалось би, що в період акцентування роботи закладів освіти на особистість дитини, широкого запровадження особистісно-центрованого навчання як прогресивної інноваційної педагогічної технології, цього явища ми не маємо зустрічати, але прояви цього явища дедалі частіше трапляються в закладах освіти. Існування педагогічного насильства стосовно тих, хто навчається, – це серйозна перешкода в реалізації цільового та змістового компонентів педагогічного процесу.

Ключові слова: педагогічне насильство, психологічне насильство, педагогічне середовище, форми педагогічного насильства, прийоми психологічного насильства, заклад вищої освіти.