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## INTENSIFICATION OF THE “TEACHER-PUPIL-PARENTS” TRIAD COOPERATION IN UPBRINGING JUNIOR PUPILS’ SPIRITUALITY

*The article is focused on the need for the “teacher-pupil-parents” triad cooperation in upbringing junior pupils’ spirituality as an essential personality trait. According to the research plan, the intensification of cooperation in the “teacher-pupil-parent” triad is directed at building a constructive dialogue in a relationship with a child by a family and school, which is considered in the study as a condition for the full development of the child’s personality, upbringing his/her spirituality in the process of family and school interaction; an effective form of teaching cooperation, partnership in junior pupils’ spirituality upbringing. The aim of the paper is to analyze the theoretical and applied aspects of the dialogue as a constructive form of relationships, teaching cooperation, partnership in the process of family and school interaction. The dialogue is considered as a multi-facet phenomenon, a unique environment for the formation of a spiritually mature person, which enables him/her to acquire the ability to deepen in himself/herself, to realize his/her feelings, to reveal the world of his/her feelings as universal characteristics of personality developing educational technologies, the basis of a full real interpersonal communication. Some fragments of the research and experimental methodology of upbringing junior pupils’ spirituality, tested at the formation and enrichment stage, aimed at optimizing family and children’s relationships, spiritual enrichment of the family and school environment by means of using “Lessons of Spirituality”, parental and school curriculum of pedagogical interaction “We are together, we are partners” are also presented in the paper.*

**Keywords:** intensification, spirituality upbringing, dialogue, partnership, cooperation, “teacher-pupil-parents” triad.

### Introduction

Considering the controversial development of social relations, crisis of social, cultural and national identity, global civilizational changes, society’s rationality and informatization there is a need for finding the optimal ways of preserving and enriching the spirituality of the Ukrainian society, understanding spirituality as an essential quality of the personality and ways of its formation.

The necessity of upbringing personality’s spirituality is enhanced by the awareness that the spiritual potential of the society is one of the most important conditions for its existence and development in the modern world. Spiritual reformation of both an individual and the society is an important prerequisite for overcoming social disintegration, the crisis of value orientations, the revival and development of the Ukrainian culture, since it is spirituality that is an integral “mediating” link in all processes of human life, the most important component of human existence.

The review of recent studies and publications reveals the scientists’ interest in matters of spirituality, the child’s spiritual development, problems of the modern family, human values (M. Stepulak) [13], pedagogical influence of teachers and parents on the formation of junior pupils’ spirituality (H. Avdiants) [1], establishment of partnership between parents and modern primary school teachers (N. Sivak) [11], the role of the family in developing the system of values in preschool children (A. Pękala) [12],

upbringing adolescents’ spirituality in a family circle and at school (K. Zhurba) [5], parent-teacher interaction as a factor of the moral and spiritual upbringing of younger adolescents (O. Kiian) [7], etc. However, the issues of cooperation, partnership interaction in the triad “teacher – pupil – parents” in the formation of junior pupils’ spirituality, where the family and school are considered to be influential, authoritative and important for a child of junior school age social institutions that have a spiritual potential are not sufficiently studied in the native pedagogy.

**The aim of the article** is to analyze the theoretical and applied aspects of a dialogue as a constructive form of relationships, teaching cooperation, partnership in the process of family and school interaction.

### Research methods

Theoretical: analysis, synthesis, comparison, generalization, classification of scientific and methodological literature with the aim of justifying the dialogue as an effective form of teaching cooperation, partnership between teachers, children and parents in the education of junior pupils’ spirituality; empirical: fragments of pedagogical experiment; interviewing parents.

### Discussion

First of all, it should be noted that according to the research plan the intensification of cooperation in the “teacher-pupil-parent” triad is directed at building a constructive dialogue in the relationships by a family and school with the

child, which is considered in the study as a condition for the full development of the child's personality, upbringing his/her spirituality in the process of family and school interaction; an effective form of teaching cooperation, partnership in upbringing junior pupils' spirituality.

In order to realize the real and potential possibilities of the dialogue, it is necessary to understand its essential characteristics, which are the subject of active discussion in the philosophical, psychological, culture-study and pedagogical literature today. First of all, we shall note that the dialogue is quite a multifaceted phenomenon, which is interpreted as conversation, negotiations, free exchange of views between two persons; as a functional type of speech; as a way of representing the character of fiction heroes and the development of the plot of a literary work, as a way of an individual existence, etc. As far as the last statement is concerned, the person reveals in a person, as M. Bakhtin argues, only in interaction with others ... "to be means to communicate dialogically" ... and not to be is to be unheard, unrecognized ... To be means to be for another person and through him/her for oneself [2, p. 312]. As we can see, the dialectics "me – for myself" and "me – for others" is regarded by a scientist as a way of personality existence, and the dialogue as co-reflection, co-understanding, consent. In this approach it is possible to recognize the sufficiently universal nature of the phenomenon that extends the scope for its usage.

It should be noted that the attitude of the society towards the humanization and humanitarization of education, polyphony of the world actualize the issue of the dialogue in education. The studies of M. Bakhtin [2], M. Kahan [6], V. Serikov [10] et al. make it possible to define the dialogue as a unique environment for the formation of a spiritually mature person, and dialoguesness as a property of life.

In particular, M. Bakhtin emphasized that a thought is not born and is not in the head of an individual; it is born among people who seek the truth together. It is clear that the dialogue enables a person to acquire the ability to deepen in himself/herself, to realize his/her feelings, to discover the world of his/her feelings. In addition, it is revealed as a process of involving a personality into the culture, a way of self-cognizing, personal formation, because spiritual values cannot be transmitted through explanation, learning, order, rigorous control, external monological influence. Just looking at another person, entering an imaginary or real dialogue with him/her a person understands himself/herself, becomes potentially inexhaustible, goes beyond the ideas of himself/herself.

We share the opinion of V. Serikov who understands the dialogue as a specific social and cultural environment which provides favorable conditions for a person's acceptance of new experience, revision of previous senses, and so on. Herewith, the author highlights the special quality of the dialogue where the *humanitarian* is the reflection of the dialogue participants' positions, their logical and verbal statement is organically combined with the *cognitive*, research attitude to the issue. It is this two-

fold orientation of the dialogue, which, according to the scholar, makes it a universal characteristic of person-developmental educational technologies [10].

In the context of the above-mentioned, we support the idea of I. Bekh [3] concerning the distinguishing of the special type of the dialogue – "interpersonal communication" as such a subject-subject interaction, "where based on the exchange of subjects' personal positions their moral and spiritual growth becomes possible". The scholar emphasizes that "dialogical interpersonal communication, in contrast to the monologue, is characterized by the fact that it is the interlocutor who generates actively organizing the very form of communicating the attitude towards 'me', but not only to the subject discussed". Based on these positions, I. Bekh offers "a constructive discursive technology of interpersonal dialogue in the system of "teacher-pupil":

- establishment of a basic sense and value consensus;
- manifestation of "we-experience" by participants of the interpersonal dialogue;
- preventing pupils' redefining the goal of interpersonal dialogue;
- providing the depth of interpersonal dialogue participants' penetration in the inner world of each other;
- functioning of the developed form of intimate and personal dialogue;
- manifestation of "self-experience" by a pupil as a participant of an interpersonal dialogue [3, p. 65-74].

The author emphasizes the complexity and, at the same time, the high educational efficiency of this technology because only when "having an interpersonal dialogue the two inner worlds meet at the level of their essence".

There is an opinion [8] that the dialogue as the basis of a full real interpersonal communication is characterized by the following attributes: interlocutors' freedom, their equality (trust, mutual recognition of freedom), personal contact of the interlocutors on the basis of empathy and mutual understanding. The author emphasizes that the dialogue "at the highest level" takes place when people enter the communication as free sovereign personalities. Dialogue is the process-, not the outcome-centered communication. The interlocutors do not aim to influence each other, but at the same time (or rather, precisely because of this) the dialogue creates optimal conditions for the real impact on the development of the individual, since personal growth necessarily involves freedom of self-realization. It is this freedom of self-implementation, freedom to become and to be oneself which plays a leading role in the dialogue.

The research and experimental method of upbringing junior pupils' spirituality in the "teacher-pupil-parents" triad involves generating the tactics of cooperation, partnership to intensify the internal spiritual self-movement of its subjects. Thus, the *formative and enrichment* phase is aimed at intensifying the family and child relationships, spiritual enrichment of the family and school environment, providing children with the opportunity to formulate their own judgments, influence the general spiritual

atmosphere of their family, guided by individual spiritual impressions, emotional and sensual experiences.

We would like to note that the main function of this phase should be teaching children to be better, avoiding the so-called “illness of imposing” of thoughts while contributing to the development of the child’s spiritual experience. Pedagogical assistance in this case, according to T. Rusakova [9], serves as the function of facilitation (initiation), draws the children’s attention to what they can achieve (understand, realize, do, etc.), to motivate them to perform this work (mostly internal work) and help them find the will to achieve the goal. That is, pedagogical assistance involves initiating the activity of children taking into consideration their interests, needs and opportunities (freedom of choice based on understanding their potential – “I can”, existential values and interests (independence based on internal motivation – “I want” and creative self-realization in subject-tools and sensory-practical actions (the desire for action – “I will”) [9, p. 427].

Let us dwell on the description of this stage technology, which is based on the organization of the children’s independent spiritual activity, through which they learn to empathize, sympathize, think about another person, help others, show kindness, improve life and actively contribute to it, etc., in particular, through spiritual and communicative effect of the lessons of spirituality (K. Desiatnyk) [4], whose purpose is to provide pupils with knowledge of people’s spiritual world, spiritual values, formation of their own spiritual ideal, ideas about spiritual and common human values, cultivation of spiritual and moral virtues in children (goodness, honesty, dignity, mercy), creation of situations of experiencing spiritual emotions, feelings (aesthetic experiences, joy from communication with art, nature, with other people, compassion, conscience, happiness, love to people and nature), motivation for self-improvement, correction of undesirable traits of character and behavior, acquisition of their own spiritual experience.

Herewith, intensification of children’s interest in their spiritual development and self-improvement awakens and deepens the interest of parents in the spiritual world of their children, in the circumstances and situations of spiritual content, directs them at finding adequate means of spiritual cooperation with the child, personal spiritual imperfection. Therefore, the teacher manages the interaction process, helps parents, supports the efforts of emotional exchange between the pupil and the family.

The lessons of spirituality are carried out according to the developed scenarios [4]. Let us consider the example, a fragment of lesson 1. “Person’s inner world” (introductory lesson). The aim is to assess children’s knowledge and beliefs about person’s inner world; to form pupils’ ideas about the two sides of human inner world. The objectives are to explain to children what person’s inner world, spirituality and lack of spirituality are; to identify pupils’ level of knowledge and their ideas about person’s spiritual world, spiritual values, feelings and other structural components of spirituality.

Lesson 7. “Learning to be kind people”. The aim is to help children realize that kindness makes our life happy. The objectives are to form a feeling of sensitivity and benevolence; to teach children to show kindness and selflessness; to encourage awareness of the fact that good deeds are mostly needed not because of whom they are directed at, but also to those who perform them.

The final touch of this stage was connected with the examining the effectiveness of the means of the family and school pedagogical interaction in upbringing the spirituality of junior pupils by building a constructive dialogue between them, finding the maximum “points” of intersection, convergence of all positive factors of influence.

For this purpose, we elaborated and tested the parent and school curriculum of pedagogical cooperation “*We are together, we are partners*” which is based on training sessions.

The described program is aimed at directing the efforts of teachers and all family members to prepare children for life in the new society through constructive communication providing the maximum opportunities for revealing their actual spiritual needs, sense-of-life values, etc. Here are some fragments of training on the topic “Communication with a child” [8]. Intensification exercise “Searching for the common”. The aim is to improve the psycho-emotional atmosphere of the group and to unite the participants. Time: 5 min. Resources: a ball. The course: Participants stand in a circle. The leader takes the ball and explains the rules of the game: “The one who has a ball in his/her hands should pass it to another participant as soon as possible, thus calling the trait they have in common with that person”. At the first stage of exercise, the common traits may be external (for instance, the hair color), further – common interests, preferences, etc.

Training exercise “How to treat a child”. The aim is to consider the features of communication between parents and children and to master communicative skills. Mosaic “How to constructively communicate with a child”. The aim is to work with the child on the communication conception of Yu. Hippenreiter, using the opportunity to work in small groups. Time: 60 minutes. Questions for discussion: Have you found out something new for yourself working on the material yourself? While performing a common task in a group have you encountered any difficulties and if yes, which ones? Can the Mosaic method be considered effective when studying a large amount of information?

Fairy tale “Violet Kitty”. The aim is to show different approaches in education and their influence on the development of a child through a metaphor.

Time: 10 minutes. Resources: The fairy tale text. The course: the teacher invites participants to listen to the story of D. Sokolov “Violet Kitty”. Questions for commenting: What do you think the fairy tale was about?

*To the attention of teachers!*

*In the fairy tale, with the help of a metaphor different approaches to the upbringing of the child are depicted. The cat, the wild boar and the crow are usual stereotypical approaches in upbringing, namely: guilt, threat and ridicule.*

*The moon is a symbol of faith. It helps to expand the boundaries of opportunities and reveal the child's resources. Therefore, it is important for parents to remember that upbringing a child they should listen to him/her, take into account his/her needs, but not their own ideas.*

In the context of the pedagogical interaction program, due to such a methodological approach as “Reflection on my Self” a junior pupil with the help of his/her parents and pedagogues realizes himself/herself as a personality and individuality, analyzes his/her strengths and weaknesses, and the most important thing, he/she has an opportunity to learn how to understand the causes of various feelings (shame, envy, fear, joy, enthusiasm, insults, etc.). Instead, later, every day, children are suggested to answer the following questions: What am I today? What was me yesterday? and every evening according to our advice parents talk to the kids wondering: What did you enjoy today? What did you do for other people?, etc. In line with the above-said, it is advisable to

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#### **АКТИВІЗАЦІЯ СПІВПРАЦІ ТРІАДИ «ВЧИТЕЛЬ-УЧЕНЬ-БАТЬКИ» У ВИХОВАННІ ДУХОВНОСТІ МОЛОДШИХ ШКОЛЯРІВ**

У статті акцентується на необхідності співпраці тріади «вчитель-учень-батьки» у вихованні духовності молодших школярів як сутнісної якості особистості. Згідно з дослідницьким задумом, активізація співпраці у тріаді «вчитель-учень-батьки» спрямовується на вибудовування сім'єю і школою конструктивного діалогу у взаєминах із дитиною, який розглядається у дослідженні як умова повноцінного становлення особистості дитини, виховання її духовності у процесі взаємодії сім'ї і школи; ефективна форма навчання співпраці, партнерства у вихованні духовності молодших школярів. Мета статті полягає в аналізі теоретико-прикладних аспектів діалогу як конструктивної форми взаємин, навчання співпраці, партнерству у процесі взаємодії сім'ї та школи. Методи дослідження: теоретичні: аналіз, синтез, порівняння, узагальнення, класифікація науково-методичної літератури з метою обґрунтування діалогу як ефективної форми навчання співпраці, партнерства вчителів, дітей, батьків у вихованні духовності молодших школярів; емпіричні: фрагменти педагогічного експерименту; опитування батьків. Проаналізовано наукові позиції щодо характеристики діалогу як багатогранного явища, унікального середовища становлення духовно зрілої особистості, що надає можливість людині набути здатності заглиблюватися у себе, усвідомлювати власні переживання, відкривати світ своїх почуттів, як універсальної характеристики особистісно-розвивальних освітніх технологій, основи повноцінного реального міжособистісного спілкування. Подаються фрагменти дослідницько-експериментальної методики виховання духовності молодших школярів, апробованої на формувально-збагачувальному етапі, спрямованому на оптимізацію родинно-дитячих стосунків, духовне збагачення середовища сім'ї і школи через використання «Уроків духовності», батьківсько-шкільну програму педагогічної взаємодії «Ми разом, ми партнери».

**Ключові слова:** активізація, виховання духовності, діалог, партнерство, співпраця, тріада «вчитель-учень-батьки».

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