

strength, life-giving style of life are formed. That is, the child internalizes the standards of behavior that are commonly accepted in the family environment, the attitude towards the surrounding reality and through them integrates into the society.

Among the prospects for further study of the above-mentioned problem, we emphasize the need to improve the social well-being of the individual, which depends to a large extent on the economic level of the state's development, the social and living conditions of the families and the values that are being professed among them.

***Key words:** family education, the deviations in the behavior of children of primary school age, the effectiveness of children's upbringing in the family, the prerequisites for the further development of a child, the experience of family communication, the reasons for unsatisfactory upbringing of children, the mental health of a child, the ensuring of the social well-being of a child.*

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SPIRITUAL ASPECTS IN THE FORMATION OF ENVIRONMENTAL CULTURE OF PERSONALITY

***Анотація.** Розкрито важливу складову екологічного виховання особистості, що полягає у формування духовно-ціннісного відношення до природи, допомагає усвідомити себе частиною природи і свою відповідальність за наслідки нерозумного відношення до неї. Визначено, що відродження духовності є основою формування екологічної культури. Доведено, що така багатогранна і багатовимірною складовою особистості як духовність на сучасному етапі розвитку людства є вкрай необхідною, а її формування повинно базуватися на пізнанні єдності концепцій екологічного та естетичного ставлення людини до природи.*

Як мету передбачено визначити духовні засади формування екологічної культури особистості.

У ході аналізу вищесказаного встановлено, що екологічна культура – це інтегративна якість особистості, яка втілює духовно-моральні цінності й визначає екологічно-моральні вчинки, які спрямовані на збереження життя в усіх його проявах і на створення краси природного середовища. При цьому екологічна культура схарактеризовано не тільки оволодінням технічними, науково-економічними знаннями, уміннями, навичками, але й естетичним ставленням до природи, розвитком емоційно-чуттєвої сфери людини, вихованням її естетичних потреб та інтересів, проявом творчої діяльності.

Зроблено висновок про те, що в умовах переходу до інформаційного суспільства повинно забезпечуватись формування розумного і відповідального ставлення до природного та

соціального світу на основі трансформації ідеалів в глибокі особистісні потреби. Підтверджено, що духовно-моральні орієнтири дозволяють стимулювати індивідуальний стиль діяльності й виводити особистість на більш високий рівень творчої готовності до вирішування професійних завдань.

Ключові слова: духовність; екологічна культура; екологічне виховання; екологічна освіта; особистість; духовно-ціннісне відношення до природи; духовно-моральні цінності; екологічно-моральні вчинки.

Introduction. Current social environment is characterized by the spiritual decay of humanity. Negative processes in the spiritual sphere have been developing in Ukraine lately, and the moral principles of society (especially among the young population of the country) are being deformed. These processes are promoted by the widespread propaganda of cruelty, lack of spirituality, violence, and constantly weakening attempts to carry out educational work by educational and cultural institutions and executive authorities. Therefore, the need to strengthen the spiritual values of the personality and to change the global orientation of education is increasingly recognized as important factor in the productive development of both man and society. In its turn, a society itself should not only become a society of technical progress, but the one with high spirituality, with multilevel spiritual-value orientation of its citizens.

Due to the principles of ecological development strategy, ecological safety of the society is closely connected with the national level of culture and education. The contradictions in social development have become universal in scale and led to a cultural crisis, which finds its reflection in education. Culture is the sphere of human existence that has become an integral starting point in the system «Nature-Man-Society». Ecological culture plays the role of a criterion of a civilized society [1]. A social system, which destroys its own habitat, can not be considered today as a phenomenon that meets the requirements of the modern level of civilized mankind development. Consequently, the ecological culture turns out to be the mandatory requirement.

Ecological culture is based on cognitive, emotional, value-behavioral and activity elements. At the same time, natural science, ethics, aesthetics interact in ecological culture in a continuous unity, which allows us to teach a new generation as well as adult's moral and aesthetic attitude towards nature.

The ecological transformation of individual and social consciousness should begin with acquiring environmental literacy and lead to the assimilation of ecological culture. It is obvious that the development of a full-fledged ecological culture should be carried out within the process of environmental education and training.

Upbringing plays an important role in the process of personal involvement into the cultural relationships with the outside world. Transformation of social values into the personal ones takes place within the process of accumulation of individual life experience. It determines the nature of personal relations with other people as well as with nature. The acquisition of such basic moral values as Truth, Goodness, and Beauty is carried out in the process of education, and leads to the formation of human systems as well as personal values, with their specific content and hierarchical structure [11]. Thus, intellectual, moral and aesthetic qualities are being formed in the process of environmental education.

The main factor of the individual ecological culture formation is the creation of a unified educational system together with a system of upbringing, focused on the priority of the spiritual factors of eco-friendly development. Taking into account the whole set of modern realities, we can affirm that the issues of ecological education and upbringing, the formation of ecological culture have proven to be complex multidimensional problems. To successfully form and solve them there appears a requirement to take into consideration socio-economic, political, and scientific (both theoretical and methodological), ethical and moral factors, none

of which can itself be self-sufficient. It can be explained by the fact that each of these factors makes an influential impact on the creation of a certain biased image, a kind of visual model of these problems. Only problem unification and orientation is able to provide the transition of human existence to new forms and measurements, or at least realize the inadequacy of the old forms and to make people find the new ones, to put the individual into the problem-solving situation [16].

Ukrainian community historical development demonstrates the traditional priority of nature as a basic value. Such traditional virtues as heroism, devotion to the Motherland and household have always been connected with the feeling of passion to native land, environment, and family and they were instilled with the mother's milk. Such an attitude to the traditional Ukrainian culture transferred from generation to generation through the mechanisms of social upbringing, it initially consolidated through folk art, and later on – through Ukrainian classical literature. Nature has never played the role of a background, where events took place – It has always been an active personality [16].

The awareness of the nature volubility, its significance, which leads to a deep confidence in need for its protection, has become exceptionally relevant. The main task of environmental education of an individual is the formation of a spiritually oriented attitude towards nature, which helps to realize oneself as an integral part and provoke certain personal responsibility for the consequences of a senseless attitude towards it.

As a result there appears a growing need for a unified, continuous system of environmental education within all age periods of human life. The process of environmental education initially is aimed at individual ennoblement, the development the values of environmental perception within personality, the knowledge of natural relations, as well as the improvement of interpersonal relations, the upbringing of respect for all existing creatures and the peoples' awareness of their responsibility for nature.

Overview. The problem of an individual ecological culture forming of is complicated by the fact that there is no single scientific approach concerning a unified definition of «ecological culture» concept. Thus, according to O. Verbitsky, ecological culture is a «summation of experience of interaction between human and nature, which ensures the survival and development of a man. It is embodied in the form of theoretical knowledge and methods of practical activity within nature and society, in moral norms, values and cultural traditions» [4]. Scientists O. Zakhlebny, I. Suravehina interpret ecological culture as the relevant attitude of an individual towards his own natural data (human body), nature (as the general prerequisite for material labor, the natural environment for people's vital activity), to activity itself, which is related to the study and protection of the environment [7].

M. Tarasenko believes that «ecological culture includes certain «section» of socially produced method of human self-realization in nature together with cultural traditions, life experience, moral feelings and moral assessment of the human's attitude to the environment» [13]. According to S. Borodavkin, within the process of ecological culture development, it is advisable to consider the existing norms of behavior, as well as rely on person's feelings of self-control: responsibility, conscience, duty, etc. [2]. Scientist A. Bukin determines the individual ecological culture as the following set of principles: scientific knowledge acquisition, assimilation to norms of behavior, development of moral and aesthetic feelings in communication with nature, environmental protection. [3]. Ecological culture, according to I. Zverev, implies the presence of a person's solid knowledge, beliefs, readiness for an action, as well as his practical activity, which is concurrent with the requirements of careful attitude to nature [8]. N. Gnilushha considers the components of ecological culture the following: ecological consciousness, ecological beliefs, ecological outlook, readiness for ecological activity, appropriate attitude to the environment [5].

Having analyzed the statements mentioned above we can come to the conclusion that the individual ecological culture includes the following components: mastering the necessary scientific and ecological base of cultural knowledge; assimilation of the relevant norms of behavior; development of moral and aesthetic feelings; participation in the environmental activities. The Law of Ukraine «On Education» determines that one of the basic principles of education in Ukraine is the priority of universal human values. It means, at the legislative level, that the state recognizes the entire system of education responsible for the spiritual development of society and the state.

The purpose of this article is to define the spiritual principles of the individual ecological culture formation.

Presentation of the research main material. Spiritual development can hardly be defined unambiguously and concisely as well as any other fundamental quality. Spirituality for a believer is her ability to feel responsible for her actions before God. People who do not believe in the reality of God, but acknowledge the existence of such a Cosmic Mind, the Consciousness of the Universe, the Power of Nature, and the Conscience perceive spirituality as a synonym of morality. One can not deny the existence of a dialectical relationship between the concepts of «morality» and «spirituality», but they are not identical.

Spiritual development is the most effective way that can remove the causes of all human problems. It is spirituality and illiteracy that are the main reasons of absolutely all human disorders and illnesses. Spirituality should be understood as the activity of consciousness, aimed at finding the meaning of life and individual's place in it, determining the criteria of good and evil, assessing people and events according to them, and shaping motives of behavior in accordance with universal human principles of morality or contrary to them. Spiritual values play the role of everyday guidance in the subjective and social reality and determine human behavior.

More and more people are talking about the meaning of spiritual achievements. Spiritual tastes must begin in the family and cover all areas of the individual's life. They should allow people to make their decisions, attitudes and work consciously, to ensure the social, economic and spiritual well-being of people. Human rights and common ethical values protect us from repeating the tragedies of the past and give us the vision of a future world in which human rights and ethnic norms of the world spiritual culture become the unwritten laws and will be fulfilled naturally as a way of life.

For a long time, spirituality has been equated with religiosity, especially during the Soviet period. At those times when the church was separated from the state, the issue of spirituality has been removed from scientific works, but today the problem of spirituality has become the one of the most discussed in the contemporary research.

The concepts of «spiritual» and «internal» (or «mental») are often identified in scientific literature. Nevertheless, it is very difficult to draw a clear line between the internal (mental) and the spiritual, while speaking about the interconnection between human health and his spiritual world, since both these notions within a concrete person are nothing else than abstract aspects of the whole individual's outlook. In those situations when a person feels the contradiction between his soul and the spirit (as in the situation of choice between the anxiety and the tension of spiritual searches and mental well-being and balance), there comes the evident necessity to allocate these mentioned above aspects in order to «understand himself». Knowledge, moral, artistic and aesthetic, every day life experiences, values orientations and settings appear to become the main components of the individual's spiritual world. All his life problems, including his health, a person perceives through the prism of certain concepts, images, feelings, ideas, meanings and other spiritual entities. Each particular person's outlook is unique, that is why the individual's practical approaches in the health problem-solving process vary greatly [11].

Consequently, the experience of a person to master the environmental as well as his inner reality concentrates in the corresponding social forms of spirituality: religion, philosophy, science, morals, etc. Thus, the religion induces a person to live a healthy life through the belief in divine commandments, which establish a cult of bodily and spiritual purity. In philosophy and science a person is guided by the orders of mind, in ethics – by moral edifications, in art – by the sense of beauty.

M. Kiselev, M. Kultayev, S. Krymsky, V. Kulinichenko, V. Petlenko, G. Tsaregorodtsev and other scientists have studied a philosophical comprehension of spirituality. The philosophical dictionary defines spirituality as a way of life, whose specificity emphasizes the priority in the need for knowledge of the world itself and, what is more important, of the meaning and purpose of individual's life [15].

S. Krymsky stated that spirituality – «... is the ability to transfer the universe of external existence into the inner universe of the individual on the basis of ethical principles, the ability to create the inner world through which the individual recognizes his own personality, his will in dependence of constantly changing harsh situations of reality. Spirituality leads to a kind of meaningful cosmogony, the combination of the world image and the person's moral norms ...» [6].

R. Livshits defined spirituality as «... such a sensible life position of the individual in a world in which a person reveals himself to the world, as well as to another person as a single bearer of the generic human nature. Spirituality is expressed in the quest for socio-positive, humanistic values, in which the development of the generic nature of a man is taking place» [9].

Spirituality is not identified with the spiritual life of a society. It implies the avenues of personal development. While outlook presupposes the choice of a lifestyle, spirituality is associated with the choice of one's own image, one's destiny and role.

Thus, spirituality can be recognized as the process that helps to develop the spiritual potential of the human's soul in a balanced and harmonious way. Spiritual transformation of a personality is the process of upbringing and learning which leads to the spiritual growth. Spiritual growth is the basis of human ethics and morality, person's humanistic development. Everything that promotes spiritual growth is aimed at the good. If we are not able to manage our natural needs and desires, we can be knocked down from our spiritual path.

The level of spirituality that we possess is reflected in the relationships of our external and internal world. It manifests itself in the models of random answers. Therefore, one of the main instruments of spiritual growth is the everlasting self control, self consent and self esteem of our behavior. A person in the process of mastering his ability to analyze random answers learns the culture of thinking, the ability to understand his own feelings and comprehend decency and emotional integrity; the capability to show his will and decisive action when it is morally justified.

The revival of spirituality as the basis for the formation of ecological culture is extremely important nowadays. At the current stage of human development such a multifaceted and multidimensional component of personality as spirituality is highly necessary and its formation should be based on the knowledge of a conceptual unity of person's ecological and aesthetic attitude towards nature. Every man should realize that nature is a source of his physical, material as well as spiritual life.

The concept of spirituality organically comprises both individual humanistic and altruistic value orientation. Spirituality is the basis that forms the background for the formation of ecological culture as a personal quality [11]. Such a requirement for training is determined by the deep ecological crisis as well as the weak development of the youth's ecocentric ecological consciousness. A new paradigm which creates relationships with nature on the basis of cooperation should replace the old-fashioned educational paradigm, according to which a person is a transformer of nature. In practice it can be embodied by means of

formation a new type of culture that would cultivate the moral perfection of every individual, the assimilation of values of goodness and beauty.

Humanistically oriented culture of feelings determines its emotional saturation of behavior and activity, which is aimed at rather creation than destruction. We believe that the arousal of the moral and aesthetic feelings within the cadets' education and upbringing is an important propedevtic basis for the formation of spiritual needs, which in their turn make a person experience and analyze reality of social and cultural environment as well as try to improve his moral feelings.

G. Skovoroda stated that although spirituality is invisible, it is the essence of a man. Spirituality embodies the harmonization of human life and nature, the observance of universal laws, self-knowledge, and the growth to the higher levels of human qualities in accordance with the ideals of mankind [12].

Initially spirituality is the highest moral culture of the individual. It is being realized in the creative activity and virtuous behavior and provides a humane atmosphere of life and society. Spirituality reflects the nature of the outlook, worldview, and personal attitude towards the Universe.

Every person within his life comes through a complicated path of spiritual development and self-development, creates his internal world in accordance with the laws of Good and Beauty, which can be determined as the process of spiritual creation (creation of one's own spirit, spirituality, mentality). Spiritual creation primarily is the process of creating and enriching the spiritual world of a man, saturated with his educational, cultural, scientific, humanism values, with high morality and moral and aesthetic deeds, with strengthening of his human spirit, upbringing the Heart ready for good and courageous actions. Spiritual creation generates the peculiar image of a man – a bearer of spiritual culture. And finally spiritual culture itself affects the development of the integrity of the individual.

Having analyzed the above mentioned we come to the conclusion that ecological culture is an integrative quality of the person that embodies spiritual and moral values and defines ecological and moral actions aimed at the preserving of life in all its manifestations as well as creating the beauty of the natural environment. At the same time, the ecological culture can be characterized by the acquiring of technical, scientific and economic knowledge and skills together with the creation of individual aesthetic attitude towards nature, development of personal sensor-emotional sphere, cultivation of person's aesthetic needs and interests, manifestation of his creative activity.

In contemporary society an ordinary person unfortunately has little time for spiritual enlightenment, so it is obvious that a person has a vague image of spirituality. Spirituality can not be inherited and doesn't remain in possession as a human's integral part forever (even in case when it is inherited, it can be traced in the context of the individual ability to reach a certain «spiritual level»). Rather, spirituality is a kind of inner activity and everlasting work that does not stop until the end of life. The formation of spirituality is associated with the ingrowths of the individual into culture. The future officers' ecological culture formation is tightly connected with the development of a huge spiritual potential, which determines the social orientation of the individual. The research experience of many scholars proves that the use of educational opportunities of academic subjects within scientific-natural domain is one of the most important conditions contributing to the formation of the individual ecological culture.

Each and every person possesses certain human values, but to affirm them, the pedagogical process must be capable to transform cultural, spiritual achievements into the guidelines and behavior based on morals, spirituality, and psychological unity [16].

Undoubtedly, the role of the State in youth's upbringing and the proper organization of educational process can provide much support in the spiritual revival of the society. In this

context the notion of education covers both education in its general meaning, which includes moral and spiritual education, and the vocational one. General education and spiritual development should not be separated from each other ideologically, since the right choice of those who are entrusted with bringing young people up is of great importance. K. Ushinskiy wrote: «... it is necessary for the secular persons who bring up our children to be not only good teachers, but also true Christians in their aspirations and beliefs. Modern pedagogy has grown exclusively on Christian background and for us any other pedagogy rather than Christian one is an unacceptable thing...» [14].

The aim of education in its general meaning is to stimulate the desire for spiritual development, to achieve spiritual perfection, to create the internal personal need to use universal human moral principles in order to make a person understand that spirituality is the most important purpose in life and none of us can ever become the intelligent and cultural individual without it.

The process of appropriating cultural norms is highly important. Within the course of disciplines that belong to the natural sciences and safety-oriented cycle, the following forms and methods of teaching have been most actively used: problem-solving lectures-disputes, lectures-dialogues, discussions, ethical conversations, business games, role-play games, colloquia, «brain storming», pedagogical trainings, and round tables.

The important component of such an activity is the involvement of a personality in the process of co-development, co-responsibility during the lectures and seminars. The main emphasis should be made on stimulating the manifestation of individual professional and moral position towards the crucial contemporary problems. The disciplines such as «Fundamentals of ecology», «Security of military activity» play an important role and offer a wide range of opportunities. The guiding principle of these courses is to encourage the personal moral activity towards nature, to make students able to meet the needs of the current situation without jeopardizing the ability of future generations to meet similar requirements. During the course group sessions there is organized productive subject-object communication between the teacher and the audience as well as among students themselves. It entails the students' active involvement into the process of the «Man-Society-Nature» discussion. In the process of communication the considerable attention is paid to the development of such significant comprehensive scientific and professionally-oriented skills as the ability to analyze, compare, generalize, offer appropriate ways of problem-solving within the environmental, educational and cognitive tasks, etc.

We'd like to emphasize the importance of role-play activity in the environmental pedagogy. According to one of its definitions, the role play activity is a set of exercises, aimed at the development of consecutive solutions in artificially created conditions simulating the situation of reality.

According to N. Litoshenko, «in the basis of the ecological game there is the system of interdisciplinary knowledge about the unity of man and nature, that quite often have an abstract, non-specific, theoretical character and difficult for students to acquire. The principle of modeling turns out to be the most successful in knowledge acquisition and theoretical knowledge formation». Educational models help to reveal the essence of the task and to present in a visual form the connection between the objects of nature and society, to show the main tendencies of their development, to materialize contradictions between man and nature. Everything mentioned above makes training programs an integral part of environmental education [10].

The role-plays give the opportunity to simultaneously cover all the processes that occur in nature within a decade, compress them in the scale of role-play time, to simulate the overall response of the natural environment to the people's influence, obtaining a complete picture of possible natural and social processes.

We offer certain peculiarities of a role-play [10]:

1. The instructor, or teacher doesn't play an authoritative role, he performs only the functions of the organizer and manager of the role-play activity.
2. In the role-play activity the interaction of the participants creates an educational situation.
3. The personalization of the role-play activity training is carried out.
4. The environment of the role-play activity creates the most favorable opportunities for students' activity.
5. Participants' ingenuity, intelligence, efficiency come out most effectively in the process of role-play activity.
6. All participants of such an activity have a common task – to analyze the situation, to make decision according to the role assigned to each of them.
7. The game as a form of training is characterized by its flexibility: it is possible to solve problems of varying complexity.

It is very important to choose the right and most suitable time and schedule for the role-play activity, since these issues determine the amount and nature of the information that should be acquired and consolidated: whether the role-play is a complex, expanded, long-lasting activity and work, or just a simulation.

The teaching staff makes continuous efforts to develop a student's personality as a subject of culture at seminars, within the discussion of thematic reports, presentations and problem-solving situations. The priority of ecocultural values in the country is determined by the global ecological crisis on the planet. Thus, the main purpose of the whole educational process in high school is to grow and educate the individual with the ecocentric type of environmental consciousness.

Conclusion and perspectives of further research. From its very initial stages the process of training provides for the formation of a system of ecological views, knowledge, values, spirituality, beliefs, and practical guidelines that determine the person's understanding of natural and social life integrity and unity, the human's place in nature. The process itself determines the individual's nature-correlated positions, programs and other behavioral components, which all together can contribute to the formation of an environmentally oriented life position and induce the implementation of environmentally reasonable actions. The main purpose of such an approach is to form the ecological outlook, to ensure necessary conditions for the formation of the personal ability to feel the nature, to co-operate harmoniously with it in everyday life as well as in further professional activity. The special attention should be paid on the task to provide future officers with a system of special knowledge and practical skills, but initially to create the background for the future officers' understanding the values of nature, to promote the formation of a personality with high morality, intelligence, psychology and consciousness. This approach will help to overcome such typical features of the modern society as the progressive ecological nihilism, ecological ignorance, and cynicism.

In the context of the transition to the information society, we must ensure the formation of a reasonable and responsible attitude towards natural and social world. It should be carried out on the basis of the transformation of ideals into deep personal needs.

Thus, we believe that spiritual and moral guidelines let us stimulate the individual style of activity and bring the person to a higher level of creative activity and make him ready to solve contemporary professional tasks.

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