

MULTICULTURALISM OF EDUCATION FROM POSITIONS OF SYSTEMATIC AND SYNERGETIC APPROACH

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INTRODUCTION

At the present stage of social development we are witnesses and participants in the formation of a new society, which is called post-industrial, informational society, the society of knowledge. One of the social consequences of rapid technological development, which has become particularly strong at the end of the twentieth century, is the general crisis of the system of education, the essence of which is the ineffectiveness of the goals and content of education, as well as forms, methods and level of development of educational systems of post-industrial society. Today, education is the largest social institution through which the broadcasting and implementation of the basic values and goals of the development of society is carried out. In conditions of changing ideological views, social notions, ideals, the education itself makes it possible to adapt to new forms of life, to support the process of reproduction of social experience, to consolidate new political realities and new landmarks of development in social consciousness and practice.

1. The problem's prerequisites emergence and the problem's formulation

The process of forming of completely pluralistic concepts based on revealing the latest dialectic laws of interrelation between single and diverse, sustainable and changeable is taking place in modern philosophy of education. Educational activities should be based on the principle of formation of such a fully developed person, who would harmoniously combine his/her interests, the high level of professionalism with common values and interests. Modern social and cultural conditions, processes of globalization, systemic crisis of civilization led to transforming of culture and education into a new condition. They ceased being strictly determined linear hermetic and inertial systems and transformed into an open misbalanced condition, which is characterized by different logic of existence, different laws of development – self-organization, self-development – at the expense of internal spiritual reserves. Therefore, improvement of the educational system in order to ensure its adequate compliance with the conditions of an anthropogenic post-industrial

civilization actualizes the issue of the development of new methodological approaches in pedagogy which correspond to modern requirements of civilization and culture, and the high level of development of scientific thinking. The education system of the XXI century involves reliance on new methodological foundations and innovative educational technologies that ensure compliance with the realities of the information society. Serious changes that occurred in the personal, behavioural and cognitive development of modern youth under the influence of electronic media require a fundamentally new approach to the development of the content and technology of learning and, accordingly, to develop new criteria for assessing the quality of the educational process, both in school and in higher education.

Therefore, the goal of our article is the definition of modern methodological approaches in scientific search of cultural and artistic education and the definition of their systematic relations from the positions of their interdisciplinary relations on the historical stage of postmodernism.

2. Relationship of education and culture

The relationship between education and culture in one way or another has been traced at all times of the existence of mankind. If to regard the culture as a universal technology of human activities (E. Markaryan), the education is one of the essential phenomena of culture, the technology of upbringing and training, which simultaneously reflects and determines the entire society's life. The relationship between culture and education has been substantiated in the works of S. Gessen, who asserts that education in true sense of the word can only be discussed where there is culture, and the task of education, according to his view, is to involve a man into cultural values of science, art, morals, economics, etc.; this is the only way to transform a natural individual into a cultural man¹. A. Peccei, the initiator of the Roman Club, whose task has been to realize the problems of the development of post-industrial society, formulates the important principles of a "new man" in a new society – a qualitative transformation of a human-being through the development of education and culture, that reveals his/her creative abilities, directs the solution of actual problems to harmonize relations with the real world². P. Natorp considers the problem of interaction between culture and education as an integral part of pedagogical activities, because it is through the inclusion to culture that an individual becomes a part of society. O. Danyliuk notes that the transition of education to a new cultural dimension

¹ Gessen S. I. *Fundamentals of Pedagogy: (Introduction to Applied Philosophy)*. Berlin : Slovo, 1923. 418 [2] p.

² Peccei A. *Human qualities*. Pergamon Press, 1977. 214 p.

has changed the traditional notion of the essence and functions of education, and among the most promising trends in pedagogy, the scientist highlights the understanding of education as a culture-forming environment, small culture, cultural microcosm and concludes that the system of education is congruent to culture, to some of its fragment or kind of cultural activities. N. Krylova emphasizes that culture is a condition of education, and education is a condition for the existence of culture, without this relationship they are unthinkable.

Considerable attention to the general cultural development of students, the assimilation of their universal values, the involvement in international cooperation, which is impossible without knowledge of the languages and cultures of other peoples, has been paid by virtually all the domestic and international documents of recent years in the field of education. They emphasize: the purpose of modern education is to convey to a person deep general cultural foundations, to develop its goals, the ability to adapt to the dynamic conditions of a personality, social and professional life; the upbringing role of higher educational institutions is to involve the academic community in the world cultural heritage and the formation of a national component of the worldview; the main attention should be paid to the general development of a personality, its cultural and communicative awareness, the ability to independently acquire knowledge, to form informational and social skills; higher education and scientific research studies in modern conditions are the most important factor in the cultural, socio-economic and ecological development of people, communities and nations. We share the opinion of P. Kytayev that culture is defined as a criterion for the quality of social development, and this fact leads to a rethinking and concretization of the concepts that nowadays claim to reflect the unity of its infinitely diverse forms and phenomena.

Systematic approach has expanded in pedagogic for the last decades of the twentieth century. It causes consideration of education with the combination of influence of the surrounding world, especially its social component. "The area of education does not exist in isolation, but in a social environment that determines its development and operation greatly... The theoretical form of the environment reflection, where educational systems exist, is more frequently called educational space"³. Ukrainian researchers G. Butenko, A. Yevtodiuk, A. Tsimbalaru, S. Krymskyi, A. Panarin, N. Provotorova, V. Sadovnychi and others dealt with the issue of educational space. In scientific pedagogical literature educational space "duplicates" physical properties while emphasizing its sub-spaces: didactic,

³ Dement M. Educational space as a pedagogical condition for forming the readiness of a future specialist for professional activity. *Image of a modern teacher*. 2013. № 5. P. 44–47.

educative, social. So, N. Rybka provides a comprehensive analysis of the concept of “single educational space”⁴; V. Andriushchenko uses “teaching space” in his writings⁵. A kind of integration concept can be called “cultural and educational space”⁶. Therefore, the concept of “educational space” can be structured and defined as a kind of an equivalent projection of “cultural space”. The emergence of the integration model of cultural and educational space indicates the possibility of formation of different variants, where the sectorial concepts (artistic and educational space) are combined.

One of the unconditional challenges of our time is the demand for a direct and professionally secured solution to the problem of production and reproduction of humanity and humanness. Undoubtedly, from all forms of social practice, it is education and above all the innovative one that is trying to solve this problem not only for practical use but in the essence. In the vast majority of modern concepts and programs, there appears a fundamentally new dimension – the humanitarian and anthropological one. In fact, we are talking about the emergence of a new, unprecedented educational task: it turns into a universal form of the becoming and development of basic, generic abilities of a person, allowing him or her to exist and defend their own humanity; be not only a material and resource of social production, but, above all, a true subject of culture and historical action. Education is a natural and the most optimal place for an individuals and the society to meet, the place of a productive and mutually developing solution of contradictions between them. The education acquires two strategic benchmarks – a personality (its spiritual formation and the development of basic abilities) and the society (its sustainable development and the ability for innovate transformations), thus, a new kind of education starts to grow. It transforms into a system of activities, structures of organization and management mechanisms that penetrate all other social spheres, ensuring, on the one hand, the integrity of the social organism, and, on the other hand, serving as a resource of its historical development. Education becomes the general mechanism of social inheritance, the mechanism of linking a certain commonality of people and ways of their life, transfer and preservation of norms and values of the society. Education becomes the general cultural-historical form of the becoming and development of a person capable of self-education, and thus of self-development. From this perspective, development

⁴ Rybka N. M. The unified educational space as an integrative system: socio-philosophical analysis: Auto Abstr. dissertation. ... Cand. Ph.D, Specialty: 09.00.03. Odessa, 2005. 16 p.

⁵ Andriushchenko V. “Pedagogical Constitution of Europe” as a project of educational policy of the XXI century. *Gilea: scientific bulletin*. 2014. Ed. 83. P. 180–182.

⁶ Mukhina I. G. Educational and cultural space: the problem of definition. *Bulletin of the National Law Academy of Ukraine named after Yaroslav the Wise. Ser. : Philosophy, Political science, Sociology*. 2013. № 3. P. 37–44.

is a valuable basis and the main principle of the existence of modern education. Education as a totality and a holistic system of many forms of learning, socialization and maturity of young people begins to act as one of the most important factors of social progress and spiritual renewal of a man; a condition of dynamism, acceleration of development processes in various spheres of social life; a powerful instrument for the formation of society as an educational society, in which education itself is personally significant, and the level of education is a social value and national heritage. In essence, these are, precisely, the fundamental innovations in the education system. From the system of transferring knowledge the education turns into a system that is capable of self-development and which creates conditions for the full-fledged development of all its participants.

Traditionally, the system of education fulfills the function of “historical continuity” and reproduction of social experience in two aspects: 1) it reproduces relations with the outside world, natural and ecologic environment (the content of the transmitted experience includes production, science, various kinds of knowledge); 2) it reproduces the social structure of society and its “elementary” basis, that is, individuals, their relationships. However, education today more or less successfully performs only the first function, because the domination of a narrow pedagogical approach as a means of forming knowledge, skills and abilities leaves out the ontological level of human existence. In the pedagogical aspect, the system of education acquires scientific and even technocratic character, which is expressed in “the prevalence of prudence over integrity, necessity over freedom, civilization over culture”⁷. The above aspects stipulate the search for new concepts that could overcome the schematic “scientism – anthropologist” dichotomy and prevent education from becoming still more technocratic. A number of modern studies in the field of pedagogy are aimed at identifying the general characteristics of such a state of education, in which their transforming function acquires enhanced sound. These studies can be combined with the paradigmatic basis of educational and pedagogical activity (N. Shchubelka).

This approach emphasizes the integrity of architectonics of spiritual-ideological, moral and value-related norms, which act as the basis of consciousness and are reproduced with the participation of education. However, the recognition of the fact of relationship of education and culture is only the first step to solving the problems of modern education, to settling the life of an educational institution. There is a need for deep understanding

⁷ Shevtsov S. V. Education as an object of historical and philosophical analysis in the context of the integration of cultures : author's abstract. Dis. ... Candidate PhD : 09.00.05. “History of Philosophy”. Dnipropetrovsk, 2000. 18 p.

of the essence of cultural paradigm of education, the definition of the basic concepts of cultural education. It is precisely this scientific branch that seeks to integrate knowledge about education as a cultural phenomenon and contributes to solving socio-cultural problems of society. The problem of transferring cultural heritage is the more complex, the wider the scale of activities of the society is, the greater the volume of already accumulated cultural values. What has been created by mankind for centuries and millennia must be transferred and assimilated by a single man within the course of one and a half decades of studying at educational institutions. As E. Sokolov observes, there are two important processes in the society that run continuously and parallel to each other: the creation of new values and the transfer of cultural heritage from one generation to another. Every year the human society is exposed to invasion of a pack of small “barbarians”. They need not only to be clothed and fed, but also turned into the citizens, who can use the benefits of culture, be ready to take responsibility, participate in cultural creativity. Cultural continuity is not carried out automatically. In order to make it successful, there must be a coherent and internally harmonized system of upbringing and education based on scientific research of forms, methods, directions and mechanisms of a personality development.

3. Art education as an independent branch of pedagogical education

Artistic education is considered to be a separate educational branch (I. Ziaziun, G. Padalka, O. Rudnitska, N. Segeda, V. Orlov, O. Oleksiuk, etc.). It is defined as a complex interdisciplinary phenomenon and becomes an integral part of not only single educational space but also as cultural space, as it uses art as an essential institution of culture in its notional apparatus. In the last century art education (musical and pedagogical education) separated into an independent branch of pedagogical education with its structure, content.

Modern education becomes international; therefore, the reform of the education system in Ukraine is characterized by the search for the optimal correspondence between the established traditions in the domestic school and the new trends associated with the entry into the world educational space. There are a number of trends on this path. The first is related to the development of a multi-level education organization system that provides greater mobility in the pace of learning and in choosing a future profession. The second trend is the enrichment of educational institutions with modern information technologies, the broad inclusion in the Internet system and the introduction of distance forms of study. The third trend is the integration of basic and secondary education, which opens up new creative opportunities

for creating different models of interaction between educational institutions. The fourth trend is to translate education into the mode of experimental research on approbation of new curricula, educational standards, new educational technologies and management structures. The educational institutions are transforming into self-developing systems.

Culture of the last third of the XX – early XXI centuries was defined as the era of postmodernism, when new understanding of integrity, which consists of a variety of relationships that form the unbalanced system of a special type, changes the usual stable invariant characteristics. A gap “science – a person” is eliminated in terms of non-classical rationality when open systems, that self-develop, are comprehended, and existence of various logics is allowed. In this case, science is becoming practice-oriented, not forcing the subject, but making initial positions in determining the strategy of scientific research human oriented.

The theory of the development of complex and meta-complex open systems – synergetics (from the Greek “cooperation”) plays a crucial role in solving the contradiction between an individual and the society. According to this theory, social world is a system that self-develops, self-organizes through “the formation of the order of chaos” (S. Kurdiunov, G. Nichols, L. Prigozhin, I. Stengers, A. Toffler, etc.). The basic principles of a synergetic paradigm are pluralism and relativism. The most essential principle in the synergetic model is the one according to which the condition of normal development and effective functioning of open systems, which exist in an unstable dynamic balance, is the maintenance of integrity, coherence of the actions of their components, interaction of pluralism with stability, necessity. The system of principles of the synergetic paradigm, which many scientists consider as a new general scientific methodology, is based on the notion of “self-organization”. Characteristic of self-organization is attributive for all open systems, forming of more complexly organized systems of higher structural levels is carried out in the historical tendency. Implementation of the evolutionary path of development and activity of mankind, the main types of its culture on the basis of synergetic methodology into life – the main task of modern philosophy of education. Synergetic is interdisciplinary by the nature, because it does not have its own objects of research, and it applies its models, typical descriptions, concepts to the objects of other sciences.

Recently, synergetic model has become popular to describe modern dynamic processes in cultural studies. Both directions – synergetic and culture have much in common, because they are post-neoclassical branches of knowledge which integrate a variety of methodological approaches; they are fundamentally interdisciplinary and large-scaled objects (being, culture)

are considered in the formation process as their subject matter. Therefore, the active use of the synergetic approach in cultural studies is absolutely appropriate. The similarity between development of nature and culture is denoted as diversity, nonlinearity, irreversibility in the writings of A. Akhiezer, L. Bevzenko, I. Dobronravova, Ye. Kniazeva, S. Kurdiunova, G. Malinets'kyi, etc. All these features are seen in the educational process as a phenomenon directly associated with "living matter" of the society. This once again proves the thesis about the universality of the synergetic approach as a general scientific method that applies to all complex structures, including education.

Integral potential of synergetic allows using different methods with no fundamental opposition. So, there is a close association between a synergetic approach and a systematic approach that helps treating individual phenomena (culture, art, education, the society) as subsystems of more complex formation like being. Synergetic treats these phenomena as small its projection, with all their characteristics and processes. Dynamic changes of cultural space, that can be considered from the standpoint of the synergetic approach, do not have a single clear defining model, as the methodological principles are fully involved in meta complex systems in their "polyphonic sounding" such as limits of use, homeostatic, hierarchy, disclosure, nonlinearity, dynamic hierarchy, instability, possibility of observation. Using synergetic context the issues of formation of a personality in contemporary culture, the socio-cultural changes in the society, the reorganization of education etc. can also be disclosed.

Therefore, the education system can be considered open, since it is constantly in the process of exchange of information between teacher and students (feedback), targeted search for information. During this process, new goals, methods and means of training emerge. Secondly, the content of education is changing, as it does not match the system of knowledge and skills of students at the moment. Nonlinearity of the process emerges as well as the result. The result of the educational process is always different from the *designs* of its participants. Thirdly, *information space*, which constantly *increases the* educational field, misbalances the system with a *stable* balance.

At the moment, the emphasis in state policy is made on a radical solution of the problems of modernizing the content and structure of education, enhancing the professionalism of a modern educator. Obviously, this is impossible without deepening and expanding the front of scientific research and complex innovative explorations. It is important that the results of research work become the scientific basis for well-designed and implemented educational projects, and the results of the project development

turn out to be the source of new scientific ideas and new areas of research. This is the meaning of modern pedagogy as the practice-oriented science.

In accordance with this new understanding the vision of the structure of the sphere of education gradually changes. It begins to act in three subject projections:

- educational environment as socio-cultural content of education;
- educational institutions as an organized system of activities of educational entities;
- educational processes as particular ways of jointly distributed activities of subjects of education.

There are two main mechanisms for ensuring the integrity of this structure: an educational policy that implements the function of self-determination of education among other public practices and the management of education, which consolidates it as a coherent sphere.

In connection with this, there is a need for a number of transitions in the emerging reformed education:

- the transition from the establishment-and-branch organization of education to the spherical one;
- the transition from educational and upbringing institutions to educational structures that form individuals who are adequate to their history and their culture;
- the transition from educational and upbringing activities that carry out the function of social training and administrative supervision, to educational processes that implement the function of independent development of a personality in general.

Such changes cause drastic problems in the existing ideas about the content of education and professional competence of a modern educator. The professionalism of a teacher ceases to be evaluated only by the degree of success with which he improves his knowledge, skills, abilities and useful qualities, by the effectiveness of the use of psycho-techniques as a means of influencing consciousness of students and socio-techniques as ways to manipulate their behavior. Sometimes professional experience of teachers, tied to local values, traditions and prejudices, arrives into a contradiction to the science and philosophy. The emergence of new notions and ideas causes the destruction of pedagogical stereotypes, the impairment of established views on the role and place of a teacher and a student in the educational process. However, equally dangerous is the tendency to oppose the internal freedom of students to natural discipline of mind and deed, which results in developing antipathy to alleged “coercion” of the education system standards. To resolve the arising contradiction, the research studies are needed, aimed not only at discovering new truths in theoretical pedagogy,

but in improving the practical state of affairs. This direction involves the synthesis of many knowledge and values of different status and modality – scientific and life-practical, spiritual and political, ethical and aesthetic. Pedagogy ceases to be a science about the techniques of pedagogical training and social manipulation; it becomes a human-oriented science, the aim of which is to set up the practice of motivated cultivation of actual human qualities in a human-being. The continuous technological effectiveness of pedagogical actions is seen in the purposeful construction of such educational situations, in which a learner is grunted with both, a real possibility for personality self-determination, and with the subjectivity and the author's rights on his own meaningful actions.

The system and synergetic approach, that creates a new concept of pedagogy, is marked out among the complex of different methodological approaches (cultural, humanistic, axiological, technological, and competent). It reveals all the synergetic principles aimed to support the priority of personal values and orientation to the education of human capacity to survive in a volatile world. Pedagogical synergetics, according to V. Kremen, “gives an opportunity for a new approach to work out issues in the development of pedagogical systems and teaching process, treating them, first of all, from the position of openness, co-creation and orientation to self-development”⁸.

In Ye. Kniazeva, S. Kurdiunov's essential studies, the founders of synergetics on the post-Soviet space, one of the sections is devoted to the interpretation of the synergetic methodology in education. According to the authors, its main methods are: self-education; non-linear dialogue, education that awakens – “to push one to a personal right way of development”; education as a modification and phase transition to “new structures of knowledge and behaviour”; Gestalt education – “transfer of whole blocks of information, patterns of thinking, redesigning of the very configuration of thinking”.

The main task is getting the opportunity to learn how to think synergetically, i.e. the creative approach to these challenges, ability to make decisions, to choose solutions of high-quality quickly in any situations.

At present the designing becomes an advanced form of innovative activities in the sphere of education. The project paradigm in the complex of psychological and pedagogical sciences has an exceptional significance both at the general theoretical level and at the level of the educational practice itself. The project work is carried out in modern native education at various levels:

⁸ Kremen V. Pedagogical synergetics: conceptual-categorical synthesis. *The theory and practice of social systems management*. 2013. № 3. P. 3–19.

- at the level of an individual teacher, it is the designing of educational programs that include educational, upbringing and pedagogical sub-programs;
- at the level of the head of an educational structure, it is the designing of the type of education provided by the system of specific educational programs;
- at the level of management in education, it is the designing of programs for the development of educational structures of different types, the set of which is adequate to the existing contingent of children, pupils and students;
- at the policy level in education, it is the designing of the educational system as a socio-cultural infrastructure of a certain region or country as a whole.

CONCLUSIONS

Considering fact that a person enters into interaction with culture in three most important aspects: firstly, it acquires culture as an object of cultural influence, secondly, it functions in the cultural environment as a carrier and an exponent of cultural values, and thirdly, it creates a culture as a subject of cultural creativity, we can define the following tasks for any educational institution:

- to make conditions for optimal acquiring of culture in all its manifestations;
- to establish in the educational institution the culture appropriate environment that would contribute to formation of a man of culture;
- to provide conditions for self-realization of a personality and for disclosure of its creative potential.

The particularity of artistic education is the extension of the usual scheme of “teacher-student” to the triad of “teacher-composition-student”. In this sense, one can observe all principles of synergetic methodology – non-linearity of the interaction between each element of the scheme, the state of uncertainty between reproduction and creativity, the resonance as forming of a reverse system of a new level of “student-teacher”.

The multidisciplinary approach gives an opportunity to realize common principles of creation of complex system formations like “educational space”, “cultural and artistic space”, which have their own structure and substantial content, properties. Art education as a component of the educational space acquires all characteristics of a system. Understanding art as an open system leads to a comparison of artistic languages with natural self-organization. So the synergetic approach in art education has two powerful channels as a part of pedagogy at the level of educational theories

and trends, and as a part of art at the level of internal content of spiritual world-view potential. The process of professional and personal formation of a student in the new socio-cultural conditions will be effective under the following conditions:

- if the paradigm of higher education is based on polycultural personally oriented education of humanist type, providing the necessary conditions for formation of a personality of a graduate as a professional and a human of culture;

- theoretical and methodological foundations of polycultural education will comprehensively and adequately reflect modern cultural representation at different levels of their system organization, paradigmatic cultural forms, plurality and variability of conceptual approaches with taking into account features of civilization, post-industrial stage of development of the system of education;

- the subjects of educational activity will continue a holistic system of cognitive value-regulatory meanings including contemporary ideas about the essence of establishment and development of a personality that reflects an objective need of the society in professionalism and culture of the highest level, personal qualities of future specialists;

- the substantial and procedural side of the main kinds (scientific and research, educational) and forms (group or individual, independent or under the guidance of a teacher), theoretical and practical activities of the main subjects of education (students and teachers) will be designed as a cultural process on the basis of dialogue and cooperation between its participants.

SUMMARY

Modern socio-cultural terms, globalization has led to the culture and education moving into the open position, which is characterized by self-organization, self-actualization through internal spiritual reserves. The emergence of the integration model of cultural and educational space points to the possibility of formation of different options, which combines cross-industry concept (artistic and educational space). Art education is defined as a complex interdisciplinary phenomenon and becomes an integral part of not only a single educational space and cultural space but because of its conceptual apparatus uses one of the essential institutions of culture – art. The important role in the resolving of contradictions between the individual and society plays a theory of complex and complicated open systems – synergetic. Synergetic inherent interdisciplinary nature, because it has its own research facilities and applies its models, figurative descriptions concept to objects of other sciences. Therefore, the education system can be considered open because it is constantly in the process of information

exchange between teacher and student (feedback), focused search for information. The feature of arts education is to expand the usual scheme of “teacher-student” to the triad “teacher-student-work”. Therefore, synergistic approach to art education has two channels from both pedagogy and by art.

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