

## AXIOLOGICAL DIMENSION OF EDUCATION: PROBLEMS AND POTENTIAL OPPORTUNITIES

Valentyn Molodychenko,  
Lyudmyla Afanas'yeva  
*Melitopol Bohdan Khmelnitsky State Pedagogical University*

### Annotations:

**Молодиченко Валентин,  
Афанасьєва Людмила.  
Аксиологічний вимір освіти:  
проблеми та потенційні  
можливості**

Пошук нових моделей освіти, зумовлений вимогами часу, актуалізує висвітлення філософських смислів освіти як способу визначення людиною свого місця у світі культури, зокрема вільного вибору ціннісних орієнтацій і вільного життя. Освіта як система, що за суттю є ціннісною, охоплює структурно й таку підсистему, як виховання, що базується на соціоцентричних, антропологічних, національних, релігійних цінностях, володіє потенційно величезними можливостями щодо ціннісно-морального спрямування діяльності учня. Принципово важливим у плані реалізації освітнього аксіологічного потенціалу постає формування цілей і змісту освіти, в яких мають значення типи освітньої системи (традиційний, раціоналістичний, гуманістичний) і науково-дослідницька діяльність, в якій засадничими є філософські ідеї, що обґрунтовують ідеали, норми та онтологічні постулати науки й освіти.

**Молодыченко Валентин,  
Людмила. Аксиологическое измерение  
образования: проблемы и потенциальные  
возможности**

Поиск новых моделей образования, обусловленный требованиями времени, актуализирует проявление философских смыслов образования как способа обретения своего места в мире культуры, в частности, свободного выбора ценностных ориентаций и свободной жизни. Образование, будучи системой ценностной по существу, структурно включает такую подсистему, как воспитание, базирующееся на социоцентрических, антропоцентрических, национальных и религиозных ценностях и обладающее потенциально огромными возможностями в морально-ценностной ориентации деятельности ученика. Принципиально важным в плане реализации образовательного аксиологического потенциала представляется формирование целей и содержания образования, в которых имеют значение тип образовательной системы (традиционный, рационалистический, гуманистический) и научно-исследовательская деятельность, в которой методологическим основанием выступают философские идеи, которые обосновывают идеалы, нормы и онтологические постулаты науки и образования.

**Molodychenko Valentyn,  
Afanas'yeva Lyudmyla. Axiological  
dimension of education: problems  
and potential opportunities**

Search for new people of education, required by the demands of our time, actualizes illumination of the philosophical meanings of education as a means for a man to define his place in the world of culture, in particular the free choice of value orientations and free life. Education, as a system that is of value in its essence and structurally includes such subsystem as upbringing which is based on sociocentric, anthropological, national and religious values, has a great potential of opportunities concerning value-moral orientation of the pupil's activity. Thus, formation of the purposes and content of education is principally important for realization of the educational axiological potential. The types of educational systems (traditional, rational, humanistic) and research activity, based on philosophical ideas that substantiate ideals, norms, and ontological postulates of science and education, are significant for the purposes and content of education.

### Key words:

аксіологія, виховання, освіта, освітня система, філософські засади, ціннісна орієнтація, цінність.

аксіологія, виховання, образовательная система, образование, философские основания, ценностная ориентация, ценность.

axiology, upbringing, education, education system, philosophical foundations, value orientation, value.

If education is a component of social mechanism of humanity survival, then axiologically loaded should be considered its main task – “creation of man” able to live in real society. A young person in the process of education has to understand that the sense of life is realization of his or her potential abilities in the productive and creative vital activity. The search of new education models is specified by the necessity of mechanisms development of man's adaptation to the changeable world as well as the increase of discrepancy between comparatively stable cognitive opportunities and the world, being more complicated. Thus, we may state that the democratic development of education in modern conditions and the new education paradigm are summoned both to secure the reproduction of values, proposed by education, and to create opportunities for their free choice by a personality being educated. Therefore, the problem of the choice of values arises as one of the main problems in the system of modern education.

In the past to the main civilization values belonged the values of previous epochs: the experience of ancient democracy and the formation of different philosophical systems and first models of theoretical science in its culture, the Christian tradition with its conceptions of human individuality, with the conception of moral and understanding the human intellect as such that is created in the God's own image and thus able to comprehend efficiently the existence sense. Today the value of objective and subject knowledge that reveals the essence connections of things, their nature and laws, according to which things can change, has been added to them. Anyhow, in different directions of comprehending this problem, the philosophical thought tried either to ontologies moral or to deduce it from human nature (V. Andrushchenko, M. Bakhtin, I. Bekh, V. Viakh and others). Moreover, some fragmentation, caused by the differentiation of the objective world investigations, began to contradict the fact that man cannot

be “distributed” in accord with some various individual activities in which he seems to be brought up of a certain dimension: moral, aesthetic, economic or ecological. For example, ecologically educated man must, according to his inner convictions, protect any surroundings, not only the natural environment, though including it, no doubt. Economically educated man should manifest his good breeding in any business, not only in the financial and book-keeping matter, and efficiently deal with any resources. In other words, an individual must show his or her good breeding in any activity dimension. That is why every more or less complicated section of pedagogically built vital activity of a disciple must, as wide as possible, reflect various aspects of his moral position and embody different trends of his upbringing. General culture and good breeding of man also stipulate morally motivated aims made by him. All means of upbringing must be drawn to this process. The unity of the activity process structure (motive, aim, process, assessment), in V. Ohneviuk’s opinion, gives the reason to think that the potential of moral upbringing integrity is just in this fact [9, p. 17].

The researchers point out that for the realization of upbringing tasks concerning a choice of the most general criteria an opportunity of man’s realization in a certain, even in one (but, perhaps, not in the only sphere) of subjectness should be found. And the role this sphere is extremely important for all, so to say, integral moral activity. Just that vital position of man, which he fixed himself, is focused in it (you can find this in detail in I. Bekh’s conception of personality’s ascent to inner and moral culture of humanity [3]). Taking this into consideration, we will try to analyze education opportunities for carrying out the outlined tasks referring to M. Bakhtin, who in the educational and pedagogical activity, distinguished the following consistent stages of development: rise of the disciple’s interest to a certain sphere; awaking the interest of this sphere values, their everyday content; forming the abilities to manifesting values in one’s own activity and in future – to manifesting values in all other subject spheres; awaking the needs in constant keeping to these moral values [2, p. 118].

No doubt, we speak of the spheres which create corresponding learning subjects in education. Just learning runs through all the vital activity of man – young man. It is undoubtedly the most important factor of moral upbringing in the conditions when the desire of learning among young people rises. The principal issue, appearing in determining the content of moral upbringing, is the formation of the system of values. However, any value acquires true content on condition that it is introduced to the system. The system always has hierarchical character, that is any value system is characterized by a higher value. In this connection we have a number of questions. How can value orientation be attracted to scientific cognition? Which must the mechanism

of this attraction be? Will the demand of co-measuring the truth with social values lead to its deformation? Are there any contradictions among factors, caused by principal presumptions of science (instructions of searching the objective truth and instructions of constant new knowledge growth), among principles of science developing into a new state?

Several upbringing systems are defined in scientific sources [3, p. 115–127]. First of all, this is a system, grounding on transcendent values and aimed at drawing the disciple near absolute value – Higher Creature. The content of upbringing is determined by such values as soul, immortality, other world life, happiness, faith, hope, love, penance. Earth values within this system are considered temporary, secondary, limited. Besides, there is a system of upbringing, being based on sociocentral values. Here the higher value is humanity in general, and, in addition to that, upbringing is directed at achieving position attitude to all people, regardless of sex, nationality, social status as well as to human activity and its products, i.e. culture in its widest sense. The basic values in this upbringing are freedom, equality, labour, peace, creativity, solidarity, harmony etc. But this system of upbringing has some defects, for example cosmopolitan obscurity, because the same thing can be freedom for one man non-freedom for another person, but peace between two nations can be achieved through betrayal of their neighbours’ interests.

The system of upbringing, grounding on anthropocentric values, is aimed at raising individuality in the structure of human values. The point is that the development of each individual on the of self-discovering in the community of individuals is a guarantee of common welfare. Here the basic values are self-realization, autonomousness, profit, individuality. The principal demand of this upbringing is “Learn to take care of yourself, not to make troubles for others”, but the main fault consists in the danger of turning the higher value into elementary egoism. After all, there is a system of upbringing, being based on national values. It eliminates the defects of the previous systems and, at the same time, absorbs their positive elements, putting in the centre of attention the national idea that is realized by the title national together with the representatives of other nationalities to secure the stable development of society. This approach ensures the disciples an access to different systems of values, and the system of upbringing helps both to master a complex of humanistic values and prepare youth to live in a concrete social and cultural scope and to take part in its improvement.

Thus, the main purpose of national upbringing today is to acquire historical and social experience by the young generation: to inherit cultural acquisitions

of the nation which were for centuries accumulated in the race of world civilization and culture; to develop personality features of the Ukrainian state citizen; to form the culture of international relations. In addition to that, strategic tasks of upbringing are determined: scientific and pedagogical of physical, mental and intellectual development of personality; determination of priority of humanistic and world-view knowledge in education; formation of the complete vision of the world and man in harmony with nature, cosmos and himself; consolidation of harmony of the national and the common to mankind; development of the responsibility feeling for preserving national traditions, customs, cultural achievements; realization of the "culture dialogue" idea; creation of individual citizen "I" in his inward autonomy and his skill to combine personal interests with family, collective, social and state ones. Therefore, national upbringing the defined content context most of all corresponds to the paradigm of human biosphere-centrism which can most effectively form in man right understanding of value moral option, that can be determined as human-measuring.

It should be noted, that the content of educational system also plays an important part in preparing students to moral way of life and activity in a certain situation. In this connection Professor Vasyl Kremen fixes three types of educational systems, which have various approaches to the formation of education values: traditional, rationalistic and humanistic [6, p. 35–38]. In particular, the traditional conception is built on three postulates: the first lies in the fact that the main aim of education is to master basic knowledge, skills and habits; the second – the main attention is paid to studying and mastering academic knowledge, the principal amount of work is concentrated on the basic disciplines and the most important branches of knowledge; the third ("moral and educational") postulate states that education is impossible without learning some values of morality. If these postulates are integratively summed up, then, according to the traditional conception, learning can come to distinct standards and criteria of progress in studies. We mean that the progress is, first of all, guaranteed by such instruments of intellectual work as adapting curricula, holding memory and reviewing some studied course.

Proceeding from the analysis of scientific achievements, it should be stated that the traditional education system is directed toward two ways in preparing disciples to their option of moral walks of life. The first way, characteristic of the early stages of ontogenesis, is the formation of moral habits through consolidating some forms of behavior, the development of moral feeling in the course of spontaneous accumulation of moral experience. The real moral sense of such habits will become clear for a child much later. Conscious attitude is not in view

here. In this way elementary rules and norms (to greet each other, to yield one's seat to people of old age) are consolidated, preconditions for adopting more complex moral demands are worked out. The latter are adopted in a different way in the process of self-upbringing: at first – at will, under personal control, to counterbalance other wishes, and then – immediately. This is the second way, on which consciously adopted moral principles, having been enriched by corresponding convictions, become motives of option, i.e. are changed into personality's convictions being an ideal substratum of his or her conscience.

The rationalistic conception is not widespread in Ukraine. The credo of rationalists lies in the fact that knowledge is an arranged totality of objective facts. It should be proposed properly to subjects of education from outside as a derivative from a lecturer – "an education manager". In accord with this conception, the expression "A student is a vessel which must be filled" is rather urging. Proceeding from this comprehension of the essence of education, rationalists solve the problem of teaching methods which consists in creating an effective and thoroughly developed technology with the application of computers and informational systems, aimed at mastering a certain educational programme. In determining a system of bringing up new generations, the rationalistic approach in education proceeds from the necessity of forming its ideological base – a system of views and moral criteria. The representatives of humanistically directed philosophy, being practiced on a large scale in Ukraine now, in contrast to "traditionalists" and "rationalists", consider the sense of education, its content a necessary condition for personality self-expression, self-assertion of man opportunity of corresponding to the nature of human "I" as completely and adequately as possible, i.e. to help a person to wake everything laid in him or her (natural unique abilities, bents), and not to teach a human being the things, having been invented before, a priori. Such a philosophical approach opens the most fruitful way to self-realization of personal "I" and, as a result, to effective moral upbringing.

Pedagogues, as adherents of the humanistic conception, rely on such values as collaboration, equality, confidence, mutual aid, tolerance, empathy, they do not rely on opposed (technocratic) values, reflecting in the relations of dependence, competition, hierarchy of power and control over other. This approach declares the priority of man in the context of national and common to mankind values, pushes off from axiological approaches to philosophy of education. This paradigm connects the purposes of education and its content with the formation of mentally developed, moral and free man, good for creative work, social activity, and a citizen responsible for his or her deeds before

society. Just such an approach creates conditions for the revival of the humane in man, the completion of his individual "I", prepares the disciple for an option of moral way of life and activity in a concrete situation, makes him fix upon positive values and choose more good or, in case of negative values, fix upon less evil.

In this context, the important aspect of humanistically directed education is accomplishing the catharsis of thinking. Such well-known types of thinking as every day, business, scientific, artistic and philosophic gain their status only then when they become creative. Thinking potential changes consciousness of man opens a multidimensional continuum for new inner searches rather than informs new thoughts. Thinking gives ample scope to man's opportunities. Taking into account this peculiarity of thinking and creative activity, most scholars (V. Kremen, A. Davydenko, S. Kostenko and others) mention that education is called not only for persuading a pupil or a student, not only for passing them its idea, its thoughts of the dynamic and, at the same time, stable world, causing an agreement or disagreement with them, but for directing the educational process toward mentality cleaning, intellectual striking. A pupil and a student must understand that they can think differently, since thinking has an endless potential of possibilities that is creative work itself, i.e. every thought, to which a subject of learning will be led by a number of arguments, is only one of the changes of thinking that determines his creative potential.

Creative activity does some cleaning work and, in this connection, gives an opportunity for achieving true knowledge. That is why, a choice, made by man owing to his intellectual striking and "voice of soul" – wisdom, is justifiable, in the first place, because it can still be done. A decision is good and correct because it can be taken and done again rather than it was once taken. Thoughts, feelings, deeds and all other definitions, which are traditionally used in classifying human possibilities, concern other people as much as a single individual that they belong to. Thus, an individual, making a certain choice, does it not only concerning himself, but just in the process of self-expression – concerning others. This creates new prospects of actualization of personality's inner being, a choice upon good or less evil, for he has a chance to be concentrated and takes the part of "I" Hence, there is a tremendous opportunity of humanistically oriented education – to direct the educational process to the fact that man should be able both to cognize and reform the world and to make a moral choice, be a real moral person, full of senses.

Considering the upbringing sense of education in ensuring an option of good, we should touch the problem of education possibilities of forming personality's refusal of careerism, adjustability,

unhealthy self-interest in society. To our mind, such possibilities can be realized in the process of forming a personality's harmonic combination of individual and collective expressions. In S. Kostenko's opinion, a young person needs "freedom from" in getting to know the surrounding reality to get rid of algorithms, stereotypes, conventions, to look at the world in a different way [5, p. 146]. Freedom as a sensation of autonomy and safety is a necessary condition of "over-system" self-consciousness of an individual, and a young man will feel a greater need of free self-actualization as a measure of his development. On the other hand, a young person also needs "freedom for" as a stipulation of the development of his own ability for realizing a free choice of activity and a form of behavior in the process of self-actualization, independent adopting "the models of different activities", as a "right to a mistake", stimulating activity and self-development of man. Self-realization and self-actualization of young man help him to understand a situation and analyze it.

Yet, freedom of man is both his ability to come to an independent decision and, at the same time, his responsibility for his own moral option – a choice of the truth, good and beauty. After all, responsible freedom is a freedom being displayed in the feeling of responsibility for what man does, how he acts, a freedom based on the sureness in the fact that man is the author of his actions. Thus, being self-actualized and self-developed in the educational range, a young person obtains an ability of creative adaptability, i.e. readiness and skill of making a moral choice, and, at the same time, keeping to responsibility. In this case the ideas of J.-P. Sartre, who created the conception of "existential choice" of personality, seem to be original [8]. In his opinion, the essence of man is intention, project, and future. Man is the one who tries to be oneself; he himself fixes his future, plans his fate. Things, surrounding man, are, in the main, of little importance for what will happen to man later, because his actions are not determined by things (social relations, institutions, ideas), they are determined by man's attitude towards things. Man is a free creature. Everything depends on the fact what he will want to be. There is not such a condition that would prevent man from putting his choice into practice. The rock, I can see in front of me – J.-P. Sartre meditates, - will be my enemy, it will offer resistance if I wish to change its location. Nevertheless, the same rock will become my partner if I want to use it as a hill for observing a landscape. Everything depends on the fact which sense or significance is given to things by man.

Proceeding from the given above, the problem of strengthening the world-view and humanitarian component of modern education, its humanistic and creative mission are also actualized. The main purpose of the latter is the all-round development of man as personality, as the highest value,

his intellectual and physical aptitudes. Education is called for playing an important part in the formation of citizens, able to enrich the intellectual and material treasury of the nation, effectively to build up the state, to guarantee a deserving place for everybody in our society. In addition to that, it is important to secure humanistic inheritance of education, raising its efficiency in the final section – in the branch of higher education. Doing this task requires deep changes and content, and methodology of teaching, and researching work, and forms of humanitarian education. Higher education must warrant fundamental, scientific, professional and practical training. In a higher educational institution a young person gains proficiency in the humanities in the complete extent of national and world achievements. The skill of using this knowledge in different kinds of professional and social activity is formed here; the point is that a specialist of humanitarian, social and economic direction acquires a certain qualification level. Humanitarian training gives a graduate of an engineering, agrarian or other narrow-special higher school an opportunity to overcome some artificial keeping away of naturalistic or technological knowledge from the humanities. The renewal of fundamental unity between technical and humanitarian sides of education really forms a thoroughly developed personality, able to analyze and solve the problems of life, society, nature and technology in their interaction and interdependence.

According to the conceptual principles of Ukrainian education, higher school gives historic, philosophical, political, economic, sociologic, culturological, psychological and pedagogical training, secures mastering the system of knowledge and skills, forming healthy walks of life and aimed at strengthening inner and physical health of personality. In higher educational institutions of all the levels of accreditation these directions are guaranteed by means of studying corresponding sciences in their systematic and complete shape. They are History of Ukraine in the context of world development; home and world philosophy; fundamentals of economic theory; political science; sociology; Ukrainian and foreign culture; science of law; Ukrainian and foreign languages and literatures; physical training; fundamentals of social ecology; psychology and pedagogy; course of studies in accordance with the choice of students (their extent is fixed by a higher school or a faculty), in particular religion studies, ethics, aesthetics etc. belong to them. In addition to that, the minimum extent of learning hours in these disciplines must come to no less than a third of the educational time (in particular, to 15 per cent of this extent is given for original work of students) [3, p. 494]. Unfortunately, today a considerable reduction of learning hours takes place in the higher educational institutions, training experts in the humanities, especially at the expense of

general humanities disciplines. Therefore, in the context of the studied phenomenon there is a necessity of intensifying the content, importance and role of the disciplines in the humanities, especially ethics and aesthetics. Undoubtedly, the applied significance of these sciences is, for the most part, specified by their direction at analyzing and proving moral norms, ethical and aesthetical values. After all, this significance just comes to the introduction of a certain critically verified totality of similar values and norms – a certain standard of human morality – in various forms and aspects of social life. The situation in modern Ukrainian society makes the mentioned role of ethics and aesthetics quite urgent: just freedom lays down the highest demands to human conscience and responsibility, and, that is why, makes their failure particularly burning.

The important sphere of introducing the results of ethical researches and moral norms, approved by ethics, for all the society and for every family and every personality is the sphere of upbringing. Taking into consideration ethical approaches and norms in arranging the upbringing process enables to increase essentially its humanistic potential. Thus, just according to the ethical criteria, one cannot identify upbringing and forming a personality, interpret man, being brought up, as a passive object of the teacher's form-creating efforts. Ethics insists on considering upbringing as spiritual satiation of man, developing in a dialogue, intercourse of equal subjects, aimed at the development of free and responsible personality. The conclusions and recommendations of ethics and aesthetics have a prospect of wide use anywhere, where the integral approach to human being is determinant – in pedagogy, practical psychology, etc. At the same time, ethics and aesthetics penetrate the most various (sometimes rather unexpected) fields of modern life – politics, science, management, etc. Now an expert in ethics can be found in the staff of many leading western corporations: in their dynamic activity the role of a competent analyst, whose opinions in any unexpected complications enable not to turn away from the fair play rules, preserving the confidence of partners, turns out to be irreplaceable.

Still, the most traditional and corresponding to philosophical peculiarity of ethics and aesthetics is their influence on the inner world of human personality. The real orientation on the positive moral and aesthetic values is not, first of all, specified by propagandizing knowledge, but by the general state of culture and by people's own decisions and resolute efforts. Here ethics and aesthetics are able to help human personality in his spiritual searches, to acquaint him with answers, worked out by representatives of different cultures, to questions putting before him in a new fashion (there are no simple repetitions in moral experience), with stable forms and categories of human thinking, that

correspond to the specific character of these questions. In this case the direct task of the mentioned sciences is to help to come nearer to the level, achieved by culture of humanity in comprehending the moral problems, disturbing us, and, at the same time, to understand more completely and distinctly the uniqueness of our own situation, the necessity of creative efforts of our own will and thought. Philosophical and axiological filling of scientific investigations and educational and scientific activity becomes substantially important in the pointed out aspect. Like any activity, scientific cognition is regulated by certain ideals and standards which reflect value and purpose instructions of science, as if they answer the questions: why do we need certain cognitive actions? (value regulatives), which type of product (knowledge) must be received through their realization? (purpose instructions) and how can this product be gained? (methodological regulatives). In this sense an individual block of science foundations is created by philosophical ideas and principles which ground ideals and norms and ontological postulates of science and warrant the introduction of scientific knowledge to culture through education.

As a rule, in fundamental research branches the developed science deals with the objects which are not yet adopted either in production or in everyday experience. For everyday common sense these objects may be unusual and obscure. Knowledge of them may not coincide with ideas of the world on the level of everyday cognition of a corresponding epoch. Therefore, philosophical foundations of science certainly secure their coordination. Each new idea, to become either a postulate or a principle, reflecting a new ideal and standard of scientific cognition, has just to come through the procedure of philosophical proving. Moreover, philosophical foundations of science together with the function of proving already gained knowledge also perform the heuristic function; in addition to that, the coincidence of philosophical heuristics and philosophical proving is not obligatory. Thus, philosophical foundations of science are heterogeneous and they admit varieties of philosophical ideas and categorical senses, using in the scientific and educational activity. All this concerns the sciences directly appealed to the inner world of man, since just ethics and aesthetics appear as the sciences, giving us some knowledge, – yet, not only as sciences, but also as a necessary component of philosophical culture and human spirituality in general.

#### References

1. Andrushchenko, V., & Mykhal'chenko, M. (2005). Humanism and Humanitarism: Common and Specific. Higher Education of Ukraine, 4, 5-12. [in Ukrainian]

2. Bakhtin, M. (2007). Humanism as a Main Principal of Modern Youth Education. Higher Education of Ukraine, 1, 117-120. [in Ukrainian]
3. Bekh, I. D. (2006). Education of Personality: Stepping up to Spirituality. Kyiv: Lybid'. [in Ukrainian]
4. Kozoleckiy, Yu. (1991). Diversity in Human Measures (philosophical essay). Kyiv: Lybid'. [in Russian]
5. Kostenko, S. S. (2007). Education as a Process of Socialization with Life Stating Orientation. Philosophical Science, 5, 137-148. [in Russian]
6. Kremen, V. H. (2005). Education and Science in Ukraine – Innovative Aspects. Strategy. Realization. Results. Kyiv: Hramota. [in Ukrainian]
7. Huberskyi, L., Andrushchenko, V., & Mykhal'chenko, M. (2005). Culture. Ideology. Personality: Methodological World View Analysis. Kyiv: Znannia Ukrainy. [in Ukrainian]
8. Liakh, V. (1995). Existential Freedom: Choice and Responsibility (Philosophic Concept of Zh.-P. Sartre). Philosophical and Sociological Thinking, 5-6, 110-116. [in Ukrainian]
9. Ohneviyuk, V. (2003). Education as Sociocentric Value. Higher Education of Ukraine, 4, 15-20. [in Ukrainian]
10. Predbors'ka, I. M. (2002). Methodological Basis of History of Pedagogics. History of Pedagogics in the Structure of Professional Training of a Teacher: Collected scientific works of Kamianets-Podil'skyi State Pedagogical University, 3(2), 5-12. [in Ukrainian]

#### Information about the authors:

**Molodychenko Valentyn Victorovych**

**Afanas'yeva Lyudmyla Vasylivna**

molodyshenko@gmail.com

Melitopol Bohdan Khmelnytsky

State Pedagogical University,

20 Lenin Street, Melitopol, Zaporizhya region,

72312, Ukraine

doi:10.7905/vers.v0i2.585

*Received at the editors' office: 13.03.2013.*

*Accepted for publishing: 15.04.2013*

*Translation: Mykola Yaroshenko*