



colloquium-journal

ISSN 2520-6990

Międzynarodowe czasopismo naukowe

**Philological sciences
Pedagogical sciences
Philosophical sciences
Psychological sciences
Physical education and sports**

№14(101) 2021

Część 3



colloquium-journal

ISSN 2520-6990

ISSN 2520-2480

Colloquium-journal №14 (101), 2021

Część 3

(Warszawa, Polska)

Redaktor naczelny - **Paweł Nowak**
Ewa Kowalczyk

Rada naukowa

- **Dorota Dobija** - profesor i rachunkowości i zarządzania na uniwersytecie Koźmińskiego
- **Jemielniak Dariusz** - profesor dyrektor centrum naukowo-badawczego w zakresie organizacji i miejsc pracy, kierownik katedry zarządzania Międzynarodowego w Ku.
- **Mateusz Jabłoński** - politechnika Krakowska im. Tadeusza Kościuszki.
- **Henryka Danuta Stryczewska** – profesor, dziekan wydziału elektrotechniki i informatyki Politechniki Lubelskiej.
- **Bulakh Iryna Valerievna** - profesor nadzwyczajny w katedrze projektowania środowiska architektonicznego, Kijowski narodowy Uniwersytet budownictwa i architektury.
- **Leontiev Rudolf Georgievich** - doktor nauk ekonomicznych, profesor wyższej komisji atestacyjnej, główny naukowiec federalnego centrum badawczego chabarowska, dalekowschodni oddział rosyjskiej akademii nauk
- **Serebrennikova Anna Valerievna** - doktor prawa, profesor wydziału prawa karnego i kryminologii uniwersytetu Moskiewskiego M.V. Lomonosova, Rosja
- **Skopa Vitaliy Aleksandrovich** - doktor nauk historycznych, kierownik katedry filozofii i kulturoznawstwa
- **Pogrebnaya Yana Vsevolodovna** - doktor filologii, profesor nadzwyczajny, stawropolski państwowy Instytut pedagogiczny
- **Fanil Timeryanowicz Kuzbekov** - kandydat nauk historycznych, doktor nauk filologicznych. profesor, wydział Dziennikarstwa, Bashgosuniversitet
- **Aliyev Zakir Hussein oglu** - doctor of agricultural sciences, associate professor, professor of RAE academician RAPVHN and MAEP
- **Kanivets Alexander Vasilievich** - kandydat nauk technicznych, docent wydziału dyscypliny inżynierii ogólnej wydziału inżynierii i technologii państwowej akademii rolniczej w Połtawie
- **Yavorska-Vitkovska Monika** - doktor edukacji, szkoła Kuyavsky-Pomorsk w bidgoszczu, dziekan nauk o filozofii i biologii; doktor edukacji, profesor
- **Chernyak Lev Pavlovich** - doktor nauk technicznych, profesor, katedra technologii chemicznej materiałów kompozytowych narodowy uniwersytet techniczny ukrainy „Politechnika w Kijowie”
- **Vorona-Slivinskaya Lyubov Grigoryevna** - doktor nauk ekonomicznych, profesor, St. Petersburg University of Management Technologia i ekonomia
- **Voskresenskaya Elena Vladimirovna** doktor prawa, kierownik Katedry Prawa Cywilnego i Ochrony Własności Intelektualnej w dziedzinie techniki, Politechnika im. Piotra Wielkiego w Sankt Petersburgu
- **Tengiz Magradze** - doktor filozofii w dziedzinie energetyki i elektrotechniki, Georgian Technical University, Tbilisi, Gruzja
- **Usta-Azizova Dilnoza Ahrarovna** - kandydat nauk pedagogicznych, profesor nadzwyczajny, Tashkent Pediatric Medical Institute, Uzbekistan

    SlideShare



INDEX COPERNICUS
INTERNATIONAL

НАУЧНАЯ ЭЛЕКТРОННАЯ
БИБЛИОТЕКА
LIBRARY.RU

«Colloquium-journal»

Wydawca «Interdruk» Poland, Warszawa
Annopol 4, 03-236

E-mail: info@colloquium-journal.org
<http://www.colloquium-journal.org/>

CONTENTS

PSYCHOLOGICAL SCIENCES

Шапошникова Ю.Г. ЕМПАТИЯ ЯК ВАЖЛИВА СОЦІАЛЬНО-ПСИХОЛОГІЧНА ЯКІСТЬ ОСОБИСТОСТІ	4
Shaposhnikova Yu.G. EMPATHY AS AN IMPORTANT SOCIO-PSYCHOLOGICAL QUALITY OF PERSONALITY	4
Бабаян Ю.О., Шапошникова Ю.Г. МОТИВАЦІЯ ПРОФЕСІЙНОЇ ДІЯЛЬНОСТІ МАЙБУТНІХ ПСИХОЛОГІВ	6
Babaian Yu., G. Shaposhnikova Yu.G. MOTIVATION OF PROFESSIONAL ACTIVITY OF FUTURE PSYCHOLOGISTS	6
Малая Е.В., Сычев П.В., Силина В.В. ДЕПРЕССИЯ КАК ЯВЛЕНИЕ В СТУДЕНЧЕСКОЙ СРЕДЕ	8
Malaya E.V., Sychev P.V., Silina V.V. DEPRESSION AS A PHENOMENON IN THE STUDENT ENVIRONMENT	8
Холодова О.А. СОЦИАЛЬНО-ПСИХОЛОГИЧЕСКИЙ АСПЕКТ ПСИХОЛОГИЧЕСКОЙ ПОМОЩИ	10
Kholodova O.O. SOCIAL-PSYCHOLOGICAL ASPECT OF PSYCHOLOGICAL ASSISTANCE	10

PHYSICAL EDUCATION AND SPORTS

Цеева Н.А. Корохова Н.А., Вержбицкая Е.Г, Шатохина Т.А., Ишков Н.Г. К ВОПРОСУ О ФОРМИРОВАНИИ БАЗОВОЙ ФИЗИЧЕСКОЙ КУЛЬТУРЫ СТУДЕНТОК В ПРОЦЕССЕ ОБРАЗОВАТЕЛЬНОЙ ДЕЯТЕЛЬНОСТИ.....	16
Tseeva N. A. Korokhova N. A., Verzhbitskaya E. G., Shatokhina T. A., Ishkov N. G. ON THE QUESTION OF THE FORMATION OF THE BASIC PHYSICAL CULTURE OF FEMALE STUDENTS IN THE PROCESS OF EDUCATIONAL ACTIVITY	16

PHILOLOGICAL SCIENCES

Усенко Р.Ю. СПОСОБЫ СОЗДАНИЯ КОМИЧЕСКОГО ЭФФЕКТА В ПРОИЗВЕДЕНИЯХ ДИТЕРА НУРА	19
Usenko R.Yu. WAYS OF CREATING COMIC EFFECT IN DIETER NUHR'S WORKS	19

PHILOSOPHICAL SCIENCES

Makarov Z.Yu., Slobodyanyuk A.O. SOCIAL DIMENSION OF ARTIFICIAL INTELLIGENCE: PHILOSOPHICAL ANALYSIS	25
Резніков С.І. ДУХОВНІСТЬ ОСОБИСТОСТІ: ПОТЕНЦІАЛ ІНТЕГРАЦІЇ РАЦІОНАЛЬНОГО ТА ІРРАЦІОНАЛЬНОГО ПІДХОДІВ В ОСВІТНІЙ ДІЯЛЬНОСТІ	30
Reznikov S.I. SPIRITUALITY OF PERSONALITY: POTENTIAL OF THE INTEGRATION OF RATIONAL AND IRRATIONAL APPROACHES IN EDUCATIONAL ACTIVITIES	30

PEDAGOGICAL SCIENCES

Антонів А.А., Хухліна О.С., Рощук О.І., Кушлик А.Ю. ПІДВИЩЕННЯ ЕФЕКТИВНОСТІ ВИКЛАДАННЯ ВНУТРІШНЬОЇ МЕДИЦИНИ З ВИКОРИСТАННЯМ СУЧАСНИХ ПЕДАГОГІЧНИХ ТЕХНОЛОГІЙ.....	34
Antoniv A.A., Khukhlina O.S., Roschuk O.I., Kushlyk A.Yu. IMPROVING THE EFFICIENCY OF TEACHING INTERNAL MEDICINE WITH THE USE OF MODERN PEDAGOGICAL TECHNOLOGIES	34
Belkin I.V. RELIGION AND MODERN EDUCATION IN UKRAINE: CHARACTERISTIC ASPECTS OF INTERACTION.	36
Глубоченко О.В. ПІДХОДИ ДО ФОРМУВАННЯ І ОЦІНКИ КЛІНІЧНОГО МИСЛЕННЯ У СТУДЕНТІВ-МЕДИКІВ.....	40
Glubochenko O.V. APPROACHES TO THE FORMATION AND ASSESSMENT OF CLINICAL REASONING IN MEDICAL STUDENTS	40
Дагмирзаев О.А. ОСОБЕННОСТИ ВЕБ-ПРОГРАММИРОВАНИЯ.....	43
Dagmirzaev O.A., FEATURES OF WEB PROGRAMMING.....	43
Зеленин Г.И. ПЕДАГОГИЧЕСКОЕ СОПРОВОЖДЕНИЕ ДИСТАНЦИОННОГО ОБУЧЕНИЯ ИНОСТРАННЫМ ЯЗЫКАМ СТУДЕНТОВ ВУЗА	45
Zelenin H. PEDAGOGICAL SUPPORT OF FOREIGN LANGUAGES DISTANCE LEARNING OF UNIVERSITY STUDENTS	45
Корнюш Г.В. ОРГАНІЗАЦІЯ ПРОЦЕСУ НАВЧАННЯ ІНШОМОВНОГО НАУКОВОГО ДИСКУРСУ СТУДЕНТІВ ТЕХНІЧНИХ ДИСЦИПЛІН.....	48
Korniush H.V. ORGANIZATION OF THE PROCESS OF TEACHING FOREIGN-LANGUAGE SCIENTIFIC DISCOURSE TO STUDENTS OF TECHNICAL DISCIPLINES	48
Кумаритова Т.В. GAMIFICATION AS A MOTIVATING FACTOR IN THE STUDY OF A FOREIGN LANGUAGE.	51
Kumaritova T.V. ГЕЙМИФИКАЦІЯ ЯК МОТИВУЮЩИЙ ФАКТОР В ИЗУЧЕНИЕ ИНОСТРАННОГО ЯЗЫКА.....	51
Левчук Е. ПАКЕТ ПРИЛОЖЕНИЙ MATHCAD КАК СРЕДСТВО ПОВЫШЕНИЯ ЭФФЕКТИВНОСТИ МАТЕМАТИЧЕСКОЙ ПОДГОТОВКИ БУДУЩИХ ЭКОНОМИСТОВ-АГРАРНИКОВ.....	54
Levchuk E. APPLICATION PACKAGE MATHCAD AS A MEANS OF INCREASING THE EFFICIENCY OF MATHEMATICAL TRAINING OF FUTURE ECONOMISTS-AGRARIANS	54

3. Булах І.С. Система управління якістю медичної освіти в Україні: Монографія / І.С.Булах, О.П. Волосовець, Ю.В. Вороненко. – Донецьк: «АРТ-ПРЕС», 2003. – 212с.
4. Захарченко Т. Роль наочності у процесі викладання професійно орієнтованих дисциплін / Т. Захарченко // Вища школа. – 2013. – № 12. – С. 30–38.
5. Лемешев А. Ф. Клиническое мышление. Врачебная логика как основа методологии диагноза : учеб.-методич. пособие / А.Ф.Лемешев. – Мн. : БГМУ, 2006. – 74 с.
6. Ляшук П. М. Клініка – вища школа лікарської майстерності / П.М.Ляшук, В.П.Пішак // Буковинський медичний вісник. – 2007. – Т. 11, № 1. – С.151–153.
7. Матяш Н. В. Проектный метод обучения в системе технологического образования /Н.В.Матяш // Педагогика. – 2000. – № 4. – С.38–44.
8. Мілерян В. Є. Методичні основи підготовки та проведення навчальних занять в медичних вузах: метод. посіб. / В. Є. Мілерян. – К., 2006. – 84 с.
9. Реан А.А. Психология и педагогика // А.А. Реан, С.И. Бордовская, С.И. Розум-СПб: «Питер». – 2007 – 432 с.
10. Солоненко І. М. Удосконалення організаційно-правових засад діяльності місцевих органів влади у сфері охорони здоров'я / І. М. Солоненко, Н. Д. Солоненко, О. М. Торбас // Сучасні питання економіки і права. – 2012. – Вип. 1. – С. 121-127.
11. Ясько Б. А. Психология личности и труда врача : учеб. пос. / Б. А. Ясько. – Ростов на Дону: Феникс, 2005. – 250 с.

UDC 316.2-75

Belkin Igor Vladimirovich
candidate of pedagogical sciences, doctor of philosophy, senior lecturer
Vinnitsia National Agrarian University
Vinnitsia, Ukraine

RELIGION AND MODERN EDUCATION IN UKRAINE: CHARACTERISTIC ASPECTS OF INTERACTION.

Abstract.

The article analyzes the main problems of education in Ukraine in the religious aspect. Through the sociological dimension, the author considers the prospects for the study of religious space in education in Ukraine and provides a justification for the specifics of its study in the context of modern education. Based on the analysis of theoretical research, the concepts and main trends in the development of religious education in general are presented. In addition, the article considers the basic conditions for the actualization of religious meanings in the strategies of modern pedagogy, which at the same time ensures their educational effectiveness and is a methodological basis for educational and philosophical reflection.

Keywords: *conceptual models, education, religious education, upbringing, religion, spirituality, morality, personality formation.*

Formulation of the problem. The development of modern Ukrainian society is characterized by the processes of globalization and integration into the European cultural and educational space, which has formed a system of basic values and beliefs.

The subject of education and upbringing, the place of religion in it is of particular importance due to the role played by the latter in shaping the overall picture of the world, personal beliefs, emotional, volitional and motivational spheres of personality, social and individual behavior.

Religious beliefs and the practice of religious life are important factors that objectively influence the formation of the personality of modern Europeans, the system of its values and beliefs. Belonging to a European civilization determines the priorities and directions of educational activities.

The urgency of religious and pedagogical issues is evidenced by the active attention of modern Ukrainian scholars who specialize in the study of models of religious education, upbringing and educational activities of the modern school. The expediency of theoretical

and pedagogical development of issues of religious education, socio-practical significance in the education system of Ukraine at the stage of its integration into the European educational space led to the choice of the topic of our intelligence.

It is also worth noting that the religious space of modern Ukraine is quite multifaceted, given the large number of different religions and beliefs that have different influences on modern Ukrainian society. Today in Ukraine it has become possible to hold services and religious rites in hospitals, in homes for the disabled and the elderly, in places of imprisonment. Soldiers may participate in worship services and religious rites in their free time. Rites can be performed in the homes and apartments of citizens. Freedom of conscience means the secular nature of public education in the country, but, in turn, religious communities hold important positions in the field of education and upbringing.

According to the principle of separation of school from church, the possibility of getting an education in

Ukraine is the same for everyone - believers and atheists; in schools, higher educational institutions religious propaganda is not allowed, which does not exclude classes on the history of religion, the study of its content and functions in human life and society. [8].

Analysis of current research. Problems of spirituality, morality, use of the educational potential of religion in the educational process are of constant interest to domestic and foreign scholars.

Among Ukrainian scholars, the issue of the religious component in education was studied by G. Vashchenko, M. Kostomarov, K. Ushinsky (the place and significance of religion in the spiritual and moral education of youth); O. Sukhomlynska, M. Pryshchak (essence and formation of the concept of spirituality); I. Bekh, M. Yevtukh, V. Zhukovsky, T. Thorzhevskaya (problems of education of spiritual values of the young generation); M. Babiy, I. Bulyha, M. Zakovych, A. Kysly, M. Lagodych, V. Myhalenyuk, O. Romanova, Z. Tarataytseva (place and role of religious education in public school); I. Petrenko, V. Filipov, I. Chupilko (the role of the church in the formation of education in Ukraine); O. Vyshnevsky (argumentation of the importance of traditional Christian education of youth).

Works on the problems of teaching religious subjects at school, the authors of which are Russian researchers (I. Halytska, V. Garadzha, B. Gershunsky, M. Guskov, F. Kozyrev, I. Metlik, L. Mitrokhin, N. Nikandrov, S. Panich, I. Ponkin, L. Popov, M. Pysmanyk, L. Surova, L. Kharisova, L. Shevchenko, V. Shiryaev, etc.) contain a number of important scientific ideas that should be studied.

Thus, the study of religious education as an educational space for the younger generation, the study of positive foreign experience of school religious education and upbringing make available effective forms and methods of religious education in secular educational institutions in Europe for practical work of Ukrainian teachers and methodologists.

The purpose of the article: to analyze the problems of the Ukrainian educational space in the religious dimension. To cover the issue of introduction of the religious component in the system of state education of Ukraine.

Presenting main material. In the current conditions of Ukraine's development, when the economy develops on a market basis, a labor market appears, which requires qualitative changes in the conceptual basis of professional training of future specialists. Higher education in Ukraine, focusing on European standards requires innovative technologies and their implementation in the educational process. [4].

Since the 1870s, lectures on the history, sociology, psychology, and philosophy of religion have been given at major universities in Europe and the United States. The first department of "History and Psychology of Religion" was founded in 1873 at the Faculty of Theology of the University of Geneva. Subsequently, the departments of religious studies were formed at the Sorbonne, Berlin, Leipzig, Harvard, Boston and other universities.

At present, in all universities of Ukraine the course of religious studies, which is a part of philosophical disciplines, is taught as obligatory. In 1993, the Ukrainian Association of Religious Studies was established, which has its organizations in various regions of Ukraine; Religious scholars and theologians contribute to the processes of spiritual revival, coordinate scientific research on topical issues of religious studies, maintain creative contacts and cooperate with the International Organization of Religious Studies. [5].

The teaching of theology in secular universities is non-denominational and is secular in nature; it may not aim to train ministers, preach, or spread any religious faith. Religious faith and confessional recognition should remain the personal business of teachers and students, without any direct connection to teaching and learning. [5].

In Ukrainian pedagogical thought, it is common to understand religious education as a process carried out by professionally trained persons (clergy, religious teachers) in order to transfer doctrines, religious experience, liturgical practice, as well as training teachers for the religious education system [12].

The concept of "religious education" includes those forms of education at all levels that are organized by public authorities or religious organizations to ensure the right of a person to study religion: teaching religion in school and out of school, created or sponsored by religious organizations.

Religious education as an educational phenomenon can be considered in such areas of knowledge as the history of pedagogy, general and comparative pedagogy, as well as philosophy, sociology and law, psychology, political science, ethnography, theology, religious studies, history of religion and more.

Consider religious education in the sense of European pedagogical terminology. First of all, we note that the term "religious education" is systematically used in scientific pedagogical research. It includes various types of educational activities related to the study of religion, the formation of religious consciousness and the education of religious feelings. The term in this sense is used in the theory of primary and secondary school education, which also uses the term "values".

When disclosing the relationship between religion and pedagogy, it is also worth paying attention to the so-called key of the basis of religion, which must, to one degree or another, be present in pedagogy, namely, the commandments of God:

1. I am the LORD thy God. May there be no other Gods before Me!

2. Thou shalt not make unto thee any graven image, nor worship him, nor serve him.

3. Thou shalt not take the name of the LORD thy God in vain.

4. Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the Lord your God.

5. Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

6. Don't kill!

7. Do not commit adultery!

8. Don't steal!

9. Thou shalt not bear false witness against thy neighbor.

10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

After all, if we consider the pedagogical spectrum as a whole, then it is worth noting that pedagogy gives a variety of directions to the future specialist - a person. And it is the commandment of the Lord as an element that will necessarily act as a vector of the life movement of the future specialist in society (this is decision-making, cooperation, mutual aid, patronage, production, communication, etc.).

On the example of updating the content and organizational forms of modern ecological, moral and ethical education and pedagogy of the world, we consider how the existential-anthropological dimension of religious meanings is actualized by means of a hidden curriculum.

For the hidden curriculum for the organization of cultural and educational synthesis of ecology and religion (and / or religious studies) are significant religious competence of the teacher and the creative potential of religiosity, which is understood as a human property.

According to the strategy of intercultural (cross-cultural) structure of the system of ecological education, religious teachings should be consistent with the principles of multicultural environmental education: recognition that students may have different needs, which are formed on the basis of a certain place and living conditions; all cultures have a unique (different from others) relationship with the natural world; students must be aware of, understand, accept and engage with other cultures and their environmental traditions; curricula provide for the direct and significant involvement of families and communities in the implementation of environmental education. Under such requirements, the multicultural competence of the teacher is realized in the knowledge of the practice of teaching religion; ability to constructively resolve religious conflicts and differences that arise; ability to find information related to a particular religious teaching; awareness of the religious picture in the audience; ability to develop methods to represent several religious perspectives; understanding the difference between secular academic and religious approaches to religion and the consistent use of secular academic approach; developing skills in conducting discussions about students' religious beliefs and practices; creating a safe religious environment in which the pupil / student will not be ashamed of their religious affiliation.

Knowledge of religious teachings, which are followed by students of the group, allows the teacher to choose and implement in full the most effective methods of teaching and education. For example, Orthodoxy is characterized by appeal to the authorities of the Bible, teachers; God-seeking - it contributes to the development of students' trust in the book, the author, the recognition of the respectful position of the teacher, the formation of an active life position in search of an-

swers. The educational style of working with this category of students may involve them in working with the text, solving problem-solving ethical problems.

Protestantism proclaims that each person is able to independently know and determine the truth, adequate to his level of knowledge of God, through the study of biblical texts; truth is not just contemplative, it must have practical significance. Awareness of these characteristics gives the teacher the basis for the development of individual tasks that involve the search for alternative practical methods of applying knowledge or implementing skills. Jewish teaching attaches great importance to home education, strengthening the relationship between parents and children, the participation of parents in the education of the child. [7].

The concept of educational space is defined by the interpretation of its basic concept of "education" - one that provides opportunities for the formation of a person's spiritual face, which is influenced by moral and spiritual values, which is the property of its cultural circle, as well as the process of education, self-education, influence. grinding, the process of forming a person's face "[10, 241]. From the point of view of the activity approach (M. Heidegger, etc.) in the social space the educational space is distinguished as a set of actions of its subjects, their educational, educational activity, development of pedagogical projects that provides process and result of improvement of abilities and behavior of the person at which it reaches social maturity and individual growth.

At the present stage of state formation in Ukraine, the process of interaction between religion and education is under the influence of significantly qualitative progress in the structure and activities of churches and religious organizations. Every year more and more attention is paid to the possibility of creating preschool and secondary schools in the system of national education on religious grounds. Education - as the basis of intellectual, cultural, spiritual, social, economic development of the state today remains a sphere that is directly influenced by the state itself and also it does not remain outside the influence of the Church.

Every year in Ukraine the system of professional spiritual education is revived, which in turn works to provide religious organizations with staff of church and clergy. [11].

One of the organizational forms of moral and ethical education is charitable practice. In the educational dimension, it has a dual function: on the one hand, it is a form of representation of religious meanings in educational strategies, and on the other hand, it is a means of anthropologizing and axiologicalizing religious meanings, strengthening their connection with the life world.

Consideration of charitable practices in the social aspect allows us to interpret them as a manifestation of human subjectivity, in which he voluntarily spends part of his personal time, energy, knowledge and experience to perform activities that benefit other people or society as a whole. This perception of charitable activity actualizes the meaning of human participation in solving current social problems and highlights the subjective

position of man, gives it a social meaning, allowing participants of charitable activities to form a different attitude to themselves, people, reality [6, p. 205].

From the standpoint of social education, charitable practice is a purposeful activity to create conditions for the formation of value orientations, the development of social experience. The essence of the educational potential of charitable practice, therefore, is clarified through the manifestation of purposeful human activity in activity, its specific attitude to reality, which reflects the ability and willingness to spend their own resources for social purposes.

Objectively, charitable activity is a powerful force for personal development. But for charitable practice to become a means of development, it must be properly organized. The main factors that determine the disclosure of the educational potential of charitable practices in the education system are the democratization of relations between the subjects of the educational process; availability of conditions for the development of interests, inclinations and abilities of each individual; implementation of education and upbringing on the principles of tolerance, openness, dialogue.

It should be noted that the right to teach religion is enshrined in the constitutions of many European countries (Italy, Spain, Germany, Poland, etc.), as well as the right to establish private schools. Thus freedom of teaching of religion is confirmed by Art. 2 of the First Protocol to the European Convention on Human Rights.

The experience of democracies [9] shows that the right of citizens to religious education is indisputable, enshrined in the constitutions of many countries, does not contradict the general secularism of education in these countries. The right to religious education is an inalienable right of students to access information and, moreover, the right to study their own religion. According to the Universal Declaration of Human Rights (Articles 18, 26) and other international declarations and conventions, the introduction of religious education does not contradict the secular nature of our education.

Despite the fact that Ukraine is generally poorly integrated into modern pedagogical methods, based on which author's programs and projects in education are developed, especially in the field of teaching religion or about religions that would interest society to be religiously aware. Without idealizing the knowledge of Europeans about Christianity or Islam, Buddhism or Judaism, we assume that in European countries this is known more than in our country. Evidence of this is the Toledo Agreements on the Teaching of Religion and Belief in European Public Schools (2007).

Unlike in Europe, Ukraine does not have special legislation to regulate religious education. Educational processes take place on the basis of the "Law on Education" of 1991, where in Art. 6, 8, 9 on religious education is referred to in a prohibitive context (education is independent of religious organizations, the educational process in educational institutions is free from interference by religious organizations, the involvement of pupils and students to participate in religious activities during the educational process is not allowed, ed-

ucational institutions in Ukraine, regardless of ownership, are separated from the church (religious organizations), have a secular character, except for educational institutions founded by religious organizations). Religious education is covered by the Law on Freedom of Conscience and Religious Organizations (1991). Existence of two laws, in one of which religious education is prohibited, and in the other - not prohibited, but limited only to theological educational institutions (Article 11. Theological educational institutions. spiritual educational institutions for the training of clergy and ministers of other religious specialties they need ", their contradiction, and still prohibitive nature, does not contribute to the development of religious education. Such education is still not certified, not licensed, ie the legal documents required for the educational process are missing. Religious education outside theological schools is illegal, illegal. And all because in its activity the state is based on documents of 90 years ago, when the relevant Decree proclaimed the separation of church from state and school from church.

In modern educational practices, especially in the practices of environmental and moral and ethical education, as well as in the pedagogy of peace, religious meanings are represented by basic religious ideas and values relevant to modern socio-cultural contexts. Under their influence there is a cultural and pedagogical adaptation of religious meanings while preserving their ability to create post-secular representations of religion. In particular, by means of the hidden curriculum in strategies of ecological education the semantic field of religion as a factor of survival and ecological protection of mankind is actualized, the prevention of accidents of technogenic and anthropogenic character is possible; within the framework of moral and ethical education, the representation of religious meanings is carried out through charitable practice, which at the same time is a means of anthropologization and axecologization of religious meanings, strengthens their connection with the life world of the individual; and in the pedagogy of peace, religious meanings provide the basis for the education of tolerance and the formation of intercultural communicative competence. The basic conditions in the realities of a multi-religious society are anthropologization, ethicization, strengthening the existential component of religious meanings are the basic conditions for ensuring their educational effectiveness and methodological basis for their educational and philosophical reflection.

Of course, no one has the right to force religious education. Everyone has the right to choose or refuse the religious education of their child. On the other hand, the state cannot and has no right to deny a significant part of the population of our country religious education. Denial of religious education by one citizen on the grounds of reluctance of other citizens violates the rights of the former.

Today, the question remains open, and the teaching (not teaching) of the basics of religious knowledge in schools and its forms depend almost exclusively on worldviews, and sometimes, unfortunately, on the material interest of the leaders of an educational institution.

Conclusions. Thus, the right to free choice of beliefs should be reserved for everyone and is a personal matter of the individual. This means that religion should be represented in the education of Ukraine not in the form of ideology, but as a component of scientific knowledge about man and society due to their inherent cultural value. Religious education and upbringing should form in young people confidence in the traditional spiritual values of Ukrainian society, tolerance towards other religious beliefs, which, in turn, is an effective means of shaping the spirituality of the people.

Literature:

1. Law of Ukraine "On General Secondary Education". Extracts // Legal bases of freedom of conscience, religions and religious organizations. International and Ukrainian legal documents. - Kyiv: 2002.
2. Law of Ukraine "On Freedom of Conscience and Religious Organizations" // Legal bases of freedom of conscience, religions and religious organizations. International and Ukrainian legal documents.
3. Ambrosevich-Jacobs J. OSCE Recommendations on the Study of Religion (Toledo Principles) // Religious Freedom. Science. Yearbook. - Kyiv: 2008. - № 13.
4. Belkin Igor Vladimirovich. Business game as one of the key methods of educational technology in modern development conditions. Colloquium-journal. 2021. № 8 (95). Part 2. R. 22-24.
5. Belkin I.V. Lecture notes "Theology". Lecture 1. Religion as a spiritual phenomenon of mankind. Definition of theology. P. 6-7.

УДК : 378.147.048.4:61:159.955

6. Bogdanova EV Socio-philosophical approaches to understanding the essence of volunteering [Text] / EV Bogdanova // Philosophy of Education. - 2011. - № 5 (38). - P. 202 - 209.

7. Drobotenko MO Actualization of religious meanings in the strategies of modern education [Electronic resource] / MO Drobotenko // Bulletin of the Kharkiv National Pedagogical University named after GS Skovoroda. Philosophy. - 2013.-Issue 41 (2).- P.157-174.

8. Zainchkivska IP Religion and education in Ukraine: opportunities for interaction / IP Zainchkivska // International Scientific Forum: Sociology, Psychology, Pedagogy, Management. - 2013. - Vip. 12. - P. 83-90. - Access mode: http://nbuv.gov.ua/UJRN/Mnf_2013_12_11.

9. Lagodych M. The place and role of religious education in civil society // Scientific Bulletin of Chernivtsi University. Collection of scientific works. - Chernivtsi: Golden Timpani, 2004. - Issue. 203-204. - Philosophy.

10. Pedagogical Dictionary / Ed. full member of the Academy of Pedagogical Sciences of Ukraine Yarmachenko MD - Kyiv: Pedagogical Thought, 2001.

11. Priorities of state policy in the field of freedom of conscience: ways to implement: Coll. Science. materials. - Kyiv: Svit Znan Publishing House, 2007.

12. https://uk.wikipedia.org/wiki/Religious_education_in_Ukraine.

Глубоченко О.В.

Буковинський державний медичний університет, м. Чернівці, Україна

[DOI: 10.24412/2520-6990-2021-14101-40-43](https://doi.org/10.24412/2520-6990-2021-14101-40-43)

ПІДХОДИ ДО ФОРМУВАННЯ І ОЦІНКИ КЛІНІЧНОГО МИСЛЕННЯ У СТУДЕНТІВ-МЕДИКІВ

Glubochenko O.V.

MD, PhD, Associate professor

Bukovinian State Medical University, Chernivtsi, Ukraine

APPROACHES TO THE FORMATION AND ASSESSMENT OF CLINICAL REASONING IN MEDICAL STUDENTS

Анотація.

У статті освітлюються різні підходи до викладання та оцінки клінічного мислення у студентів медичних факультетів. Клінічне мислення - це процес застосування знань, при якому лікарі збирають, інтерпретують інформацію про пацієнта та проводять експертизу клінічної ситуації для розробки плану діагностики та лікування. Клінічне мислення вважається найважливішою компетенцією лікаря і є невід'ємною складовою експертної та компетентної практики. Впровадження різних методів його розвитку стимулює ефективність навчання, позитивно впливає на успішність студентів та досягнення у навчанні.

Abstract.

The article outlines using different approaches in the teaching and assessment of clinical reasoning in undergraduate and graduate medical students. Clinical reasoning is the process of applying knowledge in which doctors collect, interpret patient's information and perform expertise of clinical situation for developing an action plan of diagnostic and treatment. Clinical reasoning considered as the physician's most important competency and is an integral component of expert and competent practice. The implementation of different methods stimulates effectiveness of learning, has a positive influence on students' performance and perceptions of learning gains.

Keywords: *educational technology, clinical reasoning, medical students.*

Ключові слова: *освітні технології, клінічне мислення, студенти-медики.*