

Ministry of Education and Science of Ukraine
H. S. Skovoroda Kharkiv National Pedagogical University

**THEORY AND PRACTICE
OF INTRODUCTION OF COMPETENCE
APPROACH TO HIGHER EDUCATION
IN UKRAINE**

Monograph

Vienna – 2019

UDC 371

T 77

It was recommended for publication by Academic Council of H. S. Skovoroda Kharkiv National Pedagogical University (protocol № 1 dated 24.01. 2019).

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Theory and practice of introduction of competence approach to higher education in Ukraine : monograph / edit. I. M. Trubavina, S. T. Zolotukhina. – Vienna: Premier Publishing, 2019. – 370 p.

The monograph presents the study of theoretical basis and specific features of introduction of competence approach to higher education, as it is the actual problem of higher education in Ukraine and Europe. Competence approach is a new approach for institutions of higher education in Ukraine. That is why, the monograph presents the history, modernity, Ukrainian and world experience in solving the problem of development and introduction of it. The monograph focuses on revealing the foundations of existence of it in the system of scientific approaches to higher education. The monograph reveals the essence, methods and ways of formation of professional and general competencies of future specialists in various spheres of human activity, and it also specifies their content in profession, specialty and specialization. The work proves the effectiveness of certain technologies, methodics, methods and forms of future specialists' training in institutions of higher education in the context of competence approach. Heuristic technologies, independent work, motivation and stimulation of students, social-pedagogical support, focus on students' life competencies, individualization of education, extracurricular work are among of them. The monograph is designed for research and teaching staff of institutions of higher education, scientists, students etc.

ISBN 978-3-903197-55-8

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CONTENTS

PREFACE (<i>S. T. Zolotukhina</i>)	7
INTRODUCTION (<i>I. M. Trubavina</i>).....	8
CHAPTER 1. THEORETICAL BASIS OF INTRODUCTION OF COMPETENCE APPROACH TO THE SYSTEM OF HIGHER EDUCATION IN UKRAINE	11
1.1. Theoretical Foundations Of Psycho-Synergetics As The Psychological Principles – Theoretical And Practical Introduction Of The Competence Approach In High Education Of Ukraine (<i>Yershova-Babenko I. V., Kryvtsova N. V.</i>).....	11
1.2. Interconnection Of Resource And Ergonomic Approaches As A Condition Of Optimization Of The Process Of Students' Professional Competence Formation In The Educational Environment Of Higher Technical Educational Institution (<i>Popova O.V., Lebedieva K.O.</i>).....	21
1.3. Theoretical Foundations And Ideas About Complex Self-Organizing Environments/ Systems In The Humanities At The XX-XXI Century (<i>Kozobrodova D. M.</i>)	29
1.4. Role Of The Competency-Based Approach In The Process Of Future Elementary School Teachers' Professional Growth (<i>Dovzhenko T. O., Nebytova I. A.</i>).....	37
1.5. The Concept Of Differential Accelerated Training Of Swimming, As A Form Of Professional Competence For The Future Specialists Of Physical Education And Sports (<i>Klimakova S. M.</i>).....	43
1.6. Theory And Practice Of Providing Non-Formal Professional Development Training For Social Workers In Military Conflict (<i>Trubavina I. M., Tsybulko L. H.</i>)	51
1.7. The Problem Of Social Chaos From The Psychosynergetic Position (<i>Seliverstova A. S.</i>).....	59
1.8. Interpreting Intercultural Competence: Foreign And Ukrainian Approaches (<i>Pryshlyak O. Yu.</i>)	66
CONCLUSION ON CHAPTER 1	74
CHAPTER 2. FORMATION OF FUTURE SPECIALISTS' PROFESSIONAL COMPETENCIES IN THE SYSTEM OF HIGHER EDUCATION	75
2.1. Content And Structure Of General Secondary Educational Establishment Teacher's Inclusive Competence (<i>Boychuk Yu. D., Kazachiner O. S.</i>).....	75
2.2. Formation Of Professional Competence Of Foreign Students Studying In Institutions Of Higher Education (<i>Shmonina T. A.</i>)	83
2.3. Citizenship Education As The Way Of Forming Professional Competence Of Sports Disciplines Teachers (<i>Marakushin A. I., Zhang Can, Xie Fei</i>)	89
2.4. Poly-Artistic Competence As A Part Of Readiness Of The Future Musical Art Teacher For Integrated Teaching (<i>Zhukov V. P.</i>)	95
2.5. Professional Competence Of The Modern Teacher Is Requirement For Education In The Context Of European Measurement (<i>Dyomina V. V.</i>)	103

2.3. CITIZENSHIP EDUCATION AS THE WAY OF FORMING PROFESSIONAL COMPETENCE OF SPORTS DISCIPLINES TEACHERS

UDC 37.017.7

Marakushin A. I., Zhang Can, Xie Fei

Abstract: The problem of citizenship education is becoming more and more sharp in recent years all over the world. Lack of citizenship education and citizenship feelings costs a country loss of highly qualified specialists, who try to migrate to countries with higher incomes, social and religious conflicts in the country, separatism trends, difficulties in implementing reforms etc. Today many countries of the world made citizenship education their priority both in the educational work with children and with adults (especially migrants and working migrants) looking for the ways and practical methods of providing citizen education to all groups of people. Till now China is one of 19 countries of the world that include citizenship education into the educational curriculum for schools and universities (in the form of patriotic education). Also the article represents the Chinese idea of "consciousness patriotism" which uses verity of forms and methods, including national sport, dancing, directed training of teachers etc. National sport (where national choreography is included as well) is seen as a motivator for citizenship education of youngsters thanks to its historical traditions and efforts of the Chinese sportsmen on the international level, which are highly appreciated and generously rewarded on the state level. Traditionally the list of competencies, which defines the state service of pedagogical workers, is a target composition of social expectations and requires of the state itself. Today, the PRC determines the ability to reproduce citizen education activities as the competence of a modern teacher (and the teacher of sports disciplines as well) in the People's Republic of China and as a part of their professional training programs and the part of social program of «consciousness patriotism».

Key words: citizenship education, consciousness patriotism, national sport, PR China, wushu.

A child is born just as a human being. It is the society that introduces him/her to the world of people; it regulates and fills its behavior with social content. A man acts as a person when he/she becomes able to make independent decisions and take responsibility for them to society, he/she is a relatively autonomous, free and independent subject of activity that is responsible for decisions and actions made, as well as for the community where he/she lives and feels as a part of it. Nowadays the processes have place in modern world need active, informed and responsible citizens; citizens who are willing and able to take responsibility for themselves and their communities and contribute to the state and worldwide process as well.

In 2002 the UK officially became the first country in the world to introduce Citizenship education as a statutory subject in the National Curriculum, following the recommendations of the Crick Report of 1998. By now already 15 countries of the world have this subject as a part of educational programs to get people ready to live in the society (among them are Poland, France, China, Norway etc.) (Kalashnyk, 2017). But in fact the Chinese educational system can be seen as the first one to make citizenship education as the method and aim of educational work. In any historical period in this country education in all its forms (socialization, social education, formal and informal education, postponing knowledge by the means of schooling, training etc.) aimed to make a person to be a patriot of China, a worthy member of local community, a part of the society whose physical and moral qualities fit the general idea and social requirements of the Chinese state.

Each country for reaching their aims particularly in sphere of civil education uses methods that reflect its historical and cultural background. **The aim of this article** is to represent the Chinese experience of using national sports as a part of civil education work. While making the study the following general scientific and special research **methods were applied**: observation; comparison and analogy; analysis of theoretical sources on the problem; generalization; analysis of documents; synthesis, formalization etc.

The problem mentioned was not seen as a complex research neither in the Chinese nor European publications though several issues and problems attached were covered in scientific publications authored by Dzhgun, N. Kalashnyk, L. Kalashnyk, Ya. Levchenko, Li Zhangwu, Liu Huiming, Li Xu, Liu Tingli etc.

In different historical periods the process of making a human child to become a Chinese whose aim of being was serving the state belonged to different spheres of ethics, state service, philosophy, education etc. That's why in Chinese pedagogical literature there are several terms for this educational process which can be used in parallel. The most common parallel used twoes are «citizenship education» and «patriotic education». In «Xi han jiaoxue cidian» (*Xihan pedagogical dictionary*, 1988) the term «patriotic education» and the term «citizenship education» presented at «Zhongguo zhongxue jiaoxue baike quanshu» (*Encyclopedia on Chinese Middle School education*, 2015) have the same definition as to the general idea and aims of this kind of education.

Citizenship education of young people is also considered in China as the introduction of the new generation into the system of values of the Chinese democratic (civil) society, that envisages the formation of the foundations of its civic culture (Liu, 2014). Civic culture is a deep awareness of a person of his/her belonging to a certain state, a sense of civil dignity, social responsibility, and the ability to defend social and state interests in difficult situations. The defining characteristics of civil culture are: patriotism, legal consciousness, political education, morality, and labor activity (Liu, 2010). The term «civic culture» in the Chinese professional literature is also not widely used, but can be seen in the researches which are translated from other languages or are made together with the abroad scientists.

Also in modern pedagogical literature of China the term "citizenship education" is not commonly used. More often they use traditional for the Chinese science term "patriotic education" if it concerns history, culture, economics, ecology and other humanitarian spheres of life and the term "civil education" or "political education" if it turns to law or politics.

The tradition of love for own country, the awareness of its exclusivity is inherent in Chinese society for a long time. And the great merit here belongs to the officials of China. For example, back in the time of Qin Dynasty (221 BC – 206 BC), the territories that surround China were officially recognized as unfit for life due to the absence of oxygen and population that was seen as bizarre creatures, not related to the human species. It was during the reign of Qin that the Great Wall began to separate China from the rest of the world. Throughout history, love for the Motherland, the emperor as the personification of the Motherland, father as the personification of the emperor was considered the greatest virtue in China.

The need of elaborating a clear concept of citizenship/patriotic education came to the forefront of the PR China in the first years of its existence. Through total impoverishment, political turmoil, actual occupation of China by foreign military forces, civil war in the country, began the process of citizenship/patriotic apathy. Therefore, under the leadership of Mao Zedong, the governments as soon as possible were compelled to solve the problem of personal interest of each resident in the economic development of their own country. The issue was resolved thanks to an effective program of citizenship/patriotic education where each person was to love country. The result of the citizenship/patriotic concept of that period is the introduction into the Constitution of the country of the provisions that "every Chinese, first and foremost, should be a worthy citizen of the PRC, contribute to its development and be the creator of its achievements" (Article 4). In 1980s with the adopting the free economics ideas the concept was changed: the country in general was proclaimed a corporation and each citizen of the country was seen as a worker. The main idea was as following: the country earns money when each person works well and each person works well when the country earns money and spends it for the wellbeing of its citizen.

Patriotism in China to the greatest extent is based on the concept of "Sinocentrism" and "Consciousness Patriotism". Concept of Consciousness Patriotism sees patriotic feeling more in sphere of intellectual than spiritual feeling. A person should more understand that feel that his/her country is the best in the world,

and the country should give a person reasons for such understanding through achievements in political and economical spheres, strict observance of laws, good abroad image, high results of the country in culture and sports that give people feeling of pride for the country.

Cinocentrism in its origin has the idea that everything that brings China prosperity and benefit is worth doing. Patriotism is seen as the best tool for Cinocentrism as well as "the best tradition and the highest moral quality of the Chinese nation", the main "criterion for evaluating individuals, classes, parties, doctrines, theories and ideological trends". The best tool for creating a person as a patriot and citizen is education and deep study of national history, culture, arts and sports.

Care for the health and normal physical condition of the child, education of sustainability, endurance were the subject of constant attention in the Chinese society. The conditions in which China stayed for a long time required the perfect military-physical training of the male population. The ancient Chinese from an early age accustomed children to weapons and got them acquainted with the glorious exploits of their ancestors, and when they grew up – mastered the art of war. The ancient Chinese, no matter to what strata of the population they belonged to, forced their sons to run, fight, jump, swim and exercise until adulthood.

The history of sports in China is as old and rich as the history of the China itself. Archaeological excavations confirm that in the times of Western Zhou (1066-771 BC) annual sports days were held in order to identify young people capable to military service. In 831, the imperial stadium was opened in Xi'an, access to which was free, and everyone could attend. According to Zuo Zhuang, one of the classic books of China, a kind of "Book of Sports Records", created during the Warring Kingdoms (771-221 BC), all kinds of sports in China then were divided into 3 groups:

- sports for satisfaction and spectator sports – these kinds of activities were practiced by ordinary people and noblemen; performances of professional sportsmen were an integral part of both public holidays and hollidays in palaces (wrestling, running for short distances, throwing a disk or spears, etc.);

- sports for military purposes – jumps in length and height, long-distance running, lifting and carrying of weights, Chinese boxing, "Xiangzi" and "Weitz" (Chinese chess and checkers) for the officer corps;

- -sports for beauty and health – massage, "markdown" (exercises that mimic the movements of animals, later on this activities there appeared Wushu and breathing exercises Qigong).

Modern China is a sporting country. The most common sports are football, basketball, billiards and, of course, Wushu. In 1998, Wushu was proclaimed the "National Sport of the PRC". At the 2008, taking advantage of the right to host the Olympics, China offered Wushu as a new Olympic sport. Having lost its value of martial art, wushu is becoming more popular simply as gymnastics.

An active role in the popularization of sports is played by educational institutions, from kindergarten to universities. They have a system of sections, competitions are held. When assessing and writing characteristics, sports

achievements for the year are taken into account. When applying for a job, even private companies need copies of sports certificates. In the program of any educational institution in the country, at least two lessons of physical education per week are included. In addition, every day before the beginning of the classes, gymnastics and so-called "active breaks" are held. The researchers note that the physical education of the Chinese not only enriches young people with physical strength, energy for the future life, but also strengthens their will and character. Also, sport is considered to be very useful for preventing the emergence of local conflicts.

Start September 1, 2008, dances became compulsory for studying in Chinese schools. According to the Ministry of Education's instruction schools are to teach students 7 types of classical dance (5 types – Chinese, 2 – foreign), which meet the physical and psychological characteristics of pupils of different ages. Dances will not replace lessons of physical education; special trainings are to be held during breaks and during extracurricular activities. The introduction of dances into the schedule is explained by the need to increase the physical load on the students, because, according to the researches made by the Ministry of Education of China, a lot of young Chinese suffer from lack of exercise and obesity. In addition, "group" dances are designed to develop in schoolchildren social feelings, a sense of collectivism, theoretical knowledge in the field of dances (the history of the occurrence of a dance associated with the dances of the legend) will stimulate interest in the history of their own nation and, as the result, increase the level of citizenship feelings in young Chinese.

However, according to the requirements of parents, some restrictions were applied to paired European dances. Such an amendment to the order of the Ministry was made to avoid the appearance of "early love" and the decline in student performance. Chinese officials decided that schoolchildren will not dance with a certain partner, and during each dance lesson, a group of 4 persons will be formed. Partner and group nature of the activities will prevent the emergence of love between young people, and it is also planned to take into account the parents' wishes for dominance in the curriculum other types of dance, taking into account the cultural and religious features of the terrain.

Citizenship/Patriotic education of a person through the means of national choreography and national sports in the PR China is associated with the ancient Chinese philosophical and pedagogical tradition, which was based on the legacy of Confucius and the Confucians of later eras. According to the Confucian tradition, the main purpose of a person is to implement social norms and rules clearly. And since dance and sports is an organic need of a person and they cannot be forbidden, the philosophy of Classical China made dance and sport an integral part of public life by regulating them. There were clearly written out which dances and sports movements are performed in which situation, who has the right to execute them, counted and defined the movements, even the rules for enjoying the art of dancing and contemplating athletes' competitions were written out. Dance and sports movements entered the palace rituals and the rituals of worshiping the gods and ancestors, transferring them from the sphere of rest to the sphere of public order.

It was believed that the regulated dance and Chinese sports contribute to the strengthening of discipline in the country, a clear understanding by each person (read, member of the society) of its role and purpose, brings up a sense of responsibility for the common cause.

Today, the Chinese pedagogical science, like, however, at any other difficult time of change, tends to rely on solving its problems on its own historical pedagogical experience only. Therefore, today national choreography and national sports are actively used as a powerful tool of moral and, in particular, citizenship education of a personality of young Chinese. It is believed that national choreography and national sports are a combination of:

- interpersonal relations in the learning process and performing activities, their direct interdependence;
- standards of behavior as a set of interpersonal relationships mediated by the content of collective activity and its values;
- moral experience of the performer or sportsman who takes moral decisions, his individual activities.

Also today, China actively promotes sports and choreography as the quintessence of Chinese historical and cultural heritage in general. Everywhere in China and abroad, through the choreography and national sports, the modern China inculcates love for China, respect, understanding of its value for world development in general, raises China's rating in historical processes.

Conclusions. Citizenship education in China is based on modern principles of economic, democratic and information society, demands of the Chinese state taking into account the process of globalization of the world economy as well as the interests of the particular country. The task of citizenship education is defined as strengthening the collective spirit; forming the mass consciousness of the nation; assisting to rational, open, calm, confident authority of the state and state leaders; realizing the importance of collective work over the implementation of innovations; increasing the level of social responsibility of all citizens of the country. That's why following the historic and educational traditions of their own country the Chinese till now make the citizenship/patriotic education the main part and the task of the educational work in the country. All the other directions of the pedagogical influence over children, youth and just any citizen of China are to follow the «Sinocentrism Concept» and go through the prism of citizenship education to check out their expediency, usefulness and simply vitality in Modern China's social and educational space. For fulfilling this aim China uses all the methods available, include national sports.

The material presented in the article can be used for teaching courses of specific direction (history of choreography, history of sports disciplines, sportology etc.) as well as for courses of general problematic (sociology, pedagogics, social psychology, rehabilitation etc.)

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