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### STANISŁAW AUGUST PONIATOWSKI SCHOOL OF CHIVALRY IN WARSAW (1765–1794)

*The role of Stanislaw August Poniatowski School of Chivalry in Warsaw has been discussed in the article. The historical outline of the activity of the school has been presented as well as the impact of the School on the development of the Polish military education and training of military cadres has been conveyed during the years of the activity of the School. The topicality of the educational standarts set within the confines of the School has been emphasized. It has been concluded that the activity of the School contributed immensely to the strengthening of Poland's defence and preserving the national values both military and civilian.*

**Keywords:** army, defense, security, educational system, military education, patriotism, military school, the School of Chivalry.

A.-M. ЦВЕР

### ВАРШАВСЬКА ЛИЦАРСЬКА ШКОЛА СТАНІСЛАВА АВГУСТА ПОНЯТОВСЬКОГО (1765–1794)

*Проаналізовано роль Варшавської лицарської школи Станіслава Августи Понятовського. Подано історичний огляд діяльності Школи, а також визначено вплив Школи на розвиток польської військової освіти та професійну підготовку військових фахівців упродовж усіх років діяльності Школи. Наголошується важливість освітніх стандартів, запроваджених навчальним процесом у Школі. Автор доходить висновку, що діяльність Школи зробила значний вклад у зміцнення обороноздатності Польщі та збереження як громадянських, так і військових цінностей держави.*

**Ключові слова:** армія, оборона, безпека, система освіти, військова освіта, патріотизм, військова школа, лицарська школа.

A.-M. ЦВЕР

### ВАРШАВСКАЯ РЫЦАРСКАЯ ШКОЛА СТАНИСЛАВА АВГУСТА ПОНЯТОВСКОГО (1765–1794)

*Проанализирована роль Варшавской рыцарской школы Станислава Августи Понятовского. Подано исторический обзор деятельности Школы, а также определено влияние Школы на развитие*

*польской военного образования и профессиональной подготовке военных специалистов на протяжении всех лет деятельности Школы. Отмечается важность образовательных стандартов, введенных учебным процессом в Школе. Автор приходит к выводу, что деятельность Школы сделала значительный вклад в укрепление обороноспособности Польши и сохранение как гражданских, так и военных ценностей государства.*

**Ключевые слова:** *армия, оборона, безопасность, система образования, военное образование, патриотизм, военная школа, рыцарская школа.*

Stanisław August Poniatowski School of Chivalry played a crucial role in the development of the Polish military education, training of the professionally-prepared, courageous and patriotic military cadres as well as good civil servants acting with a sense of duty towards the homeland and in the name of its independence. Its presence influenced not only the intellectual life of the Polish capital city, Warsaw, but also of the entire country.

Despite the fact that the School of Chivalry is so significant for Poland and its armed forces, and is still an object of academic research, there has not been any study which would convey the entirety of the School's educational activity.

In the Polish literature the School of Chivalry was given a bit of attention by military historians such as Tadeusz Korzon and Marian Kukiel, as well as by educational historians like Stanisław Kot, Antoni Knot, Mirosława Miterzanka or Kamila Mrozowska. Information about the School of Chivalry can be found in monographs dedicated to the people connected with the institution, or materials elaborating on some fields of their work. Such information occur in the monographs dedicated to Tadeusz Kościuszko, Jakub Jasiński and Adam Kazimierz Czartoryski. The School of Chivalry was also an object of interest of two French Enlightenment researchers: Jean Fabre and Ambroise Jobert. Elaborating on the ideology of the Polish Enlightenment, they signaled the presence of the School of Chivalry in the Polish educational system of the second half of the 18th century [1].

During their studies, each of the above mentioned researchers was using archival materials available in the Central Archives of Historical Records in Warsaw, where there was a separate complex including the former Archive of the School. The majority of these materials were destroyed during the World War II. Only some of them were salvaged. Due to the extermination of the School Archive, both the post-war and salvaged publications are of great value. The author managed to reach most of them. Their in-depth analysis enabled to make an attempt to show the outline of the School of Chivalry's activity, as well as its input into the development of the Polish military and educational thought of the age of Enlightenment. Valuable information included in the collections of the Central State Archive and National Scientific Library in Lviv also turned out to be a quality component to the archive material. The materials collected in the Princes Czartoryski Library were useful as well.

The years preceding the enthronement of the last Polish monarch, Stanisław August Poniatowski (1764-1795), resulted in anarchy, economic downturn, escalating social conflicts, enfeeblement of the military strength and disruption within the army. This heritage was fatal and hard to reform. The state was almost completely deprived of the basic mode of being, which are armed forces. Even though the issues concerning the reinforcement of the state's defense forces and laying the more effective foundations for the army's organization were a topic of the dissertation of many reformers, thinkers and military men, the aspirations have never reached beyond projects.

Poniatowski's election initiated a tumultuous period of a heroic struggle for a thorough reform of the Commonwealth, maintaining the state's independence, eradicating harmful social relations and the victory of a new intellectual current reaching Poland, namely the Enlightenment ideology. The enlightened part of the Polish society discerns a real threat of collapse and loss of independence. First strong criticisms of the prevailing status quo, the reinforcement of the armed forces and changes in the education of the Polish children start to appear. The period of military reforms begins.

For the nation and state, the establishment of the School of Chivalry was a historic necessity. The country was in need of a military institution training a high qualified staff for the purposes of the army and raising comprehensively educated citizens, who understand the need of making thorough changes in the operation of the state.

The establishment of the School of Chivalry was not an easy task. It required a huge effort to draw up the plans, raise appropriate funds, recruit staff and supporters. The organizational work begun

in June and finished in the end of December 1765 and the beginning of January 1766. The festive moment of the opening of the institution, which official name was "Nobles' Academy of the Corps of Cadets of His Royal Majesty and the Commonwealth", took place in June, 1765. The royal school's commandant was prince Adam Kazimierz Czartoryski, one of the best educated and most influential people in Poland. He provided the school with the appropriate educational atmosphere and high level of education [2].

The establishment of the Corps of Cadets was not accompanied by any policy pronouncements or letters addressed to the wider audience. It was internal work, which was of the greatest importance. It was a significant act of reformation of the army, which started with the efforts made to give a military and civilian education to the new officer corps.

The establishment of this military school, significant for Poland and its armed forces, is mentioned in the memoirs of foreign travelers who visited our country. Quite a few words are given to the School of Chivalry in the memoirs of Johann Bernoulli (1778), there are also many favorable remarks on the royal institution in the work of John Dubois, Christoph Pfeiderer, Friedrich Schulz and Otto Zernitz. Such renowned military historians as Tadeusz Korzon, Bronisław Gembarzewski or Marian Kukiel also had positive opinions on the school and its achievements[3].

The newly created Corps of Cadets quite accurately imitated the institutions established abroad since the second half of the 17th century, not only in organization terms but also when it came to content and direction of the education. The School was supposed to be a research establishment, in which the way of the youth of gentry background thinking and acting would be refocused, since that youth was intended to influence the country's future. The supporters of reforms gathered around the king wanted to base significant changes in the sphere of the country's operation on these cadets. They desired to reinforce the state's internal strength and enhance its prestige in the European area.

The nature of the Corps of Cadets was secular and the education, at that time, was very progressive. Due to its organizational efforts, the School of Chivalry soon became a part of similarly functioning modern institutions in Europe [4]. It was a new quality in the world of education in Commonwealth. Within its ideology and organization, the school unified models taken from the western schools and its own program adjusted to the internal needs of Poland.

The royal institution was the first school in Poland having an extensive general education program, which accomplishment was based on new methods and a new intramural organization. That is why during seven years of their education, the students completed all its stages, starting from elementary education, through the secondary, finishing with college. The training in the framework of general subjects gave the students not only thorough and systematized knowledge but also generalized information about their mother country and Europe. They were acquainted with significant facts and events. It should be emphasized that all the lessons were held in Polish, unlike the whole of educational system in Commonwealth, where the preferred lecture language was Latin [5].

The education lasted seven years and was divided into two periods - the first one lasted five and the second one two years. During the first period, the cadets got a secondary education. The second period included engineering and military studies or jurisprudence.

The pre-requisite for getting promoted was passing a general exam which covered the material of the previous grade. Also the students' notes were thoroughly checked. The analysis of the saved school reports suggests that there were also periodic (monthly) exams conducted which were more general (of a lower rank and tested general knowledge). It was the School of Chivalry which introduced such an accurate way of checking results into the Polish educational system. That is why the school's alumni boasted an in-depth and extensive general and specialist knowledge.

According to the Enlightenment ideals, the Corps departed from automatic and memorization teaching methods. Instead, according to the views of Enlightenment educationalists: John Locke and Jean Jacques Rousseau who criticized the memorization learning, the use of visual methods in teaching was introduced. The students were accustomed to think independently as well as draw conclusions and make their own observations. There was much attention given to the harmonious development of mind. While analyzing the School of Chivalry curriculum one can make a significant observation - the education in the School of Chivalry was defined by something more than just research purposes. The curriculum combined education with upbringing, hence it acquired an innovative character in Polish educational system of 18th century. It was a cohesive and condensed

curriculum, which gradually aimed to educate the cadets generally and to provide them with specialist qualifications depending on their interests and functions which they were intended to fulfill in the future (military service or work in state administration).

While elaborating on the education of the young people provided in the School of Chivalry, it should be mentioned that the cadets were often invited to the Royal Castle, which gave them a great opportunity to participate in the intellectual and political life of the capital. Warsaw had a lot to offer as a community center. Municipal libraries and the National Theatre were available, numerous magazines (such as „Zabawy przyjemne i pożyteczne”, „Monitor”, „Magazyn Warszawski”) were coming out. Actually, it was the capital and the confines of the school, where a young nobleman, especially from far regions of the Commonwealth, got to know the new intellectual currents of Western Europe. Due to the School of Chivalry's activity, such feudal symbols as "a nobleman" and "a well-born" gradually changed their meaning. The school gave a new sense and meaning to these terms. Since that moment being a nobleman was not only a privilege, but also a duty.

The general education was provided at the same time as the Reserve Officers' Training Corps. The school's Reserve Officers' Training Corps was based on rules and instructions supposed to accustom the students to the military life, build their brawn, make them resistant to hardship and discomfort and, above all, install "a soldierly mind" in them. The founders of the school entrusted the cadets with a mission of reviving the ancient national chivalric glory from its golden age, which was almost completely forgotten at that time.

Due to the tightness of the archival materials concerning the royal institution, it is not possible to establish the accurate course of the military training process. The saved sources, namely the general teaching program from particular years of education, leads to conclusion that the cadets were taught military engineering, topography, artillery, military tactics and military history. Theoretical classes (autumn, winter, spring) were completed with practical exercises in summer. The cadets' maneuvers were often watched by king Stanisław August Poniatowski.

The Reserve Officers' Training Corps was drawn up by two commanders of the school departments: colonels Antoni Leopold Oelsnitz and Adam Louis Bos-Roger [6]. The curriculum (the only one saved) was thoroughly utilitarian. It held out, with only small amendments, until the end of the School. Nowadays, it sheds a little more light on the history of the military education. It provided a thorough preparation of a future commanding officer, who was supposed to run the unit in battle. Its analysis leads to a conclusion, that the students of the Corps of Cadets gained a good military preparation in the school.

The Corps commanders and teaching staff brought new Enlightenment ideas and solid knowledge in the institution, and put a lot of effort into training and educating of the cadets. The officers were of key importance in terms of education. The cadets were under their close surveillance during their stay in school. They were carefully selected in the terms of ethics and morals, so that the chosen ones became guiding lights. They were, among others: Jan Karwicki, Antoni Kruszewski, Felicjan Traszczyński, Jakub Grotowski, Karol Kulesza, Fabian Kleniewski, Michał Brzozowski, Franciszek Kindl [7]. Both the rules, regulations and their impeccable conduct were supposed to guarantee them authority among the cadets. In accordance with the king's orders, they were to install discipline and sense of responsibility in young people.

Decisions on contents and teaching methods were mainly made by professors of law, history, geography, mathematics and physics. Throughout the entire period of the School of Chivalry's functioning, there were 49 teachers, including 25 foreigners. Most of them were disseminating the Enlightenment ideas, had solid knowledge and were highly focused on the cadets' education process. The most active of them were among others: Marcin Nikita, Ignacy Nagurczewski, Jan Wulwers, Kajetan Skrzetuski, Joseph Chillet, Józef Konarski, Mikołaj Wiśniewski and Piotr Muller [8].

The officer corps was divided into two groups: the higher staff, which members were the commandant, the vice commandant and three of the most senior colonels. The lower staff grouped brigadiers (the captain) and sub-brigadiers (the lieutenant).

In accordance with the principles, the unit of the Corps of Cadets provided for 200 students and the suitable number of the officer corps and teaching staff, which guaranteed the appropriate operation of the institution. However, the state's financial difficulties resulted in gradual decrease in the intended number of cadets. The number fluctuated around the number one approved by the Sejm only in 1768.

There were 176 cadets in school at that time. On the basis of the documents of the royal institution collected in the Central Archives of Historical Records in Warsaw and the National Scientific Library in Lviv, the likely number of students in the separate years of the school's operation can be determined [9].

Year The number of cadets		Year The number of cadets		Year The number of cadets		Year The number of cadets	
1771	57	1776	84	1781	68	1790	76
1772	69	1777	80	1786	73	1791	71
1773	68	1778	82	1787	68	1792	79
1774	63	1779	79	1788	73	1793	76
1775	74	1780	71	1789	72	1794	77

The table above illustrates the number of cadets learning in the Corps of Cadets in the years 1771-1794. It can be observed that the real number of cadets considerably differs from the intended one and never exceeded 90. It resulted both from so-called objective difficulties and "natural selection" caused by the high level of education, which was unusual in Polish schools at that time (not everyone was able to face it up). Another possible reason, due to which the students dropped out of school, was pressure put on them by their conservative parents, who were not well-disposed towards innovation and progressiveness of education in the Corps.

The school's scope of influence was broad. One reason was the fact that it was free of charge. Every nobleman, regardless of their material situation, was allowed to apply to the school. On the other hand, the possibility to gain thorough and free education created favorable conditions for the power base consisting of numerous educated and qualified king's supporters to come into being. These supporters, educated and raised in royal school in which they were influenced by Enlightenment ideas, understand the need of making significant changes in the state's organization and management system. They were an important element of the royal party's plans. It is also worth mentioning that there was another, reason for applying to the school. For many families of the gentry background, the School of Chivalry was an attractive place due to the students' chances to get royal patronage. What also merits attention is the fact that the Corps was the first state secular school in Poland, which was organized and run independently of the church structures. What was characteristic of the institution and differed it from the Piarist and Jesuit schools was the fact that their students came from all the parts of Commonwealth as well as from the regions, which were outside Poland at that time (like Silesia and Pomerania) [10]. Most of the School of Chivalry's alumni came back home after graduating. The time spent in the capital, participating in the lectures held by experienced teachers, acquaintance with the civil-military foreign literature (Bayle, Solignac, Hume, Rollin, Arouet-Voltaire, Rousseau, Poquelin-Molier, Raynal, Blond, Belidor, Vegetius, Frederick II and others), effects of the appropriate atmosphere and educational influence had an undeniable impact on their later life, conduct and attitude to the surrounding reality. Many of them tried to realize the instilled ideas in their homelands [11].

The disaster of the Kościuszko Uprising in 1794 and the collapse of Commonwealth which followed it were the beginning of the end of the royal institution. Apart from political chaos, the defeat of the Kościuszko Uprising caused social shock and economic ruin. In this situation, it was impossible to keep up the needed but also expensive institution. Besides, Russia, Prussia and Austria, that is the countries which annexed the remainder of Poland, would not give their assent for the school. The decision on its dissolution was made on November 30th, 1794 [12].

Conclusion Reminding of the School of Chivalry's achievements, experiences and success in educating young people is not only an attempt to show an important fragment of the Polish history, but also has a deeper meaning. The school led a life in accordance with "vir honestus, vir civis, vir fortis" concept, which assumed the upbringing of a person who understands the needs of the country and society, and who sets their sights on the homeland's well-being. The idea is universal and should be continued in the education of the today's young people. The Polish educational system can serve as an example because the ideas of patriotic, civic and moral education initiated in the School of Chivalry has incessantly remained topical and had positive educational effects to this day.

Throughout the thirty years of its existence, the School of Chivalry's role was: on one hand, to be a research establishment, which provided its alumni with knowledge essential to their later effective

public activity, and on the other hand, to be a military school, which was to provide the country with good, comprehensively prepared patriotic officer corps. The essence of education based on the rules of secular ethics was an ideal citizen who wanted and could serve the country both in the civil and military service. The ideal citizen, who would always act in conformity with the commandments of the Catholic Church, would be guided by the rules of honor and would always care of the country's well-being. The ideal citizen, who understands the need for the significant political and social reforms of the country.

Not only was the School of Chivalry the first center disseminating the new Enlightenment principles and educational ideals both in the army and civil environment, but it also showed that the new philosophical views as well as social and economic conditions have an impact on the ideals and methods in education of the young.

While analyzing the educational values of the School of Chivalry, the modern worldview of its main founder - the king, as well as its commandant, Adam Kazimierz Czartoryski, has to be mentioned. Stanisław August Poniatowski's Enlightenment philosophy determined assignments and shaped the nature of the Corps of Cadets. It was the monarch's closest circle, where the new concept of the human being - a citizen and a soldier - crystallized. The worldview of the people connected with the king was affected by the progressive ideas coming from the West, especially from France and England. They indirectly contributed to the shaping of the curriculum and educational model of the school. The king perceived the School of Chivalry as an important instrument of the state's reform.

The School of Chivalry made its mark. It raised a lot of heroes and professional officers. It gave Commonwealth well prepared civil servants of different ranks. The school's staff and alumni contributed to the work of internal restructuring of the country and defense of the paramount Polish values such as honor, patriotism and love of liberty. Its graduates are qualified officers and future political activist, including Tadeusz Kościuszko, Jakub Jasiński, Karol Sierakowski, Michał Sokolnicki, Józef Sowiński, Karol Kniaziewicz, Stanisław Fiszer, Maurycy Hauke, Fryderyk Moszyński, Kazimierz Nestor Sapieha, Julian Ursyn Niemcewicz, Józef Hoene-Wroński, Franciszek Drucki-Lubecki and many other outstanding commanders and statesmen.

The educational standards set within the confines of the first Polish military school were perceived as useful both in the military educational system and upbringing of the entire society. The ideals of the royal school were continued and enriched by the Polish educational system of the 19th century. They held out to this day and still are a great educational inspiration.

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7. CGIA Lwów, F-181, op.2, j.och. 1416.
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**List of abbreviations and acronyms:**

1. AGAD – Archiwum Główne Akt Dawnych w Warszawie [Central Archives of Historical Records in Warsaw]
2. BCz. – Biblioteka Czartoryskich w Krakowie [The Prince's Czartoryski Library]
3. CGIA – Centralne Państwowe Archiwum Historyczne we Lwowie [Central State Archives in Lviv]
4. gen. – generał [general]
5. PBN – Państwowa Biblioteka Naukowa we Lwowie [National Scientific Library in Lviv]

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С. Ф. ЛУК'ЯНЧУК

### РОЛЬ ПРОГРАМ ПОЛІКУЛЬТУРНОГО ВИХОВАННЯ У МОРАЛЬНОМУ РОЗВИТКУ АМЕРИКАНСЬКИХ ШКОЛЯРІВ

*Проаналізовано роль програм полікультурного виховання в моральному розвитку школярів у США. Зазначено, що одним із першочергових завдань школи є прищеплення традиційних американських цінностей: свобода, демократія, расова та національна толерантність тощо; з цією метою вносяться зміни до навчальних програм. Наголошено, що важливим елементом навчально-виховного процесу стало впровадження спецкурсів і програм полікультурного виховання, які мають міждисциплінарний характер і впроваджуються в навчальні програми дисциплін духовно-морального та суспільного циклу. Відповідно до цілей та пріоритетів всі спецкурси і програми полікультурного виховання розподілені на три групи: орієнтовані на зміст навчальних програм курси, особистісно орієнтовані програми та соціально орієнтовані програми. Вказано, що інтеграція програм полікультурного виховання в навчальний процес відіграє важливу роль у моральному становленні американських школярів.*

**Ключові слова:** програми полікультурного виховання, моральний розвиток, навчальний процес, США.

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### РОЛЬ ПРОГРАМ ПОЛІКУЛЬТУРНОГО ВОСПИТАННЯ В МОРАЛЬНОМУ РОЗВИТТІ АМЕРИКАНСЬКИХ ШКОЛЬНИКІВ

*Проаналізована роль програм полікультурного виховання в моральному розвитку школярів у США. Отмечено, что одним из первоочередных заданий школы является привитие традиционных американских ценностей: свобода, демократия, расовая и национальная толерантность и другие; с этой целью вносятся изменения в учебные программы. Подчеркивается, что важным элементом учебно-воспитательного процесса стало введение спецкурсов и программ поликультурного воспитания, которые носят междисциплинарный характер и интегрируются в учебные программы дисциплин духовно-морального и общественного цикла. Соответственно с целями и приоритетами все спецкурсы и программы поликультурного воспитания разделены на три группы: ориентированные на содержание учебных программ курсы, личностно-ориентированные программы и социально-ориентированные программы. Указано, что интеграция программ поликультурного воспитания в учебный процесс выполняет важную роль в моральном становлении американских школьников.*

**Ключевые слова:** программы поликультурного воспитания, моральное развитие, учебный процесс, США.