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PREFACE

The scientific journal INTERNATIONAL REVIEW OF THEOLOGY, SOCIAL SCIENCES AND SACRED ART has been published quarterly. The 1st issue from 2022 aims, as in each issue, to publish interesting articles, findings and studies from the field of humanities, pedagogy and social sciences from authors around the world.

This 1/2022 issue is focused on the social and humanities field, therefore the published articles are from these mentioned areas.

The author of the first article is FRANTIŠEK TRSTENSKÝ deals with the topic of the second epistle to the Thessalonians. The Scrolls are for the most part, written in Hebrew, but there are many written in Aramaic. In addition, there are a few texts written in Greek.

The next authors are KRANCHENKOVA V.O. and VOLOS O. I. who deal with the topic of Psyho-correction of family myth in the picture of the world of personality. The work is devoted to the problem of psycho-correction of maladaptive picture of the world, in particular family myths, to ensure the harmonious functioning of the individual, his constructive interaction in different social contexts.

The author of the third article is DARIUSZ PIERZAK who in his article presents the results of research focused on the activity of young people within the European funds. A very important part of the policy of the state, its agendas and organizations from the non-governmental sector are activation activities for young people belonging to the NEET category within projects financed from EU funds.

Author DANYLENKO N.V. deals with the topic of Peculiarities of the level of completed existence in youth. The article considers the problem of identity, its formation in adolescence, as well as ideas about the meaning of life.

The authors of the fifth article are RUDOLF VOLNER and HUBKOVÁ SVETLANA. They deal with the topic of crisis management in education. Education is a very common topic in society today. The reason seems to be the new possibilities of the Internet, the impact of social networks on all age groups.

The main topic of the author LUCHENKO NADIYA is adolescents' perception of safety in the school environment. The paper considers psychological safety as a special condition of educational environments that are free from psychological violence in the interactions of the people.

The authors of the next article are IRYNA NEDOSHYTKO, OLENA STEFANYSHYN and OLEKSANDRA PATRIAK. Their article is devoted to the topic of Scientific and educational diplomacy of the university.

The author IRYNA V. PANOK deals with the topic of Satisfaction of basic values in the city as a factor of life self-determination of students.

Next author is FRANTIŠEK HEISER. The idea of the creation of this scientific paper was inspired by the interconnectedness of various types of art in the work of excellent representatives of Russian literature and famous Russian chamber music of the 19th century.

Authors BUSAYOVÁ ZUZANA and LUCIA LUDVIGH CINTULOVÁ focus in their scientific paper on identifying media education and approaches in media education, which are used to distinguish relevant and irrelevant information in the media world, point out media literacy and in empirical research identify and identify what problems people face in the media world.

The authors REMIGIUSZ RYZIŃSKI and MARIAN AMBROZY deal with the way of teaching new interpretations of pre-Socratics for high school students. Are trying to show the results of today's research, which should be the basis for the didactics of philosophy. I put to contrast the current results with the old interpretations. It is necessary to explain the issue in the dialectical contradiction of peripatetic and modern interpretations.

The aim of the author REMIGIUSZ RYZIŃSKI is to try to answer the question of where to look for the most original layers of the essence of historical Socrates, focusing on the ethical message he left behind. It seems necessary to supplement the original classical sources, which are considered to be somewhat reliable. It is extremely difficult to get a picture of historical Socrates, but in terms of approaching it, it is a step forward.

THE SECOND EPISTLE TO THE THESSALONIANS

FRANTIŠEK TRSTENSKÝ

Abstract:

This scientific study provides some basic informations about the methodoly used in the discovery of the Dead Sea Scrolls and the excavations of Khirbet Qumran, which belong among the most exciting and the greatest archaeological discoveries of the 20th century. The Dead Sea Scrolls were discovered in eleven caves along the northwest shore of the Dead Sea between the years 1947 and 1956. The Scrolls are for the most part, written in Hebrew, but there are many written in Aramaic. In addition, there are a few texts written in Greek.

Keywords: Second epistole, Apostle Paul, Religion, Faith.

Introduction

2 Thess brings near Paul‘s communication with the small community of believers in the gentile world, where the Apostle praises them for patience in faith among sorrow and pursuit (1 Thess 1:4). An unknown religion, offering values from the Gospel of the Lord and presented by Apostle Paul, was introduced on the marked of various philosophies, religions, godhood, life styles etc. It had no famous history; no important personalities among the social life stood up for it; governing leaders were rather careful or even refusing. Only a handful of people believed the message Paul spread, about a man from Nazareth, Son of God who became human, died on the cross for us, God resurrected him on the third day and who will return in glory at the end of days.

Theological circumstances

The Christian message spread across Europe during centuries. Nowadays, we can see a contrary process. The Christian Europe gradually de-Christianizes; politics state that professing to Christianity is politically inadequate in regards to other religions; big Christian nations live a non-Christian lifestyle and in many countries they are being pursued due to their faith. We approach the same turning point like the Salonika community when Christianity is reducing again to a small community. However, this is not a veil for us to ignore the world, we should see it as the possibility to perform *"all the good pleasure (…) and the work of faith with power"* (2 Thess 1:11). 2 Thess is also an encouragement to keep up to the Gospel we adopted (2 Thess 2:15).

Each time we hear news about the end of the world, it is advisable to read 2 Thess: *"That ye be not shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."* (2 Thess 2:2) The temptation of reducing the message of the Gospel to unnecessary discussions is always present, as it happened in Salonika when they started to ask about the second coming of the Lord. Paul reminds them about the core of the message: *"But ye, brethren, be not weary in well doing"* (2 Thess 3:13). We also allow sometimes that our faith, which should show love towards brothers and sisters, exchanges with idleness. Then people around us think that this is the core and message of Christianity. Paul offers a completely different approach. Surprisingly to all, he emphasizes the importance of everyday work: *"Now them that are such we command…with quietness they work, and eat their own bread"*(2 Thess 3:12) and gives examples for himself: *"Neither did we eat any man's bread for nought; but wrought with labor and travail night and day, that we might not be chargeable to any of you"(*2 Thess 3:8). 2 Thess clearly shows that the Gospel of the Lord and everyday life, where people try to secure living, are not in mutual oppositions. The Evangle helps to see all human needs in their correct context.

Paul's manual work brought one more important dimension. It offered him living and also helped him to keep his freedom and independence of the Gospel of the Lord from other influences. As this, he still remains an example not to exchange Christianity for social privileges, if the truth of the Gospel should suffer. This can be applied to the institution of church and to individual members.

Authorship of the Epistle

In Ancient times the opinion about Paul‘s authority of the letter was unified. Ignatius from Antioch (50-107 AD) mentions 2 Thess 3:5 in his Epistle to the Romans; Polycarp (69-155AD) references 2 Thess 1:4 and 3:15 in his Epistle to the Philippians; Justin (100-165 AD) mentions 2 Thess 2:3 in his work called Dialogue with Trypho, a Jew; Irenaeus (130-202 AD) mentions 2 Thess 2:8 in his work called Adversus Haereses; Clement of Alexandria (150-215 AD) cites 2 Thess 3:1.2 in his work Stromata etc. 2 Thess is referenced also by Marcion (85-160 AD) in his list of canonic documents as well as in the Muratorian fragment, dated back to AD 170. It can be found also in the oldest papyrus P^{46}, which contains a collection of Paul‘s letters dated late 2^{nd} or early 3^{rd} century AD.

This changed in the early 19^{th} century, when Johann E. C. Schmidt commented 1-2 Thess in 1801 stating that 2 Thess was actually written by Paul except 2 Thess 2:1-12, which was inserted after his death. William Wrede commented in 1903 that the later author of 2 Thess pictured 1 Thess, imitated Paul‘s style and repeated his topics.[1] Nowadays, we can divide biblical theorists to two groups regarding 2 Thess:

1. Those who consider 2 Thess being deuteron-Paul‘s letter composed after his death by one of his followers. Supporters are Willi Marxsen, John Bailey, Wolfgang Trilling, Rudolf Pesch and E. J Richard. Their main arguments are:
   a) 2 Thess imitates 1 Thess though its style and vocabulary. Willi Marxsen argues that it is not surprising among documents of the New Testament, whereas something similar happens with Colossians and Ephesians as well as the synoptic Gospels of Mark, Matthew and Luke.
   b) In 1 Thess the style is more personal while in 2 Thess it is impersonal and formal. 2 Thess does not mention any of Paul‘s plans.
   c) Compared to 1 Thess, 2 Thess contains more encouragements to persist in faith and warns from wrong effort to state the time of the second coming of the Lord, what shows the letter was written later.
   d) 1 Thess 4:13 – 5:11 assumes an immediate second coming of the Lord, whereas 2 Thess 2:1-12 tries to refute such expectations.
   e) The header line in 2 Thess is similar to 1 Thess, what does not happen with other Paul‘s letters. Thanksgiving in 2 Thess 3:1-12 is too general, that means it was not determined for a concrete society.
   f) The teachings in 2 Thess are more developed, come from the period after

1 GREEN, G. L.: *The Letters to the Thessalonians.* Grand Rapids, Cambridge : William B. Eerdmans Publishing Company 2002, p. 59-60.

Paul‘s death.

Biblical theorists maintain a later origin; they consider 2 Thess to be a pseudonym document, meaning someone else among Paul‘s followers writes in his name. As a copy he used the authentically composed 1 Thess, Paul‘s vocabulary and style to evoke Christians to persist in faith in the middle of pursuit and to protect them from false ideas that the Day of the Lord will come soon. Margaret M. Mitchel adds that it is not necessary that the recipients of 2 Thess were the Salonika community. An unknown author of 2 Thess uses the voice of Apostle Paul to instruct believers, who find themselves in the middle of pursuit and troubles due to their faith.

We have to mention also the radical attitude of those biblical theorists who state that 2 Thess was to replace 1 Thess. Due to this fact 2 Thess mentions a "pretended letter", which according to these followers should be 1 Thess. In 2 Thess 3:17 Paul‘s handwritten signature is emphasized, as a guarantee for soundness of the message of this Gospel. The weakness of this theory is the fact that there is no sign in early Christianity that only 2 Thess should be considered true.

2. Those who include 2 Thess among proto-Paul‘s letters and think that Paul wrote 2 Thess short after 1 Thess. They include Béda Rigaux, Robert Jewett, Charles A. Wanamaker, Gene L. Green, Ben Witherington, Abraham J. Malherbe and one of the last commentaries by Gordon D. Fee. They argue as follows:
   a) Paul could have used the same header line for both letters as there was only a short time period between them and Paul was with Silas and Timothy still in Corinth.[2]
   b) Based on content and style it is evitable that 2 Thess reacts to the situation in concrete community. It is not a general impersonal letter. It is addressed to believers who were under pursuit due to their faith and had no clear idea about the second coming of the Lord and Paul felt the need to react fast.
   c) The so called after-Paul teaching can be seen also in 1 Thess and in other letters which are considered to be authentic letters of Paul. Therefore this is no argument that Paul did not write 2 Thess.
   d) If 2 Thess was written immediately after receiving news from the situation in Salonika, it explains the similarities and differences between 1 and 2 Thess. Paul simply writes to the same community (this explains the similarities) but he also regards to the new information (this explains the differences).
   e) Abraham J. Malherbe states one more interesting argument for the authenticity of 2 Thess. He regards to the opinions of those who think that

2 MARXSEN, W.: *Der zweite Thessalonicher-brief.* Zűrich : Theologischer Verlag 1982, p. 16.

> the letter was written much later. If the letter arrived in Salonika around 90-100 AD, there still may have been some people who remembered how Paul visited them and sent them 1 Thess. What meaning would a letter have, which would be reacting to misunderstanding of Paul‘s message preached in Salonika and misunderstanding of 1 Thess Paul has sent?

Regarding the authenticity of the Epistle, Robert Jewett declared that while the probability of definitive evidence, that the author of 2 Thess is Paul himself, is low, the probability of genuineness is extremely high. Within these two possibilities, the better alternative is to accept the authenticity of both letters.

In this discussion we incline to complete authenticity of 2 Thess. The faith of the Salonika Christians is facing other outside and inside temptations. Various kind of sorrow from the outside world as well as incorrect explanations of the Christian message are not signs for an early end of times.

Yann Redalié's comment on 2 Thess belongs to the latest ones (published in 2011), reconciling both groups of biblical theorists. He states that whether one is supporting the one or the other opinion, 2 Thess will always be a document by "Paul after Paul". Redalié understands 2 Thess as a "re-lecture" of 1 Thess. If the author is Paul, then he followed 1 Thess and the same applies in case the author is someone else. Therefore 2 Thess is actually an "extent" of 1 Thess, which completes 2 Thess through its message. We fully agree with this opinion, however, Redalié does not deal with the re-construction of historical circumstances surrounding the writing of the letter, which we wanted to present; he only shifts it to the functional level and relationship between 1 and 2 Thess.

Structural similarity of 1 and 2 Thessalonians

Both groups of theorists – those who agree on full authenticity of the Epistles and those who refuse it – accept that 1 and 2 Thess often have similar or even identical formulations. Supporters of deutero-Paul‘s writing of 2 Thess explain that a later author took 1 Thess as a copy; he used the same epistolary form, left out Paul‘s personal opinions and added own knowledge about eschatology.

Supporters of Paul‘s authorship of 2 Thess – including ourselves – explain similarities between both letters based on the fact that 2 Thess was written shortly after 1 Thess to the same community, but influenced by new information. Paul used the same vocabulary, whereas he left out some personal reflections due to being concentrated on explaining the message and adding other directions.

The following table shows similarities in the epistolary form between 1 and 2

Thess:[3]

1 Thess	2 Thess	Epistolary form
1:1	1:1-2	Header line
1:2-10	1:3-13	Thanksgiving
4:13-5:11	2:1-12	Teaching about eschatology
2:13	2:13-14	Thanksgiving
3:11-13	2:16-17	Prayer
5:25	3:1-2	Plea for joint prayer
5:24	3:3	The Lord is faithful
4:1-12	3:4-15	Directives
5:23	3:16	Prayer
5:28	3:18	Conclusion

Place and time of composing the Epistle

It is logical that the question about place and time of composing 2 Thess depends on the position of its authorship. Supporters of deuteron-Paul‘s authorship of the Gospel date it to the period from AD 70 to late 1st century AD, mostly 80-90 AD. The place of composing is set to a town in Macedonia (Philippi, Berea) or in Achaea (Athens, Corinth). The sorrow mentioned in 2 Thess is set to the period of Caesar Domitian (81-96 AD), the same period the apocalyptical document Book of Revelation was written. The similarity of the eschatological topics is typical for the early-Christian texts of the New Testament in late 1st century AD.

Supporters of authenticity of 2 Thess - including ourselves – set the time of origin to AD 51, meaning Paul wrote the letter after he sent out 1 Thess.

Questioning the order of 1 and 2 Thess

Another problem is the chronological timeline of 1 and 2 Thess. The traditional approach says that Paul wrote 2 Thess shortly after he wrote 1 Thess (several weeks or months). However, it is necessary to state that the canonical order of Paul‘s letters in the New Testament is not chronological according to the time of origin; the letters are listed according to their length. The letter to Romans is the first one because it is the longest letter, then 1 and 2 Corinthians, Galatians etc and then other letters according to length, whereas letters addressed to communities

3 REDALIÉ, Y.: *Deuxième épître aux Thessaloniciens.* Genève : Labor et fides 2011, p. 20.

are first and then to individuals. Some biblical theorists nowadays emphasize 2 Thess because the exchanged order better reflects the relationship between 1 and 2 Thess and it explains more exactly the reasons for writing the letter and the situation in the Salonika community. Their arguments can be summarized as follows:

1. Sorrow, which the Salonika Christians experience, is present in 2 Thess but expressed as a past experience in 1 Thess.
2. In 2 Thess 1:4-7 the verbs describing sorrow are in present form, whereas in 1 Thess 2:14 and 3:4 it they describe only a memory.
3. Problems within the Christian community mentioned in 2 Thess 3:11-15 seem to be new, while in 1 Thess 4:10-12 they seem to be well known.
4. The verse 1 Thess 5:1 stating that the Christians do not need any explanations is understandable only if they read directives in 2 Thes 2:1-12.

Robert Jewett, who belongs to supporters of the traditional order, states the following arguments.[4]

1. In 1 Thess we cannot find any reference to previous correspondence, while 2 Thess 2:2 mentions some letter by Paul. It could have been a counterfeit which someone wrote in Paul‘s name, but it could have been 1 Thess, which some Christians misunderstood. The translation of the Greek expression *hós di‘hemón:as if our* (meaning *purportedly our*) or *which is from us* enables both possibilities.
2. Paul encourages the Salonika community to follow the message they accepted by word and letter: *"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."* (2 Thess 2:15)
3. In 2 Thess 3:17, Paul appeals to the signature which is a sign for each of his letters. However, this means that the Salonika community received at least one of them.
4. Both Epistles to Thessalonians mention pursuit but it is not possible to determine from the letters whether it happens in present or it references a past sorrow. Paul reminds them that he himself was pursued and suffered due to faith.

Those, who consider 2 Thess to be a document written later after Paul‘s time, assume that 1 Thess was written before 2 Thess. If they at the same time agree with the changed order of the letters, they lose arguments in regards to own theory.

4 JEWETT, R.: *The Thessalonian Correspondence. Pauline Rhetoric and Millenarian Piety.* Philadelphia : Fotress Press 1986, p. 26-30.

We stick to the current order of letters which better corresponds with their content as well as the explanation of the chronology of Paul‘s preaching activities.

Recipients and reasons for composing the Epistle

At first glance it seems that after taking the side for the authenticity of the Epistle, the question about recipients is meaningless. However, the opposite is true. Differences between 1 and 2 Thess, which are supported also from followers of Paul‘s full authorship of 2 Thess, lead the biblical theorists to suggestions for various explanations.

Adolf von Harnack believes that 2 Thess was written at the same time as 1 Thess, but it was addressed to the Jewish-Christian minority in Salonika. Martin Dibelius claims that 2 Thess is a private letter for the representatives of the Christian community in Salonika. Maurice Goguel believed the recipients of 2 Thess were Christians in Berea, purportedly exchanging letters with the Salonika community. Eduard Schweitzer suggested that Paul wrote 2 Thess for believers in Philippi, arguing that Polycarp mentions in his letter to Philippians that Paul wrote "letters" to Philippians (using the plural form), which included 2 Thess. However, our argument is: If 2 Thess had originally been meant for a different community (Philippi, Berea etc.), we would expect that it will contain more personal expressions regarding the relationship between Paul and the given community, as found in 1 Thess, but this is not the case of 2 Thess.

All suggestions, which may be impressive and original, open up space for more questions than answers. We think that the recipient group of 2 Thess is the same community in Salonika, which received 1 Thess.

Especially verses 2 Thess 1:4-5; 2:2 and 3:6-15 state reasons why Paul decided to send the Salonika community another letter.

1. Encourage believers to persist in faith during times of pursuit: *"So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer."* (2 Thess 1:4-5)
2. Particularize the message regarding the second coming of the Lord, which evoked incorrect attitudes among the Salonika believers: *"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."* (2 Thess 2:2) Paul hereby refers to the message he preached from the Epistle: *"Remember ye not, that, when I was*

yet with you, I told you these things?" (2 Thess 2:5) The coming of the Lord is not proximate and it will be preceded by various signs. Believers should not get uneasy and be dragged in meaningless debates about the end of times.

3. React on commotions inside the community: *"For we hear that there are some which walk among you disorderly, working not at all, but are busybodies."* (2 Thess 3:11) Their behavior made other members doubtful in faith. Paul encourages to freedom and conscientious work: *"Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread."* (2 Thess 3:12)

Style and vocabulary

The tone of 2 Thess is formal and shows a certain distance, what is the complete opposite to the closeness in 1 Thess, which Paul uses in the letter. Thanksgivings sound like a compulsory part of the letter and remarks for the community (e.g. 2 Sol 1:3-5; 2:13-17; 3:1-5, 13-16) are not as emotional as in 1 Thess. Paul refers more to the Apostle authority. We can see the difference on the following examples:

1 Thess 2:7-8	*But we were gentle among you, even as a nurse cherisheth her children.* ***So being affectionately desirous of you****, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.*
2 Thess 3:10-12	*For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.* ***Now them that are such we command and exhort by our Lord Jesus Christ,*** *that with quietness they work, and eat their own bread.*

2 Thess contains of 823 words. 146 words are the same as in 1 Thess. It contains 11 words which are not used anywhere else in the New Testament:

1:3	*hyperauxáno*	groweth, grow
1:4	*enkaucháomai*	glory in
1:5	*éndeigma*	manifest
1:9	*tíno*	punish, pay
1:10,12	*endoxázomai*	be glorified
2:1	*episynagogé*	gathering together
3:6,11	*atáktos*	disorderly
3:7	*ataktéo*	behave disorderly
3:11	*periergázomai*	be busybody

3:13	*kalopoíeo*	well doing
3:14	*semeióomai*	note

2 Thess contains 10 words which are not being used in other Paul's letters:

1:5	*kataxióo*	count worthy
1:8	*flóx*	flaming fire
1:9	*díke*	punishment
2:2	*throéomai*	be shaken
2:2	*saléuo*	be troubled
2:3	*apostasía*	apostasy
2:4	*sébasma*	object of worship
2:8	*anairéo*	destroy
3:2	*átopos*	unreasonable, wicked
3:7,9	*miméomai*	follow us

We can say that 2 Thess compared to 1 Thess uses significantly less pictures. 2 Thess 1:6 mentions recompense and 2 Thess 3:1 mentions the message that the word of the Lord should spread (even run).

Same as 1 Thess, 2 Thess does not contain a direct citation from the Old Testament. However, we can find some indirect references to texts from the Old Testament:[5]

2 Thess	**Old Testament**
1:8	Isaiah 66:4,15; Jeremiah 10:25
1:9-10	Isaiah 2:10-11,19,21; Psalms 67:36; 88:8
1:11	Isaiah 66:5
2:4	Daniel 11:36; Ezekiel 28:2
2:8	Isaiah 11:4; Job 4:9
2:13	Deuteronomy 33:12

As well as 1 Thess also 2 Thess references the eschatological speech by Jesus in the Gospel of Mark 13:

verse	**2 Thess**	**verse**	**Mark 13**
2:1	Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him...	27	And then shall he send his angels, and shall gather together his elect...
2:2	That ye be not soon shaken in mind, or be troubled...	7	And when ye shall hear of wars and rumours of wars, be ye not troubled.

5 RIGAUX, B.: *Saint Paul. Les épitres aux Thessaloniciens.* Paris : J. Gabalda et C , Éditeurs 1956, p. 94.

2:3	Let no man deceive you by any means...	5	Take heed lest any man deceive you.
2:4	Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.	14	But when ye shall see the abomination of desolation, standing where it ought not - let him that readeth understand...
2:9-10	Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.	22	For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect.
2:11	And for this cause God shall send them strong delusion, that they should believe a lie...	5	Take heed lest any man deceive you.

For sure, they are not wordily citations but rather similarities in thoughts or expressions. This similarity results from the fact that Jesus himself in his eschatological speech used common Jewish expressions which Paul knew very well. The similarity does not mean that Paul carried the written Gospel; it was the message which Jesus passed on to his Apostles and further to Christian communities.

Literary genre and form

Many biblical theorists build the structure of 2 Thess on principles of the rhetoric approach which we presented in the introduction to 1 Thess. Hence they consider 2 Thess to be a written speech and not a written letter. In this case it is considered a deliberative speech, trying to change the attitude of the Salonika Christian community regarding the second coming of the Lord, due to an incorrect explanation of Paul‘s words in 1 Thess. Based on the rhetorical approach, George Kennedy suggested the following structure of 2 Thess:[6]

1. Header line of the letter (1:1-2);

6 KENNEDY, G. A.: *New Testament Interpretation through Rhetorical Criticism.* Chapel Hill, London : The University of North Carolina Press 1984, s. 24; WANAMAKER, Ch. A.: *Commentary on 1 & 2 Thessalonians. A Commentary on the Greek Text.* Grand Rapids, Exeter : William B. Eerdmans Publishing Company, The Paternoster Press 1990, p. 51.

2. Exordium (1:3-12) – Paul praises the readers for growing in faith and states the topic of the letter;
3. Partitio (2:1-2) – declares the topic: "The second coming of the Lord";
4. Probatio (2:3-15) – presents the evidence that the Day of the Lord is not at hand yet;
5. Peroratio (2:16-17) – summarizes the arguments presented in probatio;
6. Exhortatio (3:1-15) – encourages to persist until the coming of the Lord;
7. Conclusion of the letter (3:16-18).

We agree with the supporters of the rhetoric approach that the goal of 2 Thess is to correct the incorrectly understood topic of the second coming of the Lord, but this is not the only goal. We think that 2 Thess is a carefully composed letter based on principles of the epistolary form. The letter contains encouragements, reminders and directives; therefore we consider it to be also an exhortative letter with pastoral characteristics, just like 1 Thess.

Structure of 2 Thess

Our structure is based on the epistolary form of 2 Thess. We concentrated on thematic differentiation of the letter and tried to keep the transparency and simplicity of the differentiation into parts. We use the given structure also in exegetical-theological analysis.

(I) Header line and Thanksgiving (2 Thess 1:1-12)
(II) The Second coming of the Lord (2 Thess 2:1-12)
(III) Second Thanksgiving (2 Thess 2:13-17)
(IV) Paul's encouraging (2 Thess 3:1-5)
(V) Rectification for disorderly members (2 Thess 3:6-12)
(VI) Concluding exhortation (2 Thess 3:13-15)
(VII) Conclusion (2 Thess 3:16-18)

Biography

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PSYCHOCORRECTION OF FAMILY MYTH IN THE PICTURE OF THE WORLD OF PERSONALITY

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Abstract:

The work is devoted to the problem of psychocorrection of maladaptive picture of the world, in particular family myths, to ensure the harmonious functioning of the individual, his constructive interaction in different social contexts. The study of the world picture is represented by a wide range of scientific data, but the multidimensionality of these issues and changes in social space produce the identification of new unresolved issues, including the integration of family myth into the world picture and development of psychocorrection programs. The aim of the work is to determine the basic principles, conditions, directions and psychotechnologies of psychological correction of family mythologists in the subjective picture of the world of personality. It is shown that the main principles of psychological work on the harmonization of the picture of the world of the individual are the stimulation of self-knowledge as a manifestation of the principle of unity of diagnosis and psychological assistance; search and awareness of the characteristics of the picture of the world that complicate socio-psychological adaptation, in particular through the identification of disharmonious irrational beliefs and family myths; identifying the origins of the formation of irrational beliefs and family mythologists and their manifestations in everyday life through the procedures of analysis of family history and individual experience; focus on identifying personal development potentials and overcoming life problems and crises. Areas of work are psychocorrection of basic beliefs (schemes); irrational cognitive formations; family ideas and elaboration of mythologists that take place in the family consciousness. The main recommended psychotechnologies are methods of cognitive-procedural approach aimed at cognitive reconstruction of deep beliefs, methods of rational-emotional therapy, methods of systemic psychotherapy aimed at forming an adequate ideal and relevant image of «I», partner image and family image as a whole. A promising area of further research may be the development of discrete programs of psychological support of the family at different stages of the life cycle.

Key words: psychological help, psychocorrection, family, picture of the world, personality, family myth, basic beliefs, irrational attitudes, family self-consciousness.

Problem statement

The problem of harmonious functioning of the individual, its constructive interaction in different social contexts is extremely important today, when life is becoming increasingly stressful in the restructuring of social institutions and many spheres of life, including the family. The basis of the optimally functioning personality, its life in the socio-cultural space is the picture of the world as a holistic multilevel system of ideas about the world, other people, about themselves and their lives, which is realized in life strategies [1]. Since the formation of ideas about the world, one's own conception of the world is a process and the result of interpretation, non-reflexive mythological forms of cognition, which include family myth, have significant potential in this process. Modern psychology lacks research aimed at studying the peculiarities of the integration of family myth into the picture of the world of the individual and the psychocorrection of its distorted and maladaptive aspects.

Analysis of recent research and publications

The phenomenon of the picture of the world refers to the classical problems in psychology, which is reflected in the models of Leontiev [11], S. Smirnov [23], O. Artemyeva [2], V. Petrenko [20] and others. The attention of modern Ukrainian scientists is drawn to the importance of semantic characteristics of the picture of the world for the life of the individual, individual patterns of his activity in different conditions and at different stages of ontogenesis [9; 18; 24]. Particular attention is paid to forms of understanding and interpretation of the world due to irrational ways of worldview, emphasizes the importance of non-reflexive forms of knowledge in the formation of the subjective picture of the world of the individual, his relationships with the world [7; 22; 25].

Modern research has shown that the myth as a multidimensional and multifaceted socio-cultural phenomenon, being realized at the collective, group and individual level (L. Chorna) [26], affects the functioning of the group (P. Gornostay, A. Maricheva) [6; 21; 16], self-design of personality (S. Gutsol) [7], self-realization of personality and modeling of images of life and social reality (L. Varava, G. Pozhidayeva T. Tytarenko,) [3; 24]. The study of family myth is mostly presented in the context of its role in family interaction, in particular, as a mechanism of protection of dysfunctional homeostasis, regulating family rules, stereotypes of family communication and emotional response, the scheme of formation of family myth E. Eidemiller and V. Justitskis, S. Marinkevich) [4; 10; 15; 27]. At the same time, irrational family judgments, demands and beliefs accumulated in the family myth can affect not only the intra-family interaction, but also the picture of the world, realized in different contexts.

Thus, the study of the world picture is represented by a wide range of scientific data, but the multidimensionality of these issues and changes in social space produce the identification of new unresolved issues, including the integration of family myth into the world picture and development of psychocorrection programs.

The purpose of the study is to determine the basic principles, directions and psychotechnologies of psychological correction of family mythologists in the subjective picture of the world of personality**.**

Presenting main material

Mythologized components of the picture of the world combine elements of unconscious beliefs, irrational attitudes of beliefs and convictions, subjective emotional evaluation of various objects and phenomena of reality. The functions of myth in the system of personal meanings are modeling images of life and social reality; holistic representation of these images in the unity of semantic, axiological and praxiological components; mediation is the filling of semantic gaps in the understanding of the world with irrational interpretive models. Since the mythologized aspects of the picture of the world are a distorted and uncritical reflection of reality, it negatively affects the self-realization of the individual, disrupting socio-psychological and personal adaptation, leading to complications of social interaction and self-realization [15; 21].

Irrational family judgments, demands and beliefs are accumulated in the family myth. Family myth is defined as complex family knowledge, unconscious mutual agreements between family members, family concepts, legends and beliefs about family history and family relationships. Speaking as a system-forming and integrating image, the family myth is a vector of constructing social contacts both inside and outside the family, aimed at hiding unmet needs, problems and conflicts from consciousness. The functions of family myth are compensatory, adaptive, integrating and socializing [7; 10; 15]. Family myth as a symbolic configuration of subjective experience, integrating as part of the picture of the world of personality, can be one of the leading regulators of life and activity in self-regulation of behavior and psycho-emotional states, self-understanding and self-knowledge, interpretation of interaction, behavior of others and group activities, life scenarios, as well as experiencing crisis periods.

The process of psychocorrection is provided through the interaction of the functions of mental reflection and mental regulation, which are manifested in the dynamics of the picture of the world. The interdependence of the functions of regulation-reflection (behavior-consciousness) ensures the integrity, integration of the picture of the world, the unity of internal and external space of the individual. Psychological assistance to people with a disharmonious picture of the world involves conducting psychological diagnostics, which allows to identify individually significant targets of work and formulate a forecast of personality development [5]. It is the identified features of the picture of the world, meaningful characteristics of maladaptive beliefs and family mythologists that allow us to identify the main areas of psycho-correctional work and implement personality-oriented psychological care.

The conditions for the implementation of psychological assistance are subject-subject interaction; stimulating and developing a research position in order to expand life experience; minimization of psychological interventions; freedom of choice and personal responsibility; expanding the range of opportunities to identify psychological problems [5; 13; 17].

The purpose of harmonizing the picture of the world of personality can be considered to create internal conditions for the development of psychologically prosperous personality and optimize its interaction in various spheres of life, including family, because the goals of any psychological support is the integration of self, development of psychological complications, the development of self-regulation [17].

Thus, the basic principles of psychological work to harmonize the picture of the world of the individual are:

- stimulating self-knowledge as a manifestation of the principle of unity of diagnosis and psychological assistance;
- search and awareness of the characteristics of the picture of the world that complicate socio-psychological adaptation, in particular, through the

identification of disharmonious irrational beliefs and family myths;

- identifying the origins of the formation of irrational beliefs and family mythologists and their manifestations in everyday life through the procedures of analysis of family history and individual experience;
- focus on identifying personal development potentials and overcoming life problems and crises.

The main directions of psychocorrection of the world picture are psychocorrection of basic beliefs (schemes); psychological correction of irrational cognitive formations; psychocorrection of family ideas and elaboration of mythologists that take place and family identity.

To work on the harmonization of basic beliefs, we can recommend methods of cognitive-procedural approach aimed at cognitive reconstruction of ideas about security, beliefs about trust, self-worth and strength of «I» and ideas about intimacy [12]. For more detailed work with basic beliefs, we can recommend the method of reconstruction of deep beliefs according to A. Beck [12], which consists in correcting cognitive processes through the definition of central dysfunctional topics and transformation of beliefs according to the scheme negative – intermediate – constructive. The main psychotechnical techniques that can be recommended are Socratic dialogue for the analysis of beliefs and the formulation of alternatives; discussion of the advantages and disadvantages of deep conviction; «Action as if»; «Cognitive continuum» for the correction of polarized thoughts; working form, which fills in two columns – evidence that contradicts dysfunctional beliefs and evidence in his favor; behavioral experiment; role play with changing roles of rational and emotional subpersonalities; border contrast technique to soften absolute beliefs; technique of therapeutic metaphors for symbolization and distancing from negative beliefs; analysis of deep beliefs in the context of individual experience and techniques of «Early Memories» to rethink the experience and decisions; coping card technique, which fixes ways to overcome difficulties, etc.

In working with general maladaptive irrational beliefs, we can recommend tools and techniques developed within the rational-emotional therapy of A. Ellis. Such tools include the analysis of irrational ideas and related painful feelings and maladaptive behaviors, as well as events that precede the actualization of these feelings and behavior; analysis and evaluation of rational views that lead to adaptive consequences. The most productive methods for this are «Clarification of the activating event», «Identification of attitudes», «Differentiation of rational and irrational beliefs». The use of these techniques is appropriate in the context of this work, because it is rational judgments that adequately reflect reality, provide variability in the unfolding of events associated with moderate emotions, which stimulates the most productive behavior in difficult situations and characterized by multiple choices [28] .

Psychocorrection of family ideas and elaboration of mythologists presented in family self-consciousness allows optimizing not only cognitive and psychoemotional states of personality, but also harmonization of current family relationships, increasing satisfaction with family functioning through awareness of personal obstacles to family well-being.

The leading factors contributing to the formation of irrational (maladaptive) worldview is the use of family myth for self-defense and self-esteem, so when working with family-related aspects of the worldview can be recommended to form an adequate ideal and relevant image of «I», partner image and family image and in general.

To work with self-beliefs and to separate family self-awareness from social stereotypes, it is advisable to use the techniques of composing a metaphor of «self-image» in the family, technique «Stereotype Parade», exercises «Family Roles», «Tree of Family Values», «Family Legend»., Collage techniques with fairy tale therapy techniques, art-therapeutic techniques, etc. [4; 14; 17; 19].

For a more detailed study of the family myth, we can recommend psychotechnologies aimed at working with family history [14]. Because, family history contains emotionally colored significant information of previous generations, which continues to exist and influence the family today through the «family unconscious», determining the perception, subjective assessment, motivation and behavior of the individual [27]. Family history, preserving information about problematic and unfinished situations of at least three generations, can generate people's ideas about themselves and others and is reflected in the interaction [19]. For psycho-correctional work with family history, analysis of patterns of relationships that pass from one generation to another, it is advisable to use the techniques of genogram according to M. Bowen, genosociogram according to A.A. Schutzenberger, the Seed of Chronology technique, which lists the dates, facts, and events. All these psychotechnics allow not only to structure the data of family history, to determine the relationship of problematic situations in the present and past, but also to identify family scenarios, determine the dynamics of family myths, characterize unconscious trends in the family, family triangles [4; 14; 17; 19] .

To work with individual family experience and its reflection in the picture of the world of the individual, we can recommend psychotechnics «Circle of Influences», which reflects interpersonal influences in adulthood; «Fantasies of birth», which is represented by works about the birth of the client and close relatives (father, mother). Under the conditions of group work it is possible to use psychotechnology «Family reconstruction». In this technique, through the use of group resources, the individual is able to integrate personal experience and family history. At the same time, «Family Reconstruction» is developed over time, has three stages (preparatory, presentation stage and integration stage), includes the use of psychodramatic techniques, family sculptures, family choreography and role-playing games that symbolize key episodes of family history. the ability of the individual from the position of an observer to process family experience, get rid of family myth and inadequate ideas [4; 14; 19].

Thus, as a result of working with irrational attitudes, the picture of the world becomes more realistic and adaptive, which is reflected in increased psychological well-being of both the individual and his family.

Conclusions

The main principles of psychological work to harmonize the picture of the world of the individual are the stimulation of self-knowledge as a manifestation of the principle of unity of diagnosis and psychological assistance; search and awareness of the characteristics of the picture of the world that complicate socio-psychological adaptation, in particular through the identification of disharmonious irrational beliefs and family myths; identifying the origins of the formation of irrational beliefs and family mythologists and their manifestations in everyday life through the procedures of analysis of family history and individual experience; focus on identifying personal development potentials and overcoming life problems and crises. Areas of work are psychocorrection of basic beliefs (schemes); irrational cognitive formations; family ideas and elaboration of mythologists that take place in the family consciousness. The main recommended techniques are methods of cognitive-procedural approach aimed at cognitive reconstruction of deep beliefs, methods of rational-emotional therapy, methods of systemic psychotherapy aimed at forming an adequate ideal and relevant image of «I», partner image and family image as a whole.

The development of discrete programs of psychological support of the family at different stages of the life cycle can be a promising area of further research on the issue.

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ROLE AND IMPORTANCE OF IMPLEMENTING INSTITUTIONS FOR ACTIVATING YOUNG PEOPLE IN THE NEET CATEGORY EU-FUNDED PROJECTS, SPECIFIC TASKS OF THE CATHOLIC CHURCH

DARIUSZ PIERZAK

Abstract:

A very important part of the policy of the state, its agendas and organizations from the non-governmental sector are activation activities for young people belonging to the NEET category within projects financed from EU funds. The list of institutions involved in youth activities is very broad and includes entities from the public finance sector, non-governmental organizations and entities operating on a commercial basis. These entities carry out activities independently or through the implementation of projects within the partnership. The functioning of these entities is crucial for the effective implementation of the project. Therefore, it is very important to select in the selection process an institution that has adequate potential, experience and a plan for the implementation of activation activities aimed at youth.

The article describes the role and importance of institutions working to activate young people in the NEET category, with special emphasis on the role of the Catholic Church. The importance of effective cooperation of these institutions in the implementation of activation projects financed from EU funds for the achievement of project objectives was also indicated.

Keywords: NEET. Design. Activation. Unemployed. Professionally inactive. EU funds. Labour market institutions. Work. Young. Communication. Cooperation. Church.

Introduction

The intensification of the NEET phenomenon is a great burden and loss for each country, which has negative effects both on the level of the economy and society, as well as on the representatives of this generation. Due to the fact that it is not always possible to separate them, as in the case of the factors involved in the occurrence of the generation three times nothing, they are discussed together in this article. The costs generated by this group are classified as economic or social costs.[1]

From an economic point of view, it is always a negative phenomenon that a certain group of people remains unemployed. A young person who is inactive, with a low or high level of education does not earn money and does not pay any taxes. It does not bring any revenue to the state or his relatives. As a result, not only are the costs of investing public funds and families in the education of the young generation not paid out but there are also high costs of social benefits, the maintenance of employment offices or other institutions supporting the excluded. The costs of the existence of the discussed category of youth are the sum of the costs of resources (lost profits) and the costs of public finances (additional payment of funds).[2] The large scale of the NEET phenomenon also limits the potential for the economic development of the country. The negative effects of the exclusion of young people from the labour market, in particular on GDP growth policy, were highlighted in a Eurofound report.[3] According to the foundation, the Polish "NEET" alone costs more than 5 billion euros a year, and the Polish state and economy lose PLN 37,000 a year for just one such person. The real cost of maintaining this group is 1.5% of Polish GDP. It is one of the highest rates in Europe. The consequences of the existence of this population are therefore associated with huge economic losses. The phenomenon of functioning in the public sphere, especially in the labour market, the so-called NEET (not in employment, education or training) is, therefore, an increasingly serious social problem that faces more and more countries, including Poland.

This article presents and characterizes the role and importance of the various

1 RYBICKA, K. 2014. *Sytuacja młodzieży na polskim rynku pracy.* W: *Studia i prace Wydziału Nauk Ekonomicznych i Zarządzania Uniwersytetu Szczecińskiego* [online]. Nr 37, tom 2, pp. 105-116.

2 TURKA, D., WOJTCZUK-TUREK, A., MARCZAK, K. 2014. *Wsparcie młodych osób na mazowieckim rynku pracy.* Mazowieckie Obserwatorium Rynku Pracy, Wojewódzki Urząd Pracy w Warszawie [online]. pp. 1-227.

3 MASCHERINI, M., SALVATORE, L., MEIERKORD, A., JUNGBLUT, J. M. 2012. *NEETs – Young people not in employment, education or training. Characteristics, costs and policy responses in Europe.* W: *Publications Office of the European Union, Luxembourg* [online]. European Foundation for the Improvement of Living and Working Conditions. pp. 1-172.

institutions involved in EU-funded projects to mobilize young people in the NEET category. The article also points out the importance of effective cooperation of these institutions in the implementation of activation projects financed from EU funds to achieve the project objectives.

The article also presents the special role that the Catholic Church plays in supporting young people to enter the labour market and in widely understood development. The article presents and characterizes its broad role not only in direct and concrete formal and material support but also in spiritual and emotional support, which is equally important for a young person.

1. Public, non-governmental and church organizations cooperating with NEET youth and carrying out activities to support it

People in the triple generation are less likely to re-enter the labour market and are more exposed to the long-term effects of future unemployment, resulting in poorer employment prospects and lower wages. Difficulties or inability to find a job in the labour market also result in moving abroad. It is indicated that this is a phenomenon that reduces the development potential of the country. This situation can also have a negative impact on the future competitiveness of the country. The presence of NEETs in society, therefore, means costs incurred for social security and their professional reactivation, as well as for the fight against crime and rehabilitation.[4] Remaining, as Blanka Serafin-Juszczak points out, “outside the labour market and exclusion from the education system coexist with various forms of deviance and social dysfunction.”[5] Long-term unemployment can exacerbate socially undesirable (illegal) behaviour and mental and physical health problems. Forced inactivity and an unregulated lifestyle favour such disorders as: frustration, aggression, apathy, indifference, nervous breakdowns, depression, excessive stress, insomnia, suicidal tendencies. Exclusion from work and education also contributes to substance abuse and other addictions. It also affects the functioning of the family, supports disintegration processes (e.g. divorce) and intensifies violence between relatives. In addition, it breeds passivity and dependence and postpones the moment of economic independence and the establishment of one’s own family. The life situation of this group is reflected in the level of development of society and the formation of demographic change.

4 SERAFIN-JUSZCZAK, B. 2014. *NEET – nowa kategoria młodzieży zagrożonej wykluczeniem społecznym*. W: *Acta Universitatis Lodziensis* [online]. Folia Sociologica. nr 49, pp. 45-61.

5 SERAFIN-JUSZCZAK, B. 2014. *NEET – nowa kategoria młodzieży zagrożonej wykluczeniem społecznym*. W: *Acta Universitatis Lodziensis* [online]. Folia Sociologica. nr 49, pp. 45-61.

High youth unemployment and job insecurity are causing increasing material dependence on parents and longer time to decide on starting a family. This in turn affects the low birth rate in Poland and the progressive ageing of society. Therefore, the lack of work and the prospect of getting it (through training) limits the implementation of the tasks that a young person faces in adolescence and early adulthood. Difficulties in finding a job and the gradual depletion of financial resources lead to a sense of futility for society. Being NEET affects the sphere of social contact of an individual (it can result in social isolation), reduces his independence and sense of autonomy. By keeping young people out of the labour and education markets, young people lose confidence in public institutions and blame them for their plight.

In the literature on this topic, the negative consequences associated with this phenomenon include the following aspects:

- the risk of social exclusion of the individual;
- stress and loss of self-confidence;
- inhibiting the development of key features that increase employability, i.e. "soft" skills (including motivation, time management and communication skills);
- loss of social ability to adapt to employees;
- lower job opportunities and adequate earnings in later life (so-called scarring);
- increased risk of unemployment at a later age;
- intensification of crime;
- increased likelihood of engaging in anti-social behaviour;
- growing tensions and conflicts with the immediate environment;
- increased risk of addiction (alcoholism, drug addiction, smoking and sedation);
- health problems, both mental and physical;
- early pregnancy and early parenthood;
- Deterioration of demographic prospects (postponement of the decision to start a family) and postponing the moment of birth of children);
- leaving civil society, including a lower level of political commitment;
- increasing emigration;
- increase in the number of suicides;
- early mortality. [6]

6 TURKA, D., WOJTCZUK-TUREK, A., MARCZAK, K. 2014. *Wsparcie młodych osób na mazowieckim rynku pracy*. Mazowieckie Obserwatorium Rynku Pracy, Wojewódzki Urząd Pracy w Warszawie [online]. pp. 1-227.

Therefore, there are many negative effects associated with the occurrence of the NEET phenomenon. It is, therefore, necessary to take action against and limit its size.

To prevent the negative effects associated with this phenomenon, and in particular, specific institutions to support and assist young people in the NEET category have been set up to work for the benefit of young people in this social category.

Institutions that help the unemployed can be divided into the following groups:[7]

a) public employment services,
b) Volunteer work Corps,
c) employment agencies,
d) educational institutions,
e) social dialogue institutions
f) local partner institutions.

Public employment services are a system of district and voivodship labour offices operating within the district and voivodship self-government and organizational units of the Minister of Labour, which perform tasks related to the labour market. The tasks of labour offices include the provision of professional counselling and job placement, the registration of the unemployed and job seekers, as well as the organization and financing of training.

The Volunteer Corps (OZP) works for the benefit of young people. They perform tasks aimed at combating the marginalization and social exclusion of young people, as well as tasks in the field of their education and upbringing. They enable young people who have not completed primary school to complete their education and gain a professional qualification.

The most important tasks of OZP include:

- job placement for young people;
- preparing young people for active labour market behaviour;
- take and support initiatives to combat unemployment and on-the-job training;
- developing cooperation with foreign organizations and institutions and organizing international youth exchanges.

Employment agencies work in the field of:

7 Ustawa z dnia 20 kwietnia 2004 r. o promocji zatrudnienia i instytucjach rynku pracy (Dz.U.2008, poz. 69, nr 415).

- location of work,
- personnel consulting,
- career guidance and
- temporary work consisting in the employment of temporary workers and directing such employees and non-employees to perform part-time work for and under the direction of the user employer.

Educational institutions offer training for the unemployed and jobseekers to acquire the competencies and qualifications that the labour market requires or expects. This training is divided into so-called hard training, during which the participants acquire specific qualifications that allow them to perform specific work, such as qualifications and so-called soft training, which allows the acquisition of auxiliary competencies in relation to the essential ones that are requested by employers, such as communication training, group cooperation.

Social dialogue and local partnership institutions, which may include different types of councils working for local authorities (labour market councils, business councils), chambers of commerce, chambers of entrepreneurs, local associations, local action groups, implement labour market policies according to:

- the activities of the relevant councils;
- local partnership;
- supplementing and expanding the offer of public employment services to include social partners and employment agencies.

An important institution in terms of supporting young people without work is the Catholic Church, but also other religious associations. They pursue two basic goals. The first is the real support of unemployed young people and the removal of existing barriers to accessing the labour market through the activities of church agencies set up to carry out this type of task: charitable campaigns, training, activation meetings. They are very important because they contribute to the real support of young people on the part of the Church.

The second important goal is the spiritual and emotional support that the Catholic Church provides to young people. As shown in the above analysis and diagnosis, these are often people with a huge burden of negative experiences, people aggrieved, deprived of opportunities through no fault of their own, people with huge emotional deficits that block their development. Therefore, the role of the Church's institutions in this matter is very important. Through spiritual support, opportunities to participate in religious practices, but also opportunities to engage in formation groups (e.g. youth pastoral care, support groups, prayer groups), the Catholic Church strongly supports these people in the transformation from unemployment, passivity to activity, to active activity and have a job, take responsibility for their lives.

An important result of the cooperation of the above-mentioned institutions is the implementation of projects financed from EU funds. EU projects involve the cooperation of many groups of entities for the benefit of the main subject, which is the NEET category. Due to the wide range of forms of support, the cooperation in the implementation of the EU project covers different groups of entities that are responsible for different types of activities.

Public employment services have a database of people for whom support is intended. They are responsible for passing information on available forms of support to the people and offering assistance in recruiting for the project. The Voluntary Work Corps is also engaged in similar activities.

Within the project, employment agencies are responsible for obtaining job offers from the market, preparing project participants for job applications and initiating contact between the project participant and the employer.

Within the projects, educational institutions are responsible for the implementation of training courses aimed at acquiring new competencies of young project participants to facilitate employment, retraining and the acquisition of additional qualifications and competencies.

The task of other institutions involved in working for the benefit of NEET young people, such as social dialogue institutions, local partnership institutions or the Catholic Church, is a broad understanding of communication and promotion activities in projects aimed to support these people. Thanks to the wide range of people they reach, these institutions, thanks to their extensive structures and appropriate tools, give the project credibility and can help recruit people to carry out the project.

2. Activities of the Catholic Church for the benefit of young people from the NEET category

The activities of the Catholic Church for the unemployed, especially for the young unemployed from the NEET category, have a very real dimension. The Church is committed to supporting these people on many levels, as discussed below.

At the beginning of the reflection on the role of the Church in supporting the unemployed, including especially young people on the threshold of their professional life, it should be noted that the Catholic Church's social teaching on unemployment began as early as 1891 with the encyclical of Leo XIII[8] on the labour question "Rerum novarum" (May 15, 1891) and was the Church's response to the labour market situation during the serious economic crises of the world at that time. This teaching was gradually developed by the successors of Leo XIII. and John Paul II talked a lot and wrote about unemployment.

The Catholic Church in Poland, drawing on the successes of the universal Church, has spoken many times on the issue of unemployment. This was already the case during the interwar period.[9]

In present-day Poland, with the onset of unemployment during the period of systemic transformation, the Catholic Church again stood up for the unemployed. Bishops' letters are one of the most important statements of the Church: J. Chrapka Only Love Counts (2000),[10] D. Zimoń, Catholic Church in Silesia in the Face of Unemployment (March 19, 2001)[11] a J. Życiński, Renew Hope[12]. A significant contribution to understanding the problem of youth unemployment was Mr. J. Koral.[13]

The Catholic Church's social teaching on unemployment is closely linked to teaching about human labour. Work is an act that expresses a human being and develops a personality, is participation with God in the realization of God's kingdom, is an autonomous value, and is, therefore, a natural and fundamental

8 Wśród ważniejszych wystąpień Kościoła należy wymienić encyklikę o odnowieniu ustroju społecznego „Quadragesimo anno" (15 V 1931) Piusa XI oraz jego list apostolski o niezwykle ciężkim przesileniu gospodarczym, o opłakanym w wielu krajach bezrobociu i o wzrastających zbrojeniach wojennych „Nova impendenta" (2 X 1931), encykliki o współczesnych przemianach społecznych w świetle nauki chrześcijańskiej „Mater et Magistra" (15 V 1961) i o pokoju między wszystkimi narodami „Pacem in terris" (11 IV 1963) Jana XXIII oraz Konstytucję duszpasterską o Kościele w świecie współczesnym „Gaudium et spes" (7 XII 1965).

9 Np. listy pasterskie wydali biskupi M. L. Fulman czy J. Bilczewski, jego ocenę etyczną sformułowali ks. A. Szymański i ks. A. Wóycicki, a nad rozwiązaniami praktycznymi pracowali m.in. członkowie prymasowskiej Rady Społecznej czy stronnictwa Chrześcijańska Demokracja.

10 CHRAPEK, J. 2000. *Tylko miłość się liczy – List pasterski biskupa radomskiego na temat biedy i ubóstwa.* Dostępne w internecie: Tylko miłość się liczy… – Nagroda Ślad (nagrodaslad.pl).

11 ZIMOŃ, Damian, 2001. *Kościół katolicki na Śląsku wobec bezrobocia – List pasterski na uroczystość Św. Józefa Robotnika.* Dostępne w internecie: Kościół katolicki na Śląsku wobec bezrobocia - Damian Zimoń - Portal OPOKA

12 ŻYCIŃSKI, J. 2002. *Przywrócić nadzieję - List Metropolity Lubelskiego w sprawie pomocy dla bezrobotnych.* Dostępne w internecie: Apel abp. Życińskiego o pomoc bezrobotnym - eKAI

13 KORAL, J. 1994. *Bezrobocie jako jedno ze współczesnych zagrożeń młodzieży.* W: *Seminare. Poszukiwania naukowe* [online]. Towarzystwo Naukowe Franciszka Salezego. Nr 10, pp. 159-165

human right.[14] The work provides a livelihood and creates life prospects for the employee and his family. For this reason, full and real employment occurs when all people able and willing to work find a job and the opportunity for professional performance.

The social teaching of the Catholic Church is against compulsory employment, but at the same time, it demands full employment. The state is the body responsible for ensuring full employment, which enables employees and their families to live in dignity and guarantees employees decent working conditions. The state should financially support people without work, especially through large public works. On the other hand, unemployment benefits are, from a moral point of view, only a temporary measure to combat unemployment. Loss or inability to work, leading to lower living standards, poverty, feelings of social harm and hopelessness, unemployment, degenerates the lives of society and individuals.

The presence or absence of unemployment is one of the basic indicators of the moral quality of socio-economic life.[15] From the beginning, the social teaching of the Catholic Church has emphasized the close relationship between work and unemployment and the family of a working or unemployed person. The work serves to support and develop the family and the unemployed person not only suffers personal harm but is burdened by the many dangers that affect his family that lead to the burden of the family or even its disintegration.

The consequence of the Church's teaching on unemployment and work is the concrete steps of clerics and lay Catholics. It must be emphasized that the Church is a community of faith and love created by all the baptized people who belong to it, in which it appears from the beginning that it helps the neediest. This support from the clergy, religious and laypeople, fulfilled individually and as a community (family), following the teachings of the Gospel, has been and is often manifested without the slightest publicity. There are many of these informal activities, although they are not included in the statistics. On the one hand, the Catholic Church's unemployment activity is supportive and aims to help people suffering from the consequences of loss or unemployment. This assistance is intended to enable people to survive the period of unemployment decently and to get out of it by taking up a new job. On the other hand, the Church carries out preventive activities aimed at developing a work ethic and supporting the building of a society that provides universal employment.

Among the activities to support the unemployed, the dignity of the unemployed

14 GAŁKOWSKI, J. 2012. *Człowieka Praca Wartości.* Lublin. Wydanie 1. Wydawnictwo Katolickiego Uniwersytetu Lubelskiego Jana Pawła II.

15 STRZESZEWSKI, C. 1976. *Bezrobocie w katolickiej nauce społecznej.* Encyklopedia katolicka, t. II. Lublin. Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego Jana Pawła II.

and their families is paramount. It aims to give people affected by unemployment a sense of solidarity and real support from the ecclesiastic community. This is done by promoting the problem of unemployment and encouraging believers to actively help those who need it.[16] An important place in this work is occupied by the messages and letters of bishops, sermons of priests and speeches of lay leaders delivered in parishes and through the media, as well as the materially modest life of priests and representatives of Catholic movements close to the lifestyle of a poorer family. This trend also includes various spiritual support, as evidenced by the establishment on May 1 by the Church in Poland as a day of prayer with and for the unemployed and the initiation of such prayer in various circumstances during religious services. One should take care of the subjective treatment of the unemployed and at the same time help them, perceiving them primarily as people in need. Restoring and maintaining the dignity of people and families affected by unemployment helps these people avoid feelings of loneliness, helplessness, apathy and passivity and protects them from difficult attitudes and "internal migration". To survive in a dignified and fertile period of unemployment, first and foremost personal activity is needed - from the use of charity, through the openness to public support, to the use of free time for family and social activities, as well as raising qualifications and education.

As unemployed families become poor quickly and some of them fall into poverty or poverty, a determined charity is also needed. Charity successfully plays this role in the Church in Poland and Europe. This organization carries out a number of stationary activities, such as nursing homes, kitchens for the poor, daycare centres for children and the elderly; implement assistance programs, such as the organization of winter and summer recreation for thousands of children from poor families; leads the charitable formation of its employees, clerics and volunteers. Therefore, it is necessary to improve the Church's charitable service to people affected by unemployment by supporting the activities of the Charity and developing cooperation between the Charity and parish charitable groups, religious movements providing assistance to the needy and all individuals. Charitable activities should be conducted prudently so as not to lead the unemployed into passivity and become permanently dependent on external assistance.

Another form of support for the unemployed is the organization of family self-help. The first two lists of families are created within the department for assistance to unemployed families in parishes. One list includes families declaring assistance to the needy, from material and material (e.g. things for children)

16 Konferencja Episkopatu Polski. 2001. *W trosce o nową kulturę życia i pracy - List społeczny Episkopatu Polski*. Dostępne w internecie: List społeczny Episkopatu Polski - eKAI

to service (especially legal and organizational assistance). On the second list are families most affected by unemployment. Then the role of the parish is to coordinate the flow of aid from family to family and the cooperation between the parishes of the dean's office and the diocese.

People affected by unemployment are often lost in this situation. For this reason, they need basic information: what to do in case of job loss or unemployment, what rights they are entitled to, where and what help they can rely on, etc. This information should be available through all means of social communication. The Church's long-term initiative is to create pastoral care for the unemployed. Thanks to the use of existing church structures (diocese, deanery, parish), a large number of people in need can be effectively supported in a short time. For this reason, an Unemployment Assistance Team should be set up at each level of the church structure to coordinate activities in their area.

Another form of assistance to the unemployed is the establishment or support of existing organizations associating the unemployed. An important initiative is the creation of specialized centres where the unemployed would find support. Within the diocese, there should be church support centres for the unemployed, in which experts from various fields, working as volunteers, would advise the unemployed in need, provide them with legal, psychological, pedagogical and other assistance.

One of the important forms of assistance to the unemployed and their families is the support of parents affected by unemployment in their educational function. Legal entities in the Church should strive to create as many meeting places as possible for children and young people from these families, to support them in their studies and to organize their free time. We should try to open new kindergartens and clubs for children and young people whose parents are unemployed, organize recreational trips for them and fund scientific scholarships.

An important form of helping the unemployed is the development of educational work. Improving qualifications and education, as well as learning new professions or retraining in courses and training, make it easier for the unemployed to find work. Courses and training, including self-presentation workshops, must be free or very cheap and can be organized by Catholic associations, movements or schools. At the same time, attention must be paid to the widely understood cultural and intellectual formation on which libraries and video libraries, reading and writing courses, editing letters and applications, filling in forms, etc., are based.

In addition to helping people and their families affected by unemployment, preventive measures that develop the labour ethos and the labour market are an equally important area of activity. The Church's activities aimed at preventing unemployment include the development and popularization of the Church's social teaching on unemployment and work. Thanks to the moral perspective, it is possible to analyze the phenomenon of unemployment and propose adequate countermeasures, while at the same time not "losing sight" of the tragedy of specific people and their families and not omitting them in the work of help. The popularization of the Church's social teaching on work and unemployment is linked to the development of specific ethical guidelines for various social groups, including postulates for those responsible for public life, for people suffering from unemployment and for members of the Church.

Conclusion

By summarizing the activities carried out for the benefit of young people in the NEET category by different entities in EU-funded activation projects and their role in activation policy towards this category, it should be emphasized that they are effective due to good cooperation between these entities and division of activities according to their competencies and capabilities. On the one hand, the specialization of each of these institutions in their key competencies is important, on the other hand, the complementarity and complexity of the support received by the beneficiary through their cooperation and the synergy effect that comes from their effective cooperation. The role of the state in this matter should be to create conditions for active cooperation of various institutions for activating young people and encouraging them to partner.

The special role of the Catholic Church in carrying out activities to activate young people in the NEET category is to educate society as a whole in aspects related to the value of work and the importance of work for human development. The Church constantly encourages people to take steps to increase the value of work, create a good atmosphere around the idea of work and express respect for it. Through these activities, as a society, we contribute to its good organization and maintain relations between various professions, we support hardworking and honest people. Equally important in the work of the Church is the building of civil society by creating a local environment and supporting its initiatives. It also directly contributes to the development of the labour market. Catholics, both individually and through church organizations, including the church, should actively support the emergence of new branches of production and services by making bottom-up decisions about the use of financial resources from various funds, including EU funds.

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PECULIARITIES OF THE LEVEL OF COMPLETED EXISTENCE IN YOUTH

N.V. DANYLENKO,

Abstract:

The article considers the problem of identity, its formation in adolescence, as well as ideas about the meaning of life. The concept of fulfilled existence and its place in human awareness of meanings and values is given. Also, the results of experimental study of the level of existential fulfillment in young students are described.

Key words: adolescence, identity, existence, meaning of life and values, scale of existence.

Problem statement

There is already a lot of scientific literature on the study of such issues as the meaning of life. It was once considered a problem of existential philosophy, but it has long attracted the attention of psychologists. The construction of life meanings occurs in the process of individual life and is reflected in the so-called existential sphere of the individual's psyche. The existential sphere is characterized by the ability of man to manage his physical and mental states, to keep them at the proper level, the harmony of feelings and actions, words and deeds. This area helps a person to enter into certain relationships with other people (love or hate, compete or cooperate, etc.). Orientations, under the influence of which the individual enters into relationships with the world, determine the essence of its existential sphere. It performs the function of selection of ideas and value orientations [1].

Topicality research is the requirements that modernity imposes on the individual. It is increasingly difficult for a person to get answers to the questions: „Who am I in this life?", „Who are they, others?", „How to make decisions and who will be responsible for them?", „What to do next?". The author of the epigenetic theory of personality development E. Erickson believes that this meets the challenges of adolescence, which is accompanied by a „crisis of identity" – the formation of personal identity, a sense of individual identity, continuity and unity. He uses the word „crisis" in the context of perceptions of development to highlight not the threat of catastrophe, but the moment of change, the critical period of increased vulnerability of increased potentials and, consequently, the ontogenetic source of possible formation of good or bad adaptation[2]. Crises of age development are manifested in the internal conflicts of the young person. Internal personal conflict is a psychological state caused by the collision or confrontation of different needs, values, interests, inclinations, views, etc., which occurs internally. In modern psychological science, conflicts are perceived as an attribute of a person‘s mental life, a necessary component of it, which can have, under certain conditions, destructive or constructive consequences [3]. What experience a young person will gain in this period of his life and what conclusions he will draw will influence his further formation as a person, his inner world, values and meanings. Grigorieva Y.G. believes that such factors as freedom and responsibility play an important role in constructing the meaning of life [4]. According to W. Frankl, a person begins to behave as a person only when he is able to overcome the level of „psychophysical – organismic" and relate to himself, not necessarily resisting himself. This possibility is existence (existence), and to exist means to constantly go beyond oneself [5, p.93]. Existence, translated from Latin – "existence", which means real life, full of deep feelings, realized endeavors, their own decisions, even if erroneous, generally difficult of course, but a good life. And if you succeed, if there is a sense of satisfaction - it will be a complete existence. Fulfillment is not simply and not necessarily the satisfaction or satisfaction of a need, but rather the experience of a deep inner agreement with what is to come or with what has been done; the experience of conformity to one's essence, on the one hand, and to circumstances, on the other. Existential fulfillment is a concept that appeared in the psychology of W. Frankl to describe the quality of human life [5].

Goal research - the study of the peculiarities of existential fulfillment in adolescents, as a state that precedes the formation of life values, meanings that they will embody in later life. Students – psychologists (aged 17-19) were involved in this work.

Results experimental research

In accordance with our goal, the test „Existence Scale" (ES) by A. Lengle and K. Orgler was chosen, which measures the existential fulfillment as it is subjectively felt by the subject [6; 7; 8]. ES is the first test in logotherapy and existential analysis, logically derived from the theory. According to Frankl's concept of meaning, SEM was previously developed - a method of detecting meaning, consisting of four consecutive steps.

The implementation of these steps involves a person has four basic anthropological abilities (abilities inherent in all people): to perceive realism, the ability to see their subjective share and separate themselves from others (see his subjective share) – «Self-distancing»; to feel, touch, resonate with values – «Self-transcendence»; to choose, to leave all other options for the sake of one, to decide – «Freedom»; really make, realize your choice – «Responsibility».

The «degree» or «level» of existential fulfillment shows the magnitude of what is meaningful in my life, how often I live with inner harmony, whether my decisions and actions relate to my essence, whether I can bring something good, as I understand it, into life. It's not about how a person actually lives, but about how he understands that he lives. The test reflects a person's subjective assessment of his life.

The results of the experimental study

SD - «Self-distancing». This indicator measures a person's ability to «walk away» at a distance relative to himself. Do not focus only on yourself, do not react unreasonably by responding to random stimuli, but perceive the situation, reflect on it, soberly looking at the situation. Self-distancing also measures the ability to internally free oneself from the captivity of emotions, warnings and desires associated with them, not to get entangled in them. 36.5% of respondents found a low score on this scale, which may indicate a lack of distance from themselves. It can also be a consequence of immaturity, some forms of internal confusion (conflicts, post-traumatic state, etc.). This subgroup is prone to obsessions, thoughts about themselves and reproaches to their address. People in this state may not understand what is happening to them, are not able to realistically perceive the events around them, lose orientation, the ability to think. In some cases, a rapid response to stimuli is possible.

Thus, the majority of students – 58.5% on this scale demonstrate improved ability to perceive and clarity about the situation. Attention is constantly shifted to the outside. The distance relative to himself increases.

Only 5% of the respondents found that they could very well distance themselves from themselves. Outwardly, it may seem that such people have no feelings and are focused only on functionality. But if, along with high SD scores, there are high scores on the ST scale, then they can create their actions not only for themselves but also for other people. A person can dedicate his life completely to someone or something. Emotionally, she draws strength from the value of which she is a supporter.

ST – «Self-transcendence». This ability establishes an inner attitude to the experience and the individual can find and experience subjective values, which is manifested, for example, in the ability to enjoy, the ability to suffer, the ability to emotionally touch. According to this scale, 17.1% of respondents have low indicators, which indicate that their lives are impoverished, mostly business and functional. Feelings that appear are felt as an obstacle and misleading.

ST averages, are more concerned with the correlation with life and adhere to the obligatory, caring attitude with their present. Their emotional inner world and inner ability to feel the values and focus on them are enriched.

Some respondents – 12.2%, have freely available emotionality, as indicated by high scores on this scale. This makes them open to tolerance, ready to meet the new – to self – transcendence as to go beyond themselves.

F - «Freedom». This scale covers the ability to find real opportunities for activities, to create a hierarchy of them in relation to their evaluation and thus come to a personally sound decision. The ability to dare, on the one hand, depends on the components of personality (such as strength, concentration, courage, ability to withdraw and defend themselves), on the other hand - on the available opportunities that are important to consider to be able to choose something. The relationship with these internal and external factors leads to clarity in decision making.

Also, on this scale, 14.8% of respondents found low scores, which indicates indecision and uncertainty in their decisions, inability to make them. Some boys and girls (73%) show a tendency to clarity and strength in the formation of judgments and solutions to their own problems. They find it easier to find opportunities for action and make decisions. A small number of respondents (12.2%) are prone to evaluative, critical and dominant behavior, which is accompanied by intolerance of any restrictions and aversion to permanent relationships. These people prefer to get rid of preferences, they remain inactive in interpersonal communication, often for fear of being vulnerable.

V – «Responsibility». This scale measures the ability to complete decisions made on the basis of personal values. A person acts with the awareness of the obligation of this for himself or obligations to someone. To withstand the process of implementation of their own plans allows you to feel confident that everything is done correctly. Or, if there is no self-confidence, the compensatory function may be taken over by a sense of duty.

Among the respondents, 39% showed low scores. This means that people do not feel personally involved in life. For them, life goes by itself, it is less amenable to planning and is not permeated by their own will. The sense of duty is not strongly expressed, but can be formed.

56% of students are more concerned about the relationship with life and adhere to the obligatory, caring treatment of their present . And only 5% have a great sense of duty, thanks to consistent self-responsibility. But often these actions are driven by fear of consequences, or learned discipline.

Qualitative description of the total indicators of SHE

R - «Personality». The scale is formed from the sum of the results of the SD scale and the ST scale. It describes an important characteristic of man, namely his cognitive and emotional accessibility for himself and for the world. Low P values can be seen as an indication that basic personal abilities are blocked and not used, if such blockades last a long time, they can manifest themselves in the form of personality disorders and psychoses. The P indicator also reflects the extent to which it is available in the human dimension.

Thus, the results of the level of meaningfulness of life in these high school students, for the most part, are average. This indicates that the students surveyed show an improved ability to perceive the world around them, they have a growing clarity and strength in forming their own judgments.

Indexes Scales (%)

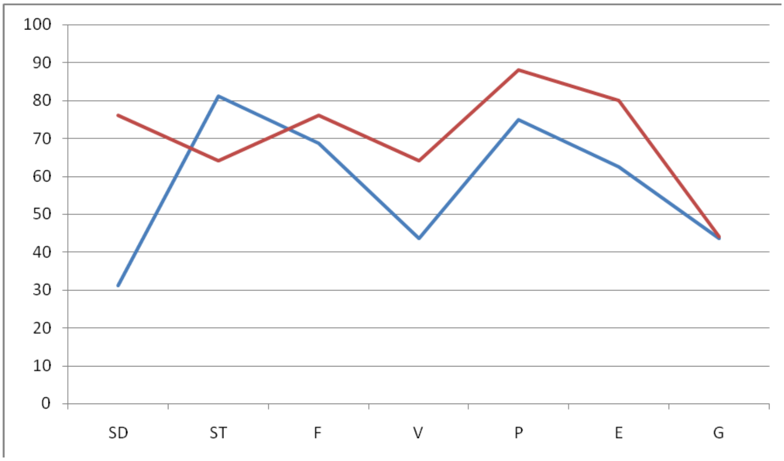

Fig. 1. Graphic representation of research results on the test «Existence scale»

Thus, the study showed that 17% of respondents are «closed» people. They are busy with themselves, personal problems, as proof of a certain immaturity. Also, there is an increased willingness to respond psychosomatically to stress. This can be due to prolonged mental stress, stress or personality disorder. 83% of respondents are more «open to the world» and to treat themselves.

There are results which show that in the studied averages on the scale of «self -transcendence» are greater than on the scale of «self- distancing» - (SD <ST). From the experience of test developers, this may indicate that these people have a strong emotional sensitivity, strong inner experience and compassion, good ability to enjoy, which, however, are accompanied by difficulties in establishing distance and maintaining internal free space.

E - «Existence». The value of this scale is obtained by adding the indicator F and the indicator V, measures the ability to decisively and responsibly go into the world, to get involved in life. Evidence of such an essential characteristic of human existence as the ability to navigate in this world, come to decisions and responsibly implement them, changing it, thus, for the better. While the indicator P reflects the ability of a person to deal with himself («inner world»), the indicator E indicates the ability to constructively deal with the outside world, decisively and responsibly deal with it.

Based on the results obtained, we can say that 24.4% of young men and women lead a lifestyle in which decisions are made with difficulty, on the verge of inaction. This is influenced by: uncertainty in decision-making, uncertainty in the « existential place» («is this my place?»), Non-obligation, restraint, ignorance of what to do, low ability to withstand the load, sensitivity to obstacles and more.

Some respondents (73.2%) showed a tendency to increase determination and responsibility for life. They seek to arrange their world and their lives.

However, it can be observed that in 41.4% of respondents the indicators on the scale «Freedom» are dominated by indicators on the scale «Responsibility» (F> V). That is, such people may have a tendency to hastily transfer responsibility to more «competent» people.

53.6% of students (combination F / V) are ready to go out into the world, and there may be problems with exclusion and the feeling that they are not free, but forced (sense of duty). Sometimes these feelings act as a burden if they come from a depressive experience.

And in 5% of respondents the indicators of «Freedom» and «Responsibility» are equivalent (F = V), ie complement each other. Such people equally meet the criteria of behavior that were listed above.

Finally, 2.4% of respondents have a clear, self-determined, active attitude to the world.

G - filling the content of the existence of the individual. This indicator shows that 26.83% of young men and women have signs of closedness (self-obsession and emotional inability to dialogue), indecision. They lack responsible involvement in life. This reflects the low value of overall existential fulfillment.

Subjects, which are characterized by increasing internal openness (46.34%). This gives a person the opportunity to go to the requests and suggestions of the outside world.

And 21.95% of respondents meet the criteria of predominant openness, accessibility, receptivity, determination, willingness to act and who have a sense of duty. They are also considered vulnerable, strict, and as a result, make high demands on themselves.

It was noted above that most of the respondents have averages based on the results of using this technique. Therefore, taking into account this feature, and in order to more meaningfully study the differences between boys and girls in determining the level of meaningfulness of life, a comparative analysis was made.

Young men have higher scores on the SD (76%), F (68.7%), V (43.7%), E (80%) scales. Indicator G detects almost levels results - 43.7% for girls and 44% for boys.

Thus, the results of the study of the level of fulfillment of existence in this youth group, for the most part, are average. This indicates that the surveyed students demonstrate an improved ability to perceive the world around them, they have a growing clarity and strength in forming their own judgments.

The lowest scores of «Self-distancing (SD)» and «Responsibility (V)» indicate that a group of these students are not yet able to distance themselves very well from themselves, they must work to reduce reproaches against them, obsessions, etc. In general, it can be noticed that the majority of respondents are concerned with the relationship with life and adhere to the obligatory, caring treatment of their present.

Conclusions

This study was conducted as an attempt to determine the state of the existential sphere or the level of existential fulfillment in adolescence. It is too early to draw conclusions about the formation of life values and the meaning of life, but some trends can be traced. It is also interesting that each of the respondents (perhaps for the first time in his life) had the opportunity to look «inside himself», to express their own attitude to the present. Thanks to this study, you can see how in adolescence is the formation and vision of their own identity and meaning of life. The indicators identified during the survey make it possible to observe under the influence of which factors the formation of the worldview of each of the studied.

Thus, according to the method of SHE, we see that most of the respondents are on the way to gaining fullness of existence. Mostly the average indicators on all scales of this technique indicate a significant motivation of the subjects to fill their lives with meaning, awareness of its needs and correlate with their own values. However, this process, which lasts for some time, may be subject to change in critical life situations, even in adults. According to our research, only a small percentage of young people feel quite confident, able to make decisions, take responsibility for them, build relationships with the world.

If a young man manages to solve these problems, he forms an adequate identity, the development of which can go in the following main areas: the acquisition of psychological intimacy, the desire for close interpersonal relationships; sense of time, ability to make life plans, lack of fear of growing up and change; development of productive, creative abilities, ability to mobilize the internal resources and to concentrate on any main activity; formation of a positive identity; self-determination and the choice of positive role models.

It is important to investigate in the future what factors determine the further development of a full existence, overcoming internal conflicts and the formation of a mature personality in adolescence. It may be necessary to create a means of psychological support in social institutions.

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CRISIS MANAGEMENT IN EDUCATION

RUDOLF VOLNER, SVETLANA HUBKOVÁ

Abstract:

Education is a very common topic in society today. The reason seems to be the new possibilities of the Internet, the impact of social networks on all age groups. This effect can be characterized in both positive and negative levels. One of the basic ways to influence the relationship to these specific technologies seems to be education in schools, defining the appropriate level of education and thus the possibility of the right approach to the technologies and their proper use in the context of lifestyle. The presented article tries to outline the possibilities of solving crisis situations that currently bother education.

Keyword: education, crisis management, threats from the point of view of education

Introduction

"Crisis management is traditionally understood as a specific, usually short-term management approach, the essence of which is to resolve a crisis situation" [20]. He sees the differences between standard management and crisis management [20] in a number of specific features. These include the declaration of a state of emergency, the investigation and elimination of the causes or at least the elimination of their manifestations, the need to avoid confusion and the appointment of a "spokesperson for external communications" [20]. Due to the frequent and rapid changes that are typical of today, the risk of accidents or economic crises increases, which leaves room for preventive activities. [20] include monitoring risk situations and finding possible causes, developing contingency plans, calculating crisis risk and simulating crisis training. These basic preventive activities are applicable to any branch of work and life.

There are two approaches to crisis management, which are "identified mainly in the areas of socio-political, economic and natural disasters" [26]. The first approach is crisis management, which is based on "resolving a crisis that has already occurred and been identified" [26]. The second approach is to manage the crisis before it can be identified and "before it enters a turning point" [26]. It is based on preventive measures that reduce the crisis. It is a continuous process of creating stabilization systems to identify crises, mitigate their effects and return quickly to the pre-crisis situation. It is dealt with by a legislative process that clearly stipulates the implementation of preventive measures.

According to [4], crisis management contains two interconnected levels of processes, which are the risk management process and the crisis management process. The risk management process involves "the systematic application of targeted activities, procedures and practices aimed at identifying, analyzing, assessing, monitoring and influencing threats and the risks arising therefrom" [4]. In summary, this is to minimize or prevent the possibility of a crisis. It is characterized by three functions:

- prevention,
- correction,
- anti-crisis intervention.

On the contrary, the crisis management process is a "comprehensive set of practical measures, approaches and methods, implemented in a hierarchical and functionally linked system" [4] with the goal of bringing the crisis under control and building on the risk management process. It contains two functions, namely reduction and recovery.

Definition of crisis management in education

Depending on the importance, it can be a specific activity, a group of managers or a department of scientific discipline. Many definitions of crisis management can be found in the Czech and world professional literature. "It depends on the approach, professional perspective or school of management" [4]. Some definitions correspond to the notion of state authorities and others e.g. "Opinion of the Crisis Management Section of the University of Economics, Prague" [21]. The author used the following definitions to determine the definition of crisis management in education.

[11] defines crisis management in a narrower sense as "a set of scientific knowledge, professional practices and application tools for preventive, decision-making and technological measures enabling managers to deal with crisis situations".

The Crisis Management and Amendment Act (Crisis Act), as amended, defines crisis management as "a set of crisis management body activities aimed at analyzing and evaluating security risks and planning, organizing, implementing and controlling activities carried out in preparation for crisis management. situations and their solutions, or the protection of critical infrastructure".

In the literature [4], the authors based the definition on the "Drucker - Vodáček approach" and defined crisis management as "a comprehensive set of theoretical approaches, practical recommendations and methods, applied in a hierarchical and functionally interconnected system of public authorities, legal and natural persons, the aim is to minimize the possibility of a crisis or to reduce the extent of damage and to minimize the duration of the crisis".

Crisis management can also be understood as a universal term used to describe the processes that are associated with crisis management of a "natural, anthropogenic, socio-social, economic or business-economic nature" [11], [1]. These processes include monitoring the potential risk, uncertainty and danger that arises from a negative event. It is a system of prevention and subsequent management of the organization in times of crisis. For the field of education, we define a crisis as an event, person or activity that threatens the educational process, balanced management, the existence of a school or school facility or safety in schools and school facilities.

Classification of threats in education

The classification of internal threats according to [4] can also be used very well for the classification of internal threats in education. In this work they are divided into:

- objective - change of legislation (graduation, admission procedure, change of financing method, election period of directors - frequent changes of legislation, late issuance of changes) affects the quality of preparation of children, pupils, students and schools and school facilities (educational process takes several years , but legislation changes at shorter intervals),
- subjective - breach of budgetary discipline, inadmissible behavior towards students or co-workers (mobing, bossing), failure to determine the vision, bad

decision of the director or pedagogical worker,

- security - unauthorized intrusion into a school building, alcohol, narcotics and psychotropic substances, bullying, situations where the student threatens another person with a stabbing, firearm or other weapon, terrorism, computer crime, biological agents,
- technogenic without connection to the human factor - fire, power failure, heating of school premises, gas leakage,
- technogenic in relation to the human factor - theft, vandalism, burglary, fraud,
- financial - insufficient financing of operating funds, pre-financing of projects, issues of normative financing of education at a time of declining demographic curve,
- information - misuse of information about employees, children, pupils and students (personal data protection) of schools and school facilities.

Internal security threats in education

We divide internal security threats that may arise in education into:

- threats posed by pupils - in particular the consumption of alcohol, narcotics and psychotropic substances, as a result of which they can be attacked with firearms, stabbing weapons and other weapons or otherwise endanger children, pupils, students and school staff, as well as cybercrime, threatening phone calls reporting bombings, deliberate fire,
- threats caused by school staff - mostly non-compliance with established safety rules (leaving a dangerous substance in a place accessible to children, pupils and students - chemicals from laboratories, cleaning and disinfecting agents, certain types of biological waste, ...), unintentional fire,
- threats caused by a stranger - forcible entry into the building and endanger all persons in the school building with a firearm, stabbing or other weapon, hostage-taking, chemical attack, terrorist attack.

In order to reduce the risks posed by the above-mentioned threats, every organization must have developed guidelines to ensure safety and health. School and school staff, children, pupils and students learn about potential risks and measures to minimize or avoid them.

Computer crime

Recently, we may increasingly encounter the threat of cybercrime in education. A few years ago, we would not have had to deal with cybercrime in schools at all, because all the agendas of schools and school facilities were kept on paper or on local computers that were not connected to a server or the Internet. At present, the entire school administration and all database files are accessible from the server and all computer technology is connected to the network and the Internet. It is therefore necessary to establish security circuits and identify potential cyberattacks in a timely manner and to use a systemic solution that would either deter or at least identify a potential cyberattack [24].

But what can we imagine under a cyberattack? In particular, it is a deliberate "event leading to a disruption of the normal functioning of the system in the broadest sense, from a breach of data integrity to a breach of the system's credibility to its unavailability and full functionality" [15]. The most common cyberattacks are DDoS, Malware and Hacking.

DDoS is the most common type of cyberattack. It causes a targeted overload of the system so that it is inaccessible to other users. They are attacked e.g. websites, telephone lines or DNS (Domain Name System) infrastructure. The damage caused by this type of attack is minimal, "it is a kind of demonstrative gesture and an expression of resistance" [15].

Malware is a computer program that is used to damage or infiltrate a computer system. It is a collective name that includes computer viruses, spyware, adware, and Trojan horses. Malware is a very fast-growing cyber security threat. All measures against this threat are preventive in nature. These are different types of anti-virus programs that every organization, not only in education, has a duty to register in property. They are recorded in the assets as either small long-term intangible assets or long-term intangible assets. The registration is the same as for software programs on the basis of issued licenses.

Hacking refers to "intrusion into the system in a way other than the standard way, ie. circumventing or breaching its security protection" [13]. This type of threat is currently the third most common cyber threat. To eliminate it, it is necessary to have a fully updated software and a non-breakable (or hard to break) user password. A security audit is also used to prevent hacking, which should reveal shortcomings in the security of the PC network. Schools can order the audit from external software companies or, if they have the ability to have a PC coordinator and network administrator, do it themselves. However, the basic rule for prevention is a necessary security policy that will lead all users to use "strong passwords as well as unique passwords" [15]. In the event of an attack, it is necessary to immediately disconnect the infected system from the Internet. Hacking requires an active internet connection for its attack.

Cyberbullying is "one of the forms of psychological bullying and ranks among the socio-pathological phenomena". We define it as "deliberate aggressive behavior that is carried out either by an individual or a group through electronic media towards a person who cannot defend himself against attacks at the moment" [10]. According to the methodological recommendation of the Ministry of Education of the Slovak Republic for the primary prevention of risky behavior in children, pupils and students in schools and school facilities "What to do when - intervention of a teacher" intentionally endanger someone, harm them.

Cyberbullying is characterized by spatial and temporal unlimitedness, wide social consequences, difficult signature and anonymity. It can endanger children, pupils, students and teachers. It takes place in cyberspace and is therefore very insidious. Failure to do so can have tragic consequences for potential victims.

In order to reduce the risks posed by the above-mentioned threats, every organization must have developed guidelines to ensure safety and health. School and school staff, children, pupils and students learn about potential risks and measures to minimize or avoid them.

Risk analysis in education

As in other areas, in education it is necessary to first specify the risks, ie. to describe. Then a detailed analysis needs to be performed. Risk analysis is a set of activities such as identifying risks, assessing their significance, determining the size of the risk and assessing it. According to [9], the risk analysis should provide answers to questions concerning the impact of threats and their activities in society, the determination of the likelihood of a certain threat vulnerability and the definition of the type of impact on society. The most common terms used in connection with risk analysis are asset, threat, vulnerability, risk of action, threat and disruption. Very often the concept of threat and risk is unified. However, we know that a threat is not a risk in itself, but can be a source of one or more risks. "Threats only exploit vulnerabilities that lead to threats, a risk that can be reduced through measures to protect assets from these threats" [9].

The risk analysis shows a solution to the crisis situation. To describe the solution process, it is necessary to choose a method that will allow school management to find a quickly effective solution. One example is the use of process diagrams.

These are used for graphical representation of processes in which their time sequence is monitored. They can therefore be used very well in crisis management in education.

Process modeling methodology, which is based on Business Process Modeling Notation (BPMN), is most often chosen to create process diagrams. Behind this graphic notation is the Business Process Management Initiative, whose primary goal was to create a notation that would be readable by all participants in the life cycle. The BPMN defines a single diagram. It consists of a network of graphic objects, especially activities and displaying the flow of information between them.

Processes are commonly drawn in BizAgi Process Modeler. It is a simplified and freely available modeling tool that includes the basics of modeling in BPMN notation. This gives the general public access to modeling. Other possible modeling tools can be Business Process Visual Architect, Microsoft Vision or Enterprise Architect.

Conclusion

In the presented article, we tried to outline the need to use crisis management in an environment as specific as education. It is necessary to realize that the issue of Internet-related crime, virtual reality, will increasingly be part of life focused on the educational process. This is due to new technical and technological possibilities, but mainly to their general availability for all ages. So whether or not we want to focus increasingly on the negative phenomena that arise in the educational process and that are associated with these technical means. It is appropriate to pay more and more attention to this issue, as prevention is always a better solution than dealing with consequences that can have fatal consequences for the parties involved.

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ADOLESCENTS' PERCEPTION OF THE PSYCHOLOGICAL SAFETY OF SCHOOL ENVIRONMENT INVENTORY

NADIYA LUNCHENKO

Abstract.

The paper considers psychological safety as a special condition of educational environments that are free from psychological violence in the interactions of the people in them; psychological safety contributes to the satisfaction of the needs for personal trust and communication, creates for the participants a sense of belonging (the referential importance of the environment), and contributes to their mental health

The psychological safety/security of the educational environment is defined as the protection of participants from threats to positive development and mental health in the process of the pedagogical interaction and absence of psychotrauma in the communication process.

The factorial analysis of 24 original items was conducted. The final version of inventory consists of three factors: Instrumental safety of educational environment" (13 items), the "Psychological safety of educational environment" (7 items) and "Bulling" (4 items).

There are three types of educational environments' safety: "Instrumental safety of educational environment", "Satisfied safety of educational environment" and "Low safety of educational environment".

Keywords: adolescents' perception of the psychological safety of school environment inventory, educational environment, psychological safety, bulling, psychodiagnostics.

Introduction

The interest of scientists in the study of the educational environmental safety and security and their psychological characteristics is increasing. The study of the psychological safety of the educational environment as a psychopedagogical reality and set of conditions that provide for the positive development and the formation of the personality of each participant in the educational process is extremely relevant in view of the ongoing acts of violence against children, groups, or communities in the context of the family, kindergarten, or school [5]. While teachers believe that the security of learning environment is very significant in schoolchildren's academic performance, psychologists also believe further that the school environment is significant in adolescents' personal growth and development. There are several productive approaches of the psychological safety of the educational environment and its role in individual development and socialization determined [12; 13]. When students feel safe and secure, they are more comfortable in their schools and are more successful in learning, as well as have better opportunities to grow academically, emotionally, and socially [10].

A safe school environment is a predictor of effective learning, growth and development of children [9]. Therefore, for adolescents to perform academical success, they have not only be intelligent, motivated and interested in studying, but must feel safe and protected from physical and emotional threats and or harm in the home, society and most especially the schools environments [11].

Psychological safety is a special condition of educational environments that are free from psychological violence in the interactions of the people in them; psychological safety contributes to the satisfaction of the needs for personal trust and communication, creates for the participants a sense of belonging (the referential importance of the environment), and contributes to their mental health [5].

The psychological safety/security of the educational environment is the protection of participants from threats to positive development and mental health in the process of the pedagogical interaction and absence of psychotrauma in the communication process, which is the main threat to the psychological safety of participants in the educational environment that can damage positive development and mental health and can also be an obstacle to self-actualization. Pedagogical and interpersonal interactions in the educational environment are psychologically safe if they assume a sense of relation and belonging; convince participants that they are out of danger and strengthen mental health [4; 6; 7]. For studying to be meaningful to schoolchildren therefore, the environment in which it takes place need to be secured. A secure environment is one that ensures emotional security of the learning subjects [3]. Children who grow up in secured environments are likely to develop good emotional regulation (control) and anti-social personality traits which make them to concentrate on learning task [14].

Positive (secured) educational environment is associated with fewer pupils' behavioral and emotional problems, high academic success, and increased of staff retention which is important for providing a consistent set of adults whom students learn from and others [1]. Emotional development is connected with positive school environment and plays an important role in the personal and social development of a pupil. An individual with stable emotional pattern leads a happy, healthy and peaceful life. The individual is at ease with himself and his surroundings. On the other hand individuals who are emotionally disturbed become a problem for theirselves as well as for others. However, continuous threat/disturbance (psychological security) in schools affects individual's emotional growth and development. The reverse may be the case in negative school environments [11].

Insecurity is the state of fear or anxiety stemming from a concrete or alleged lack of protection. It refers to lack of or inadequate freedom from danger [7]. Environmental insecurity as a feeling of general unease or nervousness or lack of confidence or sense of danger from ones' environment thereby threatening ones self-image, ego and learning The issue of insecurity of the school learning environment has become a national emergency challenge which directly or indirectly has affected the emotional development of learners, thus thwarting the achievement of the set of educational goals [3].

Aim of the study – to verify inner validity and structure of Adolescents" Perception of the Psychological Security of School Environment Inventory.

Results

Factorial Structure of the APPSE. The final factorial structure included 20 from 35 original items, which are presented in Tables 1-3. It should be noted that even the lowest loading obtained (0,511) was excellent.

Table 1: Factor 1 including item loadings and descriptive statistics for the APPSE

Items	Cronbach's α	Factor loading	Mean	SD
4 The management of my school provides security by the use of security personnel and or detective devices such as cameras to take track of events	0,731	0,523	1,53	3,54
5 My school is securely safe from unnecessary intruders by fenced and lockable gate with a security man at the gate	0,721	0,511	1,75	3,56
9 The members of the community pass through my school to town without regards to the school authority and regulations *	0,725	0,513	1,65	3,62
16 My school has a safety/ emergency preparedness plan in place	0,823	0,625	2,56	2,02
17 My school has an early identification and intervention for students at risks	0,801	0,745	2,33	2,36
18 Visitors are not allowed without permission of the school management	0,785	0,756	2,13	3,52
19 Teachers and students are not allow to come to school with things like razor, knives and nails or metal etc	0,792	0,801	3,02	2,15
23 My School has a bus for transportation during 1emergency	0,723	0,520	1,65	3,65
24 My school does not allow the use of mobile phone in the schools by students	0,755	0,526	1,25	3,75
28 My school has a method of indentifying hazards/potential hazards	0,762	0,541	2,04	1,42
29 The principal of my school keeps us inform of what happens both inside and outside the school	0,785	0,692	2,25	2,58
30 My school teaches us safety drill regularly	0,801	0,741	2,69	2,63
31 We are very aware of our school surroundings.	0,823	0,712	2,78	2,59

Descriptive APPSE Statistics. Tables 1-3 indicates that internal consistency scores (Cronbach's alpha) varied between 0,72 and 0,84, which represents satisfactory levels of homogeneity.

Table 2: Factor 2 including item loadings and descriptive statistics for the APPSE

Items	Cron-bach's α	Factor loading	Mean	SD
1 In my school, each person (learners, staff and visitor) feel safe, supported and secure daily	0,720	0,523	2,65	2,61
2 In my school both teachers and learners feel safe in the classroom because teachers create atmosphere for interaction	0,759	0,596	2,25	2,75
3 Staff in my school present a nurturing environment	0,767	0,548	2,44	2,42
12 In my school, the leadership (administrative) support staff, learners and parents	0,777	0,652	2,35	2,38
14 My School involves the community and parents in its affairs	0,832	0,758	2,49	2,45
25 My school has clearly described responsibilities of staff and students	0,844	0,801	2,38	2,56
27 My school has communication methods to parents and communalities	0,721	0,823	2,46	2,65

Temporal stability of the APPSE was also satisfactory for all scales, as test-retest correlations varied between 0,65 and 0,84 ($p<0,0001$).

Table 3: Factor 3 including item loadings and descriptive statistics for the APPSE

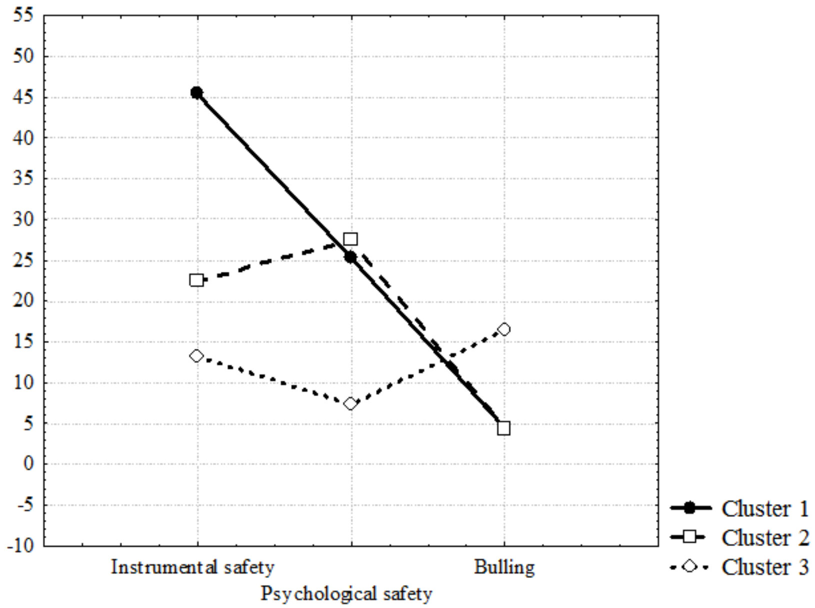
Items	Cron-bach's α	Factor loading	Mean	SD
6 There are students who bully other students in my school without being punished	0,727	0,521	2,02	2,92
7 Some students in my school can attack the principal and staff at the slightest provocation	0,767	0,522	1,25	3,75
8 In my school, the principal, vice principals and teachers are afraid of punishing students who commit some kind of offence because they are afraid of being attack.	0,751	0,578	1,44	3,42
11 My school has good anti-bulling policy that is practice. *	0,757	0,789	2,35	2,32

The 1st factor indicates subscale "Instrumental safety of educational environment". The 2d factor reveals subscale "Psychological safety of educational environment" an d the 3d factor consists of statements, which reveal subscale "Bulling".

Intercorrelation analysis revealed that the Bulling subscale was negatively linked to the two other scales (r=-0,34, p<0,001 for the "Instrumental safety of educational environment" and r = -0,46, p<0,001 for the "Psychological safety of educational environment"), while the positive relation was found between the "Instrumental safety of educational environment" and for the "Psychological safety of educational environment" (r = 0,43, p<0,0001).

Normative scale. Dividing into three intervals the marginal values of the norm for the indicators of the "Instrumental safety of educational environment" are 25-40 points, for the "Psychological safety of educational environment" – 15-25 points and for the "Bulling" subscale 8-15 points.

Fig. 1. The cluster profiles of educational environment



Cluster № 1 - the Instrumental safety is higher than the Psychological safety and the low level of Bulling subscale. The profile was called *"Instrumental safety of educational environment"*.

Cluster № 2 - the Instrumental safety and the Psychological safety are balanced and expressed at a moderate level. The profile was named "*Satisfied safety of educational environment*".

Cluster № 3 - the pursuit of superiority far exceeds the pursuit of excellence - *"Low safety of educational environment"*.

Conclusions

It was concluded, that psychological safety is a special condition of educational environments that are free from psychological violence in the interactions of the people in them; psychological safety contributes to the satisfaction of the needs for personal trust and communication, creates for the participants a sense of belonging (the referential importance of the environment), and contributes to their mental health

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The final factorial structure included 24 from 35 original items and consists of three factors: Instrumental safety of educational environment" (13 items), the "Psychological safety of educational environment" (7 items) and "Bulling" (4 items).

There are three types of educational environments' safety: "Instrumental safety of educational environment", "Satisfied safety of educational environment" and "Low safety of educational environment".

The weaknesses of the investigation lies in the fact that it did not consider gender, types of school, class and age differences in adolescents perceptions of the security of the their educational environments, emotional disorders and states and academic performance. Further studies may choose to include these variables.

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SCIENTIFIC AND EDUCATIONAL DIPLOMACY OF THE UNIVERSITY

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Abstract:

The article defines the essence of the concepts «educational» and «scientific diplomacy», highlights national features of educational diplomacy. The stress is laid on international university cooperation, which is undoubtedly the most effective form of scientific and educational diplomacy. Cooperation with the other countries within the framework of European and international organizations is considered using the example of Western Ukrainian National University (WUNU). The study shows that today the geography of WUNU's cooperation is quite wide. It extends beyond the European continent and gives good advantages in the field of scientific and educational diplomacy. It is proven that the more stronger an aggregate influence of a wide range of involved educational institutions is, the more diversified is the range of subjects is, and the counter-actions of competitors cannot be selective. The main channels and tools of educational and scientific diplomacy for building strong partnerships with other countries or regions through scientific and educational exchange are described.

The article contains proposals of improvement of international cooperation in education and science by attracting additional funding for science, material and technical base, participation in international mobility programs for students and teachers through programs funded by the EU, other foundations and international organizations.

Key words: educational diplomacy, scientific diplomacy, university, international cooperation.

Introduction

Modern world is multicultural and multinational. Despite the processes of globalization, specific features, self-identification of cultures and nationalities affects the process and format of education and science. Our country has an extensive network of higher educational institutions which have strong international ties and great potential for influencing foreign audiences through foreign students, politicians, diplomats, scientists, foreign educators etc.

The aim of the research is to outline international cooperation in the cultural and educational sphere; popularize Ukrainian education and science as well as scientists and educators who represent the world Ukrainian achievements.

Problem statement

The process of globalization, which began to develop actively in the last decade of the twentieth century, is increasingly contributing to the development of various forms of integration, including political, economic, educational etc. Higher educational institutions are becoming full-fledged actors in international relations. One of the key tasks and priorities of the development of national education systems in different countries is the participation of universities and research centers in international university cooperation programs. Ukrainian universities are not an exception. The Ministry of Education and Science of Ukraine is interested in attraction an additional funding for the development of science, university facilities and resources, participation in international mobility programs for students and lecturers, etc. through participation in EU-funded programs, other foundations and international organizations.

Intensification of international mobility of students, lecturers, university staff, growing interest of educational institutions in attracting foreign students distinguishes a separate area in public diplomacy – educational diplomacy. Educational diplomacy is becoming increasingly important due to its high efficiency and the fact that it is virtually free for states.

Many Ukrainian universities have the great experience in international cooperation, which undoubtably contributes to the internationalization of higher education, gives more opportunities for graduates of Ukrainian educational institutions in the international labor market, what is more, provides them with the ability to live in a multicultural environment and work in a competitive environment.

Western Ukrainian National University has its own innovative, scientifically developed and tested model of international cooperation. The model is focused on the development, expansion and strengthening of international relations and the authority of the university in the world educational and scientific community.

The analysis of research

The article is based on scientific works of Ukrainian and foreign researchers in the field of diplomacy – O. Vysotsky [1], N. Serbina and O. Kuchmiy [2], O. Tyshchenko-Tyshkovets [3], Art. Glasgols [4], M. Leonard [5] and others. Conclusions on the definition of educational and scientific diplomacy in the research of D. Ilnytsky [6], O. Proskura [7], L. Vainet [8] are taken into account. The documentary base of the article includes the materials of the «Strategy of Public Diplomacy of the Ministry of Foreign Affairs of Ukraine for 2021 –2025» [9] and the Department of International Relations of the Western Ukrainian National University [10].

Presenting main material

To substantiate and correctly apply the terminology of diplomacy, first of all, we will find out the approaches of researchers to the interpretation and relationship of the concepts of «public diplomacy», «cultural diplomacy», «scientific diplomacy» and «educational diplomacy».

Both the ukrainian and foreign scientists have different points of view in understanding the concept «public diplomacy». Historians debate the identity and difference between the terms «public diplomacy» and «cultural diplomacy». This long-standing debate boils down to two points of view. The first argues that the term «public diplomacy» is synonymous with the term «cultural diplomacy» because both diplomacies have political goals and are aimed at shaping public opinion abroad. The second view is that there is a need to separate «public» and «cultural» diplomacy, as public diplomacy more often implements political projects, promotes propaganda, and cultural diplomacy aims to establish stable, equal, long-term and bilateral relations between countries.

From our point of view the «public diplomacy» can not be considered as cultural one as public diplomacy is a state mechanism aimed at implementing foreign policy objectives of the state and includes such methods as: information projects (propaganda); educational and cultural exchanges; the Internet projects (digital diplomacy of the state).

We consider the concept of «public diplomacy» the broadest, because it involves both information support of domestic and foreign policy, and the creation of its positive image, goals and values in the eyes of foreign public, involving the target audience to participate in various cultural and educational programs and projects.

Representatives of different nations and states hope that the future world order will be built on the principles of justice, freedom and security. In the context of globalization of international life, the realization of these hopes is impossible without developing a common moral approach to the formulation of the content and interpretation of these concepts. In the current conditions of limited human and financial resources of the state, cultural diplomacy should be considered as a priority and the most effective tool of public diplomacy.

Let's try to find out the essence of cultural diplomacy. Externally – ensuring the image of the state and the success of its international policy, improving the visibility of Ukraine and its cultural diversity, promoting national achievements and internally – changing the paradigm of culture and reforming cultural policy, which depends on the content and quality of cultural products [11].

Before considering problems of scientific diplomacy, it is necessary to define the boundaries of this concept and its scope. Science is an environment free from the influence of political ideologies, in which ideas can be exchanged, despite cultural, national and religious differences. Scientific values – rationality, objectivity and universality – are the same all over the world. Politicians and scholars are increasingly agreeing that these values and their adherence can help improve relations between countries and build trust. At the same time, science is a resource of «soft power».

The concept «scientific diplomacy» as an independent direction of state foreign policy has emerged several years ago. The influence of a separate state in the international arena is largely determined by the achievements of scientific and technological progress, which is possible in the context of international cooperation and in the free flow of ideas and opinions only. That is why a scientific diplomacy is looking for ways to strengthen the symbiosis between the interests and motivations of scientific and international political organizations. However, it is crucial that scientific and diplomatic intentions are transparent to avoid manipulatins of science for political purposes and unacceptable politicization of science.

The purpose of scientific diplomacy is the promotion of deepening international cooperation in science and education.

Despite the fact that the purpose of scientific diplomacy is clear, the term itself still has no precise definition, as the concept of «scientific diplomacy» invariably covers three dimensions – science in diplomacy, diplomacy for science, science for diplomacy, i.e. «Science in Diplomacy»: science can give advice on informing and supporting foreign policy goals; «Diplomacy for Science»: diplomacy can promote international scientific cooperation; «Science for Diplomacy»: scientific cooperation can improve international relations.

Educational diplomacy is inextricably linked with science, as most modern universities (they are the main actors) tend to a model in which their activities are possible only in an inseparable combination of their scientific, educational and commercial activities. Educational diplomacy is a narrow link, one of many subject areas of public diplomacy and successfully performs all their functions [6].

It involves defining a new content of relations and mission of organizational culture in educational institutions, focused on modern needs of teachers, students, parents, state and society, international mobility of students, lecturers, university staff, growing interest of educational institutions in attracting foreign students, optimal combination of all the needs into a single cultural and educational the whole – a living organism with humanistic principles and tolerant rules [7].

For the first time in the history of Ukraine, the Ministry of Foreign Affairs has developed and approved the Strategy of Public Diplomacy for 2021-2025. The document has clear and measurable goals and objectives, identifies seven main areas of public diplomacy: economic, expert, cultural, scientific and educational, digital, sports, culinary.

Due to the Strategy of Ministry of Foreign Affairs for 2021-2025 a new term – «scientific and educational diplomacy» – has appeared. It defined as a direction of public diplomacy that helps to build strong partnerships with other countries or regions through scientific and educational exchange; address global, regional and national challenges using scientific advances; to form foreign policy decisions based on factual data. Scientific and educational diplomacy also creates appropriate conditions for international cooperation in the field of education and science [9].

The dimensions of public diplomacy's subjects in the field of scientific and educational diplomacy are: promotion of educational potential of Ukraine; support of involvement of foreign students to study in Ukraine; promoting

Ukraine as a country which is favorable for the development of global talents; popularization of scientific and technical achievements of Ukraine; support of international cooperation in the field of education and science; assistance in conducting joint international research, scientific and educational exchanges, mobility programs of scientists and students.

Modern world is multicultural and multinational and despite the processes of globalization, specific features, self-identification of cultures and nationalities of the world affects the process and format of education and science.

The United States can be considered as a shining example of the manifestation of national peculiarities in the field of educational diplomacy. The development of educational and exchange programs in the country is the most effective tool of public diplomacy for the past 50 years. Special attention is paid to the development of programs of learning English and cooperation with subjects who organize trips to the United States, including the educational and scientific communities as well. American diplomacy provides great and diverse support to US universities. This activity is a consistent continuation of a very successful policy of attracting talents from all the world to the United States using tools of public diplomacy.

The United Kingdom can be considered a model of European educational diplomacy. The main organization that implements the tasks of educational diplomacy of the country is the British Council, which is not limited to educational activities only, but also carries on a very successful business. The British Council actively uses the latest technologies and offers a wide range of information services for the implementation of its cultural and educational projects in the host countries, for example, the program «Knowledge and Learning Centers».

The position of regional leader in the Arabian World is belongs to Qatar where the policy of the «City of Education» as one of the components of public diplomacy was implemented. The aim of the project is to ensure a world-class level of Arabian education through partnerships with leading American and French universities. The main source of funding for this policy is the semi-private Qatar Foundation for Education, Science and Social Development.

Australia also has a very interesting experience of development of its own educational services. Professional experience in the country is having been actively disscussed only since 2007, but during 2009 – 2010 international education enriched the country by 18 billion aust. dollars. The main role played Australian universities were the education of foreign students was a source of significant income, and they themselves have achieved a great success in development of scientific and educational relations with universities around the world.

Ukraine does not fully exploit the potential of international cultural and educational exchanges, but cooperation with Canadian higher education institutions is quite fruitful. The leading role in this is played by the Canadian Bureau of International Education. From the Ukrainian side coordination work is carried out by Ministry of Education and Union of Rectors of Higher Education Institutions. Canadian educators are the most iterested in cooperation with Ukrainian educational institutions in agriculture, energetics and the use of natural resources. The main centre of cooperation in these spheres in Canada is the Consortium of Prairie Universities established in 2010. In Ukraine this work is coordinated by National University of Life and Environmental Sciences, Lviv National Agrarian University, Dnipropetrovsk State Agrarian University, Sumy National Agrarian University and Kharkiv University of Agriculture. In 2013 a special Program of Ukrainian-Canadian Cooperation in Higher Education and Problems of Quality Assurance and Quality Control in Higher Education in Ukraine and Canada was developed. Preservation of national identity of Ukrainian youth from both the diaspora and Ukrainian citizens studying in Canada is animportant area of interstate cooperation with Canada. Similar work is being done by many Ukrainian and Canadian educational institutions and public organisations, such as Manitoba University, Saskatchewan University, and the University of Alberta in Canada, Ukrainian Catholic University, Lviv Polytechnic National University, and Lviv National University. I. Franko, Kyiv-Mohyla Academy, Zaporizhia University and others. Language courses are organized, curricula are coordinated, cultural and financial support of certain scientific, artistic and educational events is provided, etc. Thus, the legislative level enshrines the clearly defined interests of the governments of Ukraine and Canada in educational cooperation, consisting in joint work on developing the scientific potential of both countries, exchange of scientific information, ensuring the smooth operation of scientific and educational institutions, scientific schools and individual scientists, functioning of student exchange programs, promotion of public, cultural and educational activities in both countries.

In recent years, the number of Ukrainian students choosing to study in Canada has been growing steadily. In recent years Canadian higher education institutions are more attractive and are among the leaders in the educational choice of Ukrainians in coparison with Russian and American one.

In total, more than 46,000 Ukrainian students had been studied abroad during 2013-2014. Compareing with 2009, this number increased by 82%. According to the number of Ukrainian students, Canada ranks fourth after Russia, Poland and Germany. In 2009 715 Ukrainian citizens studied in Canadian higher education institutions, were as in 2013-2014 their number has almost tripled (to 2053 persons). There are a lot of educational programs that provide new educational opportunities for Ukrainian students: the Partnership for the Future of the International Development Agency of Canada and the Association of Canadian Universities and Colleges; the Government of Canada Scholarship Program; the Master of Business Administration Program; Internship program named after F. Bunting, P. Jacyk Scholarship Fund, etc.

The choice of Ukrainian students to study in Canada is determined by a favorable combination of prestige of leading educational institutions and relatively low cost of education. In eddition, it is important to have the world's largest center of the Ukrainian diaspora, which reduces the problems of cultural adaptation. The fact that Canada has comfortable conditions for students for work and successful employment is important as well. The largest number of Ukrainian students study at the University of Alberta (Edmonton), the Manitoba University in Winnipeg, the Saskatchewan University in Saskatoon, and Toronto University (Toronto). The Canadian government also has certain expectations, plans, intentions, visions, and proposals for Ukrainian students. That's why Canada's higher educational institutions are trying to attract as many foreign students as possible. The main reasons for recruiting international students are the development of an internationalized campus as an important component of educational culture, increasing the level of involvement in special international programs, increasing income, expanding contacts and share information about the university. The total number of international students in Canadian universities ranges from 4% to 10%. The main expectations for Canada are the formation of the future intellectual elite of multicultural consciousness, tolerance and political correctness, intellectual mobility and full self-development of the individual.

Scientific and educational diplomacy also creates appropriate conditions for international cooperation in the field of education and science.

It is must be stressed that today the most effective form of public diplomacy to promote the «soft power» of the country is international university cooperation.

Universities are called the basis of knowledge diplomacy providing knowledge and understanding between peoples. After all, representatives of different countries, non-governmental organizations and companies can freely unite around universities looking for ways to solve global and national problems.

Higher education institutions play an increasingly important role in support of non-governmental international relations, which contribute to negotiation and decision-making processes as parts of international relations of the country.

During the years of independence of our country many Ukrainian universities gained an experience of international cooperation which, of course contributes to the internationalization of higher education, expands opportunities for graduates of our higher education institutions in the international labor market, provides them with the ability to live in a multicultural environment and work in a competitive environment. A practical embodiment of this situation is a scientifically developed and tested model of international cooperation.

Western Ukrainian National University developed its own model of international cooperation. It provides comprehensive cooperation with ministries and agencies, international associations, organizations, foundations, state and public organizations of foreign countries. Researchers and students of the university participate in different international grant programs and projects.

WUNU actively participates in programs, events, actions within the activities of the EU Delegation to Ukraine, the Office of the Deputy Prime Minister for European and Euro-Atlantic Cooperation, the United Nations, the UN Development Program in Ukraine, NATO in Ukraine.

The University is a member of many international associations and organizations, including the European Association of Spanish-Ukrainian Friendship and Cooperation «Taras Shevchenko» (Spain); European Association of Law Faculties: ELFA (Belgium); Cambridge University Press (UK); INTERNOBMEN Ltd (Bulgaria); Vistas Canada Edu (Canada); ALALESCO (Morocco); FEFU France-Ukraine Exchanges Federation (France); Ukrainian – American Association of College Educators; AIESEC; Baltic University Programme, BUP; European Association for International Education; European universitya ssociation; Magna Charta Universitatum; Border University Network, Bialystok; The Eastern-European University Network; International Cultural and Educational Agency.

WUNU develops scientific and educational partnerships by concluding bilateral agreements with foreign universities, which provide for short-term and long-term trips for teachers and researchers. Currently the basis of international cooperation of Western Ukrainian National University is 112 agreements with foreign partner universities from more than 30 foreign countries.

As we can see, today the geography of WUNU's cooperation is quite wide, it goes beyond the European continent and gives good advantages in the field of scientific and educational diplomacy. The decision to place educational diplomacy efforts on one institution or group of universities may be rather ill-considered, as the aggregate impact of a wide range of educational institutions involved is the more stronger, the more diversified range of subjects is, and the counter-actions of competitors cannot be selective. In addition, reputational risks can strongly effect the image, because, as Warren Buffett sayed: «Reputation built in 20 years, but could be lost in 5 minutes» [11].

Western Ukrainian National University provides wide opportunities for Ukrainian students studying in international exchange programs.

Every year university students have the opportunity to study under the Ukrainian-Polish international exchange program. Over the last three years, more than 60 of our students who have studied at the following universities have benefited from this program: the University of Łodź, Wrocław Economic University, Katowice Economic University, Poznań University of Economics and Business, and the University of Gdańsk.

WUNU cooperates within the framework of DAAD programs with Dresden Technical University. Seven students had studied under the terms of the Ukrainian-German program.

WUNU is actively involved in the Erasmus + program with the following partner universities: University of Inholland (Netherlands), Nord University (Bodo, Norway), Katowice University of Economics (Poland), University of Applied Sciences named after Janos Kodolani (Hungary), Dortmund University of Applied Sciences (Dortmund), Wrocław Economic University (Poland), Technical University of Košice (Slovakia), Polonia Academy in Częstochowa (Poland), South Bohemian Uviversity in České Budějovice (České Budějovice), University named after D. A. Tsenov (Bulgaria).

Higher education in Ukraine is in great demand by foreign students. Foreign citizens from 147 countries are studying in Ukraine. WUNU has a license to train foreign citizens in accredited specialties. Students from Azerbaijan, Gabon, Gambia, Ghana, Guinea, Greece, the Democratic Republic of Congo, Ecuador, Equatorial Guinea, Ethiopia, Egypt, Zambia, Zimbabwe, India, Cameroon, China, Lithuania, China, Congo , Morocco, Nigeria, Pakistan, Russia, Rwanda, Syria, the USA, Sierra Leone, Rwanda, Tanzania, Turkmenistan, Uzbekistan, Slovakia, Italy are studying there [10].

Foreign students show a high level of professional training, desire for knowledge and take an active part in the scientific and social life of the university. As of 2021, 22 foreign students are studying for a postgraduate degree.

In difficult conditions of 2020, the University has retained the contingent of foreign students and plans to increase it.

The university has various channels of educational and scientific diplomacy:

- Digital: websites, social networks, youtube channels, personal blogs, vlogs, e-learning platforms;
- Mass media: local and international, all-Ukrainian, regional mass media - TV, radio, online, print;
- Events: events, happenings.
- Ambassadors of Ukrainian education and science: students and scientists.

The tools of educational and scientific diplomacy at the university include: research; participation in international conferences, seminars; scientific meetings organized by one of the parties; exchange of teachers for lectures and consultations; development of joint courses; publication of results of scientific works in periodicals of both parties; exchange of scientific literature; organization of joint cultural events; submission of joint projects for external grants; exchange of teachers / students / researchers; study in double diploma programs; semester training [10].

Conclusions and recommendations

1. Formation of the own model of international activity, which includes cooperation with sectoral ministries of education, diplomatic and consular missions, local governments, city halls, educational institutions, foundations, state and public organizations of foreign countries.
2. Creation a special department for the implementation of the strategy of international activities of the university. Its work should be focused on the development, expansion and strengthening of international relations and the authority of the university in the world educational and scientific community.
3. Expanding the academic mobility of the university, its integration into the European and global educational and scientific space by involving students, graduate students, doctoral students, faculty, scientists in international projects, programs and joint research.
4. In general, academic mobility involves the participation of students or lecturers of the university in the educational process of another higher educational or scientific institution in Ukraine or abroad, conducting research with the possibility of re-enrollment.
5. The the educational process at the university should be organised in accordance with modern standards of education quality which, in particular, initiate the development of international cooperation between universities and the process of internationalization of higher education. With the assistance of the British

Council in Ukraine, more than 20 Ukrainian higher education institutions received grants for study visits and partnerships with British universities in various fields.

6. Encouragement of scientific research through the formation of scientific schools, research departments, full-time researchers, active students, because university science is an important segment of the state one.
7. Systematic and coordinated efforts for the development of educational and scientific diplomacy of the university and improvement of the quality of higher education; increasing the efficiency of scientific research; enriching the individual experience of students and lecturers by getting acquainted with other models of knowledge creation and dissemination; increasing the competitiveness of both graduates and the university as a whole in the Ukrainian and international markets of educational services and labor; formation of a positive image among Ukrainian and foreign higher education institutions.

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SATISFACTION OF BASIC VALUES IN THE CITY AS A FACTOR OF LIFE SELF-DETERMINATION OF STUDENTS

IRYNA V. PANOK,

Abstract:

The study has revealed that high external value of the city, involves the belief that life in the megacity is not a source of stress, that the publicity of life in the city brings diversity, and medical services are better than in small towns. The external value of the city is related to the realization of the values of living life to the fullest and being an example for others, as well as the values of good education and the opportunity to acquire new knowledge, the value of self-affirmation as the desire to achieve high results, competitiveness and excellence in activities.

Emotional closeness and attachment to it through memories of the past are positively related to the search for thrills in the urban environment, to the belief that it is possible to build a career in the big city. Emotional attachment to the city is also associated with the realization of the values of living life to the fullest and being an example for others.

Individuals with the highest manifestation of emotional closeness to their city and a greater belief in its attractiveness are characterized by the belief that it is possible to build a family in the city and by the realization of the value of self-affirmation.

The value of individuality and originality as the need to be unique and original is peculiar the more developed such component of urban identity as goal-setting, i.e. orientation to continue living in the city.

Urban identity is connected with all operational characteristics of life tasks. Attachment to the city, positive experience of living in the city, psychological closeness to the city, and orientation towards building one's own future life in the city are connected with the ability to set life objectives.

Three types of satisfaction of basic values in the city of students were revealed: "Direction on satisfaction of need for self-affirmation in the city", "Direction on satisfaction of need for achievement in the city", "Polymotivational Direction in the city", with the first being characterized by the lowest level of satisfaction with basic values in the city. Students with "Self-affirmation orientation in the city" are characterized by the lowest indicators of strategies for setting life tasks, stability in their realization, integrity of vision of ways and ways of realization of life tasks, flexibility and activity in realization of life plans.

Keywords: basic values in the city, students, urban identity, life tasks, life self-determination.

Problem statement

The growth of urbanization rates, complication of the urban environment, aggravation of socio-economic, ecological, military-political and confessional aspects of the problem of living in a big city cause the necessity of psychological research of conditions and regularities of the positive image of the city formation. The need of city dwellers in adaptation to the urban environment is realized through the formation of the city image, and its positive character is an important factor of well-being, provides emotional comfort and helps to establish harmonious relations between the city dweller and the outside world [5].

In the study of K.I. Fomenko and H.O. Mazurova [2] the connection between the image of the city and the satisfaction of basic needs in it was shown, however, the question of the role of satisfaction of basic needs and values in cities in life self-determination is little studied.

Life self-determination is a personal existential choice of an individual, providing for the installation of clear priorities and strategies of being, developed on the basis of the experienced events [11].

Life self-determination is the transition from immediate, impulsive decision-making to real choice, true self-determination. It implies the ability to make decisions and act on the basis of a consciously made decision. Self-determination and social activity of a person depend on how the system of relations is composed [1].

Self-determination is also self-limitation [4]. If a person cannot give up something for the sake of realization of his life task - it is not adequate [10]. After all, a choice is always a rejection of something else. To choose means to leave for oneself one option among many others. The movement of self-determination involves more or less successfully projecting one's own potentialities into the future. There is and cannot be any ultimate finality in such an understanding of the self-constructing person. It is important for a person to be ready and able to change constantly, aligning himself in the time of life through the vision of real prospects and the setting of priority tasks of life [9].

The purpose of the article is to determine the role of satisfaction of basic values of life in the city in connection with the operationalization of life tasks in the structure of life self-determination of students.

Statement of the basic material

The scale of realization of basic values in the city [1: 6]. The technique is represented by a list with 20 values, which characterize the subjective perception of opportunities provided by the city: "good job", "health", "material security", "prosperous family", "success in the profession", "respect", "career success", "security", "fame", "goal achievement", "opportunity to be an example for others", "self-affirmation", "uniqueness and originality", "The instructions of the methodology included polar statements of the type "having a good job - not having a good job", as well as a condition for evaluation - living in a particular city, which allows or hinders the realization of the above values.

The scale of identification with the city [7] contains 5 scales represented by four items: external value, general attachment, connection with the past, perception of closeness, goal-setting.

The questionnaire "Personal life tasks" [12], in which operational characteristics of setting life tasks are taken into account.

Table 1 shows the correlations of the indicators of realization of basic values in the city and urban identity of citizens. Such indices of urban identity as general attachment to the city and emotional closeness to the city are more developed the more the value of creating one's own family is realized.

Table 1: Relationship between the realization of basic values in the city and the urban identity of citizens

Indicators of basic values in the city	External city value	General attachment	Connecting with the past	Proximity to the city	Goal-setting in the city
Have a prosperous family		0,28*	0,38**		
Achieve success in profession				0,32*	
Achieve success in career	0,28*			0,38**	
Achieve fame and distinction	0,40**			0,28*	
Live a fulfilled life	0,28*			0,28*	
Gain a broad knowledge	0,47***				
Set an example for others	0,44**			0,34*	
Prove yourself in life	0,44**	0,30*		0,40**	
To be unique and original					0,33*

* p<0,05 ** p<0,01 *** p<0,001

The level of development of emotional proximity is the higher, the higher is the satisfaction of the need to achieve career success.

The high level of development of belief in the external attractiveness of the city as a desire to recommend one's own city for visiting and living includes the desire for fame, which is an expression of the value of being outstanding and having respect.

The external component of urban identity and emotional attachment to the city is also related to the realization of the values of living life to the fullest and being an example for others.

The realization of the value of good education and the opportunity to acquire new knowledge provides a high level of development of the external value of the city as a structural component of urban identity.

The realization of the value of self-affirmation as the desire to achieve high results, competitiveness and mastery in activity is positively connected with a high assessment of the external attractiveness of cities for guests, attachment to the city and emotional closeness to the city.

The value of individuality and originality as the need to be unique and original is characteristic the more developed such component of urban identity as goal-setting, i.e. orientation to continue living in the city.

Values of good work, health, material security, respect, dignity, safety, achievement, meaning of life, power and justice are not relevant to the level of urban identity development.

Table 2 shows the connections between the indicators of operational characteristics of life tasks and urban identity of the personality. It has been revealed that the external value of the city as a representation of its attractiveness for visitors and new residents is connected with stability of life tasks, integrity of world outlook, flexibility and activity in setting of life tasks.

Other indicators of urban identity are related to all operational characteristics of life tasks. Attachment to the city, positive experience of living in the city, psychological closeness to the city, and focus on building one's own future life in the city provide a high level of ability to set life tasks.

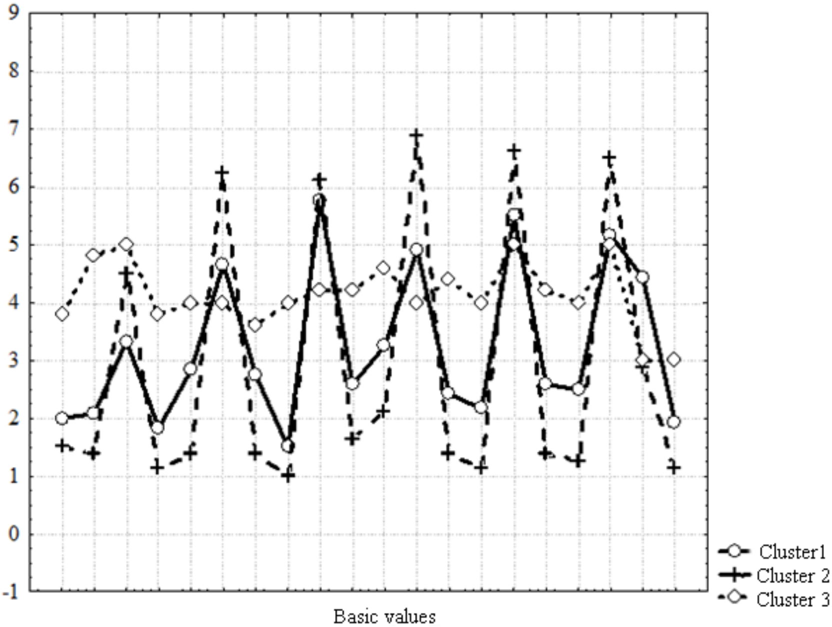
Table 2: Relation of operational characteristics of life tasks and urban identity of students

Indicators	**External city value**	**General attachment**	**Connecting with the past**	**Proximity to the city**	**Goal-setting in the city**
Strategicity		0,57	0,83	0,51	0,48
Sustainability	0,37	0,75	0,68	0,63	0,59
Integrity	0,51	0,73	0,74	0,74	0,70
Flexibility	0,42	0,65	0,67	0,69	0,64
Activity	0,72	0,66	0,62	0,91	0,87

All correlations are significant at $p < 0.0001$

Figure 1 shows the cluster profiles of orientations on satisfaction of basic values in the city of students.

Figure 1: Cluster profiles of orientation towards satisfaction of basics values in the city.



Cluster 1 is formed by high indicators “not to become depressed”, “to gain wide knowledge” “and” to be unique and original “”, above average indicators “to be respectful”, “to achieve the desired goal”, “to have power”, low indicators “to have a good job”, “to find the meaning of life”, “to be financially secure”, “to have a prosperous family”, “to achieve success in the profession”, “to be respected”, “to succeed in my career”, “to love and be loved”, “to feel safe”, “to become famous and prominent”, “to live a full life”, “to find meaning in life”, “to be an example for others”, “to assert oneself in life”. This profile was named “Orientation to satisfy the need for self-assertion in the city”.

Cluster 2 was formed by the average indicators “to be financially secure”, high indicators “to be respectful”, “not to become depressed”, “to achieve the desired goal”, “to gain broad knowledge”, “to be unique and original”. This profile was named “Focusing on satisfying the need for achievement in the city.”

Cluster 3 is formed by above average indicators of all basic needs, except “to be fair,” for which this provision is dominated by the average level. This profile was named “Polymotivational orientation in the city”.

Table 3 shows the differences in the indicators of the operational characteristics of the life tasks of students with different types of orientation to the needs satisfaction in the city. It was determined that the students with the "Focusing on city needs satisfaction", which have the lowest level of basic values realization indicators, are characterized by the lowest indicators of life tasks setting strategies, stability in their realization, integrity of vision of ways and ways of realization of life tasks, flexibility and activity in realization of life plans.

Table 3: Indicators of operational characteristics of life tasks in students with different types of orientation to meet the needs of the city

Indicators	Study groups by clusters						H	p
	Cluster 1		Cluster 2		Cluster 3			
	M	σ	M	σ	M	σ		
Strategicity	3,38	2,25	10,16	2,71	10,58	0,79	34,23	<0,0001
Sustainability	2,81	1,11	4,21	2,43	7,00	3,59	11,43	<0,01
Integrity	3,94	1,24	5,66	2,94	5,83	3,41	6,19	<0,05
Flexibility	3,69	2,60	6,13	2,46	6,92	1,88	11,21	<0,01
Activity	3,31	2,68	6,03	2,44	7,08	1,51	14,54	<0,001

Conclusions

As a result of the empirical analysis of satisfaction of values in the city in connection with urban identity, it was revealed that high external value of the city, involves the belief that life in the megacity is not a source of stress, that the publicity of life in the city brings diversity, and medical services are better than in small towns. The external value of the city is related to the realization of the values of living life to the fullest and being an example for others, as well as the values of good education and the opportunity to acquire new knowledge, the value of self-affirmation as the desire to achieve high results, competitiveness and excellence in activities.

With the measure of the development of urban identity there is a growing conviction that the infrastructure is developed and convenient, and that informatization in the city is a positive factor in life, the level of education is high, traditional neighborhood relations in the city are preserved, and then the city continues to preserve traditions and promotes the establishment of relations in society. A pronounced urban identity is also associated with a belief in the vigilant attention of the authorities to the lives of city residents, and that the rhythm of life in the metropolis is organic and comfortable. In addition, a developed urban identity implies a belief in the diversity of life and the availability of goods and services.

Emotional closeness and attachment to it through memories of the past are positively related to the search for thrills in the urban environment, to the belief that it is possible to build a career in the big city. Emotional attachment to the city is also associated with the realization of the values of living life to the fullest and being an example for others.

Individuals with the highest manifestation of emotional closeness to their city and a greater belief in its attractiveness are characterized by the belief that it is possible to build a family in the city and by the realization of the value of self-affirmation.

The value of individuality and originality as the need to be unique and original is peculiar the more developed such component of urban identity as goal-setting, i.e. orientation to continue living in the city.

Urban identity is connected with all operational characteristics of life tasks. Attachment to the city, positive experience of living in the city, psychological closeness to the city, and orientation towards building one's own future life in the city are connected with the ability to set life objectives.

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SYMBIOSIS OF RUSSIAN POETIC ART AND RUSSIAN CLASSICAL MUSIC IN THE TEACHING OF FOREIGN LANGUAGES AT SLOVAK UNIVERSITIES

FRANTIŠEK HEISER

Abstract:

The idea of the creation of this scientific paper was inspired by the interconnectedness of various types of art in the work of excellent representatives of Russian literature and famous Russian chamber music of the 19th century. In this article, we will outline the creative, humanistic touches of Russian poetic art presented by Apollo Nikolayevich Majkov, whose significant 200th birth anniversary we solemnly commemorate in 2021, and on the other hand in unrepeatable harmony with Russian poetry and patriotic, original Russian chamber music by Nikolai Rimsky-Korsak and Peter Ilyich Tchaikovsky.

Introducing A.N. Majkov as an excellent Russian poet, writer and translator, who, according to critics, did not "reach" the parameters of his literary companions, but who was permanently inscribed in Russian and European literary consciousness. We will be particularly interested in his verses about nature, and especially those that glorify its divine origin, its natural laws, its eternal intelligence.

Keywords: Russian poetry and prose, poem, ballad, lyrical drama, painting, classical music, ancient art, translation activities, aesthetics, noble Russian nature.

Apollon Nikolayevich Majkov /1821-1897/ was born in Moscow into an aristocratic family. His father was a painter and his mother was a writer. Artists, writers, musicians and painters met in their family. All of this slowly shaped Majkov's spiritual, moral, and professional profile. At home, he received private lessons of Latin and Russian from the writer Ivan Aleksandrovich Goncharov. In parallel with his law studies at the University of Petersburg, he is passionate about the history of ancient Greece and Rome. He originally flirted with the idea of becoming a painter, but eventually, in connection with the first poetic successes, he began to devote himself to literary work, especially poetry. His first literary debut was the poem "Eagle" from 1835. Later followed by the poems "Dream" / Son/ and "Picture of the Evening" /Kartina večera/. And in 1842, his first book of poems entitled "The Poems of Apollo Majkov" was published in Petersburg. For this work, he received an imperial reward, for which he could afford to travel to Italy, France, Saxony, the Austrian monarchy.

Subsequently, in 1847, he published the work "Observations from Rome" / Očerky Rima/. His first poems "Two Fates" /Dve suďby/, "Marienka" /Mašeňka/, "Savonarola" /Savonarola/ and "Klermontsky Cathedral" /Klermontskij sobor/ appear. A. Majkov suddenly became very popular, which was conditioned by his poetic work, his poems, ballads and lyrical dramas. Apollon N. Majkov suddenly found himself in the so-called highest literary circles. He befriended Vissarion Grigoryevich Belinsky, Nikolai Alexeyevich Nekrasov, Ivan Sergeyevich Turgenev, Fyodor Mikhailovich Dostoevsky, Alexei Nikolayevich Pleshev, Fyodor Ivanovich Tyutchev, and a number of leading Russian writers and poets.

The literary development of the poet A. Majkov was not straightforward. He moves from liberal positions to conservative ones, later he comes closer to the natural school for a short time until he anchors in the active promotion of the so-called pure art. All this had an immediate reflection on his work. A. N. Majkova is not interested in socio-political topics, he focuses mainly on eternal topics such as nature, the wisdom of our mother Earth, harmony, beauty, love and truth. A. Majkov depicts nature with its secrets, with its incredibly rich colours, with its soul, with its intelligence, sounds, trees, plants, animals, precious water, divine flowers, clean air and birdsong...What a contrast to that, what is happening in nature today, in the 20s of the 21st century!

Our planet is plagued by severe droughts, the world is on its way to catastrophic global warming, on the other hand, we register incredibly heavy rains, storms, tornadoes, floods, earthquakes, gas craters appear /Siberia/...One extreme alternates with another: extremely low temperatures, heavy snowfall contrasts with apocalyptic fires (for example, this year in Greece and Turkey). The intensity of natural disasters culminates, extremely polluted air from factories, waste incineration may be more deadly than war in the near future...How would our precious Apollon Nikolaevich react to this sad reality today? Would our jubilant, whose 200th anniversary we are commemorating these days, react at all?

The world of nature in Apollon Majkov's poetry is harmonious, invigorating, humane. Our nature is also a God we worship, so why do we destroy it so reprehensibly, irrationally and hopelessly? What a shock and a huge contrast! Literally these days, in July 2021, we are witnessing the beginning of the era of space tourism - the world's richest on supermodern aircrafts-rockets, making the first commercial suborbital flights into space, which is undoubtedly a huge scientific achievement, but also a great, great unknown..."We are bombing" the planet Mars, which we want to subsequently colonize, we are expanding into space. Is it a contingency plan for the survival of the human race? What awaits us there? Strong cosmic rays, cold ... and - a fantastic view of Mother Earth ... during those 10-15 minutes of stay in this space, it's worth it for those billionaires! Apparently, endless raw material resources attract them to these unexplored spaces. I will say it figuratively, we certainly do not hear the buzz of the honey bee that has lived on our planet Earth for more than 80 million years, we will not see a graceful, peaceful flight of beautifully coloured butterflies, we will not see beautifully blooming apples and cherries ... Will we hear ´in Heaven´ the birds singing, will we see there beautifully blooming sunflowers and dandelions? Will we smell freshly baked bread there? Yes, our planet EARTH is singing, the Earth is life, the genius Creator of the world has lent it to us for millennia, to live on it with dignity, to discover and forever protect its endless, unimaginable precious treasures. AND HEAVEN? It still seems to me that from a theological, Catholic point of view it is an infinite, inaccessible space of God, a space of grateful angels, a space for all peaceful redeemed souls who accompany us on a difficult earthly pilgrimage and protect us from all evil...

But let's go deeper into the topic of our article. Apollon Nikolaevich Majkov has very nice poetry in which he expresses his relationship to the homeland, writes for children, writes about spring, about love, about autumn, and especially - about divine nature. It is these poems that have become an integral part of chrestomatics, reading books, textbooks.

Here are at least a few excerpts from his wise and beautiful poems about nature:

Pole zybletsja cvetami

Pole zybletsja cvetami...
V nebe ľjutsja sveta volny...
Vešnich žavoronkov penija
Golubyje bezdny polny.

Vzor moj tonet v bleske poldňja...
Ne vidať pevcov za svetom...

Vesna

Uchodi, Zima, sedaja!
Už krasavicy Vesny
Kolesnica zolotaja
Mčitsja s gornoj vyšiny!

A čto šuma, čto gudenija,
Ťjoplych livnej i lučej,

Tak nadeždy molodye
Tešat serdce mne privetom

I čilikanija i peňija!..
Udodi sebe skorej!

Oseň

Krojet už list zolotoj
Vlažnuju zemľju v lesu...
Smelo topču ja nogoj
Vešňjuju lesa krasu.

Dolgo na lisťjach, ležit
Noči moroz, i skvoź les
Cholodno kak-to gľjadit
Jasnosť prozračnych nebes.

Mečtanija

Pusť pasmurnyj okťjabŕ osennij dyšit stužej,
Pusť sejet melkij dožď ilôi poroju grad
V okoški zvjakaet, rjabit i penit luži,
Pusť sosny čjornyje, kačajasja, šumjat,

I daže bez boŕby, popkorno, nezametno,
Sdajet ugrjumyj deń, boľnoj i bezprivetnyj,
Prirodu grustnuju nočnoj cholodnoj mgle,-
Ja odinočestva ne znaju na zemle.

The poems “Storm” /Groza/, “Autumn Leaves Floating in the Wind” / Osennije lisťja po vetru kružat/, “Oh, God, what a beautiful sky” /Ach, čudnoje nebo, ej-Bogu/, “ Mountains “/Gory/,” Cranes “/Žuravli/, “ Winter morning “/ Zimneje utro/, “ Summer rain “/Letnij dožď/,” Roses “/Rozy/, “Just like a pigeon during a beautiful spring” /Točno golub´ svetloju vesnoju/, “It’s spring here, like an famous artist” /Zdes´ vesna, kak chudožnik už slavnyj/, “Fishing” /Rybnaja lovľja/, “Spring – leave gray winter” / Vesna, uchodi zima sedaja/, “Swallows “/ Lastočki/, “Oh, what a beautiful sky” /Ach, čudnoje nebo/, “Swamp”/Boloto/, “Mountains” /Gory/, “Summer rain” /Letnij dožď/, “Autumn”/Oseň/, “Mowing the grass” /Senokos/ ,”Landscape”/Pejzaž/, “Just look at the heavens” /Smotri, smotri na nebesa/, “The temptations of heaven have already faded...” /Už pobeleli neba svody/, “Floating through the fog next to the silver stars” /Tumanom mimo zvjozd serebristych proplyvaja/, /O večo robščuščij, ugrjumyj Okean/, “Oh, sea is something even louder than you” /O, more! Nečto esť slyšnej tebja/, “A trembling bird” /O trepeščuščaja ptička/, and many others. Simply put, even in these poems we find ourselves in the beautiful nature, given by the Creator of the most beautiful planet in the solar system, our Earth.

Apollon Nikolajevč Majkov is the author of other interesting verse cycles, epic poems and lyrical dramas in addition to the above, such as: „Three deaths“ /Tri smerti/, „Death Lucy“ /Smerť Ľjucia/, „Traveler“ /Strannik/, „Princess“ /Kňjažna/, „Brunhilda“ /Bringilda/.

As we have already mentioned above, the basic theme of Apollon Majkov’s poetry was the theme of the village, the theme of nature. Majkov also wrote interesting episodes from the history of his country. Some of his poems were set to music by ingenious representatives of Russian classical music of the 19th century, such as Peter Ilyich Tchaikovsky and Nikolai Andreyevich Rimsky-Korsakov. We will take a closer look at this particular issue.

P. I. Tchaikovsky / 1840-1893 / - a grandiose name in world music culture. The great, one of the biggest composers, an excellent representative of musical romanticism, an excellent playwrighter and lyricist. His music is famous for its exciting melodies, brilliant harmonies and beautiful orchestration. Author of 10 operas, 7 symphonies, 3 ballets, 104 romances, author of a number of program symphonic works, concerts, chamber-instrumental works, cantatas, choir works, piano cycles and piano miniatures. And for a small addition, P.I. Tchaikovsky is the author of exceptional cycles, such as "Songs for Children," work 54, and romance on verses by French poets, work 65.

It should be recalled that P.I. Tchaikovsky was also a member of the Russian music group "Mighty Handful" for some time, but he resigned due to disagreements with N. Rimsky-Korsakov. He was accused of Eurocentrism.

Combining Russian university education with listening to Russian classical music requires on the part of the teacher an appropriate form of pedagogical mastery and at the same time on the part of Russian language students quality preparation and natural participation in the course of the professional seminar. It is still necessary to try the impossible in this direction, as listening to music and classical music, especially in symbiosis with a specific poetic text, can enrich us spiritually, artistically, emotionally, but also morally. Such a symbiosis can deepen our knowledge not only in the field of Russian literature but also in the field of Russian world music culture, which in our particular case is not part of our profile study.

P.I. Tchaikovsky wrote two romances in one of his first opuses in the words of A. Majkov. It was the work "Lullaby" /Kolybeľnaja pesňja/, specifically in the part - "Sleep my child" /Spi diťja mojo/, and in the second "Newgreek song" / Novogrečeskaja pesňja/, in the song "In the dark hell under the ground" /V ťjomnom ade pod zemľoj/.

The verses of Apollo Majkov from the poetic cycle entitled "Outside, in the fresh air" /Na vole/ set to music by P.I. Tchaikovsky and used them as epigraphs in two plays from his musical cycle entitled "Seasons" /Vremena goda/ - "March" /Mart/ and "April" /Apreľ/.

Poetry verses by A. Majkov P.I. Tchaikovsky incorporated into his cantata under the name “Moscow” /Moskva/, which he wrote in Paris in 1883. The contents of the cantata are episodes of the founding of the city of Moscow. The cantata consists of six parts:

a) „S mala kľjučika“ / – choir
b) „To ne zvjozdočka“ /It was no star/ – arioso mezzo-soprano
c) „Čas udaril ždannyj“ / The expected hour has struck /– choir
d) „Kak iz lesu“ /How out of woods/ - baritone monologue and choir
e) „Ariozo russkogo voina“ - /Arioso of russian soldier/
f) „Final“ /Final/ - mezzo-soprano, baritone, choir.

The verses of the great Apollon N. Majkov were also set to music by another outstanding Russian composer, music critic, conductor, author of a large number of romances, Russian national songs, important social figure and pedagogue, author of 15 operas, excellent symphonic works, instrumental concerts, cantata, chamber-instrumental and vocal-spiritual music - Nikolai Andreyevich Rimsky-Korsakov /1844-1908/. N. Rimsky Korsakov was a member of the “Mighty Handful” /Могучая кучка/, a group of Russian composers from the late 1950s and early 1960s. The “Mighty Handful” was mainly for composing typical Russian music, identified from the first hearing. Such music should be comprehensible, in which depth, content and ideological meaning are harmoniously combined.

In a few words we characterize the “Mighty Handful”. Its members promoted Russian, realistic patriotic musical art while preserving the specific colour of Russian national music. Its members were the following musicians: Miliy Alekseyevich Balakirev, Caesar Antonovich Kyu, Modest Petrovich Mussorgsky, Alexander Porfirievich Borodin and Nikolai Rimsky-Korsakov. The theoretical spokesman for this group was Vladimir Vasilyevich Stasov.

Back to N.A. Rimsky-Korsakov. He beautifully set to music the following poetic works, by A. N. Majkov - “ O čom v tiši nočej...”, with the alternative name “Elegia”. This is Work 40, no. 3. Furthermore, it is a poem “Nimfa - Ja znaju otčego u etich beregov...”, “Son v letňjuju noč”, “Oktava”, “Ja v grote ždal tebja...”, “Deva i solnce”, “Posmotri in its vertograd ”and others.

Poem by A.N. Majkov “It is not possible” /Ne možet byť/ was also set to music by another great composer, a representative of late Romanticism, an excellent piano virtuoso, Sergei Vasilyevich Rachmaninov /1873-1943/.

Anton Grigorjevič Rubinštejn /1829-1894/, an important Russian composer, grandiose pianist and conductor, representative of musical romanticism, set to music Majkov’s poem “Elegia”. We point out that in the 19th century the artist lived and worked for some time in today’s Bratislava, today in the capital of

Slovakia.

Milij Aleksejevič Balakirev /1837-1910/, one of the members of the group of Russian composers entitled "Mighty Handful", set to music Majkov's poem "lead me, secret night" /Vedi menja. O noč, tajkom/.

Apollon N. Majkov's poem "Voice in the Forest" /Golos v lesu/ was also set to music by Sergei Ivanovich Tanev /1856-1915/, a prominent Russian composer, pianist and theorist of music art.

Anton Stepanovich Arensky /1861-1906/, that year we commemorate the 160th anniversary of his birth, a representative of Russian romantic classical music and an excellent pianist, set to music Majkov's "The Wandering Singer" /Menestrel/.

Cézar Antonovič Kjui /1835-1918/ -Russian, with French-Lithuanian roots, a leading Russian composer, pianist, music critic and writer, set to music the poem of A.N. Majkov under the title "Aeol's harps" /Eolovy arfy/, then the poem "About what in the silence of the night" /O čom v tiši nočej/ and the poem "Suffered by sorrow" /Istomľonnaja gorem/.

Apollon Nikolayevich Majkov was also an excellent translator. He translated such greats as: Heinrich Heine /1797-1856/, a German poet and novelist based on Romanticism, author of many writings on philosophy and culture, a quality publicist and essayist. Here are at least some of his translations: "Diesen liebenswurd´gen Junglich" - "Čto za milyj eto maľčik" /What a nice boy/, "Wie rasch du auch voruberschrittest" - „Ty bystro šla, no predo mnoju" /You walked briskly in front of me/, „Du schones Fischermadchen" - „Krasa moja, rybačka" / My nice fisherman/, „Der bleiche, herbstliche Halbmond ..." - „Osennego mesjaca oblik" /Autumn moon look/, „Werdet nur nicht ungeduldig..."-" Ne terjaj, moj drug, terpenija..." /Don't lose patience, my friend.../, "Im Walde wandl´ ich und weine..." „Plaču ja, v lesu bluždaja" /crying wandering in the woods .../, and many, many others, Johann Wolfgang Goethe /1749-1832/, an excellent German poet and playwright, humanist, thinker, scientist and politician, for example: "Mignon" - /Minona/, "Nun ist es Zeit, das ich mit Verstand"-"Pora, pora, za um vzjaťsja..." /Finally I Should Get Reason/ and others, Adam Bernard Mickiewicz /1798-1885/, great Polish poet, playwright and publicist, main representative of the Polish romantism, for example: "Stepy Akermańskie" - "Akkermanskije stepi" /Akerman's steppes/, "Bajdary" - "Bajdarskaja dolina" - /Bajdarskaya valley/, and others.

Apollon Majkov also translated the national poetic works of Greece, Spain, Serbia, Belarus and other states. Majkov translated from the 4th to the 10th chapter of "Apocalypse". And most importantly in relation to Russian literature

- brilliantly translated "Word about Igor's regiment" /1866-1870/ - a heroic epic, the most important monument of Old Russian literature from the period of Kievan Rus, whose theme was the unsuccessful war expedition of the Novgorod prince Igor Sviat against nomadic Polovc in 1185.

In this context, I cannot fail to mention, albeit marginally, that in the town of Ružomberok, Slovakia, where I, as the author of this paper, work, specifically at the Faculty of Education, in the place where our Catholic University is located, among others Dušan Makovický was born, personal physician, publicist, writer and translator of the work of the genius Russian writer Lev Nikolayevich Tolstoy. In this city, there is also the famous gallery of Ľudovít Fulla /1902-1980/, one of the founders of modern painting and graphics in Slovakia. It is Ľ. Fulla is the author of excellent graphics for Ján Horáček's book /1947/ entitled "A word about Igor's regiment, Igor t son of Svjatoslav, grandson of Oleg". This publication contains the first Slovak translation of "Word..." by Alexander Vasilyevich Isachenko /Czech-Slovak-Austrian linguist of Russian origin/. Historically, the second translation of "Word..." appeared in Slovakia in 1960, authored by Ján Komorovský. The third translation of this historical epic is preserved from Helena Križanová Brindzová from 1986.

And what about in the end? Literature and art, in which the natural aspect dominates, man's relationship to Her Majesty, to society, continues to appeal to me for many years of my pedagogical and scientific research work. It is the relationship of Apollo N. Majkov, whose 200th anniversary of his birth we commemorated this year, that continues to inspire me and gives me strength, especially through his fascinating, natural relationship to the divine earthly nature, which is alive and has a soul, to nature where everything it takes place silently, according to the unchanging laws of nature, in accordance with the world of natural intelligence. A. Majkov is excited by the water-blood of Mother Earth, plants, trees, animals, wind, rain, rising and setting sun, stars, clouds, alternation of seasons and the movement of planets...Yes, a real poet needs divine silence for his work, and let us not forget that nature is also God, whom we worship infinitely, so we should not destroy it and live in accordance with its laws and wisdom.

In conclusion, I paraphrase the words of the genius Russian writer of the 19th century Fyodor Mikhailovich Dostoevsky - let's not stop reading Apollon Nikolaevich MaJkov, let's think more deeply about the content of his verses, he is a real poet and every word is rare and has its artistic value.

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MEDIA LITERACY AND CRITICAL THINKING OF THE ADULT POPULATION

ZUZANA BUDAYOVÁ, LUCIA LUDVIGH CINTULOVÁ

Abstract:

In this scientific paper, the authors identify media education and approaches in media education, which are used to distinguish relevant and irrelevant information in the media world, point out media literacy and in empirical research identify and identify what problems people face in the media world. Based on the set goals and hypotheses, they verify the hypotheses through quantitative research and express themselves in the final provisions on the preferences of people‘s interests in the media world and on the ways of obtaining new information about social events.

Key words: empirical research, quantitative research, media literacy and education, approaches

Nowadays, it is characterized by a huge amount of technical conveniences and gains and the use of the media as helpers to mediate or obtain information that can lead the respondent to the problem, help in finding new opportunities, in solving problems, or in finding new information. The media is a huge driver of the flow of information that today‘s man has at his disposal at any time and in any quantity. However, the media are also the driving force for information that can disorient, disorganize, offer unrealistic views of the current social situation and thus can contribute to disinformation and thus a new way of thinking for people throughout society.

The change that has manifested itself in the field of new media has resulted in a situation that characterizes the state of today‘s society as referred to as the post-truth era. At this time, the perception of reality is decided mainly by the emotional processing of the submitted information. (Polačko 2020)

Medial education

As stated by Vrabec (2013), various advances of the latest technologies are circulating in today‘s 21st century, which is associated with the use of the media as helpers, friends for relaxation, but also the possible dangers associated with media content. Nowadays, it is necessary to deal with the media so that they are beneficial to us, not threatening. The impact of the media on the public is obvious. The effectiveness of such technologies is one of the means of human socialization, as the media try to transform our opinions, judgments, attitudes and also values as much as possible.

The main goal of media education is to guide and educate in the field of media education through scientific reports, studies, especially in the field of psychology and sociology, pedagogy, political science and other disciplines.

This concept is a process of purposeful learning about the media in school and out-of-school environments. „It is a conscious reception of information about the media with the result of creating, using and selecting them, which helps our overview of the latest technologies.“ (Kačinová, 2015, p. 253)

According to W. J. Potter (2004, p. 27), however, „the goal of media education is not an uninteresting definition and presentation of the media, but a greater ability to control the media for one‘s own needs.“

The problem may also be that in practice the majority population is guided more by their own perception of short headlines and titles on social networks, which atomizes society (Polačko 2020b), as „ethics is a significantly absent aspect of social networking.“ (Polačko 2020c, p.108) It is possible to perceive that not only media education, but general critical thinking is significantly absent in today‘s society. Petranová (2013, p. 15) defines media education as „a process in which we as recipients can increase our media literacy, which includes critical thinking and media competencies.“ This is not only about education itself, but also about providing a comprehensive and the harmonious development of personality, which belong to the goals of social responsibility (Ambrozy 2017).

Approaches in media education

The main approaches to media education is the knowledge-attitude dimension in which one acquires knowledge and principles of media functioning. We can also talk about the critical-hermeneutic branch, where importance is placed on the area of decoding media content of developing critical thinking.

The second approach is the skill dimension, or the so-called „learning by doing" method, which involves the recipient's own active creative activity. Man develops using the method of practical activity.

The third approach is the teleological approach, which is related to the spread of digital technologies.

The main goal of media education, as stated by Petranová (2013), is to process and develop all three levels of human development. The goals of media education are listed according to the revised Bloom's taxonomy of goals:

1. The cognitive part is the area of knowledge and knowledge. It processes history, adopts the latest trends in media development and is informed about the possible risks of media influence. Its competencies are:

- knowledge - it is about facts and information about the media, understanding of specific terms and concepts, knowledge of the rules of creating and publishing media content,
- understanding - to understand what media information is, whether in audio or video form, to be able to communicate about the media and find out their impact,
- application - ie to be able to apply theoretical facts in practice and the ability to use idealization in today's world, to search for relevant facts and to work with them to solve and classify,
- analysis - ie deciphering the media and distinguishing them in terms of content, more perceiving the hidden meaning of texts, drawing conclusions, consequences, analyzing stereotypes used by methods in the media,
- evaluation - ie argumentation of individual differences in the media, be able to defend one's position, selection of individual media programs and their assessment, be able to control the reception of media content
- creativity, ie the ability to create such media content, image and sound communications, to be able to take photos, film, become a blogger, to create new hypotheses and proposals.

2. The psychomotor part is a skill area. It develops practical dispositions and empires gained over time. It also helps in using different types of media. Psychomotor goals or competencies in this area are:

- perception - being able to perceive with understanding, to hear, feel, observe, comment on one's actions, take a stand towards it,
- understanding - to be able to understand the composition of media content, to express one's opinion for oneself, to create, to explain the composition of

media, the ability to motivate to illustrate,

- application - ie create your own media products, blog, take photos, try to produce, demonstrate,
- integration - the ability to work on complex operations, create media content, modify and control it, regulate and direct, flexibly adapt to changes or problem situations.

3. The affective part is an attitude area and is a combination of the two previous segments. The recipient knows the basics, uses media competencies and has a high level of media literacy.

Its competencies are:

- knowledge - knowledge of ethical standards, terminological concepts, rankings, codes of facts about the media,
- understanding - to understand value orientations and media influences, to illustrate, to explain the possible negative consequence,
- application - facts into practice, classification of individual media content, know how to search, plan rankings, work on ethical and moral standards,
- integration - to be able to ask questions, to deduce correctly, to respond to codes, participation in the field of citizenship. (Petranová, 2013)

According to Buckingham (2003), media education must also be seen as a process of teaching and learning about the media, with media literacy being the result of the knowledge and skills one acquires.

Recognition of media education in the European audio-visual services directive and the subsequent development of this education can be applied not only to adults, but especially to children and young people.

Most people today, especially students, have a particular problem distinguishing between relevant and irrelevant information. This creates various dangers and threats for the individual and society as a whole (Polačko 2019). This is largely related to the generally low level of media literacy.

Media literacy

Media literacy is a many meaningful term. Sláviková (2013, pp. 2,4) states that "on the one hand it is not an isolated ability, on the other hand it should not be confused with digital, information or other literacy. It is a combination of sets of competencies, knowledge, skills, abilities and attitudes that are necessary for life and work today. „

According to J. M. P. Torner (2010, online), media literacy is a set of multiple characters. The first point is about media literacy as a system of competencies. It is the capacity to actually use the media, to understand critically and to be able to evaluate information if we want to communicate properly and participate in simple or more complex operations. In the second point, we talk about the level of the organization, the ability to distinguish between physical access to the medium and its use. The third point is a general overview, ie knowledge in the field of media education, critical approach and creative abilities to use the media.

Media literacy consists of:

1. knowledge that is necessary to create a certain critical distance from the media, but on the other hand also to ensure the widest possible use of the potential in the media - as a source of entertainment, relaxation, information and the like.
2. Knowledge and skills that provide a person with maximum control in the use of the media.

Jirák (2007) states that media literacy is something like a package full of knowledge about the functioning of the media, whether it is production processes, up to legislation, social status of the media (political, cultural, environmental, environmental, social and similar) and awareness main media products and determine their content (genre distribution and types, stereotypes, cyclicality), it is also a relationship of media literacy and knowledge about society.

An important part of media literacy is to teach people to perceive the various roles of the media and their impact on the individual as well as society and to make rational decisions. (Jirák, Wolák, 2007)

Based on research conducted by Ludvigh Cintulová (2019), it was found that young people have different ideas about media literacy and perceive information differently, and in the learning process they demand to be respected, tolerated and accepted based on their needs.

Empirical knowledge

The main goal of our quantitative research was to know, find out and identify the problems that people face in a media world that offers countless pieces of information. We also wanted to find out the possibilities of preference and selection of various media contents in the media world, which basic forms people are interested in and which are rejected by them.

To verify these goals, we set hypotheses:

Hypothesis H01 There is no statistically significant relationship between educational affiliation and preference for programs in the media space.

H1: There is a statistically significant relationship between educational affiliation and preference for programs in the media space.

(H1: Respondents with a university degree prefer more educational programs than respondents with a basic education)

Hypothesis H02 There is no statistically significant relationship between gender and information retrieval in the media.

H2: There is a statistically significant relationship between gender and information retrieval in the media.

(H2: Women prefer information through online media than men)

To verify the established hypotheses, we used the calculation of Chi Pearson‘s square, which we reject or confirm the hypotheses.

Table 1 Gender and education of respondents

	Men	**%**	**Women**	**%**	**Together n / %**
Basic	35	15,4	24	12,5	59 / 14,1
High school	87	38,2	64	33,3	151 / 36
College	106	46,5	104	54,2	210 / 50
Together	228	100	192	100	420 / 100

Source: own processing

Respondents were divided on the basis of gender and education. As Table 1 shows, 228 male and 192 female respondents participated in the survey (420 respondents in total). Based on the distribution by education, we can say that 59 respondents had basic education, which is 14,1% of the total number of respondents. 151 respondents had secondary education, which makes up 36% of the total number of respondents, and 210 respondents had higher education, which makes up 50% of the total number of respondents.

Table 2 What programs do you prefer in the media space at the moment?

Programs /	**Basic**	**High school**	**College**	**Together**
education	n / %	n / %	n / %	n / %

	13 / 22,1	76 / 50,3	143 / 68,1	232 / 55,2
educational	26 / 44,4	18 / 12	101 / 48,1	145 / 35
funny	15 / 25,4	38 / 25,2	28 / 13,3	81 / 19,3
gastronomic	20 / 33,9	55 / 36,5	122 / 58,1	197 / 47
historical	10 /	68 / 45	192 / 91,4	270 / 64,3
news	24 / 40,7	34 /	54 / 25,7	112 / 26,7
hobby, leisure	25 / 42,4	68 /	35 / 16,7	128 / 30,5

Source: own processing

It is clear from the table that the most preferred programs in the media space are news programs, which stated 270 respondents, which is 64,3 percent of the total number of respondents, second place were educational programs, which indicated 232 respondents, which is 55,2 percent of the total number of respondents. Historical programs were mentioned by 197 respondents, which is 47 percent of the total number of respondents.

Based on the distribution of programs according to the achieved education, we can state that the respondents with basic education mentioned entertainment programs the most, these were stated by 26 respondents, which is 44,4 percent of the total number of respondents in second place were sports programs, 25 respondents, ie 42,4 percent out of the total number of respondents and in the third place were programs that deal with leisure, hobbies and these programs were mentioned by 24 respondents, which is 40,7 percent of the total number of respondents.

Respondents with secondary education mentioned the most educational programs, this was stated by 76 respondents, which makes up 50,3 percent of the total number of respondents, followed by news and sports programs, this was stated by 45 percent of the total number of respondents with secondary education, and in third place it were historical programs mentioned by 55 respondents, ie 36 percent of the total number of respondents.

Respondents with a university degree ranked first in news programs, which was reported by 192 respondents, ie 91,4 percent of the total number of respondents with a university degree, followed by educational programs, which were reported by 143 respondents, and third by historical programs, which reported 122 respondents, which is 58,1 percent of the total number of respondents with a university degree.

Table 3 Which TV stations do you prefer in the media space at the moment?

Station / education	Basic	High school	College	Together
	n / %	n / %	n / %	n / %
Public law	4 / 6,8	134 / 88,7	147 / 70	285 / 67,9
In private	27 / 45,7	71 / 47	113 / 53,8	211 / 50,3
Nationality	3 / 5,1	12 / 7,9	29 / 13,8	44 / 10,5
Regional	-	16 / 10,6	81 / 38,6	97 /23,1
Urban	2 / 3,4	19 / 12,6	93 / 44,3	114 / 27,2
Exclusive	-	-	-	-
Student	-	-	-	-

Source: own processing

Legend:

Public: Radio and Television of Slovakia, (Unit, Two, Three, Sport)

Private: Markíza (At Home, Dajto), Joj (Joj Plus, Wau, Ťuki, Jojko, Joj Sport, Nova International, Prima Plus, Arena, Sport, Šláger muzika, Lux

National: TV Roma, Régió

Regional: West Slovak Television, Television East, BTV, Kysucké television broadcasting, RTV, Severka, Central, Hronka, Košice, Liptov, Myjava, Orava, Pohoda, Raj, Region, Reduta, Rimava, Zemplín

City (local): Bardejovská TV, City TV Trnava, City TV Ružomberok, City TV Partizánske, Mistral, Žiar

Exclusive: Tango info channel (Piano) Magio info channel

Student: TV Media

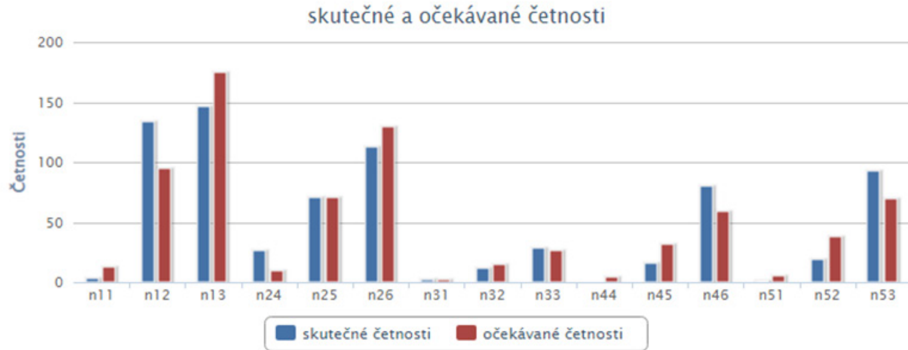
Based on the statements of the respondents, we can state that the respondents prefer public stations, this figure was given by 285 respondents, which is 67,9 percent of the total number of respondents, followed by private stations 211 respondents, which is 50,3 percent of the total in third place were city stations mentioned by 114 respondents, which makes up more than 27 percent of the total number of respondents.

Hypothesis H01 There is no statistically significant relationship between educational affiliation and preference for programs in the media space.

H1: There is a statistically significant relationship between educational affiliation and preference for programs in the media space.

(H1: Respondents with a university degree prefer more educational programs than respondents with a basic education)

Graph 1 Chi-square test of independence - actual and expected numbers - preference of stations in the media space



After substituting into the formula, the test criterion is based on: G = 98.204 with a critical value: χ (1-α); df = 20.09

Decision: At the 1% significance level, we reject the null hypothesis (H1) on the independence of individual characters and accept hypothesis H1, which states that a certain dependence exists.

Table 4 Preferred ways of obtaining new information

	Basic	High school	College	Together
	n / %	n / %	n / %	n / %
print	11 /	12 /	174 /	197 /46,9
television	50 /	148 /	124 /	322 / 76,7
the Internet	12 /	122 /	189 /	323 / 76,9

Source: own processing

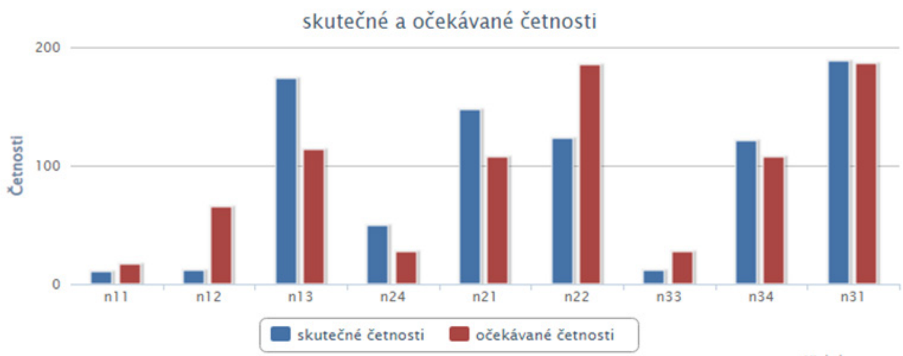
Based on Table 4, we can say that the most preferred way of obtaining new information about social events is Internet retrieval, as this option was mentioned by up to 323 respondents, which is 76,9 percent of the total number of respondents. However, television was placed in a very close line as the second most preferred way of obtaining information, this option was mentioned by 322 respondents, which is 76,7 percent of the total number of respondents. The press, whether the daily press or other various print press, was mentioned by 197 respondents, which is 46,9 percent of the total number of respondents.

Hypothesis H02 There is no statistically significant relationship between gender and information retrieval in the media.

H2: There is a statistically significant relationship between gender and information retrieval in the media.

(H2: Women prefer information through online media than men)

Graph 2 Chi-square test of independence - actual and expected numbers - Preferred ways of obtaining new information



Legend: Frequencies

Actual frequencies

Expected frequencies

Source: Calculation based on: KABRT, M. 2021. Applied statistics. online. Available at: http://www.milankabrt.cz/testNezavislosti/step1.php

After substituting into the formula, the test criterion is based on: G = 142.137 with a critical value: χ (1-α); df = 18.467

Decision: At the significance level of 0.1%, we reject the null hypothesis (H0) on the independence of individual characters and accept hypothesis H1, which states that a certain dependence exists.

Conclusion

Digital literacy is the ability to „understand information, use it in different formats from different sources, which are presented through information and communication technologies" (Weiszer, 2014, p. 12).

According to Kalaš (2006, p. 1), "the word technology refers to technical means, procedures and skills that are used for a specific purpose and that bring practical results. By combining information and communication technologies, we refer to computing and communication tools that support teaching, learning, and other educational activities in a variety of ways. These are technologies that are related to the collection, recording and exchange of information. "In addition to computers, tablets and the Internet, various additional devices are used in education, e.g. printer, scanner, keyboard, various educational software programs. Digital technologies can also include power-point presentations, as well as interactive whiteboards, digital cameras and smartphones. Kalaš (2006), Dostál (2007), Kostrub (2011) believe that it is necessary to differentiate the concepts of information and communication technologies and digital technologies.

Based on our quantitative research, we can state that respondents with a university degree prefer more educational programs, but also intelligence programs. These options were mentioned by more than 68 percent of respondents with a university degree. The choice and preference of programs is currently very rich, it is up to the person what type of program and broadcast he chooses, while it also depends on the internal mental and physical state of the individual. However, there are a huge number of television and digital technologies that help in the selection, so it would be appropriate to supplement this research with new research questions concerning the choice of the person in terms of mental and physical disposition.

Perhaps it is the consumerist way of life that evokes a feeling of oversaturation in a person, so the individual chooses more programs that detach him from reality, which may entertain him and in which he forgets about the problems he has in his life.

Another possibility of the research problem is the possibility of examining the generational preferences of the media space, as the difference in perception, but also in the use of new technological conveniences is, of course, not only in terms of age, but also in terms of financial and social opportunities.

Different names and researches are used in various studies and research for this generation of young people. Examples are Generation Z, Generation M (multitasking), Generation C (connected generation), Generation and the like.

The Google Generation of Information Behavior Research that we plan to conduct should produce results that can be used to improve the use of information by the younger generation, which, as before, is characterized by the use of the Internet as the main and often single source of information, scrutiny of information sources and frequent by jumping between individual online documents. Comfort, speed, lack of critical thinking, intensive use of informal information background and media multitasking are very characteristic for young people today.

According to The „Google" generation: the information behavior of the researcher of the future, the term Google generation can be described as a popular phrase, referring to a generation of young people born after 1993 who grew up in a world dominated by the Internet. Another explanation for this is that it is a short form of generation definition that uses the internet and search engines as a springboard for knowledge acquisition, the most popular of which is Google and the opposite of the older generation, which draws knowledge mainly from books and classical libraries (Rowlands, Nicholas and Williams 2008)

It is necessary to be thoroughly aware that the generation is coming to the age of 50+, which itself was the bearer of revolutionary changes, has an active view of current social events and thinks in context. She has naturally connected to new technologies and can work with them. Today, even the generation in the post-productive age already controls the Internet, e-mail, online communication via Skype, works with wise phones, monitors websites, Youtube, etc. The fact is that, despite experience, it is more easily subject to the pitfalls of online space. It is all the more important to become accustomed to a trusted source from which to draw information. Generational layering must be reflected not only in the formatting of individual program services and their targeting, but also in the level of music, themes and their processing. News radio, e.g. Radio Slovakia cannot have a main target group of 35-55 years. The fight for the young must be replaced by the fight for the listener. The needs of today‘s older listener and viewer cannot be saturated only with regional broadcasts or folk music.

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PRESOCRATIC PHILOSOPHERS IN THE CONTEXT OF EDUCATION AND TEACHING

REMIGIUSZ RYZIŃSKI, MARIAN AMBROZY

Abstract:

The paper deals with the way of teaching new interpretations of pre-Socratics for high school students. Aristotle and the Peripatetics were known not only for their titanic contribution to all philosophical disciplines, but they also bring texts dealing with the history of Greek philosophy. It is difficult to try to reconstruct some of the original philosophical message of early pre-Socratics. The views of pre-Socratics have changed considerably. Some aspects of Aristotle´s schematic view were taken over by Hegel. The great impact of Hegel (and Marx) on Vladimir Ilyich Lenin can be seen in his work *Philosophical Notebooks* which determined the historians of the Marxist and Leninist philosophy. However, until recently the interpretation of pre-Socratics by non-Marxist philosophers did not differ from that of the Marxists. Aristotle´s interpretations of the pre-Socratics were overcome only several decades ago. Some of the preserved fragments, in the context as presented by Aristotle, tempt us to interpret the pre-Socratics in the context of searching for the beginning or its materialistic basis. I am trying to show the results of today's research, which should be the basis for the didactics of philosophy. I put to contrast the current results with the old interpretations. It is necessary to explain the issue in the dialectical contradiction of peripatetic and modern interpretations. Where possible, illustrations, examples and, if possible, a graphical schematic representation should be used.

Keywords: arche, the original text, the Peripatetics, didactics of philosophy, pre-Socratic philosophers.

1. INTRODUCTION

Explaining pre-Socratic philosophers in the context of high school can be extremely difficult. The paradigm of looking at pre-democrats has changed considerably since the output of Kirk and Raven. While Aristotle and his disciples were until now considered steadfast authorities, from some point on, peripatetic misinterpretation became increasingly apparent. Adapting the content of the subtle topic is quite demanding from the didactic point of view. It is necessary to supervise the fact that high school students receive the information in question for the first time. The teacher must also explain the arguments very simply, accessible to students aged 18-19. It is essential to build the interpretation in parallel according to older interpretations so that students understand their structure. A more difficult task is to make available a new way of interpreting and arguing interpreters. It is very important to motivate students [1] to be able to maintain students' attention and interest in explanation [2]. This confirms what Nietzsche has already said, that pre-democrats form ingenious republics, i. j. every pre-Socratic is an original thinker. They do not fit into Aristotle's simple scheme of finding origins in the traditional Greek elements, much less into Marx's and Lenin's idea of the ideological struggle between materialism and idealism before Plato.

The interpretation of the problem must be realized with the highest possible dose of illustration so that the student understands the abstract problem on specific examples. At present, we can talk about changing the different roles of the teacher [3]. Related to this is the role of the teacher in the sense that he does not give a comprehensive, steadfastly true opinion in every topic, but often offers a whole range of interpretations and views. If we mean the interpretations of ancient philosophy for high school students, we can consider the question of historical Socrates as an open problem - compare [4]. In the issue of pre-Socratic philosophers, several interpretations can be made in terms of looking at each of them. The different ways of thinking can be full of surprises. "To think does not mean to think in theses and to solve pre-prepared problems" [5, 493]. Heidegger also provided a demonstration of the possibility of working with pre-Socratic texts to a large extent, the truth being a rather loose interpretation, often free from the critical method of inquiry.

Within the interpretation, but also the practice, it is beneficial to incorporate certain schemes that graphically present peripatetic ideas about the ontological tasks of the elements in pre-Socratic thinkers. Such a graphic representation will very nicely show this line of imagination not only in Miletians, Heraclitus and Xenophan, but also in Empedocles and Anaxagor. At the same time, it is necessary to present modern interpretations. In this case, it is necessary to give students arguments for a specific modern interpretation, which is seldom compatible with graphically representable schemes. The essence of interpretations lies in the argument of the meaning of individual fractions, as well as in the later historical interpretive context. These moments must be properly explained to the student. Some high school students will also encounter the topic of pre-Socratics at universities. It is desirable that they be acquainted with modern interpretations of pre-Socratics if they find themselves in a university environment and will be required to rely on certain basic secondary school knowledge and, on the basis of them, to build other follow-up knowledge structures. The level of education is shifting and interpretations are also evolving. Their new forms become part of a person's intellectual property, and changes in the way the role of the teacher is understood also concern their presence, true in the form of plausible argumentative constructions.

2. SKETCH OF MISINTERPRETATION

Pre-Socratic philosophy was misinterpreted by peripatetic interpretation. Aristotle in his passages about the history of philosophy often distorted the meaning of the original theories of pre-Socratics to meet his demonstrative examples of the concepts of metaphysics, with a portfolio of elements as possible ἀρχή. Even though some of them survived with no more than two words, the benefit of historical sense tells us that especially Milesian thinkers simply could not explain the world in the spirit of Aristotle's philosophical categories. Because of historical comparison we must first introduce the traditional interpretation of the philosophical assumptions of Milesian philosophy [6, 16].

The classic interpretation continues with differing interpretations, determined by other philosophers. Hegelian interpretation was later supplemented by Marxist interpretation which was later accepted in Slovakia too. According to some philosophers this interpretation, even if completely misguided, still has deep support. The first reservations against Aristotle´s reception of pre-Socratics can be observed in the works of scientists in the first half of the 20th century. For example, as Cherniss wrote in 1935: "There are no "doxographical" accounts in the works of Aristotle, because Aristotle was not a doxographer but a philosopher seeking to construct a complete and final philosophy. For him – as for every philosopher – his doctrines of his predecessor were materials to be remoulded of his old purpose, in the new forms they can be of use to the historian of philosophy only if Aristotle´s process of interpretation can be reserved so as to regenerate them in the form they had before Aristotle employed them as his material" [7, 347].

Let us talk about its main propositions. The basic ontological question that the Milesians addressed was the ontological question: What was the initial? - This basis produced two thought streams in history of philosophy - materialists and idealists. Materialists think that matter is the essence or ἀρχή. Idealists believe that the pre-basis of everything is an idea, a principle (e.g. the opinion that the world was first in the thoughts of God). Materialists and idealists are also monists - they recognize only one essence of being. Dualists acknowledge both essences (matter and idea). Pluralists say that there are many essences.

Interpretations of the Milesian school (and some other pre-Socratics) inspired by Aristotle can be briefly summarised as follows: the school of elementary naive materialism, dealing with issues of what is nature made of, what are things made of. They want to know the nature of things. They look for the essence (ἀρχή) from which everything originated and into which everything will eventually turn again. Let us introduce them.

Thales

No B fragment has been preserved from Thales´s work, there are only several A fragments. As 11A12 from Aristotle Metaphysics says: "Of those who first pursued philosophy, the majority believed that the only principles of all things are principles in the form of matter. For that of which all existing things are composed and that from which they originally come to be and that into which they finally perish—the substance persisting but changing in its attributes—this they state is the element and principle of the things. For there must be one or more natures from which the rest come to be, while it is preserved. However, they do not all agree about how many or what kinds of such principles there are, but Thales, the founder of this kind of philosophy, stated it to be water. (This is why he declared that the earth rests on water.) He may have gotten this idea from seeing that the nourishment of all things is moist, and that even the hot itself comes to be from this and lives on this (the principle of all things is that from which they come to be)—getting this idea from this consideration and also because the seeds of all things have a moist nature; and water is the principle of the nature of moist things." (for English translation I use: A Presocratics Reader - Selected Fragments and Testimonia, 2nd Edition, translated by R. McKirahan and P. Curd, 2011, see also DK A 12, p. 9) Aristotle says elsewhere in *On the Heavens*: "(11A14) Some say [the earth] rests on water. This is the oldest account that we have inherited, and they say that Thales of Miletus said this. It rests because it floats like wood or some other such thing (for nothing is by nature such as to rest on air, but on water)" (see also DK A 14, p. 9). Everything comes from a single basis - from the water. Everything existing is a form of water. He is a supporter of hylozoism - everything in the world is animated.

Anaximander

Fragment (12A9 + 12B1) which comes from Simplicius´s commentary is of key importance: "Of those who declared that the arkhē is one, moving and apeiron, Anaximander … said that the apeiron was the arkhē and element of things that are, and he was the first to introduce this name for the arkhē [that is, he was the first to call the arkhē apeiron]. (In addition he said that motion is eternal, in which it occurs that the heavens come to be.) He says that the arkhē is neither water nor any of the other things called elements, but some other nature which is apeiron, out of which come to be all the heavens and the worlds in them." (see also DK A 9, p. 13). He thought that ἀρχή is ἄπειρον - something vague, diffuse, indefinable, which in itself is not a thing. The fragment further continues: "The things that are perish into the things from which they come to be, according to necessity, for they pay penalty and retribution to each other for their injustice in accordance with the ordering of time, as he says in rather poetical language" (see also DK A 9, p. 13). Some things are excluded from the ἄπειρον, then they exist for some time and then they turn into ἄπειρον as punishment for turning into things.

Finally, fragment A has been preserved in Aristotle´s *Physics* (12A15): "This [the infinite, apeiron] does not have an ἀρχή, but this seems to be the ἀρχή of the rest, and to contain all things and steer all things, as all declare who do not fashion other causes aside from the infinite [ἄπειρον] . . . and this is the divine. For it is deathless and indestructible, as Anaximander and most of the natural philosophers say" (see also DK A 15, p. 14).

Anaximenes

Unfortunately, no fragment of Anaximenes´s work has been preserved. What we have are just references from other authors. "Anaximenes . . . declared that the principle is unlimited [apeiron] air, from which come to be things that are coming to be, things that have come to be, and things that will be, and gods and divine things. The rest come to be out of the products of this. The form of air is the following: when it is most even, it is invisible, but it is revealed by the cold and the hot and the wet, and by its motion. It is always moving, for all the things that undergo change would not change if it were not moving" (see also DK A 7, p. 18). He considered ἀρχή to be vague air in the sense of life-giving breath, soul. The air is tangible, infinite, moving. The thickening of air creates clouds, water, and earth. Dilution creates fire.

Followers of Pythagoras

They created an idealistic philosophical concept based on numbers and numerical relations. As the fragments from Pythagoreans in Aristotle´s *Metaphysics* say: "At the same time as these [Leucippus and Democritus] and, before them, those called Pythagoreans took hold of mathematics and were the first to advance that study; and being brought up in it, they believed that its principles are the principles of all things that are. Since numbers are naturally first among these, and in numbers they thought they observed many resemblances to things that are and that come to be . . . and since they saw the attributes and ratios of musical scales in numbers, and other things seemed to be made in the likeness of numbers in their entire nature, and numbers seemed to be primary in all nature, they supposed the elements of numbers to be the elements of all things that are" (See also DK B 7, p. 21).

Heraclitus

Heraclitus – a materialist who professes that fire is ἀρχή [8, 112]. Clement of Alexandria preserved the following fragment (B31): "The turnings of fire: first, sea; and of sea, half is earth and half fiery waterspout. ... Earth is poured out as sea, and is measured according to the same ratio (logos) it was before it became earth" (see also DK B 31, p. 67). Aristotle´s text on pre-Socratics tells us that, in an argument of philosophers, Heraclitus, when asked what material is being made of, answered that it was made of fire. Aristotle´s understanding of Heraclitus is very simplistic. Despite our immense respect for Aristotle we dare to say that Aristotle did not understand Heraclitus at all. Cratylus was Heraclitus´s student and follower. "Cratylus, Heraclitus´s student, tried to develop his thinking on bipolar and complementary foundations and Milesian and Heraclitan philosophical tradition. His effort, however, was not successful from the viewpoint of further development of Greek philosophy because it "rebounded" from the teachings of Parmenides" [9, 236].

3. AN ATTEMPT AT A SOLUTION

It is necessary to submit a basic scientific question: is this really true? Is it possible to regard these claims as probable in the present state of textual criticism and historical knowledge? For this there is only one answer: forget it quickly! Aristotle sees the true things simplistically. He perceived pre-Socratics as those who argued over a particular substance from which the world originated. It's a one-sided view. The Milesians came the closest to his evaluation. In our opinion, Marxist evaluations of the materialism of the most pre-Socratics are a gross misinterpretation of early Greek thinking.

Thales does not belong among the wise men as such, but he is already addressing philosophy. The truth is that we have little information about him and a lot of things just piled on him because he is the first philosopher. In addition to known discoveries in mathematics (it is said he was the first to discover the evidence that the diameter divides a circle into equal parts) he was able to predict eclipses, e.g. the eclipse on 28th May 585 BC. He probably got this knowledge from the east [10, 42]. Burnet knew that Aristotle could not have had veracious information. "This was no doubt connected with what Aristotle regards as the principal tenet of Thales, namely, that everything is made out of water, or, as he puts it in his own terminology, that water is the material cause of all things. We have no trustworthy information about the grounds on which this doctrine was based; for, in the absence of any writings by Thales himself, Aristotle can only guess, and his guesses are apparently suggested by the arguments used in support of a similar theory at a later date" [11, 21].

It is extremely unlikely that he used the term ἀρχή. Aristotle argues that he considered water to be ἀρχή. In fact, we know almost nothing about Thales. According to him the beginning had the character of an element, but was still associated with mythical and poetic experience. In *Enuma Elish* as well as the Egyptian and Chaldean mythology water has an important role. Thales combined the mythical and poetic experience with research. Things melt when they are heated to extreme temperatures. Where there's water, there is life, water is the principle of life, and the seeds of all things are wet. The water is visible and easily transforms into three forms. Furthermore, water moves. Thus he perceives water as an important element. The idea of four elements was well-established among the Greeks already in the pre-philosophy period. Fire, water, earth and air are the elements known to pre-philosophical Greek reasoning. They are mentioned *per partes* by Homer, Hesiod, Pherecydes, etc. Water is thus perceived as the most important of the elements but not in any case as an ontological essence.

Thales certainly did not think with the head of Aristotle, simply because if it was not about the search for the first ontological essence, which exists in nothing and does not say anything. He just considered water the first of the elements, but certainly not in the ontological sense.

Pre-Socratics certainly did not seek the ἀρχή. Water as an element is also connected to the myth of Oceanus, Poseidon and the like. Aristotle and his pupils did not think about it in this context [12, 90].

"It seems that according to what was mentioned Thales also regarded the soul as something mobile, when he said that lodestone has a soul, since it can move iron" (see also DK A 22, p. 10). According to this fraction Thales considered any movement as an expression of life, animation of the particular bearer of the movement. Simply everything that moves lives even if it does not seem so at first glance. This attitude is called hylozoism by some scholars, the truth is that it is already an obsolete term, Thales did not see matter as Aristotle, according to him it is still connected to myth.

Water was seen as a principle of life, and therefore an important element, but not a hylozoism. The Aristotelian interpretation is not correct. He perceives water as the basis of life present in myths. He perhaps believed that it can change into three forms and he understood that a number of substances melt, but that is all.

We do not have a single B fraction from Thales, so we can only assume and guess based on the context of past and present literature but not through the head of Aristotle. Aristotle most likely fabricated the water at Thales as an ark by arbitrary efforts to remind the distant Thales of philosophical merit. As Hobza says, Thales apparently perceived the world as a living organism, Aristotle apparently used a hint that something arises from moisture and may also have been influenced by Hippocratic authors [13, 267 - 268].

Anaximander´s philosophy seems to have a direct question what is real ἄπειρον? Burnet explains the problem as follows: "Anaximander seems to have thought it unnecessary to fix upon "air", water, or fire as the original and primary form of body. He preferred to represent that simply as a boundless something from which all things arise and to which they all return again. His reason for looking at it in this way is still in part ascertainable" [11, 22]. Ἀρχή as the foundation of pre-Socratic reasoning is Aristotle's formulation, of course, it is not based on the truth. It's read by the pre-Socratic optics of Aristotle, through the ontological search of the essence in its ύλη. Pre-Socratics did not think this way and Anaximander did not either. It is not στοιχείον of Aristotle's Metaphysics. Simplicius of Cilicia in Φυσικόν δόξαι is clear: άρχή τε και στοιχείον. Aristotle speaks of πρώτη ύλη - the first substance (14, p. 175). "Even if the writer is known to make use of Theophrastus elsewhere that does not prove that he is following the same source at every point, not that he is reproducing him in accurate fashion. A particular judgment must be formed for each case, in terms of the author´s general reliability and on the basis of parallel information given by other sources. A special case is represented by Anaximander´s fragment, which cannot very well be explained except as a verbatim repetition by Simplicius of the original quotation in the text of Theophrastus" [15, 12].

Text fraction B1 apparently does not contain the original words of Anaximander. One hypothesis says that fraction describes the interrelationships of retribution between elements. It can talk about the mutual conversion between the elements, and the emergence of suitable things through elements extinction. It's like a philosophical rendering of the myth of the eternal return and conversion of components, in any case, άπειρον is not some universal substance that is plain nonsense. What is boundless, the άπειρον? It must necessarily be opposite to the word πέρας, that which has a limit? Kočandrle thinks does not think so [14, 182].

Ἄπειρον can be seen as a time illimitability, Anaximander authentically credited only the final words of the divine nature to άπειρον. Ἄπειρον is permanent and ageless, time dimension is indisputable. Ἄπειρον is a concise term for boundless differentiation. The second important aspect is the quantitative and spatial illimitability. Surely this is not the mathematical infinity that assumption would be anachronistic. It is also uncertainty in qualitative terms. At this level of interpretation we consider Anaximander as a possible forerunner of some planes of thought that appear in Heraclitus [14, 185]. Kirk, Raven and Schofield say what is today considered a classical opinion that: "For he (Anaximander) thought that things were born not from substance, as Thales thought from water, but each from its own particulars principle. These principles of individual things he believed to infinite, and to give birth to innumerable worlds and whatsoever arise in them, and those worlds, he thought, are now dissolved, now born again, according to the age to which each is able to survive" [12, 125]. Peripatetic interpretation allows the possibility that it could theoretically be an intermediate element, but there is most likely no substance angle to it. This hypothesis falls, if we further explore the possible ways of Aristotle. Interpretation of άπειρον as a mixture also appears to be mechanical, hell-bent and to tell the truth meaningless. Reasoning in the sense of the first substance is to uncritically assume the peripatetic misinterpretation of the problem and explain άπειρον with Aristotle. We realize that Aristotle says: ἄπειρον embraces and controls everything. How do you explain this? This formula can mean all-encompassing importance of ἄπειρον rather than some cosmic spacial embracing. Ἄπειρον is not out of the ordinary nature, outside φύσις, but it is not any substance nor intermediate element, but unbounded naturalness, uncertain to other elements which reflect the change and the fact that elements as they are will disappear.

It seems most likely that ἄπειρον in terms of the using of the term is not a noun but Anaximander used it as an adjective or an adverb! He used the term unbounded naturalness - ἄπειρος φύσις earlier than ἄπειρον. Anaximander΄s thinking is the mixing of the cycle and symmetry of transformations [14, 186]. They are not specifically opposites, but a transformation.

Anaximenes was mainly a meteorologist and wrote simply. The use of the term ἀρχή cannot be attributed to him [16, 100]. If the air played any role it was one similar to the one water played with Thales, not as an essential cause. The term ἀρχή with was most likely not used at all, it is tendentious peripatetic relic. Caution, its boundless air, so ἄπειρον ἀήρ. Simplicius of Cilicia referred to air as the basic naturalness. Boundless air is not something out of this world. The word aer had at that time a broader meaning than what we mean as air. With it was Homer, fog, haze cloud of darkness. The concept of densification and dilution is based on the context of the reaction to Parmenides, who Anaximenes could not have known. Anaximenes does not refer to essential causes that was Aristotle. The theme of mutual transformation of the elements was is however documented with the Milesians. Anaximenes was aware of the transformations of states of matter. Thickening and thinning is a common experience. Air is an analogous expression for the soul, movement and life [17, 154]. The air is the cohesion of the world, it is the constitutive for life. From the embracing boundless air - ἀήρ ἄπειρον, gods and divine things are formed.

Not much can be said about Anaximenes because little has been preserved. We perceive the impact he had on Anaxagoras and Stoics. It's the most likely explanation, but the real Anaximenes is a secret, we do not have more fragments.

It was the followers of Pythagoras who perceived the opposition of πέρας and ἄπειρον thusly Anaximander then obviously did not see them as opposites but ἄπειρον as the termination of any element. He did not have to see the elements as opposites that was Heraclitus. It is very well known that Heraclitus was to a certain extent an opponent of Homer. He criticised Homer for the fact that he was not able to understand the harmfulness of his own thought according to which arguments between humans and gods should stop. Heraclitus assumed that in such case everything would cease to exist. "Heraclitus allegedly identified his highest cosmic principle Feud with Zeus" [18, 817]. Many of his fragments are puzzles which only make sense in the context of his preserved works and often have multiple meanings. It is basically an expression of the concept of eternal return which comes from mythology. Heraclitus, more than his predecessors, emphasises order, logos in constant motion of the procedural essence of the world. Constant emerging and waning are in the centre of attention. It is important that the fire of the universe is understood as constant change which follows certain rules and reason. This way it is possible to interpret the limit. In Heraclitus´s work logos is an equivalent of sense and limit. Heraclitus understands motion as principle of constant change which follows the logos, i.e. it is not mindless, rather, it is limited by sensible nature of the process as the essence of the world as such. As Kahn says "the advent of fire from the new point of view is that it signifies both a power of destruction and death – as in burning city or a funeral pyre – and also a principle of superhuman vitality, a temporary phenomenon that dies out or is quenched and an eternal principle that is everywhere one and the same, whether in the altar flame, the domestic hearth, the forest fire lit by lightning, or the blazing torches of war" [19, 23].

4. CONCLUSIONS

Whatever the interpretation of Miletus school may be, in the modern spirit in accordance with the critical edition of fractions and the critical philological analysis of the text it is unacceptable that we continue to slavishly adhere to Aristotle and his epigones. Some scientists, historians of philosophy and classical philologists who were active in the first half of the 20th century were followers of the classical interpretations. Today's research, which happens after the publishing of the fundamental works on the matter (Kirk, Raven, Curd, Gregory, Schofield, etc.) must assume the framework rid of peripatetic misinterpretations as the base. Some interesting connections have been pointed out by Czech writers Radim Kočandrle and Pavel Hobza. Interpreters of the first half of the 20th century lost their unbreakable trust in Aristotle as a historian of philosophy. Nevertheless, total abandonment of the view according to which the so called natural philosophers were searching for ἀρχή took place in the interpretations written in the second half of the 20th century. Sober view of interpreters of pre-Socratics has moved from those who were searching for the foundations of the world to the picture of original thinkers where each and every one of them is judged originally, as the republic of genius, to use the words of Nietzsche. Each of the abovementioned philosophers was influenced by his predecessors and considerably influenced his followers, nevertheless, they were all clearly original. From the viewpoint of the development of interpretations and with our today´s knowledge it is an anachronism to study the pre-Socratics through the prism of Aristotle. This standpoint should be the basis also for didactic aspects of philosophy. The role of the teacher is to bring a range of interpretations in terms of a colorful portfolio [20]. It must be offered in terms of the contradiction between schematically easy peripatetic interpretation and graphically more difficult to grasp new interpretations. The teacher should present at least two interpretations in high school - traditional and modern - as a basis for further possible knowledge acquisition. The interpretation should, where possible, be illustrated and demonstrated by examples [21], [22], [23], [24].

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THE SEARCH FOR SOCRATES‘ ORIGINAL ETHICAL MESSAGE

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Abstract:

The aim of the study is to try to answer the question of where to look for the most original layers of the essence of historical Socrates, focusing on the ethical message he left behind. It seems necessary to supplement the original classical sources, which are considered to be somewhat reliable. Plato, Xenophon, Aristotle and Aristophanes is probably marked by the message of the small Socratic schools, which contemporary historians of philosophy consider to be the most reliable in terms of preserving the authentic legacy of Socrates. This does not mean that they paint the image of the historical Socrates faithfully, but only that more than four classical sources seem to be approaching it. It is extremely difficult to get a picture of historical Socrates, but in terms of approaching it, it is a step forward.

Key words: historical Socrates, ethical legacy Socrates, small Socratic schools, daimonion

Our contribution is about asking whether the historical Socrates has preserved an ethical message, or if the obscure of this character can be said so little that there can be no question of any ethical message. Compared to the first half of the 20th century, the situation in the historiography of ancient philosophy has changed quite a bit. Although Aristotle understood morality as an essential part of social life (Dupkala 2011, p.62), the pre-Socratics became less and less viewed through Aristotle‘s eyes, Wilamowitz, who regarded ancient Greek philosophical schools as religious associations, was abandoned (Kalaš 2005, p. 75). The view of the historical Socrates is also changing, its perception through the eyes of Plato is abandoned. As is well known, the biggest problem is that Socrates was not a writing author, but a brilliant discussant and street speaker. Controversial indications from Plato that he is the author of a few texts are not documented anywhere. Nevertheless, his place in the history of philosophy is crucial. „A tradition based on a written text describes the unwritten Socrates as an initiating symbol of his own history“ (Suvák 2006, p. 5). Bondy and other authors consider him one of the sophists, who differed from the others in that he did not take money for his activities (Bondy 1993); (Suvák 2014). Apparently he was perceived in this way by his fellow citizens. Through external features, dialogue and constant discussion, he could seem like one of the sophists to contemporaries. A new verb form, rivaling the treatise, gave philosophy to Socrates‘ students, it was a philosophical dialogue (Svoboda 1933). Although the classical Platonic tradition has retained a certain body of Plato‘s early dialogues, which have been recognized as apparently bearing the authentic core of the talks that Socrates actually conducted, this has also become more problematic lately. The attention of interpreters and researchers - historians of philosophy - is directed again to the Xenophons, but especially to the small Socrates schools. The latter should rather reflect the message of historical Socrates. As Suvák (2006) mentions, Socrates was not a criticized philosopher in general, except perhaps Aristophanes‘ *Clouds* (Νεφέλαι) and a few other small works. This comedy seeks to ridicule Socrates by portraying him as a frightened naturalist. But today, as Suvák says, philosophers do not approach Socrates in terms of accepting and rejecting his philosophy. He explains this by saying that democracy does not have continuity. Lyotard‘s words that a postmodern son does not fight a dead father could also be used here. However, the historical message has remained to this day, so it makes sense to address the legacy of Socrates and the question of its content.

Today, Jan Patočka, an important historian of ancient philosophy, has preserved the classic image of Socrates‘ ethical message in his famous book. The mentioned book is mainly in the spirit of the message of Plato and Xenophon‘s Socrates. In addition to them, Patočka also uses Aristotle. Patočka realizes that we will probably never have the historical Socrates in a complex picture (Patočka 1991, p. 15). It gives him the position of a major fighter against sophistic ethical relativism. Patočka does not consider Plato‘s image of Socrates to be the most faithful. He believes that Plato transformed much of his projection into the mouth of Socrates. Thus, from today‘s point of view, he does not hold the extreme position of Burnet, who thinks that Plato was only the one who wrote down Socrates‘ ideas. Fischer, based on all four classical historical sources (Plato, Xenophon, Aristotle and Aristophanes), thinks that „Socrates, as he lived and lives in the general consciousness, is in fact an unreal, unhistorical, legendary idealized figure“ (Fischer 1994, p. 7). Novotný already pointed out Plato‘s Socrates‘ margo that it was Plato‘s content of dialogues, not authentic testimony (Novotný 1926). The mentioned authors, Patočka, Fischer and Novotný, are not unequivocal supporters of Xenophon‘s or Plato‘s version of the character Socrates.

As Plato tries to imagine, Socrates was the philosopher who questioned the meaning of individual concepts, which were very often just basic ethical concepts. He himself asked about their significance, but he remained in the background in the sense that he did not appear as one who knew. Socrates himself did not claim to know the meaning of individual basic concepts, that he could define them. However, he still disrupted the definitions of those with whom he had a dialogue. He showed that they were unable to come up with a definition that would withstand doubts. He himself was not able to do so, but he proved that even those who had previously claimed to know what the terms meant could not postulate a definition. Nietzsche accused Socrates of breaking the original values described by Homer in his epics with similar questions. Plato thus introduced Socrates as an ideological opponent of sophistic relativism. The first book in *the Republic*, where Socrates disables the second-generation sophist, Trasymachus, can serve as an example. His claim is that justice is a right of the stronger. Socrates refutes this definition of justice. In Plato‘s point of view, Socrates is thus presented as an opponent of axiological relativism, which, according to Plato, is proclaimed by sophists, especially representatives of the second generation of sophists.

In the early days of socratic research, Xenophon was considered a reliable authority, in terms of information about Socrates. His memories were initially considered authentic. „Attitudes towards Xenophon changed only after the beginning of large interpretive projects of the history of philosophy“ (Suvák 2006, p. 13). Even with a simple historical analysis, it is clear that Xenophon describes some events as an eyewitness, and according to historical facts, he simply could not have been at some events. Xenophon‘s Socrates is not one who follows the exact meaning of the definitions, he is not concerned with the exact meaning of the terms. The character of Socrates in his presentation „does not have much sense for intellectual handling of concepts, he considers knowledge to be meaningful only insofar as it brings benefits in everyday life, and if someone turns to him with a problem or question, he always has a clear answer, or at least good advice "(Porubjak 2006, p. 17). Xenophon‘s image of Socrates is also that our philosopher cares about the body, its strength and health, and physical condition. The path to virtue in Xenophon‘s Socrates is seen as an exercise.

Another source is the so-called socratic dialogues. Aristotle already described their content as fictitious. Let´s not forget that the socratic literature was mostly therapeutic rather than fulfilling the task of preserving the content of real Socrates‘ dialogues (Suvák 2014). Suvák lists the names of 13 Socrates students who wrote dialogues in which Socrates acted as the main character. Their content is, of course, not a copy of the speeches they have made, but the creativity of these philosophers. These dialogues were perceived as fiction by their contemporaries.

The connection of personalities who in some cases could not meet historically is obvious.

For a long time, hellenism was dominated by the philosophy of a small socratic school. Today, more and more attention is paid to them in the field of socratic research (Flachbartová 2019). Perceiving the period in question as the dominance of the Academy and the Peripatetics is an anachronism, it is rather today‘s view of the history of ancient philosophy. The mentioned small socratic schools evaluate Socrates differently. Their view of him is not the same. Interestingly, Plato and Xenophon‘s views of Socrates are the same in some respects. Both claim Socrates criticized the older generation of natural philosophers (Škvrnda and Zelinová 2020, p. 213). The difference is that Plato claims in Faidon that young Socrates also dealt with such issues. The researchers admit that he was influenced by Anaxagoras′ students at a young age, which is mentioned in the comedy *Clouds* as well as the ancient doxographers (Diogenes Laertios, Porphyry), who refer to older sources. This argument is generally acknowledged to be an authentic part of Socrates‘ intellectual biography. Many historians of philosophy believe that after this period, Socrates began to develop his, diametrically opposed philosophy. Škvrnda and Zelinová are trying to question this. They claim that Anaxagor‘s influence is present in Plato‘s Socrates in other dialogues. As they say: „Plato‘s Socrates, however, shows anaxagorian contamination across the spectrum of Platonic dialogues (early, middle, late)“ (Škvrnda and Zelinová 2020, p. 221). This radical divide is considered by the authors not to be the work of historical Socrates, but the work of several generations of thinkers. This leads to a certain conclusion for the historical Socrates: “A new, unknown image of this sage appears before us: Socrates a pre-socratic who develops practical ethics in essentially the same way as his teachers did, and who, even by worshiping a mysterious daimon, maintains their scientific theories ”(Škvrnda and Zelinová 2020, p. 222). The reports from Xenophon and Aristophanes are compatible. In addition, Aristophanes portrays Socrates as one of the sophists who worked in Attica and in the then-Hellenized world. Nevertheless, it is a historically indisputable fact that Socrates himself opposed the sophisticist movement and set himself against it. The fact that he bore some marks on the sophists, even if we accepted the hypothesis that he was not a sophist, certainly weighed on him in the process. The political attitudes of some of his students did not benefit him either, for example Alcibiades joined Sparta, the archenemy of Athens. It‘s characteristic. „The most well-known literary and historical figure who - in a negative or positive sense of the word - associates with Socrates‘ upbringing is Alcibiades“ (Kalaš and Zelinová 2019, p. 14).

The traditional four roots of Socrates (early Plato, Aristotle, Xenophon and

Aristophanes) are increasingly being supplemented by small socratic schools. Although their reports are often contradictory, they were schools, each of which somehow drew from Socrates. According to tradition, Aischines was Socrates‘ closest companion. His preserved texts describe Socrates‘ dialogues as practically and extraordinarily argumentative. Aischines‘ dialogues addressed common life problems, such as the problem of women and drinking wine, the problem of conjugal love, the educational training of a just politician, etc. (Škvrnda 2019, p. 43). As Škvrnda mentions, Aischines‘ dialogues most likely „captured the ideas and attitudes of the historical Socrates, which Aischines not only faithfully wrote down, but also masterfully modified in terms of style“ (Škvrnda 2019, p. 44). A fragment from Telauges says that Socrates was surprised by Pythagoras‘ convincing speech and could not cope with her. Aischines criticized Socrates‘ public ministry for failing to have a good influence on the people he raised (Ael. Aristid., Orat. XLV 19-20d). According to the fragments from Telauges, caring for oneself and others is an important Socrates´ theme. Škvrnda points out an important feature in Aischines, he does not distinguish between the distinctions philosopher and sophist, pre-socratic and Socrates (Škvrnda 2019, p. 50). Aischines was apparently a faithful follower of Socrates, who questioned especially topics such as philanthropy versus the life of a philosopher on a foreign account, or caring for others as a way of caring about himself. As Škvrnda says, he did not go the way of building metaphysics like Plato, nor the way of unpretentiousness and street sermons and debates, like a cynic.

This socratic philosopher apparently did not establish his own school and did not even strive for it, at least we have no mention of it. Diogenes Laertios states something, but this doxographer often deduced only from the fact that he was literary, which was probably also the case (Suvák 2019, p. 3). Suvák sees him as a probably faithful follower of Socrates. Negative reports have also emerged that portray Aischines as a plagiarist, a breadwinner and a fraud. The author speaks against Aischines is Lysias, who pointed out the discrepancy between Aischines‘ ideas and life, which is a relatively serious accusation in Socrates‘ student. It should be recalled that Lysias was from the opposite political pole to Socrates. Socrates‘ students often had to leave Attica for fear of the atrocities of the democracy leaders who persecuted them. The attacks on Socrates and his students ran from behind politics, and their core was more political than philosophical. Socrates himself „equally critical of democrats, tyrants, and autocrats“ (Suvák 2019, p. 6) did not mean an accepted person for democrats, but on the contrary, he was ostracized by them. The closest to the truth is probably the finding that Lysias drafted such reports, as well as prosecution and defense speeches as a professional. Apparently he also developed a defense for Socrates, at least that‘s what Diogenes Laertios mentions. According to this doxographer, Socrates returned her that she was too beautiful for him and therefore unsuitable. Suvák concludes that Plato‘s *Apology of Socrates* may have been the answer to this speech, all the more so because Plato criticizes Lysias´ focus on the eristical effectiveness of speech, regardless of its relationship to reality. Aischines, like Socrates, says that a person is not born good, but becomes one by learning and practicing himself. He considered this a path to happiness. Suvák also hypothesizes that Plato‘s Symposion may have been a reaction to Aischines‘ Dialogues *Alcibiades* and *Aspasia* (Suvák 2019, p. 9). In terms of access to students, Socrates had an individual approach, as Xenophon maintained in the *Memorabilia*. Socrates‘ love for everyone is also different, which is connected with his approach on a pedagogical and andragogical level. The fact that Aischines was not the founder of his own ethics, but was Socrates‘ epigone, provided us with extremely valuable information. It is perhaps a much more faithful image of the historical Socrates than Plato and Xenophon, Suvák thinks (2019, p. 11). He does not claim that his Socrates is the historical one. According to Suvák, Aischines‘ themes were reinterpreted in younger socratic philosophers.

Cynicism promoted a socratic lifestyle and thinking. Suvák (Suvák 2014) aptly described the issue. Cynism is difficult to characterize as a unified movement or a philosophical school. Its basis is to place the focus on personal freedom, on liberation from property and conventions. It is a cultural movement whose one source of ideas was Socrates. The ethics of Diogenes of Sinope follows Socrates. Diogenes, Antisthenes and Crates were the oldest representatives of cynicism. Its essence is perceived as minimizing the needs of life, striving to live in harmony with nature, or as a shameless expression of one‘s opinion (Cepko 2020, p. 170). The well-known cynic Diogenes did not see the difference between activities that are carried out in public and those that should be done in private and in secret. Diogenes was one of the most eccentric philosophers. As the preserved memories say, the model for him was a mouse that was completely undemanding - Flachbartová (2015) develops this in her monograph. Cepko reminds that in the times of his life, the concept of philosophizing was also perceived by ordinary people in connection with what is not usual, normal and common. Socrates was also perceived (according to some of Plato‘s dialogues - *Apology*, *Gorgias*, *Theaithetos*) as out of place, one who stands on the edge of the community, one whose behavior is strange. Cepko mentions Diogene‘s nickname „Crazy Socrates“ as mentioned in the doxographer Diogenes Laertios. We do not know who gave Diogenes of Sinope this nickname, but if the Athenians did it, it is a point that they took Socrates like Diogenes of Sinope, but the difference was only in the degree of their unusual behavior. Diogenes „only draws to the extreme consequences what Socrates initiated as a philosophical way of life“ (Cepko 2020, p. 177). Thus, a certain connection between Socrates and Diogenes of Sinope is obvious.

Plato's Socrates bears a special seal of the interpreter - Plato. He is contradicted by relativistic sophists. Plato sees this relationship as antagonistic, despite Plato's own respect for the most capable sophists. It is no coincidence that in the Protagoras dialogue of the same name, the author leaves Socrates on the defensive to the sophist as a whole two-thirds of the dialogue. Only in the last third at the end does Protagoras just nod to Socrates and finally resignedly tells him to finish his interpretation, with which he must agree. Sophists through Plato's eyes there are those who perceive speech and conversation as a verbal struggle, which is about eristica - for stronger *logos*. It is not a question of whether the arguments are factual and whether the speaker is telling the truth, but it is a victory in the dispute. The sophists in Plato's assessments had a relative view of things and relationships, and their responses were largely variable. In the field of poleis, where the full life of a citizen also meant conducting disputes and speeches in various situations of public activity, eristics meant a way to be the most effective discussant. The sophists, as paid teachers of erist, helped in this. According to Plato, they claimed to be teachers of wisdom. Socrates portrays Plato as the one who fights against their relativism and shows them that they do not actually hold any knowledge. For example, Plato contrasts rhetoric and philosophy in *Gorgias*. In the *Gorgias* dialogue, philosophy lands young people through the eyes of ordinary citizens, but the older person should focus on rhetoric rather than something as little useful as philosophy. Plato saw the bearers of such views especially in the sophists, but at the same time in this way he represents the views of the order Athens′ citizens.

Plato's Socrates bears specific qualities through which he entered a wider consciousness, especially through the most important historians of philosophy of the 19th and 1st half of the 20th century and the secondary and university textbooks connected to them. Plato's view portrays Socrates as a man who is extremely physically resilient, withstands bad weather, sleep deprivation, winter (Drewe 2001).

So how can the ethical message of the historical Socrates be characterized, or what can be considered historically irreversible? What is certain is the year of his death and the approximate year of his birth, the fact that he was executed by democratic terror, as well as his demarcation towards the sophists, despite the fact that the ordinary polis perceived him as one of the sophists. He probably belonged to the middle class in Attica at a young age, but later lost weight. „Real poverty struck Socrates only after the end of the unfortunate Peloponnesian War, when maritime trade was disrupted by the demise of the Athenian naval power" (Graeser 2000, 115). We do not know how Socrates was financially secured. Sources contradict each other, some cite begging and gifts as a source of income, others claim that Socrates did not secure his income in this way (Dorion 2021). In terms of the facts about Socrates, Plato's *Symposium* appears to be a construction rather than a description of real events (Finkelberg 2021, p. 67). Perhaps all sources except the critical Aristophanes agree that his orientation was anthropocentric. As Zaborowski shows, moral intellectualism cannot be attributed to him (Zaborowski 2021). It is possible that he has also been involved in science for a period of his life, but Socrates simply cannot be separated from anthropologically oriented research, narration, speech and questions. It is also likely to share the well-known legacy of the fortune teller in Delphi, know yourself. It meant intellectual modesty, self-control, and a certain restraint. The message of the small socratic schools agrees with this. Whether historical Socrates was really behind the effort to define basic concepts, especially basic ethical concepts, cannot be said with certainty. We can say about socratic literature that it is directed towards anthropocentrism. Despite the differences in the problems, circumstances and situations in which the characters find themselves, despite the differences in their character, temperament and upbringing, we can say that they all relate in some way to the question of how one should lead one's life' (Suvák 2014, p. 824). It is good to reiterate Suvák's legitimate claim that socratic texts have a certain therapeutic function. The often cited analogy of τέχνη will probably be true, where Socrates said that the same criteria should be applied to the way of well-being as to the arts (Suvák 2017, p. 82). The socratic literature of the Socrates century agrees on this. Probably a real feature of Socrates' thinking will be concern for others than a form of concern for himself. It is also likely to be an excellent rebuttal of the views and attitudes he considered wrong. „Socrates having much better control over faulty and unreliable cognitive processes whose causal origins may be found in basic human urges that are too often quite unreliable as indicators of what is really good or valuable "(Deretić and Smith 2021, p. 121). The transition from the question of a holistic view of being and the world to the question of human life through the introduction of a method aimed at eliminating misconceptions and the possibility of determining the right course of action is what makes Socrates one of the most important philosophers and leaves him in today's view of the source of modern thinking (Avdič 2021). Before Plato, the world was referred to as nature (φύσις) in holistic perception, until Plato´s Socrates began to use the term (κόσμος) (Zelinová 2021).

Interesting is the issue of his daimonion, which is interpreted differently. In Plato's notion, it's just a certain red light that sounds in front of a decision telling Socrates not to do something. While at Plato he speaks before the decision, at Xenophon the daimonion is active even after the decision and the deed. Most commentators and historians of philosophy do not identify daimonion with conscience. Polák considers daimonion to be something supernatural (Polák 1931,

p. 53). In any case, Plato is a canon that warned Socrates against a wrong decision, not an organon that would tell Socrates what to do. In Xenophon‘s understanding, it also has the function of an organon, Socrates encourages something and speaks out even after the decision. Daimonion is of divine origin, and according to Plato‘s Socrates, only he has it, other people do not. This assertion of the exclusivity of Socrates ‚daimonion in Plato‘s presentation would preclude an interpretation of the comparison of this Socrates‘ power with conscience. Some compare him to Goethe´s daimon (Bandici 2013). Apparently it‘s hard to call a daimonion an inner voice, Socrates apparently didn‘t hear any real voices.

While Plato in particular, as well as Xenophon, describe Socrates as mild, not all authors claim it in unison. Plato himself also makes Socrates claim that he is naturally immoral, but training has taught him to control himself. Aristoxenes describes him as furious and immeasurable, Athenaios also testifies to his immensity. Faidon, like Plato, says that Socrates developed into a master only through long training. If so, he set an example for those who followed him. According to Xenofont, the exercise of the body affected the way of mental self-control. They also point out the unpretentiousness and sobriety as a way of well-being. In any case, exercise and moderation as a goal can probably be considered what the contemporary socratic literature agrees on.

Conclusion

Although the four original sources about Socrates provide us with valuable information about him, a more robust and reliable source of information is the legacy of small socratic schools. The dominance of the image mediated by Plato and Xenophon recedes. Aischines probably preserved much of the original painting. He emphasized as an essential way to practice and improve oneself in the sense that one is not born good, but one must strive to become one. Plato‘s image, traditional in his early dialogues, seeks to present Socrates as a seeker of precise definitions. Xenophon‘s tradition represents him rather a tireless, skilled hard-working philosopher who takes care of physical condition and training, thus refining and his mental powers. The small socratic schools probably took over from Socrates the idea of unpretentiousness, self-sufficiency, moderation and taking care of living their lives. He apparently had an individual approach to his students. Today we can reconstruct that although he sought to fight the sophistic relativism that some of them espoused, the people of Attica regarded him as one of them. Apparently he was also affected by Anaxagoras. His ethical legacy lies in the challenge to take care of ourselves, our self-improvement, so that we can live our lives well. It's about worries other than the way you take care of yourself, philanthropy, and a simple life. The daimonion was apparently something that only Socrates possessed, and the reports of whether he acted only before and only after the decision, and whether he had only a canonical function, or whether he encouraged Socrates to do so, contradicted each other. Certainly one cannot identify daimonion and conscience, daimonion can be its metaphor at most. Thus, historical Socrates probably left an ethical message in the form of the imperative of unpretentiousness and the pursuit of self-improvement.

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