



Основные этапы социально-педагогического наследия К.И. Подымы: советский и постсоветский период

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АННОТАЦИЯ

Введение. В условиях позиционирования России как одного из цивилизационных полюсов многополярного миропорядка, идей суверенизации социально-экономического развития весьма плодотворным является обращение научной мысли к образам нашего недавнего советского прошлого, переосмысление идей и идеалов гражданско-патриотического воспитания в контексте современных вызовов и нахождение векторов развития, опирающихся на преемственный опыт отечественной педагогики.

Целью статьи является систематизация социально-педагогического наследия Константина Ивановича Подымы (1946-2013) – советского, российского писателя, журналиста, кинематографиста, социального педагога.

Материалы и методы. Источниковедческой базой статьи стали книги, сценарии документальных кинолент, газетные статьи и интервью К.И. Подымы, мемуарные воспоминания его ближайших сподвижников, документы из архивов и музеев. В качестве методов исследования авторами применялись: анализ литературных источников, историко-педагогической, краеведческой и мемуарной литературы, биографический и историко-педагогический методы, цивилизационный, аксиологический, тезаурусный подходы к исследованию.

Результаты. Педагогическое осмысление творческого пути К.И. Подымы позволяет систематизировать социально-педагогическое наследие автора, представить его в соответствующей периодизации, что, в свою очередь, дает возможность выделить, собственно, педагогическую составляющую (авторскую концепцию гражданско-патриотического воспитания, методику, технологию) этого наследия. Систематизация творческого наследия К.И. Подымы позволяет утверждать, что его творчество оказало влияние на развитие воспитательного пространства молодежной среды в стране в 70–90-х годах XX столетия – начале нового тысячелетия.

Обсуждение. Творческое наследие К. И. Подымы в его социально-педагогическом аспекте – это возвращение к традициям и ценностям отечественной педагогики в парадигме воспитания личности «по образу и подобию». Духовно-нравственный характер социально-педагогического наследия К.И. Подымы, обусловлен социально-значимыми ценностями его литературно-педагогического творчества, апелляцией к высоким человеческим чувствам и сакральным смыслам. Духовность и нравственность социально-педагогического наследия К.И. Подымы выражается в созданных им эффективных условиях для формирования личностно-значимых ценностей советской и российской молодежи в процессах социализации и идентификации личности с воспитательным идеалом, с отечественной культурой и цивилизацией.

Заключение. Систематизация духовно-нравственного, педагогического наследия К.И. Подымы позволяет рассматривать данный опыт как национальную культурно-образовательную ценность, воплощающую в себе парадигму гражданственности и коллективизма, нацеленную на гражданско-патриотическое развитие личности и достижение общественного блага в социально-значимой деятельности.

КЛЮЧЕВЫЕ СЛОВА

социально-педагогическое наследие К.И. Подымы, гражданско-патриотическое воспитание, коммунарская методика, духовно-нравственный идеал, культурно-образовательная ценность

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Лицензия «С указанием авторства — С сохранением условий». Позволяет перерабатывать, исправлять и развивать произведения при условии указания авторства и лицензирования производных работ на аналогичных условиях.



The main stages of K.I. Podyma's socio-pedagogical heritage: Soviet and post-Soviet period

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ABSTRACT

Introduction. In the context of positioning Russia as one of the civilizational poles of the multipolar world order, the ideas of sovereignty of socio-economic development, it is quite fruitful for the scientific thought to turn to the images of our recent Soviet past, rethink the ideas of civic-patriotic upbringing to cope with modern challenges and find development vectors based on the successive experience of domestic pedagogy.

The aim of the article is to systematize the socio-pedagogical heritage of Konstantin Ivanovich Podyma (1946-2013) – a Soviet, Russian writer, journalist, filmmaker, social educator.

Materials and methods. The source study base of the article included K.I. Podyma's books, scripts of documentary films, newspaper articles and interviews, memoirs of his closest associates, documents from archives and museums. The authors used the following research methods: the analysis of literary sources, historical-pedagogical, local history and memoir literature, the biographical and historical-pedagogical methods, the civilizational, axiological, and thesaurus approaches to the research.

Results. Pedagogical understanding of K.I. Podyma's creative path of allows us to systematize his socio-pedagogical heritage, present it in the appropriate periodization, which, in turn, makes it possible to highlight the pedagogical component (the author's concept of civic-patriotic upbringing, methodology, technology) of this heritage. Systematization of K.I. Podyma's creative heritage enables to assert that his work influenced the development of the educational space of the youth environment in the country in the 1970-1990s – the beginning of the new millennium.

Discussion. K.I. Podyma's creative heritage in its socio-pedagogical aspect is a return to the traditions and values of domestic pedagogy in the paradigm of educating a person "in the image and likeness". The spiritual and moral nature of K.I. Podyma's socio-pedagogical heritage is determined by the socially significant values of his literary and pedagogical creativity, an appeal to high human feelings and sacred meanings. The spirituality and morality of K.I. Podyma's socio-pedagogical heritage is manifested in the effective conditions that he created for the formation of personally significant values of Soviet and Russian youth in the processes of socialization and identification of the individual with the upbringing ideal, with domestic culture and civilization.

Conclusion. The systematization of K.I. Podyma's spiritual, moral, pedagogical heritage enables to consider this experience as a national cultural and educational value that embodies the paradigm of citizenship and collectivism, aimed at the civic-patriotic development of the individual and the achievement of the public good in socially significant activities.

KEYWORDS

K.I. Podyma's social and pedagogical heritage, civic-patriotic upbringing, communard methodology, spiritual-moral ideal, cultural-educational value

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INTRODUCTION

Accelerated technological development, climate problems and the increasing polarization of human society pose additional challenges to the modern educational system [1]. The "great equalizer" that education has always been in the history of mankind, having faced "a double crisis, namely, a crisis of development and relevance", has ceased to meet its purpose, as UN Secretary-General Antonio Guterres notes [2]. As a way out of this situation, the UN Secretary-General offers the world leaders of sovereign states to more laboriously tackle the crisis in the educational sphere and intensify international cooperation on this basis [2].

In this context, the Russian Federation is no exception: the crisis in the Russian educational system and ways to overcome it are of concern to modern Russian society [3]. In particular, an analysis of the state of civic upbringing of younger generations allows us to state that the Russian educational space encounters a contradiction between the declaration of state socio-pedagogical guidelines in the field of civic-patriotic upbringing and the level of their actual implementation. This is due to the fact that the instrumental and technological basis of modern Russian pedagogy (technologization, digitalization, absolutization of the competence approach, excessive functionalism and pragmatism, etc.) presently dominates over the ideal, spiritual-moral sphere of Russian education [4; 5]. At the same time, the events of recent years associated with the unprecedented sanctions pressure on Russia have clearly demonstrated the enduring importance of civic-patriotic upbringing of younger generations.

Throughout the centuries Russian pedagogy has always found a balance between its ideal side, concretized in spiritual-moral values, in certain mental and value attitudes, role models, and the technological side, manifested in the means, forms, methods and technologies of upbringing [6]. Moreover, the technological side acted as an organic, but to a greater extent, mediated side of the spiritual and ideological basis of the educational process. The pedagogical systems of K.D. Ushinsky, A.S. Makarenko, V.A. Sukhomlinsky, being built, first of all, on a clear ideological and methodological basis, logically flowed into the technologized sphere with a corresponding set of forms, means, methods and technologies [7; 8]. This algorithm was based, in turn, on a centuries-old paradigm: domestic pedagogy was aimed at the formation and development of the "Image", the personality of a person, and was always aimed at the ideal, at the sublime (sublime "upbringing") [9].

At the same time, being a bright exponent and derivative of Russian culture, Russian pedagogy accumulated the unique properties of Russian culture that united Western and Eastern civilizations [10]. Being the ideological basis of Russian statehood for centuries, Orthodoxy formed the understanding of the main goal of education – the upbringing of a person "in the image and likeness of God"; it oriented the individual towards such socially significant values of Russian culture as collectivism, conciliarity, mutual assistance and support, good neighborliness and religious tolerance [11]. Russian civilization countered the culture of rationality, egocentrism and cold reason of the Western world with the spiritual culture, the culture of the heart – cordocentrism, which was developed in the works of such Russian philosophers as S. Frank, V. Rozanov, Ukrainian philosopher G. Skovoroda, Belarusian thinker V. Samoilov-Sulima [12]. The essence of cordocentrism was beautifully manifested in a symbolic phrase by a Russian philosopher V. Rozanov, "We do not love by thinking, but by love we think. Even in thought – the heart is paramount" [13, p.368].

Paradoxically, the spiritual and ideal sphere of domestic pedagogy did not only survive in the Soviet period, but was significantly strengthened, enriched with new ideological guidelines. Although upbringing was already aimed at a different image – a comprehensively developed person, an active builder of communism, in its essential principles the spiritual and ideal sphere of Soviet pedagogy largely continued the traditions of domestic education. Suffice to say that it was at this time that V.A. Sukhomlinsky's socio-pedagogical experience was fully revealed, the quintessence of which was the unique Russian cordocentrism [14].

Soviet pedagogy, continuing the tradition of Russian upbringing of younger generations based on high ideals and values, found them in the images of pioneers – heroes, Young Guards, in the images of heroes of Soviet military prose, space pioneers, builders of the Baikal-Amur Mainline, internationalist soldiers [15]. The ideals for imitation at that time were concretized in the sphere of such high human feelings as altruism and self-sacrifice, boundless love and devotion to one's homeland and internationalism, humanism and collectivism.

The instrumental and technological basis of Soviet pedagogy was also at the proper level and organically complemented its ideological and spiritual basis. It was during this period that the communal methodology, technologies for optimizing the educational process and collective creative work, and technologies for the pedagogy of cooperation became widespread [16]. A.S. Makarenko's pedagogical system and the Soviet Polytechnic School [17] entered the annals of world pedagogical thought.

The balance of the ideological-spiritual basis and the instrumental-technological sphere of domestic education began to change in the mid-90s of the last century. The idea of commercialization of education was thrown into the resulting ideological vacuum, which served as a weighty argument in moving away from the traditional positioning of Russian education as a finding of person's own spiritual essence, forming a personality endowed with high spiritual and moral, civic and patriotic qualities [6]. The entry of Russian education into the Bologna system did not contribute to the continuation of the traditions of domestic pedagogy either. The absolutization of the competence-based approach, functionalism and pragmatism coupled with the bureaucratization of the educational system caused serious disproportions in the understanding of the essence and purpose of education, contributed to the rooting of the paradigm of "education as a utilitarian service" in the public consciousness and a departure from the principle of egalitarianism – the equality of all in receiving education. All this led to the fact that the instrumental and technological basis of Russian pedagogy (competence-based approach, technologization, digitalization, etc.) began to dominate over the ideal, spiritual-moral sphere of Russian education [18].

The departure from the traditional foundations of Russian education over the course of almost a quarter of a century led to crisis phenomena in the spiritual and moral sphere of young Russians, the emergence of such previously uncharacteristic qualities in the youth as greed, egoism, cosmopolitanism, and conformism [5].

The way out of the crisis phenomena in the educational sphere began to be identified with the positioning of our country's geostrategic course towards self-sufficiency, which immanently turned the civilizational model of Russian education to its basic foundation – the priority of the ideological-spiritual component. The course towards state sovereignty and multipolarity, where Russia is one of the world civilization poles, amendments and additions to the Constitution of the Russian Federation, the Law of the Russian Federation "On Education", Federal State Educational Standards, the decree of the President of the Russian Federation "On approval of the principles of state policy for the preservation and strengthening of traditional Russian spiritual-moral values" and other by-laws have created a solid methodological basis for overcoming the crisis phenomena in Russian pedagogy and strengthening the upbringing function of education, saturating it with new meanings and traditional values [19].

In this regard, one of the promising areas of countering the crisis processes in the civil, spiritual-moral sphere of upbringing of younger generations is a systematic appeal to the humanistic traditions of Russian pedagogy, in particular, Soviet pedagogy in upbringing the individual. In the given context, it is also quite fruitful to appeal to regional historical and pedagogical thought that contains understandable images and role models rooted in Russian culture, filled with high feelings and ideals acceptable to all citizens of the Russian Federation, regardless of their religious and confessional and national and cultural affiliation [4].

In accordance with this logic, the subject of our research is the spiritual-moral, social-pedagogical legacy of Konstantin Ivanovich Podyma (1946–2013), a talented organizer, founder of a youth civil-patriotic association "The Schooner of Peers" (1965, Novorossiysk), journalist, filmmaker, member of the Union of Writers of Russia, author of more than 50 heroic-patriotic youth operations that received all-Union and all-Russian status ("Peak Cap", "Eternal Flame", "Sea Soul", "Die, but Don't Give up", etc.), whose active civil and educational activities fell on the second half of the 1960s–2000s.

MATERIALS AND METHODS

The methodological basis of the study consists in the civilizational, axiological and thesaurus approaches evolved from the theoretical understanding of the civilizational educational paradigm developed on the socially significant values of Russian culture as one of the vectors of modernization of modern Russian education [12].

These methodological approaches are currently being updated in terms of the present trends – turning to the past in search of ideas for modern development. This trend was outlined at the turn of our centuries by Samuel Huntington in his book "The Clash of Civilizations". He noted that after the collapse of the bipolar geopolitical system, people, having lost social landmarks, not knowing how to live, what to believe in, will return to their origins – to their civilizations, cultures and values [20].

Understanding one's past, extracting meanings from it for modern development is not "worship of overthrown gods." For Russian society, which is currently building a foundation for its sovereign socio-economic development, this is an opportunity to rely on its socio-cultural roots in search for promising development goals that are determined not only by the educational, but also, first and foremost, by the socio-political component. This methodological premise substantiates another important approach in our study – the thesaurus approach, which allows us to understand and evaluate the revival of the meanings of past historical periods in later, modern times [21].

The object of our research is the socio-pedagogical process of civic-patriotic upbringing of younger generations from the 1970s to the first decade of our century. Due to the fact that the reflection on K.I. Podyma's socio-pedagogical heritage is carried out for the first time, we used a wide source base including the study of the author's literary works, scripts of documentary films, newspaper articles and interviews with K.I. Podyma in the newspapers "Novorossiysky Rabochiy", "Komsomolskaya Pravda", "Sovetskaya Rossiya". Valuable materials about K.I. Podyma's life and work were drawn from the memoirs of his associates: V.A. Buravkin's "Prose Tale – "Saga of the Schooner" [22], G.A. Krympokha's "Regional Studies in Russian History Lessons: Novorossiysk" [23], V.A. Pakhomov's "Return to Novorossiysk – "Messenger from Childhood Konstantin Podyma" [24]. The materials of the school museum where K.I. Podyma went to, presently Municipal Budgetary Educational Establishment Secondary School No. 18 of Novorossiysk, provided a great asset in writing the article. An alternative view of the events associated with the perpetuation of the memory of the heroes, Malozemeltsy, is presented in the thesis on philosophy of a British citizen Vicki Davis, who devoted an entire chapter to the study of the all-Russian civil-patriotic action "Peakless Cap" [30, pp. 158-250].

These methodological approaches, materials and methods contributed to the theoretical understanding of the author's work in the historical and pedagogical aspect, and also made it possible to systematize K.I. Podyma's socio-pedagogical heritage and present it in the appropriate periodization.

RESEARCH RESULTS

Konstantin Ivanovich Podyma was born on September 16, 1946, in the city of Primorsko-Akharsk, in the Kuban region, into a creative family. Konstantin inherited his passion for literary creativity from his parents. Konstantin's father and mother worked as correspondents for newspapers "Komsomolskaya Pravda", "Sovetskaya Kuban" and "Krasnaya Zvezda". During the war, K.I. Podyma's father was a military journalist, who had worked on the front lines for front-line newspapers. His mother, Tamara Ivanovna, was a teacher of Russian and literature by profession, and an active participant in the partisan movement in the Kuban region. During the hard times of war, she organized the underground group "Young Avenger" in the Kuban region and served as a liaison for the Southern Headquarters of the partisan movement. In 1954, the family moved to Novorossiysk, and the city with its rich heroic history became home to Konstantin for the rest of his life.

Konstantin's talent for writing showed up early. At the age of three, he had already written his first poems [24, p. 226]. As a child, Konstantin read a lot (Jules Verne, K.G. Paustovsky, M.Yu. Lermontov, A.I. Kuprin); fortunately, his mother supported her son's desire to study literature in every possible way. He began writing stories and poems at school. At the age of 12, he published his first article in a local newspaper, dedicated to the correspondence of 10th-grade students at the school in which K. Podyma went to, with a Chinese writer Gao Shi Tsi, paralyzed and blind, repeating the fate of N. Ostrovsky. From that time on, K. Podyma was a freelance correspondent for the local newspaper "Novorossiysky Rabochiy". Heroic family traditions, as well as such an early profile in the literary newspaper environment, forced Konstantin, while still at school, to reflect on and give his own assessment of high spiritual-moral categories: love and devotion to one's homeland, honor and dignity, self-sacrifice, civic consciousness and heroism, solidarity and mutual assistance. However,

Konstantin Podyma lived at that time with the feelings and thoughts of his favorite heroes: the works of N. Ostrovsky and A. Gaidar. In his teens and youth, he discovered the works of A. Green and D. Conrad, mastered all of W. Shakespeare, and later, when an 8-mm movie camera appeared in the house, he began to shoot amateur films himself, writing screenplays for them [24, p. 227].

The development of K.I. Podyma's character and worldview in adolescence was affected by the atmosphere of the time – the "Khrushchev's thaw" [22]. A journal "Novy Mir" was the literary platform of the "thaw" supporters at that time. Writers and poets, such as Viktor Astafyev, Vladimir Dudintsev, Bella Akhmadulina, Robert Rozhdestvensky, Andrei Voznesensky entered the consciousness of creative youth. Alexander Solzhenitsyn published his story "One Day in the Life of Ivan Denisovich" [25]. Soviet cinema made its cultural breakthrough to world heights by producing "Carnival Night" (1956), "Spring on Zarechnaya Street" (1956), "Height" (1957), "The Cranes Are Flying" (1957), "Ivan's Childhood" (1962), "I Walk around Moscow" (1964), "Andrei Rublev" (1966), etc.

In Soviet pedagogy during the "thaw" a real revolution started with a social-pedagogical movement called the "communard methodology", initiated by a Leningrad teacher, later Doctor of Pedagogical Sciences, Academician of the Academy of Pedagogical Sciences of the USSR Igor Petrovich Ivanov. Faced with formalism in working with children, I.P. Ivanov initiated new forms of youth life in the country based on self-organization, collective creative activity, cooperation and co-creation between children and adults. Communard pedagogy received all-Union support in the form of the printed mouthpiece of the Central Committee of the All-Union Leninist Young Communist League, the newspaper "Komsomolskaya Pravda", which allocated an entire page – "The Scarlet Sail" – to cover the events of communard life. Creatively rethinking the traditions and ideas of A.S. Makarenko's pedagogical system, the "communard method" embodied the best features of the life of children's associations built on the basis of self-government and real activity manifested in taking care of people [16].

After graduating from high school, Konstantin, as an active worker correspondent, was taken to a newspaper "Novorossiyskiy Rabochiy" as a literary employee. The editor-in-chief of the newspaper, who had previously studied the interests and capabilities of the young worker, instructed the novice newspaperman to work on youth topics. At that time, working with young people meant for Konstantin Podyma continuing the communardism that had begun back in school (Konstantin went to in a communard grade).

The young employee of a newspaper "Novorossiyskiy Rabochiy" plunged headlong into the life of the communards. He established strong business relations with a newspaper "Komsomolskaya Pravda", sending them his materials about the life of the communards in the local areas. He participated in gathering of Komsomol members – schoolchildren in a pioneer camp "Orlyonok", which was held by the Club of Other Communards at Komsomolskaya Pravda. Konstantin reacted sharply to the contradictions that had already emerged at that time between the communard activists of the schools in the local areas and the conformist position of some school administrations.

An article by Simon Lvovich Soloveichik in Komsomolskaya Pravda from May 6, 1964 titled "Write an Evil Article ..." is quite illustrative in this regard. The author of the article appeals to a young 17-year-old member of the Young Communards Club, Komsomol member Konstantin Podyma, who, while on a business trip to Novosibirsk to visit his friends in the communard movement, "revealed the passivity, indifference", and formalism of some of the local school leaders in relation to the initiatives of the children who attended the communard gathering in Orlyonok [26].

The article begins with the following words, "Write a nasty, really nasty article," Kostya Podyma, a member of the Young Communards Club from Novorossiysk, addressed the editorial board of Komsomolskaya Pravda with such a request. He was recently visiting Novosibirsk and met with the kids from School No. 56. This is a new school – only senior students go there. And it is about this school that he asks to write a nasty article, "one that would make things difficult for someone..." [26].

What is the gist of the question? The subject of discussion is the development of communard ideas at the local level. S.L. Soloveichik refers to K. Podyma's sharp letter to the editorial board of the newspaper, which revealed facts of obstruction of the communards' initiatives by the school's leaders. In his letter K. Podyma writes, "The Communards in School No. 56 are living worse and worse. They are told, "Ogonyok? For Soviet Army Day? Do you want to join a club, talk, sing? Why? After all, this

is a Komsomol meeting, and the meeting is held in a classroom or in a hall! And in general, your Young Communards Club is nothing but nonsense" [26].

S.L. Soloveichik together with K. Podyma criticizing the "ulcer of indifference" that has struck the school administration come to important conclusions in the life of the communards, "They teach not in words: a good life cannot be taught by lectures. Life is taught by life" [26]. And further, "Real upbringing is upbringing through joy. We must give children not only work but also the joy of work, not just learning but the joy of learning" [26].

An analysis of the article in Komsomolskaya Pravda shows the ideological basis of 17-year-old Konstantin Podyma. For Konstantin, communard pedagogy is already a way of life, a matrix by which all his life actions are measured. The seemingly excessive K. Podyma's youthful maximalism, at first glance, is perceived in the context of his development of the ideas of communism organically and naturally. It is noteworthy that at such a young age, Konstantin actively contacts S.L. Soloveichik, at that time a pedagogical journalist for Komsomolskaya Pravda, later the largest theoretician of Soviet education, the ideologist of the "pedagogy of cooperation" [16].

For a young Soviet passionate, which Konstantin Podyma can certainly be considered, fate, which connected him with communism, opened up all the possibilities. It gave him a bold, irrepressible character, knowledge and mastery of the methodology of collective creative work, reliable support from local and central mass media, literary and cinematographic talent, which allowed him to see the world around him broadly and creatively design it. Most importantly, it enabled him to serve high humanistic ideals in an effort to help young people in the formation of their life path. The only thing left to do was to implement all these opportunities in his own original project, which did not take him long. By the autumn of 1965, under the leadership of a young special correspondent, a youth literary and patriotic club "The Schooner of Peers" was established on the basis of a newspaper "Novorossiyskiy Rabochiy" [27].

Club meetings – deck gatherings were held in the "wardroom" in the editorial office of a newspaper "Novorossiyskiy Rabochiy". K.I. Podyma developed an interesting club symbolism based on marine attributes. The marine theme, shrouded in an aura of romance, feat, overcoming adversity and obstacles, became the main one in the club's activities. The club's motto was "Raise the sails! Let the wind blow! Only in storms do they grow up and become stronger!" The battle cry calls for overcoming obstacles, "Boldly and cheerfully forward!" The main printed product of the guys' activities in the club is a page in a newspaper "Novorossiyskiy Rabochiy", on which the guys share their achievements, dreams, failures – this is "The Schooner of Peers" itself, the first issue of which was published on November 5, 1965 in Novorossiyskiy Rabochiy.

The marine theme, attributes, coupled with the expansion and saturation of the educational space, the inclusion of diverse interactive content in it, constituted the peculiarity of a literary-patriotic club "The Schooner of Peers". Here we can highlight the strict, step-by-step selection of club members. On the page of his book "Fair Wind "The Schooner of Peers" K.I. Podyma talks about the difficult conditions of selection for club members that includes a probationary period and repeated ascents to Sakharnaya Golova Mountain, and the ability to verbalize one's views, thoughts and actively express them in literary form on the pages of "The Schooner of Peers". "First do – then write" is the law of young correspondents and our law... Crossing the threshold of "The Schooner of Peers", make your schooner contribution: poems, drawings, notes, songs, stories, photographs" [28, p. 38]. The author defines the meaning of each member's participation in the club's activities in the following way, "The schooner of Peers" is something that the desperate, dreaming of a seething everyday life, living for the interests of the Komsomol, the city, the country, cannot live without..." [28, p. 37].

The club's activities are not only about "harsh everyday life", there is also room for humor. The guys call each other "shkhunatiks". A "Shkhunatik is a playful nickname, a blend of a fanatic and a lunatic. It is used both in appropriate and completely inappropriate cases, causing either a smile or bewilderment (the latter mainly in people over fifty years old)," explains K.I. Podyma [28, p. 19]. The crew of "The Schooner of Peers" consists not only of schoolchildren from Novorossiysk. This is also a whole group of adults actively involved in the activities of the club, for whom interesting positions have been selected in accordance with the maritime tradition and style. The captain-mentor – an employee of a newspaper "Novorossiyskiy Rabochiy", managing the affairs of the "The Schooner of Peers" and responsible for the release of the page; the flag-navigator – a title awarded

to the captain-mentor after his departure from the board of the "Schooner", the admiral-mentor; the herald; the navigator; the pilot, etc.

It is the urgent need of teenagers and young men for self-expression, for being a citizen of their great country, bringing real benefit to people that motivates "shkhunatiks" [29]. K.I. Podyma writes, "I wanted a big deal, so that the heart burned and the hands were hot. Not to be bystanders, not only to write about their friends – peers, but always to be in interesting deals with them. And not nearby, but ahead! "The Schooner of Peers" has become a youth club since then. And the guys began to live an amazing life" [28, p. 7].

The use by K.I. Podyma of elements of the socio-pedagogical experience of I.P. Ivanov's communitarian methodology and S.L. Soloveichik's pedagogy of cooperation contributed to the emergence of his own author's concept of civic-patriotic upbringing of adolescents and youth, which he successfully applied in the activities of a literary-patriotic club "The Schooner of Peers". In this case, due to its practice-oriented focus, it was not reflected upon and was not singled out by K.I. Podyma in the form of a specific methodology. At the same time, a pedagogical analysis of the content of the activities of a youth club "The Schooner of Peers" allows us to identify its main components:

- the use, in addition to general pedagogical principles, of specific principles of the concept of civic-patriotic upbringing of adolescents and youth by K.I. Podyma: voluntariness, consciousness and activity of the individual, appeals to high human feelings, to youthful romanticism, heroism, self-sacrifice, mutual assistance, solidarity and collectivism, rotation of governing bodies, collegiality of decisions taken, reliance on strengths and support of the individual in a team, continuity in observing traditions and continuous search for innovations;
- broad dialogism of participants – the involvement of all participants of the upbringing process in the exchange of opinions, discussion, self-expression through various forms of communication;
- organizing joint interaction of children (teenagers and young men) and adults in a single socially useful prosocial activity, in which a child takes an active position of a co-author, a subject of the activity;
- creating the broadest possible upbringing space with the involvement of socially significant public figures, iconic media figures, veterans, public and government structures and associations in the upbringing process;
- active search work of facts and heroic events from the history and culture of their region;
- stimulating the development of the motivational and value sphere of the personality of children (teenagers and young men) by introducing them to the wealth of the Russian language, Russian literature, cinematography, and the achievements of Russian civilization;
- positioning and promoting outstanding names and personalities of Russian history in geographical names, examples of material and spiritual culture;
- a proactive approach that contributes to setting long-term goals and development zones, identifying tasks related to the future development of the region and the country as a whole;
- high physical and spiritual mobilization of the organization's members, subordinated to the current needs of the state and society.

Due to a creative, non-standard approach to organizing the activities of a literary-patriotic club "The Schooner of Peers", the publication in 1975 of a book by K.I. Podyma "Fair Wind "The Schooner of Peers", as well as the positioning of the club's experience at a regional level (a newspaper "Novorossiyskiy Rabochiy"), an all-Union level (a newspaper "Komsomolskaya Pravda"), the club's activities are becoming widely known in the socio-pedagogical space of the Soviet Union [22; 24; 30]. In the media, in the recommendations of regional and central Komsomol bodies, there are calls to disseminate the experience of "The Schooner of Peers" [22].

Vice-Admiral, Hero of the Soviet Union, the admiral-mentor of "The Schooner of Peers", G.N. Kholostyakov writes in his "Afterword" to a book by K.I. Podyma "Fair Wind "Schooner of Peers", "...The Schooner of Peers" has become a kind of methodological center for military-patriotic affairs of the Komsomol organization of the hero city... And it must be said that the crew of our ship copes with this successfully. I say "ours" because I have been "sailing" with the guys on their unusual ship for a long time, just like Alexandra Nikolaevna Pakhmutova, Yuri Borisovich Levitan,

Konstantin Konstantinovich Kokkinaki... It does not matter how old you are – fifteen or seventy. The "shkhunatiks" are so enthusiastic that they can captivate anyone..." [28, p. 136]. Further, the admiral-mentor of "The Schooner of Peers" states, "They know about the "Schooner" in many corners of our vast country. Not only do they know, but they also want to adopt its experience, ask for advice" [28, p. 135].

During the years of the "voyage" of "The Schooner of Peers" in the Soviet period (late 1960s-early 1990s), 1705 deck meetings were held, including 311 on the top of Mount Sakharnaya Golova and Bezymyannaya Hill. Under the leadership of K.I. Podyma 36 meetings of friends and outposts of "The Schooner of Peers" were held in Novorossiysk, Moscow, Petrozavodsk, Kirov, Izmail, Volgorechensk, Sverdlovsk, Arkhangelsk, Kasimov, Kirichev of Mogilev Oblast of the BSSR [31, p. 204-224].

By the time his book "Fair Wind "The Schooner of Peers" was published in 1975, K.I. Podyma had already graduated from the All-Union State Institute of Cinematography and continued his work in Moscow. While working at the State Committee for Cinematography (Goskino), Konstantin Ivanovich wrote scripts for documentaries and popular science films. At the same time, K.I. Podyma, having already become the flag-navigator, a title that, according to the club's charter, is awarded to the captain-mentor after he leaves the board of "The Schooner of Peers", continues to supervise, develop and in every possible way position the activities of a literary-patriotic club "The Schooner of Peers". His journalistic and cinematographic activities are aimed at involving young people in joint work of a civic-patriotic nature with "The Schooner of Peers". K.I. Podyma writes, "Well, how did you like "The Schooner of Peers"? Would you like to have a similar club in your city or village? I would really like it! And even more so, for you to take on its organization yourself. Do you know how great it is to bring joy to others and feel useful to people! And even if the club (team, crew, battalion, brigade) you have created is not a naval one, we are still sailors from the same ship" [28, p. 123].

In the mid-1970s and 1980s, K.I. Podyma continued the club's traditions associated with the initiative to create the Nikolai Ostrovsky House-Museum in Novorossiysk, and held the all-Union civil-patriotic action "Blade" on its basis, dedicated to the memory of N.A. Ostrovsky, and developed and improved the scenarios for the "Peakless Cap" operation, which had become all-Union in nature [28; 30]. In 1978, K.I. Podyma developed a scenario plan for the civil-patriotic action "Die, but Don't Give up" dedicated to the memory of the exploits of the Black Sea Fleet sailors. This project, as well as "Peakless Cap", acquired the character of an all-Union action, which included youth and veteran organizations from Novorossiysk, Kerch, Sevastopol, and Odessa [28].

In 1976, the Krasnodar Book Publishing House printed a book by K.I. Podyma "We are the first to rise" [32]. It tells about teenagers and young Red Army soldiers who gave their lives in the fight against fascism so that a new generation could live by their exploits and imitate them. In the preface to the book Heroes of the Soviet Union, Vice-Admiral G.N. Kholostyakov and Honored Test Pilot K.K. Kokkinaki, addressing the young reader, write, "Ten years of searching unite this book. Read it. And you will find yourself drawn into the amazing world of heroic romance of the Great Patriotic War. Yura Sazonov and Vitya Novitsky will become your friends, you will learn about the exploits of a poet Pavel Kogan and pilot Dmitry Shervashidze, you will meet with underground fighters from Labinsk and Novopokrovskaya – young defenders of Kuban" [32, p. 2].

The extensive search work carried out over ten years by members of "The Schooner of Peers" club under the leadership of K.I. Podyma contributed to the fact that for the first time the Soviet people were informed of the feat of a pioneer hero, a young defender of Novorossiysk, Viktor Novitsky. Konstantin Ivanovich writes about this, "Novitsky is now known everywhere. Vitya's name is entered into the Book of Honor of the All-Union Pioneer Organization... And dozens of pioneer detachments throughout the country – from Kamchatka to Izmail – proudly bear the name of the pioneer hero. But most of all, this is what is dear to me. Look at the sea when you are in Novorossiysk or Tuapse. Maybe you will be lucky and you will see a white and slender motor ship "Vitya Novitsky" [32, p. 16].

A tradition of assigning the names of outstanding people – heroes of their time to ships, initiated by K.I. Podyma, continued further. Understanding the importance of a specific image, an ideal for imitation in forming ideological foundations of the younger generation, K.I. Podyma makes efforts to immortalize the memory of outstanding people. Thus, on K.I. Podyma's initiative in the Danube Shipping Company a dry cargo ship "Vitya Novitsky" appears (1974, home port – Izmail); in the Novorossiysk Shipping Company – a tanker "Vladimir Kokkinaki" (1985, home port

– Novorossiysk); in the Latvian Shipping Company – a tanker "Georgy Kholostyakov" (1984, home port – Ventspils); in the Northern Shipping Company – a dry cargo ship "Pavel Korchagin" (1980, home port – Arkhangelsk) [27, p. 31].

In the 1980s and 1990s, K.I. Podyma, having a diploma of a film director, gravitated towards documentary cinema, which provides an opportunity for popularization, propaganda, showing an image for imitation in all its best qualities. His "Young Correspondents" motto "first do – then write" is also implemented in adult professional activities. In many ways this is a continuation of the "schooner" theme, to which he remained faithful until the end of his life. Having traveled almost the entire vast Soviet Union, in his own words, "paralleling the parallel", Konstantin Ivanovich became the screenwriter of more than two dozen documentaries and popular science films. In each of them to one degree or another he addresses the topic of civic-patriotic upbringing of Soviet youth, appealing to the social and pedagogical experience of "The Schooner of Peers" project, to the problems of patriotic and spiritual-moral upbringing of younger generations, to issues of the search activities of teenagers and young people. The titles of the documentary and popular science films produced by K.I. Podyma speak for themselves: "The Schooner of the Peers" Plots a Course" (Rostov-on-Don Newsreel Studio, 1977), "Novorossiysk, Remember" (Rostov-on-Don Newsreel Studio, 1978), "Routes of the Feat" (Central Documentary Film Studio, Moscow, 1982), "Sentinels of Our Memory" (Sverdlovsk Film Studio, 1983), "Light of Our Memory" (Sverdlovsk Film Studio, 1985), "Captain" (Lower Volga Newsreel Studio, Saratov, 1992) [27].

The theme of bringing up young people on heroic-patriotic examples, of which there are many in the history of our Motherland, is central to K.I. Podyma's work. His programmes on Krasnodar television are dedicated to the images of the heroic defenders of Malaya Zemlya: "Heroes of the Fire Land", "About Feats, about Valor, about Glory", "In Memory of Duty", etc. In 1989, a series of his programmes "Course "Schooner of Peers" – Karelia" was broadcast on Karelian television in Petrozavodsk. In 1990, K.I. Podyma prepared a series of television programmes for Novorossiysk television: "Happy Voyage, "Schooner", "The Song of My Life!" [27].

In 1986, a book by K.I. Podyma and V.G. Krivorotenko "Komsomol-pioneer posts: a book for a teacher: from work experience" was published, which was dedicated to pioneer heroes. In 1988, together with A.K. Eremenko, K.I. Podyma published a book "Named in the Name of Russia", dedicated to Novorossiysk's 155th anniversary, which became one of the best historical works about it [31].

The changes that took place in the Fatherland in the first half of the 1990s brought dramatic notes to K.I. Podyma's work, but did not force him to abandon his convictions and hope that Russia would find the right path. Even earlier, in 1989, during perestroika, K.I. Podyma began his work in the charitable public organization "Courage and Humanism" ("CaH") as the editor-in-chief of the newspaper of the same name. The choice of a new place of work was very symbolic for Konstantin Ivanovich, because "CaH", during the collapse of Soviet ideals and the destruction of moral values, continued to pursue the goals of establishing examples of courage and patriotism, humanism and social justice, developing and implementing new social technologies in the field of civic-patriotic, spiritual-moral upbringing of younger generations, physical education and sports, cultural and mass work. Due to his work as the editor-in-chief at the newspaper, K.I. Podyma was able to continue implementing his ideas on upbringing younger generations.

For K.I. Podyma, working at "CaH" is a wonderful opportunity to implement social and pedagogical technologies that have been tested over the years in "The Schooner of Peers" club, which are emerging from below, from unofficial associations. It was in this algorithm that in September 1996 K.I. Podyma began implementing the Russian-Belarusian campaign, "A Friend's Hand". In the program, which was designed to provide humanitarian aid and moral support to inmates of juvenile colonies, the journalist uses the "healing" possibilities of literary creativity that are well known to him, allowing "stumbling" teenagers to change their fate. K.I. Podyma actively visits juvenile colonies in Belarus and Russia. He talks to teenagers, interviews them, looks for aspiring poets and writers, inspires them by publishing their notes, letters and reflections on the pages of a newspaper "Courage and Humanism" [27].

Konstantin Ivanovich's work brings tangible results. The head of the charitable public organization "Courage and Humanism" V.G. Krivorotenko spoke about K.I. Podyma's activities, "And I, together with our many friends, am glad that Konstantin has been in our charitable organization since the first day... He is the permanent coordinator of our newspaper "CaH", ... an active member of the

Headquarters of "A Friend's Hand" campaign, the goal of which is to help teenagers who have stumbled, one of the activists of the "Slavomir" foundation created to provide assistance to the people of Yugoslavia, who suffered from NATO aggression, a participant in many other activities carried out in the name of affirming the ideals of courage, humanism and social justice" [33, p. 4].

Undoubtedly, the pinnacle of K.I. Podyma's literary, journalistic and socio-pedagogical work is his trilogy "The Honest Mirror of Youth – 99", "2000: A Testament to a Son" and "2003: Islands of Childhood", published between 1999 and 2003. The first book, the title of which is already deeply symbolic in itself, since it is dedicated to the 300th anniversary of the outstanding cultural monument of the era of Peter the Great "The Honest Mirror of Youth", is unique in its own way [34]. This is a kind of popular science historical and pedagogical anthology designed in a multi-thousand-year (since the advent of writing) retrospective on the dynamics of the views and attitudes of human civilization to the upbringing of younger generations.

The beginning of the work takes us back to the events of the birth of the cultures in ancient Babylon, Egypt, China, India, Greece [35]. In the written sources that have come down to our days the author's thoughtful look finds the first upbringing examples of instructions to the young generation of those times. The originality of the author's views inspires respect; these are the memoirs of the ancient Greek historian Plutarch about the upbringing of a warrior during the reign of the Spartan king Lycurgus, these are the early Christian writings of Blessed Jerome of Constantinople "On the Upbringing of a Young Girl", these are the treatises of famous people of their time on upbringing during the early Middle Ages in Europe, the Middle East and Central Asia. The writer, conducting a dialogue with his young reader, strives to clothe the difficult to perceive edifications and moralizing for the youth in an easy form, acceptable to the youth: "Confess (if only honestly) – if anything, you have had enough moralizing in life ... But there are such words that you can't even call moralizing – there is so much wisdom, kindness and love for children in them. These words have survived the centuries, and miraculously survived to this day" [36, p. 3].

The open-mindedness and unconventionality in approaches allows the writer to noticeably "revive" historical texts. For instance, the author leads a young reader to quotes from the work of the encyclopedic scientist Ibn Sina (Avicenna) "Instructions and directions", who lived in the 11th century. "What has not happened in your school life! ... But there is one thing you have not experienced, I know for sure. "I have never taught a lesson while sitting on a camel" [36, p. 67].

A short story from a trilogy by K.I. Podyma about Pietro Paolo Vergerio, "one of the first teachers of the Renaissance", is of interest in these terms. The author, popularizing pedagogical science for a wide range of young readers, exclaims, "Do not argue, do not argue, but Pietro Vergerio was still considered the most remarkable teacher! At least in Italy. And at the very beginning of the 15th century!... Professor Vergerio was loved by students in Bologna, Padua, and Florence... It is believed that it was Vergerio who wrote the first treatise on pedagogy in the Renaissance" [36, pp. 96-97]. In relation to another great teacher, Jan Amos Comenius, the writer focuses on the spiritual-moral position of the founder of the class-lesson system, citing instructions to young students from his work "Rules of Good Morality": "Look, after three and a half centuries, Jan Comenius is addressing you..." [36, p. 108].

Understanding how important a specific role model is for teenagers and young men, the writer introduces young readers to outstanding people who have shown the heights of the human spirit – real historical figures [37]. Among the heroes there are many Russian names, and their focus on the topic of education makes us evaluate these images in a new way. K.I. Podyma cites, for example, A.V. Suvorov's instructions to his son Arkady, "When Arkady turned 13, his father wrote the following commandments for him: For Arkady – piety, good behavior, valor, aversion to ambiguity, riddles, phrases: moderation, patience, constancy" [36, p. 90]. By appealing to the national heroic history and brilliant names in the pedagogical context of the lesson-testament, the author strives to emphasize the utmost importance of educating young people in such high feelings as civic consciousness, patriotism, and service to the Fatherland not out of fear but out of conscience. It is interesting from a pedagogical point of view that the author turns to the image of the commander A.V. Suvorov, but in a different capacity, in the memoirs of his son, who was brought up according to the precepts of his father, who became a Russian officer and was with his father on his Alpine campaign, "Arkady recalled how before entering the Alps his father said to the soldiers surrounding the commander, "The mountains are great, there are chasms, there are drains, and we will cross them, we will fly over them, we are Russians! God leads us" [36, p. 91].

No matter how far the journalistic fate carried K.I. Podyma, he was always drawn to the native shores of the Black Sea, to the city of his childhood and youth, Novorossiysk. His favorite brainchild, a literary-patriotic club "The Schooner of Peers", with the full and constant support of its permanent flag-navigator, continued and expanded its activities in the 1990s and 2000s. V.A. Buravkin in the essay "So That We Don't Forget", dedicated to K.I. Podyma, provides impressive statistics, "From 1965 to 2011, about 450 thousand people took part in the affairs of "The Schooner of Peers" and operations carried out on its initiatives. The "Schooner" is mentioned in 117 books, published in a total circulation of 2 million 780 thousand copies" [27, p. 31].

Konstantin Ivanovich Podyma passed away unexpectedly on April 23, 2013, in the prime of his creative powers and plans, as a result of a heart attack... At the same time, his pedagogical legacy is currently experiencing a genuine renaissance in the context of ideas of sovereignty, a return to traditional Russian values and the relevance of civic-patriotic upbringing of youth. The social and pedagogical demand for understanding and applying K.I. Podyma's spiritual-moral heritage puts him among the people whose work can give a significant impetus to the development of the Russian educational environment.

DISCUSSION OF THE RESULTS

The assessment of K.I. Podyma's creative contribution to the humanitarian sphere of Russian culture covers its literary, cinematic, spiritual-moral side: he is a laureate of Nikolai Ostrovsky's Prize, M.V. Lomonosov's Prize and Lieutenant General Nikolai Raevsky's Grand Prix; he was a member of the Union of Professional Litterateurs, the Union of Cinematographers of Russia, became a member of the Union of Writers of Russia, a member of the International Association "Art of the Peoples of the World". In 2017, he was posthumously awarded a title "Spiritual Name of Kuban". At the same time, the assessment of K.I. Podyma's activities by the professional pedagogical community includes isolated works and has not yet received its comprehensive nature [38].

The presented analysis allows us to state that the work of K.I. Podyma, the flag-navigator of famous "The Schooner of Peers", the author of the "Peak Cap" patriotic campaign, which received all-Russian recognition, a writer, film director, and journalist had an undeniable influence on the socio-pedagogical development of the youth environment in the 1970s-1990s – the beginning of the new millennium. V.B. Pakhomov notes that K.I. Podyma brought up a whole galaxy of Soviet and Russian people for whom civic consciousness, patriotism, loyalty to their ideals and service to the Fatherland became the meaning of their lives. V.B. Pakhomov writes, "Podyma always paid the main attention to working with young people in his social activities and creativity " [27, p. 35].

Pedagogical understanding of K.I. Podyma's creative legacy is currently at the beginning of its journey. However, it is already clear that this creativity should be assessed from a pedagogical standpoint in terms of developing the subject of social pedagogy – actualizing the educational forces of society and the state, creating conditions for the development of civic-patriotic values of younger generations [39].

The historical and pedagogical aspect is no less significant. Although K.I. Podyma's social work was focused primarily on the practical side, at the same time, the methodology that has survived through the decades and has not lost its relevance, synthesizing elements of communism and the pedagogy of cooperation, allows us to position our own author's (K.I. Podyma's) concept of civic-patriotic upbringing of adolescents and young men and its undoubted relationship with modern problems of Russian education.

In this regard, the analysis of K.I. Podyma's professional life and work carried out by the authors of the article allows systematizing K.I. Podyma's social, pedagogical, spiritual-moral heritage and present it in the following periodization:

- the initial period of formation and development of K.I. Podyma's main ideals and values in his literary, creative, social activities associated with the search for forms and images that correspond to the inner world of adolescents and young men (1958-1968);

- the systematization by K.I. Podyma of the socio-pedagogical experience of I.P. Ivanov's communitarian methodology and S.L. Soloveichik's pedagogy of cooperation, the development of author's own concept of civic-patriotic upbringing of adolescents and young people in the form of a literary-patriotic club "The Schooner of Peers" on this basis. The development of scenarios and arrangement of youth events, such as "Peak Cap", "Blade", "Letters to the Future", "Memory Watch", "Sea Soul", "Pavka Korchagin", "Die, but Don't give up", etc. (1968-1975);
- the development and improvement of K.I. Podyma's author concept of civil-patriotic upbringing in the educational space of the hero city of Novorossiysk and the socio-pedagogical space of the Soviet Union. The beginning of the literary and cinematographic stage of creativity: the publication of books, documentaries, scripts on upbringing of Soviet youth (1975-1985);
- all-Union recognition of K.I. Podyma's pedagogical innovation, manifested in the holding of all-Union actions from the socio-pedagogical practice of a literary-patriotic club "The Schooner of Peers", such as "Peak Cap", "Memory Watch", "Blade", "Die, but Don't give up". Work as the editor-in-chief of the newspaper in the public organization "Courage and Humanism" ("CaH") and the opportunity to remain true to the ideals of citizenship, patriotism, humanism and social justice during the period of perestroika and the collapse of the USSR (mid-1980s-early 1990s);
- the post-Soviet period of K.I. Podyma's literary and socio-pedagogical creativity, associated with activities for the social rehabilitation of adolescents – inmates of juvenile colonies in Russia and Belarus (the Russian-Belarusian campaign "A Friend's Hand"). The publication of an artistic and pedagogical trilogy "The Honest Mirror of Youth", "Testament to a Son" and "Islands of Childhood", addressed to Russian youth (mid-1990s-2013);
- the demand for K.I. Podyma's spiritual-moral pedagogical heritage within the social order of reforming Russian education based on the values of Russian culture, on the actualization of civic-patriotic upbringing of younger generations, on the continuity of the Russian pedagogical tradition, based on humanistic, collectivist principles.

CONCLUSION

K.I. Podyma's work can definitely be attributed to the pedagogical heritage. Dozens of his books, articles in the central and regional press, collections of poems and songs, documentaries and television programmes, his practical activities as an inspirer and organizer of all-Russian events, all this is aimed at solving the main goal – bringing up younger generations in terms of prosocial values and personal qualities [40].

The pedagogy of K.I. Podyma is a constant highly professional dialogue with a child, as close as possible to the interests and needs of adolescents and young people. This is the pedagogy of a vivid image, daily comparison of oneself with a high ideal, this is an appeal to noble human feelings and qualities. In this aspect, K.I. Podyma's creative legacy acquires a spiritual-moral character, which is predetermined by the tradition of Russian pedagogy to ascend to a sublime ideal in the desire to build one's life "in the image and likeness".

In assessing the personality of Konstantin Ivanovich himself, the path he took, we find an image of a person that is not quite typical for his contemporaries, but valuable for us as a person who consistently defended his ideals and values in bringing younger generations, in the turning points for the country in the 1990s-2000s, regardless of the emerging career and political situation.

K.I. Podyma's spiritual-moral, social-pedagogical heritage is not a rudiment of the past or a pedagogical autarky. On the contrary, his legacy is a return to the traditions of our national pedagogy, a rethinking of the effective pedagogical experience of our recent past in accordance with the realities of our time. The systematization of K.I. Podyma's spiritual-moral, pedagogical heritage allows us to consider this experience as a national cultural and educational value that embodies the paradigm of citizenship and collectivism, aimed at the civic-patriotic development of the individual and the achievement of the public good in socially significant activities.

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