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วารสารวิชาการผลประโยชน์แห่งชาติฉบับที่ 15 จัดทำขึ้นระหว่างช่วงปีใหม่ไทย(วันสงกรานต์)ขออำนวยพรให้ผู้เขียนและผู้อ่านทุกท่านสุขศรีเบิกบานอุดมด้วยโชคลาภ สุขภาพแข็งแรงตลอดไปมีขวัญกำลังใจที่พร้อมรับกับการเปลี่ยนแปลงภูมิรัฐศาสตร์ของโลกที่ไม่เหมือนเดิมโลกที่แบ่งเป็นสองขั้วอย่างเห็นได้ชัดระหว่างโลกาภิวัฒน์เหนือและโลกาภิวัฒน์ใต้ คาดว่าระเบียบโลกแบบเดิมที่สหรัฐอเมริกาในฐานะมหาอำนาจขั้วเดียวกำลังสูญเสียตำแหน่งไปกลายเป็นโลกหลายขั้วซึ่งส่งผลอย่างมากต่อชีวิตเศรษฐกิจ สังคมและกฎกติกาใหม่ๆที่เกิดขึ้นที่สำคัญทรัพยากรธราคาถูกก็จะเข้าถึงลำบากมากยิ่งขึ้น

สำหรับเป้าหมายของวารสารวิชาการผลประโยชน์แห่งชาติในฉบับนี้ เป็นผลงานของศาสตราจารย์2ท่านซึ่งเป็นนักวิชาการไต้หวัน1ท่านที่นำเสนอบทความที่น่าสนใจเกี่ยวกับการตรวจสอบกลยุทธ์ของประเทศต่างๆ หลังจากเผชิญกับวิกฤติการขาดแคลนเซมิคอนดักเตอร์และการแข่งขันทางภูมิรัฐศาสตร์อันร้อนแรงระหว่างสหรัฐอเมริกาและจีนพร้อมทั้งนำเสนอ กลยุทธ์จะต้องเลือกข้างและค้นหาพันธมิตรที่มีใจเดียวกันเพื่อร่วมงานด้วย

บทความอีกบทความหนึ่งของศาสตราจารย์ยูเครนนำเสนอเกี่ยวกับการตรวจสอบขั้นตอนทางประวัติศาสตร์และตรรกะของการก่อตัวของแนวทางเชิงทฤษฎีต่อปัญหาการวิจัยการสื่อสารระหว่างวัฒนธรรม ซึ่งเชื่อว่าการดูดซึมองค์ประกอบทางวัฒนธรรมร่วมกันมีส่วนทำให้เกิดกระบวนการบูรณาการ การแลกเปลี่ยนวัฒนธรรมร่วมกัน และการเพิ่มคุณค่าทางวัฒนธรรม แต่ก็มีกระบวนการเสริมสร้างความตระหนักรู้ในตนเองของชาติด้วย เพื่อไม่ให้สูญเสียส่วนสำคัญของวัฒนธรรมพื้นเมือง

บทความอีกสองบทความเป็นงานของนักศึกษาปริญญาเอกจากสาธารณรัฐเช็กรวบรวมผลการวิจัยภาคสนามในประเทศเดนมาร์กและสาธารณรัฐเช็ก และเปรียบเทียบโปรแกรมอาสาสมัครอาวุโสและโครงการข้ามรุ่นในประเทศเดนมาร์กในสาธารณรัฐเช็กของสถานการณ์ในทั้งสองประเทศ และบทความสุดท้ายของนักวิชาการชาวยูเครนที่ได้ค้นพบองค์ประกอบของการศึกษาทางโสตวิทยาความรู้ความเข้าใจ, อารมณ์, การปฏิบัติจริง, แรงจูงใจ เงื่อนไขการสอนของการศึกษาด้านโสตเทรีวิทยาเพื่อการอยู่รอดของจิตวิญญาณอมตะของมนุษย์ในระบบการศึกษาวิชาชีพและด้านเทคนิค

ดังนั้นบทความในฉบับที่ 15 ที่มีจำนวนทั้งสิ้น 4 เรื่องเป็นบทความวิชาการ 4 เรื่อง โดยได้รับความร่วมมือจากนักวิชาการยูเครน ไต้หวันและสาธารณรัฐเช็ก จะเห็นได้ว่า วารสารวิชาการผลประโยชน์แห่งชาติได้คัดสรรบทความนำเสนอผ่านการประเมินจากผู้ทรงคุณวุฒิที่มีประสบการณ์ในสาขาที่เชี่ยวชาญจากต่างประเทศ

บรรณาธิการขอแจ้งให้ผู้อ่านผู้เขียนบทความรับทราบว่า วารสารวิชาการผลประโยชน์ได้ดำเนินการตามจรรยาบรรณว่าด้วยการแจ้งอัตราค่าธรรมเนียมการตีพิมพ์บทความวารสารวิชาการผลประโยชน์แห่งชาติก่อนกองดำเนินการวารสารฯจะส่งบทความให้ผู้ทรงคุณวุฒิพิจารณาบทความ (Peer Reviewers) จำนวน 3 ท่าน

ผู้เขียนที่สนใจที่จะถ่ายทอดผลงานวิชาการ และผลงานวิจัยเกี่ยวกับภูมิรัฐศาสตร์ ภูมิเศรษฐศาสตร์ นวัตกรรม และเทคโนโลยี สามารถที่จะศึกษาคำแนะนำในการเขียนได้ในท้ายวารสาร

ซึ่งทางเรายินดีอย่างยิ่งที่จะพิจารณาผลงานด้านนี้ เนื่องจากเป็นแนวทางวิชาการที่มีความต้องการอย่างมาก และที่สำคัญมีการพัฒนาอย่างรวดเร็วจนทำให้แวดวงวิชาการปรับตัวอย่างมากในกระแสธารการเปลี่ยนแปลง โดยเฉพาะอย่างยิ่งในสถานการณ์การทหาร เศรษฐกิจแบบใหม่ อุดมการณ์ใหม่ เทคโนโลยี่ใหม่ทุกสาขาที่นำมาใช้ เพื่อให้เกิดการถกเถียงในทางวิชาการอย่างสร้างสรรค์และใช้ฐานข้อมูลทางวิชาการของนักวิชาการจากยุโรปตะวันออก เอเชียโดยตรงในมุมมองที่แตกต่างกัน

รองศาสตราจารย์ ดร.ชินสัตค สุวรรณอัจฉริย
บรรณาธิการวารสารวิชาการผลประโยชน์แห่งชาติ

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Should a Nation Enact a Chips Act?

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ABSTRACT

This article examines the strategies taken by various countries, after facing the crisis of semiconductor shortage and the heat of geopolitical competition between the US and China. The post-pandemic era introduced new challenges and high-tech breakthroughs in the industry. Both the US CHIPS ACT and the EU Chips Act aim to strengthen the semiconductor supply chain resilience through generous financial support, and most of the subsidies will be invested in building up a domestic fab. Japan has also followed this paradigm, with the goal of returning to a dominant position in the global market. The UK does not plan to build a domestic fab, according to its national strategy. Instead, the UK will focus on areas in which it already has competitive strengths, such as intellectual property (IP). All these national efforts have elements in common. Geopolitics is an important consideration when counties develop their semiconductor strategies. The strategies must choose a side, and find like-minded allies to work with, in order to fully develop its set objectives.

KEYWORDS: semiconductor, chips, AI, the US Chips Act, the EU Chips Act, ARM, TSMC, Taiwan, Japan, supply chain, globalization

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Introduction. Semiconductors (specifically microchips) are used in almost every aspect of our daily lives – cars, appliances, smartphones, traffic signals, and aerospace. Semiconductor shortages began to emerge after the lockdown of COVID-19 causing a disruption of supply in the global market. The Ukraine-Russia war and flaring tensions between China and Taiwan in 2022 further aggravated the shortage. The first shortage crisis can be deemed as a driving force for the acceleration of the U.S. Chips Act, which was finalized on August 9, 2022 (White House, 2022). The second crisis further motivated the enactment of EU Chips Act, which went into force on September 21, 2023 (Trueman, 2023).

The industry has always been, more than others, led by a collaboration among governments, academics and global partnerships. Government subsidies often play a role in pushing for semiconductor industry development as the industry concerns national security, diplomacy and geopolitical interests. Realizing the importance of semiconductor manufacturing as a leading industry for the future, various Asian countries, such as Japan, Taiwan, Thailand, and Korea, offer either subsidies or tax exemption in order to encourage domestic or foreign investment in the industry [see, e.g.: (Ministry of Economy, Trade and Industry, Japan, 2021; Executive Yuan, Taiwan, 2022; Ministry of Economy and Finance of Korea, 2024; Board of Investment, Thailand, 2021)].

The analysis of problems of legal and political regulation of chips (semiconductors) and technological competition are the within the area of close interest not only of diplomats, economists and politicians (Schmidt, 2023; Krugman, 2023, P; Krach, 2022), but also of the academic commnity: Chris Miller, author of Chip War (Miller, 2022), analyzed the industry from a historian's point of view. Yasuhiko Ota, author of 2030 Geopolitics of Semiconductors, analyzed the industry from the strategic plan and supply chain management perspective (Ota, 2021). Hongwen Lin, author of the Rays from Chip Island, which is published in Taiwan (Lin, 2023). He mostly focuses on how TSMC grew to be the leading semiconductor manufacutring company in the world.

In 2022, the Bureau of Industry and Security (BIS) at the US Department of Commerce published a detailed explanation about export bans on China (Bureau of Industry and Security, 2022). In this publication, the BIS expressed concerns that China's military-civil fusion strategy seeks to eliminate barriers between its military and commercial sectors. Many "critical and emerging technologies," including artificial intelligence ("AI"), semiconductors and microelectronics (National Science and Technology Council, 2022), can be used to develop weapons of mass destruction. The concern continues as the BIS noticed that China is developing advanced AI that can pose a threat to the US national security. The BIS thus determined that the US will move away from their previous approach of maintaining relative advantage over China, and instead seek to maintain as large a lead as possible. Under this metric, some Chinese companies, although not government agencies, can be deemed so closely related to the Chinese government that they would be put on the "entity list." Export bans are applicable to these companies as well. The US has been securing cooperation and promises from its global allies, such as Netherlands and Japan, to join the export ban. This

geopolitical struggle in the industry needs to be incorporated when a country is drafting their chips act, or crafting their semiconductor policy.

In the following paragraphs, we will explore the legal framework enacted by various countries in order to promote their domestic semiconductor industry. The first part analyzes the two "chips acts" of the US and the EU. The legal framework of the acts is analyzed from a comparative perspective and through a geopolitical lens. The second part compares the official semiconductor strategy published by different countries. This part is concluded with an endeavor to answer the question: whether nations should enact their own laws to further develop the industry, and how to find a pathway to succeed in this geopolitical game.

The US legislation

The US began developing its legislation in response to the semiconductor supply chain crisis during the Trump presidency. The final legislation's full name is the US CHIPS and Science Act, and CHIPS stand for Creating Helpful Incentives to Produce Semiconductors (H.R. 4346, 2022). Aiming to promote domestic semiconductor production (Krugman, 2023), this act is a combination of two bipartisan bills: the Endless Frontier Act (H. R. 2731, 2021) and the CHIPS for America Act (H.R. 7178, 2020). Both bills merged into the United States Innovation and Competition Act of 2021 (USICA) and changed the name into the CHIPS and Science Act, or "CHIPS Plus" during the legislative process. The bill was signed into law by President Joe Biden on August 9, 2022 (White House, 2022). The bill provides funding to support the domestic production of semiconductors and authorizes various programs and activities of the federal science agencies. Specifically, it authorizes approximately $280 billion in funding to boost domestic research and manufacturing of semiconductors within the US.

The Act has three major Divisions. Division A is the CHIPS Act of 2022 (where CHIPS stands for "Creating Helpful Incentives to Produce Semiconductors"); Division B is the Research and Development, Competition, and Innovation Act; and Division C is the Supreme Court Security Funding Act of 2022.

Division A

Division A has a short title of Chips Act of 2022. It has seven sections.

Sec. 101. Short title.

Sec. 102. Creating helpful incentives to produce semiconductors (CHIPS) for America fund.

Sec. 103. Semiconductor incentives.

Sec. 104. Opportunity and inclusion.

Sec. 105. Additional GAO (Government Accountability Office) reporting requirements.

Sec. 106. Appropriations for wireless supply chain innovation.

Sec. 107. Advanced manufacturing investment credit.

The main force behind Division A, which is deemed an independent Act by itself, stemmed from the efforts of Secretary of State Keith Krach during his term under Trump's presidency, to broker a $12 billion on-shoring investment by Taiwan Semiconductor Manufacturing Company, or TSMC to create a semiconductor fab in Arizona. TSMC is a Taiwan-based company mainly engaged in the provision of integrated circuit manufacturing services to secure the supply chain of advanced semiconductors (Lin, p. 47). Because of the cluster effect of the semiconductor industry, this TSMC "fab" (short for fabrication) will not only produce made-in-American advanced chips, but attract TSMC's broad ecosystem of suppliers. The predecessor of this Act is the CHIPS for America Act, mentioned above. This bipartisan bill aims to provide funding and encourage universities to develop engineering curricula focused on semiconductor manufacturing.

It should be noted that under Sec. 103, Semiconductor Incentives, during the 10-year period beginning on the date of receiving the CHIPS for America fund the awarded entity may not engage in any significant transaction or involve the material expansion of semiconductor manufacturing capacity in the People's Republic of China or any other foreign country of concern. This restriction and many others in the entire piece of legislation clearly point to geopolitical competition in the industry. It is not a hidden agenda that the legislation takes place against the background of a perceived high tech Cold War between the US and China. Since many chip manufacturers, such as TSMC, have fabs located in China (Peters, 2023, p. 1643), if the manufacturing tools need to be updated, the maintenance would be considered a significant transaction in China. It is therefore likely that Sec. 103 will become an obstacle for chip manufacturers to apply for the US government funding.

Under Sec. 104, Opportunity and inclusion, the Chips Act of 2022 authorizes the Secretary of Commerce to assign personnel to lead activities according to the Act, and the personnel shall increase participation of and outreach to economically disadvantaged individuals, minority-owned businesses, veteran-owned businesses, and women-owned businesses. This "inclusion" feature here and many other in the entire piece of legislation specified the inclusive character in the US science field, which is an issue generally not seen anywhere else in the counterpart semiconductor legislation of other countries.

Division B

Division B has a short title of Research and Development, Competition, and Innovation Act. It has seven Titles. Under some of the Titles, there are several Subtitles. For example, the longest Title VI, the Miscellaneous Science and Technology Provisions, has 16 Subtitles (from Subtitle A to Subtitle P), ranging from supporting early-career researchers to steel upgrading partnerships and emission reduction. Below is a brief outline of Division B:

Title I – Department of Energy Science for the Future

Title II – National Institute of Standards and Technology for the Future

Subtitle A – Authorization of Appropriations

Subtitle B – Measurement Research

Subtitle C – General Activities

Subtitle D – Hollings Manufacturing Extension Partnership

Subtitle E – Manufacturing USA Program

Title III – National Science Foundation for the Future

Subtitle A – Preliminary Matters

Subtitle B – STEM Education

Subtitle C – Broadening Participation

Subtitle D – NSF Research Security

Subtitle E – Fundamental Research

Subtitle F – Research Infrastructure

Subtitle G – Directorate for Technology, Innovation, and Partnerships

Subtitle H – Administrative Amendments

Title IV – Bioeconomy Research and Development

Title V – Broadening Participation in Science

Subtitle A--STEM Opportunities

Subtitle B--Rural STEM Education Research

Subtitle C--MSI STEM Achievement

Subtitle D--Combating Sexual Harassment in Science

Title VI – Miscellaneous Science and Technology Provisions

Subtitle A--Supporting Early-career Researchers

Subtitle B--National Science and Technology Strategy

Subtitle C--Regional Innovation

Subtitle D--Research Security

Subtitle E--Coastal and Ocean Acidification Research and Innovation

Subtitle F--Interagency Working Group

Subtitle G--Quantum Networking and Communications

Subtitle H--Blockchain Specialist

Subtitle I--Partnerships for Energy Security and Innovation

Subtitle J--Energizing Technology Transfer

PART 1--National Clean Energy Technology Transfer Programs

PART 2--Supporting Technology Development at the National Laboratories

PART 3--Department of Energy Modernization

Subtitle K--Micro Act

Subtitle L--National Nuclear University Research Infrastructure Reinvestment

Subtitle M--Steel Upgrading Partnerships and Emissions Reduction

Subtitle N--Applied Laboratories Infrastructure Restoration and Modernization

Subtitle O--Department of Energy Research, Development, and Demonstration Activities

Subtitle P--Fission for the Future

Title VII – National Aeronautics and Space Administration Authorization Act

Subtitle A—Exploration

Subtitle B—Science

Subtitle C—Aeronautics

Subtitle D—Space Technology

Subtitle E—STEM Engagement

Subtitle F—Miscellaneous

In Division B, the word semiconductor appears five times, three times in the context of National Semiconductor Technology Center, once as one of the definitions of microelectronics and once as the key technology focus area (Title VI, Subtitle F, Sec. 10387 – Challenges and Focus Areas). As indicated above, the Division covers energy science, education, bioeconomy, minority groups' participation in science, even sexual harassment issues are included in the provisions. On one hand, it is remarkable that the US Congress considered many aspects that contribute to the development of the semiconductor industry. On the other hand, it might raise concerns from the general public that the federal government is creating yet another overboard, wasteful, and lobbyist-driven programs.

Division C

Division C is the Supreme Court Security Funding Act of 2022. It concerns supplemental appropriations to the Supreme Court of the United States. It has three Titles. Division C has nothing to do with high tech or semiconductor industry. It is a common practice to include unrelated sections into legislation by the US Congress. Provisions or budget items not related to the subject matter are voted by the members of the Congress as a leverage or negotiated compromise in order to have the entire piece of legislation pass.

Title I – Department of Justice United States Marshals Service

Title II – The Judiciary Supreme Courts of the United States

Title III – General Provisions

The EU Chips Act

The EU took a similar legislative route to the US by having a separate, designated piece of legislation for the semiconductor industry. The establishment of the EU semiconductor industry can be traced back to as early as the 1950's. The EU has maintained a steady share of 10% of the microchip production of the global market for the past few decades. In 2013, the EU launched a major project aiming to double this share to 20% by 2020. Due to the lack of cutting-edge fabs, however, the EU has continued this

10% market share with a trend of producing mostly for the automobile sector. In 2022, the EU launched a new Chip Act; this time aiming for a market share of 30% by 2030.

This ambitious goal is backed by public and private investment of more than € 43 billion to provide all the necessary tools for the industry. According to the Act, more than two-thirds of this money is designated for building new, leading-edge chip-fabrication plants, or mega fabs. The rest of the Act includes providing subsidies to various supply chains for the industry, ranging from design capacity to the healthcare market sector.

The Act is based on a three-pillar structure, which is clearly explained by the European Parliamentary Research Service in their legislation briefing (European Parliamentary Research Service, 2022). Pillar 1 aims to bolster large-scale technological capacity building and innovation in the EU semiconductor ecosystem. Pillar 2 intends to improve the security of the EU's supply chain. Pillar 3 proposes to set up a monitoring and crisis response mechanism. The following is the layout of each article in the EU Chips Act.

Chapter I

Chapter I contains the general provisions that explain the subject matter and general objectives (Article I), and includes the necessary definitions for a layperson to grasp how the semiconductor industry works (Article 2). For example, the provision explains what "back-end" means, whereas in the US Chips Act, the term back-end never appears, though the components of the back-end processes, including packaging, assembly and testing of the semiconductor, are individually discussed.

Chapter II

Chapter II resembles the CHIPS for America Act since it has a similar title name: Chips For Europe Initiative. The largest distinction between this chapter from the US Chips Act is that the EU Chips act allows the establishment of various European Chips Infrastructure Consortiums (ECIC), a legal entity affiliated with the EU, to implement actions funded under the initiative. In the US, no new government agency is established under the Chips Act of 2022, but instead, many existing offices of the government, including the US Department of Commerce, were assigned tasks to implement the policies. More than one ECIC can be established. The layout of Chapter II is as follows.

Article 3 – Establishment of the Initiative

Article 4 – Objectives of the Initiative

Article 5 – Content of the Initiative

Article 6 – Synergies with Union programs

Article 7 – European Chips Infrastructure Consortiums (ECIC)

Article 8 – Liability of ECIC

Article 9 – Applicable Law and Jurisdiction of the ECIC

Article 10 – Winding-up of the ECIC

Article 11 – European Network of Competence Centers in Semiconductors

Article 12 – Implementation

Chapter III

Chapter III reflects the structure under Pillar 2 and focuses on securing an uninterrupted supply of semiconductors and building a strong resilience into the supply chain. It lists two major types of semiconductor manufacturing models. The "integrated production facilities" (Article 13) and foundry model, which is referred to as "open foundries" in the provision (Article 14). Integrated production facilities, such as Intel and Samsung, manufacture chips in a model where the facilities cover both upstream and downstream demands. Integrated production facilities are also referred to as integrated device manufacturers, as Intel's main products are central processing units (CPU) and chipsets. An example of this integration is Intel's integrated circuit (IC) design section, which delivers specifications to Intel's manufacturing sector, rather than outsourcing. The manufacturing sector, after the chips are fabricated, sends the chips to be tested at Intel's own testing and packaging sector. This business model tended to fail to "capture the momentum primarily due to its pursuit of chip designing and manfucaturing , resulting in inefficent outome." (Miller, 2022, p. 236)

The foundry-only model, the most famous one being TSMC, only focuses on the manufacturing sector. Open foundries work with fabless companies to produce semiconductor chips. This has been TSMC's primary model since the 1980's. Since TSMC manufactures 92% of the most advanced chips worldwide, this foundry-only model has proven empirically to be better able to cater to the needs of end customers. Below is the layout of Chapter III, security of supply and resilience.

Article 13 – Integrated Production Facilities

Article 14 – Open EU Foundries

Article 15 – Application for Status as Integrated Production Facility or Open EU Foundry

Article 16 – Public Interests and Public Support

Article 17 – Design Centers of Excellence

Article 18 – Fast-tracking of Permit-granting Procedures

Chapter IV

Chapter IV reflects the Pillar 3 structure and aims to prevent a shortage crisis from happening within the EU, as well as responding to any such crisis at a consolidated, EU level. The chapter is titled Monitoring and Crisis Response, a topic not covered by the US Chips Act. In the event of supply crises, the EU Commission has the authority to implement three types of emergency measures: gathering information from companies, asking companies to accept and prioritize orders of crisis-relevant products, and making common purchasing on behalf of Member States (Article 25, 26, 27). This chapter received the most negative comments from the EU advisory committees and stakeholders. For example, the European Committee of the Regions (CoR) held that the crisis response mechanism could discourage investment. The European Semiconductor Industry Association (ESIA) asserted that these measures would not prevent supply disruptions, and the chapter should be revised entirely. Chapter IV has three sections.

Section 1 – Monitoring

Article 19 – Strategic Mapping of the Union's Semiconductor Sector

Article 20 – Monitoring and Participation

Article 21 – Key Market Actors

Section 2 – Alerts and the Activation of the Crisis Stage

Article 22 – Alerts and Prevention Action

Article 23 – Activation of the Crisis Stage

Section 3 – Shortage Response

Article 24 – Emergency Toolbox

Article 25 – Information Gathering

Article 26 – Priority-rated Orders

Article 27 – Common Purchasing

Chapter V

Chapter V's title is Governance. Its first section covers the establishment and operation of the European Semiconductor Board. The Board's mandate is to advise the EU Commission on issues ranging from EU semiconductor initiatives, crisis stage tools, and international cooperation matters. The US Chips Act does not designate a specific governance agency for these semiconductor issues; it instead assigns various advisory boards to provide recommendations for government agencies. Section 2 of this chapter mandates that each member state designate one or a few national competent authorities to carry out the tasks in this act and serve as a contact point. This is another feature that is not included in the US Chips Act. The US Chips Act does not specify that each state have a responsible contact authority. Since the US Chips Act does not create a specific advisory board or governance agency at the federal level, it is natural that there is no such designation at the state level.

Section 1 – European Semiconductor Board

Article 28 – Establishment and Tasks of the European Semiconductor Board

Article 29 – Structure of the European Semiconductor Board

Article 30 – Operation of the European Semiconductor Board

Section 2 – National Competent Authorities

Article 31 – Designation of National Competent Authorities and Single Points of Contact

Chapter VI

Chapter VI, Confidentiality and Penalties, reflects the strong tendency towards protecting individual privacy within the EU. Under the EU Chips Act, national competent authorities and/or ECIC will have access to the business secrets of a company, either through the company's application for funding or through monitoring in the case of a shortage crisis. In the US Chips Act, there are similar protections (Section 103, Section 10375). The EU Commission also imposes penalties for supplying incorrect information to the competent authority. Below is the layout of this chapter.

Article 32 – Treatment of Confidential Information

Article 33 – Penalties

Article 34 – Limitation Period for the Imposition of Penalties

Article 35 – Limitation Period for the Enforcement of Penalties

Article 36 – Right to be Heard for the Imposition of Penalties

Chapter VII

Chapter VII specifies the regulatory authority of the Commission regarding semiconductor matters. Within the Commission, the EU Chips Act assigns a committee (the Semiconductor Committee) to assist the Commission to carry out the tasks according to the Act (Article 38). The Semiconductor Committee is not an independent legal entity as an ECIC (Article 7), which by itself can carry out activities funded by the Chips for Europe Initiative. Nor is the committee in the position of an advisory board like European Semiconductor Board (Article 28), whose ordinary meetings are held, at a minimum, once a year.

Article 37 – Exercise of the Delegation

Article 38 – Committee Procedure

Chapter VIII

Chapter VIII contains not only the final provisions, but very important amendments to Article 4 and Article 9. The Amendments add an additional specific objective and specify the amount of funding allocated for each objective. Below is the list of funding for each objective (European Parliament, 2023).

Article 39 – Amendments to Regulation (EU) 2021/694

(a) EUR 2,019,914,000 for Specific Objective 1 – High Performance Computing;
(b) EUR 1,663,956,000 for Specific Objective 2 – Artificial Intelligence;
(c) EUR 1,399,566,000 for Specific Objective 3 – Cybersecurity and Trust;
(d) EUR 507,347,000 for Specific Objective 4 – Advanced Digital Skills;
(e) EUR 1,002,217,000 for Specific Objective 5 – Deployment and Best Use of Digital Capacities and Interoperability;
(f) EUR 1,575,000,000 for Specific Objective 6 – Semiconductors.

Article 40 – Evaluation and Review

Article 41 – Entry into Force

Subsequent to the Articles, there are four Annexes that indicate the most updated technologies in the industry, and how these technologies can be integrated or developed. Among these updated technologies specified in the Act, heterogeneous systems and silicon photonics are deemed by industry experts to be the next breakthrough technologies that will change the manufacturing process of semiconductors for their cost-reducing and energy-efficient benefits (Huffman, 2022; Crawford, 2023).

Domestic Subsidies without a Chips Act – the case of UK and Japan

Since semiconductors are used in almost every aspect of the manufacturing industry, the shortage crisis during COVID had a strong impact on countries which rely on manufacturing exports. Most of these countries do not enact a designated legislation in the manner of the US or the EU, but instead map out a semiconductor strategy based on their exiting legal framework to attract foreign business partners (Ota, 2021, p. 256). Below are a few examples of national strategies that aim to strengthen a country's existing semiconductor industry.

UK

The UK announced its National Semiconductor Strategy on May 19, 2023 (Secretary of State for Science, Innovation and Technology of United Kingdom, 2023). From the foreword of the policy paper, the Secretary of State for Science, Innovation and Technology of the UK made it clear that the UK will take a different approach from other countries that are pursuing the expansion of large-scale silicon manufacturing. Instead, the national strategy will focus on the items in which the UK already has competitive strengths, such as compound semiconductors (where chiplets are combined to become new chips), research and design (R&D), intellectual property (IP), and chip design. The UK government plans to invest up to £200 million into the semiconductor sector over the years 2023-25, and up to £1 billion in the next decade. A new UK Semiconductor Advisory Panel will also be established.

Three goals are published by this strategy: growing the domestic sector, mitigating the risk of supply chain disruptions, and protecting national security. Critical sectors that are protected against supply chain disruption include healthcare, defense, telecoms, and critical national infrastructure. In order to protect the UK against supply chain disruptions, this part of the strategy openly recognizes that the geopolitical and economic center of gravity is moving eastward towards the Indo-Pacific. Therefore, the UK has approved the Comprehensive and Progressive Agreement for Trans-Pacific Partnership (CPTPP), and will focus their Asia Pacific Digital Trade Network, a joint Department for Science, Innovation and Technology and Department for Business and Trade initiative, in Taiwan. In order to protect the UK against security risks arising from semiconductor technologies, the UK has already put in place the National Security and Investment Act 2021 (Act of Parliament, 2021), which gives the government greater powers to intervene in acquisitions and investments by foreign entities (Desai, 2021). Export controls are also in place. Below is an outline of activities taken to achieve these goals.

Grow the Domestic Sector

Research and Development – enhance financial support for academic and commercial R&D

Infrastructure – improve access to prototyping and piloting facilities and chip design tools and IP

Skills and Talent – support industry-led learning and welcome international talent

Supply Chain Disruption

Preparing Economic Sectors – publish semiconductor resilience guidance and establish a government-industry forum

Protect Critical Sectors: Domestic Action – undertake a crisis planning exercise and work closely with the UK's defense industry

Protect Critical Sectors: International Cooperation – strengthen the existing bilateral relationships with allies and like-minded governments

Security Risk

Protect UK Assets – impose conditions on investments into the UK semiconductor sector and implement export controls for military end-use in an embargoed destination

Improve Cyber Security – collaborate with ARM (a major UK IP design company) and support the future growth of the Digital Security by Design program. (Secretary of State for Science, Innovation and Technology of United Kingdom, 2023)

Japan

Japan previously dominated the semiconductor industry in the 1980's. At the beginning of the 21st century, Japan still had a roughly 30% share of world semiconductor market. Japan's major electronic companies, such as Sony, Toshiba, or Panasonic, have always adopted an integrated production model. This business model tends to ensure consistent quality of the production, but lacks the efficiency to easily change manufacturing processes in order to catch up with fast-changing trends in the industry. By 2020, Japanese market share in the semiconductor industry dropped to 10%. In 2021, the Japanese government published a Strategy for Semiconductors and the Digital Industry (Ministry of Economy, Trade and Industry of Japan, 2021). The cabinet also finalized a subsidy amount of up to EUR 21,000 million to support the development of the industry. Specifically, the Japanese government promised to invest in a TSMC fab in Kumamoto, Kyushu, Japan, and in a new chip company named Rapidus together with Sony, Toyota and IBM (European Parliamentary Research Service, 2022). This company aims to start producing next generation chips (under 2 nm) in the second half of the decade. Export bans on semiconductor manufacturing tools were later put in place through Japan's foreign exchange laws. Through "cross-sectional efforts," Japan is attempting to re-establish itself as a dominant player in the industry.

Japan has carefully taken the current geopolitical conflict into consideration when formulating its semiconductor policy. After the pandemic, many companies began to consider de-risking from China and moving their production lines to other countries in Asia. Among these Asian countries, Japan has the strongest background of material and tools for semiconductor manufacturing. For the US, Japan is one of

the only "friend shore" Asian country, along with Taiwan and South Korea, to have an advanced chip foundry to be built domestically (Schmidt, p. 41). This is partially due to Japan's status as a strong ally of the US, and the fact that the manufactured advanced chips are unlikely to be used for military purposes, since Japan is constitutionally unable to have a military. Although Thailand, Malysia and India are all interested in investing and building chip foundries (Kleinhans, p. 17), and their cost of labor, land, water and electricity capacity are more competitive than Japan, Japan is still considered a top option in this geopolitical game.

Conclusion. There are many common elements among the "Chips Act" of the US and the EU, as well as the semiconductor strategies published by the UK and Japan. Whether a country needs a separate Chips Act is secondary to factors such as subsidy amounts, protection of national security, and global cooperation, in the crafting of a country's national semiconductor policy. A similar argument can be made concerning the importance of establishing a semiconductor foundry. Although foundries do hold a pivotal position in the semiconductor industry, a country's supply of human capital, natural resources and high-tech infrastructure are all crucial elements to success in this geopolitical competition. Any country that has a solid infrastructure and the ambition to break into or continue to stay ahead in the industry should begin by re-examining its existing industry to determine which components need development, and planning out long-term goals, with a focus on international relationships and geopolitical issues.

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Communicative aspects of the dialogue of cultures in the modern world

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ABSTRACT

The article examines the historical stages and logic of the formation of theoretical approaches to the problem of intercultural communication research. The author shows that in modern context intercultural communication is considered in two directions: as communication and interaction of cultures of different countries and peoples and as communication and interaction of subcultures. The author defines intercultural communication as a state of modern society, in which the complex structure of social and cultural space is embodied in symbolic forms and images that can be perceived and understood by the public and individual consciousness of various national communities and ethnic groups. The author believes that mutual assimilation of cultural elements contributes to integration processes, mutual cultural exchange and cultural enrichment, but there is also a process of strengthening national self-awareness. When, under the conditions of long-term communication with another culture, there is a loss of an essential part of the native culture, a phenomenon of uncertainty or instability arises, which gives rise to problems of intercultural communication. It was established that under such conditions, the dialogue of cultures is a complex, symbolic, personal, transactional and quite often unconscious process, which is necessarily imprecise, as it involves the level of mass virtual construction at the level of interpersonal interaction. The author introduces the classification of communication in the dialogue of cultures according to the nature of relations between subjects, distinguishing its social, business, and spiritual levels.

KEYWORDS: culturology, communication, dialogue of cultures, sociological theory, sociocultural space

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Introduction. Dialogue between cultures in the context of globalization is one of the most significant processes shaping the cultural space of modern societies. The transformation of modern Ukrainian society is taking place contradictory to the fact that the revival of ethnic traditions under new conditions acquires the modernizing features of a post-industrial society. In other words, the revival of old traditions takes place at the same time as the creation of new structures of an already communicative society, so a tradition, which would seem to have been rejected forever, becomes one of the sources of cultural modernization.

The processes of cultural formation in the context of the formation of a new type of society, in which communication processes are basic to social formation, acquire a new specificity and take place on the basis of the action of the latest social mechanisms. Therefore, the study of the processes of interaction, the dialogue of cultures within the framework of the subject of sociological science acquires a new meaning and a new relevance.

In modern society, communication is increasingly a system-forming process, social, economic, and political relations are constantly changing in society, and all this is accompanied by a change in value orientations and cultural norms.

A separate measure of the relevance of the topic under consideration is that in today's multicultural social environment there is a real humanitarian threat – manifestations of intolerance, principled rejection and disrespect by individual people or national communities (in particular, regional ones) – people of other nationalities, reluctance to see and share common human values that are the basis of mutual understanding, human realization of his abilities and feelings.

The problems of intercultural communication as an ontological given were actualized in the process of the formation of transnational business, which in different countries is forced to use local personnel who have a peculiar cultural competence that distinguishes them from personnel in other countries, which in general complicates the activity of economic entities of a new level of complexity.

In the political continuum, waves of democratization in the world and globalization processes have also exacerbated the issue of intercultural communication both at the international level and within macro-regional or individual states.

Statement of the problem, analysis of the latest research and publications. Ukrainian social scientists addressed this issue relatively recently. As a branch of targeted scientific knowledge, intercultural communication began to develop in the countries of Western Europe and the USA only from the end of the 1980s of the last century. In particular, research was initiated related to the problems of acculturation, migration of foreign workers, and the relationship between foreign and "own" workers.

Nowadays, intercultural communication is studied from different angles by scientists from many countries of the world. In particular, it was studied in the USA by E. Hall, (Hall, 1990; Hall, 1989),

G. Hofstede (Hofstede, 1984), Hirsch E. D. (Hirsch, 1989), L. A. Samovar (Samovar, 2004) in Germany by K. Jaspers (Jaspers, 1958), J. Habermas and N. Luhmann (Habermas & Luhmann,1971), K.-O. Apel (Apel, 1997).

In the post-Soviet space, issues of dialogue between cultures were considered by many researchers in the context of the historical process, the transition of modern society to sustainable development. Particular attention was paid to the role of the individual in an era of change, the formation of a global way of thinking, as well as the political and legal aspects of multiculturalism. The dialogue of cultures was studied as the most important factor in the socialization of the individual in the formation of a culture of mutual understanding and humanistic values (Mamedov, 2019). In Ukraine, the theoretical aspects of studying the dialogue of cultures were developed by the author of this article.

However, despite significant scientific progress and considering the dynamic nature of intercultural communication processes, many of its aspects remain the subject of debate today.

Thus, theoretical and cultural studies have not sufficiently considered the methodological basis on which it would be possible to build the theoretical toolkit necessary for sociological research of specific processes of intercultural communication in today's conditions.

The purpose of this article is to analyze the main theoretical approaches to the problem of sociological and cultural research of intercultural communication processes under the conditions of modern sociocultural reality.

Basic content.

Quite often in sociological and cultural studies, you can find the statement that communication is a complex and universal phenomenon, its content and forms are the subject of research in many sciences.

Usually, the term "communication" can be used both in a broad sense (universal) and in a specific, objective sense. Communication (from Latin communicatio – connection, message) – "communication, exchange of meanings between people through a common system of symbols" (Communication, s.a.).

For a considerable time, the concept of communication was identified with the concept of "communication" and only in the second half of the 20th century the concept of "intercultural communication" was used for the first time (Osnovy, 2003, p. 44), which was supposed to reflect the specifics of relations between people belonging to different cultures (broad interpretation). In 1959, E. Hall's work "The Silent Language" appeared, in which the author developed his ideas and proved the

close connection between culture and communication. He believed that "communication is culture, and culture is communication" (Hall, 1959).

After Hall's publications, new directions appeared already within intercultural communication as a subject area of scientific research. One of them was headed by the American scientists K. Klakhon and F. Strodbeck (Hills, 2002), who proposed their methodology for studying the cultures of different peoples. The main differences between cultures, in their opinion, can be established by the attitude of individual cultures to such concepts as the assessment of human nature, the attitude of man to nature, the attitude to the concept of time, and the assessment of activity/passivity.

Since the mid-1960s, the problems of intercultural communication began to be purposefully studied at the University of Pittsburgh, USA, within the framework of which language is considered as only one of the ways to establish and maintain a similar perception by members of a certain cultural group (Singer, 1987).

The founders of intercultural communication research based on this paradigmatic approach were L. Samovar and R. Porter, who in their work "Intercultural Communication: A Reader" (Samovar, 1994) assumed that non-verbal symbols, which are positively evaluated and perceived by one culture, can get a negative interpretation and evaluation from speakers of another culture.

In the 70s, the first periodicals on intercultural issues appeared: "The International and Intercultural Communication Annual" and "International Journal of Intercultural Relations", which discussed problems related to communication, culture, language, various forms of interaction, in particular negotiations (Lan Ni et al., 2018). It is then that "intercultural communication" begins to be used as a special term.

While many trends noted in the previous study has remained the same, noted is a "critical turn" in the field. "Identified are the following six useful trends in intercultural communication research: (i) historicization of the field, (ii) broadening of conceptualizations of culture, (iii) theoretical innovations, (iv) re-configuration of foundational concepts, (v) critique of dominant ideologies and their implications for intercultural inquiry, and (vi) development of pedagogy as critical praxis" (Dreama, 2023).

Modern researchers of intercultural communication in the USA are developing it in two directions: intercultural communication as communication and interaction of cultures of different countries and peoples and intercultural communication as communication and interaction of subcultures within one large culture. The first is focused on the development of university programs, and the second seeks to solve the problems of the coexistence of ethnic minorities and the affirmation of cultural pluralism.

Modern researchers also consider the importance of intercultural communication in business: "Because culture has a large influence on how people conduct business, cultural implications are critical for success in an international context. In business, a lack of intercultural sensitivity can offend prospective

or current clients, alienate employees who work in other parts of the world, and have a negative impact on a company's bottom line. Specific steps can be taken to improve intercultural communication skills and cross-cultural interactions, which will increase one's marketability" (Darmawati, 2022).

Intercultural communication is a multifaceted concept, covering two main components – "communication" and "culture". It became popular when comparative studies of different cultures and their components began to be carried out in science. After all, the concept of "culture" developed historically. Initially, it meant the processes of human mastering of nature, education and training, but already from the second half of the 18th century it begins to be considered as a special aspect of the life of society, related to the way of existence of human activity and one that characterizes the difference of human life from other living beings.

From the end of the 19th to the first half of the 20th century, the achievements of anthropology, ethnology, structural linguistics, semiotics and information theory began to be actively used in the study of cultural issues. As a result, culture began to be considered as an informational aspect of society's life, as socially significant information that regulates the activity, behavior and communication of people.

There is a simplified version of the concept that forms the framework for the definition of culture currently used in the American literature in the field of communication sciences. "Culture is a formation that consists of objective human formations (tools, products), as well as subjective formations (rights, ideology), which in the past increased and were justifiably assimilated - satisfying the interests of individuals in an ecological niche – and which, as a result this became a value for all those who could communicate with each other, thanks to the common language and space of life" (Triandis, 1991, p. 12).

Not only national differences create certain barriers in communication between people, but also the fact that each person represents, in addition to his own culture, also his own individual subculture: inherited from the family (traditions, habits, norms, rules, etc.), received from the closest circle of interlocutors, professional (qualifying terminology, manners of behavior), the one that a person creates for himself, trying to enter a certain group. This indicates that each person is already a certain social "institute of culture". Therefore, the term "culture" should be considered one of the most significant concepts.

In Ukrainian scientific literature, culture is quite often defined as a socio-historical entity localized in space and time, specified either by historical types or by ethnic, continental or regional characteristics of society (Filosofs'kyy, 2002, p. 313; Korinnyy & Shevchenko, 2012; Istoriya svitovoyi kul'tury, 1994; Shabanova, 2019).

In this interpretation, culture is the sum of all human achievements, the world of artifacts, "second nature" created by man himself (broad interpretation). In a narrower definition, culture is understood as the sphere of spiritual life of people.

In the English language, the word culture is very often interpreted as a way of life, general customs and beliefs of a certain group of people at a certain time or as customs, civilization and achievements of a certain era or people (Cambridge International Dictionary, 1995).

In addition, in almost all English definitions of the word culture, the word customs is invariably present, the word beliefs is repeatedly used, as well as the phrase the way of life (Ter-Minasova, 2000, p. 124).

The sociology of culture develops such areas as the methodology of cultural analysis, the connection between culture and structure, the formation of discourse, symbolism and ritual, categories and boundaries, politics, social stratification and social networks, organizations and institutions (Steensland, 2018).

In sociology, the concept of culture was formed as something that denotes a set of social norms and values that have developed historically and are inherent in a specific social system. It affects the mentality, perception, thinking, behavior of all members of society and determines their belonging to this society.

In such an interpretation, culture appears as a whole, which owes its existing features to religious, national-state boundaries or a set of ethnic characteristics.

As mentioned above, the concept of "communication" also has many definitions, but most often it is interpreted as a mechanism that ensures the existence and development of human relations, which contains all meaningful symbols, a means of their transmission in space and preservation in time.

The concept of "intercultural communication" is most often used to study social relations between representatives of different nationalities (especially at the level of language communication), but this is not entirely true. Intercultural communication is the interaction of the "cultures" of two subjects (actors) or an individual with a group (group with a group), resulting in the adaptation of some value orientations and norms of behavior to others, their mutual influence, absorption or displacement and replacement of one by another (Slyushchyns'kyy, 2005b).

Considering intercultural communication at the current stage, it should be said that today a new conceptual approach to communication, its structure, subject, and functions is actualized.

Here we can single out several specifically scientific approaches: firstly, these are different approaches of a technocratic and interactional nature; secondly, within the framework of interactionism, scientists are divided in solving the question of how to explain communication – as a manifestation of individually conscious activity or as a derivative of a social structure.

Debates in such terms occupy one of the central places in modern sociology, psychology, and cultural studies. Within the framework of these sciences, the main theoretical and methodological

approaches to communication were developed and attempts were made to reconcile the objective structure and subjective will.

The national level of intercultural communication is possible only in the presence of national unity, which appears both on a mono-ethnic and poly-ethnic basis through joint economic activity and state-political union.

National culture is a set of traditions, norms, values and rules of behavior common to representatives of one nation, state, it includes subcultures of various social groups, which may not exist in a separate ethnic culture.

During the interaction of different cultures, two trends are clearly manifested: acculturation and deculturation.

Mutual assimilation of cultural elements (acculturation) contributes to integration processes, mutual cultural exchange and enrichment of cultures. But at the same time, there is also a process of strengthening national (ethnic) self-awareness, efforts to consolidate national (ethnic) specificity. When, under the conditions of long-term communication with another culture, there is a loss of the main, essential part of the native culture (deculturation), a phenomenon of uncertainty or instability arises.

Such phenomena lead to certain sociocultural problems of intercultural communication. They can be strengthened or, again, appropriate conditions for "reconciliation" can be created.

The subject of intercultural communication is always the person himself, who is already a carrier of a certain culture. Each person is a member of one or another social group, which, in turn, has a certain culture that affects its behavior. A person's behavior is determined by the system of social relations and the culture in which he is included, but each participant in intercultural communication has his own system of rules that influence his behavior.

These rules are determined by his socio-cultural affiliation, which includes not only national (ethnic) culture, but also the culture of all groups to which this or that individual is included, as well as his education, upbringing, profession, family status, self-awareness, level of social consciousness etc.

This should also include his material and spiritual culture, social role and social status. One cannot ignore the "stimulus" of assimilation of a certain culture, which is caused by value creation processes. It can be said that intercultural communication is a state of modern society, in which the complex structure of social and cultural space is embodied in symbolic forms and images that can be perceived and understood by the public and individual consciousness of various national communities and ethnic groups.

This is what creates such images of the social world, which are both the content and the object of interaction of social subjects of communication. At the same time, intercultural communication is a

process of personal choice that takes place in the space of ethical tension that arises between individuals during interaction in an aggressive multicultural environment.

In the process of communication, there is not only the exchange of messages, the transfer of information from one participant to another, which causes a certain reaction and is a synthesis of the perceived and inherent culture, but also satisfaction (or dissatisfaction) with the results of the process of such interaction by comparing them with those results that were expected at the time of communication.

On the basis of such a synthesis, "understanding" or "misunderstanding" of communication participants occurs. But always during the dialogue there are mutual influences and the desire to "get along" or "co-exist", which, under the conditions of repetition, create a "third culture". This "third culture" in modern conditions has a virtual character, it is unstable and has no significance in terms of socialization processes and mechanisms of social control.

Therefore, interpersonal relationships significantly influence the dialogue of cultures during communication due to its mechanisms, such as:

– imitation – adaptation by a person of someone else's image, manner of expression, lexicon, etc. without a personally conscious goal;

– suggestion – an insufficiently aware process of submitting to someone else's word and someone else's will, being manipulated by a hypnotist, or, say, perceiving the "only true" opinion of a strong, in a powerful or other sense, person. This also includes trust in the printed word, etc.;

– conformity – an unconscious change in attitudes, assessments, values and behavior under the pressure of society. For example, a person is convinced of the fidelity of his chosen line of behavior, but noticed that others behave differently in a similar case, which causes him certain doubts.

The dialogue of cultures is a complex, symbolic, personal, transactional and quite often unconscious process, which is necessarily imprecise, uncertain, open – because it involves the level of mass virtual construction of relations at the level of interpersonal interaction relative to specific conditions. The dialogue of cultures enables its participants to express:

– certain information external to the participants themselves, which they are the bearers of;

– internal emotional state conditioned by socialization in the environment of their national culture;

– social statuses and social roles that they perform in relation to each other, which is also expressed in the forms of culture they have learned.

All these three factors are all the more different, the more different are their cultural environments, formed in the process of historical development and implementation of mythological, religious, philosophical, everyday ideas.

It is the social status and social role that is the regulator of social behavior, which determines the rights and obligations in relation to society, and therefore to other members of communicative (dialogic) action.

Requirements and expectations determined by social status and social role are formed in public consciousness under the influence of general cultural norms, values and traditions, a certain social system, social group. If value orientations and norms of human behavior characterize his culture, then any communication (communication) between people can be attributed to the dialogue of cultures (Slyushchyns′kyy, 2005a).

A constructive form of intercultural communication can be considered the idea of a synthesis of cultures, which is a union of culturally different elements: landmarks, values, norms, types of behavior, which results in a qualitatively different formation. Synthesis takes place when a socio-cultural system adopts and assimilates the experience of other societies in areas that are insufficiently developed in itself, but at the same time preserves its own, inherent basis, which allows us to talk about its originality, about the ability to maintain integrity and stability (M′yazova, 2008, p. 4).

In addition, communication can be classified according to the nature of the relationship between communicators: social level (communication in the process of which subjects treat each other in accordance with the moral and ethical norms existing in society), business level (determined by the joint activity of individuals and characterized, first of all, instructions for benefit), the spiritual level (empathy and mutual penetration of communicators into the inner world of the interlocutor).

Conclusions. Communication in the modern sociocultural space is a reflection of intercultural ties of certain groups of people in a certain historical period of its development. In the conditions of crisis and instability of an interconnected world, the sociocultural space of all social environments is multidimensional and unstable.

It is the multidimensionality (structure and system of society, belonging to the state, nationality, profession, denomination, relevant economic status, etc.) that traditionally created axes of differentiation of the population according to existing stratifications, social composition and social institutions.

This, in turn, influenced the emergence and development of the respective cultural worlds. Each culture has its own special value orientations and norms, which historically determined the forms, means and nature of communication in society.

In historical time, the socio-cultural space was transformed, a certain socio-cultural evolution took place, the process of development of human societies changed qualitatively, and the role of available and accessible cultural information in it. During the change of socio-cultural features, the character of communicative processes also changed.

But it should be noted that a person perceives the socio-cultural space in accordance with the cultural values and norms learned by him in the process of socialization.

There is a process of constant influence of man (society) on socio-cultural space and socio-cultural space on man (society). With the development of communication tools, there is a constant renewal of the sociocultural space and the adaptation of the elements that create it, the processes of mutual penetration of personalized value worlds are expanding and deepening. Under the influence of cyber communication, artificial intelligence as a kind of "planetary consciousness", socio-cultural requests are increasingly changing.

A meaningful component of the dialogue of cultures is the achievement of a certain agreement between representatives of historically different types of socio-cultural integrity in solving the most important problems of modern humanity. In communication as a dialogue of cultures, the problems of forming a new methodology of combining universal human values with value systems specific for each culture and for each individual as a representative of a certain culture are actualized and solved in theoretical and practical terms.

The main element that accompanies the establishment of a dialogue is the interpenetration of different meanings encoded in informational messages. On this basis, the field of virtual communication at the interpersonal level is being formed. This involves the process of constant transitions in the minds of dialogue participants between different opposite cultural connotations for the preservation of the unity of the dialogue as a basis for practical interaction under the conditions of the multicultural reality of the modern world.

A position historically formed in the culture of the Ancient East, where the doctrine of "communication beyond words", "silent dialogue", in which the important thing is not the transmission of information, but the reproduction of the state of mind, can be productive in this regard.

This principle is expressed in the greatest monument of ancient Chinese literature, the Tao De Ching, as follows: "The Tao that can be expressed in words is not the permanent Tao. A name that can be named is not a permanent name. Nameless is the beginning of heaven and earth, which has a name – the mother of all things. Therefore, one who is free from passions sees the wonderful mystery [of the Tao], while one who has passions only sees it in its finite form. Both of them (nameless and named) are of the same origin, but with different names. Together they are called deep. [Transition] from one deepest to another is the door to everything wonderful" (Lao Tzu, s.a.). Within the framework of such a vision, the implementation of the dialogue of cultures can be considered as a process in which information acts as a condition, but the dialogue itself is possible only with "mutual orientation of internal action" (Buber, 1995, p. 99).

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Comparison of senior volunteering and intergenerational programmes in Denmark in the Czech Republic

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ABSTRACT

Danish society encourages seniors to volunteer. Authorities support one-off and long-term programmes for the senior community. The main focus is on the senior – an active Denmark citizen who helps his/her peers or other adults. There is a complete lack of activities in Denmark where seniors regularly meet youngsters in intergenerational programmes. In Czechia there are a number of intergenerational programmes at both local and national level, organised by non-profit organisations and supported by municipal or state authorities. The author has compiled the results of field research in Denmark and the Czech Republic and compared the situation in both countries.

KEYWORDS: seniors, intergenerational relationships, volunteering, intergenerational programmes, active seniors, Czechia, Denmark

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Introduction. Aims of research. In Scandinavia, it is said that the citizens of these countries are supposed to be active on many levels. They should play sport because sport is an important prevention against ageing. They should be involved in volunteer activities throughout their lives because it is good to do something for their environment. In this analytical text we will focus on the senior community in Denmark, where there are 1 200 000 inhabitants aged 65+, 940 000 of whom are organised in one large senior organisation that coordinates volunteers throughout Denmark. What do seniors volunteer for? What do municipalities organise for the elderly? And why is there an almost complete lack of long-term intergenerational programmes where Danish seniors meet regularly with children or teenagers? Let us compare the situation in Denmark with the situation in the Czech Republic, where senior volunteering does not have such a long tradition as in the Nordic countries. We will find out why there are long-standing intergenerational programmes at local and national level in Czech society and why, on the contrary, there are hardly any such programmes in Denmark.

In the Czech Republic, senior volunteering has been developing systematically only since the regime change in 1989, when Czech society went through a period of transformation. The basic starting point was the idea of a civil society based on cooperation and mutual solidarity of full and free citizens. Societies and associations such as the YMCA, Sokol and Scout-Junák were restored. In a short time, they managed to recreate a nationwide network of organisations based to a significant extent on the voluntary work of their members. Many non-governmental non-profit organizations have emerged that build their activities on the enthusiasm for the cause and on the help of volunteers. I have not found a single comparative text in the literature that deals with the situation in the Czech Republic and Denmark in the field of intergenerational relations.

The public image of the elderly in Denmark was the exact opposite of what I knew from the Czech Republic, where active seniors are rarely "visible". According to my experience, and also based on my twenty years of journalistic work in the media, the prevailing image in the Czech Republic is the elderly who are a passive part of society and who mainly need help not only from their surroundings, but also from institutions. It is emphasized that they are more and more dependent on others, and it is rarely written about seniors as active independent citizens in our society. It is often mentioned that elderly people have a problem: they have become victims of so-called scammers, they have health problems or they are dealing with a lack of funds for basic life needs.

However, apart from the public image of active seniors in Denmark, I was interested in the almost complete absence of intergenerational programs that regularly connect children or teenagers with seniors. During this pilot phase of my research project, the following questions became more and more important: Why are active seniors so "visible" in Denmark, but they are almost never presented in intergenerational programs? And why, on the other hand, are there several long-standing regular programs in the Czech Republic that support the linking of generations?

My research, in which I originally focused on intergenerational relations (and this topic, as I stated above, proved to be impossible without a deeper knowledge of the cultural and social context), I therefore focused on the above-mentioned problems and questions, which I tried to formulate as follows:

What factors are related to the fact that seniors in Denmark are presented as active, active individuals who are part of the community?

What does help or care look like for those whose self-sufficiency is limited?

What factors are related to the fact that in the Czech Republic, seniors present themselves more as individuals who need help?

How does this presentation match reality?

Obviously, these questions are very broad and I do not have ambitions to fully clarify them. However, with my research, I would like to contribute to their partial clarification and also to the formulation of other partial questions that could become a starting point for other researchers.

Literature Review

There are professional works that deal with, for example, the activities of seniors, the media image of seniors, intergenerational relations, projects that connect children and seniors (Jerabek, 2013; Petrová, 2012; Kolibová, 2012; Hasmanová Marhánková, 2018). Czech professional literature, publications mainly deal in more detail with the senior community. According to the author of the publication Motivational elements when working with the elderly, the model of the 1960s still persists in our society, which saw successful aging in spending free time in the peace of the home, as well as in the willingness to accept changes in social roles, voluntarily bear social loneliness in old age, and gradually also give up social and life roles and rest at home with the thought "I deserve it, I've worked hard enough" (Klevetová, 2017, p. 14). In 2002, the National Program for Preparation for Aging was approved, the main goal of which is not only to support active aging, but also to increase awareness of the needs of the oldest generation (Klevetová, 2017). The question is, what exactly can be imagined under active aging?

How does society perceive this topic, and how do the seniors themselves? A central theme in the debate on population aging is life satisfaction, framed by the concept of active aging as a way to improve quality of life despite aging. Activity is primarily associated with social and economic productivity, participation and agent optimization of individual potential and social opportunities. These ideological documents and the policies and measures derived from them create societal expectations that seniors, if they want to be recognized and labeled as those who are aging actively, should prolong their economic activity, engage in volunteering, continue their education, be role models for younger generations, and cultivate various forms of personal development and self-care.

An important document that should contribute to increasing support for active seniors and awareness of these activities is the National Program of Preparation for Aging in the Czech Republic for the period 2008-2012 (MPSV.CZ). It implies that citizens of all ages should play an active role in determining the nature and quality of services provided to them. We mainly need more options for an active and self-sufficient life in old age, not just more residential facilities for the elderly.

We need age-friendly facilities that provide more opportunities for social activities and valuable leisure time. We need community centers providing support and flexible services to senior citizens and families According to Tošnerová, there are not too many natural connections between individual generations (Tošnerová, 2009, p. 17). As if society is diversified: those who are seen and heard the most get a voice. So we look at the world through the eyes of a thirty-year-old man and his values, through the eyes of the majority society. If we respect his values, old age is difficult to classify as "it will be too long". The child has known his beloved grandmother since childhood, but she is someone different to him than "the old lady across the street". Kindergarten children go to sing in retirement homes, where they see poor old women who delight them with their singing. They carry the image of old age further into their lives, they see the sick, the wrecks dependent on the care of the institution. Instead of a skilled older carver coming to the nursery school to show how to work with wood or a senior lacemaker presenting her work applicable to current fashion. It is appropriate for a person to have his own leisure activities in addition to his earning activity and interest in his children and grandchildren. And that throughout life, not just in old age. Leisure activities lead to associational or club activities with an intergenerational character. A number of groups in the senior age willingly play for listening even at dance parties. Sport, DIY, cooperation with museums, writing chronicles... working with computer technology for a number of elderly people who have difficulty walking, the PC is already becoming an intermediary for communication. Thus, it is never too late to learn something, if there is an effort to educate oneself, learn something, and then have the opportunity to apply the knowledge. This is better when meeting in a group, where mutual help plays a role, a common goal, fulfilling a sense of belonging. All this leads to a better old age, to experiencing it.

Tošnerová (2009, p. 17) is thinking about the possibilities of intergenerational connection within the local community. In a publication from 2009, he suggests places where generations could naturally meet. In addition to libraries, which often already function as intergenerational centers, they also talk about "smelly" museums, where the visitor can only read something on a panel, is not allowed to touch anything, must be sacredly silent. Tošnerová states that a number of respondents in her book sighed at the current state, when there is nowhere to sit in similar establishments. At the same time, a number of retired teachers are a rich source of knowledge, and they can also pass it on appropriately. They can also be involved in the role of guides or informants as part of volunteering. Tošnerová also mentions places where intergenerational activities could take place, such as falconry (2009, p. 224). A number of homes were already built as part of the local community with large common halls where exhibitions or other events could be organized. The meeting place can also be municipal offices, which

can be used as a space dedicated to the history of the municipality, for example occasional exhibitions for anyone from the local region. Then the church, parish, or local school (Mlýnková, 2011, p. 76).

In the Danish professional literature, researchers do not ask the question whether and how the elderly should be active, but are primarily concerned with how active the elderly are within the community. The key is a comparative study that analyzes the activities of Danish seniors – volunteers in the years 1997–2017 according to the classification of volunteer activities (ASAU.ORG.UK) In 2017, respondents were asked about their volunteer behavior in 14 areas corresponding to the International Classification of Non-Profit Organizations (ICNPO). The analysis showed that the share of people aged 67-77 doing voluntary work in Denmark increased by approximately 12% points (from 24.9% to 37.0%) from 1997 to 2017, which corresponds to an almost 50% increase (Amilon, 2020). So why does Denmark consistently manage to recruit more and more older adults – including those with fewer resources – to volunteer, despite stagnant trends in the US, for example?

As pointed out by Henriksen et al. (Amilon, 2020) the strong egalitarian principles underlying the Danish model of the welfare state (free access to education) and equality of outcomes (e.g. progressive taxation) mean that resources are distributed more evenly among the Danish population than, for example, among the American population, potentially leading to lower barriers to the entry of groups with a lower status into civil society, including voluntary activities. Indeed, in the US in 2015, less than 10% of the adult population with less than a high school education volunteered, while in Denmark it was 25%. Furthermore, the type of welfare state regime – along with the country's civic culture – plays a role in shaping the structure of opportunities for volunteering. A greater share of government social spending (as a percentage of a country's gross domestic product) is positively associated with older adults' volunteer involvement. Also, high economic equality and strong and well-functioning welfare state institutions mean that the public sector in Denmark handles the more demanding aspects of care work. As a result, older adults in Denmark spend less time on informal caregiving tasks, which have been shown to crowd out the volunteer work of older people in Australia and the US. Amilon argues that this is why older adults in Denmark may be largely engaged in activities of personal interest, including volunteering, rather than having primary responsibility for dependent family members. While civic engagement in the American context is characterized primarily by educational activities to help others in need, volunteerism in Denmark is dominated by collective self-organization in a wide variety of areas such as sports, culture, and hobby activities (more than half of volunteer organizations are active in these areas).

In addition to the favorable political and organizational context, the increase in volunteering in Denmark may have been facilitated by the structural, technological and socio-cultural changes that took place between 1997-2017. For example, while internet use expanded rapidly worldwide during the period under review, in Denmark the share of users increased from 11% in 1997 to 97% in 2017 (Amilon, 2020) – a development significantly greater than in many other European countries, especially among older adults. With increasing numbers of older adults becoming Internet users, barriers to finding and joining a volunteer organization have probably been reduced or eliminated in Denmark to a greater

extent than in many other countries. The removal of barriers through the increase in Internet use has also probably contributed to the increase in the size and influence of interest groups in older adult organizations since 1997.

Amilon (Amilon, 2020) writes that one of the key reasons why Danish seniors are more active is the increase in the number of seniors who use the Internet and can easily find information that is relevant to them there – not only about health or social services, but also about the various opportunities for senior volunteering generation. According to Eurostat, in 2020, Denmark ranked first for the number of people aged 65-74 who use the Internet. In Denmark, it is 94% of people in this age category. The situation in the Czech Republic is diametrically different, as can be seen from the analysis of Seniors in the data prepared by the Czech Statistical Office. The share of people over 65 who use the Internet has increased from 28% in 2015 to 48% in 2022. At the same time, 35% of seniors use the Internet daily. We also find big differences between younger and older seniors. In the category of younger seniors (between 65 and 74 years), there is no such mistrust of the Internet, 61% of them use it. These users know the Internet from work or earlier life. In the over 75 age group, on the other hand, only 30% of people still use the Internet (EC.EUROPA.EU).

As in the Danish professional literature, I did not find a comparative study in the Czech professional literature that would compare the situation of seniors and intergenerational programs in the Czech Republic and in Denmark. I contacted the representatives of these organizations with the request if I could visit their programs and record semi-structured interviews with the organizers.

Definition of Intergenerational programmes

The definition of an intergenerational programme is based on the fact that it links at least two generations. However, the way in which the youngest and oldest generations are involved varies. There are programmes that emphasise the needs of the elderly and are met by the younger generation helping them. These include workshops where seniors learn how to use the Internet, how to spot fake news, etc. Other programmes involve the generations equally, i.e. they learn from each other and create something together. This could be a joint art or photography workshop. A third type of programme helps the children to learn something and the seniors help them. This can be classes where seniors help children who have reading problems or seniors teach them handicraft skills such as woodworking or textiles.

There are three types of intergenerational programs, namely those where the older generation assists the younger generation, where the younger generation assists the older generation, and programs where both generations work equally towards each other or for the benefit of others. (Hermann, 2005) Another possible division of intergenerational programs is by type of activities, where a distinction is made between education, training and learning; mentoring; prevention of violent behavior, conflict and problem prevention; social participation, active citizenship; employability; mediation of history and

memories and preservation of cultural heritage through oral history of living witnesses; health promotion; entertainment and active leisure; or environmental protection. Crawford categorizes intergenerational programs by interactivity, where one generation follows the other generation (for example, senior concerts or theater), short-term joint activities, and long-term programs where a deeper relationship between generations is created. Rabušicová structures programmes according to their thematic focus into three groups: cultural; social and supportive; and educational (Rabušicová, 2012).

Methodology

The field research took place between 2020 and 2023 in Denmark and the Czech Republic. In the winter semester 2020–2021 I completed an internship at Aarhus University in Denmark. My main focus was on documenting programs for the elderly organized by Danish town halls and non-profit organizations. I filmed semi-structured interviews with representatives of public institutions and NGOs in large cities (Copenhagen, Aarhus) and smaller cities (Horsens, Herning, Naestved, Odense). In total, there were 20 semi-structured anonymised interviews with representatives of social welfare departments. I also visited the Solund senior home in central Copenhagen, the Activity Centre for the Elderly in Skjern, the community centre in Odense, the community library in Aarhus and other places where seniors and younger generations meet. The recorded interviews were in English. I have translated the transcripts of the interviews into English.

In the Czech Republic, from February 2021 to August 2022, I recorded semi-structured anonymized interviews with representatives of 10 town halls, homes for the elderly and non-profit organizations in large cities (Prague, Brno) and smaller cities (Melnik, Litvinov, Prachatice). We visited senior homes in Prague, Melnik, Prachatice. I talked with participants and organizers of intergenerational programs in the above mentioned cities. In the interviews I focused mainly on a detailed description of the activities for seniors in a particular locality and the reasons why they organize intergenerational programs or, on the contrary, why they do not have such programs. I informed all Danish respondents about intergenerational activities in the Czech Republic and all Czech respondents about senior activation in Denmark, because I was interested in whether they would be interested in possibly linking up with each other so that the proven methodology from Denmark could be applied in the Czech Republic and vice versa.

Based on the interview transcripts from both countries, I compiled a content analysis by theme. I divided the content of the texts according to four basic categories:

1) what a particular institution/organization does for the elderly;

2) why it has / does not have intergenerational programmes;

3) what are the benefits of these programmes;

4) what they are planning next in the field of intergenerational programmes.

Denmark

The public image of the elderly in Denmark clearly promotes activity and encourages the oldest generation to engage in a wide range of volunteering activities. Denmark has just under 6 million inhabitants, 20% of whom are aged 65+. Aeldre Sagen, Denmark's largest non-profit organisation for the elderly, has almost 940,000 members and has branches all over Denmark. The organisation has long motivated seniors to volunteer in public institutions or in the private sector. Representatives of the organisation also comment on senior issues in regional and national media. Media analyst Christa Lykke Christensen (Christen, 2019) examined the visual image of seniors in this organisation. According to her research, images of smiling seniors playing sports together or engaging in other leisure activities with their peers predominate. Her research found an almost complete lack of photos of seniors in the company of children or teens.

During my field research I documented the situation in 20 Danish cities. I included the two largest Danish cities (Copenhagen, Aarhus) and county towns such as (Naestved, Herning, Horsens) in order to find out what the town halls organise for the elderly and what activities there are in each municipality that connect the oldest and youngest generations. From all the interviews it became clear that the involvement of senior volunteers has a long tradition in Denmark. Volunteering is seen as something that is quite common in Denmark at every age: from children to parents of children to the elderly. "Seniors in Denmark are constantly presented as active members of society. Which is certainly good, but sometimes it's overdone. Just look at the pictures of Danish seniors in the media or in advertising. During my interviews with Danish seniors, I often encountered that they were shy to talk about the fact that despite their active life, they have various health problems. The pressure to look and function at 100 per cent in old age is quite high. You are expected to be fit all the time," says Respondent C, who initiated the international Growing Old project. This project looked at how seniors perceive their own ageing in Denmark and how their relatives and friends view them. The project also included an analysis of this topic in other European and non-European countries.

The complete opposite of senior volunteering in Denmark is intergenerational networking. Seniors are commonly involved as volunteers, but this activity is rarely linked to activities for children or adolescents. Respondents in Denmark from town halls or non-profit organisations mostly talked about one-off activities such as visiting kindergarten-aged children in a home for the elderly during Easter or Christmas. This was always a programme that was not of a long-term nature. In Denmark at the time of my research, there were no intergenerational programmes operating at a national or regional level. "We don't have centralised social or health care. Each Danish municipality coordinates such activities according to its own needs," says Jakob Nielsen, director of Healthcare Denmark, an organisation dedicated to mapping innovative health and social programmes across Denmark and evaluating them.

Reasons for the absence of intergenerational links

None of the Danish town halls interviewed has a regular programme that involves pre-school or school-age children equally with the elderly. Respondent D from the Social Department of Aarhus City Hall explains the absence as follows: "In recent years we have started to focus on this and we know that much more can be done. Most of the time these are more one-off events, for example one school organises a concert for the elderly in a nearby home or directly in a community centre. But these are local activities, we don't have anything for the whole city. Occasionally I hear about an activity where, for example, young people go to read to seniors in a home. I know there were a couple of times where seniors and children read together, it was something about the war and then the seniors told the children their memories."

Respondent D from Aarhus City Hall explains his lack of interest in such programmes by the fact that Danish teachers are busy teaching, and also mentions the recent school reform, which has increased the amount of responsibilities that pupils have at school. He believes that this is one of the main reasons why teachers are reluctant to get involved in additional projects beyond the regular curriculum. "If every once in a while an intergenerational activity succeeds, it is more of an initiative on the part of the nursing home staff to really try to connect the nursery or school in the neighborhood. I remember years ago when we opened one of our 37 community centres, there was a concern from seniors that young people would come to the centre and maybe smoke marijuana or vandalize the place. But none of that has happened. I guess it's also about stereotypes on both sides, that seniors are prejudiced against young people and vice versa. The only program that I know of that has been working for a long time is at HeartWork, a non-profit organization in the community of Herning. There, they really manage to connect teenagers and seniors. But we don't have anything like that in Aarhus yet." Says respondent D from Aarhus City Hall.

During the field research, it was repeatedly mentioned in interviews that another reason why intergenerational programmes are not common is the difficulty of linking school teaching with programmes with the elderly. "Danish teachers are so busy with what they have to teach that they don't want to do other activities beyond teaching. We don't have one intergenerational programme in all our senior homes where children go regularly. It is very individual, but it always requires a lot of activity on the part of the senior home," says respondent D about the situation in Aarhus. Respondent E, who is an employee of Skjern municipality and works in the management of the Skjern Senior Community Activity Centre, has a similar experience: 'We had a programme for children who were between ten and twelve years old. They came to us twice a week during school hours. In recent years there has been a reform in Danish schools that has been very disjointed. The teachers had more responsibilities, so they told us that they didn't have time for anything else and the program was over."

Other town halls are either at the stage of considering intergenerational programmes or have experience with a one-off event, but initiated by the schools, not the town hall. If they have such programmes, it is usually on this basis: seniors bake gingerbread with children, children read to seniors

or play cards together. When asked why there are so few intergenerational activities, Respondent A from the Social Department of Herning City Hall replies: 'We have a lot of institutionalised care. People are just used to it: you put your children in kindergarten, that way your parents can work, and in old age you rely on what the town hall provides for you. And maybe that's the problem in a way, that we have to learn how to connect different generations. We are trying to do this, for example, by incorporating a new nursery or school into the design when we plan to build a care home. In addition, we have a very good collaboration with HeartWork, a nonprofit organization that has been connecting teens and seniors since 2016." The situation is similar in Copenhagen, where city hall staff do not coordinate any regular intergenerational programmes, but only one-off activities. "We are mainly trying to motivate lonely seniors to be outdoors as much as possible, so they don't stay home alone. We find it important to connect seniors with the same interests, for example to cook together or go on a trip together," says respondent B from the Social Department of Copenhagen City Hall.

In all the interviews, it became clear that the emphasis in Denmark is on keeping seniors active and at home for as long as possible. The municipality and non-profit organisations have a wide range of services for them to help seniors lead an active life. "What happens is that we have a senior who has six different caregivers and volunteers coming to them in a day and they still don't qualify to go into a nursing home. In Denmark, a senior cannot decide for himself that he would like to apply for a place in a home. He can only do so after a team of his long-term carers has assessed that he is so ill that he really cannot be in a home environment any more. According to the law, we as a municipality have to provide him with a place in a home within two months of his application," says respondent A from Herning Municipality.

The same situation is described by respondent F, who works in the management of Solund senior home in Copenhagen, and explains why there are no intergenerational activities: 'The average length of time clients are in Danish senior homes is roughly the last two years of their lives. Our clients spend most of their time in their rooms, they are already very fragile and I can't really imagine how they would cope with programmes like the co-creation with children that you describe in the Czech Republic. Moreover, in Denmark it is not very common for generations to live together. The elderly help out with the grandchildren when they are young, but then usually this intergenerational help diminishes because they want to volunteer." The same reason is given by the co-founder of Elderlearn, a social enterprise that connects seniors living alone with foreigners who want to improve their basic Danish. "I was inspired by Germany, where I did an internship. In the senior homes there, there are people who don't have so many health complications and therefore can do a lot of activities together with young people. They can live in the home for many years. In Denmark, this would not work at all, because the seniors in the homes are already very sick."

Czech Republic

The public image of the elderly in the Czech Republic is completely different from that in Denmark. The senior in the Czech Republic is presented as someone who needs help and advice. Whether it concerns health or social problems. Seniors are victims of so-called scumbags, or they do not know how to use a computer or do not recognise fake news. In the national media and in advertising, the stereotype of the senior as someone rather passive is only slowly changing. On the other hand, intergenerational relationships have long-standing support in the Czech Republic. The value of intergenerational solidarity and help has a strong tradition in Czech families. SHARE research in the Czech Republic shows that Czech seniors are among the most active grandparents in Europe. They are willing to spend several hours a day with their grandchildren. However, there is also a growing trend of individualisation of the approach to this period of life and, consequently, to the function of grandparents.

According to Tošnerová, (Tošnerová, 2009, p. 63) the leisure activities used to have a somewhat pejorative touch. It was as if all one's efforts were to be concentrated in the "main occupation" that sustained us... To answer the question of what you would like to be and give something other than your current occupation was suspicious. Times are changing. One has worked with people all one's life, but not, for example, in ecology. It was much later that he became interested in the subject and started to work on it. Conversely, a number of alibis work in banking with numbers but are interested in being useful to others as well. Such people are then involved in volunteering in homes for the elderly, in hospitals. Second wind - why not. Many of today's amateurs can slowly compete with the professionals. Most Czech women lack self-confidence compared to men. A fifth of women even feel guilty when they try to succeed and establish themselves in society. This often significantly hinders their behaviour, behaviour and performance, as well as their position at work. Moreover, women's self-esteem declines significantly as they get older. This is according to a survey commissioned by the Slovak-Czech Women's Fund in 2008.

In the Czech Republic, there is no single non-profit organization of hundreds of thousands of senior volunteers comparable to the Danish organization Aeldre Sagen, only the SenSen project, whose management is based in Prague and is part of the non-profit organization Charta 77 Foundation. SenSen is a loose, informal association of so-called SenSen clubs and individuals who share a common interest. Their aim is to support "seniors who are willing and able to pass on experiences, qualified opinions, memories that should not be forgotten." Therefore, it cannot be accurately deduced from the information about this project that it is a purely voluntary activity. Some SenSen clubs organise joint activities such as courses or workshops only for their members. Other clubs actively reach out to representatives of public institutions in the city and propose programmes involving, for example, children or adolescents from a local kindergarten or school. According to respondent G , who works on the board of the SenSen project, there are 30,000 members involved in the project across the country. In Denmark, on the other hand, the largest Danish organisation, Ældre Sagen, has a clearly defined objective, which is primarily to motivate the elderly to volunteer. The organisation has 940 000

members and branches in every county. In the Czech Republic, which has 10 million people, there is a much smaller network of seniors who are actively involved. Unlike Ældre Sagen in Denmark, there is no single programme strategy or massive involvement of seniors as is common in Denmark.

Results

The results of the field research in Denmark clearly show that there are several reasons why seniors are active and why there are no regular intergenerational programmes:

- Danish seniors are associated in one large non-profit organisation that coordinates their volunteer activities.

- The seniors are very active, but their main focus is on volunteering within their own senior community or in public or state institutions: and therefore they do not have time for other activities.

- Representatives of Danish town halls and NGOs are not familiar with examples of good practice from abroad and cannot yet imagine that, for example, experience from the Czech Republic would be "transferable" to Denmark, where there is no tradition of such programmes.

- Seniors who are in senior homes are already too ill to participate in activities similar to the Czech programmes: joint creativity, trips, walks, etc.

The situation in the Czech environment is quite different:

- There is no one organization of hundreds of thousands of people that facilitates and motivates seniors to volunteer.

- In the Czech Republic, unlike Denmark, there are long-standing intergenerational programs that work thanks to non-profit organizations and public institutions

- Representatives of these organisations have a detailed methodology for educators and social workers.

- Throughout the Czech Republic there are several independent networks of intergenerational programme coordinators who have been supporting schools and the elderly for a long time

After a detailed examination of the activities in both countries, the question logically arises what would help to implement what has worked in Denmark in the Czech Republic and vice versa.

At the beginning of my research I was interested in how Danish society treats the elderly. What is it doing to activate them and how different is this approach from the situation in the Czech Republic. In the course of my research, I found that there is a lack of long-term regular intergenerational activities in Denmark. Representatives of Danish institutions and organisations agreed that they would be interested in such a programme, but could not imagine its implementation because seniors are too busy with their own activities and teachers do not have time for such programmes. Moreover, it is not clear where such

programmes would take place as seniors in senior homes no longer have the energy for such activities. In the Czech Republic, I have found that there are a number of long-term regular intergenerational programmes that have a detailed methodology and are led by coordinators who are an indispensable "link" between teachers - children - seniors. It has been confirmed that the intergenerational programmes operating in the Czech Republic have a very good response not only in Denmark but also in other European countries.

Discussion

Based on research on the situation in Denmark and the Czech Republic, the question has arisen whether the benefits of intergenerational activities can be comprehensively measured at all. Whether in the form of one-off meetings or long-term programmes where children and seniors meet once a month or more often, as is the case, for example, with the activities of the non-profit organisation Mezi námi. The difficulty of measuring benefits has already been identified by Rabušic in her article Intergenerational learning in community settings: conceptualisation and mapping the research terrain. At the beginning of her research, Rabušicová defined her research area in the Czech Republic and abroad, specifically in the following countries: the USA, Australia, Spain, partly Germany and the UK. Why she deliberately left out the Scandinavian countries is not justified by the author of the study. She then describes who the organisers of intergenerational activities are, namely cultural, social and educational institutions. The study was published in 2014, when the intergenerational activities coordinated by cities, non-profit organizations, which I describe in the previous chapters of my dissertation, were already in place. Why Rabušic omits them is not clear.

In my observations and consultations at the largest non-profit organization Among Us, I often find myself asking, what is the specific impact of bringing together kindergarteners and seniors? Or, how can one comprehensively measure that an intergenerational program is "helping" in the sense that it is impacting the physical and mental health of participants? To answer this question, we encounter specific limitations in the youngest generation. Children as young as three years old participate in the Between Us programme. Some have been in the programme for one school year, others for three years. The organizers do not have exact statistics. It is difficult to carry out detailed questionnaire surveys with preschool children, because they will not – due to their age – be able to independently describe either their state of health or their state of mind. And how to measure the benefits of the programme with the elderly? A questionnaire survey would of course be possible, but can improvements or deterioration in physical fitness or mental well-being be directly linked to intergenerational programmes? Springate notes that only this can be ascertained: how they have developed friendly relationships and understanding for other generations. MacCallum defines the benefits of intergenerational programmes in even greater detail, which he argues help to reduce social isolation, reduce feelings of loneliness, establish new contacts and friendships, and increase tolerance between generations. Rabušic believes that the outcomes of intergenerational programmes, because they are in "soft categories" such as strengthening dialogue, mutual support.

An interesting alternative to analyse intergenerational programmes was chosen by researchers in the study I'll Never Say Old Grandma Again, published in 2017. They focused not on the direct participants in intergenerational programmes (in this case, teenagers and seniors), but on the organisers of the programmes – the educators. This was a survey of 258 educators who coordinated an intergenerational program called Stories of Our Neighbors, where teenagers record interviews with seniors from their local community over a six-month period. The research was conducted by NMS Market Research. Respondents were asked to rate whether the students had learned to work better as a team or whether they had learned to listen, empathize and ask the right questions. Almost 70% of teachers said the project had given them "a pleasant surprise at what the children were capable of". This information, which would more comprehensively confirm or refute the benefits of the intergenerational programme, is missing from the analysis:

There has been a shift in opinion – e.g. at the beginning young people thought that seniors were not very active and thanks to the programme they found out that seniors live an active life:

Has the programme had an impact on the physical or mental health of the participants?

Helped young people to take more interest in the elderly and vice versa?

So, the question that remains unanswered in the Czech environment – how can we comprehensively measure the overall impact on the direct participants of an intergenerational programme? Methodologically, this would mean finding out the physical and psychological state before the start of the programme, asking also about attitudes towards the opposite generation. Then continuously check these factors (physical and mental health, opinion shifts) at regular intervals.

The situation in Denmark, where intergenerational programmes are at a completely different stage than in the Czech Republic, cannot yet be analysed, as they are either one-off activities or last for a few weeks. When analysing the available literature in Denmark, I found only studies that focus on volunteering by seniors who are involved in activities within their senior community or who volunteer to help adults, i.e. not children. For example, the following studies primarily address the question: why do Danish seniors volunteer? In what areas do they volunteer? How much time does volunteering take them?

The most recent research looking at the topic of senior volunteers in Denmark was published in 2020. The analysis, entitled Volunteering by older people, was produced by a team of experts, Ana Amilon, Torben Fridberg and Malene Rode Larsen. The research focuses on changes in volunteering between 1997 and 2017 and is based on data available to VIVE (Danish Centre for Social Science Research). The experts were interested in what areas seniors are involved in. They asked respondents questions about where they volunteer. Respondents had the following choices: I work in culture, I educate adults or I help other seniors. None of the answer options related to children or youth. It is not clear why the authors of the research completely omit volunteering activities that connect generations? In my

opinion, it is because the number of intergenerational activities in the analysed period was so insignificant that they did not include it in the research. Information on intergenerational activities is not even in the article published by Amilon (Amilon, 2022, p. 87-99) in 2022, which again focuses on senior volunteers.

The topic of intergenerational programmes as part of volunteering does not appear in other studies that focus on volunteering in Denmark in general. Inger Koch-Nielsen's analysis focuses on the typical features of volunteering in Denmark. She notes that most volunteering is coordinated by non-profit organisations. She finds that Danes spend an average of 17 hours per month volunteering, mainly in the field of sport, and also engage in volunteering within the social and health sectors. Koch-Nielsen says that most volunteer work consists of various forms of administrative or organisational work, such as serving on a school board or helping to raise sponsorship. is more of a function, for example – a volunteer is a board member or helps with fundraising. In the Koch-Nielsen text there is no detailed specification of the above mentioned fields i.e. it is not possible to determine whether, for example, intergenerational programmes are also carried out within sports or social activities. Without this specification, it is not possible to extract data from the Koch-Nielsen research and determine how many volunteers are involved in intergenerational activities and what specifically they are doing in these activities, whether it is reading storybooks or joint creative activities such as drawing, singing or dancing.

The topic of volunteering was also elaborated by Torben Fridberg, who compared the areas in which volunteers work and analyzed the trends in Danish volunteering in the years 2004–2012. He states that men are involved in sports much more often than women. As part of the research, he found that there was a significant decrease in volunteering in the field of culture, sport and leisure, but the number of volunteers in the social field increased. Fridberg believes that a possible reason for the increase in social volunteers is that at the end of the analyzed period there was an intense public discussion about social policy in Denmark and a parallel recruitment campaign to motivate more people to start working as social volunteers areas. Like the other Danish experts I mentioned, Fridberg does not focus on a specific area – intergenerational programs. As part of the research, they only say in general terms that the volunteers are engaged in social or health work, but it is not clear whether this work also includes connecting generations.

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Soteriological education in the system of professional and technical education

"Work out your salvation with fear and trembling..."
Apostle Paul. "Epistle to the Philippians".

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ABSTRACT

The article reveals the essence of soteriological education, aimed at the salvation of the human immortal soul, in the system of professional and technical education. The components of soteriological education are considered: cognitive, emotional, praxeological, motivational. Pedagogical conditions of soteriological education include the following: dialogic paradigm; person-oriented approach; activity of participants in the educational process; optimal and effective pedagogical (educational) environment; effective and regular pedagogical diagnosis of the level of spirituality (education) of pupils. The methods of soteriological education are defined as: the method of situational control; method of congruence (authenticity) of behavior; method of emotional resonance; personal orientation; method of personal identification; dialogue (polylogue); neurolinguistic programming and reprogramming. The main principles of soteriological education are described: systematicity, creative synergy, conformity to nature, voluntariness, systematicity and continuity of soteriological education, defining faith. The following are the forms of soteriological education: individual, pair, group, collective. A structural and functional scheme of soteriological education has been built.

KEYWORDS: soteriological education, pedagogical components, pedagogical conditions, pedagogical means, methods, principles and forms of pedagogical interaction

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1. Introduction. One of the possible options for the development of the Ukrainian pedagogical system based on the corresponding paradigm is the spiritual-Christian, humanistic vector of its transformation, based on Christian worldview positions and values. One of the manifestations of the **Christocentric approach** in pedagogy is such a type of spiritual and moral education as **soteriological** (from the Greek **soterion** –salvation, **logos** – word, teaching). It is proposed by us for consideration and analysis in this article. This education, in turn, is based on a **psychocentric approach**, which consists in recognizing the immortal human soul as the greatest personal timeless value, for the salvation of which Jesus Christ offered Himself as a ransom sacrifice for human sins and a sacrifice for the reconciliation of human with God. Soteriological education is especially relevant for the system of vocational and technical education (hereinafter – VTE) in Ukraine, where the level of incoming spirituality is not high enough for one reason or another. On the other hand, high school age is "sensitive to the formation of value orientations as a stable formation of the personality, it is at this age that the worldview is actively formed..." (Potapova, 2008), as well as "the period of moral self-determination of the individual" (Nechyporuk, 2009).

2. Literature Review. Serebriak (2004) devoted his dissertation research to the spiritual and moral education of youth. The relevant issues were also reflected in the works of the following scientists: Barylo (2014) considered the current problems of moral and spiritual education of modern youth in the process of studying psychological and pedagogical specialties in pedagogical educational institutions, taking into account new approaches to the implementation of pedagogical research; Beh (2012) revealed the essence of the psychological mechanisms of consciousness and self-awareness, on the basis of which the spiritual values of an individual are formed; Ivanova (2016) revealed the leading aspects of spiritual and moral education of schoolchildren; Kozlowska (2011) substantiated the expediency of the integration of professional and spiritual knowledge-values of students of vocational and technical educational institutions as a pedagogically important process and result of the formation of the creative personality of a specialist with a holistic outlook and a formed system of universal and professional values; Milchevska & Yeromina (2018) analyzed interactive methods of education and identified methods of their application in the process of spiritual and moral education of student youth; Mykhalchuk (2020) revealed the importance of control in managing the process of moral and spiritual education of students in an innovative educational environment; Plivachuk (2016) identified and substantiated the problems of improving the formation of spiritual and moral values of student youth in a modern general educational institution; Shyshkina (2014) revealed the specifics of using information and communication technologies in the educational process as a means of forming spiritual and moral education; Slipchishin (2012) considered the peculiarities of the educational process in a vocational school, the main approaches to moral and spiritual education and modern methods of their implementation. But in these publications, the attention of the authors is not focused on the soteriological component of spiritual and moral education, a coherent system of such soteriological education has not been formed. Our article is designed to fill this gap.

3. Methodology. The purpose of the article is to reveal in a concise form the essence, methods and conditions of soteriological education aimed at the salvation of the human soul and to build its structural and functional scheme. The structural-functional method was used during the research.

4. Results. Spiritual and moral education involves considering a person, on the one hand, traditionally, as the integrity of biological, social, spiritual, on the other, noological, as a trinity of body-soul-spirit, image and likeness of God. In these hierarchical structures, the biological must be subordinated to the social, which in turn to spiritual, as well as the corporeal to the soul, which in turn also to spiritual. Only under such conditions a person can fully fulfill his purpose as a unique spiritual personality, the essence of which, in our opinion, consists, first of all, in self-actualization and self-realization of the creative potential embedded in him by the Creator and the realization of the Kingdom of God, which is the Kingdom of light, goodness, peace, faith and love.

In its essence, any education is a pedagogical interaction according to a certain methodology and technique between subjects of education, which takes place with a given goal under certain pedagogical conditions in a certain pedagogical environment. Based on these considerations, we will call **soteriological education** (hereinafter – **SE**) systematic, person-oriented, psychocentric, spiritual-moral and humanistic education, aimed at the spiritual transfiguration (transformation) of the individual, at the internalization (inclusion) and appropriation by it of eternal spiritual values with further their exteriorization, which allows to reach the soteriological **Acme** (from the Greek **Acme** – top) or the spiritual level of personality development (according to the classification adopted by us, as opposed to corporeal, corporeal-spiritual or spiritual-corporeal).

Accordingly, we shall call **soteriological Acme** such a state and level of upbringing and spirituality, which allows a person to recognize the main meaning of his life as the salvation of his own immortal soul and to help others in this, and the main vector of his development is spiritual, which is expressed accordingly in cognitive, emotional and praxeological (active) components of the personality, in its entire image and way of life.

A **scientific and systematic approach** to education requires considering it as a systemic multi-component and multi-level socio-pedagogical education, consisting of four components: target, content, operational-activity and analytical-resultative and covers four levels: ontological, epistemological, methodological and praxeological. Based on this, the goal of the SE (its pedagogical ideal) is to recognize the achievement by all pupils of the level of formation of spiritual and moral qualities of the individual, sufficient for them to grasp the Kingdom of God already here on earth, and, therefore, in eternity.

We will choose Christian anthropology, theocentrism, Christian axiology, and Christian humanism as the **philosophical basis of the SE**, the pedagogical context of which has been considered in (Totskyi, 2011a).

The **socio-pedagogical tools of the SE** include sacred art in active and passive forms; IT-technologies and the Internet; charitable and philanthropic activities; connections with the spiritual environment and spiritual persons.

We recognize internalization, transformation and reprogramming (including neurolinguistic – the so-called NLR) as the main **psychological mechanisms** of pedagogical interaction of **SE**.

A **psychocentric approach** in education requires considering the human soul not only as the main value, which has a timeless dimension, but also as the main subject of education, on which all pedagogical efforts should be focused. Therefore, in accordance with the three spheres of the human soul (mental, emotional and volitional), we will also consider three **components of soteriological (psychocentric) education**: cognitive, emotional and praxeological, which will be supplemented with **motivational**, which is, in fact, the starting point in education, the basis for other components (subsystems). The above-mentioned components are, of course, most closely interconnected and mutually condition each other. Let's dwell on them now in more detail.

Undoubtedly, without knowledge, exchange of knowledge, transfer of this or that information that has educational significance, any kind of education is not possible. After all, a person cannot strive for some ideals, be guided by some principles, without knowing either these principles or ideals. In the **cognitive component**, the **SE** envisages a broad familiarization of pupils with various worldviews and religious systems. Among them, those who do not promise easy roads and in the matter of soul salvation do not allow any ambiguities or relaxations, compromises in the spiritual struggle (reincarnation, purgatory, apokastasis, posthumous disintegration of the soul, etc.) deserve attention first of all. A person must clearly realize that he bears personal responsibility for his every deed and every word and thought, as a result of which he may find himself after death in a place of eternal suffering and spiritual death – hell.

The cognitive component of SE should include regular reading of biblical texts both in school and extracurricular activities, familiarization with the life of spiritual people, the biblical Decalogue and the principles and ideals of Christian humanism. The result of the cognitive component should be solidly assimilated knowledge of moral principles, norms, ideals necessary for the salvation of the soul and the corresponding spiritual and moral reflection of personal consciousness.

The next, **emotional component of SE** is no less, if not more, important than the cognitive one. After all, to a greater extent, a person and his value orientation is determined by what his heart is and what it is filled with, what values and emotions dominate it. Therefore, the main task of the emotional component in the SE is to instill in the pupils love – for God, near and far, people, nature, Motherland, language, faith, church, culture. At the same time, it is necessary to remember that love is generated or nurtured only by love. The emotional component of the SE should include visiting museums of sacred art, concerts of sacred music or singing, religious services or gatherings of believers, staging amateur plays or concerts and evenings of spiritual direction (Christian poetry), etc. The result of the emotional component

should be moral feelings, needs, values and value orientations, which a person will seek to satisfy in his life, finding the meaning of life.

The next, **praxeological or active component of SE**, can be said is a product of a person's volitional sphere, his aspirations, desires, decisions, actions and is manifested in his actions, behavior, life activities. In turn, to a greater extent, a person's actions are determined by his system of values rooted in the mind and heart. It is necessary to improve the praxeological component by accustoming pupils to acts of charity, their wide involvement in various charitable actions, fostering an active humanistic attitude to the surrounding reality, achieving humility and compassion in behavior. The result of the praxeological component should be moral beliefs, habits and moral behavior, which will be manifested and implemented in daily practice and life activities.

Now we will consider the **pedagogical conditions of SE**, the structure of which we borrowed to a greater extent from (Holoborodko, 2008). Among these should be attributed, first of all, the **dialogic paradigm** of pedagogical interaction between subjects of education and the pedagogical environment formed on the basis of such interaction. This paradigm assumes real equal or partnership relations, based on sincere and mutual love of all subjects of the educational process, united by a common desire to save their immortal souls and to help others in this. It also allows maximum self-actualization and self-realization of all participants of the educational process in the professional and spiritual-moral dimension, everyone to be listened to, heard, understood and supported in a timely manner (Totskyi, 2012).

The next pedagogical condition of SE should be a **person-oriented approach** in education, which allows to take into account the individual psychological features and spiritual and moral development of each pupil at the beginning and in the process of education as much as possible. This approach should be implemented in appropriate forms of pedagogical interaction (individual conversation, pedagogical observation, individual creative work, individual practical task, debates and questionnaires, etc.).

The pedagogic conditions of the SE also include the **activity of the participants in the educational process** (Holoborodko, 2008), which should be encouraged and stimulated in every possible way by both the educational and the pupil body of like-minded colleagues who are sincerely interested in the salvation of all souls.

Another pedagogical condition of SE should be an **optimal and effective pedagogical (educational) environment**, formed on the basis of pedagogical interaction between the educational and production staff and each pupil, the educational team and within the latter with the moral support of the head of the educational institution with broad and active involvement in it as well as parent collective on the basis of creative and constructive synergy (interaction). And, of course, this should also include the professionalism of teachers, which includes the professionalism of knowledge (PK), the professionalism of pedagogical communication (PC), the professionalism of improvement (PI), or ultimately their professional skill, the development of which is disclosed in (Kovalchuk, 2011).

In our opinion, an important, if not the most important, pedagogical condition of SE (as well as any education), is also an **effective and regular pedagogical diagnosis of the level of spirituality (education) of pupils**, as a result of which each pupil can be assigned to the next level of spirituality: corporeal, corporeal-spiritual, spiritual-corporeal or spiritual. From such a diagnosis, which should be repeated at least once every six months and which allows you to establish a personal level of spirituality,

the SE should actually begin. The initial, intermediate, and final (summary) diagnosis of the input, intermediate, and final parameters of spirituality, respectively, consists of three components. The **first component** is a questionnaire with 10 questions, some of which must be answered succinctly according to ready-made options (test-questionnaire) or in an extended version with their justification. These questions are:

Do you allow the existence of God, angels, demons?

Do you allow the existence of an immortal soul, an eternal heaven, and an eternal hell?

Do you believe (firmly believe) in the existence of God, angels, demons, an immortal soul, an eternal heaven and an eternal hell?

How often do you read the Bible and pray? – regularly; not regularly; I don't read at all (I don't pray).

How often do you attend religious services (meetings of believers)?

Do you think about the meaning of your life? Other people? – yes, constantly; yes, sometimes; almost never; not at all.

Are you worried about the salvation of your soul? Other people?

What is better for you: to be kind or to be rich? Why?

What is worse for you: being offended or offending someone? Why?

Are you ready to save another at the cost of your own life? Who exactly?

The **second component** of the initial diagnosis is a questionnaire with one question: What kind of person do you consider yourself to be: corporeal, corporeal-spiritual, spiritual-corporeal or spiritual? Why?

The **third component** is a questionnaire with ten positive personal spiritual and moral characteristics (for example: kindness, sincerity, responsibility, meekness, restraint, generosity, compassion, honesty, mercy, humility, etc.). According to these parameters, each pupil should rate himself on a ten-point system. The maximum number of points for each questionnaire is 100, and for three, respectively, 300. Moreover, according to the second and third questionnaires, parents of pupils can also be involved in the survey, deriving the average result from the two answer options later. Based on the answers to the questions of these three questionnaires, an initial rating of the personal level of spiritual or soteriological IQ – SQ (SQ – Spirituality Quotient – coefficient of spirituality) is established, which should not exceed 300.

At the level of intermediate and final diagnosis on the second and third questionnaires (for greater objectivity and more active involvement of all pupils in the pedagogical interaction), teaching colleagues also give their evaluations (it is possible anonymously) and, of course, the teacher. On the basis of these three assessments, an average indicator is derived, which is taken into account when ranking the personal level of spirituality. The number of points up to 75 corresponds to the corporeal level of development, from 76 to 150 – the corporeal-spiritual level, from 151 to 225 – the spiritual-corporeal level, from 226 to 300 – the spiritual level.

Such and similar diagnostic measures (at least once every six months) should, in our opinion, draw the attention of children to the problem of saving their own souls, to their spiritual development, and also help the educational and production staff to adequately establish the personal level of spirituality of each pupil and effectively monitor its dynamics in the process of upbringing. At the same time, ensuring success in the spiritual and moral formation of the individual and SE in order to achieve the soteriological Acme by the pupils (at a certain stage, quantity must turn into quality).

Now we will consider the methods, principle and forms of SE. Among the **methods of SE** should be included such methods that help every young person to realize, first of all, for themselves, all the dangers of sinful behavior and cause a sincere desire to change spiritually and morally develop and improve. We include the following as such methods.

The **method of situational control**, which consists in the fact that any pedagogical situation, both programmed and spontaneous, regardless of its format, form and content, democratic and transparent atmosphere in the educational team, should always be under the organizational control of the educator and not while crossing certain frameworks and boundaries established exclusively by him.

The **method of congruence (authenticity) of behavior** involves sincere, open and frank relations between all subjects of the educational process under any circumstances, which is manifested both in verbal and non-verbal (pantomime, facial expressions, prosody, eye contact, appearance, communication distance, etc.) communications, as well as in the correspondence of thoughts, feelings, words and actions among themselves.

The **method of emotional resonance** consists in the teacher's indifference to his duties as an educator of saved people, in his sincere interest in the achievement of this goal by each pupil, in the sincerity, selflessness and honesty of his position. This cannot fail to find an appropriate positive response (emotional resonance, first of all) in the souls and hearts of pupils in the process of pedagogical interaction, in school and extracurricular activities.

Personal orientation involves treating each pupil as a unique, spiritual, whole and self-sufficient being, created in the image and likeness of God, for whom the Lord in terrible agony gave His life on the Calvary Cross. The main purpose of which is, therefore, the salvation of one's own soul and the

maximum assistance and help to each neighbor in this holy and most important task of one's life based on Christian unconditional and selfless love.

The **method of personal identification** consists in the constant, purposeful and persistent guidance of both the teacher and each pupil towards a personal individual psychological identification with the most authoritative person in a spiritual and moral sense and projecting his deeds and actions on his own behavior and vice versa. Everyone should choose such a pattern of behavior and activity for himself, and in difficult, problematic cases under any extreme circumstances, he should check with his ideal: how would he act in this situation? Of course, for any Christian, such a model should be, first of all, our Savior and Lord, the Son of God and the Son of Man, Jesus Christ.

Dialogue (polylogue) involves the solution of all problematic pedagogical tasks or situations on the basis of only dialogical (polylogical) solutions with mandatory consideration of the opinion of each teacher, pupil and, if necessary, the parent team.

Neurolinguistic programming and reprogramming (NLPR) as a method of education takes into account the extremely important influence of verbal communication on the psyche and behavior of people, which should be taken into account as much as possible in school and extracurricular activities. Neurolinguistic influence on the souls of pupils should be manifested not only in verbal means of education (conversations, debates, lectures, oral or written surveys, etc.), but also in the creation of an appropriate verbal soteriological environment, both in an educational institution and at home with the support of parents. The last type can include, as an example, the decoration of home spaces with such inscriptions that would remind a person of his high vocation, purpose and mission: I don't want to sin anymore. I will sin no more. I will definitely do at least one good deed today. Sin is death to the soul. Remember eternity. My goal is the salvation of my soul.

Now we will briefly consider the **main principles of the SE**. We include the following among them: systematicity, creative synergy, conformity to nature, voluntariness, systematicity and continuity of upbringing, defining faith.

The **principle of systematicity** involves considering each subject of the educational process and this process itself as a system of integrated hierarchically structured subsystems with interconnected, mutually determining and mutually conditioned structural and functional components, which must necessarily be taken into account in the comprehensive solution of pedagogical tasks to achieve pupils' soteriological Acme.

The **principle of creative synergy** consists in the organization of pedagogical interaction in such a way that the creative cooperation of all its participants produces a result that exceeds their total effectiveness and efficiency when they would act alone.

The **principle of conformity to nature** implies that all educational measures must necessarily take into account, shape and encourage the natural innate predispositions of a person as the image and

likeness of God, to goodness, mercy, altruism, and complimentaryness; the desire and ability to see and maximally develop this image in each pupil.

The **principle of voluntariness** is that the personal participation of pupils in the educational activities of the SE should take place only on a voluntary basis with prior familiarization of the parents, which in turn excludes any coercion and violence against the pupil's personality.

The **principle of systematicity and continuity of SE** means that it can be successful with systematic, persistent, purposeful, continuous pedagogical interaction during the entire stay of pupils in an educational and pedagogical institution and maintaining benevolent and fraternal relations between mentors and former pupils even after they have completed their studies.

The **principle of determining faith** assumes that the success of the SE as a whole and of each pedagogical event in particular is determined, first of all, by the boundless faith of the head of the educational institution, the entire educational team, and each pupil in the possibility of spiritual and moral rebirth, rebirth for a saved life, their achievement of the level of soteriological Acme and the salvation of the soul as a result of such upbringing.

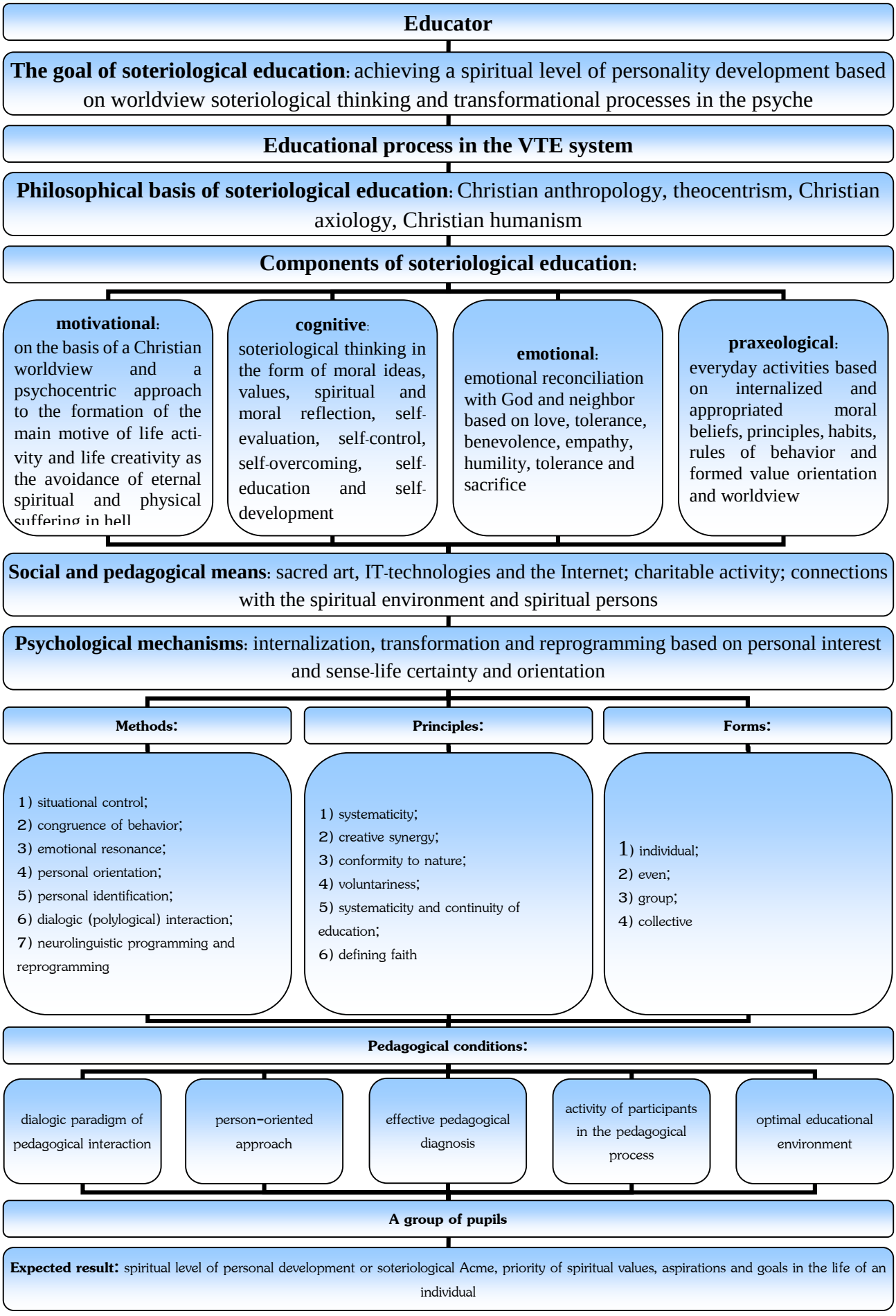
We include the following **forms of SE**: individual, pair, group, collective. The **individual form** of education includes direct pedagogical interaction between the teacher and the pupil; to **pair** and **group** – when pedagogical tasks are solved by pupils in cooperation and interaction at the level of a micro-team (from two and up to six pupils, respectively), and to **collective** – when the pedagogical process takes place with the active participation of the entire educational team (educational group or class).

Based on the above structure of the **SE**, we will build its structural and functional scheme, which we will depict in Fig. 1. Moreover, some structural components and elements of its compositional construction and the very configuration of this scheme were borrowed by us from (Holoborodko, 2008), (Nechyporuk, 2009), (Potapova, 2008).

5. Conclusions. Thus, the result of our research was the construction of a structural and functional scheme of the SE aimed at saving the human immortal soul and helping others in this, based on the synthesis of both borrowed elements and our own original development. It should be noted that SE is possible and necessary, in our opinion, to be implemented not only in the VTE system of Ukraine.

It seems self-evident that a spiritless ("corporeal") person cannot cultivate spirituality in others. Therefore, the spiritual and religious aspect of teachers' training (self-training) for SE, considered in (Totskyi, 2011b), is gaining special weight, importance and significance. And, of course, the Best Educator is, of course, God Himself, the Creator of all things, "Who wants all people to be saved and come to know the truth" (Bible, 2009).

But, certainly, also the fact that first of all God educates those who trust in Him with all their hearts and seek and know Him in all their paths, ways and roads, avoiding or resisting evil (first of all in themselves) and revealing and creating (under God's guidance and with the fear of God) Good, and, therefore, also their salvation (Bible, 2009). This is exactly what the SE of youth is meant to teach and promote, first of all.


Educator
The goal of soteriological education: achieving a spiritual level of personality development based on worldview soteriological thinking and transformational processes in the psyche
Educational process in the VTE system
Philosophical basis of soteriological education: Christian anthropology, theocentrism, Christian axiology, Christian humanism
Components of soteriological education:
motivational: on the basis of a Christian worldview and a psychocentric approach to the formation of the main motive of life activity and life creativity as the avoidance of eternal spiritual and physical suffering in hell
cognitive: soteriological thinking in the form of moral ideas, values, spiritual and moral reflection, self-evaluation, self-control, self-overcoming, self-education and self-development
emotional: emotional reconciliation with God and neighbor based on love, tolerance, benevolence, empathy, humility, tolerance and sacrifice
praxeological: everyday activities based on internalized and appropriated moral beliefs, principles, habits, rules of behavior and formed value orientation and worldview
Social and pedagogical means: sacred art, IT-technologies and the Internet; charitable activity; connections with the spiritual environment and spiritual persons
Psychological mechanisms: internalization, transformation and reprogramming based on personal interest and sense-life certainty and orientation
Methods:
1) situational control;
2) congruence of behavior;
3) emotional resonance;
4) personal orientation;
5) personal identification;
6) dialogic (polylogical) interaction;
7) neurolinguistic programming and reprogramming
Principles:
1) systematicity;
2) creative synergy;
3) conformity to nature;
4) voluntariness;
5) systematicity and continuity of education;
6) defining faith
Forms:
1) individual;
2) even;
3) group;
4) collective
Pedagogical conditions:
dialogic paradigm of pedagogical interaction
person-oriented approach
effective pedagogical diagnosis
activity of participants in the pedagogical process
optimal educational environment
A group of pupils
Expected result: spiritual level of personal development or soteriological Acme, priority of spiritual values, aspirations and goals in the life of an individual

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รายนามผู้ทรงคุณวุฒิพิจารณาบทความ (Peer Review)

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Dr. Apichart Thongyoo, Foundation for Thailand 21 century, Thailand(Chonburi,Thailand)

บทความทุกเรื่องที่ตีพิมพ์เผยแพร่ได้ผ่านการพิจารณาทางวิชาการโดยผู้ทรงคุณวุฒิในสาขาวิชา (Peer review) ในรูปแบบไม่มีชื่อผู้เขียน (Double-blind peer review) 3ท่าน
บทความที่ตีพิมพ์เป็นข้อค้นพบ ข้อคิดเห็นและความรับผิดชอบของผู้เขียนเจ้าของผลงาน และผู้เขียนเจ้าของผลงาน ต้องรับผิดชอบต่อผลที่อาจเกิดขึ้นจากบทความและงานวิจัยนั้นต้นฉบับที่ตีพิมพ์ได้ผ่านการตรวจสอบคำพิมพ์และเครื่องหมายต่าง ๆ โดยผู้เขียนเจ้าของบทความก่อนการรวมเล่ม

Title

Name1

E-mail

Name or Academic position, Institute, Address

Name2

E-mail

Name or Academic position, Institute, Address

Name3

E-mail

Name or Academic position, Institute, Address

ABSTRACT

Abstract is a summary of a research work in which each of its component must be briefly. The contents of an abstract are extracted from the main research work. The components of the abstract in order are 1) Statement of problem 2) Aim / Objective of the study 3) scientific novelty 4) Results . In all abstract could contains 250 words

KEYWORDS:geopolitic,geoeconomic,innovation 3-5words

(Introduction)(Text).....

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(Literature Review)(Text).....

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(Methodology))(Text).....**.....**

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(Results) (Text).....

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(Discussion)(Text).....

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Institute	Russtrat Institute (2020, November 2)*The strategic survival of the Russian economy will ensure the creation of a closed* https://zen.yandex.ru /media/russtrat /strategicheskoe-vyjivanie-rossiiskoi-ekonomiki-obespechit-sozdanie-zakrytogo-klastera-5f9fa45fb09e797cebbd07de
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Example figure

Figure ***1****.Figure title*

large chart (JasmineUPC 12) medium chart (JasmineUPC 14)

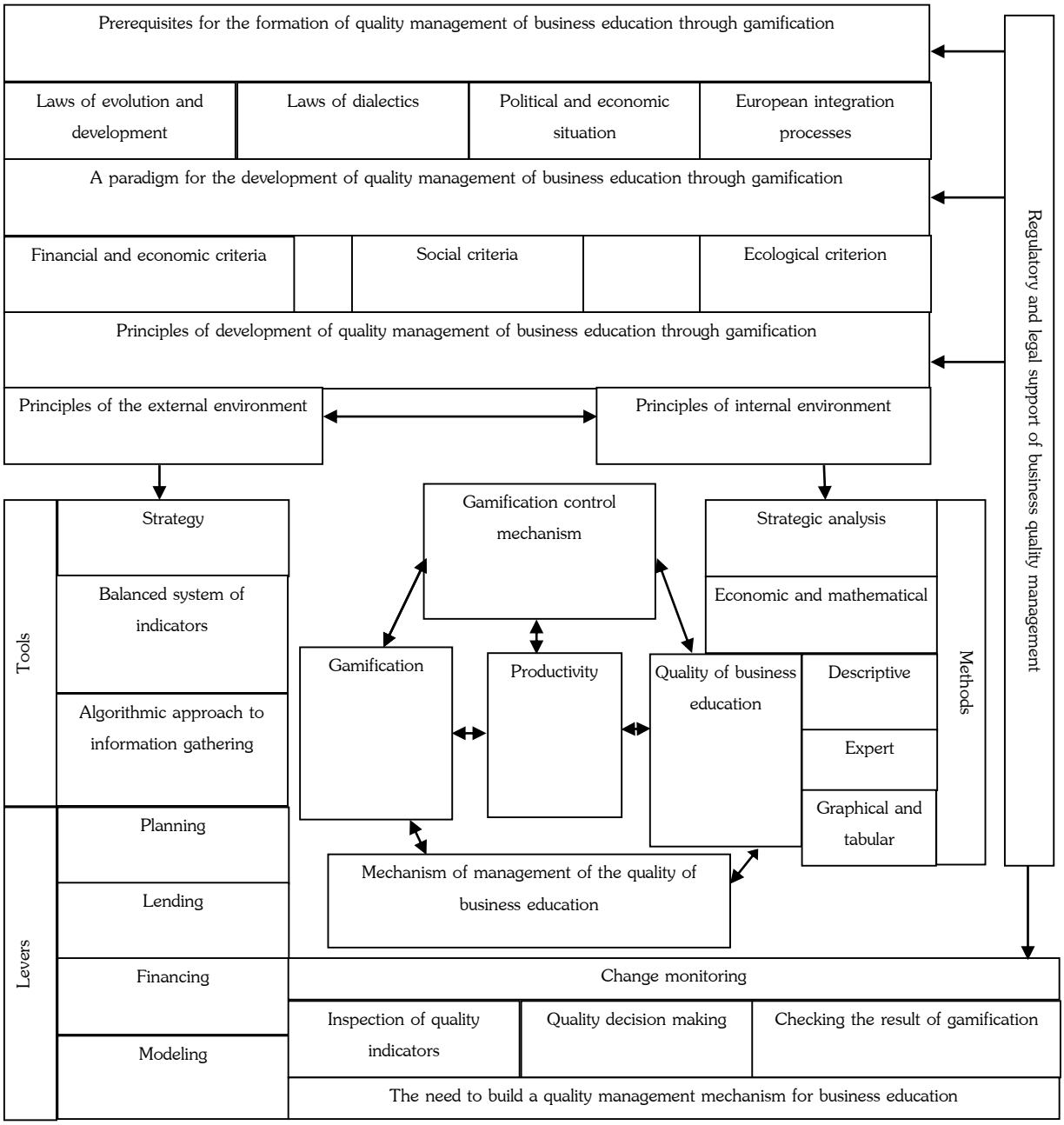

Fig. 2. *Mechanism of quality management of business education through gamification* (Polinkevych & Kuzmak, 2023, p. 35).

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$$a = b + c \qquad (1)$$

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Title

Name1

E-mail

Name or Academic position, Institute, Address

Name2

E-mail

Name or Academic position, Institute, Address

Name3

E-mail

Name or Academic position, Institute, Address

ABSTRACT

The study's aims and objectives.The main novelty of the concepts the author suggests

KEYWORDS:geopolitic,geoeconomic,innovation 3-5words

(Introduction)(Text).....

.....

(Main part)(Text).....

.....

(last part)(Text).....**.....**

.....

(Conclusion and Discussion)(Text).....

.....

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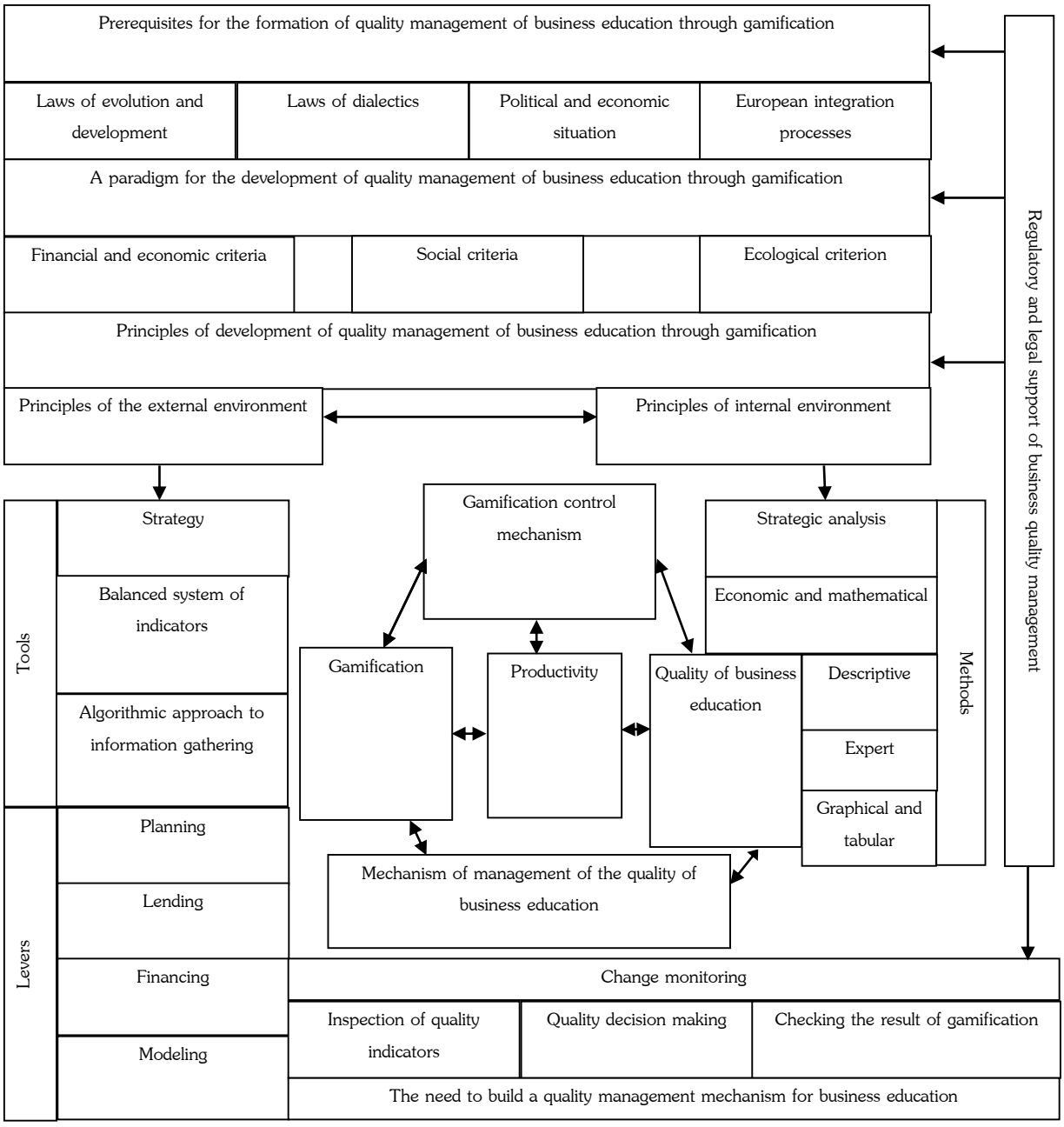

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