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V. O. SUKHOMLYNSKY EDUCATIONAL SYSTEM AS A FORMING BASIS FOR PERSONALITY MORAL QUALITIES

(On the occasion of the 100th anniversary)

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Abstract. On the occasion of the 100th anniversary of V. O. Sukhomlynsky the article considers his cultural and pedagogical heritage, attempting to renovate the content of his views in accordance with modern educational problems. The purpose of the article is a theoretical review of educational and upbringing system of V. O. Sukhomlynsky as the basis for moral qualities formation of future specialists. The purpose and the tasks of the educational and upbringing system of V. O. Sukhomlynsky are analyzed in the view of patriotic education, which is the formation basis of national youth consciousness. The research allows concluding that the educational system of V. O. Sukhomlynsky is aimed at the inner world of a child; the scholar emphasized the importance for the youth to develop such moral feelings as love, responsibility, duty to their own people and their own conscious choice of moral behavior towards their homeland. The result of the formation of the youth national consciousness in the educational and upbringing system of V. O. Sukhomlynsky is the development of moral qualities, namely: tolerance, responsibility, humanism, patriotism and internationalism.

Keywords: educational system of V. O. Sukhomlynsky; upbringing; moral qualities] tolerance

Modern historical and pedagogical science reveals a considerable interest in studying the heritage of such prominent pedagogues of the past as Socrates, Plato, Aristotle, Y.Kamensky, J. Locke, A. Makarenko, M. Montesori, K. Ushinsky and some others, who made a significant contribution to the development of the theory and practice as an upbringing process of the individual as a whole and some certain aspects of education, as well as the development of certain individual qualities. The scientific and pedagogical heritage of the famous Ukrainian teacher, V. O. Sukhomlynsky (1918 – 1970) deserves thorough attention, as he is the author of 48 monographs, more than 600 articles, 1500 stories and tales for children, published in more than 50 languages in many countries around the world. The

publication of the scholar's major works in Ukraine and abroad contributed to the intensive study and analysis of his views, as well as practical and theoretical activities of the educator.

Within the article, the task is outlined as follows, to analyze the views of V. O. Sukhomlynsky on patriotic education of young people. The purpose of the article is to disclose the views of the famous Ukrainian teacher V. O. Sukhomlynsky concerning the upbringing of moral qualities as a basis of national youth consciousness formation.

1. Life and pedagogical heritage of V. O. Sukhomlynsky

V. O. Sukhomlynsky was born on September 28, 1918 in the village Vasylivka, Oleksandriivsky District, Kherson province. In 1934, he entered the preparatory courses of the Teacher Training Institute in Kremenchug, where he studied at the Department of Ukrainian Language and Literature. In the period of 1935 – 1938 Vasyl Oleksandrovych taught Ukrainian Language and Literature in seven-year schools of the villages Vasylivka and Zybkiivsk of Onufriievo district. At the same time V. O. Sukhomlynsky continued his study in absentia at the Poltava Pedagogical Institute, which he graduated from in 1938 qualified as a secondary school teacher of Ukrainian Language and Literature. From 1938 to 1941 Vasyl Oleksandrovych worked as a teacher of Ukrainian Language and Literature and later as the Head of Studies in Onufriivska Secondary School. During the war, he was at the front as a volunteer. But previously he had been trained in Moscow as a Junior Political Instructor, and then he participated in the war battles.

After returning home in 1948 he started his work as the head of Pavlyska Secondary School, where he implemented all his pedagogical elaborations. The prominent pedagogue died on September 2, 1970.

The most important and the most fundamental works of V. O. Sukhomlynsky, published since 1960, are the following: „Inner World of a Pupil”, „Labor and Moral Education”, „Moral Ideal of Young Generation”, „One Hundred Counsels for Teacher”, „Letters to Son”, „Parental Pedagogy”, „Problems of Education of a Comprehensively Developed Personality” and especially outstanding works are „Pavlyska Secondary School” and „Heart Granted to Children”. The following works of V. O. Sukhomlynsky which were published as separate editions after the death of the talented teacher also deserve high appreciation as, „Becoming a Citizen”, „Methods for Collective Education”, „Conversation with a Young School Head”, „How to Bring up a True Character”. While spending a lot of energy on teaching and creating fundamental pedagogical works, V. O. Sukhomlynsky also was an active public leader, he systematically conducted cultural and educational activities among the population of Pavlysh, took an active part in numerous scientific and pedagogical conferences, symposiums, sessions, meetings and seminars. He gained the official recognition in 1968 and was awarded with the Hero of

Socialist Labor, the same year he was elected the Correspondent Member of the USSR Pedagogical Academy.

His ideas received wide resonance in the media as well as among the scientific community. The scholar's scientific views were singled out in a separate study of Pedagogics History in the 80s of the twentieth century and obtained the title as „Sukhomlynistics”. The features of Sukhomlynistics are in the variety its author's views, in which the pedagogical heritage of V. Sukhomlynsky is analyzed and developed. In its formation and development, Sukhomlynistics underwent three stages:

The first stage. 1948 – 1990 is a period of accumulation of the research data of various aspects of V. Sukhomlynsky's pedagogical system on the basis of the Soviet ideology and Marxist-Leninism Methodology.

The second stage. 1991 – 2000 is a period of study and interpretation of V. Sukhomlynsky's pedagogical system on the basis of the national ideology and an objective scientific and humanistic approach, which is regarded as a contribution to the history of Ukrainian Pedagogical Thought.

The third stage. 2001 – 2005 is a qualitatively new period in the study of the pedagogical system of V. Sukhomlynsky, characterized by the outstanding teacher's interpretation of culturological ideas and comparative approaches and in the view of Education Philosophy.

2. Educational System of V. O. Sukhomlynsky

The authoring School of V. Sukhomlynsky was the school of joy aimed at educating a comprehensively developed personality, with implemented original educational system developed with regard to scientific achievements of the National pedagogical science and experience. The successful development of a child's personality is ensured by the realization of all components of the educational process, such as mental, moral, labor, physical and aesthetic.

Vasyl Sukhomlynsky grounded the theoretical basis of his system, built the concept and implemented it in his practical activity, he determined such subjects as a teacher, a pupil, a family, defined the educational purpose as a formation of a comprehensively developed personality, as well as the components of a comprehensively developed personality such as mental, moral, civil, labor, physical, aesthetic, patriotic, ideological and political education that relied on the humanistic basis (cultural needs of the child; formation of culture of desires, culture of feelings; child's „Joie de Vivre” creation”; forming self-esteem; creating an atmosphere of success; the advantage of positive incentives and reactions to the child's behavior over the negative; interaction of school, family, public, etc.).

Humanism, treating a child as a unique personality, nature-based knowledge, cultural compliance, reliance on child's positive, creation of a success situation, inspirational knowledge, formation of joy of discovery, creation of „an intellectual

school background” and some other concepts were the core and essence of Sukhomlynsky's pedagogical system.

In the pedagogical system of V. Sukhomlynsky due to various training and education forms, the principle of cultural compliance was fully implemented; it relied on the pedagogical folk traditions and natural compliance as a constituent of the personality focused and advanced education, which included „an intelligent school background”, „creation of „Joie de Vivre”, „an emotional background”, an outdoor school, a school of joy, lessons in green, thinking lessons, speech development lessons, „knowledge nodules” (problem solving questions), „Book of Nature”, two training programs (obligatory and expanded), etc.

V. O. Sukhomlynsky strongly believed that, it is in youth when a person is a second time born as a conscious citizen and patriot. This statement by the scientist is based on the same structure of the spiritual world of a personality: the mind-feeling-views-persuasion-will concept, which was fundamentally previously documented in the series of his monographic works, in particular in the book „The Birth of a Citizen” (Sukhomlynskyi, 1970). V. O. Sukhomlynsky created a fundamentally new system of education, in the center of which a student as a subject of upbringing was put; the educational influence was directed on their inner world and spirituality. In particular, the whole process of patriotic education of youth the scientist built on psychological basis of the gradual transition from external regulators of their activity to internal determinants of their behavior and activity. Formation and education of patriotic beliefs and ideals were based on the following psychological regularities:

- understanding of moral values;
- awareness and experiencing of moral notions in real relations with people;
- subjective attitude of young people to truths and perception of socially significant moral values in the sphere of personal meaningful;
- psychological readiness of the young to act according to beliefs and ideals;
- motivation of actions, activities of the young and moral satisfaction of their results in the development of moral consciousness.

Special emphasis was made by the scientist on the development of feelings of love, responsibility, duty with respect to own people and raising a personal issue of conscious choice of own moral behavior concerning their homeland¹⁾.

These conclusions made by the great teacher, in our opinion, are bound to become the basis for the formation of a comprehensively developed personality; it requires the implementation of targeted educational work in different directions: moral, legal, environmental, labor, economic, aesthetic, physical, and etc. The realization of the content and tasks of each of the mentioned directions influences the formation of both human and professional qualities.

Moral education is an educational activity of school aimed at forming of stable moral qualities, needs, feelings, skills and habits of behavior on the basis of ideals,

norms and principles of morality and participation in practice. Through moral behaviour of the personality both external and internal self-regulations are revealed. Therefore, due to moral education the human personality is reconstructed according to moral values that reflect social relations, rules and norms of people's behavior and form their national consciousness.

The essence of different functions of moral qualities is a peculiar mechanism of combining moral consciousness and personality behaviour. Consequently, five basic groups of moral qualities were identified:

- ideological conviction, purposefulness, duty, responsibility, humanism, patriotism, internationalism, which collectively provide civic orientation; they in particular constitute the meaning of social values;
- moral qualities aimed at achieving goals: initiative, vitality, perseverance, autonomy, responsibility, etc.; they are related to moral consciousness;
- endurance, restraint, courtesy, self-control; these qualities help to control and impede negative manifestations of behaviour;
- efficiency, ability to build moral experience of an individual; these qualities to some extent help to reach a goal faster and focus primarily on the content of actions.

A separate group of moral qualities is to be highlighted, as they are aimed at achieving goals like: initiative, vitality, perseverance, self-reliance, endurance, restraint, politeness, and self-control.

V. O. Sukhomlynsky in his substantial work „Education Problems of Comprehensively Developed Personality” stated the following, „The process of educating a comprehensively developed, harmonious personality is that, taking care of the perfection of every facet, side and personality trait, a teacher at the same time should never lose sight of the fact that the harmony of all human facets, sides and traits is defined by something determinative and fundamental. Live human flesh and blood of a comprehensively developed person embodies the fullness and harmony of powers, abilities, passions, needs, in which teacher sees such sides, features, facets as moral, ideological, civil, mental, creative, labour, esthetic, emotional and physical perfection. The determinative and defining component in this harmony is morality” (Sukhomlynskyi, 1976).

Pedagogics of tolerance is based on a patient, careful attitude to the beliefs of other people, and it is one of the means of solving personality problems and conflict situations. However, knowledge alone is not a sufficiently powerful incentive for tolerant behaviour in certain conflict situations.

V. Sukhomlynsky especially highlighted the educational power of the word. Therefore, he often used in his work with children such forms as conversations about books, debates, literary-creative sittings, and all other forms that can raise such feelings as humanism, citizenship, nobility, and ability to self-control.

Along with moral education the Ukrainian pedagogue put great emphasis on the physical education of a personality. In particular, in his fundamental work

„One Hundred Counsels for Teacher”, the scientist wrote: „Physical, emotional, intellectual, and aesthetic and labor culture are discussed in their unity and interdependence. Physical culture is an elementary condition of psyche comprehensiveness and intellectual wealth. However, physical culture dignifies all other spheres of human” (Sukhomlynskyi, 1976).

Vasyl Sukhomlynsky systematically noted in his works that „caring for human health, especially for child's health, is not just a complex of sanitary norms and rules, not a list of requirements for food, labor and rest. It is, first of all, caring for the harmonious completeness of all physical and spiritual strengths, and the crowning of this harmony is the joy of creativity” (Sukhomlynskyi, 1977). Furthermore, the scholar thought that „...a correct daily regime, substantial nutrition and physical tempering protect children from diseases, give them happiness and pleasure from the beauty of the world” (Sukhomlynskyi, 1976).

The great teacher defended the idea of an optimum combination of mental and physical work of children; he also believed that the ideal rest from a hard work is the alternation of activity for games and physical culture. Such alternation of types of children's activities is the key to harmonious development of a personality.

Additionally, an integral part of educational influence on a personality is the aesthetic education, which is aimed at the development of aesthetic tastes, judgments, formation of the ability to create beautiful and to see it in the surrounding world. In aesthetic education and self-development of a person V. O. Sukhomlynsky privileged the categories of beauty: „Develop your human soul. The most important means of self-development is beauty. Beauty in its broadest sense is an art, music and emotional relationships with people” (Sukhomlynskyi, 1977). If the child was brought up surrounded by beauty (reading good books, contemplating works of art, etc.), we can be confident in the „beauty” of the soul.

In his work „Heart Granted to Children” the educator noted the following, „The deeper a person learns the subtleties of the native language, the more delicate the perception of the nuances of meaning of native words is, the more mature is the mind to the mastering of foreign languages, the more actively the heart perceives the Word beauty” (Sukhomlynskyi, 1976). With these words, he stresses the importance of literature art works for a personality education. Thus, V. O. Sukhomlynsky encouraged reading the fairy tales to children from an early age, therefore, he stimulated reading habit of his pupils. Moreover, he wrote tales, which today are regarded as valuable due to their educational content. „To be able to read means to be sensitive to content and word beauty, to its subtlest nuances. Reading is a window through which children see and know the world and themselves” (Sukhomlynskyi, 1976).

Sukhomlynsky focused special attention to labour education of children, formation of love for work and diligence. Nevertheless, in his opinion, it is in the work the child's ability and moral qualities are manifested, and a personality

is formed. He wrote: „Work and only work is the basis of the comprehensive personal development. It's out of the question that the comprehensive personality development is possible if a person has not learned the joy of work“ (Sukhomlynskyi, 1978).

Furthermore, on the basis of his pedagogical activity at Pavliska school, the teacher developed the principles of labour education, among which we can distinguish: unity of all types of upbringing; disclosure and development of individuality in work; early inclusion into productive labour; a variety of types of work; elements of productive work of adults in children's work; creative type of work, a combination of efforts of mind and hands; and multifaceted spiritual life.

In his pedagogical works the scientist defended the idea of early involvement of children in the productive activities, justifying the fact that work has an inexhaustible educational force (copying samples of behavior of parents in labor, children follow them, know the joy of achieving the goal, develop passion for work). The first kind of child's labor activity can be self-service (get dressed, clean after themselves, which is a difficult task for preschoolers), further types of work should be more complicated, like certain simple tasks, classroom duties, etc. V. Sukhomlynsky wrote: „Work becomes a great tutor, when it enters the spiritual life of our pupils, gives the joy of friendship and sociality, develops curiosity and interest, generates exciting joy overcoming difficulties, opens up all new beauty of the world, awakens the public feeling, which is a feeling of the creator of material goods, without which a human life is impossible“ (Sukhomlynskyi, 1976).

The pedagogical ideas of V. O. Sukhomlynsky find their followers in many countries of Europe (Germany, Greece, Poland), and the proof of it is the creation of the International Society of V. O. Sukhomlynsky Followers in 1998; in the USA and China V. O. Sukhomlynsky Association actively functions.

3. Conclusions and prospects for further research

The idea of a comprehensive harmonious upbringing of a personality acquires its new importance and social significance in the conditions of social and economic development of the society in the XXI century. The society becomes mostly human centric, and the individual human development is becoming the main indicator of progress, and at the same time the main prerequisite for further development of a society. Started in the family, preschool institution and, at school, the process of national education is logically and organically bound to be prolonged in high school. Based on the concept of the decisive role of educational environment for moral development of a child,

V. Sukhomlynsky observed: „Moral freedom is a great wealth of the humanity, but this wealth becomes a benefit if one realizes oneself as a part of a collective, society, people, if one understands the interests and needs common to all people, and submits their own sense of duty and, on the basis of personal discretion,

personal desires and personal will, one does so, as the collective, society or people consider is necessary“ (Sukhomlynskyi, 1970). The heritage of Sukhomlynsky is of an enormous importance for Ukrainian national education, and it provides for a purposeful, systematic, regulated pedagogical influence, designed to inculcate pupils' love for Ukraine, native language and culture, consolidation in their minds the sensation of an ethnic-national, spiritual and linguistic unity, national uniqueness and significance. He strove that even in younger schoolchildren's souls due to the word of their teacher, or teacher's example such moral values affirmed that were produced by the millennial history of the people. Revealing the essence of moral values on specific examples, the great teacher developed and enriched child's spiritual life. Therefore, it is so important in high school to continue developing moral qualities of youth.

NOTES

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