
VASYL SUKHOMLYNSKYI'S SCHOOL AS AN AUTHOR'S PEDAGOGICAL SYSTEM



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Abstract. *The article presents the essential features of V. Sukhomlynskyi's school as an author's pedagogical system on the basis of holistic analysis. It is proved that the pedagogical system of the outstanding teacher in its essence and character belongs to innovative phenomena of high level of relevance, and, combining classical, innovative and popular pedagogy, has a perspective of pedagogical longevity. The authors come to the conclusion that consideration of V. Sukhomlynskyi's pedagogy in the context of the theory of innovation leads to the conclusion that the pedagogical system of the outstanding teacher in its essence and character relates to innovation of a high level of relevance, and combining classical, innovative and popular pedagogy, has a perspective of pedagogical longevity: it contains ideas and principles, mechanisms of self-preservation and self-development, which, refined and modernized in the new historical conditions, give an opportunity to effectively solve radical and eternal pedagogical problems. The relevance of V. Sukhomlynskyi's ideas is based on his many years of conception of the child as the supreme force of nature, the key positions of the human development sciences, on the rich world experience of spiritual and moral improvement of the individual, of his intellect, will, Love, Good and Beauty. The triad of interrelated categories that form the basis of humane pedagogy, has no alternatives in modern pedagogical practice, and in the pedagogy of tomorrow.*

Key words: *author's school; V. Sukhomlynskyi; pedagogical system; relevance.*

INTRODUCTION. PROBLEM STATEMENT

This year is significant for the world pedagogical community, which is determined by the anniversary date – the 100th anniversary of the birth of the outstanding teacher-scientist, psychologist, researcher, publicist and public figure whose work has become world-wide known – Vasyl Oleksandrovykh Sukhomlynskyi.

While state independence, the unbiased study of the achievements of domestic pedagogy and foreign experience, when the educational area of Ukraine is being reformed and modernized, pedagogical science and practice master the values of a democratic society, the process of humanization of the education system continues, the need to study and rethink the innovative pedagogical ideas and unique experience of V. Sukhomlynskyi in the context of modern challenges.

In the author's school, created by V. Sukhomlynskyi, integrated humanistic traditions and innovative ideas appeared. It is no accident that there is an extremely high interest in V. Sukhomlynskyi's pedagogical heritage in recent years: the more democratic the general social situation, the more important its basic conceptual ideas and principles are updated. In the context of the deployment of complex innovative processes aimed at building up the national education system, the problem of holistic study, rethinking and systematic application of the achievements of an outstanding teacher is actualized.

The constant growth of interest in V. Sukhomlynskyi's pedagogical heritage is evidenced by the enormous number of theoretical and pedagogical and artistic-journalistic works, annual all-Ukrainian scientific and practical conferences devoted to the pedagogical heritage of the prominent Ukrainian educator.

LITERATURE REVIEW

In the modern studies about V. Sukhomlynskyi, a number of dissertation researches have been carried out in recent decades, among them the overwhelming majority of education problems (A. Allagulov, G. Buchkivska, V. Kravtsov, I. Nalyvayko, O. Timofeev and others), studies (L. Tkachuk) are singled out dissertations of a comparative nature: V. Sukhomlynskyi and S. Frene (I. Surzhikova), V. Sukhomlynskyi and J. Korchak (V. Kushnir). The various aspects of the pedagogical system of the outstanding teacher are devoted to the numerous publications of scientists (Van Iago, V. Vasilenko, M. Golovko, J. Zayda, V. Jafferit, A. Cockil, G. Nastasiev, D. Pashchenko, I. Prokopenko, V. Rindak, O. Savchenko, Y. Saltanov, O. Sukhomlinskaya, V. Fedyayev, X. Frangos, B. Shughi and others). Modern researchers continue to focus on studying the experience of V. Sukhomlynskyi from the standpoint of modern philosophy of education in cultural, comparative and innovative approaches in the context of the global and European educational environment.

Consequently, national and foreign scientists have already done a lot of research, coverage and creative use of scientific and theoretical heritage and valuable practical experience of V. Sukhomlynskyi. At the same time, V. Sukhomlynskyi's ideas and views on the processes of school education and training are synthesized in the original sense and in the realization of the author's pedagogical system. Therefore, a very important systematic analysis of the pedagogical heritage of an outstanding teacher appears, from which it is impossible to exclude any element: philosophical foundations, psychological and pedagogical essence, goals, content, methods, forms, etc.

The **purpose of the article** is to reveal the essential features of the author's pedagogical system of V. Sukhomlynskyi, to prove its relevance.

MAIN RESULTS

V. Sukhomlynskyi lived and worked in an uneasy era, when the official educational policy hindered pedagogical creativity, innovative development of the school. Innovative processes can be accelerated or delayed by the state system, society. Moreover, the innovative essence of pedagogical creativity can deform or hinder not only the ideological despotism of power, but also the monotony of the economic structure, the unification of forms of education, etc.

However, at certain moments of socio-economic development these factors do not work. The subjective factor begins to dominate – it is determined by the personality of the innovator himself: how deeply and extensively he approaches the solution of problems, how unconventional his approaches, how much theoretically justified, he can organize and analyze his experience, how firmly he conducts his ideas in life, etc. All these requirements, as proved by the time, corresponded to the pedagogical talent, personal qualities and experience of Vasyl Oleksandrovych Sukhomlynskyi. It is no coincidence that not all of his contemporaries could rise to understanding and comprehension of the true meaning of humanistic ideals that professed an outstanding teacher. However, the present proved the failure of the opponents of an outstanding teacher, the most irreconcilable ones were V. Kumarin and B. Likhachev.

Considering V. Sukhomlynskyi's school as a unique author's pedagogical system, we proceed from the understanding of the author's school as an institution of education, whose activities are based on original (author's) ideas and technologies, and represent a new educational practice either in general, or for these conditions.

In determining the “viability” of any author's school, we consider it expedient to apply such a criterion as relevance (from the French “relevare” – to raise, make meaningful), which makes it possible to determine the ability of the pedagogical system to sustainable development in different historical periods in different countries and civilizations.

Among the indicators of the relevance of the historical-pedagogical phenomenon, we define the following (Popova, 2001):

- conditionality of the chronological spatio-temporal, national-ethnic framework, the high degree of its mobility; distribution outside of one formation, civilization, countries, continent;
- reflection of educational progress essential for the progress of education;
- presence of pedagogical self-worth, providing internal self-development of the phenomenon, its paradigm character and favorable prospects for transformation;
- presence of direct pedagogical heredity in the form of theories, concepts, currents, which were developed on the basis of leading ideas and essential features that are inherent in this phenomenon;
- indirect influence on the further development of pedagogical search, innovations, which are carried out taking into account the internal conditions of self-direction of the pedagogical process and the realization of the main role of the teacher and student as the subjects of the activity;
- availability of data for understanding the technology of implementation of ideas,

methods, means from the point of view of theoretical and practical activity embodied in this phenomenon;

- ideological conformity to the main strategic guidelines for the development of the modern educational process;

- unity, repetition and invariance of the most essential, significant features of this phenomenon, its structural elements, which allows to simulate its generalized characteristics.

Of course, V. Sukhomlynskyi is one of the most creative representatives of innovative pedagogy and talented masters of modeling of its technological means. At the same time, the liveliness of the ideas of V. Sukhomlynskyi, in our opinion, is largely due to the fact that he was inherited with the best world pedagogical traditions. We believe that the combination of innovation with heredity significantly increases the relevance of the author's system V. Sukhomlynskyi as a pedagogical phenomenon in world education.

In his experience, an outstanding teacher approached the solution of the problem of a fully harmoniously developed personality, to implement in practice a holistic educational process. Pavlishka School is a unique pedagogical phenomenon that can be represented by the scheme: "SCHOOL OF INTELLIGENCE" → "SCHOOL OF JOY".

If "impose" the characteristics of author's (innovative) systems on V. Sukhomlynskyi's pedagogical concept, then it becomes obvious that they "dock" on all the main parameters: the child is a goal, and not a means; the democratization of the relationship between teachers and children, their transfer to a personal level; The purpose of the pedagogical process is the comprehensive development of the individual, the solution of which creates the possibility of creative overcoming of contradictions in the future. These circumstances also explain the phenomenon of the concept of the innovator – the growing demand for its ideas and principles.

Despite the fact that V. Sukhomlynskyi has no special philosophical works (philosophical views are set forth in such works as "I give my heart to children", "Birth of the collective", "Problems of education of a fully developed personality", etc.), it was created by the author philosophical and pedagogical concept, which is based on the ideals of humanism and universal values.

V. Sukhomlynskyi abandoned the natural sociocentric strategy and the corresponding manipulative tactics of upbringing. Sukhomlynskyi created a pedagogical system in which everything is centered on a child. Out of time, the prominent teacher came to the conviction that in a school where a growing person is brought up, the child should be the center of the educational system. The teacher noted that the true humanity of pedagogy is to preserve the joy and happiness that the child is entitled to.

The main goal of school V. Sukhomlynskyi understood as the goal of upbringing in the development of the creative forces and abilities of the child in the conditions of the team and on the basis of ethical and aesthetic values, interests and needs, aimed at creative work and self-development. From the standpoint of humanism, universal values, the origins of which lie in Ukrainian spirituality, its moral imperatives, considered the education of the individual as a cognition, and the educational activity of schoolchildren as a process of knowledge and self-knowledge that is full of creative discoveries. According to V. Sukhomlynskyi's concept, a child is the most active, independent, creative person with a unique and inexhaustible inner world.

Extremely powerful and humanistic pedagogy is based on the origin of the philosophical truth that the education, upbringing and development of man is, above all, the

affirmation of harmony between mind and heart. According to Vasyl Sukhomlynskyi's figurative statement, the most delicate and delicate melody belongs to the upbringing of a child: "What was the most important thing in my life? Without hesitation I answer: love for children" (Sukhomlynskyi, 1976).

V. Sukhomlynskyi in the foundation for the pedagogical process laid the individual approach to each child in order to reach the highest level of intellectual development, which gives the opportunity to grow full of her abilities. According to the teacher's deep conviction, it is necessary to first look into the child's soul, and already on this basis to carry out the process of learning and education.

According to the thinker, the teacher will not be able to realize his humanistic goals if he does not know well the child, understand the logic of children's desires, aspirations, their relationship with real needs. It depends on the correct modeling by the teacher of his actions, the vision of the pupil in the future. After all, V. Sukhomlynskyi noted that education can not be based on the requirements of the present, one of the main regularities should be the orientation of childhood upbringing on adolescence, adolescence and maturity (Sukhomlynskyi, 1991). Due to the complexity of these problems V. Sukhomlynskyi repeatedly insisted on the creation of a solid psychological foundation in the work of the teacher, on the implementation of the anthropological approach in education.

Important for modern native education is the conceptual position of V. Sukhomlynskyi's pedagogy about the need to educate and develop a growing person through the cultivation of a culture of feelings, desires and aspirations, most important of which is "a sense of a person". At the same time, the teacher considered the teacher's word and beauty to be the most important pedagogical means of realizing this position.

Summarize (without pretending to be complete) the main ideas of the humanistic paradigm of V. Sukhomlynskyi (Popova, 2001; Trotsko, 2003):

- recognition of the child's personality with the highest social value;
- a deep study of the characteristics of the child;
- creative, electoral support on ability, aspiration, children's desires in the pedagogical process;
- vision of the pet in the future;
- harmonious development of the mind and feelings of the child;
- saturation of education with problems of a person, his spiritual world;
- humanization of interpersonal relations;
- an organic combination of education and training;
- education of the beauty of the world;
- providing the most favorable conditions for the free and creative development of the individual.

One of the leading conceptual ideas of the pedagogical system of V. Sukhomlynskyi, which for objective reasons is of particular relevance for modern education, is the idea of the need to ensure the organic unity of education and training. According to V. Sukhomlynskyi, the school is not a storehouse of knowledge, but a candle of mind, a sanctuary and hope, a spiritual light of the people, a futile child of society. It is the world of spiritual human touches, the concentration of good feelings, subtle experiences. It is the eternal center of beauty, education and enlightenment.

In the program of work of Pavlysky school, along with the general categories of ethics (moral ideal, dignity, honesty, diligence, justice), are such eternal human values as happiness, joy, conscience, compassion, spirituality were realized. These values reflect

the humanistic content of the author's pedagogical system V. Sukhomlynskyi. In the practice of Pavlysky school, the formation of humanistic values of schoolchildren was carried out using the "Book of Moral values of mankind" and "The Book of Ethics". These handwritten materials were constantly replenished by scientists and colleagues and served to develop pupils of humanity, kindness and dignity.

Consequently, in the basis of moral values, V. Sukhomlynskyi did not put class interests, as recognized by the ideology of that time, but universal values: kindness, sensitivity, empathy, love, etc. Such an understanding of morality led V. Sukhomlynskyi to a deep philosophical understanding of the humanistic essence of education, which led to significant differences between official pedagogy and his pedagogical views in the treatment of the educational ideal.

Proceeding from the positions of the systematic approach, V. Sukhomlynskyi significantly ahead of his contemporaries in finding and developing pedagogical conditions that ensure the conscious and free perception of the child of moral values, namely: ensuring the unity of freedom of choice and moral duty of the child in the conditions of the school's viability; saturation with the humanistic content of the relationships of teachers and students as a real sample of morality, kindness, sincerity, respect for the individual; the addition of students to the most complex moral values in the early childhood; profound family recognition, comprehensive informal school contact with parents; belief in the potential of the child; the ability of teachers to feel their childhood, to see the world through the eyes of the child; rejection of any coercion and violence against a child; complete truthfulness (Popova, 2001).

V. Sukhomlynskyi formulated the principles of moral education. Among which one should distinguish the following: the combination of verbal and practical methods of upbringing morality; reliance on the upbringing of moral feelings; use of the collective as a factor of influence on the person; actualization of the problem of self-education, self-improvement.

In the process of implementing these principles, the author proposed the use of various methods: suggestion, motivation, and encouragement, expression of trust and distrust, coercion, prohibition, compatible activities, orientation to the choice of the ideal.

V. Sukhomlynskyi gave great importance to the formation of a "true man" to mental education. But the solution to this problem, he closely linked with moral, labor, aesthetic and physical education. In our opinion, this idea of V. Sukhomlynskyi concentrates on the term used by an outstanding teacher – "mental education".

V. Sukhomlynskyi considered the study as the most important means of mental education. However, the acquisition of knowledge, according to the teacher, is not an end in itself, but an important means of "developing cognitive and creative forces and thinking of a flexible, living, curious, always seeking", a means of spiritual enrichment of man: the acquisition of knowledge should provide an optimal level of overall development, and the latter, in turn, – to promote successful educational activities. The training should be aimed at raising the students' vital value of knowledge, to attract them to mental work, to develop their ability and desire to learn. Consequently, V. Sukhomlynskyi opposed a purely pragmatic approach to the study of schoolchildren.

V. Sukhomlynskyi offered certain methods and techniques which, in aggregate, form the central part of the didactic subsystem of pedagogy V. Sukhomlynskyi, which can be represented as a set of interconnected concepts: target, content and methodological (Chelpachenko, 2012).

Target concept reflects the leading reference point for the functioning of the didactic subsystem of V. Sukhomlynskyi – moral, mental, practical and psychological preparation for life, work, the discovery of every student's individual instincts, aptitudes and abilities, the feeling of joy and spiritual uplift of mental work with noble feelings.

The semantic component involves the unity of compulsory (state) and optional (self-education) study programs. According to V. Sukhomlynskyi, the intellectual education of pupils depends from the unity of compulsory and optional programs.

The methodical concept of the didactic subsystem of V. Sukhomlynskyi is presented:

- methods: primary perception of knowledge; comprehension, development and deepening of knowledge; application of previously acquired knowledge to “acquire” new knowledge (reproductive and independent analysis of facts, objects, phenomena); self-development of the skills of using the knowledge gained at the lesson (implementation of practical tasks); research of phenomena, processes (organization of observations, experiments both in natural conditions and in the laboratory). V. Sukhomlynskyi considered the leading methods that ensure the unity of mental and moral education as an experiment, self-study by students of life's phenomena, literary sources, and literary creative attempts. This, in the opinion of the teacher, is the basis for creating a harmony of skills and knowledge, since students can learn successfully only when they are able to observe, think, read, write, think and read. All this outstanding teacher called “complex of basic skills”;

- forms (“lesson of thinking”, subject and creative circles, “lesson in the open air” (“trip to nature, objects of production”), research laboratories, labor traditions, self-education). The fundamental integrational form of learning that ensures the stability of the student's intellectual education, the realization of his creative potential in the didactic subsystem of V. Sukhomlynskyi is the “lessons of thinking”, which widely used creative tasks, the creation of a high intellectual background, the affixation of love for reading, the creation of a humane and demanding approach before the assessment, was able to organize the implementation of homework, the development of self-discipline in mental work;

- means (natural sources, objects of the surrounding world, book, word, fairy tale, labor actions).

Vasyl Sukhomlynskyi, the most important component of an educated person, considered the ability to read thoughtfully, and sources of thought – “observation, nature, labor, moral beauty of human behavior, book and creativity”. Therefore, in Pavlinsky school, much attention was paid to reading. The teacher argued that without a high culture of reading there is neither a school nor a real mental work. V. Sukhomlynskyi noted that “bad reading – a window of dirty smears through which nothing is visible”. To the fullest extent, sharing the thoughtful views of the outstanding teacher, we believe that the refusal in modern elementary school from reading lessons, checking the reading technique of schoolchildren is precarious and dangerous measures.

V. Sukhomlynskyi called for the creation of a cult of knowledge in the school, he believed that successful mental education is possible provided that the teacher at each lesson will simultaneously call students into thirst for education and teach them to learn and study.

CONCLUSIONS

Consideration of V. Sukhomlynskyi's pedagogy in the context of the theory of innovation leads to the conclusion that the pedagogical system of the outstanding teacher in its essence and character relates to innovation of a high level of relevance, and combining classical, innovative and popular pedagogy, has a perspective of pedagogical longevity: it contains ideas and principles, mechanisms of self-preservation and self-development, which, refined and modernized in the new historical conditions, give an opportunity to effectively solve radical and eternal pedagogical problems. The relevance of V. Sukhomlynskyi's ideas is based on his many years of conception of the child as the supreme force of nature, the key positions of the human development sciences, on the rich world experience of spiritual and moral improvement of the individual, of his intellect, will, Love, Good and Beauty. The triad of interrelated categories that form the basis of humane pedagogy, has no alternatives in modern pedagogical practice, and in the pedagogy of tomorrow.

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