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PEDAGOGICAL HERITAGE OF A. S. MAKARENKO AND PROFESSIONAL TEACHER FORMATION

On the modern stage of the society development there is the need to move to a new type of humanistic and innovative education, to focus it on the development of cultural, intellectual and spiritual potential of an individual. The humanistic concept that interprets the educative process as a necessary condition for the expression of personal rights, the ability to more fully and adequately respond the nature of a human person was laid into the basis of the current educational changes that have to influence the further development of education [1, p.17].

One of the important sources meeting new educational and pedagogical objectives is the historical and pedagogical analysis of the theory and practice of younger generation education. This determined the need to address the pedagogical heritage of A.S. Makarenko in finding the ways to solve contemporary educational issues. In the context of modern cultural and educational changes progressive ideas of the famous teacher need rethinking and lighting.

In the heritage of Makarenko the universal character, inexhaustible creative potential of ideas and practical solutions are organically inseparable from the values and needs of the developing world in the field of culture, economy, social and political life, the moral and psychological state of society, the man and growing generations. It is just in this deep understanding, there appears the pedagogy of A. S. Makarenko, which was the pedagogy of struggle and courage and its core was the active love for children.

It was created by a manly and active man, kind to children with the highest kindness, who claimed that "there shouldn't be unhappy people", who laid down his life to the building of a happy person, who burned "in the fire of an active love to children".

In our country and abroad the historiography of exploration and development of Makarenko heritage can reflect the extent of its contribution to the world educational space, to reveal those facets that have not been considered in educational theory and practice.

Modern realities in our society actualize attention to its recovery. One of the most pressing problems of today's Ukraine is the ecological problem of childhood and its world. And we once again appeal to the heritage of A. S. Makarenko, extracting from this source a strong vaccine for public safety, which has not lost its healing mission through the decades. New time gives a rise to new problems, but to solve them, we appeal to the ideas, experience of the teacher, speaking to him as our contemporary.

For teachers of higher education, the personal and professional qualities and the position of A.S. Makarenko are particularly attractive because of its orientation to the modern teacher formation. Personality of a teacher in the relationship "teacher - student" is demanded in today's educational environment.

A.S. Makarenko is an image of the teacher-intellectual who has a broad outlook. Although for a long time A. S. Makarenko was said to be "a practice person", "a lowbrow", "reject science", the facts clearly show that he was the most educated person with high culture of thought and speech, deep learning.

In 1914 A. S. Makarenko submits an application to newly opened Poltava Pedagogical Institute and withstands a big competition. Teachers and comrades noted the depth and breadth of his knowledge, and predicted that he would become "a professor of history." Upon graduation, he was given the following description: "Anton Makarenko is an outstanding alumnus according to his abilities, development and hard work; has shown a special interest in pedagogy and the humanities, on which he read a lot, and presented excellent essays. He can be a very good teacher of all subjects and especially on the history and language" [3, p. 223]. The characteristics of these "a very good teacher for all subjects should be noted." This is a clear confirmation of the high level of his education.

Another interesting document is A. S. Makarenko application to the Central Institute of Education in 1922, in which he wrote of his knowledge baggage: "... I feel completely free in the physiology of plants and animals ... I know astronomy well and practice in the Poltava museum ... have sound knowledge in general biology ..., modern philosophy of chemistry is well known to me. I am interested in radioactivity. I know Geography quite well, especially the industrial life of the world and comparative geography. Feel free in economic policy, I am familiar with its history and future forms of embryos. All this, of course, is not from textbooks" [3, p. 222].

His favorite subject was history. In the said document A. S. Makarenko wrote: "I know Kliuchevskoi and Pokrovsky almost by heart. I have read through Solovyov several times. Familiar with the monographs of KostomarovI know Homeric Greece after "Iliad" and "Odyssey" ... I am not very familiar with the philosophy. I read Locke's "Critique of Pure Reason" ... Schopenhauer, Nietzsche ... I love the elegant literature. Most of all I read Shakespeare, Pushkin, Dostoevsky. ... I feel great strength of Tolstoy ... From recent literature I know and understand Gorky and Alexei Tolstoy ... " [3, p. 222]. These fragment statements confirm the level of his teacher pedagogical culture.

Many of today's teacher training college graduates, with a solid knowledge and similar characteristics, seek prestigious places of employment or apply for a master's degree, Ph.D., they go to work to school as well. But none of them wants to work in such institutions, where the pedagogy of Makarenko was built. And this is a colony for juvenile delinquents in rural beaten path to which a thirty-two year old man in eyeglasses, a shirt, a fashionable cap with a white top and patent leather visor, a typical "humanist" and intelligent teacher, used to sit with the books and be in a more or less cultural surroundings among the teachers of the city went. A possible candidate for the "history professor" takes the responsibility for criminals who are brought to him in black coaches and handed in from under the revolver. What was he driven by? Profit, prestige, the prospect of growth? Most of all, it was the thing that distinguished teachers able and ready "to give a heart to children." This is surprisingly subtle and clearly expressed by Raczynski S.A.: "We need a personal feat, infinitely heavy, ridiculously modest and therefore great."

The courage of the teacher also deserves respect and acknowledgment.

A. S. Makarenko, who needed the freedom and independence, takes the colony, the world famous Gorky Colony in the future. But it is in the future. And at present he stays with homeless, gangsters, thieves, one on one in a dilapidated, cold building without money for even urgent needs, not being able even to dress, to shoe and feed the colonists. Moreover it was necessary to farm, to

grow the grain, to raise pigs, carry manure on the fields – for him, the man who has never lived in the village, the expected “professor of history.”

He could have worked in a normal school, teach history or any subject. But the Giants need a wide field of activity for a giant. Recall the great educators and practitioners who developed new ideas not in the public schools, not in ordinary schools: Pestalozzi, Ushinsky, Janusz Korczak. They all worked in closed institutions, orphanages and shelters. The children are given entirely to a teacher, completely under his influence. There, a teacher takes on a great responsibility for the upbringing of children. “And only there, where a teacher is left alone with children, where he has to overcome the resistance of the incredible children, the environment, the circumstances, where it is necessary not just to teach, not just to educate, but to exist - out of there, the sparks of great ideas are cut out” [3, p. 225].

But many of A. S. Makarenko opponents, then and sometimes now, believe that his findings and thoughts for normal schools and normal children are not suitable. But this is a naive mistake. The XXI century met with problems of neglect and homelessness of children, child abandonment. There are many reasons of them: crises in the family, an asocial way of life of parents, unmotivated exclusion of children from educational institutions, the commercialization of leisure, sports and recreational facilities, introduction of street children to unlawful business, the influx of refugees and migrants, etc. These causes produce distortion of social and psychological development of a child. In this area, Makarenko’s experience is clearly useful. The teacher system has its own uniqueness and specificity associated with the restructuring of the man himself.

A. S. Makarenko, who created a unique institution, in which his concept of young offenders re-socialization was implemented, is the author of a new approach to working with offenders and though the system of A.S. Makarenko was criticized during his activity, and subsequently, its effectiveness is beyond doubt. The thing to be possible done by a teacher was so impressive that the visit of the Dzerzhinsky Commune he heads was one of the points of the cultural program of many foreign delegations coming to Ukraine.

1988 was declared as the Year of Makarenko by UNESCO. The West of that period was attracted by social significance of A. S. Makarenko consisting in the fact that a teenager was acquiring social competence: getting education, skills, and productive work, motivation for further self-improvement and self-education, self-organization. This allowed the society to return deserving citizens to the country.

However, in the system of A. S. Makarenko there is something universal, that is beyond the scope of the special institutions. A. S. Makarenko is needed today by a school and further education, and family and community youth organizations, and university teaching. Considered outside the context of time, the teaching history of the teacher heritage is, paradoxically, been underestimated in those of its aspects, which could be an important factor in the progress of the country, its socio-cultural change and innovation in the school life. A characteristic feature of the lifeline, and the educational system of A.S. Makarenko is an inextricable link of scientific research and practice, and the focus on future, on the pedagogy of tomorrow.

In modern pedagogical researches and practice, the problem of a significant personal development and personal-oriented education takes place. To this, the educational community has come in the XXI century. Much earlier A.S. Makarenko substantiated “personal development” as a meaningful basis for education and training. In his concept, the main task in the work of the teacher was defined as not the impact on the child, but as a support to its development, promoting the right direction with the aim of disclosing strength and abilities of each individual.

Anton Semenovich, on deep convinces of his students, saw an individual in each person. In theoretical generalization, in a work of art, in the business characteristics given to a colonist or communitarian in conversation with him, in the definition of his life always and everywhere A.S. Makarenko emphasized the uniqueness of each of them, took the inner life of a pupil into account, his personal characteristics. In each pupil, a pedagogue saw the “range of possibilities” and designed the identity in the background of a group of children.

In modern conditions, when much attention is focused on creation of conditions for self-development, educational support, design issues of personality are often found on the periphery of the teacher attention. A. S. Makarenko defines the basis of project activity in the education as “the good in a man comes to design, and the teacher is obliged to do so.” He recommended to

have a detailed “program of the human person”, analysis and synthesis of its internal and external manifestations in relation to reality, which includes the development of a holistic, dialogic identity. He planned the ways of communication-interactive technology in the educational process helping to gain experience of living among people.

In the system of A. S. Makarenko the basis for self-organization of a collective was labor and constant, daily need to improve the work. From primitive agricultural labor and simple productive work in a workshop to the construction of real factories – that is the way of labor education traversed by Makarenko reformatory institutions. In his system, he devoted considerable attention to labor for the benefit of others, for the good of society.

According to the assessment of A. S. Makarenko, his method is rooted in the folk traditions and should lie in basis of all Ukrainian schools. In the statement to the organizers of the Central Institute of Education in August 1922, he said: “The labor school must completely be reconstructed ... not work - work, but work - care must become the grounds of a school.” He assigned a great significance to model farms, the work on which is not only highly performed, but also educative. At the same time A. S. Makarenko emphasized a subordinate role of production to the problems of youth resocialization. “We are here not to make cameras but people.”

As a pedagogue and a humanist, Makarenko argued that a man is brought up for himself, for his happiness. But he rather than anyone before him solved this philosophy for himself and for us, and it is more correctly to say that universal human problems “brought up person” means to raise perspective ways by which his tomorrow’s joy is located. Make every child happy, give him joy and happiness of today and tomorrow to believe in people, in the unlimited possibilities of the pupils – these are invaluable lessons of his heritage that proved effectiveness of his system.

The ideas of A.S. Makarenko orient modern teachers on “humanity”, this marvelous human ability to “live by your thoughts and other people feelings”, “worry about other people misfortune, enjoy the joys of others, experience other’s fate as your own, and hurry to do the good. For a modern teacher, the thoughts of Makarenko are actual. “Our pupil, whoever he may be, can never serve as a carrier of a certain life personal perfection, just as a good or honest man. He must always act as a member of his team, as a member of society in the first place” [2, p. 54].

In the process of human creation, ideas of A. S. Makarenko become a growing school of a moral man formation and his caregiver, for the legacy of Makarenko A. S. is directed to the future and can be used successfully in the modern context of the modernization of Ukrainian education system.

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