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**NURTURING A SENSE OF SELF-SUFFICIENCY
IN A YOUNG MAN IN ANTON MAKARENKO'S PRACTICE
AND THEORY**

The article considers the needs and possibilities of using A. Makarenko's theoretical heritage and experience in fostering a sense of self-sufficiency in the modern young people (pupils and students).

Keywords: *A.S. Makarenko, education and fostering, self-sufficiency, identity formation.*

Radical changes in the socio-economic conditions of society, strengthening of Ukrainian statehood cause significant changes in the educational system. In connection with this the social role of all levels of educational institutions (family, preschools, schools, universities and graduate schools) that influence the society is growing. Education system requires new constructive paradigms and technologies of education and training which would create the conditions for personality development. It is education that is now a defining category in the formation and development of an open, democratic, civil, self-organized, and humane society.

The key idea of educational institutions, teaching science, families, community groups and society in general is the formation of a fully developed, self-sufficient personality. The main problem identified in this article is multifaceted. Range of areas, components, technologies, issues that necessitate the study, theoretical understanding, and awareness of the relationship of theory and practice has many aspects.

It is impossible to understand the relevance and the novelty of the problem without the reliance on a detailed analysis of historical experience, the unity of the past and present, and without grasping the requirements and challenges of the future. Vasyl Sukhomlynsky emphasized: "Without deep analysis of what has been done and achieved in the past, without constant reflection of the theoretical heritage, the research work is unthinkable in general, and in the study of personal education the oblivion of a historical aspect would lead to amateurism." And further: "Not only researchers, but also every practical worker should trace the educational phenomena in their long-term development, understand the origin of things, and how our present naturally continues the centuries-old social, moral, and creative process."¹

Anton Semenovych Makarenko, summarizing his 12-year work on the educational field, said: "... the teachers' task to create human cadres for all branches of our lives is the most honorable one."² But, perhaps, there is no other area of human activity like pedagogy in which the society would so disrespectfully treat the results of scientific research. Isaac Newton's, Albert Einstein's, Mykola Vavilov's, Dmytro Mendeleev's laws serve as a support in research and practice. When it comes to the use of creative heritage of educators one can recall the words from Tamar Afanasieva's afterword to Yuri Azarov's novel "Not up to you, old man": "... If you look around, which is an unprecedented fact in the history of teaching science, which at various stages of its development is marked by the names of those who fought in the art of GIVING, but not in the ability of TAKING from children and the society, Socrates, Plato, Jan Comenius, Pestalozzi, Owen, K. Ushinsky, Blonsky, N. Krupskaya, S. Shatsky. A. Makarenko, V. Sukhomlynsky are devotees and ascetics. Where are their successors, custodians of the spiritual healing people? They are few! How frantically they are worried about the triumph of their methods (not a child, but a means!), how ready they are to resort to extreme measures to achieve their goal."³

To this quintessence list of names with good reason one more name can be added – that of Olexander Antonovych Zakharenko, the academician from the village of Sahnivka in Cherkasy region.

When we talk about the use of theoretical and practical heritage of the luminaries of pedagogy, we mean not copying their individual techniques, methods, technologies, but an in-depth study, reflection on the teaching logic, the usefulness of productive ideas of their educational systems.

In the article "Anticipating a lot of work on oneself" Anton Semenovych Makarenko wrote: "A new society, a new character, the new nature of the struggle and overcome, new conditions for happiness, new ethics and new relations among people are in need of new aesthetics. We can and must love the classics, learn from them, bow to them, but today we shouldn't blindly obey their aesthetic canons, their definition of beauty ... we need a very special, maneuverable and talented organization of our workshop."⁴

In 34 years of his educational activities Makarenko formulated a few caveats for the education-ists that are going to use the pedagogical patterns proven in practice. To all critical remarks that his conclusions about the formation of the personality are good only for the penitentiaries he retorted: "... Educating offenders is not a special task, which differs from the education of all other children. Take the best children, surround them by bad teachers, and in a month they will destroy the penitentiary, the orphanage, the school, and these teachers. Thus, there is no problem of education of offenders, there is a problem of education in general."⁵ We know what type of people our citizens should be, we should be familiar with what the new man looks like, which features the man should possess, what character one should have, what belief system, education, diligence, we should know

1 Сухомлинський В.О. Вибрані твори в п'яти томах / В.О. Сухомлинський. – К.: Радшкола, 1976. – Т. 1. – С. 58.

2 Макаренко А.С.. Сочинения в семи томах / А.С. Макаренко. – М.: Из-во АПН, 1957-58; Т. 7. – С. 395.

3 Азаров Ю. Не подниматься тебе, старик / Ю.Азаров. – М.: Молодая гвардия, 1989. – С. 302.

4 Макаренко А.С.. Педагог. соч. в 8-ми томах. – М.: Педагогика. – 1983-86. – Т. 7. – С. 211.

5 Там само. С. 31.

what should make a new person different, what a new person should take pride in".⁶ A person is bad just because one was in poor social conditions";⁷ I am for publicity in pedagogy. When I raise my man, I am to know what will come out of my hands. I want to be responsible for the products and my staff, for future engineers and craftsmen, for pilots, students, and teachers. For this I am ready to bear responsibility. But to be answerable for my products, in every moment of my teaching life I should know what I want and what I am striving at"⁸. "Our foster-children who enter higher education institutions, feel weak in comparison to other students. They do not have time to study because of the lack of preparedness to the independent work in the institutions of higher education"⁹ We should develop cultural needs in foster-children, organize their cultural environment, and make them well-brought and educated people. We are to have a closer look at our working day to exempt our teachers and engineers from minor work that takes a lot of time and does not allow enough time to educate the pupils of the commune."¹⁰

In the context of the guidelines formulated by Makarenko, one should consider the caution of the eminent scientist, psychiatrist, psychologist and physiologist Volodymyr Mykhailovych Behtyryv who in the work "The Suggestion and Education" said that mental health is often undermined "because of too pampered upbringing when a person is not able to work, and hence cannot suffer the slightest adverse living conditions, when the personality because of the lack of ideals and mismanagement of the life loses composure and becomes desperate, we should understand the connection between the lack of education and the development of mental disorders."¹¹

The formation of a harmoniously developed, self-sufficient, and happy man Makarenko connected with the presence of the purpose in life: "Programming is of great importance in human life. Even the most worthless person sees in front of oneself not the usual expanse of land with hills, ravines, swamps and lumps, or even a much simpler and conservative perspective - trails or roads with turns, bridges, plantations and columns, begins arranging oneself in specific stages, look ahead with more fun and nature starts seeming to be more coherent."¹²

Unfortunately, now as in the days of Makarenko, young people often "... do not see the future, they can not see the road that lies in front of them, do not see the dangers that we encounter, and do not see wide spaces ahead. They see only the backs of their fellows. But they should see. Otherwise they will stumble and fall, they will detain us. This "tail" of ours from habit does not read our newspapers, does not read anything at all. We should catch them, we should tell them about our progress, they need to be shown our future."¹³

Anton Semenovych reared that "pathos of aspirations" for a better future (tomorrow or far) in the foster-children (pupils of his commune), students' parents. Aristotle taught his disciples that those who know how to spend time life and have vital goal derive more pleasure and joy of life than nescient: "And the so-called self-sufficiency is primarily associated with contemplative activities or things that are necessary for existence. The wise themselves are able to engage in contemplation. Perhaps it is better for him to have followers, but he is still the most self-sufficient."¹⁴ And if a person has "pathos of aspirations", realizes its potential and desire and is self-sufficient, then the teachers and pupils are happy, because - after Aristotle "there is no incompleteness in happiness"¹⁵

Modern educational institutions sometimes too actively use techniques of situational training and education, abandoning the system of planning, not to mention predicting acts of communication and the impact on the individual. The absence of sound, educationally purposeful system of influencing the pupil with the purpose of identifying and formation of any positive personality traits and leveling the negative traits are not conducive to the formation of a self-sufficient, happy personality.

6 Там само. С. 29.

7 Там само. С. 30.

8 Макаренко А.С. Педагог. соч. в 8-ми томах. - М.: Педагогика. - 1983-86. - Т. 7. - С. 194 - 195.

9 Там само.

10 Макаренко А.С. Педагог. соч. в 8-ми томах. - М.: Педагогика. - 1983-86. - Т. 8. - С. 167.

11 Бехтерев В. Внушение и его роль в общественной жизни / Владимир Бехтерев. - Санкт-Петербург: Питер, 2001. - С. 172 - 173.

12 Макаренко А. С. Твори в 7-ми томах. - К.:Рад шк. - 1953-55. - Т. 1. - С. 511.

13 Макаренко А.С.. Сочинения в 7-ми томах. - М.: Изд-во АПН РСФСР. - 1956-58. - Т. 7. - С. 386.

14 Аристотель. Соч. в 4-х томах. - М.: Мысль, 1975-83. - Т. 4. - С. 281 - 282.

15 Там само. С. 283.

Without wise, educationally purposeful, systematic and systemic management of spontaneous activity and self-management of the pupils on the part of grown-ups, including those who are responsible by authority, the pupils (children, students) cannot develop positively. In the novel "Flags on the towers" Makarenko remarks: "If there is a real organization of children's group, you can do wonders."¹⁶ For successful education one should have "the best organizational levers that would facilitate the formation of a personality, able to defend their views, organize life, be accustomed to the organizational effort."¹⁷ To the qualities necessary for self-sufficiency education the teacher attributed "... thrift, i.e. the ability to organize the work - one's own, somebody's, the ability to manage and evaluate the results of the work."¹⁸ The peculiar feature of organizing the activities in educational institutions is the ability to creatively, with interest approach every action: "Each work must be a creative work, because it is the creation of wealth and culture of the country of the working class. Teaching a creative work is a special task of the educator."¹⁹ And pupils take delight in it.

Memoirs of Nicholas Fere, Olena Yurchenko, Oksana Ivanenko, Semen Kalabalin, Fedir Sologub and still many and many Makarenko's educators and students show that one of the basic characteristics of the teacher's system was the formation in each of them the sense of ownership, self-esteem, toiler, the host of the place where one lives, where one works, responsibility for one's fate and the fate of the neighbor, of the state. Today Makarenko's memoirs and works on the formation of the feeling of ownership in the collective experience sound modern and true: "The experience of collective life is not only the experience of proximity to other people, it's a too complicated experience appropriate to the collective actions, among which the most important place is occupied by the principles of instructions, discussions, the conquest of the majority, the conquest of fellows, responsibility and coordination."²⁰

Questionnaires "Teacher Through Student Eyes", "I speak of the group, the group speaks about me" makes it possible to monitor the stands of teachers, students, their true nature, to make sure that the tool of education is a live group, that it "... does not want to live either in preparations for life or by some future life, it wants to be a phenomenon only of teaching, he wants to be a full phenomenon of social life"²¹, that an effective team is essential in forming a creative, active, self-sufficient person, the means of "protecting the interests of each individual, converting external requirements of a personality into one's internal agents of one's development."²²

Anton Semenovych Makarenko and his views are topical today in the context of identifying the motifs which bring the students to the universities of the pedagogical profile; in the formation of skills of self-education and self-government. It is especially useful to follow his advice as an experienced organizer of education, the one who knew a lot about the formation of pedagogical skills and their evaluation. He believed that the techniques of pedagogical work should be acquired while in the university. From his point of view instructing people on how to teach the others can be just like teaching any other technologies or any specialties. And it is not only the matter of talent, it is sooner the matter of knowledge and skills that can be mastered by every normal person. In the article "Some considerations about the school and our children" the teacher convincingly observes: "I can not imagine that our school could be built with just some random ideas or palliative. I guess, the main drawback of our school is not bad discipline and poor performance, and the lack of style, lack of traditions and ambiguity issue of standards. [Poor] discipline and success are only a result of these deficiencies."²³ In "The Educational Poem" A. Makarenko observed with pain: "Why do we study the resistance of materials in the technical universities, but in Pedagogical Universities we do not study the resistance of the individual when they start to bring a personality?.. But all is not a secret that such resistance occurs. Why don't we have any control division where they would question in earnest different teaching bunglers: - Your work is ninety percent defective. What you have produced is not a communist personality, but a real filth, drunkard, scalawag and self-seeker. Pay, if you please, with your check."²⁴ According to Makarenko's convictions education students "... should

- 16 Макаренко А. С. Педагогические сочинения в 8-ми томах. – М.: Педагогика, 1983-86. – Т. 7. – С. 193.
 17 Там само. С. 437.
 18 Макаренко А. С. Педагогические сочинения в 8-ми томах. – М.: Педагогика, 1983-86. – Т. 7. – С. 138.
 19 Там само. Т. 4. – С. 95.
 20 Макаренко А. С. Педагогические сочинения. в 8-ми томах. – М.: Педагогика, 1983-86. – Т. 4. – С. 48.
 21 Там само. Т. 1. – С. 140.
 22 Там само. Т. 1. – С. 352.
 23 Макаренко А.С. Соч. в семи томах. – М.: Изд-во АПН РСФСР, 1956-58. – Т. 7. – С. 387.
 24 А.С.Макаренко. Педагогические сочинения в 8-ми томах.– М.: Педагогика, 1983-86. – Т. 3. – С. 391.

get not only special education, but also special upbringing, they need to be organized, disciplined, have will and restraint, physical training, they should be well bred, intelligent, polite, clean, well-read, know the art and music.”²⁵

According to Makarenko, to ensure the continuity of educational efforts “a special issue of teacher training institutions should be issues of family, family structure, method of education in the family and of educational assistance to the family.”²⁶ In his views and ideas Anton Semenovych continued developing the ideas of G. Skovoroda and T. Shevchenko on the relationship and interdependence of the three components in the formation of a self-sufficient man: heredity, environment and education. Numerous statements of A. Makarenko, particularly in the “Book for Parents,” “Lectures on Parenting” and in the list of the topics for the lectures on parenting confirm this.

The founder of the theory of character formation P. Lesgaft in the work “Family child rearing” pointed out that “as a result of lack of attention, and most importantly because of ignorance, usually in a hurry to admit the existence of innate ugly propensities, people eloquently talk about “irreparably damaged” children, like this depravity is inborn in a child and the child is responsible for it! The influence of adult of control somehow always stays in the shade and the grown-ups do not want to believe that the “badness” of a child of school or preschool age is the result of the system of education, for which only the pupil pays. In most cases, not the innate dullness (moral or intellectual) of a child, but pedagogical errors prepares a bitter future for the one ...”²⁷

The issues of self-consciousness, self-education, self-actualization, self-governance, self-perfection, sense of self-reliance, and the issues of mutual influence of an individual and a group acquire specific importance in the present activities in perfecting the content, forms and methods of education.

We believe that the current educational pedagogy unduly belittles the role of the team, ignores Makarenko’s theoretical justifications and undeservedly forgets N. Krupskaya’s educational views of education and inability to exist outside the team “... it is only in the team that the child’s personality can most fully and comprehensively develop. The team does not absorb the child’s personality, it affects the quality of education and its content.”²⁸

In the notes to the play “Major” the authors V. Hmurman and G. Makarenko note: “Through various means Makarenko shows that the decisive factor in the formation of the personality is the feelings the person experiences in the team ...”²⁹

As evidence of Makarenko’s consistency in teacher education, including the formation of a personality endowed with the “pathos of aspirations,” with a sense of self-reliance, and individuality, one can produce the characteristics of Makarenko’s students given by Makarenko himself in 1932 - 1933 in the “References of graduates (materials for the Report on the F. Dzerzhinsky Commune performance)” and by P.G. Lysenko, the director of Makarenko’s museum, in sixty years. In Makarenko’s reference V.M. Skrebnyov is a fosterling, one of the main characters of the stories “Crusade of ‘30”, “FD - 1”, “one of the talented fosterlings of the Commune, did well at school, one of the ruling fosterlings, repeatedly displayed organizing abilities. He is very industrious, accomplished, and renowned in the Commune as a very skilled turner whose work looked like a performance. Currently he is an instructor of the turners and is indispensable in our factory. He will go to the institute of higher education, but now both he and the leadership of the commune consider it possible to postpone education until next year, as he is required in the factory.”³⁰ Lysenko says the following about Skrebnyov: “Skrebnyov Vsevolod (1916 - 1977). A highly-qualified turner became a fine engineer. He lived, worked and died in the city of Cherkasy. Vsevolod Skrebnyov participated in the Great Patriotic War. An officer, was wounded. He was awarded two Orders, medals. Vsevolod was married to Hohlikova Maria Petrivna, the fosterling of Makarenko’s Commune.”³¹

A.S. Makarenko wrote: “If we talk about the fosterlings of the Commune as future members of our society, I vouch for them, for their high quality”³² And here one should mention that the edu-

25 А.С.Макаренко. Сочинения. Издание 2, в 7-ми томах. – АПН РСФСР. – 1956-58. – Т. 7. – С. 390 – 391

26 А.С.Макаренко. Сочинения. Издание 2, в 7-ми томах. – АПН РСФСР. – 1956-58. – Т. 7. – С. 390 – 391

27 П. Ф. Лесгафт. Избр. пед. соч. – М.: – Педагогика. – 1988. – С. 19.

28 Н. К. Крупская. Пед. соч. в 6-ти томах. – М.: Педагогика. – 1978 – 1980. – Т. 3. – С. 153.

29 А.С.Макаренко. Сочинения. Изд. 2. В 7-ми томах. – АПН РСФСР. – 1956-58. – Т. 2. – С. 500.

30 А.С.Макаренко. Сочинения. Издание 2, в 7-ми томах. – АПН РСФСР. – 1956-58. – Т. 2. – С. 441.

31 П.Г. Лысенко. Судьбы воспитанников А. С.Макаренка. – Полтава, ОГОИ „Полтавський літератор”. – 1994. – С. 184.

32 А. С. Макаренко. Пед. соч. в 8-ми томах. М.:Педагогика. – 1983-86. – Т. 1. – С. 133.

cational institutions managed by A. Makarenko educated more than 3,000 students to whom he personally had applied his mind and heart.

With the rapid social changes there takes place the search for lines, forms, methods, tools, and areas of personal fulfillment, aimed at one's personal choice and personal responsibility. Unfortunately, some young people today usually do not consider it necessary to mind the needs of the other people, the state and the society. This phenomenon reflects the spelling of the teachers who fail to help pupils understand the varied palette of life, realize and define their place in it. If we really want to educate fully-fledged citizens, help them become self-sufficient individuals with the "pathos of aspirations", it is a must to shift priorities in the educational process, consider upbringing as part of the educational system, to perform the teacher's functions based on science and experience-proven educational experience. It is worth recalling the words of Pavlo Blonsky's words: "I confess that I studied Pedagogy as science being a teacher already. Here I made another discovery: I saw that and my fellow teachers were also unaware of pedagogy. Then our pedagogical ignorance became more and more it apparent... I still define pedagogy as a science, which is unhesitatingly discussed by anyone who is completely ignorant of it."³³

It is because of ignorance in pedagogy, ignoring Anton Semenovich Makarenko's other great teachers' advice there are signs of passivity, helplessness, lack of principle, the actions of irresponsibility among the young people. For example, the case of the notorious "Pussy Riot". The participants of the group are the University graduates and come from educated families. However, neither in the family nor in the universities they found support for their preferences, realization as computer programmers, or as philosophers, or as the guardians of their own families. The journalists made an attempt to explain the drama of the members of the group: "Nadya's, Masha's and Katya's Achilles heel is difficult relationships with their parents in adolescence ... Subconsciously they have been trying to prove to their parents that they have become self-reliant. However, it looks clumsy and vicious. "Biological clocks show 20 odd, but the person is not grown up yet and is in the emotional dependence on one's parents" the psychologists say. In addition, people who find no understanding in the family are incredibly lonely. Hence, they try to find support in the reference medium. For example, in the environment of the people like them – their not yet fully socialized peers, where youthful maximalism is not ridiculous or naive, and the demands are not too high. It happened to the girls from "Pussy Riot". They found a real family only in the reference group."³⁴

Ivan A. Zyazyun in the book "The Beauty of the Pedagogical Action" emphasizes: "A Teacher, with his skill and his talent, is an inexhaustible source of wealth of the people who are striving at intellectual, ethical and aesthetic culture in the periods of various shocks and adversity."³⁵

Makarenko considered that a teacher's work and strife are determined by "... our struggle for economic independence, our desire for knowledge, ... our discipline, by every minute of our busy day which is full of effort, laughter, cheerfulness, and thoughts."³⁶ Whether the seeding of good, humanity, and happiness will appear in our fosterlings we shall see "only after years, and then it will be clear if the crop is good or whether the evil weeds have choked it."³⁷

According to Makarenko the transfer of positive experiences, one's life passion, optimism and belief from the older generation to the younger one is the essence of education. P.G. Lysenko in the preface to the book "The Fates of Makarenko's pupils. Documentary and biographical sketches" wrote: "The features of universal morality fostered by Anton Semenovich are immutable. They should be developed in the new conditions of construction of independent states. The lives and occupations of Makarenko's students are different, but most of them preserved that deep organic similarity that distinguishes the children of the same family who inherited a piece of the soul of their parents. In short: they possess a highly developed sense of duty and honor, discipline and responsibility, decency and humanity, collectivism and patriotism. They share the belief in the power of education, the belief of their spiritual father. Those who encountered them in daily life and work, in a whirlwind attack, learned their special "Makarenko's" starter."³⁸

33 П. П. Блонский. Избр. пед. и псих. соч. в 2-х томах. – М.: Педагогика. – 1979. – Т. 1. – С. 33.

34 Газета „Сегодня“ № 7 за 15.01.2013 г.

35 Зязюн І. А., Сагач Г. М. Краса педагогічної дії. – К.: Українсько-фінський інститут менеджменту і бізнесу. – 1997. – С. 4.

36 А.С.Макаренко. Соч.,изд. 2. в 7-ми томах. – АПН РСФСР. – 1956-58. – Т. 4. – С. 405.

37 Михалков С. Все начинается з детства / С.Михалков. – М.: Детская литература, 1968. – С. 10.

38 Лысенко П. Г. Судьбы воспитанников А.С.Макаренко. Документально-биографические очерки / Пётр Георгиевич Лысенко. – Полтава:ОТОН „Полтавський літератор“, 1994. – С. 7 – 8.

We embrace Anton Semenovych Makarenko's, who is considered to be "the knight of Pedagogy", creativity and activity as that of our contemporary, who is an older and more experienced colleague, they are not a dogma, but a piece of sound advice, ideas to be creatively implemented to meet the requirements of modern times.

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ВОСПИТАНИЕ ЧУВСТВА СОБСТВЕННОЙ САМОДОСТАТОЧНОСТИ В МОЛОДОМ ЧЕЛОВЕКЕ НА ПРАКТИКЕ И В ТЕОРЕТИЧЕСКОМ НАСЛЕДИИ А. МАКАРЕНКО

В статье рассматриваются потребности и возможности использования теоретического наследия А. Макаренко и его опыта в деле налаживания чувства самодостаточности у современной молодежи (школьников и студентов).

Ключевые слова: А.С. Макаренко, образование, содействие, самодостаточность, формирования личности.

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ВИХОВАННЯ ПОЧУТТЯ ВЛАСНОЇ САМОДОСТАТНОСТІ В МОЛОДІЙ ЛЮДИНІ НА ПРАКТИЦІ І В ТЕОРЕТИЧНОМУ СПАДКУ А. МАКАРЕНКА

У статті розглядаються потреби та можливості використання теоретичної спадщини А. Макаренка і його досвіду щодо налагодження почуття самодостатності в сучасній молоді (школярів і студентів).

Ключові слова: А.С. Макаренко, освіта, сприяння, самодостатність, формування особистості.