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**THE PRESCIENT POTENTIAL OF V. SUKHOMLYNSKY'S  
EDUCATIONAL JOURNALISM IN THE CONTEXT OF THE  
AUTHORITARIAN SYSTEM (the 1960s)**

The modern system of education in the post-Soviet countries is undergoing significant changes, which started in the 1990s and were related to the shifting of goals and values, social, economic, and political transformations triggered by the collapse of the USSR. The search for ideals, system-forming values, and the national idea, which should become the goalposts for the state and education, require the analysis of the national pedagogical experience of the past to deal with the challenges the system of education is facing at present.

Education humanization trend is brought about by the objective need of the post-industrial society for the citizens capable of self-identification and self-actualization in the dynamic sociocultural environment, as well as for the system of education that has the ability to fulfill this need. Therefore, the study of the outstanding educators' works as reflected in educational journalism is of topical significance.

This article aims at revealing the place and role of V. Sukhomlynsky's educational journalism in promoting humanistic ideas in the Soviet system of education in the 1960s.

In modern scientific discourse, this problem is discussed in the works of well-known Russian (B. Bim-Bad, M. Boguslavsky, D. Dneprov, et al.) and Ukrainian (V. Kremen', O. Savchenko, O. Sukhomlynska) scholars working in the field of the history of pedagogy. V. Sukhomlynsky's contribution was also analyzed by foreign researchers, namely M. Bybluk, A. Cockerill, E. Gartman, W. Okoń, et al).

Many scholars, including E. Dneprov, L. Bereziv's'ka, M. Boguslavkiy, O. Sukhomlynska, believe that the 1960s, often referred to as the Khrushchev's decade, were the period of the considerable growth of the Soviet system of the national education (the first such period of growth occurred in the 1920s). After I. Stalin's death, the system of the national education, as well as all spheres of the economic and social life, saw serious reformations. The authorities were interested in the improvement of the system of education, which resulted in significant positive changes in education, pedagogy, and journalism. At the beginning of the 1960s, a new program of fostering the humanistic morale of the Soviet citizens, articulated in *The Moral Code of the Builder of Communism*, was approved. This period is also characterized by yet another surge of interest to the social and political journalism. In educational publications, the problems of personality and community, discipline and punishment were discussed, and new approaches to dealing with various educational problems were suggested.

On the other hand, the scholars agree that the 1960s are characterized by a number of contradictions, namely between the need for the humanization of social life and education vs. the on-going influence of the authoritative pedagogy of the repressive 1930s and the comeback to the authoritative system of governing society and school; the denunciation of the Stalin cult of 1956, the introduction of the Moral Code of the Builder of Communism vs. the preserved administrative command system of society and educational governance. Despite the appearance of new documents on educational policy in the 1960s and the introduction of the ideas of humanization and democratization of the Soviet system of education, the double moral and the double system of values existed: priority values were in the plane of ideological imperatives.

In accord with E. Dneprov's apt remark, V. Sukhomlynsky's work became the pedagogical symbol of the 1960s. His articles and major educational journalism pieces, including *Formirovaniye Communisticheskikh Ubezhdeniy Molodogo Pokoleniya (The Formation of Communist Convictions in the Younger Generations, 1961)*, *Vospitaniye Lichnosti v Sovetskoy Shkole (Developing Personality in a Soviet*

*School*, 1963), *Ver'te v Cheloveka (Have Faith in Man)*, *Razgovor s Molodym Direktorom (Conversation with a Young School Principal)*, *Dukhovny Mir Shkolnika (The Spiritual World of a School Pupil)*, *Nravstevnny Ideal Molodogo Pokoleniya (The New Morality of the Younger Generation)*, *Sto Sovetov Uchitelyu (100 Pieces of Advice for Teachers)*, *Mudraya Vlast Kollektiva (The Wise Power of the Collective)*, *Serdtshe Otdayu Detyam (To Children I give my Heart, 1969)*, *Rozhdeniye Grazhdanina (The Birth of a Citizen, 1970)*, illustrate the inherent correlation between theory, practice, and art, are filled with socially meaningful pathos, educational passion, and raise critical problems of the modern life impacting the work of the educators. In his creative legacy, the educator also emphasized the value of educational journalism: "In every teacher's library, along with professional literature, there must be articles called upon to broaden his spiritual world" [4]. This is how V. Sukhomlynsky saw the role of journalism in the life of a teacher.

The core of V. Sukhomlynsky's humanistic system was the principle of individuality, which has been the basic assumption for pedagogy since its appearance as a science and was mentioned in the works of every educator of the past. V. Sukhomlynsky's system is the pedagogy of kindness and humaneness. In his opinion, what makes a good school is introducing the subject of "human being studies" (*chelovekovedeniye*). In the chapter *Not a Single Day without a Concern about a Human Being* (in his *My Heart I give to Children*), V. Sukhomlynsky describes a "school of joy", but the first step on the child's way to human beauty is responsiveness to the inner world of another, ability to share and understand grief: "...they were acquiring the basics of the complicated human being studies, learned to see grief, sadness, and anxiety in the eyes of those they encountered in their everyday life". This is what comprises true humanism: do good for the people around you, feel with your heart that "there are people in need of care, help, endearment, warmth, and sympathy" [6, p. 221]. V. Sukhomlynsky declared the importance of the love for a child, which is not a sign of some teachers' preferential treatment of a child, but should be seen as an obligatory component of the school personnel's educational

stand. Moreover, he believed this kind of attitude is the demonstration of the teachers' professionalism.

Innovative and unique for the pedagogy of the 1960s was V. Sukhomlynsky's idea of moral education as the foundation for developing a well-rounded individual. The tasks of moral education were forming in a child such important personal qualities as patriotism and civil-mindedness. In his humanistic theory V. Sukhomlynsky supports the view that upbringing a harmoniously developed individual may only be grounded on the communist morale, which addresses all the spheres of personal development and opens up the path to civil, ideological, creative, work and aesthetic values. "The younger generation", V. Sukhomlynsky wrote, "should learn communism, acquiring the full range of knowledge generated by the humanity; they should acquire communism practically, in real life, learning about life and reconstructing it" [7, p. 124].

V. Sukhomlynsky grounded his theory on the fundamental principles of Marxism-Leninism ethics, such as the good, the evil, freedom, honesty, and dignity. Having acquired the educational and humanistic content, the latter could then serve to bring up the feeling of love, respect for, and faithfulness to the nearest and the dearest, the need of a human being for another human being, empathy, sympathy, and so on. In this way, V. Sukhomlynsky developed child's moral consciousness, civil-mindedness, ideological commitment, and patriotism. He was the one who introduced such notions as spirituality, spiritual impulse, and the culture of feelings in the Soviet pedagogy [5]. In accord with Sukhomlynsky's theory, child's moral development should occur on the basis of interrelated intellectual, physical, productive labor, and aesthetic education with the obligatory cooperation from the school, the family, and the community. V. Sukhomlynsky was firmly convinced that the main objective of the school was the maximum satisfaction of the spiritual needs, their development and cultivation.

In his numerous publications, V. Sukhomlynsky supports the importance of the humanistic orientation of the educational practice, including the humane attitude to a child; developing an individual in the objective activity; guaranteeing the

development and self-development of the system of education itself; pluralism in education; humanitarization of the content of education; and the continuity of education. At present, these humanistic pedagogical ideas are the key principles of the world pedagogy and are seen as the achievements of the national educational science.

The creative legacy of V. Sukhomlynsky has truly become the national heritage, a unique phenomenon in the world pedagogy. Even the titles of his books speak for the humanistic character of his pedagogy: *Ver'te v Cheloveka (Have Faith in Man)*, *Duma o Cheloveke (The Ballad about Man)*, *Vospitaniye Kommunisticheskogo Otnosheniya k Trudu (The Formation of Communist Attitude to Work)*, *Vospitaniye Sovetskogo Patriotisma u Shkolnikov (The Formation of Soviet Patriotism in Schoolchildren)*, *Nravstvenny Ideal Molodogo Pokoleniya (Moral Ideals of the Younger generation)*, *Vospitaniye Lichnosty v Sovetskoy Shkole (Developing Personality in a Soviet School)*, *Rozhdeniye Grazhdanina (The Birth of a Citizen)*, *Serdtshe Otdayu Detyam (To Children I Give my Heart)*, etc. All his works are full of life-asserting optimistic pedagogy.

The analysis of V. Sukhomlynsky's works, written and published in the 1960s, demonstrated that the school reality did not always correspond to the demands and requirements of the government and the official pedagogy. Furthermore, V. Sukhomlynsky was able to prove that, even under the conditions of far-fetched and enforced ideological dogmas (where the system was the goal and the child was nothing, but a means of achieving the goal), it was possible to develop a truly humane personality, and that the Soviet government created conditions that were, more often than not, conducive to the realization of the humanistic ideas in the sphere of education. Sukhomlynsky's works reinforced the idea that educational journalism can be an integrating element between pedagogical practice and science, but for which the existence and development of the humanistic ideas in education would be impossible. Obviously, V. Sukhomlynsky's educational activity is characterized by two opposing stances: on the one hand, supporting the Soviet State policy and, on the other, serving as a counteraction to the authoritarian methods in education, to the

concept of one-sided influence on the individual development, and to the inattention to human individuality.

Unfortunately, this outstanding educator's activity was an isolated case and did not acquire a systemic character in the period described. The authoritarian pedagogy had continued criticizing V. Sukhomlynsky's humanistic theory and practice up to the end of the 1990s, attacking the fundamental principles of humanism, its autonomy, fundamental and universal character. The idea of freedom typical of humanistic pedagogy was opposed to the idea of responsibility realized by means of the methodology of demands. Finally, a sentimental love for a child was also criticized as a sign of insufficient centralization in pedagogy, which was alien to Soviet education due to its bourgeois origin [8].

The modern history of pedagogy views V. Sukhomlynsky's activity as a forerunner of cooperative learning and the work of many innovators in education. This educator can be referred to as the first Soviet educational journalist, who realized the power of this channel for promoting his ideas. Later on, other scholars, including S. Soloveychik, A. Likhanov, Sh. Amonashvili used a similar path. The significance of V. Sukhomlynsky's educational legacy is emphasized by the fact that both in times of flourishing, as well as after his death, the humanistic ideas of this great scholar are still being discussed and attract attention, which allows the possibility for further research and analysis.

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**Кубанова Т. В. Прогностичний потенціал педагогічної публіцистики В. Сухомлинського в умовах авторитарної системи (60-і рр. ХХ століття)**

Стаття розкриває місце й роль педагогічної публіцистики В. Сухомлинського в розвитку гуманістичних ідей у вітчизняній освіті 60-х рр. ХХ ст. Визначено, що педагогічна діяльність В. Сухомлинського позначена, з одного боку, підтримкою політики Радянської Союзу, а з іншого – протидією авторитарним методам виховання, концепції однобічного впливу суспільства на формування людини, неуваги до людської індивідуальності. Зроблено висновок, що педагогічна публіцистика, зокрема й роботи В. Сухомлинського,

може стати інтегрувальною ланкою між педагогічною практикою та педагогічною наукою, без якої неможливе існування й розвиток гуманістичних ідей в освіті.

*Ключові слова:* гуманістична педагогіка, радянський уряд, естетичне виховання.

**Кубанова Т. В. Прогностический потенциал педагогической публицистики В. Сухомлинского в условиях авторитарной системы (60-е гг. XX века)**

Статья раскрывает место и роль педагогической публицистики В. Сухомлинского в развитии гуманистических идей в отечественном образовании 60-х гг. XX в. Определено, что педагогическая деятельность В. Сухомлинского характеризуется, с одной стороны, поддержкой политики советского государства, а с другой – противодействием авторитарным методам воспитания, концепции одностороннего влияния общества на формирование человека, невниманию к человеческой индивидуальности. Сделан вывод, что педагогическая публицистика, в том числе работы В. Сухомлинского, могут стать интегрирующим звеном между педагогической практикой и педагогической наукой, без которой невозможно было существование и развитие гуманистических идей в образовании.

*Ключевые слова:* гуманистическая педагогика, советское государство, эстетическое воспитание.

**Kubanova T. V. The Prescient Potential of V. Sukhomlynsky's Educational Journalism in the Context of the Authoritarian System (the 1960s)**

The article discusses the place and significance of V. Sukhomlynsky's educational journalism for the development of humanism in the education of the Soviet Union in the 1960s.

The author of the article proves that V. Sukhomlynsky's educational activity is characterized by two opposing stances: on the one hand, supporting the Soviet State



policy and, on the other, serving as a counteraction to the authoritarian methods in education, to the concept of one-sided influence on the individual development, and to the inattention to human individuality. The analysis of V. Sukhomlynsky's works, written and published in the 1960s, demonstrated that the school reality did not always correspond to the demands and requirements of the government and official pedagogy, as well as that even under the conditions of far-fetched and enforced ideological dogmas (where the system was the goal and the child was nothing, but a means of achieving the goal) it was possible to develop a humane personality. It is also emphasized that the Soviet government created conditions that were conducive to the realization of the humanistic ideas in the sphere of education.

Sukhomlynsky's works in educational journalism could be an integrating element between pedagogical practice and science, but for which the existence and development of the humanistic ideas in education would have been impossible.

*Key words:* humanistic pedagogy, Soviet State, aesthetic education.

*Peer review: Adamenko O. V.*

*The article was received by the Editorial Office on 10.07.2013*

*The article was put into print on 30.08.2013*