

## THE PRIORITY OF A HUMANE AS CHARACTERISTIC PECULIARITY OF UKRAINIAN NATIONAL SYSTEM OF EDUCATION: HISTORICAL AND PHILOSOPHICAL CONTEXT

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### Annotations:

**Уваркіна Олена. Пріоритет людини як характерна особливість української національної системи освіти: історико-філософський контекст**

Розкриваються дослідження ідеї людиномірності вітчизняної освіти в історії української філософсько-педагогічної думки, що постає сенсожиттєвою основою пріоритетів сучасної української національної системи освіти. Процес реалізації людиномірних систем навчання й виховання передбачає теоретичну реконструкцію гуманістичного потенціалу філософської думки попередників, зокрема тих напрацювань, що розкривають суть людського в людині. Висвітлено людиномірний, людиноцентричний зміст української філософії кордоцентризму, що був представлений «філософією серця» Г. Сковороди, духовною філософією П. Юркевича, педагогічною антропологією К. Ушинського, ідеями загальнолюдської освіти М. Пирогова, С. Русової, виховного ідеалу Г. Ващенко та ін.

**Уваркина Елена. Приоритет человека как характерная особенность украинской национальной системы образования: историко-философский контекст**

Раскрываются исследования идеи человекомерности отечественного образования в истории украинской философско-педагогической мысли, которая предстает смысложизненной основой приоритетов современной украинской национальной системы образования. Процесс реализации человекомерных систем обучения и воспитания предусматривает теоретическую реконструкцию гуманистического потенциала философской мысли предшественников, в частности тех наработок, которые раскрывают суть человеческого в человеке. Освещено человекомерное, человекоцентрическое содержание украинской философии кордоцентризма, представленной «философией сердца» Г. Сковороды, духовной философией П. Юркевича, педагогической антропологией К. Ушинского, идеями общечеловеческой образования Н. Пирогова, С. Русовой, воспитательного идеала Г. Ващенко и др.

**Uvarkina Olena. The priority of a humane as characteristic peculiarity of Ukrainian national system of education: historical and philosophical context**

The article discloses the concepts of a national education human-like systems in the history of Ukrainian philosophical and pedagogical idea, which is considered to be the notional priority of modern Ukrainian national educational system. The process of human-like systems realization in education suggests theoretical reconstruction of humanistic potential precursors' philosophical ideas, namely those who reveal the essence of human in a personality. The author analyzes human-like and human-centered content of Ukrainian philosophy of cordia-centralism, which was represented by "the heart philosophy" of H. Skovoroda, mental philosophy of P. Yurkevych, pedagogical anthropology of K. Ushynskyi, ideas of universal education of M. Pyrohov, S. Rusova, educational ideals of H. Vashchenko and others.

### Key words:

людиномірність, системи освіти, філософія кордоцентризму, духовна філософія, педагогічна антропологія, виховний ідеал.

человекомерность, система образования, философия кордоцентризма, духовная философия, педагогическая антропология, воспитательный идеал.

human-likeness, systems of education, cordia-centralism philosophy, mental philosophy, pedagogical anthropology, educational ideal.

Modern Ukrainian education provides young people a deep and comprehensive knowledge of the person and the world that highlight the problems of anthropogeny, sociological, socio-cultural, historical, spiritual, ethno-national dimensions of personality, his legal culture and perspectives of individual and social development.

A distinctive feature of Ukrainian national education system with all its historical and cultural traditions should be the priority of man as a cross-cutting principle, which must be applied and be a primary priority at every level of educational-system functioning. Human-centric principle of education, formed throughout the history of the formation of the Ukrainian national traditions of public education today requires not only development, but also in the revival of the long stay in the Soviet education system, ideologically overburdened with nomenclature elements and content. Human dimension should be the main principle of the national education system, which will enable it to identify the full potential of the Ukrainian people,

and output level of the education to the content-methodological levels that are inherent in the European educational space.

Moreover, inclusion of priority rights in the process and content of the educational process is an essential element for the implementation of the child and young person in the modern socio-axiological matrix, their socialization on the principles of self-determination of value and creative self-development, as defined by one of the main objectives of the national education system.

In the center of the Ukrainian attitude towards the world is always a man. And the presence in Ukrainian philosophy so important traits as human-centrism confirmed with philosophical and pedagogical legacy, definitely associated with the name of the philosopher and educator H. Skovoroda – he was the first in the domestic pedagogy to argue about the importance of respect for the feelings of the child's relationship with the world, his deeds. Thereby, the thinker emphasized the need for humane treatment of the child

as an individual with his own inner world, to which the teacher to be reckoned with, and help him to find the way to happiness. Such concern about the student from the teacher may exist on the condition of having his humane traits; among them the educator believes love and respect for the individual of a student are the main ones. His goal was to educate the thinking, responsive, educated, hard-working man with a bright mind and warm feelings, capable of faithfully serve the people. H. Skovoroda considered the most important duty of the teacher is inculcation of high moral character, integrity, honesty, good service are the leading features in the relationship of the teacher with the students. It condemns the authoritarianism in pedagogy and argues democratic principles in the relationship of the teacher and students [1].

Principles of folk pedagogy are contrasted in the works of H. Skovoroda to grand education. According to the philosopher, "the poor also needs upbringing". Teaching a man should be according his natural inclination. This folk pedagogy teaches not to suppress the will of man, but to give him to discover his natural abilities. However, folk wisdom condemns those people who do not listen to teachers, avoid honest work, live through others: "There is no wood without a wolf and a village without evil man"; "If a viper doesn't bite, but it'll hiss", "No matter how much the wolf isn't fed, he looks into the forest". Following the folk traditions, H. Skovoroda considers the role of parents in the upbringing of children to be the main.

So one could argue that "philosophy of heart" by H. Skovoroda even before the appearance of works of founders of educational anthropology in the nineteenth century formed the methodological strategy of humanism and respect for the individual, the recognition of human identity and the uniqueness of his inner world, primacy in respect of each "application" reality. Philosophy of H. Skovoroda's education can be identified as anthropology synthesis on the ideological level that claims natural human desire of dialogue, tolerance, generosity and intelligence, "akin to labor", harmonizing relations with nature as generic features of Homo sapiens, that are not granted by someone other except the nature of a man [2].

Cardio-centric tradition of domestic type of philosophizing in the nineteenth century were adopted and creatively developed by P. Yurkevych. In his view, the search for truth and goodness can't be limited with cognitive effort of the mind. Making good can act as a sincere soul, the heart. Namely the heart is the center of moral life; it is the starting point of all that is good and evil in words, thoughts and actions of people [3].

The personality of the teacher holds a special place in pedagogical writings of P. Yurkevych, because the teacher assigned the mission "to create a beautiful pet republic in the soul of a child,

where wisdom guides and justice prevails". The implementation of such a lofty goal, according to the thinker, provides a number of significant requirements for the person who will carry out training and education of children. The teacher should have a strong knowledge of those subjects which he teaches, has to use in his work domain of psychology and pedagogy. The teacher "properly understands the greatness of his rank only in the condition of the scientific development of his tasks. Science captures the grandeur of its demands with truth; it enables us to understand the task of bringing as high and holy" [4]. Of course, the teacher must constantly update knowledge and keep up with the progress of mankind, so his sacred duty is to worry constantly about self-education.

The special, decisive place in the pedagogical and philosophical writings of P. Yurkevych is given to feeling of love. It covers love of neighbor and love of God. It should be based on love of education and training of students. To have such a love, a teacher must have a heart, which has carried out a large living process of clearing and building. Only such a heart has this love that sees and educates children in their own humanity, clean image of godlike person, not an instrument of selfish parents, society and state. Only the presence of love in the heart of the teacher can relate empathic attitude to the individual of a student. Teacher's and educator's love to a child always responds with respect and love in the heart of students. The teacher, according to Yurkevych's conviction, should treat children as a mother: be gentle in communication with your child, to enjoy his successes and grieve when a child is bad. It should be developed such a moral trait as patience – during lessons and in communication with the children after school.

In pedagogical writing P. Yurkevych required the teacher to carry out the individual approach in the learning process and in education. The most important condition for the individualization of the educational process is to examine the nature of the student. This study should be thorough and comprehensive, so as not to be considered good in an evil child, and perfect – imperfect. P. Yurkevych urged teachers to observe and study the students during their training and playing games. Teacher should "encourage, then quench spiritual aspirations, focus pet, then entertain him, then warm, then cool his heart, and only direct acquaintance with the individual characteristics of pupils can manage it in this case" [4].

Therefore, the formation of "pedagogical matrix" in the works of P. Yurkevych is denoted by a number of requirements for teachers, namely:

- required mastery of pedagogical skills;
- mastery of the course material and permanent self-education;
- attitude to teaching activities as calling;

- patience in dealing with children;
- love with empathic attitude towards the child as the basis of the educational process;
- the teacher's deep study of the child's individual characteristics and consideration in their work.

In Soviet pedagogical science of the nineteenth century K. Ushynskiy paid much attention to culture of the relationship between teacher and student. The outstanding teacher turned to the teacher calling students to learn, to reckon with their natural inclinations and age, to build relationship with them on humanitarian grounds. He persuasively argued that in the moral development of the young generation beliefs can't be imposed; such beliefs should be made in the child's soul without making it over violence. The use of physical punishment must not be involved while educating students according to K. Ushynskiy. The only thing allowed in this area is preventive work: observations, reduction estimates, etc., but without violence, abuse or humiliation that bring up a hypocrite, a coward, a slave and lead to insincerity relationship of teacher and students. The sincerity of the relationship between teachers and pupils is provided by trust, lack of fear among them. Common sense and humanity should prevail in the educational process.

K. Ushynskiy emphasizes that does not contribute to the sincerity of the relationship between teachers and students relationship, built on material incentives, which eventually lead to unhealthy psychological situations when students begin to relate to their duties or measure faithfully executed their orders with mercantile position and take teacher only as a source of pleasure of own ambitions, not respectable, thoughtful, intelligent man. Therefore, the great teacher considers appropriate only such award as moral encouragement. He condemns those teachers who neglect this form of moral motivation. Thus, the outstanding teacher notes that the relationship between teachers and students has the wisdom to rule emitted by the teacher and which echoes in the hearts of the children, going back with gratitude to his children's hearts [1].

K. Ushynskiy describes the teacher as a person who should be a good teacher and influence with his teaching not only to enrich the knowledge of the mind, but also to develop all mental and moral strength of his pet. In the book "Teaching anthropology" K. Ushynskiy develops a system of issues for preparing teachers to work, the process of teaching activities, requirements for personality traits of the teacher as a professional. Thus in teacher preparation the most important characteristics are:

- awareness of the role of the teacher in teaching and upbringing;
- improvement of learning as knowledge and ideas;
- knowledge of the laws of human development by future teacher;

- teacher's depth study of teaching theory;
- improving teaching skills based on educational theory;
- most dedicated study of the physical and spiritual nature of man;
- the study of teaching practice, history and various educational activities and development on their basis a clear positive goal of education [5].

The ideas of universal education are closely connected with the name of M. Pyrohov. Inherent Pyrohov's humanistic value orientation of educational views allowed the scientist to reject any useful, mercantile objectives of education and to argue that the primary purpose of upbringing and education is the formation of a human being, the harmonious development of all the skills and talents of children, creating conditions for comprehensive personal development of student, upbringing his sense of dignity and strengthening self-esteem; formation of moral beliefs, freedom, a sense of social responsibility and self-awareness [6]. Realization of such a goal provided a deep humanistic development of human potential, the values that are the essence of human in man.

"Universal education" in a broad sense is a philosophical approach, the idea of education and upbringing of a human in all their manifestations, which involve the development of man in his natural, rational and spiritual nature through purposeful pedagogical impact, covering physical education, care of student's physical health, "smart" education, moral, civil and religious education. Universal education "in the narrow sense is a human education that aims to develop physical, mental, spiritual and moral capacities, allows a person knowingly and motivated to make living, professional and civic choices based on knowledge, some experience and formed belief and on the basis of self-education. It should be noted that in this sense the concept of "universal education" is close to the modern concept of "humanization of education and training" [7].

A real person, within the meaning of M. Pyrohov is an educated man, a citizen, in which scientific knowledge, a sense of public duty are combined with the religious beliefs and Christian morality. It is an advanced person who embodies the best features of his people and human traits. This is a citizen of his homeland, highly educated and well-developed human person that is constantly being improved. Achieving this ideal, as M. Pyrohov says, is not easy, but possible for everyone. The teacher expressed his ideal of a man in such way: "...be a human! Do not look for anything else as to be a human in the true sense of the word!" The school has to prepare educated, mentally stable, honest people who are able to fight social vices and character flaws.

Pyrohov's bright feature as a teacher is only organization, reasoning, planning, consistency in knowledge, educating the young generation, training

staff. M. Pyrohov evaluated highly such methods as narration and explanation of teacher, discussion, independent work of students, especially their works, observing the life of nature. The teacher emphasizes that the main thing for teacher is to be able to present his subject in such way, that the student learns it [8].

This approach to education is inherent and well-known educator of Ukrainian people S. Rusova. The central link of educational concept, created by S. Rusova, is a child identity with his natural inclinations, abilities, talents, needs, aspirations and so on. Each of teachers, educators need to consider the differences between children and adapt the process of training and education, which has to become an individual orientation to the individual of a student. S. Rusova was convinced that the purpose of education is to "develop a broad understanding by the person his civil duties with independent, highly developed mind, fraternal feelings to all men, a man capable to work, such a man who never or in no circumstances shall perish morally and physically and hold in life his independent opinion" [9].

The educator understands morality as a system of principles, attitudes, beliefs, norms, rules and evaluations that govern people's behavior, as a form of social consciousness. She points out that morality permeates all spheres of human life and directs individual behavior in terms of good and evil, justice and injustice, humanity or its antipode. Therefore, S. Rusova regards moral education as a holistic process aimed at developing children's moral beliefs, moral feelings and moral behavior. The content, factors, ways, methods of forming these moral categories it sufficiently analyzed by her on the example of pre-school and primary school children, considering preschool age the foundation soil of moral education, on which lays the foundation for future adult – his personal morality, his civic importance. In thinking about what moral education should be, S. Rusova concludes that its purpose is the formation of man in the best sense of the word: with the most developed positive abilities and minimized negative slope – a true man, manly, fair.

Development of national cordial-centric traditions is associated with the ideas of democratic pedagogy of H. Vashchenko. Determining role, according to H. Vashchenko, is the role of the teacher in shaping personality. The most important requirement, which is put forward to educators, is the love of children. This love is an incentive to work on oneself. An integral requirement of human socialization is also the company of others. H. Vashchenko notes that to complete the training process should be strong links between school and family, and also between school, family, educational youth organizations, which can have a big impact on further education will, character and patriotism. School, children and youth organizations play, according to the teacher, a significant role in socialization. Thus, the objective

of youth organization primarily is development of the ingenuity and creativity among young people, which will help in the process of adaptation, integration and implementation of the individual in the society.

In addition to all these factors, H. Vashchenko believes self-improvement to be a necessary condition for socialization. All traits as courage, determination, efficiency are not given to man by nature, and appear as the result of hard work of a man over himself. The criterion for self-education is to understand the purpose of life by a man.

The scientist said that the conscious attitude to things comes to a man when he has some experience. Education is carried throughout life and begins at birth. Best practices and methods of forming the character are, according to H. Vashchenko, education and self-education. The scientist said that man can and must work hard on himself in the conditions of daily life. First of all it's different forms of joint action and co-existence with others. There can be support and hostility, help and interference, sympathy and antipathy. In such diverse and complex circumstances a person first of all learns others with their good and bad qualities and learns according to this act. However, he knows better himself with his positive and negative features. It gives a person of good will the opportunity to work on himself, to overcome his negative traits that complicate our life. Harmonization of character is the result of work on oneself, understanding human life's purpose. Each person has set a goal for himself, which aims to achieve in the future. On the bright examples the teacher proves that two different people with different intended purpose develop the character of different properties. H. Vashchenko is convinced that it is necessary to form a harmonious and heroic character on historical examples, raising a person's patriotism, integrity, courage, physical strength, endurance [10].

In the basis of the education of young Ukrainian H. Vashchenko puts human and national values cherished by the people throughout the ages. These include the creation of good moral law and the fight against evil, the search for truth, the construction of a just system based on nurturing love and beauty. These universal values, according to the teacher, follow from such sources as Christianity. His doctrine of the immortality of the human soul gives direction to human force and determines the absolute goal of human life. However, man as a social being comes into the world and lives in a community that has its own characteristics, habits, its way of life, its national character, its national culture created within centuries. Built on the basis of this person's world, according to H. Vashchenko, leads him on a path of service to high double purpose: to God and to his nation. This is, according to H. Vashchenko, higher purpose of social education. It should be noted that the pedagogical views of H. Vashchenko

were formed on the basis of philosophical positions of Skovoroda, fiery words of Taras Shevchenko, creative thinking ideas of K. Ushynskiy, whom he deeply respected, developed his ideas of nationality, shared views on the crucial importance of educating native language.

Therefore, we emphasize that, despite the historical and cultural conditionality to priority of a man as characteristic features of Ukrainian national education system, modern educational and scientific community in our country should make more effort in order to support and develop human education component in its human, educational, scientific, methodological dimensions. Fruitful and regular use of humanistic potential of our education, with its deep man-traditions, has to be one of the key foundations of its transformation and modernization reforms.

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doi:10.7905/vers.v0i2.588

Received at the editors' office: 18.03.2013.

Accepted for publishing: 19.03.2013

Translation: Liudmyla Kulykova

