Psychology of Spirituality of V. Sukhomlynsky in Explicative Format

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The important purpose of appealing to the texts of V. Sukhomlynsky is to identify and comprehend the spiritual reality, which is sometimes expressed clearly, but sometimes only implicitly. The issue of spiritual reality of V. Sukhomlynsky has undeniable theoretical and applied interest because it broadens our conceptions of inner life of personality.
Relying on the explicative views on the creative achievements of a prominent educator gives reason to speak about a completely different semantic plane for solving essential problems of human spirituality.

Keywords: *psychology; spirituality; V. Sukhomlynsky;*

Moral self-consciousness of the individual as a subject of pedagogical efforts of V. Sukhomlynsky

V. Sukhomlynsky's pedagogical understanding of the problem of moral identity of the individual coincided with the most pronounced state ideological pressure regarding this aspect of scientific research. The philosophical existentialism was proclaimed an idealistic doctrine. In the field of study of personality's consciousness, Soviet psychology and pedagogy allowed an activity approach though in Marx's view of the category of activity. It is therefore not surprising that the deep mechanisms of formation of the spiritual world of the individual have not been revealed. Theories of consciousness of Burns, Wicklund, Kon, Rogers, Stolin and other scholars appeared later than the time when V. Sukhomlynsky lived and worked, so it is quite clear why a prominent educator did not do a research on this issue. However, in his works there are several provisions, the synthesis of which makes it possible to consider his beliefs on the role of self-consciousness in moral and spiritual development of personality.

In V. Sukhomlynsky's pedagogical phenomenology, it is necessary to distinguish the appropriate methodological and educational direction. Educational strategy of V. Sukhomlynsky is a global antinomy of «surrounding world – human being». Knowledge of this antinomy was only the first stage.

The main purpose was to educate a person with same general attitude toward the world. V. Sukhomlynsky considers world of knowledge as a deep understanding of values, material and spiritual treasures acquired by humanity.

Consequently, an essential imperative in education is only the world in the context of human's aspirations and efforts. It is a responsibility to the creative and non-natural world, to the material and spiritual values of humankind.

Such a deeply conscious attitude cannot be formed without deep reflection, a process of self-awareness. According to V. Sukhomlynsky, reflection as thinking about oneself is directed not so much at the cognitive formation of the individual, but at one's emotional and sensual structure and corresponding properties, qualities, attitudes. This is due to the fact that the responsibility of a young person to the world of external values without self-responsibility is impossible. At this time, the whole moral and spiritual image of the children's «Self» has manifested.

It is important for V. Sukhomlynsky that children do not form comprehensive views of the world of material and spiritual values as mostly abstract entities. They should not exist in the students' inner world in alienated form, since they will not be enough. Children must understand a strong connection between these values and their creators – people who have dedicated them all their lives. This creates the unity of the past and the present as the driving force for moral and spiritual personal development. V. Sukhomlynsky created a special educational program «Travels to the Past of the Native Land» in that regard. There were excursions to the field, forest, riverbank, nearest villages. Children felt and realized that it connects the past with the present in the spiritual life of our people.

Another important aspect for V. Sukhomlynsky in relation «responsibility – self-responsibility» was relation between team and personality. He believed that real responsibility for the team should merge with responsibility for one's own conscience. There is no responsibility to collective if one person does not know the voice of one's own conscience. Feeling responsible to oneself, person understands more sharply the rules of the team.

It is known that in the educational heritage of V. Sukhomlynsky the problem of the collective acquired broad outlook as forming the personality's civic and political consciousness. Such consciousness and self-consciousness constitute are inseparable, since one of the facets of a person's civil and political consciousness is human's responsibility to his or her own conscience.

What is the formation that disturbs V. Sukhomlynsky? It could be interpreted regarding the tradition that has emerged in our psychology and

pedagogical science, when the responsibility is mainly associated with the force of intellectual tension that determines a certain behavior or activity. For this understanding, responsibility is defined as an obligation to act. Obviously, such interpretation of the genesis of this personal trait did not suit the educator, since the human mind is not omnipotent. In V. Sukhomlynsky's works, there is an idea that responsibility to one's own conscience is an emotional evaluation of oneself; the educator equate responsibility with self-esteem.

Therefore, conscience is the bearer of the core of the individual, and its meaningful experience is self-responsibility. «What it takes to keep such a restless, strict guard in the mind – a sensitive conscience – how do we achieve in practice that the child blushes for shame alone, that the desire to be better becomes one of the deepest desires, enrich behavior, relationships in the team?» asks the educator. (Sukhomlynsky, 1977, p. 304). The answer is unambiguous: good and noble actions are required.

We can only wonder at V. Sukhomlynsky's intuition who lived during the class-ideological approach to the problem of the ideal of human being and its reflection in pedagogical science and practice at the time. He formulated his own developmental principle as the main criterion of education. The criterion that appeals to the central formation of person's consciousness is *an expression one's own feelings, unique existence.*

«If you manage to achieve that the child alone is ashamed for his/her destructive act, if the child wants to become better than he/she is, if he/she not only lives in his/her mind but also becomes convinced of his/her idea what is better and what is worse, it means that you see the consequences of your educational work» (Sukhomlynsky, 1977, p. 304). In this regard, V. Sukhomlynsky introduces an unusual, but extremely informative, meaningful concept of «see oneself». In our opinion, this is not just a living contemplation, which could be stopped by the attention of a great educator, aware of the views of one of the apologists of Marxism. This concept V. Sukhomlynsky brings to the level of higher sensory impulse, which makes a person passionate and value centered. It directly connects him to the emotional experiences of pain, anxiety, and care for things, values, wealth created for the joy and well-being of people can be harmed.

This spiritual state is preceded by a psychologically complex internal activity of children, which directs each of their behavioral steps to create their unique personal image of «Self», humanistic in its nature. This personal formation of «see oneself» should be mainly formed during childhood. If this does not happen, then during adolescence, the individual will not be able to experience the abovementioned emotional experiences.

Conceptualizing V. Sukhomlynsky's thoughts, self-consciousness can be divided into three basic components: understanding, emotional experience and self-evaluation. These types of self-care should be the subject of teacher's attention from the first days of children stay at school. Understanding, emotional experience and self-esteem must be related to the socially meaningful content of children's life, making good for another person and society. Otherwise, the personality will be self-isolated, life does not sufficiently consider the other person; person seems to stop noticing that he/she lives among people. As a result, there will be disharmony in the system of social relations, manifestation of asocial behavior.

During that stage of social development, when V. Sukhomlynsky lived, the tendency of increased sensitivity of schoolchildren to their own spiritual world was expressed. This further led the educator's opinion to the expedient formation and development of three components of the process of self-awareness. Firstly, he demanded a deep and differentiated self-understanding. The success of the teacher's educational actions depends on what the pupil knows about himself/herself. At the same time V. Sukhomlynsky insisted that self-understanding was not a simple statement of the children's ideas about themselves, but that they were correct, and most importantly – highly ideological, that is, they were considered from the point of view of public, moral values and their own life position. The children's perceptions of themselves could be meaningful only under these conditions.

Secondly, V. Sukhomlynsky noted that there is a sense of dignity in the emotional experience of oneself, which is light for the person directed to his/her own soul. Without respect for oneself, there is no moral purity and spiritual wealth of the individual.

Thirdly, the children's assessment themselves should be not so much situational and behavioral, but essential focusing on their basic personal traits.

Among these traits, the dominant ones should be those that define humane relationships between people, and through them, attitudes towards the surrounding world. This children's emotional sensitivity to the world of things and to the world of people can cause another person to become a measure of their inner moral world. Their self-esteem loses the traits of self-centeredness. Instead, the people's judgments will be significant for students, especially during socially destructive situations. «What do people think? This disturbing thought is, figuratively speaking, the thinnest wire through which an emotional signal goes from the heart to consciousness: I will stop respecting myself if I close my eyes to what happens around me» (Sukhomlynsky, 1977, p. 454).

V. Sukhomlynsky wanted emotional self-esteem to gain sufficient stability and turn into children's internal moral experience, so he did not imagine a productive educational process without the emotional experience of the pupil's own actions, especially those that reflect his/her attitude to his/her relatives, members of the team. Of course, such experiences require preparation: words that set child up for self-esteem.

Therefore, V. Sukhomlynsky's idea that scientifically organized educational process is inherently a process of self-education and moral self-development is sufficiently substantiated. In addition, V. Sukhomlynsky considers that the essence of teacher's effective educational activity is pupils' constant internal work, «work of the soul». If the students' inner moral and spiritual activity is not done, they will be deaf to teacher's correct and emotionally expressive actions. It should be noted that this approach to education of the individual has not yet become the subject of development of modern theory and pedagogical practice.

V. Sukhomlynsky's works have one of the main mechanisms of the children's inner activity. This is a constant comparison of one's own assets by the «better – worse» criterion, and this criterion must be applied simultaneously by the child to different sides of the social environment.

Our analysis leads to the conclusions that V. Sukhomlynsky's works outline a new philosophy of education related to the factor of moral consciousness as the driving force of development of highly spirited personality. Within this philosophy there are enough ideas that need to be further developed in contemporary sociocultural contexts.

Heartwarming feeling in the educational heritage of V. Sukhomlynsky

The educational issues with extremely complex structure of internal formations, which clearly represent personality's moral and spiritual development, have a special place in V. Sukhomlynsky's pedagogical work.

But it turns out that this uniqueness is not so much a transparent reality for both the scientist and the practitioner. After all, it is a system-generating, initial cell, which sets the content (as a certain system of qualities) and the direction of personal development. The category of «heartwarming» as a special dimension of spirituality became a personal principle for V. Sukhomlynsky.

It is difficult for us to state whether V. Sukhomlynsky used metaphorically «the work of the heart» or he considered the heart as «Self» of human. But obviously that's not the point. The main thing is his efforts to educate child at such level of his/her life. He, of all people, believed that education focusing only on schoolchildren's intellectual development has a

great educational danger without systematic reflective activity in the direction of human heart. «Don't think about the heart» – this educational diagnosis is threatening today, and perhaps more than in the life of V. Sukhomlynsky.

«Heartwarming – heartlessness» were the extreme limits of human development as a person, so the prominent educator noted that neutralization of heartlessness and cultivation of heartwarming was the essence of the process of education of a growing personality.

V. Sukhomlynsky noted that «education of the heart is a whole world of worries and anxieties that we adults should never forget. I see my most important educational goal is to develop child's compassion, pity, kindness to all beauty of the world and person» (Sukhomlynsky, 1978, p. 114).

In view of this, V. Sukhomlynsky focused his experimental search (both at the level of psychological mechanisms and educational means for the development of heartwarming) on the nature of interpersonal relationships. He was aware of the spiritual developmental limitation of friendship, which often covered true personal relationships, as the socio-determinant basis of person's morality.

V. Sukhomlynsky believed that friendship become developmentally ineffective if it is not heartwarming as the dominant motive. We note that recognizing the loss of the motive of heartwarming feeling in interpersonal relationships of friendship is quite difficult, because in situations of friendship of everyday childhood is often masked in relation to its main feature: children communicate, work together, spend their free time. And only in exceptional situations can the true essence of their interpersonal relationships be revealed. Then you can see if their friendship is heartwarming as a unifying center. If not, it means that the child's heart remains cold to his/her peer and indifferent to his/her problems. Indifference is the result of the absence of good feelings in the heart that cause the origin of heartwarming feeling.

The teacher should remember that loss of heartwarming feeling tends to spread; this phenomenon is not limited to the specific person and the corresponding subsequent behavioral situation. Children who have shown a heartless attitude toward their friend cannot be heartwarming to their relatives.

According to V. Sykhomlynsky, what is a system of good feelings, which in their unity determine the integrated quality of the heart? These are responsiveness, caring, empathy. Based on reflexive analysis, we distinguish the appropriate psychological means In V. Sukhomlynsky's innovative educational system, which make it possible to effectively form each of these components of the system of good feelings.

Firstly, V. Sukhomlynsky noted that the teacher should provide a deep awareness of the pupils of such emotional entities as responsiveness, care, empathy. This awareness did not limit to their understanding as one or another ethical concept (it was generally accepted methodical rule at the time).

The V. Sukhomlynsky's key aim is to organize the process of emotional experience of the child of abovementioned feelings. Therefore, the only possible way to achieve this process could be action-care, action-responsiveness, action-empathy. It is important that the child reproduces such actions in his/her imagination consistently throughout their operating structure: the beginning, the process itself, the result. At the same time, the decisive educational role belongs not to the actions that the child has ever observed, but when she/he acted and was their addressee.

Secondly, according to V. Sukhomlynsky, it is essential those situations where the subjects of these actions were the children's close relative: mother or father. Emotionally warm family relationships make a strong impression on the child, cause experiences that remain in his/her moral experience for a long time.

Thirdly, parental responsiveness, caring, and empathy felt by the child are the main motivation for his/her similar moral actions.

In the educational experience of V. Sukhomlynsky was crystallized by a powerful spiritually transformative law – formation of heartwarming feeling must initially concern everything living on earth – plants, animals, human beings, into which person invests his/her spiritual powers. Restricting the validity of the heartwarming feeling only by subject-subject relations reduces person's level of education.

Implementing this educational law into practice, V. Sukhomlynsky used the psychological mechanism of personification (giving all human properties to all living things), so his pupils chose a tree planted by them and cared about it

V. Sukhomlynsky noted «for children is proper to spiritualize everything beautiful: the doll cries or complains; the tree hurts if to break a branch ... Everyone wants to create the good conditions for life and development to the friend–tree. It becomes a deeply personal need ... Months and years pass, children have many new anxieties, but the first friend – a small tree – enters the spiritual life of every child forever ...» (Sukhomlynsky, 1978, p. 114.).

According to V. Sukhomlynsky only those actions have the right to a spiritual life, which is characterized by high human experiences – both joy, sorrow, hope for a happy future. If the teacher is not able to form such actions, then the pupils will grow up to be hard-hearted first about their

close relatives, and then about life in general. V. Sukhomlynsky noted that they only people form a double morality and a corresponding life scenario.

V. Sukhomlynsky appealed to person's emotional world in education. Emotions were a special concern for him, and among them he put the experience of joy in the first place. Child labor in all its forms should be joyful. The mechanism of producing experience of joy through the systematic imaginary movement of the pupils in socially significant situations of activity is very important. Children are engaged again and again in spiritual experiences, remembering their mentors, friends as participants in collective affairs.

Firstly, the great educator believed that heartwarming feeling as a special moral and spiritual attitude should be deep, otherwise it would not enrich the child as a person. Secondly, he organized the educational process in order to apply for all living things responsiveness, care, empathy, joy that contribute to heartwarming feeling. Only under this condition, it is possible to develop a stable moral and sensory system, in which the person will have a corresponding perception of the world and a caring attitude towards it. Thus, the desire to bring joy into the world became an important semantic value motive of children.

However, this does not mean that person should only experience joy. Remaining vital, it harmonizes the entire emotional world, in which there is sadness, anxiety, etc.

V. Sukhomlynsky defined heartwarming feeling as an active feeling, that is, which shapes and develops the child' altruistic actions. This is the main way of its origin: if person cares for another person, he/she develops oneself; without a return of warmth, without anxiety for the fate of another person there is no heartwarming feeling.

Based on theoretical understanding of the problem of human heartwarming feeling, V. Sukhomlynsky substantiated methods how to develop it. He found a pedagogical pattern: wherever the source of the pupil's joy is work for people, society, there are no punishments at all. There is no need for that. This is due to the fact that high spiritual experiences should be the leading motives for creativity and charity.

Reflecting on the problem of developmental effectiveness of teacher's educational actions, V. Sukhomlynsky emphasized «if a child has been shocked by punishment, the inner forces that are inherently human in nature to self-education are weakened in his/her soul. The more punishments and the more severe they are, the less self-education«.

According to V. Sukhomlynsky, true moral and spiritual perfection of the individual is impossible without constant work. This perfection relates to the processes of deep spiritual purification, awakening of all human

capacities and abilities, growth of consciousness and self-consciousness of personality.

Citizenship of Personality through the Meaningful Interpretation of V. Sukhomlynsky

V. Sukhomlynsky created for himself a large-scale space in which person lived in various manifestations. Therefore, ideological center for V. Sukhomlynsky's creative search was the principle of humanistic orientation: «Human being is the highest value among all the values of the world». At first glance, it seems that the stated principle had to satisfy him completely, since there was the authority of the great philosophy. Nevertheless, V. Sukhomlynsky claimed that person is not a value absolute, since even one's freedom without responsibility is not true freedom. Consequently, the educator formulates methodological complementary principle of «the need to value life as the highest value». So, the there is an opportunity to consider human being as the highest value in the multifaceted dynamics of his/her ascension to this great goal throughout life as a value, and thus in the process of directed learning and education. It is advisable ideologically and methodologically constructed educational process, according to the scientist, should raise the growing personality to life as a value, the central feature of which should be the spiritual honor of personality.

V. Sukhomlynsky used this methodological connection as a scientific guide in solving the problem of individual citizenship. He has emphasized in numerous works that life as a value is not a consumer type of life with only utilitarian needs. Such life will never establish a person as the highest value. V. Sukhomlynsky believed in life of serving, when personality develops and is realized in higher spiritual values as a priority in spiritual and moral structure.

Therefore, the category of serving was fundamental in formulating the concept of «citizenship». This personal formation is interpreted by the educator as a service to people, loyalty and dedication to the Homeland, its goals, and pride in it. In this regard, it is important that the sense of loyalty is combined not only with the present of Homeland, but with its age-old shrines, which belong to the Ukrainian people. It also means that the Homeland, people and work that is spiritualized by great feelings, has become the highest shrines for personality. V. Sukhomlynsky clarified the phenomenon of service as a product, which gave and gives a person to one's people, that he/she left from soul, mind in the material and spiritual values of the Homeland.

Thinking about the problem of citizenship, raising it to the scientific and conceptual level, we will not forget that V. Sukhomlynsky lived in the communist era; he couldn't be distant from it, so there were some ideological slogans in his works. However, he defended the position of humanism in creative way.

V. Sukhomlynsky clearly stated that citizenship is not only class-party ideologues but common people's good. The general category of good is a consciously accepted personality as a motive for one's activity, it must be specified for it in the form of socially important requirements relating to work, behavior, communication. The civic obligation of the individual towards the people and the homeland should become the unifying value meaningful center for these varieties of activity. The latter is associated with a developed citizen. It is such a citizen (according to V. Sukhomlynsky, a true citizen), ready to defend the Homeland until the last drop of blood.

This ideological conclusion allows us to correctly interpret the relationship between civic education and patriotic education. Scholars considered patriotic education as independent; citizenship and patriotism function simultaneously. For V. Sukhomlynsky this point of view was unacceptable. He emphasized that there cannot be a citizen who lacks a sense of patriotism, he/she must be a true patriot of his/her homeland. Patriotism is a leading component of citizenship, since it is based primarily on a sense of love for people and country, so we are now effectively accepting this statement.

For scientifically grounded education of citizenship, we must also consider it in the context of spiritual and moral education, because it is a necessary basis for education of the patriot-citizen. V. Sukhomlynsky has repeatedly pointed out that badly educated people do not have higher civic aspirations. It is true that there is integrity between the processes of civic and spiritual and moral education for their humanistic goals.

However, such integrity does not yet mean complete unity, when two problems are solved by the same means and methods. Considering this provision, let us consider these processes from this perspective. The means and methods of the process of citizenship and the process of spiritual and moral education are generally the same. Because these processes have one purpose – to educate certain socially significant value of the growing personality. However, the subjects of educational efforts are somewhat different there: for civic education – directly to the people, the Homeland, as a single object, despite its large number. As a result of education, it must have common characteristics, and this is the main task of civic education of the growing personality.

Moreover, V. Sukhomlynsky searched the most effective means of achieving his goals. The great educator noted «in the source of people's morality we need to take spiritual energy of true humanity, friendship, tolerance, true brotherhood of free people» (Sukhomlynsky, 1978, p. 132.)

Concerning the specifics of spiritual and moral education, its direct object of care is spiritually enriched interpersonal interaction. As a result, «I am the bearer of spiritual and moral values through which I establish myself in the surrounding environment». So, the relation «I am a member of society» (inherent in civic education) remains in the shadow of the educational process.

Let us consider the most important in the education of citizenship of a growing personality. According to V. Sukhomlynsky, it is a transformation of the objective shrines, which is primarily the people, the Homeland, the spiritual work into a growing citizen own sanctity. It should be emphasized that V. Sukhomlynsky only theoretically initiated this line of personal movement, and in this we see the extraordinary value of this idea. Nowadays, we can say that it was associated with a long-term perspective. The fact is that V. Sukhomlynsky often discussed the psycho-pedagogical science, which did not have means or hypotheses to solve this problem.

It should be noted that certain events (both historical and modern), symbols, individuals may act as objects of shrines. The defining feature of these items is their high importance, bordering on exclusivity. Examples of such shrines are the Cossack Battle of Berestechko, the Revolution of Dignity, symbols – a natural stone, as a haven for a handful of warriors who fought over the Dnieper (from V. Sukhomlynsky's stories). Among several shrines-personalities, there is Tars Shevchenko – the apostle of the Ukrainian spirit. The high significance of the shrines, in turn, is ensured by the fact that all of them are characterized by heroism as acting on the spiritual optimum.

Now we will answer the key question. By what internal forces is it possible to transform the objective shrine into one's highest spiritual heritage, into a sacred value? In our opinion, they are emotions that power is much greater than any other emotional experience. Therefore, not every person spontaneously experienced them; most of them are characteristic of artistic or spiritually gifted people. Currently, theoretical and experimental studies in this area have been carried out at the Institute of Problems on Education of the National Academy of Educational Sciences of Ukraine.

V. Sukhomlynsky's lessons regarding civic education is extremely relevant because they are the embodiment of high humanism, which is not subject to temporary devaluation. He was firmly convinced that education of human nobility – this fundamental quality of a true member of society –

begins with humanization of one's attitude towards people, spiritualization of that attitude with pure feelings of respect for human being. Even the social role of a member of society V. Sukhomlynsky interpreting as «the son of his people».

It can be argued that the pedagogy of the feelings of V. Sukhomlynsky was innovative not only in his time. Love for people is your moral core. This is exactly the essence of V. Sukhomlynsky's educational credo. It harmoniously combines personal education as a pedagogical interaction and self-education. He emphasized that the pupil (especially during the years of adolescence) would stay with one's own conscience that was the main impetus for him/her.

All the great feelings of children must be powerful chains that connect them with society. Therefore, V. Sukhomlynsky insisted that the child be taught to live among people, harmonizing with the society their interests, needs, desires. Person is truly happy if the satisfaction of their aspirations benefits the society.

Conclusions

To sum up, according to V. Sukhomlynsky «education of citizenship is education of the soul, as the child lives, which excites and disturbs him/her; what is her/him joy and sorrow, how she/he treats people, enters the world into her/him soul – all this is expressed in deeply individual personal experiences, thoughts, aspirations, needs, actions». In our opinion, V. Sukhomlynsky's educational heritage is our professional strength and great responsibility for resolving the educational problems that have arisen today.

References

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