
TOPICAL ISSUES OF PHILOSOPHICAL ANTHROPOLOGY

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Vasyl Sukhomlynskyi's Philosophy of Education: Human-Centred Dimension

Purpose. The basis of the presented study is a methodological and human-centred analysis of the philosophy of education of the outstanding Ukrainian educator Vasyl Sukhomlynskyi as a relevant anthropological-intellectual strategy for understanding and comprehending the educational process in the context of civilisation challenges. This implies a sequential solution to the following tasks: 1) to review the conceptual content and human-centred load of Vasyl Sukhomlynskyi's pedagogical position in the discourses of philosophical anthropology and social philosophy; 2) to analyse the theoretical knowledge of the anthropo-existential concept of the outstanding teacher in the context of the transformation of Ukrainian education; 3) to determine the main parameters of the cognitive field of Sukhomlynskyi's philosophy of education in the development of values of patriotic education of young people. **Theoretical basis.** The dynamic process of Ukraine's unfolding struggle for the preservation of its nation and territorial integrity brings Sukhomlynskyi's philosophy of education to a new level of understanding of human life and society. The human-centred dimension in interaction with the philosophy of education allows us to define Sukhomlynskyi's pedagogical concept in the fullness of its metaphilosophical, existential and axiological content. The relevance of the problem under study is due to the crisis of values in the situation of civilizational transformations, which, as a result of information and digital technologies, have a cumulative impact on all spheres of people's life and their attitude to the world. In the process of implementing the educational ideas of the Ukrainian teacher, the development and transformation of the individual's self-awareness takes place in accordance with the intellectual challenges of the modern socio-cultural environment. **Originality.** It is substantiated that the philosophy of education of Vasyl Sukhomlynskyi largely determines the strategy for the transformation of Ukrainian education both in the context of digitalisation of the educational space and in the situation of a full-scale war against Russian aggression, which opens up new prospects for the implementation of identity dimensions in interaction with a qualitatively different level of national subjectivity. **Conclusions.** The approval of the conceptual provisions of Sukhomlynskyi's philosophy of education gives rise to a new type and method of paradigm of thinking and cognition in the implementation of strategies for the transformation of modern education, which determine the qualitative theory of the educational process in the context of human-centrism. It is characterized by the level of modern philosophical reflections, which allows preserving and at the same time changing the system of education and upbringing of the young generation in the context of universal values. On this basis, the philosophy of education of the prominent Ukrainian educator appears as a way of renewing all aspects of human life, which deconstructs itself in the situation of a human-centric dimension.

Keywords: philosophy of education; anthropology; human-centrism; values; learning; cognition; thinking

Introduction

Today, the powerful influence of information technology has transformed the world of human life into a large-scale information and digital reality. It is made up of the interaction between the brain and the computer; active atoms and quanta; artificial intelligence that surpasses humans even in tasks that seem to require insight; bringing all infrastructure processes up to the speed of thought, implemented in smart home, smart economy, smart constructivism, etc. In the new re-

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ality, the main drivers are big data, virtual and augmented reality, cryptocurrencies, 3D printing, scientific penetration into the functioning of the brain and body, and a number of other achievements. But in their space, there is less and less room for the human being, who is increasingly being instrumentalised, technologised and digitalised. At the same time, in the context of the dynamic development of information and digital technologies, both the value and semantic basis of human life is changing, which leads to people's loss of understanding of their purpose in the world.

In the space of information and digital reality, the balance between the depersonalisation of the individual in the masses and his or her need for self-determination, which is a condition for the stability of identity, is being destroyed. The destruction of this balance has occurred as a result of the "displacement" of production to the "margins" of modern life, which causes mass migration of people to other spheres of life activity. As a result, "the place of society as a community, through belonging to which a person defined himself, is being replaced by sociality as an open, diverse and full of opportunities space for his self-realisation" (authors' transl.) (Proleiev, 2021, p. 229).

A characteristic feature of the present is the "exclusion of creative imagination from active intellectual activity, which through personal reflection shows the depth and multilevel nature of the inner Self" (authors' transl.) (Fukuyama, 2020, p. 38). While reflection, as we know, regulates human intellectual activity in the process of cognition and activity.

Today, the work of productive imagination is being replaced by the formal recognition of self-determination as a willingness to perform a particular role. This is a typical situation of life in a networked information society, in which the existence of an individual is inseparable from and immanent in the masses. This order of existence is a technology that becomes the real manager of society. As M. Heidegger (1977) noted, "the mass is the mode of human existence that corresponds to the state of domination of technology" (authors' transl.) (p. 79).

In such circumstances, an important means of overcoming the crisis of the human value-meaning universe is the inclusion of philosophical, educational and philosophical human-centred contexts that have been tested by time and educational practice. It is about the active inclusion of the creative heritage of the outstanding Ukrainian educator Vasyl Sukhomlynskyi in the process of teaching and upbringing of Ukrainian youth. It appears as an alternative that can resist "the structuring of humanity in the manner of a tribal society" (authors' transl.) (Türcke, 2019, p. 9). Due to its reflective and intellectual power, the philosophy of education in the context of human-centrism can and should become a way to preserve and return to the values and meaning of the true being of man. It is the key to Ukraine's victory and its post-war reconstruction and recovery.

Purpose

The conducted analysis identified the philosophy of education of the prominent Ukrainian educator Vasyl Sukhomlynskyi as the purpose of the study. Its cognitive and intellectual reflections are proving to be an important strategy for overcoming the crisis of human value and meaningful life in the context of information and digital reality as a modern civilizational challenge. As a result, the task is to consistently solve the following tasks: 1) to review the conceptual content and human-centred load of Vasyl Sukhomlynskyi's philosophical and pedagogical concept in the discourses of social philosophy and philosophical anthropology; 2) to analyse the theoretical content of the anthropo-philosophical concept of the outstanding teacher in the context of the transformation of Ukrainian education; 3) to explicate the main parameters of Vasyl Sukhomlyn-

skyi's philosophy of education in the context of human-centred education of Ukrainian youth in the process of forming a new level of patriotism.

Statement of basic materials

Human intelligence is known to manifest itself primarily in the ability to pose and solve general problems. Contrary to popular belief, the development of general thinking skills leads to better solutions to partial or special problems. The more developed the ability to think, the greater the mind's capacity to learn specialised areas. At the same time, understanding partial data requires the activation of the general thinking ability, which operates with knowledge and mobilises knowledge about the whole in each case.

Since in the knowledge of each thing it is necessary to consider the relevant context, its relation to the global, to the complex, the knower must connect all his knowledge of the world. Although "understanding of statements is far from being reduced to pure and simple decoding, it is a process of interpretation that does not fit into certain norms and therefore mobilises the general ability to think, appealing to knowledge about the world" (authors' transl.) (Sukhomlynskyi, 2012, p. 198).

According to E. Morin (2002), the educational process should develop the natural "ability of the mind to pose and solve the most important problems and, accordingly, stimulate the full use of the general capacity for thinking" (authors' transl.) (p. 64). To maximise the mobilisation of mental powers, the free flow of curiosity, the most widespread and most powerful ability of childhood and adolescence, is required. As a rule, this ability is often stifled by instructions, guidelines, recommendations, etc.

It was for the development of this ability that the outstanding Ukrainian teacher Vasyl Sukhomlynskyi advocated and fought in his writings. His pedagogical concept went against all instructions, which were more than enough in his time and today. The educator was concerned not with didactic dogmas, but with the problems of developmental learning and the formation of creative thinking: the child and the content of education, the child and nature, the child and the world around him, the development of the child's curiosity, and the organisation of the environment. And at the same time, the idea of a personal approach to the organization of education, with an emphasis on the uniqueness of each individual. The approach to personality at a high systemic level affirms education as a multi-level and multi-dimensional system with a new value content aimed at humanising knowledge.

All of these points were identified by Vasyl Sukhomlynskyi in the last century, in another life, under conditions of authoritarianism in all spheres of social life – economic, political, and cultural. And, of course, in education. Fulfilling his mission as a teacher, which is primarily to develop the general thinking ability of individuals, the Ukrainian teacher asserted his own educational position in such a way as to use existing knowledge, overcome contradictions arising from training and achievements in specialised fields of knowledge, and to reveal a distorted understanding of reality.

A supporter of developmental education, Vasyl Sukhomlynskyi emphasized:

Before learning to penetrate deeply into the essence of the cause-and-effect relationships of the phenomena of the surrounding world, a person must go through a period of mental exercises in childhood. These exer-

cises are nothing more than the vision of objects and phenomena; the child sees a living image, then imagines, creates this image in his or her imagination. (authors' transl.) (Sukhomlynskyi, 2012, p. 214)

Regarding the "vision of objects", Vasyl Oleksandrovysh predicts a "visual turn" in culture and education, which began to take shape in the 1990s. The "vision" fits in with the technological achievements of the information world. These visual practices are carried out not only in the media dimension – television, advertising, smartphones, the Internet, which have become "a symptomatic index of the zeitgeist" (Jameson, 2008, p. 8), but also in education. Suffice it to mention not only the visual support of classes in schools and universities, but also on-line classes, which have been widely implemented in the global educational space.

The assertion of visibility is natural in a situation of human overload with information. The "world of eyes" is the world of observation and clarity. Each time the gaze takes on a new position, and the function of the eyes is the "function of localisation" and correspondence, purpose and correspondence, purpose and objectification. "Eye" (gaze) took on the task of solving the preparation and processing of an endless flow of information. Summarizing the "phenomenon of the Ego, the eye enables a monological-activist worldview. It sees (essence, truth, etc.), grasps and establishes" (authors' transl.) (Shalashenko, 2015, p. 81). In fact, long before the information age, Sukhomlynskyi argued for the inclusion of the visual in the logic of the educational process.

Sukhomlynskyi built his concept from the standpoint of personal activity. "Children should not be turned into passive objects of perception of words. The ability to let a child think is one of the most subtle qualities of a teacher" (authors' transl.) (Sukhomlynskyi, 2012, p. 215), he wrote. In fact, this was an affirmation of non-linear thinking, which implies the irreversibility of time, passing through points of instability and choosing alternative paths of development, openness to the future and the new. "Activity cannot be understood in a simplistic way: it is a way of giving birth to the new in the evolution of science, culture, cognition and thinking". Their mutual activity leads to coherence and interdependence, which leads to activation of thinking (authors' transl.) (Holland, 1995, p. 48). Which, in fact, means the ability to think as the main condition for the active position of an individual.

Teaching to think, actively developing children's mental powers and abilities should be done right at the source of thought and words. Vasyl Sukhomlynskyi brings the school classroom closer to these sources – he advocates and implements the school of joy, lessons of thinking in nature, trips to nature, and observations. Based on these considerations, he creates a brilliant "Book of Nature", which presents an atmosphere of care for the living and beautiful, which contributes to the development of the child's thinking and speech (Kulyk & Sukhomlynska, 2016). It is typical that children compose and write works about what they see.

This situation creates new opportunities for thinking and creativity. We are talking about conceivable (mental) images associated with creative thinking and creative abilities of the intellect. If we characterise the term "mental image", it becomes clear that we are talking about such products of human consciousness in which sensations and reason, image and its understanding and interpretation are combined and intertwined. That is, mental, intellectual, perceptive, sensory components are presented integrally. This is of particular importance in understanding the nature of human creativity, since new knowledge in science, conjectures and hypotheses are built with

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the help of mental images that arise first. Thanks to vision, certain visual images often appear in the mind. For example, Rutherford's model of the atom is similar to the model of the solar system (Ilina, 2018, p. 319).

According to Sukhomlynskyi, the individual development of a child includes learning the methods of cognition. Lessons should purposefully develop the ability to observe, compare, generalise, explain cause and effect relationships, analyse and systematise. To this end, Vasyl Oleksandrovysh conducted lessons on the development of memory, attention, and rational memorisation techniques. He created an atmosphere of search and discovery. This means the ability to step out of oneself and look at oneself from the outside, to "mirror" oneself, which is not possible for those who "merge" with their environment, with their "life world". And this is the highest capacity of human intelligence.

We must not forget that Vasyl Oleksandrovysh applied a system of creative tasks for 10 years of study in each subject, studying the material in large blocks, problem-based learning. It is this system that opens the way to understanding the world as a whole. After all, the more we are surrounded by the world, the harder it is to grasp it. In the era of telecommunications, powerful information flows, and the Internet, people are overwhelmed with information about the complexity of the world, and the numerous information data about the world that comes in exceeds our ability to comprehend it. As a result, problem-based learning allows solving the most difficult tasks that arise in the process of cognition and comprehension of the world. As E. Morin points out, we strive to single out one problem as the most vitally important, which would conquer all other life problems. But "there is no single vital problem, but many vital problems, and it is this complex intersolidarity of problems, antagonisms, crises, uncontrolled processes" (Morin, 2002, p. 61). Each problem is a whole, which is fed by many conflicting, crisis elements: it combines them into a single complex, overlaps them and, in turn, feeds them. Overcoming this epistemological complexity is possible through creative thinking, which is formed in the process of problem-based learning.

The next innovation of the Ukrainian pedagogue, which actually became a sensation in the education of that time, in which reproductive learning dominated, was a great attention to the development of students' ability to self-analysis, self-control, self-observation, and self-knowledge. It is these skills that make it possible to develop primarily intellectual understanding. It is the basis for the thought practice of continuous cognitive and intellectual self-improvement. This practice is necessary because thanks to it one can realise the shortcomings and weaknesses of others. "If we realize", emphasises E. Morin (2002), "that we are all fallible, fragile, inadequate, deficient, then we can realize that we all share this need for understanding. Critical self-examination helps us decenter ourselves enough to recognize and judge our own egocentrism. Then we don't set ourselves up as judges of all things" (p. 84).

These skills, in their unity and interaction, demonstrate the complexity of the process of self-knowledge and understanding of oneself and the world. In this situation, one of the most important tasks of education is to study the uniqueness and complexity of a man. After all,

A human being is a reasonable and unreasonable being who can be subdued and excessive. Subject to intense unstable affectivity, he smiles, laughs, and cries but is also able to understand objectively. He is serious

and calculating but also nervous, anguished, playful, excitable, ecstatic; he is a being of violence and tenderness, love and hate; a being invaded by the imaginary who can recognize the real, knows death and cannot believe it, spawns myth and magic but also science and philosophy. He is possessed by Gods and Ideas, but doubts the Gods and criticizes the Ideas; he is nurtured by verified knowledge and feeds on illusions and phantasms. (Morin, 2002, p. 87)

In the context of this characteristic, the task of education is to ensure that rational, cultural, and material control is not violated. Its loss leads to confusion between the objective and the subjective, between the real and the imagined, resulting in the hegemony of illusions. Then the insane person oppresses the rational person and the ability to think "becomes dependent on the services of these monsters" (Morin, 2002, p. 88).

In the context of Plato's philosophy, Sukhomlynskyi develops the idea of a personal approach to the organisation of education. From his point of view, mental work is a deeply individual process that depends not only on abilities, but also on the child's character and many other conditions. If a child does not see success in his or her work, the energy of the desire for knowledge fades away (Sukhomlynskyi, 2021). This is quite natural, since from a philosophical point of view, knowledge and thinking are correlated in much the same way as the concepts of mass and energy in physics. When thinking slows down, "freezes", acquires an inert mass of rest, it becomes knowledge that reflects the properties of its object. On the contrary, deobjectified knowledge turns into the energy of thinking, which "breaks" established, "known" connections of phenomena, combines concepts in a new way, separates them from facts and turns them into fiction. They do not correspond to anything outside of thinking, but they can find further embodiment in social practice, art, technology, and thereby expand the boundaries of reality itself.

Today, Vasyl Oleksandrovych's advice to every teacher remains important: to reveal individual talents and inclinations of the student, to awaken his or her vocation to a particular type or field of work. The development of a student's personality was also seen in the creation of pedagogical conditions for the formation of his/her creative activity, abilities and inclinations; in care due to the growing concern for the child's physical development and health; in compliance with the regime of mental and physical work and rest; in the rational organisation of mental work; so that the student does not study below his/her capabilities (Sukhomlynskyi, 2012, p. 77). At the same time, it is necessary to prevent overloading the student with overwhelming mental work, which can lead to loss of interest in learning.

Vasyl Oleksandrovych's philosophy of education is actively focused on creating a positive emotional background in the classroom, including the joy of learning, which instils a desire to learn. In this regard, he clarifies that high emotional tension directly causes empathy, as a growing personality unites with another in a single emotional and rational aura, thanks to which passivity and alienation disappear. In such a situation,

The child realises more and more deeply that he or she is part of a large world of people, where an all-encompassing shelter should prevail. And if this does not happen, then he or she can turn consciousness first of all to himself or herself and to others. This is the beginning of the so-called social perception – interpersonal cognition in all its manifestations.

(authors' transl.) (Bekh, 2018)

This position is also held by E. Morin, for whom a rational person is also an emotional person who lives not only by rationality. He indulges in entertainment, immerses himself in trance, myths, rituals. The widespread technical, practical, and intellectual activity is evidence of the emotional and rational capacity of thinking. At the same time, a constant desire for celebration and enthusiasm indicates a person who has an imagination. Such activity is not just relaxation, it cannot be reduced to illusions: it has roots that sink into the anthropological depths, affecting the most important part of the human being. E. Morin emphasises:

There is a manifest or underground relation between psychism, affectivity, magic, myth and religion. There is both unity and duality between homo faber, homo ludens, homo sapiens and homo demens. The development of technical-empirical-rational learning has never annihilated the poetic, magical, mythical or symbolic knowledge of human beings.

(Morin, 2002, p. 97)

The emphasis on the world of human emotions naturally followed from his worldview imperative – the philosophy of the heart. It is the content of the entire Ukrainian philosophy, having found the most complete conceptual justification in the work of H. S. Skovoroda (1995). For V. Sukhomlynskyi, this tendency at the level of the emerging personality was transformed into a spiritual absolute as an ideal to which the student should aspire. Therefore, the ethical concept of a "heartly person" became a measure of a person's spirituality, and the heart (in the figurative sense of the word) was the centre of the spiritual qualities of kindness, sensitivity, respect, etc. Caring for the heart was equated in educational terms with caring for a value-perfect child. From the point of view of a great teacher, a person begins by taking the sorrows and worries of another person to heart. With the fact that the pain of another person's heart becomes the pain of his or her own heart (Sukhomlynskyi, 2021).

To support his philosophical and pedagogical considerations, V. Sukhomlynskyi conducted a wide range of experimental work in his school. He considered the sense of success to be the main factor in learning. The emotional intensity of the learning process is a requirement put for-

ward by the laws of thinking development. Curiosity and interest are constant companions of a person. Where there is no curiosity, there is no school. Intellectual indifference, poverty of emotions blunts the desire for wisdom, for the new, for the meaning and beauty of thought and cognition (Kremen, 1998).

The educator considered the approach to the individual as a multidimensional system. For him, a child is a student, a son, a grandson, a friend, a classmate, a worker, a patriot, and a citizen. Learning can be an interesting and exciting thing for children when it manifests itself as a light of thoughts, feelings, creativity, and play.

"The mind sees and the mind hears", says a popular wisdom. It is strengthened, like wisdom, where the mind sees a perspective and feels its consequences – success, a good name, the word of gratitude from descendants for the good on earth. Therefore, we do not forget Vasyl Sukhomlynskyi with deep gratitude and respect.

Originality

It is substantiated that the philosophy of education of the prominent Ukrainian educator Vasyl Oleksandrovykh Sukhomlynskyi demonstrates a system of pedagogical ideas that are of outstanding importance for the reform and development of the modern national and world educational space. The article proves the human-centred nature of the thinker's philosophical considerations, their compliance with the needs of modern processes of education and upbringing in correlation with the existential multidimensionality of the student's personality in interaction with the objective process of development of information and digital reality. It is determined that in the situation of a full-scale war for the liberation of Ukraine from Russian occupation, the implementation of the philosophical and educational ideas of the presented concept opens up new prospects for the formation of the value-meaning universe of Ukrainian youth.

Conclusions

Modern studies of educational activity focus on the problematic nature of its implementation in the context of information and digital reality. The philosophy of education of Vasyl Sukhomlynskyi can and should contribute to overcoming crisis situations in education and upbringing to the greatest extent. It affirms the paradigm of pedagogical thinking and cognition, the implementation of which allows for a qualitative transformation of the educational process. The inclusion of the philosophy of human-centrism in the educational process, the reflection of which allows for a qualitative improvement of the modern system of education and upbringing of Ukrainian youth, is of great importance for achieving the goals set by the Ukrainian teacher. The philosopher-educator focuses on developmental learning, the idea of a personal approach to the organization of education, and emphasises the uniqueness of each individual. Emphasising the need for each student to undergo mental exercises, which are the ability to see a living image, Vasyl Sukhomlynskyi actually involves visual culture in education, which is now beginning to be actively incorporated into educational activities. Along with this, an important role was assigned to individual development, which included the ability to observe, compare, generalise, explain cause and effect relationships, analyse and systematise them. The inclusion of the philosophy of human-centrism in the educational concept of the Ukrainian teacher, in accordance with the national tradition of cordocentrism, allows us to understand the peculiarities of the modern value-meaning existence of man, which opens up new opportunities for the transformation of national education and overcoming its problems and contradictions.

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Філософія освіти Василя Сухомлинського: людиноцентричний вимір

Мета. Основу презентованого дослідження складає методолого-людиноцентричний аналіз філософії освіти видатного українського педагога Василя Сухомлинського як актуальної антрополого-інтелектуальної стратегії осмислення й розуміння навчального процесу в контексті цивілізаційних викликів. Це передбачає послідовне вирішення таких завдань: 1) здійснити огляд концептуального змісту й людиноцентричного навантаження педагогічної позиції Василя Сухомлинського в дискурсах філософської антропології та соціальної філософії; 2) провести аналіз теоретичного знання антропо-екзистенційної концепції видатного педагога в умовах трансформації української освіти; 3) визначити основні параметри когнітивного поля сухомлинівської філософії освіти в розвитку цінностей патріотичного виховання молоді. **Теоретичний базис.** Динамічний процес розгортання боротьби України за збереження своєї нації й територіальної цілісності виводить філософію освіти Сухомлинського на новий рівень осмислення життя людини та суспільства. Людиноцентричний вимір у взаємодії з філософією освіти дозволяє визначити сухомлинівську педагогічну концепцію у всій повноті її метафілософського, екзистенційного та аксіологічного змісту. Актуальність досліджуваної проблеми обумовлено кризою цінностей у ситуації цивілізаційних трансформацій, які в результаті інформаційно-цифрових технологій чинять кумулятивний вплив на всі сфери життя людини та її ставлення до світу. У процесі реалізації освітніх ідей українського педагога відбувається розвиток і трансформація самосвідомості індивіда відповідно до інтелектуальних викликів сучасного соціально-культурного середовища. **Наукова новизна.** Обґрунтовано, що філософія освіти Василя Сухомлинського в значній мірі визначає стратегію здійснення трансформації української освіти як в умовах дигіталізації освітнього простору, так і в ситуації повномасштабної війни проти російської агресії, що відкриває нові перспективи реалізації вимірів ідентичності у взаємодії з якісно іншим рівнем національної суб'єктності. **Висновки.** Ствердження концептуальних положень сухомлинівської філософії освіти породжує новий тип і спосіб парадигми мислення та пізнання в реалізації стратегій трансформації сучасної освіти, які обумовлюють якісну теорію навчального процесу в контексті людиноцентризму. Для неї властивий рівень сучасних філософських рефлексій, що дозволяє зберігати й водночас змінювати систему навчання та виховання молодого покоління в контексті загальнолюдських цінностей. На цій підставі філософія освіти видатного українського педагога постає способом оновлення всіх аспектів життя людини, що деконструє себе в ситуації людиноцентричного виміру.

Ключові слова: філософія освіти; антропологія; людиноцентризм; цінності; навчання; пізнання; мислення

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