

UDC 37.091.4(477)

**THE PEDAGOGICAL IDEAS OF S. GONCHARENKO IN THE LIGHT OF
TODAY'S EDUCATION TRENDS**

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Abstract. The paper deals with the leading ideas of the Ukrainian researcher, educator and academician Semen Goncharenko. It reveals his pedagogical ideas on the creation of a scientific picture of the world, the principle of complementarity, humanization and fundamentalization of education. It proves that the pedagogical ideas of the prominent researcher are innovative and can be used in modern pedagogical science and practice.

Keywords: Semen Goncharenko, Ukrainian educator, researcher, pedagogical ideas, education trends.

In Ukraine, education reforms aim to boost the intellectual potential of the citizens, restore the richness of their culture, history and traditions, educate young people and shape their social experience, national identity and worldview. Therefore, the pedagogical ideas of the Ukrainian researcher, educator and academician Semen Goncharenko (1928-2013) are becoming crucial. The views of the educator, reflected in scientific papers, textbooks, methodical materials, prove both the depth and power of the national pedagogical thought. The multifaceted pedagogical and scientific heritage of S. Goncharenko is pedagogically valuable since it allows studying the current issues of the national education system in historical retrospect.

The views of S. Goncharenko can be characterized by a thorough understanding, a profound essence and comprehensive coverage of certain phenomenon in its dynamic development. Those pedagogical problems S. Goncharenko dealt with are based on

the interaction between diverse knowledge about philosophy, pedagogy, psychology, culture, ethics aesthetics and other fields. Thus, S. Goncharenko's contribution to the treasury of Ukrainian science is difficult to overestimate. His pedagogical works impress with the scale of areas and the variety of topics which he studied. One can say without any exaggeration that the researcher was a leading didactician, methodologist, theorist and practitioner of pedagogy, as well as an educator of numerous researchers, university teachers and teachers.

A systemic and structural analysis of S. Goncharenko's scientific and pedagogical achievements makes it possible to systematize and generalize his main pedagogical ideas relevant to modern education, including higher education. Therefore, this paper describes the fundamental philosophical and pedagogical ideas of the outstanding educator.

To begin with, S. Goncharenko devoted much attention to the problem of creating a scientific picture of the world. In the pages of his works, the researcher consistently and purposefully highlighted the ways how students could create a holistic picture of the world. He repeatedly emphasized that effective teaching of young people was impossible without developing a modern scientific picture of the world, which arose as a result of systematization, generalization and synthesis of the basic scientific and social science-related principles, concepts and theories.

S. Goncharenko indicated that a scientific picture of the world was a picture arising in a person as a result of awareness of the acquired knowledge, systematization and generalization of information about perception, understanding and appreciation of the world [5, p. 43]. According to the researcher, it is an integrative set of humans' knowledge and concepts about the surrounding world and themselves. The created scientific picture of the world plays a significant role since it determines humans' ideal of cognition and thinking style. Given that humans perceive the surrounding reality in their way and create their picture of the world, they are, at the same time, the bearers of the social picture of the world, which exceeds direct perception. S. Goncharenko believed that the created scientific picture of the world brought humans much closer to understanding philosophical and methodological problems

and considering them, taking into account the peculiarities of thinking, activity and communication.

In his works, S. Goncharenko emphasized that the principle of complementarity had laid a new scientific basis for creating psychological and pedagogical theories, a new logic of considering the structure of pedagogical systems, new pedagogical thinking and technologies of pedagogical communication and behaviour. He noted that such a principle was becoming the methodological basis for the theory of self-organizing systems (synergetics), among which the human-and-consciousness system was the most complex one, whose dynamics could be described by the chaos-order scale.

Analyzing the principle proposed by N. Bohr, S. Goncharenko wrote: «thinking and personality of any person relatively asymmetrically harmonize the pairs of complementary or opposite properties, forms or qualities, whose simultaneous and equally vivid manifestation is impossible or unlikely. The understanding of a dialectical essence of this principle contributes to understanding a real contradiction or an optimistic essence of a person's spiritual world and gives some grounds for eliminating spiritual inferiority, hopelessness, fears of misunderstanding and loneliness, very common in our society».

According to S. Goncharenko, the use of complementarity in pedagogy and teacher education can solve the most complex problem of education, that is, to determine the modern content of education properly. He noted that the new post-industrial society needed a new organization, structure and content of education, and all members of society, people of all professions needed comprehensive education. Any specialization, as well as school profilisation (especially early one), results in the narrowing of personal opportunities. S. Goncharenko believed that comprehensive education without professional education, and vice versa, could not be full-fledged since they were two sides of a coin that could not be separated (the principle of complementarity).

The researcher highlighted the effectiveness of the systemic complementarity of education content aimed at developing all three foundations of personality (the rational, the emotional and the intuitive). It is these three fundamentals that must be

reflected in the content of modern education. Due to the above-mentioned semantic triad, a person can think in concepts, images and meanings at the same time.

S. Goncharenko also singled out specific principles of the differential-and-integrative system of complementary teacher education, namely, the principle of freedom and unlimited choice; the principle of availability and necessary responsibility; the principle of professional versatility; the principle of complying with regional requirements; the principle of taking into account the interests and needs of students; the principle of content correlation and dynamics; the principle of content continuity; the principle of corporatism; the principle of ergodicity; the principle of productivity; the principle of utilitarianism. He stated that these principles together with the ones of fundamental education acted as a necessary and sufficient condition for a new adaptive education system aimed at ensuring the implementation of the trinity of educational (social, personal, corporate) goals.

S. Goncharenko had long studied the humanitarization of the educational process, expressing his outstanding views in speeches to educators and numerous scientific papers. In his works, the prominent educator indicated that the concept of “education humanitarization” covered a wider range of issues related to teaching and education than the concept of «education humanization». It is much more meaningful in nature since it refers to all processes affecting people in this society. The researcher justified the significant difference between humanitarization and humanization of education and clearly defined the content of the main provisions of humanitarization, none of which was the content of humanization.

At the same time, he believed that the key to success in cultivating a spiritually rich and creative personality was education humanization, which involved increasing attention to the personality of each pupil and creating the most favourable conditions for his or her development [3, p. 20]. According to S. Goncharenko, humanization was the priority of creativity in everything. He indicated that the processes of cultivating a creative and spiritually rich personality and developing children’s abilities should go hand in hand with their moral education and character building. Also, he defined the main essence of education humanization, that is its focus on

developing personal beliefs understood in a broad sense as the process of developing a person's worldview and aspirations for his or her realization in the emotional (the principle of humanization), intellectual (the principle of fundamentalization) and volitional (the principle of determination) spheres.

S. Goncharenko encouraged to humanize the educational process rather than a particular school subject (in this respect, all school subjects are equal). It implies that respect for the pupil's personality should be manifested in the quality of curricula, textbooks, assessment, in respect for his or her right to design the educational process in his or her way, as well as in the style of communication between teachers and pupils.

The researcher believed that the philosophical principle of humanism should be decisive in the interpretation of education humanization and humanitarization. Humanism is a system of views that changes with the history of society development, recognizes the value of human as personality, his or her right to freedom, happiness, development and manifestation of his or her abilities, considers human welfare a criterion for evaluating social institutions and the principles of equality and justice as the standard relations between people. Accordingly, the humanization of education and school in a broad sense should be understood as their focusing on personality, treating a person as a unique holistic creative individuality striving for the full realization of his or her potential (self-actualization), being open to new experiences and able to make conscious and responsible choices in various life situations. The humanization of education is a process and a result of preferred development of general culture and self-affirmation of personality, as well as cultivation of pupils' maturity [1, p. 4].

S. Goncharenko highlighted the importance and urgency of education fundamentalization since only fundamental education could provide universal knowledge allowing one to navigate in any new environment. Indeed, «only fundamental education can prepare for life in an unknown, indefinite and unpredictable world» [4, p. 3]. He believed that education fundamentalization was one of the main requirements of today and a strategic area of education in the 21st

century aimed at ensuring thorough training of learners, developing their creative skills, providing optimal conditions for fostering their scientific thinking and developing their internal needs for self-development and self-study.

S. Goncharenko stated that education fundamentalization should be considered as a didactic principle and a leading imperative behind modern education reforms. At the same time, the latter is not reduced to a mechanical increase in the volume of fundamental natural sciences and humanities. It involves the implementation of fundamentally new goals, content and technologies of learning that will assure a new quality of knowledge, thinking and erudition. The researcher noted that education fundamentalization implied the education of a complete person. He wrote, «today it is especially necessary to contribute to developing a harmonious person, who could combine intellect and kindness, thinking and feelings, imagination and intuition, have essential and fundamental knowledge about the world and adhere to moral laws» [2, p. 178].

According to the Goncharenko's concept, education can be considered fundamental if it is a process of nonlinear human interaction with the intellectual environment, during which a person perceives it to enrich his or her inner world and thus develops to increase the potential of the very environment [4, p. 3]. Hence, the mission of fundamental education is to provide optimal conditions for developing flexible and multifaceted scientific thinking in future specialists, mastering the arrays of scientific information and modern methodology of understanding reality, as well as creating an internal need for self-development and self-study throughout life.

S. Goncharenko believed that only a «fundamentally» educated person, able to flexibly restructure the area and the content of his or her professional activities concerning changes in production technologies or labour market requirements, can be socially protected.

Thus, given the multifaceted nature of S. Goncharenko's pedagogical heritage, one can conclude that the pedagogical ideas singled out in this paper do not exist in isolation. They interpenetrate, mutually condition and complement each other. These

ideas need to be understood and put into practice in those new conditions under which the younger generations are educated.

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