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SPIRITUAL PROBLEMS OF SOVIET PEDAGOGY**ДУХОВНІ ПРОБЛЕМИ РАДЯНСЬКОЇ ПЕДАГОГІКИ****Tsybulko O.S. / Цибулько О.С.***Phd in History, assistant professor/к.і.н., доцент.*

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Abstract The article deals with the features of communist education and its dominance in the educational and educational process in schools. At the present stage, the negative aspects of this pedagogical technology, which contributed to the spread of conservatism and conditioned the resilience of educational institutions to any democratic transformation, are highlighted. After all, education in the USSR focused on the commitment to the ideals of Marxism-Leninism, the adoption of militant atheism, the demonstration of the benefits of the Soviet way of life. These facts are a testament to the conservatism of education technologies and the complexity of solving problems that are associated with them.

Key words: spirituality, Soviet era, Soviet education, Soviet education.

Introduction. The peculiarity of communist education was its dominance in the educational process in schools. At the present stage, the negative aspects of this pedagogical technology, which contributed to the spread of conservatism and conditioned the resilience of educational institutions to any democratic transformation, are highlighted. Its target orientations remained unchanged during the 1950s - 1980s. The priorities for the upbringing of children in the 1970s school were similar to those fixed in the works of A. Makarenko in the 1930s. The period was stable and unchanged, it was not dependent on new technical inventions, but sometimes used technological advances to increase the efficiency of the upbringing process, but no changes in communist upbringing technology were observed between the 1960s and 1980s. At this time, education in the USSR continued in the normal mode: attention was paid to the commitment to the ideals of Marxism-Leninism, the adoption of militant atheism, the demonstration of the benefits of the Soviet way of life. These facts are a testament to the conservatism of education technologies and the complexity of solving problems that are associated with them. The implementation of communist technology took place in the educational process. The content, forms, methods, functions of communist education were systematically characterized in psychological and pedagogical sources, textbooks and manuals.

The main text. In the 1950s, a discussion about education as a social phenomenon began to unfold on the pages of the journal Soviet Pedagogy. F.F. Korolev, N.K. Goncharov and N.O. Petrov took an active part in the discussion. The basis of such pedagogical discussion was the article by F.F. Korolev 's «Struggle for the Creation of Theoretical Foundations of Soviet Pedagogy» which considered the features of education as a social phenomenon. In the article, the author emphasized not only the class nature of education and the benefits of communist education, the author emphasizes the general and specific in education as a social phenomenon, thereby negating individual freedom, emphasizing collectivism.

F.F. Korolev and N.K. Goncharov, analyzing the Marxist-Leninist theory of

upbringing, developed the idea of the superstitious nature of upbringing, as opposed to the basic theory. Thus, education became directly dependent on the historical form of government, in this case on the idea of communism, and therefore its core ideas were the ideas of Marxism-Leninism - the class nature of education, the class struggle, the ideas of communist education.

N.F. Poznansky, S.M. Shabanov, R.A. Lopatnikov emphasized production activity as the basis of the process of education, distinguishing its content and the process itself. O.N. Petrov emphasized the nature and tasks of communist education, characterizing its influence on the processes of social development in socialist countries. None of these works even contained the term «spirituality»; there was a change in the ideas of moral education by communist education. The main task of the individual was to be and conform to communist ideals, to serve the state.

In the 50's and 60's, Soviet psychologists, namely D.B. Elkonin, V.V. Davidov and L.V. Zankov had studied ideas that became the basis for the idea of the dominance of social nature over biological in education. Such studies put an end to discussions and set the experimental base for future research. The Soviet educators were not able to call into question such provisions, so they developed their ideas in tightly regulated conditions. From this idea of spirituality, morality emerges as the idea of the common, as the spirit of society, of the state, of communism, the education of which is the adherence to the common idea and the pursuit and service of the common.

In the early 1970s, interdisciplinary research on moral education emerged. It was in the 1970s that the content of communist education reached its climax in extending the boundaries of social formation of the individual, encompassing purposeful, organized activity of the school, family, pioneer and Komsomol organizations, labor collectives and the public to prepare a new person (builder of communism) in given specific historical conditions.

The systematic and inclusive nature of communist pedagogy is evidenced by the decrees of that time - the Resolution of the Central Committee of the CPSU on Further Improvement of the Party Leadership of the Komsomol and Enhancing its Role in Communist Youth Education. The ordinance states that "the further improvement of the upbringing of the younger generation should be regarded as the most important party, state and national cause. It must be borne in mind that, ultimately, it is a question of securely securing the future of our Motherland."

With the adoption of the Resolution of the CC of the CPSU and the Council of Ministers of the USSR «On further improvement of education, education of pupils of secondary schools and their preparation for work», the idea of labor education, as a key to affirmation of the morality of Soviet society, has been given a new impetus. Although such ideas have never been forgotten and constantly discussed in Soviet pedagogy. Thus, in the work «Development of the basic ideas of Soviet pedagogy» F.F. Korolev emphasizes the unity of physical and mental labor, the unity of material and spiritual values of society as the most important task of communist construction.

In the 60's the problem of moral education was central to special monographic studies. According to the Resolution of the Central Committee of the CPSU and the Council of Ministers of the USSR «On measures to further improve the work of

secondary school», adopted in November 1966, created a pedagogical concept of moral education as a set of consistent interactions of the tutor and the group of students aimed at and the norms of communist morality.

In the 70's, a new programmatic and methodical document «Approximate content of education of students» appeared, containing ideas of education of ideological beliefs, patriotic and international consciousness, intolerance to bourgeois ideology and morality, and, consequently, lack of perception, intolerance.

In matters of moral education, the interaction of the school and the Komsomol organizations was reduced to the idea of «working class - student youth - future labor change».

The Soviet era changed the understanding of «spirituality», based on the principles of materialism and rationalism, Soviet educators argued for a secondary spirit, spiritual, rigidly conditioned phenomenon of spiritual social existence.

The issue of religious education, or rather its prohibition, deserves special attention, since the official ideology, the idea of atheism did not allow the existence of another worldview. In January 1918, by decree of the Council of People's Commissars, any religious education and training was prohibited. Since ancient Christian ideas contradicted official ideology, they questioned the foundations of Marxism-Leninism and communist morality, and therefore carried a threat. Teachers and educators were personally responsible for the ideological preparation of students, for the formation of scientific, socio-political, civic knowledge and views. Such actions of teachers and tutors were strictly regulated, subjected to constant discussion at various meetings, and in the case of non-compliance would be followed by severe punishment, since possible dissent would undermine the foundations of the existing social order.

Because the Soviet period was characterized by considerable attention to extracurricular activities that were properly organized and distinguished by a wide variety of circles, sections and activities, and given the inherent component of historical time, namely the lack of the Internet, a peculiar time of perception perceived not as fleeting as in the modern information age, the main source of information for students and society of that time in general were print publications.

«Pioneer» and «Coster», which were published monthly in Russian, were the most popular among medium-sized magazine publications for middle-class students. Both magazines pursued the same substantive policy, however, the society was divided into fans of the exclusively Leningrad edition, which was «Coster», someone more liked the magazine «Pioneer». Both magazines contained first published material, so «Coster» first published in the territory of the Soviet Union, published «Two Captains» and «Fairy Tale of Lost Time», and, on the pages of «Pioneer», students first became acquainted with stories about old man Hotabych. Since there was not enough free quality children's literature available, the journals that published new literary works on their pages disappeared from the shelves of kiosks instantly. In the face of such a literary famine, it was easy enough for Soviet ideologues to add a large amount of propaganda material, promoting the Soviet way of life, a commitment to the ideals of communism.

The «Coster» monthly literary and art magazine for primary and secondary

school students published literary works, cognitive articles, essays on the arts, humorous materials, letters from readers. It was founded at the publishing house Children's Literature in 1936. After a 10-year hiatus related to the Second World War, the magazine resumed printing in July 1956. It is noteworthy that the first editor of the magazine was Samuel Marshak.

Conclusions. The historical and pedagogical science of the Soviet times, compared with the educational and teaching-didactic systems of the past, is perceived as the least productive and the most conservative in comprehending the historical experience of education because of its ideologization. Soviet scientists were compelled to perceive the educational process not as a separate social activity and self-sufficient scientific phenomenon, but as a tool for the assertion of certain ideological postulates.

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Анотація. У статті розглядаються особливості комуністичної освіти та її домінування в навчально-виховному процесі в школах. На сучасному етапі висвітлюються негативні сторони цієї педагогічної технології, яка сприяла поширенню консерватизму та обумовлювала стійкість навчальних закладів до будь-яких демократичних перетворень. Адже освіта в СРСР орієнтувалася на прихильність ідеалам марксизму-ленізму, прийняття воєнничого атеїзму, демонстрацію переваг радянського способу життя. Ці факти є свідченням консервативності освітніх технологій та складності розв'язання пов'язаних з ними проблем.

Радянська епоха змінила розуміння «духовності», виходячи з принципів матеріалізму та раціоналізму, радянські педагоги доводили вторинність духу, духовного, жорстко обумовлене явищами соціального існування.

Історико-педагогічна наука радянських часів, порівняно з навчальною та навчально-дидактичною системами минулого, сприймається як найменш продуктивна і найконсервативніша у осмисленні історичного досвіду освіти через її ідеологізацію. Радянські вчені змушені були сприймати навчальний процес не як окрему соціальну діяльність та самодостатнє наукове явище, а як інструмент утвердження певних ідеологічних постулатів.

Ключові слова: духовність, радянська епоха, радянська освіта, радянська освіта.

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