

## CHAPTER 1

# GENERAL PEDAGOGY AND HISTORY OF PEDAGOGY

### SCIENTIFIC AND PEDAGOGICAL IDEAS OF VASYL SUKHOMLYNSKYI AND UKRAINIZATION: AREAS OF INTERSECTION

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**Abstract.** *The article describes the periodization of the pedagogical activity of V. Sukhomlynskyi, which is based on published and archival sources in the Ukrainian studies dimension and the leading factors in the formation of the personality of a well-known teacher are clarified. Special attention is given (paid) to the scientific-pedagogical concept developed by V. Sukhomlynskyi, which counteracted the efforts of the communist-imperial state apparatus, aimed at the assimilation of the Ukrainian people, at erasing its inherent national features. Pedagogical activity of Vasyl Oleksandrovych was aimed at exalting the Ukrainian nation, forming patriotism; he wanted that every teenager gradually develops a personal attitude towards the Motherland: a desire, a spiritual urge to confirm its dignity, greatness, honour, glory, and power. An analysis of V. Sukhomlynskyi's creative heritage proves that the formation of his pedagogical views began in 1945–1948. Despite the fact that V. Sukhomlynskyi was educated and brought up under the conditions of a totalitarian regime aimed at Russification, he managed to remain a true patriot, a Ukrainian intellectual who cheered for his native people. The pedagogical heritage of V. Sukhomlynskyi must be considered in the context of the historical period when his formation took place as a teacher and scientist. Simultaneously with the spread of Ukrainization of education, the issue of providing teaching staff for newly created Ukrainian schools became acute. In particular, in 1923, the shortage of national teaching staff was catastrophic – with a need for 100,000 teachers, there were actually 45,000, a significant percentage of whom had a low level of pedagogical and general education. It should be noted that during the early period of Soviet history (1921–1926), the intellectual atmosphere of society was quite free. The national idea was not rejected, but only combined with the idea of internationalism.*

**Keywords:** *Vasyl Oleksandrovych Sukhomlynskyi, pedagogy of V. Sukhomlynskyi, Ukrainian studies dimension of V. Sukhomlynskyi's pedagogy, Ukrainianization, the historical period, the Motherland, internationalis.*

**JEL Classification:** A23, A29, I28

**Formulas:** 0; **fig.:** 0; **tabl.:** 0; **bibl.:** 21

**Introduction.** The specificity of historical-pedagogical research is revealed in the combination of its internal logic and principles. The implementation of this work is possible only under the condition of using the principle of historicism in accordance with the features of the personalistic direction of historical and pedagogical research, which will make it possible to reveal and interpret the regular connections between the externally dispersed facts and phenomena of the educational

experience of our people, as well as predict the use of that knowledge that can to serve in the conditions of the revival of national consciousness and spirituality and to explore the pedagogical theories of "the great humanist of the age, the national national pedagogue" V. Sukhomlynskyi [9, p. 22].

**Literature Review.** Adherence to the principle of historicism ensures: 1) the objectivity of the study of the ideas of Ukrainian folk pedagogy in the creative heritage of V. Sukhomlynskyi; 2) carrying out a systematic analysis, a balanced assessment of socio-economic and political factors that affected the formation of the teacher's personality, allow to comprehensively understand the specifics of the chosen era; 3) establishing the time sequence of the stages of educational activity of V. Sukhomlynskyi, taking into account the specifics of each of them, the peculiarities of internal trends and contradictions in connection with other historical phenomena and facts; 4) adequate disclosure of the ideas of Ukrainian folk pedagogy in the creative heritage of V. Sukhomlynskyi, taking into account their evolution, the dynamics of changes within a certain historical period.

**Aims.** The observation of pedagogical activity of V. Sukhomlynsky. The analysis of the formation of Ukrainian pedagogical thought and Ukrainian studies as a science.

**Methodology.** In the methodology, there are different approaches. As O. Danilyan and V. Tararenko stated, that "the historical method involves consideration of the objective process of development of the object of its real history with all its twists and turns. This is a certain way of reproducing in thinking the historical process in its chronological sequence and specificity" [4, p. 294]. That is, the historical method of scientific knowledge is used only where the history of the object becomes the subject of research in one way or another [3].

The logical method is a reflection of the historical process in an abstract and theoretically consistent form. That is, the logical is, in its essence, also historical, but freed from coincidences, details, and zigzags. Historical and logical methods of research are the same, because with their help, one and the same object is studied, the genesis of its emergence and development [4, p. 294].

**Results.** According to O. Klymeniuk, the use of the principle of historicism in historical-pedagogical research will allow "to select positive experience in solving certain social problems "..."; to avoid repeating the mistakes that existed in the previous social practice; to develop an algorithmic system of measures for making progressive decisions in specific situations of the development of any society; correctly understand the previous stages of the development of society; objectively assess its present and most reliably predict the future" [8, p. 63–64].

The analysis of the works shows following periods of teacher formation:

I. 1918–1933 – the formation of the personality of V. Sukhomlynskyi during the period of the beginning of Soviet "Ukrainization", the stormy period of the national and political restoration of Ukraine and the corresponding outbreak of ethnologization of humanitarian science. At that time, Ukrainian studies acquired the characteristics of ethnological science;

II. 1934–1947 – the establishment of the teacher's personality and the beginning of his professional activity;

III. 1948-1960 – the establishment of V. Sukhomlynskyi as a teacher-scientist: defense of a candidate's thesis (1955), awarding the title of corresponding member of the Academy of Pedagogical Sciences of the RSFSR (1957), awarding the title "Honored Teacher of the Ukrainian SSR" (1958 ) – the period of ideological ("Khrushchev") thaw – caused a new surge in the development of Ukrainian studies;

IV. 1961-1970 – discovery of the talent of an innovative teacher, researcher, publicist, children's writer. Awarded the title "Hero of Socialist Labor" (1968), elected a corresponding member of the Academy of Pedagogical Sciences of the USSR (1968); stagnation in social life, which led to a significant detachment of Ukrainian studies from life and its tendency to artificial theorizing.

Thus, studying at school – the first period of the formation of the personality of V. Sukhomlynskyi – falls on the period of the so-called Soviet "Ukrainization" (1926–1933).

Actually, "Ukrainization" began with the resolution of the Plenum of the Central Committee of the RCP (b) "On Soviet Power in Ukraine" dated November 29, 1919, which gave a certain stimulus to national and cultural revival [5, p. 56].

In the 1920 resolution "On the Introduction of the Ukrainian Language in Schools and Soviet Institutions" it was noted that "the Ukrainian language, as the language of the majority of the population of Ukraine, and the Russian language, as the common language of the Union, have national importance in the Ukrainian SSR, and they must be taught in all schools – educational institutions of the Ukrainian Soviet Socialist Republic. The People's Commissariat of Education entrusted the teaching of academic subjects in educational institutions to local councils of worker-peasant and Red Army deputies" [15].

In 1923, the decree of the Russian Communist Party (Bolsheviks) started the Ukrainization of school, educational and cultural institutions, and the decision of the Central Executive Committee and the Council of People's Commissars of Ukraine dated August 1, 1923 – the Ukrainization of the state apparatus.

The decree "On Measures in the Matter of Ukrainization" (July 27, 1923) decreed "to complete the translation of social education institutions into the Ukrainian language within the next 2 years" [15]. The policy of Ukrainization consisted in mastering the Ukrainian language, knowledge of Ukrainian history and culture. There was a need to spread the Ukrainian language in the country, given the actual superiority of the Russian language.

The nationally conscious intelligentsia, educators gladly welcomed this policy, had high hopes for it, in particular, M. Hrushevsky wrote in a letter to V. Kuziv: "I attach more importance to the moral and cultural education of our people than to the political issue" [1, p. 281].

**Discussion.** Problems of Ukrainization were regularly discussed at Politburo meetings. During 1923–1925, the Central Committee of the CP(b)U issued several decrees, orders, and instructions regarding Ukrainization, which took place under administrative pressure and within the framework of strict ideological restrictions

with threats of dismissal. Instead, the General Secretary of the Central Committee of the CP(b)U L. Kaganovych did everything to empty the content of Ukrainization, direct it into the ideological sphere, demoralize the bearers of culture, and limit their creative freedom. In contrast to him, appointed in 1924 to the post of People's Commissar of Education of the Republic, O. Shumsky sought to spread Ukrainization in the realm of education, culture, and science.

According to Ya. Dashkevych, "the flourishing of social and cultural life ... was not the result of the national policy of the party, known as Ukrainization... The social and cultural flourishing was not a consequence of Ukrainization, but on the contrary – the pressure of the Ukrainian national element on the party was so strong that it was forced to go for national reform under the disorienting name of Ukrainianization" [6, p. 79].

The intellectuals of that time positively perceived the shift in the national policy of the CP(b)U. In particular, V. Vernadskyi wrote: "Ukraine, it seems to me, has now strengthened nationally, and the communists there are forced to reckon with the national movement more than in Russia" [2, p. 220].

From February 1927, M. Skrypnyk became People's Commissar of Education of the Ukrainian SSR, who continued O. Shumskyi's work on the Ukrainization of education. However, in the same 1927, the first devastating blow to Ukrainization was dealt – on July 6, the resolution "On ensuring the equality of languages and promoting the development of Ukrainian culture" was adopted. This resolution canceled all previous legislative orders on Ukrainization.

The beginning of the attack on Ukrainization was two articles by N. Kaganovych published in the "Banner of Marxism" (No. 1, No. 3 for 1930) – "Against "populism" in linguistics (Where is the Ukrainian literary language going)" and "A few words about dictionaries".

At the 11th Congress of the CP(b)U, which took place in June 1930, the directions of future devastating attacks on Ukrainization were determined. Repressions against its active supporters began in the fall of 1930. The opinion of O. Kucheruk is correct that Ukrainization in Ukraine, initiated by the Bolsheviks, was aimed at identifying nationally conscious people in order to destroy them [10, p. 29]. During 1930-1933, many pedagogues, teachers, especially teachers of Ukrainian studies, were repressed. At the end of the 30s of the XX century entire branches of science – sociology, statistics, pedology, ethnography, demography, regional studies – which were declared "bourgeois-nationalist", stopped their development.

An increase in the level of economic life was observed (thanks to NEP) and the confidence of the Ukrainian people in their own strength appeared, a sense of personal and national dignity was revived [11, p. 167].

The memories of O. Ogloblin deserve attention: "The creative union of national and cultural interests and aspirations was characteristic of Ukrainian professorships, especially young ones, and students of the 1920s. We, the professors of the Kyiv Institute of International Studies at that time, were also very young in age, many of us were not much different from our students... We were united by an even greater goal and love for science, an ardent desire for scientific truth. And most of all, deeply and

intimately, we were united by common national and cultural, and sometimes political interests, thoughts, dreams and aspirations - the consciousness and feeling of our national duty to Ukraine and the Ukrainian people. We did not yet have the "fear complex" that was massively instilled by the Soviet authorities in the 1930s" [13, p. 224].

The second period of the formation of the personality of a teacher - admission to preparatory courses at the Kremenchug Medical College, transition to study at a pedagogical institute, study at the language and literature faculty of the same educational institution, moving and completing studies at the Poltava Pedagogical Institute. The beginning of Vasyl Oleksandrovych's professional activity coincides with the period of repression against the nationally conscious intelligentsia. A new, Soviet system of education and upbringing is being implemented in schools, which aims to emasculate the entire nation. In the work "The Way to the Heart of a Child", which saw the light of day in 1963, the teacher recalls how he "with tears in his eyes" convinced his colleagues who accused him of having too close a relationship with the students whom the young teacher was teaching to cut pipes and play them, and he conducted the classes under the open sky [21, p. 4].

It should be stated that neither the anti-Ukrainian policy of the Soviet state nor the "fear complex" prevented the young teacher from passing all the subjects for the third and fourth courses, state exams, and in 1938 receiving a diploma of graduation from a higher educational institution within three months. And his work "Realistic representation of the post-reformed village in the works of Panas Myrny" was rated the highest.

About the years of study at the university, V. Sukhomlynskyi recalled: "I was lucky enough to study at the Poltava Pedagogical Institute for two years ... I say it was lucky, because we, twenty-year-old young men and women, were surrounded at the Poltava Pedagogical Institute by an atmosphere of creative thinking, curiosity, thirst for knowledge" [ 7].

From 1938 to 1941, Vasyl Oleksandrovych worked at the Onufriiv secondary school as a teacher of Ukrainian literature, and after some time – as the head of the school's educational department. With the beginning of the war, in July 1941, he was drafted into the army. After completing short-term military and political courses in Moscow, he went to the front with the rank of junior political engineer. After being wounded in February 1942 and receiving long-term treatment, he was appointed to the position of director of a secondary school and teacher of Russian language and literature in the village of Uva, Udmurt ASSR.

The third period of formation of V. Sukhomlynskyi as a teacher began in 1944, when he, together with his wife, returned to Ukraine, to the Onufriivsky district of the Kirovohrad region, where for four years he worked as the head of the district department of public education and a school teacher. In 1945, the publishing house "Udarna pratsia" published his first scientific article – "Before the new academic year".

Vasyl Oleksandrovych already had a clear idea of the direction of his activity when he was asked to be appointed the director of the Pavlyshka secondary school:

- 1) organization of work in a team (meaning pedagogical, parental and student);
- 2) ensuring a high level of knowledge of schoolchildren, their depth and comprehension;
- 3) organization of educational work at school:
  - ensuring a high level of knowledge of schoolchildren, their depth and comprehension;
  - organization of educational work at school:
  - education of patriotism;
  - education of respect for work;
  - education of respect for parents;
  - moral education.

It is worth emphasizing that the 1950s and 1960s. – the period of the so-called "Khrushchev thaw", when de-Stalinization and liberalization of society took place, but it was during this period that the state policy of Russification and active falsification of history intensified. At the same time, the teacher at the Pavlyshka school implemented the idea of national-patriotic education of the youth, improved the methodology of studying the Ukrainian language. Thus, in the article "Notes of a History Teacher" Vasyl Oleksandrovykh recalls: "The historical circle and the historical lecture, organized in our school, played a significant role in deepening the students' knowledge. On the territory of our district there are places where the battle of Bohdan Khmelnytskyi with the Poles took place. Remains of a gunpowder factory where gunpowder for the Zaporozhian army was made in 1640–1650 have been preserved. Members of the historical group conducted a tour of these places. Students made notes and sketches on the spot" [17].

As for language education, the teacher considered it necessary to focus on creating a system of oral and written exercises, on the formation of logical and stylistic literacy of students, emphasizing that a special section has been included in the work plan of the school team – "the struggle for the culture of students' oral answers and the culture of their written speech" [16].

In 1955, Vasyl Oleksandrovykh defended his candidate's thesis on the topic "The director of the school is the head of the educational process."

The results of his work are reflected in the books published in the 1950s and 1960s: "Education of collectivism among schoolchildren" (1956); "Labor education in a rural school" (1957); "Pedagogical team of the secondary school" (1958); "Education of love and willingness to work in students" (1959); "Education of the communist attitude to work" (1959); "Education of Soviet patriotism among schoolchildren" (1959); "School director's work system" (1959); "Believe in a Man" (1960); "How we raised a brave generation" (1960).

The fourth period of formation of V. Sukhomlynskyi as a teacher is the 70s of the XX century. It was during this period that his talent as a teacher-innovator, researcher, publicist, and writer manifested itself.

During 1961–1970, they saw the world of work "Education of moral incentives for work in the younger generation" (1961); "Spiritual world of a schoolboy" (1961); "Formation of communist convictions of the young generation" (1961); "A person is

unique" (1962); "Work and Moral Education" (1962); "Thought about man" (1963); "Moral ideal of the young generation" (1963); "The Way to the Child's Heart" (1963); "Personality Education in the Soviet School" (1965); "So that the Motherland lived in the heart" (1965); "Moral Precepts of Childhood and Youth" (1966); "Difficult Fates" (1967); "Pavlyshskaya secondary school" (1969); "I give my heart to children" (1969); "Birth of a Citizen" (1970).

V. Sukhomlynskyi summarized his work experience, education and upbringing system in the works "Pavlyshka Secondary School" and "Conversations with the Young Director", in which he sought to talk about "the efforts of the teaching staff in raising a comprehensively developed person, ... to explain the methods used, ... to reveal their internal connections and interconnections" [19, p. 7], to give advice and recommendations on specific problems of the educational process and its management, which are based "on many years of personal experience... and on the data of modern science and the generalization of the experience of the best school leaders in the country" [20, p. 393].

V. Sukhomlynskyi built his pedagogical system of work at the school as a unity of a team of teachers, parents, and students to achieve the goal of providing aesthetic, labor, physical, moral, and intellectual education.

In the 1960s and 1970s Russification policy intensified in the national republics of the USSR. Thus, in 1967, Russian-language scientific journals and periodicals published in the Ukrainian SSR already outnumbered Ukrainian-language ones (respectively, 197 of the former were published, 126 of the latter). Instructions came from Moscow regarding the declaration of the Russian language as the second native language of the non-Russian peoples of the state.

This thesis was first announced by M. Khrushchev at the XXII Congress of the CPSU in 1961: "One cannot fail to note the growing desire of non-Russian peoples to master the Russian language, which has actually become a second native language for the peoples of the USSR, a means of their international communication, the involvement of every nation and nationalities to the cultural achievements of all peoples of the USSR and to world culture. The process of voluntary learning of the Russian language, which occurs in life, has a positive meaning for the development of international cooperation" [12].

In 1962, the program "Regularities of the development of national languages in connection with the development of socialist nations" was published in the journal "Linguistic Issues". On its basis, the languages of the peoples of the USSR were divided into promising and non-promising ones. The Ukrainian language was included among the latter. The refusal to learn the native language in schools was promoted and approved.

On the other hand, at the Pavlyshka school, V. Sukhomlynsky emphasized the mastery of the native language and the literary education of students, which was based on the works of classical Ukrainian literature, as well as oral folk art. The teacher wrote: "I remember with great warmth the Poltava Pedagogical Institute that I graduated from, the teachers of pedagogy, literature, and history. Here, pedagogy was not dry conclusions, but a living, vivid story about the art of education, about

methods of influencing consciousness and feelings. Here I was taught to love the word. I will never forget how we wrote works at the institute about the evening heat and the January blizzard..." [19, p. 32].

When starting work, Vasyl Oleksandrovysh had a clear system of education, which was based on "the ability to read, understand, feel the primary source" [19, p. 45]. This concerned not only students, but also teachers and parents. The teacher believed that "the crucial condition for success in teaching literature in our school is considered to be love for words, a sense of the beauty of words. The entire team constantly strives to improve the level of its language culture. Illiteracy, indistinctness of speech, inaccuracy are equated with ignorance" [19, p. 45].

He treated the literature lesson as a means of forming a worldview. "Having awakened in the student's heart a feeling of admiration for the ideal of goodness, honor, truth, beauty, a feeling of hatred for evil, injustice, ugliness, the teacher of literature ensures that each student independently reads works of art, thinks about social, moral, aesthetic problems, about the future of his people and their personal future. The works, which by their ideological and artistic value are teachers of life, become the table book of young men and women" [19, p. 225].

Equally important was the students' mastery of their native language, which, according to the teacher, determined the richness and breadth of an individual's intellectual and aesthetic interests [14]. Teachers actively worked on increasing the vocabulary of school students, starting from the first year of study. For this purpose, personal spelling dictionaries, literary diaries were created, exercises were performed, lessons were held in the bosom of nature, which were called a journey to the source of thought, etc. [14].

The teacher emphasized that the ability to speak correctly is a whole branch of educational work on which the spiritual life of the entire school team depends [19, p. 45–231]. He considered understanding the emotional nuances of the native word to be the beginning of arts, and the ability to read – the basis of a full-fledged intellectual life and the spiritual need of students.

So, in the native language, the thoughts and aspirations of the people expressed by it, in the treasures of Ukrainian and world literature, V. Sukhomlynskyi saw the powerful educational power of the mother and father tongue.

Knowing the idea of the Motherland, experiencing feelings of love, gratitude, admiration, anxiety, concern for its present and future, intransigence towards its enemies and readiness to give one's life for it (an honest, noble, free life is impossible without giving one's whole self to the Motherland), a person in during adolescence, he gets to know himself, asserts his dignity" [18, p. 467].

**Conclusion.** Accordingly, we can conclude that the years of study of V. Sukhomlynskyi were spent among nationally conscious teachers who sought to instill the best qualities in their students – love for Ukraine, for their native land, culture, history, etc.

Thus, the scientific-pedagogical concept developed by V. Sukhomlynskyi, in our opinion, counteracted the efforts of the communist-imperial state apparatus, aimed at the assimilation of the Ukrainian people, at erasing its inherent national



characteristics. His bold statements about his native Motherland, language, human morality, and spiritual values alarmed "Great Russian" teachers, who subjected them to merciless criticism and condemned the humanitarian system of education implemented in the Pavlyshka school as opposed to the Soviet system of education.

It is worth emphasizing that Vasyl Oleksandrovych struggled with the formal, in particular, formal-grammatical approach to teaching the native language at school, and especially in its elementary level, where such an approach is very harmful. With this, he continued the work started in the 50s, ahead of time, ingeniously predicting systemic, personal-activity, axiological, cultural approaches to the education of secondary school students, which are already mentioned in modern psychological and pedagogical research.

**Author contributions.** The authors contributed equally.

**Disclosure statement.** The authors do not have any conflict of interest.

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**Received: February 15, 2023**

**Approved: March 30, 2023**