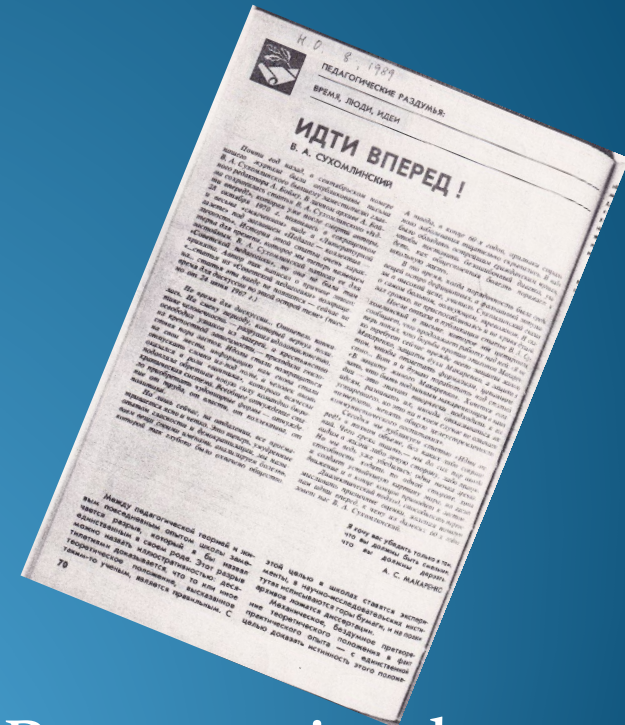
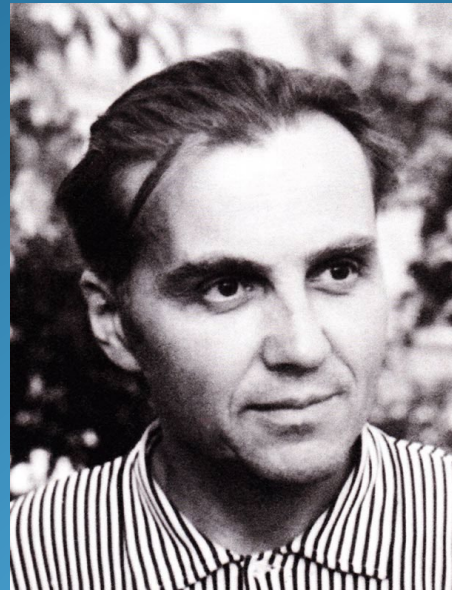
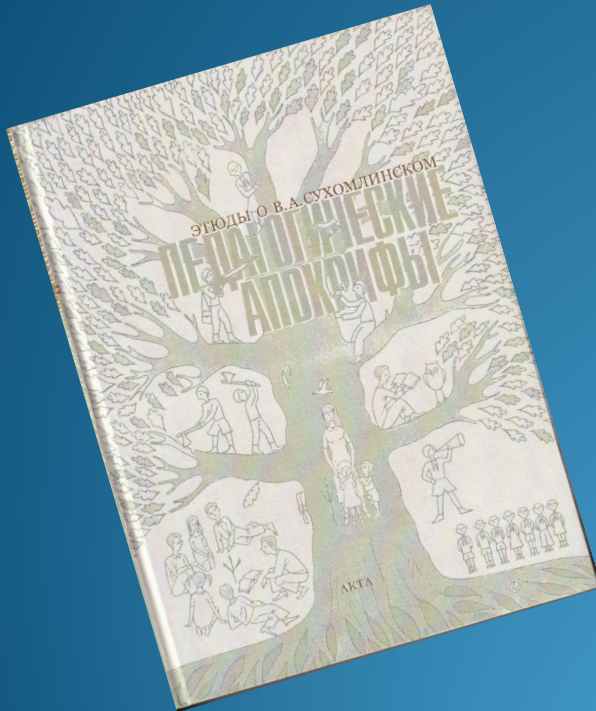


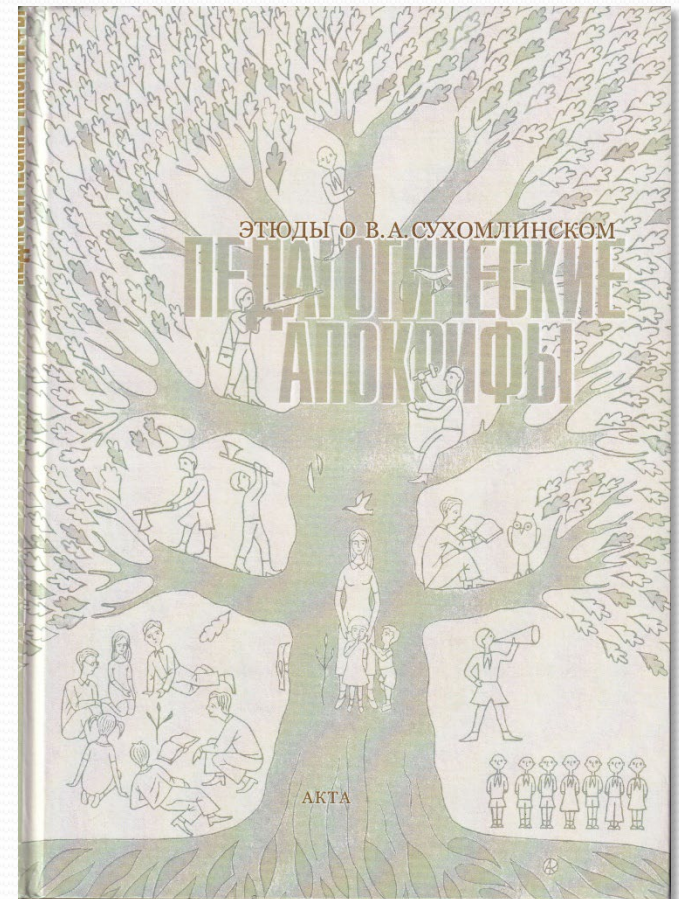
*SUKHOMLYNSKY'S APPROACH TO THE INDIVIDUAL AND THE COLLECTIVE AS EXPRESSED IN THE NEWSPAPER ARTICLE "ПЕДАГОГ – КОЛЛЕКТИВ – ЛИЧНОСТЬ"*



Presentation by  
Alan Cockerill  
Research Affiliate, Monash University, Australia

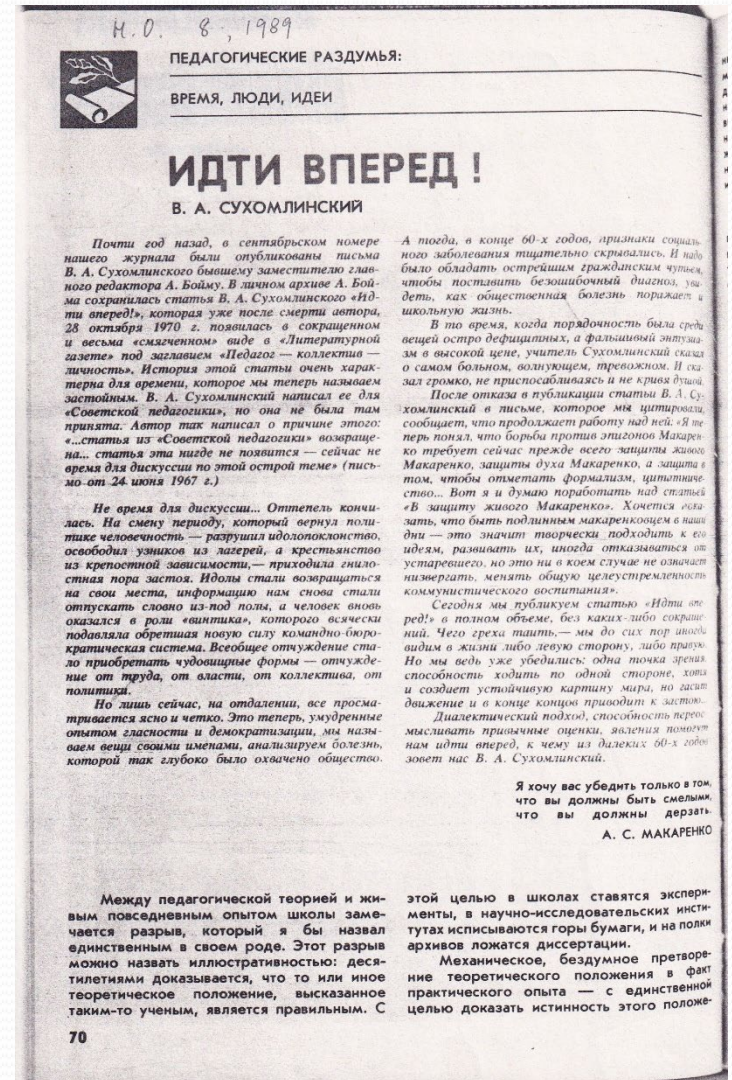
# The teacher, the collective and the individual

The focus of my short presentation today is the newspaper article “Педагог – коллектив – личность”, which was published in *Literaturnaia gazeta* on 28 October 1970, less than two months after Sukhomlynsky passed away. It is a shortened version of an article that was initially submitted to the journal *Sovetskaia pedagogika* in 1967, and ultimately published in the journal *Narodnoe obrazovanie* in 1989. Both versions of the article were published in Professor Olha Sukhomlynska’s *Etiudy o Sukhomlinskom: Pedagogicheskie apokryfy*. I would like to take the opportunity to thank Professor Sukhomlynska for this remarkable book and all the work that went into it. My paper today is just a short footnote to that book.



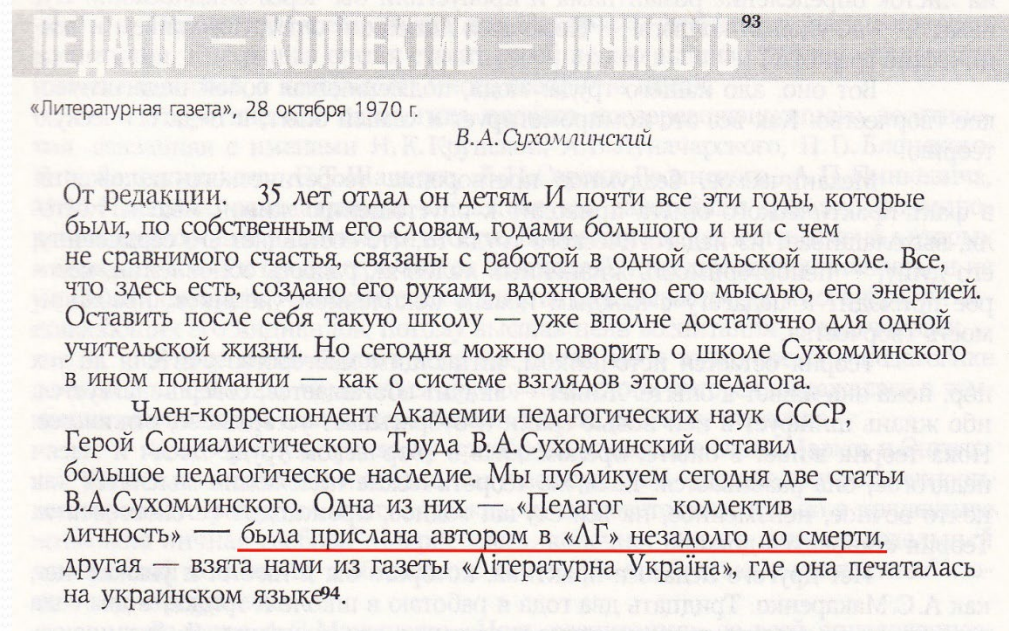
# Comparing two versions of the article

In the 1989 publication, the editors of *Narodnoe obrazovanie* suggested that the article published in *Literaturnaia gazeta* in 1970 was both 'abbreviated' and 'softened' ('появилась в сокращенном и весьма "смягченном" виде'.) Professor Sukhomlynska disagrees with this assessment and suggests that the publication in *Literaturnaia gazeta* was indeed abbreviated but was written just as forcefully as the original article, and she invites readers to compare the two articles for themselves.



# Comparing two versions of the article

I have compared the two articles, and I came away with the strong impression that Sukhomlynsky himself had edited the article he had written for *Sovetskaia pedagogika* to produce the shorter version that appeared in *Literaturnaia gazeta*. I have two reasons for suggesting this. The first is that the editors of *Literaturnaia gazeta* wrote in the preamble to the article that they had received it from the author shortly before his death. ('[статья] была прислана автором незадолго до смерти').



# Comparing two versions of the article

- The second reason is that the editing of the article suggests a more personal approach than would have been taken by the editors of the newspaper. In particular, the following words about Makarenko appear in the newspaper article but did not appear in the article written for *Sovetskaia pedagogika*: ‘Я искал в его книгах истины, в которых **чрезвычайно** нуждался.’ (My emphasis.) It does not seem likely that the editors of *Literaturnaia gazeta* would have added such a personal statement without Sukhomlinsky’s involvement, and I think it likely that these words were written by Sukhomlinsky himself.

с залпов «Авроры», идет вот уже пятьдесят лет.

Я искал в его книгах истины, в которых чрезвычайно нуждался. Весь мой скромный педагогический опыт — результат этих исканий. И если вместе с истинами со временем в системе А.С.Макаренко мне открылись и какие-то положения, которые сегодня уже не кажутся столь безупречными, то такова, верно, диалектика педагогического труда.

Я еще раз с болью говорю о том, что бездумное стремление воплотить в жизнь буквально все высказывания А.С.Макаренко, стремление доказать, что все им сказанное правильно, а тот, кто не согласен, — еретик, приносит огромный вред прежде всего самой системе Макаренко, ибо снижает роль того безусловно ценного и непреходящего, что в ней есть.

Полобный подход к учению выдающегося педагога оказывает мел-

# The content of the article

Let us now turn to the content of the article, which in both its versions represents one of the clearest statements of a key element of Sukhomlynsky's educational philosophy, his belief in the priority of the individual over the collective. Consider the following three statements taken from the article:

- ‘Сфера нашего труда — живой человек, его душа. ’
- ‘Богатство общества складывается из многообразия составляющих его индивидов, потому высшая цель воспитания — сам человек. ’
- ‘Я глубоко убежден, что цель коммунистического воспитания — человек, а коллектив — лишь средство в достижении этой цели. ’

Sukhomlynsky wrote the article for *Sovetskaia pedagogika* at the invitation of its editor, F.F. Korolev, who asked him to respond to West German scholars who were comparing him to Makarenko, seeing in their juxtaposition a confrontation between two educational systems, Makarenko's ‘totalitarian’ system and Sukhomlynsky's ‘Christian-humanistic’ system.

# The content of the article

Rather than rebuff this suggestion, Sukhomlynsky proceeded to denounce some of Makarenko's statements about the priority of the collective over the individual, using very strong language. The following is an example:

- Как это важно — научить маленьких детей по глазам, по движениям, по речи распознавать у окружающих людей горе и радость, огорчение и тревогу, беспокойство и смятение. Если не проводить этой работы, человек может вырасти бесчувственным чурбаном. Соберите тридцать таких чурбанов, и перед вами будет "коллектив", но какой? Это будет слепая, бездушная сила, готовая беспощадно растоптать человека. Такие "коллективы" есть, к сожалению, в школах. Тупое равнодушие, бессердечность, эмоциональная толстокожесть — это очень благодатная почва для лицемерия, демагогии. В таких "коллективах" есть видимость критики и самокритики, но все это лицемерие.

# Sukhomlynsky's courage

Nearing the end of his life, Sukhomlynsky was not afraid to denounce evil, even though he paid dearly for it. Even during the final months of his life, he appears to have found the time to edit his article to a suitable length for a newspaper and forward it to *Literaturnaia gazeta*.

Although raised as an atheist, Sukhomlynsky appears to have been a man of deep spirituality. He was aware of the depths of the human soul and of a human being's capacity for moral refinement. His own life was an example of supreme self-sacrifice, a life of dedicated service.

It was also a life of great courage. Not satisfied with having developed a model school and educating generations of students, he challenged the educational establishment and communist ideologues, hoping to influence the future development of Soviet education. In this he was successful, with his works being published posthumously in huge print runs, and his writings influencing educators throughout the decades that have followed his death.



# Sukhomlynsky's humanism

Sukhomlynsky's writings are imbued with the same spirit as those of writers like the humanist psychologist Erich Fromm. Like Fromm's writings, his writings suggest that it is ultimately love that is the solution to the human problem, not some form of organisation enforced from above. The pathway to a better society is through the education of each individual, in families, in schools and universities, in churches, synagogues and temples, through spiritual traditions, and through organisations that promote the ideas of human refinement, love, service and respect.

I would like to suggest that Sukhomlynsky's approach is not so much 'Christian-humanistic' (though the Ukrainian family traditions he embraces have been influenced by a Christian heritage), as 'Universal-humanistic', as his work should appeal equally to people from any spiritual tradition who share the values of caring for our natural environment, of non-violence, truthfulness, compassion and service.