

Fedotova I.B.

**CONTRIBUTION of S.S. GOGOTSKY IN DEVELOPMENT
HISTORICAL AND PEDAGOGICAL SCIENCE**

The article reveals various aspects of S.S. Gogotsky in the history of pedagogy. The author claims that the formulated by S.S. Gogotsky's conclusions contributed to the development of the scientific foundations of the history of pedagogy in the 60s of the XIX century in Russia.

The article expands different aspects of Gogotsky's heritage in the context of the history of pedagogics and education. The author approves that the conclusions formulated by Gogotsky SS and certain regularities of the development of chronologic pedagogical ideas have promoted the research of scientific principles of the history of pedagogics of the sixties XIX century in Russia.

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Modernization of education, increasing its efficiency in the Russian Federation presupposes critical understanding and creative use of the historical experience accumulated by mankind in solving pedagogical problems and predictive goal-setting in accordance with the current situation. Each historical period of education and upbringing includes the achievements of previous eras, is reflected in new concepts, theories, in the practice of upbringing, in the creation of new pedagogical systems. "That is why," the well-known teacher of Russia K.I. Salimova, - the pedagogical wisdom of the Past is an eternal appeal to the Future "[1, p.23].

The value of the history of pedagogy for the modern practice of teaching and upbringing was understood by Russian researchers of the 19th century, who began to pay great attention to the history of foreign pedagogy, schools and the history of education, the development of pedagogical thought in Russia. Significant for the history of pedagogy, according to the modern researcher V.V. Kolpachev, the monographic work of S.S. Gogotsky "On the historical development of education among notable peoples of the ancient world" [2, p.142].

Sylvester Silvestrovich Gogotsky (1813-1889) - a graduate of the Kiev Theological Academy, upon graduation he taught Polish and German languages, philosophy, in the 50s he headed the Department of Pedagogy at the University of St. Vladimir in Kiev. S.S. Gogotsky is the author of a number of major works on philosophy. The "Philosophical Lexicon" contains articles on pedagogical topics: "Education", "Discipline", "The Spirit of Learning", "Pedagogy". The pedagogical value of the "Philosophical Lexicon" is revealed by the modern researcher S.L. Kuzmina [3]. The monograph by S.S. Gogotsky "On the historical development of education among the most remarkable peoples of the ancient world" is really of great interest for historical and pedagogical science. It contains essays characterizing the upbringing and education of the ancient Chinese, Indians, Egyptians, Persians, Greeks, Romans, Israelis.

The purpose of the historical and pedagogical research of S.S. Gogotsky considered the establishment and analysis of the main directions of development of pedagogical thought and practice of upbringing and education in a certain period in close connection with the way of social and family life of the people, their way of life, culture, religiosity. He argued that pedagogical activity, the spiritual life of a teacher, educator are in inseparable unity with the life of an entire people, and therefore "various directions in the history of upbringing depend not only on the degree of mental or theoretical education of the people, but also on the inner makeup of its religious, social and family life, reflected in his real life "[4, p.2]. In substantiating this thought, the teacher proceeded from the fact that education is a

multifactorial process, which is determined by "natural reasons" - the surrounding external geographic, natural environment, the characteristics of the life of a given people in a particular era, the national spirit of the people. However, the decisive factor in the upbringing of the younger generation, its preparation for life, work, he recognized "internal reasons" - those that lead to the creation of a growing person's spiritual world, the development of moral convictions and the formation of a holistic worldview. At the same time, S.S. Gogotsky recognized a factor common to all civilized peoples, which determines the uniform ideals of education and the unity of all mankind - the Christian religion. This gave him reason to assert that there are universal human values in education, as well as common approaches for all peoples to the main issues of upbringing and education: humane goals and objectives, means and methods of teaching and education. That is why research in the field of the history of pedagogy, according to S.S. Gogotsky, should be aimed not only at identifying the specifics of pedagogical views, pedagogical systems of the past, but also at establishing a common feature that is inherent in all peoples in their activities to prepare the younger generations for life.

The upbringing of S.S. Gogotsky considered it as a social phenomenon. It is inherent only in human society and begins where the "first clear signs of social life" are clearly manifested. The educational process is built both in the interests of the individual and society. It is aimed at developing all the forces of man, at eradicating the abuse of will in him. It prepares the growing person for activity and the fulfillment of the rules of the community. However, according to S.S. Gogotsky, the social character of upbringing in the true sense of the word manifests itself from the time when states are created, forms of state life develop. Characterizing the features of education as a social phenomenon, S.S. Gogotsky showed that people are inherent in the desire to improve their nature. This aspiration has a divine origin, it manifests itself as "radiant remnants of the primordial likeness of God" and is aimed at restoring the perfection lost by "fallen mankind". This feature of education must be disclosed in the process of historical and pedagogical research.

For science, it is of interest to study the pedagogical culture of ancient peoples (China, India, Sparta, Athens, etc.), because this culture as an organic part of the general culture of mankind was the source of scientific theories and educational systems that were created throughout the history of the development of civilization. In the works of S.S. Gogotsky, for the first time in Russian historical and pedagogical literature, when illuminating the pedagogical culture of ancient peoples, an attempt was made to establish some regularities of the world pedagogical process.

Analysis of a large amount of factual material, reliable sources allowed S.S. Gogotsky to conclude that upbringing in China was built on the foundation of family relations. The family here was the embryo of the relations that prevailed in the state. Therefore, family education, in fact, represented a specific form of expression of the state and social character of education. The teacher showed that it was in the conditions of family life, under the influence of the authority of the head of the family and "by the attraction of blood sympathy", that a person learned the norms and rules of life not only in the family, but also in society. The leading role in family education belonged to the father.

As adults, the children thanked their father and showed filial devotion to him.

For the history of pedagogy, the information given by the author about the system of elementary schools in ancient China, about the fact that each family was charged with the obligation to have a special place for learning at school, about the existence of public schools in large cities is of interest. However, the goals and methods of teaching S.S. Gogotsky called "motionless". Teaching was reduced to the mechanical memorization of textbooks and the transfer of accepted requirements, to teaching students to strictly adhere to the norms of behavior established in society, and strict adherence to ceremonies. New things were not allowed in the field of thinking and living conditions. In the field of upbringing, the theory of obedience, unconditional obedience, taken to an extreme, prevailed. As a result, the teacher emphasized, the Chinese enlightenment "stopped outside the progressive course of history."

A peculiarity of upbringing in ancient India S.S. Gogotsky considered him a caste character. From birth, a person was confined to one of the castes: brahmins, warriors, farmers,

pariahs. All life activities, including upbringing and education, were built in accordance with the morals and duties of the caste, and also externally reflected in strictly established, unshakable rituals. The caste made the spiritual property of man its own. Education (reading, writing, counting) was seen as a factor in the initiation of art and science. In the organization of schools, in the content of education, there was no system that promoted the education of the masses. As shown by S.S. Gogotsky, the education of the ancient Indians was much deeper and more versatile than the Chinese: "Poetry, philosophy, even astronomy have reached significant development with them; they knew the mechanic, medicine, architecture. These many-sided information as the exclusive property of the Brahmins, aimed at humiliating a person in the person of the lower castes, could not have a beneficial application to the upbringing and education of the people "[4, p.20].

The specifics of the education and upbringing of the ancient Persians S.S. Gogotsky associated with religious views. Education was aimed at fulfilling the interests of the king of the Persians and the people subordinate to him. Each Persian must be able to defend his Tsar with arms in hand, to serve him. Such upbringing of S.S. Gogotsky called it folk. It was carried out in the family. Much attention was paid to physical education. It taught children the simplicity of life and preparation for military service. The teacher highly appreciated moral education in ancient Persian society, since it was not of an abstract nature, it was aimed at developing truthfulness. The pupil had to develop the habit of always telling the truth, to consider a lie the greatest dishonor.

A peculiarity of upbringing in Ancient Greece during the heyday of the slave-owning states of S.S. Gogotsky considered its focus on the formation of the internal and external personal forces of each citizen and on the development in the minds of each of them of an independent striving for the social ideal of perfection in organic connection with the improvement of social life. This orientation of education determined its continuous and effective character and stimulated the development of pedagogical thought. The teacher showed that the Spartans had only military goals in mind, and therefore sought only to ensure that their children were healthy and physically strong; for this purpose, they took various, sometimes far from humane measures, not only after birth, but also before the birth of children. They came from a wrong belief that bodily perfection cannot be compensated for by various other personal virtues that are manifested in public and private life. Thus, the Spartans often insulted human dignity by these measures and belittled the spiritual and moral significance of a person. Education in Sparta was directed towards one goal - the preservation of harmony and strength of public life. Athenian education, in the assessment of S.S. Gogotsky, was directed to a civic versatile education that ensured "a healthy state of mind and body, a constant readiness of the will to do good in combination with external beauty as an expression of internal beauty." For the Athenians, harmony of soul and body was the achievement of human perfection, the ideal and goal of education, in which the public interests and the interests of the human spirit were combined. The Athenians saw the essence of man in the beauty of body and soul. The teacher emphasized the fact that education in Athens was a more private matter than a public one.

Analyzing the content of education in ancient Rome, S.S. Gogotsky came to the conclusion that the younger generation was developing "many good qualities that were only possible in the ancient world with its concepts of man and the various relationships of his life. By gentle caring for the young generation in the early years of his childhood, strict discipline, his own life and examples of typical faces of their history, the Romans supported in him the same energetic spirit with which they distinguished for a long time in the military and civilian arenas. The practical direction of upbringing retained their purity of morals longer than the aesthetic one among the Athenians "[4, p.205]. At the same time, the researcher drew attention to the fact that the new subject of study here was eloquence, which was necessary at that time not only for civilian, but also for military service. In the second century BC. NS. an innovation in the upbringing of the Romans was the teaching of the Greek language to children. The teacher emphasized that knowledge of the Greek language was considered the first sign of a good, fashionable upbringing at that time. And this was the first example in the

history of pedagogy when one people felt the need to learn the language of another people for their education. And the study of the Greek language necessitated teaching grammar, rhetoric and philosophy. The expansion of education among the Romans, as shown by S.S. Gogotsky, did not contribute to the improvement of the moral nature of man, did not improve his inner state. The researcher saw the reason for the failure of moral education in the limitations of the very idea of education. According to the teacher's conviction, only Christianity indicated the universal human path for the development of education and upbringing, affirmed its humanistic orientation. The history of the upbringing of the ancient Israelites S.S. Gogotsky characterizes it as the development of spiritual education, inspired by a great goal that embraced the fate of all mankind: the aspiration of that Divine Person, whose name was promised blessing to all people. The teacher noted that "the education of the ancient Jews is imbued with an exalted religious spirit and everything is aimed at preparing in every Jew a strict obeyer of Jehovah's law and protecting him from the delusions of pagan peoples. Everything else is of secondary importance" [4, p. 243-244]. The father was the mentor and shepherd in the house of the Israelites. He raised his children in the fear of God, in a spirit of unquestioning obedience. The theory of obedience and obedience was at the heart of the education of the children of the Israelites. The teacher drew attention to the fact that the ancient Jews used methods and means of education worthy of a "special note." This is the relationship of parents to children and children to parents. All Eastern peoples, even the educated Athenians, did not show due respect for the mother. Among the Jews, respect for the mother was instilled in children on an equal basis with respect for the father.

A comparative analysis of education in the countries of the ancient world allowed S.S. Gogotsky to establish that it was carried out at a higher level among the Greeks and Romans. A characteristic feature of education among the peoples of these countries, he considered its connection with the interests of society and individuals, the formation in the younger generation of the qualities necessary for fruitful activities for the good of society, the manifestation of efforts in education to achieve the continuity of generations. Due attention was not paid to the improvement of the spirituality of the individual, the development of her readiness "for eternal, heavenly life." S.S. Gogotsky with good reason asserted that the achievements in the development of pedagogical ideas, the positive experience of upbringing were used in relation to "the most limited circle of figures in civil society." Thus, the teacher emphasized the pattern he identified: social upbringing and education among the ancient peoples was not the same for different segments of the population. It was placed primarily at the service of the interests of the ruling circles.

One cannot but agree with the statement of S.S. Gogotsky, that the education of the ancient peoples corresponded to the level of development of civil society at that time. He noted: "Passing through the political life of ancient peoples mentally, we find an inextricable connection between the direction of education and the state of their civil societies. The spirit of society is reflected in the spirit of education. But on the other hand, and the principles that inspire education, contribute or hinder the welfare of society. What was sown on the soil of the younger generation then sprang into life and amounted to the sum of good or bad fruits reaped by society" [4, p. 254-255]. Relevant for modern pedagogy is the formulated by S.S. Gogotsky the provision on the continuity of the relationship between moral education, the state of discipline in society, the state and the level of the people's well-being. Genuine upbringing is possible only in a "well-ordered society" and only under the gracious supervision of one "supreme educator of all mankind," that is, God. In its content and character, upbringing must be Christian. In Russia, it should be aimed at developing love for the holy Church and be built in accordance with laws, cherished traditions and traditions. Everything valuable in the historical experience of the upbringing of the ancient world by S.S. Gogotsky suggested using it in contemporary Russia in order to improve education, schools, education in the spirit of Orthodoxy and the use of folk traditions. S.S. Gogotsky introduced the reader to the pedagogy of the peoples of the ancient world, carrying out mainly an information function. However, formulated by S.S. Gogotsky conclusions and some patterns of development of historical and pedagogical thought,

Since the goal of historical and pedagogical research is not only to establish regularly recurring facts leading ideas in education, but also to identify the prognostic value of the results obtained, it can be argued that S.S. Gogotsky made a successful attempt to show what the "living admonitions" of the history of pedagogy are and how to use them.

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