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The principle of natural correspondence in the philosophical and pedagogical heritage of J.A. Comenius in the perception of S. Rusova and the authors of the text

Zasada naturalnej korespondencji w filozoficznym i pedagogicznym dziedzictwie Jana Amosa Komeńskiego w recepcji S. Rusowej i autorek tekstu

Abstract

On this article is to emphasize the heuristic potential of the natural correspondence ideas of J.A. Comenius in the philosophical and its importance for the pedagogy of Ukraine in the present times. The urgency of the topic chosen is caused by the fact that during the years of total communist ideology domination in the Ukrainian society there was an endless struggle against the scientific free-thinking, the original creative thought was destroyed and distorted, the history of its formation and development was suppressed and falsified. It is possible to restore the lost cultural heritage and the broken connection of generations only if each creator of our intellectual and cultural heritage is returned to the Motherland. In works J.A. Comenius developed the principle of the nature conformity, previously proposed. He presented it as free development of the child's potential and abilities. The organic unity of a person and nature considered the natural state of the child's personality, which should become the solid foundation of educational activity. In education a person is seen neither as a way of implementing certain educational projects, nor as an instrument of manipulation, but as a goal, as an active subject capable to create an understanding of the world around and, at the same time, to defend his own unique identity. J.A. Comenius' idea connected with the principle of nature correspondence is the understanding of a person as a world in a diminished forms that is as a peculiar Microcosm. The researchers reveal a concept of a holistic personality. The integrity of the individual the scientists understands as the process of accumulation of the natural and socio-cultural environment properties within a person, and analyzes it in two dimensions: psychophysiological and sociocultural. The ideas of great pedagogical thinkers highlighted in the article are consonant with the present and are of great importance for the education system reformation and the creation of a new Ukrainian school.

Keywords: natural correspondence, educational ideas, child, integrity of the person, education

Streszczenie

Celem tekstu jest podkreślenie heurystycznego potencjału koncepcji naturalnej korespondencji J.A. Komeńskiego w filozoficznym i pedagogicznym dziedzictwie S. Rusowej i jego znaczenia dla pedagogiki Ukrainy w obecnym czasie. Ważność tego tematu wynika z faktu, że w latach totalnej

dominacji ideologii komunistycznej w społeczeństwie ukraińskim trwała niekończąca się walka przeciwko naukowemu wolnemu myśleniu, oryginalna myśl twórcza została zniszczona i zniekształcona, historia jej powstania i rozwój został stłumiony i sfałszowany. Możliwe jest przywrócenie utraconego dziedzictwa kulturowego i złamanego związku pokoleń tylko wtedy, gdy każdy twórca naszego dziedzictwa intelektualnego i kulturowego zostanie zwrócony Ojczyźnie. W konstelacji postaci powracających z zapomnienia ważne miejsce zajmuje Sofia Rusowa, postać publiczna i polityczna, znany nauczyciel i psycholog, historyk, etnograf, pisarz, tłumacz, krytyk sztuki, krytyk literacki, autor wielu prac naukowych i podręczników. Jest znana także jako jeden z założycieli krajowego systemu edukacji i sztuki, pasjonat, patriota Ukrainy. Jej prace badawcze stanowią potężną skarbnicę filozoficznych i pedagogicznych pomysłów, które koncentrują się na sferze edukacyjnej, na rozwoju i kształtowaniu osoby jako najwyższej wartości społecznej, najbardziej kompletnym ujawnieniu jej zdolności i zaspokojeniu potrzeb edukacyjnych. W swoich pracach opracowała zasadę zgodności z naturą, wcześniej zaproponowaną przez J.A. Komeńskiego. Ujęła to jako swobodny rozwój potencjału dziecka „bez użycia przemoc”. Ekologiczną jedność osoby i natury uważała za naturalny stan osobowości dziecka, i to ona powinna stać się solidnym fundamentem działalności edukacyjnej. Edukacja nie jest postrzegana ani jako sposób na realizację pewnych projektów, ani jako narzędzie manipulacji, ale jako cel aktywnego podmiotu zdolnego do zrozumienia świata wokół, a jednocześnie do obrony jego własnej tożsamości. Idea J. Komeńskiego, związana z zasadą korespondencji przyrodniczej, polega na rozumieniu osoby jako świata w postaci zmniejszonej, która jest swoistym mikrokosmosem, kontynuowana jest także w twórczości Sofii Rusowej. Przedstawia to jako pojęcie całościowej osobowości. Integralność każdej osoby rozumie jako proces gromadzenia naturalnych i społeczno-kulturowych właściwości środowiska w osobie i analizuje ją w dwóch wymiarach: psychofizjologicznym i społeczno-kulturowym.. Idee wielkich myślicieli pedagogicznych podkreślone w tekście współgrają z teraźniejszością i mają ogromne znaczenie dla reformy systemu edukacji i utworzenia nowej ukraińskiej szkoły.

Słowa kluczowe: koncepcja naturalnej korespondencji Jana Amosa Komeńskiego, pomysły edukacyjne, dziecko, uczciwość osoby, edukacja

Резюме

У статті акцентовано увагу на евристичному потенціалі ідей природовідповідності Я.А. Коменського та його значення для педагогіки України в теперішні часи. Актуальність обраної теми зумовлена тією обставиною, що за роки панування в українському суспільстві тотальної комуністичної ідеології йшла невпинна боротьба із науковим вільнодумством, знищувалась й перекручувалась оригінальна творча думка, замовчувалась і фальшувалась історія її становлення та розвитку. Відновити втрачену культурну спадщину й розірваний зв'язок поколінь можна лише за умови, коли кожен творець нашої інтелектуально-культурної спадщини буде повернутий на Батьківщину. У роботах Я.А. Коменського презентувано принцип природовідповідності як «ненасильницький» й вільний розвиток потенціалу та здібностей дитини. Органічна єдність людини і природи розглядалася як природний стан дитячої особистості, який має стати міцним фундаментом навчальної діяльності. В навчальній діяльності людина розглядається не як засіб реалізації певних навчальних проектів, не як інструмент маніпуляції, а як мета, як активний суб'єкт, який здатний творити розуміння світу довкола себе, й, водночас, відстоювати власну унікальну самотність. Ідеєю Я.А. Коменського, пов'язаною із принципом природовідповідності, є розуміння людини як світу у зменшеному вигляді, тобто як своєрідного Мікрокосмосу. Висвітлені у статті ідеї великих педагогів-мислителів співзвучні з сьогоденням і мають велике значення для реформування системи освіти та створення нової української школи.

Ключові слова: природовідповідність, освітні ідеї, дитина, цілісність особистості, навчання

Modern Ukrainian education is undergoing a dynamic changes taking place towards the transformational processes of society. The development of the educational system requires the constant adaptation of the key components to new constantly changing conditions. At the same time the need to rely on historical experience, the development of pedagogical science, namely the coverage of the ideas of important personalities and their contribution to Ukrainian education is obvious.

The main strategic objectives and directions for the development of education are defined in the normative and legislative framework of the country (the Constitution of Ukraine, the Law of Ukraine "On Education", the State National Program "Education" (Ukraine XXI Century), the Law of Ukraine "On General Secondary Education", the Concept of National Education, etc.), where the humanization and liberalization of education, the recognition of the student's individuality as the main value, the personal orientation of the educational process, the creation of conditions for the development of the individual abilities of the student, the productive nature of learning, the need to educate an active, spiritually rich person play the main role. In connection with the stated above facts relying on such experience and recognizing the pro-active nature of the functioning of the national education system, the formation of a worldview, modern social consciousness in Ukrainian is taking place.

Under the circumstances the study of the philosophical and pedagogical heritage of prominent scholars, thinkers, practitioners J.A. Comenius and S. Rusova acquires a special significance.

The pedagogical heritage of J. Comenius has been studied by M. Dadenkov, V. Kemin, M. Konstantinov, B. Mitiurov, S. Smolyanitsky and others. Modern scholars Y. Kovalenko, I. Pinchuk, O. Frolov, I. Zaichenko, O. Luchko, A. Bogush, O. Taran, N. Sabat, B. Stuparik, D. Cherednichenko and others studied the personality of S. Rusova and her pedagogical heritage and certain aspects of natural correspondence (the effect of the surrounding nature objects and phenomena on the development of the person, taking into account the properties of the children's inner nature etc.).

However, the insufficient coverage of problems concerning the natural correspondence educational ideas transferring towards the philosophical and pedagogical direction, taking into account the development of new scientific approaches calls for the rethinking of the importance of the principle of the nature conformity in education, the study of the experience and positive trends in the educational process, reflected in the writings of the national teachers J. Comenius and S. Rusova, the representatives of the Ukrainian pedagogical thought.

The purpose of this article is to emphasize the heuristic potential of the natural correspondence ideas of J.A. Comenius in the philosophical and pedagogical heritage of S. Rusova and its importance for the pedagogy of Ukraine in the present times.

In philosophical and pedagogical literature a new understanding of the man essence is introduced, a departure from a one-sided materialist conception of

his life, nature, and upbringing is made. According to M. Berdyaev, in each culture there is an interaction of two principles: tradition and creative freedom. Without tradition the historical fate of the people has neither heredity, no meaning, and no matter what are the difficulties of historical destiny the eternal values of the past cannot be destroyed – we certainly return to them [1].

During the years of total communist ideology domination in the Ukrainian society the endless struggle against the scientific free-thinking has been held, the original creative thought has been destroyed and distorted, the history of its formation and development have been suppressed and falsified. Nowadays it's time to "collect the stones", the precious stones of the spiritual heritage of Ukraine. This process is complex and long-lasting. It affects, in particular, the activity of the research and the publication of a number of scientific inquiries that refute the previous official position of the unconditional sociologization and scientism. To restore the lost cultural heritage and the broken connection of the generations, to overcome the misconceptions about the Ukrainian spiritual and intellectual tradition is possible only if each creator of our intellectual and cultural heritage is returned to the Motherland.

In the constellation of figures returning from the oblivion Sofia Rusova occupies a prominent place. Taking into account the fact this prominent woman has for a long time been mentioned in the scientific journalistic literature only as a Ukrainian bourgeois nationalist, her creative heritage was practically inaccessible for several generations. Ideas and works of the thinker became the property of the Ukrainian public only after the Ukraine's independence achievement.

It should be recalled that Sofia Rusova was a social and political figure, a well-known teacher and psychologist, historian, ethnographer, writer, translator, art and literary critic, and became the author of numerous scientific works and textbooks. She is also known as one of the founders of the national education and training, a passionate patriot of Ukraine. Her research work includes a powerful treasury of philosophical and pedagogical ideas that focus the educational sphere on the development and formation of a man as the highest social value, the most complete disclosure of his abilities and the satisfaction of his educational needs. They have not lost their significance and relevance in our time and concern in particular such pedagogical issues as humanization and individualization of the educational space, the provision of a person-oriented education and training in the activity of the educational institutions, the introduction of a competent approach during the period of the new Ukrainian school formation etc.

Consequently, her views have been formed under the influence of the best achievements of the advanced European society humanitarian thought - after all, Sofia Rusova lived and worked in an era of the violent reforms in pedagogical theory and practice. This was the time when "new education" was developing in many countries of Europe and America; the author schools, the innovative forms and methods of the educational process organizing were appearing. A number of trends appeared as the result of these reforms: the experimental pedagogy, pragmatic pedagogy, the theory of free education, the theory of the centers of interest,

the functional pedagogy, personal pedagogy, education by means of art, the theory of the labor school, etc. The leading feature of the new pedagogical concepts of that time was the comprehensive attention to the personality of a child.

In particular, analyzing the scientific heritage of her predecessors and contemporaries J. Comenius, F. Distervega, K. Ushinsky, M. Montessori, V. Laja and others the researcher acted as a supporter of the child-centeredness and nature-related education and upbringing ideas.

Thus, the Czech thinker, humanist, teacher, writer Jan Amos Komenský has developed a pedagogical system based on the principles of material sensualism. His scholarly work has paved the way for the development of the pedagogical thought and schools all around the world. As an innovator in the field of didactics, he proposed a series of progressive ideas, principles and rules for the organization of the educational activities. Subsequently, his ideas were critically rethought, supplemented, developed and adapted to the peculiarities of the development of national educational systems by different researchers.

The principle of natural conformity presented by J.A. Comenius's is relevant for the needs and inquiries of the contemporary pedagogical practice. In his didactic system this principle is fundamental and methodological. Along with the other principles and factors it defines the content of education, methods, teaching means, the amount of the material being studied, its complexity, the pace of presentation and the effectiveness of assimilation. The nature conformity principle becomes really effective and productive in the conditions of observance of procedural, substantive and target characteristics of the educational activity organization. The focus of the principle is the understanding of a man as a part of nature, living and developing in accordance with its laws. In general, in the philosophical and educational thought there is no an established approach to the definition of the concept of the nature conformity principle.

According to the interpretation of J.A. Comenius the natural correspondence principle of education is multi-valued, because it requires the consideration of the universal laws of nature, human laws, and the laws of the education nature itself. The understanding the nature of this process the theorist approached in the context of the scientific research and ideas of his time. The overall quality of nature is expediency, the involuntary movement of each "thing" to its destination, the potential opportunity to become what it should be. In the art of the upbringing this means developing things the person has, the things "laid in its germ," developing it from the inside, expecting the "maturation of forces" without push the nature where it does not aspire. The human being born and going into the world the thinker compares with the seeds that are planted into the ground, letting roots down and giving rise to the sprouts above which the branches and knots are developing. According to the teacher, there is no need to "bring something into the person from the outside, but there is a need to grow, to find out what is laid inside his embryo, indicating the value of all the existing" [4, p. 34]. In this case, it is spoken not just about the immanence of this process, but about the conscious self-development: the pedagogical process is drawn to the personality of the student

and the establishment of his dignity, self-esteem, serious duties, studying work. At the same time, the natural education is a "non-violent" pedagogy of the natural and free development of his potential and abilities. Thus, the organic unity of a man and nature, according to J.A. Comenius, can be regarded as the natural state of the child's personality, which should become a solid foundation for educational activity.

It should be noted that the ideas of the natural conformity as the basis for the implementation of the personality formation and development, its moral and spiritual education were expressed during the ancient times. For example, the Greek philosophers Socrates and Aristotle advised to take into account the interests and the abilities of a man during the process of learning. The Roman thinkers Cicero, Quintilian called for the use of an individual approach to learning, indicating the psychological and psychological differences in the development of children [2, c. 56]. However, these ideas have not been further developed until the Renaissance. The merit of J.A. Comenius is that he developed these ideas, transforming them into the ground of pedagogical practice. In the work of "Great didactics" he states that a man is created by virtue and his desire for knowledge is inherent in nature. Accordingly the task of education and training is to contribute to the development of these qualities in every possible way [4]. The educational process is an environment where the age, the personal, natural, psychological features of a child are taken into account and developed as much as possible.

This idea was developed in the philosophical and educational heritage of Sofia Rusova. A child with its natural instincts, abilities, needs, aspirations, in her opinion, should be at the center of the educational process. And the content of education and training should be based on the subjective experience of the person studying. "As there are no two bushes of the same kind in the garden, so there are no two children with the same feelings, thoughts, abilities in the class" – claimed the researcher [5, p. 4]. The priority of the individuality, its self-worth and identity, the respect for the subjective experience, its enrichment is the basis of any training. Therefore, one of the main tasks of the school, according to Sofia Rusova, is the discovery, excitement, development of the independent creative forces of the child, its creative thinking. Like most of the progressive teachers of that time, she sharply criticized the existing school for suppressing the will and activity of the child, passive hearing and prolonged sitting at the desk, emphasizing that such an organization of training did not correspond to the nature of the child.

An interesting idea of J.A. Comenius, connected with the principle of the nature correspondence is the understanding of a person as a world in a reduced form, that is as a kind of Microcosm. A person "embraces everything unfolded in all directions of the great world (macrocosm) in a concise form" – argues the thinker [4, p. 34]. This idea has found its continuation and a peculiar interpretation in the studies of Sofia Rusova. It should be noted that philosophical and educational searches of the teacher were also influenced by the domestic philosophical tradition. The idea of a person as a microcosm has been inherent in Ukrainian philosophical thought since the times of Kievan Rus. In her works Sofia Rusova

presented her views as a concept of a holistic personality. As the integrity of the individual the scientist understands the process of accumulation of the properties of the natural and socio-cultural environment inside a person, she analyzes it in two dimensions: psychophysiological and socio-cultural, presenting the conceptual understanding of a holistic person by this way. The psychophysiological dimension considers a person as an integrity determined by the very nature of a human life. This integrity highlights the development of a person as a nature, realized through the prism of the interconnected physical, mental, psychic, emotional and sensory forces. The socio-cultural dimension points to the interaction of a person with the natural environment and the social-public environment. The whole is not interpreted as the sum of parts; since under such conditions, the parts are subject to the whole, "dissolve" in it, designing only its properties and characteristics. The whole is not going to be made of parts like cubes, but in its development it forms its own composition, its own parts from the available elements of the environment. The whole is not understood as the sum of simple, it gets the ability to self-building in a new configurations through the development of parts. "The self-organizing whole creates a part of the environmental elements in the process of its formation" – I. Dobronravova wrote [3, p. 49].

Education is also understood as the integrity subordinated and determined by parts. In educational activity a person is not seen as a mean of implementing of the certain educational projects, not as an instrument of manipulation, but as a goal, an active subject capable to create an understanding of the world around and at the same time defending its own unique identity. Within this process an educational institution appears to be a kind of a "mid-space", a unifying link between a person as a microcosm and the society as a macrocosm. This is an environment where a person gets into a variety of "boundary" situations, balancing between rational and irrational manifestations of his nature, and a well-formed social demand of the state. Extrapolation of this interaction understanding into practice of teaching can justify the need for the person-oriented learning transition according to which the education appears to be an environment for the individual human potential implementation.

In educational activities a holistic understanding of a human nature provides the education deviation as a process of superficial imposition of knowledge by the teacher to the student. The educational activity is associated with the inner world of a person and has been interpreted by S. Rusova "as a process by which the child under the direction of the teacher masters any material, directing all his mental powers to this process" [5, p. 145]. In the opinion of the researcher it is possible to realize it under the condition of experimental study and taking into account the peculiarities of the child's mental development as a result of the labor and activity orientation of education and upbringing etc.

In the broad sense, "learning" includes, to the opinion of the researcher, several ideas that differ in particular mental and practical hues, such as: learning, education, intellectual development, skills, abilities. "Studying involves the independent work of the child under the certain material that distributes its

knowledge and skills... Education is also a training, but it is not given only in the classroom, it is a broad understanding of the word of teaching, because it extends not only to intellectual knowledge and is given to the elder children, it is given not only through the books, but also through the direct contact with people, through staying in different places, among different peoples... It has its broad, vaguely defined content approaching the so-called general intellectual development, but it differs from it as it may be more or less superficial, it is the product of the active efforts of the student and can be taken directly from the environment but can also be the result of the student's work " – S. Rusova analyzed [5, p. 144].

Proceeding the fact that education contains three elements: skills, knowledge and general development, the researcher advised to organize the educational process so that it could maximally contribute to the development and self-development of students through various types of independent work. "The more the initiative and independent work of the child reveals, the more problems to be solved coincide with the vital interests of a child, and the better results he learning process will have" – emphasized the researcher [5, p. 143]. She stressed that "it is desirable that the students look for means to solve the problem themselves in each lesson, because the decision itself is not as important as the work under the studying" [5, p. 219]. Learning should encourage the child for further creativity, searching activity, so that the need for knowledge and self-education becomes the vital need. Thus, as one of the ways to improve education S. Rusova considered the increasing attention to the individualization of learning and independent work, which should awaken the interest of a child, train its knowledge self-mastery habit, develop the need for continuing education, self-education and self-development.

By dedicating a significant role in the educational process to the independent research work of students in higher educational institutions, the researcher considered it necessary to shift the emphasis from the traditional lecture and seminar system of teaching to independent work of the student youth: "The greatest money the higher schools spend on the equipment of laboratories and offices, and the professors put themselves the task is not to influence with their lectures to the students, but to be able to call the original young forces for certain experiments" [5, p. 293]. Undoubtedly, such views of the researcher are also relevant today, when the requirements of the Bologna process are actively being implemented in the educational space of Ukraine.

The next idea of the natural correspondence concept of Czech thinker is the organization and construction of the educational process in accordance with the age-old characteristics of children. For each age period J.A. Comenius has defined a certain type of a single school: for childhood – a maternity school, for adolescence – elementary school in their native language, for youth – a Latin school or gymnasium, for maturity – an academy and travel. He defined a mother-school and a school of mother tongue as compulsory for all, and the other two types of schools – for those who has higher desires [4]. In the maternity school it is necessary to pay a special attention to the development of the external sensations, the

thinker advises, and to train them in the school of native language. According to the understandings of J.A. Comenius the maternal school is a family where the child lives from birth to six years. A good initial education of the child in the family is the basis for further education in the future.

Similar thoughts are expressed by Sofia Rusova in her writings. In the works "The New School of Social Education", "The Value of Social Psychology for Education", "Preschool Education", we find deep thoughts on understanding the child's phenomenon in general and the Ukrainian child phenomenon in particular, the uniqueness of the childhood period, the social and psychological aspects of the child's maturation, its social feelings, social sympathy development, problem solving and the development of ways and means of socialization of children. Understanding the childhood uniqueness, the researcher repeatedly emphasizes that the child is a completely separate physical and spiritual organism, which fundamentally differs from the adult. The teacher drew attention to the fact that it is necessary to understand and take into account this feature of the child, "it must be approached with kindness, to attract by the respect to its individuality, it is necessary to awaken its curiosity, and the talent of the child and its deep sense of chastity will be revealed" [5, with. 187]. These functions of education, above all, should be fulfilled by the family.

Considering a modern family of that time from the point of view of raising a child, S. Rusova payed the main attention to the psychology of the family itself, to its ability to fully interact with the child as a person, the need to raise the educational potential of parents, connecting the social education. The combination of family and social, community education is relevant as that parents either do not know or cannot take into account the psychological patterns and characteristics of their child. Emphasizing the importance of the full development of the child's personality, she underlined the importance of a holistic approach to the family and the preschool education [5, p. 36-37]. These two institutes of preschool education should proceed from the unique requirements of the child, where the unique individuality is revealed, and develop the unique individuality inherent in the natural instincts and abilities.

The next stage of training, according to the works of J.A. Comenius, is the school of mother tongue. The Czech thinker is convinced that the learning process must necessarily begin with the study of the mother tongue. "To teach someone a foreign language first, than he learns his native language, is the same as someone had thought to teach his son to ride earlier than he would learn to walk", he writes [4, p. 84]. A similar position has Sofia Rusova. In the book "Nationalization of School", the teacher emphasizes: "the native language in education and upbringing is the best intimate leader of thoughts, feelings, and impressions" [5, p. 294]. According to Sofia Rusova, the nationalization of school by teaching students their native language makes the program of the sciences closest to the life, which uses more verbal, artistic and musical creativity. Native language education and upbringing is based on the native culture, means of national pedagogy including the national character of the child provides the highest rake of its development. Lan-

guage determines the mental development of the child and is the creative basis through which the participants of the educational process can best disclose the thin strings of the child's soul. Teaching by the native language, including a number of subjects into the curriculum contributes to the formation of national consciousness and moral values. Introducing the native language as a language of instruction and education in the school – this advice is extremely relevant in the context of the Ukrainian statehood development.

Racing for the nature-related education of children J.A. Comenius draws his attention to the detriment of overloading children with the school activities. Children should be engaged only in those types of occupation that are relevant to their age-related abilities. Undoubtedly learning should be suitable for the child. This guidance is fundamental to the work of the teacher. The thinker requires the teacher to know the peculiarities of children, not to fit all of them equally, taking into account their interest in learning.

One of the key positions of Sofia Rusova in the context of consideration the inner nature of the child is the implementation of the teacher's learning process only in condition of the child's nature knowledge. The researcher pays special attention to the relationships between a student and a teacher within the educational process. She believes that a teacher cannot be a simple specialist of his subject, but should become a delicate connoisseur of the inner world of the child. Under the guidance of a teacher, a child masters any material during the educational process, directing all its mental powers to this. In the opinion of the researcher the role of the teacher is "to find the appropriate material for this process, to raise the interest and to indicate the certain ways to master it. And for this purpose it is necessary to organize an education that will mostly suit the different periods of the child's growth, and choose the methods both to discipline the mind of the child and to master the knowledge"[5, p. 145]. In her Didactic work S. Rusova expressed the idea that "starting his work with children every teacher should find out what clear and definite perceptions they have" [5, p. 193]. The teacher must know at which stages of the development his students are, and take into account their inclinations and interests. In order to activate the intellectual powers of the child, the teacher must not forget some rules: 1) do not require anything over the power of the child; 2) to call for help of a natural agility of the child for the solution of a problem; 3) to teach the child to work; 4) to cause cheerfulness and to create a sublime atmosphere in a class to make the work be more vibrant [5, p. 238]. The teacher should build a learning process not on a blank place, not to impose his vision of the world, requiring his perception as a truth, not to neglect the child's prior life experience, but to study and coordinate it. The researcher stressed that "education should have a goal to develop a person with a broad understanding of his duties, with an independent, highly developed mind, a fraternal feeling for all people..." [5, p. 195]. She defined the learning process as a specially organized by the teacher cognitive and practical activity of students in order to assimilate their accumulated social experience. Thus, in the process of learning, the social experience represented by a teacher does not supplant the

subjective one, but enriches it, agrees with the scientific content of the transmitted knowledge, that is, the socialization of subjective experience takes place. The interaction between the teacher and the student acquires the form of cooperation, the exchange of their experiences is carried out. This exchange finds its realization in the doctrine, the main result of which is the development of a personality.

The problem of choosing methods for organizing teaching and educating remains an important issue in the educational process. The researcher has been searched for the best methods of cognitive activity for students. To the opinion of the researcher, the words of the teacher, using the evidences, organizing the practical activities of the participants in educational interaction preserve their heuristic potential in the educational activity, and at the same time, develop the other ways of cognitive activity. S. Rusova did not carry out special qualification of teaching methods, but in her "Didactics" she described in details those methods as deductive, inductive and heuristic. She observed that "every lesson can be held by analysis – the induction, which leads to a concept by a number of partial experiments, developing separate judgments from specific (or theoretical) units, and from these partial judgments deduces a general judgment or principle. A lesson can be conducted also by a method of synthesis, which places one of the broad judgments at the head of the lesson and deduces the partial ones from it. These two methods do not exclude each other" [5, p. 224]. The researcher advised to combine these methods in the educating process, since their one-sided use may negatively affect the abilities of the students: "how the analysis gives a certain ground for the experiment, so synthesis gives it to the development of the worldview and general thinking" [5, p. 226]. A successful combination of these methods depends only on the skills of a teacher.

Rusova paid a significant attention to the students' independent mental work, "when they are not limited to the facts already known to them, they make new discoveries themselves; Going through analysis to understanding of the new law with the least assistance of the teacher [5, p. 227], that is, by the heuristic method. The ability to view the subject in its development and in connection with other objects or phenomena, "so that the students could create a concept that would unite all the sciences into one great process of multilateral social and physical understanding of the universe" [5, p. 227]. This way of learning she called the genetic method. The researcher advised to set the science and social studies about family, relatives, community, state, church, art in the center of genetic training. In her opinion, the interdisciplinary connections between natural sciences and social disciplines, art must be closely linked with the practice of life. The researcher advised to use a catechetical teaching method that has the form of a teacher-student conversation. During such conversation the acquired knowledge can be checked, but the new ones can be born.

Sofia Rusova drew the attention to the game learning method. She convincingly argued that the game allows us to diversify the learning process, activate children, seize "the various forces of the child, and not just the very mind". The game introduces an emotional element into learning, brings life closer to learning.

According to the researcher, "the game method corresponds to the nature of the child and can be used" in every science [5, p. 230]. The game is a special form of activity of the child, through which it communicates with the world. Moreover, it is a holistic form, which is inappropriately dismembered into those individual abilities that provide it, as the original quality of the game can be lost. During the game activities the cognitive processes change. The perception becomes increasingly perceptive. The game forms the emotional, moral and intellectual spheres of the child, it develops imagination, promotes physical development and improves the child's organism. "The game in childhood is not vagabond, it has a great and deep meaning, it is the core of all the child's internal experiences, because of this we can better understand the psychology of each child through the games", the researcher noted [5, p. 66]. She also emphasized the social significance of the children's play. In her opinion, games for the "development of social instinct" are of particular importance, since the child is forced to restrain his "I" for the first time, to reconcile its interests with the requirements of the team. According to the thinker, when people still did not know cultural life, the games, fun were the first social school.

The analysis of the new methods of teaching such as the Montessori method, the Dekroli method, the Dalton plan, Kershenstein's labor method, the method of projects, the Wynnet-plan, the Howard plan, the method of "centers of interest", Yen-plan, etc. made by the researcher is valuable for the modern educational sphere, the interest to them has grown lately in the pedagogical community. She tried to be objective, characterizing the positive moments of the application of these methods. Sofia Rusova also drew attention to the problems that arise when teachers use the modern means. The researcher rightly observed that a large arsenal of the pedagogical tools, on the one hand, facilitates the work of the teacher, makes it possible to make studying more interesting for children, and on the other hand it requires the continually enrichment of his pedagogical skills.

Thus, the creative heritage of Sofia Rusova is important and relevant for the researchers of the educational development strategies of Ukraine in the XXI century. Her works have a deep faith in the potential of each child, which not only needs to be identified, but also to be developed. Taking into account the individual psychological characteristics of the student, the adequacy of educational methods to the true nature of the person, the identification and disclosure of those potential opportunities that are laid down by nature, the creation of conditions for self-knowledge and self-movement of the individual are intended to implement by the educational institutions. Didactic-educational methods of S. Rusova are in line with the modern ideas of the person-oriented and competent approaches to the organization of the educational process. The interests, preferences and inclination of the child do not adapt to the methods of teaching of the subject, but, conversely, the ways of educational and cognitive activities get to the capabilities, abilities and interests of the student/pupil.

That's why nowadays it is necessary to pay a considerable attention to the implementation of the nature conformity principle as the gross technologizing

of human life and, in particular, the whole educational process, violates it. One of the ways towards the natural education and training of modern youth is the search, development and enlargement of the methods, tools and technologies, in particular in the philosophical and pedagogical heritage of well-known teachers of the past, which can help to adhere to this principle. The ideas of great pedagogical thinkers highlighted in the article correspond to the present and are of great importance for the reforming of the education system and the creation of a new Ukrainian school.

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