

trained at appropriate levels of higher education; to create a single database for implementation of specialization at each level of higher education; to accredit educational programs; to form the evaluation criteria of the quality of higher education (it is easy to determine ratings of universities); to develop requirements for academic qualifications of people who acquire degrees, to develop a procedure for their award by the Specialized Scientific Councils; to accredit specialized Scientific Councils and control their activities; to accredit independent evaluation institutions and quality assurance of higher education; to realize plenary powers predicted by the law (Levkivskyi & Sukharnikov, 2004).

As the agency has just started its work, it is difficult to predict how it will affect and improve the quality of higher education.

CONCLUSIONS

So the quality of higher education heavily depends on external factors. Among them we differentiate quality secondary education, well organized vocational guidance at schools, effective system of selection and admission of school leavers to higher educational institutions, prediction of the need for certain specialties in the national economy, provision of autonomy to universities and effective work of the National Agency for Quality Assurance in Higher Education.

Well-qualified teaching staff, proper material and technical database, curriculums, scientific plans and programs, appropriate teaching materials are also of importance but they will be dealt with in our further research.

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PEDAGOGY FOR ADULTS

BY JANUSZ KORCZAK AND VASYL SUKHOMLYNSKYI

ABSTRACT

The article deals with the pedagogy for adults by Janusz Korczak and Vasyl Sukhomlynskyi. The author has defined the following objectives: to conduct the analysis of scientific and pedagogical literature which highlights different aspects of the problem under research, and present the results of comparative analysis of the concepts of family education of Janusz Korczak and Vasyl Sukhomlynskyi, as well as outcomes of their common provisions and individual features of each of them. The issue of forming the personality which arises from the pedagogical conception of Janusz Korczak is examined in the article in accordance with the conception of good by Vasyl Oleksandrovykh Sukhomlynskyi. On the basis of the comparative analysis of the main principles of the pedagogues' creative heritage the conclusion is drawn that good is taken as the basis of both conceptions concerning education of personality. In the article the principles of an individual trajectory of forming the personality are singled out and the conditions which the educators should reasonably follow in the broad understanding of the word for its realisation in everyday life are specified.

Keywords: “pedagogy of good”, personality forming, Janusz Korczak, Vasyl Sukhomlynskyi, an individual trajectory of education, mutual respect.

INTRODUCTION

In modern Ukrainian society education of a personality must be directed to the development of a patriot, a citizen, a nationally conscious person, a person who could successfully adapt to complicated social processes and find a personal identity as soon as possible. At this, it is necessary to consider democratic values worldwide. Besides, in the process of educating young people it is necessary to constantly consider their individual characteristics, abilities and inclinations, without burdening them with things which hinder the development of their personal advantages, to move away from the constant clichés in the educational process and cut off unnecessary things which traditionally enslave the educational system and prevent the comprehensive development of children and youth.

All this demands changes not only in the content of education, modernization of the structural components of this process, the improvement of relationships between its participants, but also the modification of the whole concept of education, i.e. building it on the strictly defined psychological basis, considering children's abilities, when the focus of children's education is on their interests, on the respect to a child's rights, which excludes distrust, dislike etc. These very components are inherent to the conceptions of education of Polish pedagogue Janusz Korczak and Ukrainian pedagogue Vasyl Sukhomlynskyi.

THE AIM OF THE STUDY

The aim of the article is to explore the pedagogy for adults by Janusz Korczak and Vasyl Sukhomlynskyi. The author has defined the following objectives: to analyse the scientific and pedagogical literature, which highlights different aspects of the problem under research, and to make a comparative analysis of the concepts of family education of Janusz Korczak and Vasyl Sukhomlynskyi and find out their common provisions as well as individual features of each of them.

THEORETICAL FRAMEWORK AND RESEARCH METHODS

Based on the comparative analysis of the main principles of the pedagogues' creative heritage the conclusion was drawn that every concept of upbringing the personality is based on the

principle of “good”. There were also singled out the principles of an individual trajectory of forming the personality. The conditions which the educators should reasonably follow in general to realise these principles in everyday life were substantiated.

Many research works are devoted to the pedagogical inheritance of Janusz Korczak and Vasyl Sukhomlynskyi. They mostly deal with separate aspects of their theoretical and practical searches. The following researchers investigated the following issues of pedagogical inheritance of V. Sukhomlynskyi: education of child’s needs (A. Bogush, N. Dichek, I. Shorobura), development of cognitive needs of schoolchildren (V. Kuzmenko, N. Mtelmakh, O. Savchenko, N. Skrypnyk), realization of different directions of education (I. Maisterchuk, L. Mikhailova, O. Strebna, I. Yashchuk and others), development of family pedagogy (L. Zalitok, S. Lytvynenko, N. Slyusarenko, O. Sokolovska, V. Fedyayeva), paternal pedagogy (T. Zavgorodnya), pedagogy of good (O. Bilyuk, A. Bohush, L. Bondar). The works of A. Didenko, M. Chepil are devoted to the problems of humane pedagogy of Janusz Korczak. The works of comparative character analysing the pedagogical ideas of Vasyl Sukhomlynskyi and domestic (O. Adamenko, L. Berezivska, O. Bilyuk, T. Zavgorodnya, A. Zahorodnya, N. Pobirchenko, M. Smetanskyi and others) as well as foreign (S. Belova, T. Kravcova, V. Metel) pedagogues also deserve attention. However, there is practically no research of comparative character devoted to the works of Vasyl Sukhomlynskyi and Janusz Korczak.

The content of pedagogical conceptions of Janusz Korczak and Vasyl Sukhomlynskyi can be expressed by one phrase from one of his works “The Rules of Life”: “... I respect equally old people, young people and small children.” The respect to children as to grown-ups and the necessity of subject-subject relations between adults and children are evidenced in the clarification of the title of the above-mentioned book, it being “Pedagogy for children and adults”.

In general, the analysis of psychological and educational achievements of the pedagogue gives reason to believe that he supported the idea of the need for continuous preparation of adults to the education of a child. However, he stressed the need to reorient this process to the formation of each of them as the person with high general culture and universal values, not only the one capable of transferring and replenishing knowledge.

The basic positions of Janusz Korczak’s education conception for adults were covered in numerous publications. They include such major works as “Educational Moments” (1919), “The Child’s Right to Respect” (1929), “Rules of Life” (1930), “Humorous Pedagogy” (1939), “Selected Works” (1966) “Selected Educational Works” (1979), “How to Love a Child” (1990). The information from his diary complements the main concepts. In addition, J. Korczak wrote many works for children, whose content today makes it possible to realise in practice the basic ideas of the pedagogy of good, sensitivity, respect for the child, perception of him as what he really is. Generally, creative achievements of the man, who combined the profession of a physician, a social activist, the head of educational child care centres (children's summer colonies, orphanages), are in themselves a textbook in pedagogy for adults, both for educators and parents.

All the works of the pedagogue are permeated with attempts of finding the ways to form tolerance, non-aggressiveness, tact, compassion, mutual respect, friendliness, responsiveness of the members of the educational process. In his book “The Rules of Life”, the pedagogue explains that a tactful person is the one who “knows how to approach people. With his heart or mind, he knows what they need, and willingly offers his help. Being careful, he does not insist on his own ideas, dealing with adults; he does not boast nor mock without touching sad things with funny jokes; he never tries to give advice when he is not asked to and does not talk excessively, he is not angry and he tries to justify and protect. If he isn’t needed – he is absent; if he can be useful – he is right there” (Kovalenko, 2002, p. 35).

To develop in a child such moral trait as tact, Janusz Korczak distinguishes tasks that are to be performed by adults, including:

- to teach children constantly provide services to others, correct one’s own mistakes, remember good and useful things; though this should not imply long conversations from adults;
- to develop the ability to lose with dignity and fairly evaluate the merits of the enemy;

- to form in children the need for self-education on the basis of self-esteem, self-criticism etc.;
- to teach “to be able to sympathise with the good, bad, people, animals, even the stones and broken trees”;
- to develop feelings of the child, because, as Janusz Korczak noticed, “if you do not know how to use your feelings, they weaken, as they say, they get blunted” (Kovalenko, 2002, p. 27) and others.

At the same time, the teacher gives the following tips for adults on the given subject, which were published in the aforementioned book:

- to know “the rules of the street” and take them into account in educational work;
- to require from the children kindness, but not sacrifice;
- not to act by force;
- when making decisions, giving advice, one must comprehensively examine the situation, the reasons which have led to it, make a pause to think it over;
- requiring from children to be polite and gracious with adults, adults should be polite themselves and make no trouble;
- to avoid creating situations which cause the manifestation of fear in children. “The fear that something might happen disturbs the peace of joy” (Kovalenko, 2002, p. 12);
- to take into account the child’s individual and age characteristics;
- to teach children to observe the rules of the game “for which a good friend and inspiration, i.e. freedom, are needed”. These rules were composed by him: “1. Do not interfere with the play, this is not less important here than it is in education. 2. One cannot take someone else’s ball, box, stick without the permission. 3. If you do not want to play, if you do not like it, move aside and do not play ...” (Kovalenko, 2002, p. 119);
- not to be angry with children, because “this does not correct, but spoils the child” and others (Kovalenko, 2002).

These statements of pedagogy for adults by Janusz Korczak are consonant with the basic concepts of pedagogy of good of the Ukrainian teacher Vasyl Oleksandrovykh Sukhomlynskyi. This is easy to explain by the life trajectories of these great men (although one of them was a doctor, and the other – a teacher) who had a lot in common. Thus, each of them worked as a director of various types of educational institutions, each has developed his own concept of education, which found justification in numerous publications, and each realized his vision in practice, taught at teacher training institutions. Vasyl Sukhomlynskyi, considering the problems of education of mainly secondary school students, paid considerable attention, as well as Janusz Korczak, to the training of adults to organize this process. And he also put in the first place the need to prepare the child for the life in the society, his many-sided education, the ability to combine the given freedom with the personal responsibility and more. V. Sukhomlynskyi emphasized that the frames of social, professional, public activities of a person are extended with the age, and during his life a person has to solve a lot of problems, contradictions and even conflicts, respecting existing laws. And children should be prepared for this.

According to V.O. Sukhomlynskyi, “already in the 7–8th forms there start to emerge disputes among peers on such philosophical and moral issues as possibility of the world cognition, freedom of the human personality and his duty in the community, resilience and courage of a man ...” etc. (Sukhomlynskyi, 1977e, p. 298), which often lead to conflicts. He stressed that “Children's heart can be easily hurt ... The child is very sensitive to the good and the evil, the truth and the lie... It is peculiar for a child to have a very sensitive and emotional response to such things. The child is very attentive to injustice... Injustice is abusive, it affects self-esteem, it outrages the child, creates in her mind various forms of active and passive protest. The child of delicate, sensitive nature is oppressed and struck by indifference” (Sukhomlynskyi, 1977f, p. 492). And this often causes conflicts too. According to the pedagogue, “If children feel they are treated indifferently or unfairly, they lose their sensitivity to good and evil” (Sukhomlynskyi, 1977a, p. 292). Observing educational work, V.O. Sukhomlynskyi looked with particular attention to conflicts, which, if not prevented, “corrode

school life, like rust” (Sukhomlynskyi, 1977i, p. 628). In his view “the conflict between a teacher and a child, between a teacher and the school staff is a great misfortune of the school” (Sukhomlynskyi, 1977i, p. 629). The teacher describes his own feeling about the emerging conflicts: “I was ashamed of myself for the conflicts that I happened to experience... How little I felt and understood the soul of the child in those moments! How should we cherish children’s trust, what a wise, loving protector of the child an educator must be, so that between him and the children there always were harmony of friendly, cordial relations” (Sukhomlynskyi, 1977i, p. 619). He therefore advocated a “conflict-free education”. The pedagogue stated: “Yes, I am for raising children (exactly *children*) without shocks and explosions, without strong instruments of influence that don’t make any good. It is impossible to transfer concepts and patterns in children’s world form “adult” sociology” (Sukhomlynskyi, 1977g, p. 626).

According to the pedagogue’s opinion, “the conflict between a teacher and a child is one of the most extreme manifestations of pedagogical illiteracy. This phenomenon takes place, where educators lack generous parental, maternal wisdom, great educational authority, understanding that he is dealing with *children’s* actions, with the children’s world views and perspectives; a child must not be confused with an adult, there is no single measure, which could measure both an adult and a child” (Sukhomlynskyi, 1977g, p. 641). Thus, in his view, “real education is not when the teacher gets down from the peak to the ground, but where he rises to subtle truths of Childhood” (Sukhomlynskyi, 1977g, p. 642).

To help implement “conflict-free education” into the practical activities of educational institutions, O. Sukhomlynskyi finds and offers ways to achieve this goal actually in all his works. In particular, this is vividly reflected in the following scientific works: “Education without Punishment”, “The Methods of Training Teachers’ Staff”, “Award for Good”, “The Birth of a Citizen”, “The Birth of Good”, “Do not Be Afraid to Be Gentle”, “Pavlyska High School”, “A Conversation with a Young Director”, “One Hundred Tips for a Teacher”, “How To Raise a Real Human” and others.

RESULTS

Summing up the achievements of the pedagogue concerning problems of “conflict-free education” we singled out the main ways of preventing conflicts, which sometimes arise in the teaching process at educational institutions. These are:

- developing friendly mutual help, desire for mutual support and assistance, arising the feeling of anxiety for the fate of a friend, his study and accepting his grief as the grief of the entire team (Sukhomlynskyi, 1977e, p. 83);
- encouraging the actions that include direct attitude to people, to himself, to the public interests on the basis of which there are formed the moral beliefs related to the respect for the people’s rights (Sukhomlynskyi, 1977e, p. 158–159). (In order to solve this problem in Pavlyska School the requirements were developed to the things the children should be taught) (Sukhomlynskyi, 1977e, p. 159);
- implementing in practice “the degree of spiritual unity, at which the tutor and the pupil feel like-minded” (Sukhomlynskyi, 1977e, p. 434);
- no blaming a child for negative manifestations, which actually do not exist, because it repels the child from the teacher, the child loses confidence in him (Sukhomlynskyi, 1977g, p. 641);
- teaching children of every age kindness, humanity, warmth, indifference, compassion, tolerance, in short, love for people, which is the basis of patriotism;
- incorporating children at a young age – from 6 to 10 – “to the highest human joy – the joy of doing good things for others”. The pedagogue called education at this age “natural school of kindness”... “Only this”, says V.O. Sukhomlynskyi, “truly selfless and so truly human experience is the power that ennobles young heart” (Sukhomlynskyi, 1977c, p. 219);
- teaching children to feel others, so that one child would not wound the soul of the other (Sukhomlynskyi, 1977f, p. 493);
- developing children’s needs to do good for parents, tutors, in general, people of older generation, but “the highest award for the good, done for people, for the growing man must be the

voice of his conscience – joy, pleasure” (Sukhomlynskyi, 1977c, p. 219; Sukhomlynskyi, 1977d, p. 289);

- trying to make children love taking care of living beings and the beautiful, of the prosperous and the thriving... because “in such care there is the living source of human sensitivity, compassion” (Sukhomlynskyi, 1977c, p. 217–223);

- teaching teenagers to give emotional evaluation not only of good deeds but also of what is forbidden, unacceptable;

- encouraging children to merge joy of being in the spiritual life of the child with the respect to other people’s life, weaknesses of others. It is necessary to bring up from childhood the individual tolerance, i.e. children should be taught “to catch with their hearts the most delicate shades of the human spirit, to respond with their hearts to thoughts, emotions” (Sukhomlynskyi, 1977i, p. 636);

- instilling in a personality love for people and faith in them, because this is, by the figurative expression of Vasyl Sukhomlynskyi, “the air which supports the wings of grace and gentleness” (Sukhomlynskyi, 1977c, p. 358);

- educating with the use of examples of kindness, generosity, friendly and, at the same time, demanding relations between individuals in the team and the relationship between a man and the outside world;

- trying to gain desire in students to meet with their team-mates, to express their thoughts, doubts, anxieties, pursuit results, simply for communication, which would be “joy, luxury” for each person (Sukhomlynskyi, 1977i, p. 462).

But to effectively use these ways to prevent conflicts, the teacher must follow a number of requirements because, as Vasyl Oleksandrovych pointed, if a teacher has endless conflicts with children, he should not be an educator. So, to prevent arising conflicts, it is necessary to develop a lot of skills, realizing at first that you are dealing with children. Among these skills the pedagogue names:

- ability to reveal pedagogical tact in the educational work, respect for the individuality of a teenager, taking into account such contradictions of adolescence as contempt for selfishness, individualism and sensitive selfishness, which should be aimed at developing a healthy ambition, rigor and respect for themselves, by “strengthening in the teen soul what he is entitled to be proud of, what is regarded by society as moral dignity” (Sukhomlynskyi, 1977b, p. 334). At the same time the educator should be able to read the human soul. The disability to do so, according to V.O. Sukhomlynskyi, causes inevitable conflicts;

- ability to develop in teenagers, taking into consideration their pride, dignity and respect through the work of the school community, by way of teachers refusing to compare good – bad, to evaluate mental work of people with different abilities; to develop human relations of sensitivity of “a heart for good, for kindness, thoughtful attitude, mutual trust ...” etc. between a teacher and students (Sukhomlynskyi, 1977b, p. 451);

- reduction of the number of punishments and their severity to facilitate the development of self-education of students. The punishment, justice of which is questionable, according to the pedagogue’s opinion, “coarsens human soul, making it brutal... More than any other evil, we educators fear rudeness of a soul, moral thickness, resistance to good, beauty” (Korchak, 2012, p. 347);

- ability of the teacher to tactfully, gently, and softly remind the child what he is to do in life, what work and what duty, being united in the spiritual activities, will create his identity as a citizen, a worker, a thinker, a father, a man, showing “great sensitivity, tact, patience” (Sukhomlynskyi, 1977i, p. 287; Sukhomlynskyi, 1977i, p. 149–416);

- expression of boundless faith in man, in the good in him;

- tolerance for children’s weaknesses, which, if they are perceived not only through mind but also through heart, “are very small, being worth neither anger nor resentment, nor punishment” (Sukhomlynskyi, 1977g, p. 423)

- discovery in teachers their passions, inclinations to create a school atmosphere of the rich, multi-faceted spiritual life, being beneficial for activities of many class communities (Sukhomlynskyi, 1977f, p. 438);
- continuous study of a child, because “without the knowledge of all this it is impossible to teach or educate” (Sukhomlynskyi, 1977f, p. 442);
- ability to control oneself, pull oneself together, bringing flexibility “of the nervous system to the degree when the power over the emotions becomes a kind of art” by preventing “germination of seeds of such negative points as gloom, exaggeration of the vices of others, amplification of “abnormal ones” (Sukhomlynskyi, 1977g, p. 426), as well as possession of a sense of humour (Sukhomlynskyi, 1977g, p. 428);
- continuous self-improvement through thoughtful reading, “to master the art of touching young hearts” (Sukhomlynskyi, 1977g, p. 510);
- “maintenance of correlation of a moral principle and an action, to which the teacher encourages his pupil”. Introduction of “The Program of Moral Habits”, developed by V.O. Sukhomlynskyi jointly with the staff of the school, into the work of educational institutions, the success of the realization of which relies on the fact that the incentive to good behaviour “were the conscience and will of the teenagers themselves” (Sukhomlynskyi, 1977b, p. 455–456);
- deep respect to the personality in general and to the intimate world of teenagers;
- increase of the educational power of the community, which must “see in a person ten... a hundred times more merits than flaws and shortcomings”, and this requires closer work with each person, “gentle, humane touch to every heart...” (Sukhomlynskyi, 1977c, p. 358).

CONCLUSIONS

Thus, it has been determined that the foundation of the concepts of education of the personality by Janusz Korczak and Vasyl Sukhomlynskyi is “the pedagogy of good”, which presupposes teacher’s respect for human, positive vision of it, the ability to implement individual approach to everyone, to avoid conflicts, to compromise, to have communication skills, self-control and use in practice its main characteristics. The educators are also supposed to stick to the principles offered by pedagogues in implementing the individual trajectory of the personality development.

Further research may be dealing with such aspects of activities of Janusz Korczak and Vasyl Sukhomlynskyi as: preparations of adults to the organization of educational process of children of different age at general education school; socialisation of children; formation of the child’s ability to combine freedom with personal responsibility; development of the theory and practice of education without conflicts etc.

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