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METHODOLOGY AND HISTORY OF PEDAGOGY МЕТОДОЛОГІЯ ТА ІСТОРІЯ ПЕДАГОГІКИ

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THE CONCEPT OF SUBJECTIVITY IN EDUCATION AND ITS HISTORICAL ORIGINS

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Among current educational trends one may observe the transition from the technological paradigm, accentuating the curriculum and the central position of the teacher, to the humanistic paradigm, based on the subjective perception of the child/student. It is their needs and abilities that determine the process of upbringing and education, and the task of the teacher is to support the child in their development. The guiding principle of communication is dialogue based on mutual respect. It turns out that the origins of the concept of subjectivity can be traced several centuries back in time, in the views of distinguished pedagogues, psychologists, writers. The following examples illustrate this.

J.A. Komensky (1592-1670) believed that one of the conditions of pedagogical success is individualization which complies with the child's needs and developmental capabilities. Also, J. Locke (1632-1704) appreciated the role of needs in the child's development, which should be satisfied in the course of education. J.J. Rousseau (1712-1778) emphasized the importance of children's rights in education as each child constitutes an individuality and an entity that requires respect and delicacy. Similarly, J.H. Pestalozzi (1746-1827) recognized children's rights and appealed for respect for them. In turn, J.W. Dawid (1859-1914) postulated that while working with children, their developmental and environmental conditions should be taken into account, and the tasks should be adjusted to their capabilities. J. Dewey (1859-1952), for whom childhood was as important as other periods of development, appealed for respect for the child's freedom and an individual approach towards them. The significance of childhood was also emphasized by M. Montessori (1870-1952) who claimed that it gives shape to the whole personality of the child, which means that the child should be treated with respect.

Supporting the development of the individuality and independence of the child, as an expression of an individual subjective approach towards them, falls within the ideas that form the pedagogical system created by C. Freinet (1896-1966). The great contribution to the

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development of the idea of subjectivity was made by J. Korczak (1878-1942). The main principles of his pedagogy are cognition, respect and love for the child. The main idea of the child's rights in teaching is: a child is a human being. Wasyl Suchomliński (1918-1970), an outstanding Ukrainian educator, made the notion of humanity the axis of his educational concept. Following this, there was a place in it for the human soul, for the faith in human good nature, for kindness, cordiality and care.

The teacher's love for children is connected with cognizing them and providing conditions for their free creativity. And all this is satiated with the idea of respect for people at every level of education. As one may see, history is the teacher of life, also in the area of education. It leads to a reflection on what used to be there, what has remained, what exists now. He also realizes that there is a certain continuity between the past and the present that allows of saving the most valuable essence in the theory and the educational practice.

Key words: humanistic orientation, subjectivity, identity, individuality, child, history of education, educational concept, child's rights.

ІДЕЯ СУБ'ЄКТНОСТІ В ОСВІТІ ТА ЇЇ ІСТОРИЧНІ ДЖЕРЕЛА

Г. Папротна

Серед сучасних освітніх тенденцій можна спостерігати перехід від технологічної парадигми, зосередженої на навчальній програмі та центральній позиції вчителя, до гуманістичної парадигми, заснованої на суб'єктивному сприйнятті дитини / учня. Саме їх потреби та здібності визначають процес виховання та навчання, а завдання вчителя – підтримати дитину в її розвитку. Керівним принципом спілкування є діалог, заснований на взаємоповазі.

Виявляється, витоки концепції суб'єктивності беруть свій початок кілька століть тому назад і можуть прослідковуватися у поглядах видатних педагогів, психологів, письменників. Наприклад,

Я.А. Коменський (1592-1670) вважав, що однією з умов педагогічного успіху є індивідуалізація, яка відповідає потребам та можливостям розвитку дитини. Дж. Локк (1632-1704) звертав увагу на роль потреб у розвитку дитини і необхідність їх задовольняти в процесі виховання. Ж.Ж. Руссо (1712-1778) наголошував на важливості врахування прав дитини у процесі виховання, оскільки кожна дитина є особистістю і вимагає поваги та делікатності. Подібним чином І.Г. Песталоцці (1746-1827) визнавав права дітей і вимагав поваги до них. У свою чергу, Я.В. Давід (1859-1914) постулював, що під час роботи з дітьми слід враховувати умови їх розвитку та навколишнього середовища, а завдання слід підлаштовувати під можливості дитини. Дж. Дьюї (1859-1952), для якого дитинство було настільки ж важливим, як і інші періоди розвитку, закликав поважати свободу дитини та формувати індивідуальний підхід до неї.

Важливу роль дитинства також підкреслювала М. Монтессорі (1870-1952), стверджуючи, що воно формує всю особистість дитини, а це означає, що до дитини слід ставитися з повагою. Ідея підтримки розвитку індивідуальності та самостійності дитини як вираження індивідуального суб'єктивного підходу до неї, є однією з ідей, які формують педагогічну систему, створену С. Френе (1896-1966). Великий внесок у розвиток ідеї суб'єктивності зробив Я. Корчак (1878-1942). Основні принципи його педагогіки побудовані на ідеях пізнання, поваги та любові до дитини. Основна ідея права дитини у навчанні наступна: дитина – це людина. Василь Сухомлинський (1918-1970), видатний український педагог, зробив поняття гуманності ключовим у своїй освітній концепції. Важливе місце в його концепції займали поняття людської душі, віри в добру природу людини, доброти, сердечності та турботи. Любов вчителя до дітей пов'язана з пізнанням дітей та забезпеченням умов для їх вільної творчості. І все це насичене ідеєю поваги до людей на всіх рівнях освітнього процесу.

Як бачимо, історія є вчителем життя, і галузь виховання не є виключенням. Це викликає роздуми про те, що було раніше, що залишилось, що існує зараз. Ми також

усвідомлюємо, що існує певна спадкоємність між минулим і сьогоденням, що дозволяє зберегти найціннішу суть у теорії та освітній практиці.

Ключові слова: гуманістична орієнтація, суб'єктивність, особистість, індивідуальність, дитина, освітня концепція, права дитини, історія виховання.

Introduction of the issue. Among the current educational trends, the transition from a technological to a humanistic paradigm attracts attention. This change is a derivative of the social and public changes that began in our country in 1989.

The previous education system was dominated by a focus on the program, and the central figure in education was the teacher. The needs of a child were not fully taken into account while the purpose of education was to form a pupil according to the model approved above, in the government.

Humanistic (subject) education has become a counterbalance to the technological (object) system. Its focus is on the child / student and their needs, and the teacher must help them develop according to their inborn potential. The program is no longer the most important factor to consider; it's the pupil who is the main subject of education. Subjective attitude is manifested through the respect towards the child, towards their needs and capabilities, through listening to the pupil and devoting time to him. The main purpose of education is to prepare the student to make responsible decisions and manage their own development [1: 87-103].

The role of a teacher is to support a student in finding the way of their own development. He is a guide, a helper, an inspirer, the one who creates the appropriate educational climate. In addition, a teacher is a personal role model, a diagnostician, a therapist, a person who organizes cooperation with the family and the environment, a counselor, a mentor, and a researcher of educational reality [2: 53-72]. Subject education allows the possibility to choose an educational conception in

working with children, the methods and means to support their development. It is no longer about imposing but about offering and presenting different opportunities as one of the basic principles.

Aim of research is to determine the essence of humanistic (subjective) concepts of education in the history of its development on the example of well-known world pedagogical theories.

Results and discussion. An important feature of subject education is a dialogue. It is a way of understanding both children and parents, who are also perceived as a subject involved in the educational process. A dialogue grows out of respect for people and their rights and is a condition for successful transmission of information as well as for creating appropriate educational climate.

Subject education did not emerge, however, in the twentieth century. Its sources can be found even a few centuries ago, in the views of famous teachers, writers, psychologists, as well as in their elaborated educational systems. It turns out that many of them evaluated the role of a child as a subject in education and upbringing.

A few examples provided below will support this thesis.

John Amos Comenius (1592-1670)

This great Czech educator expressed the opinion that education begins immediately after birth, and one of the essential conditions for the success of this process is individualization, which takes into account the developmental potential of a child. He believed that it was necessary to ensure a thoughtful and conscious upbringing during all periods of a person's life and to treat each person as a participant in the learning process [3: 43].

The author outlined the periods of development from 1 to 24 years old, attributing certain learning spaces to them. So, they are:

a child from 1 to 6 years old – a mother school,

from 6 to 12 years old – a native language school,

from 12 to 18 years old – Latin school,

from 18 to 24 years old – an academy (university studies) [3: 44].

Determining the content and the principles of work with children and youth at different stages of learning, he offered to adapt a student's working time to their psychophysical capabilities, as well as to take into account the specifics of thinking and acting in childhood and adolescence [4: 115-116].

Another element of the subject approach to teaching is the fact that Comenius argued that teaching of all subjects should be based on the interests of students, but not on coercion. Moreover, it should be a result and effect of their internal development [5: 49].

According to V. Bobrovska-Novak: "The author of the "Mother's School" observed the negative consequences of burdening the child with work that is unbearable or unadapted to their level of development. He believed that an educator should be guided by the individual characteristics of his/her students, and should ensure that weaker children and less able children are surrounded by care and support" [3: 48].

This approach to students is based on the perception of the latter as a subject that has its own individuality. It also covers the needs of a student, such as the observation of the surrounding reality, the naming of known or familiar things and actions. These needs are manifested in the desire to be strong and healthy, to know more about the environment, to be free in taking decisions, to be active, to be recognized

and respected, to be friendly, and also, to be willing to pass on knowledge to others. The realization of these needs creates the fullness of human life, and the task of education and adults is to prepare a child for it, regardless of their social status [3: 48].

The perception of a person's subjectivity implies taking into account the needs of this person in accordance with the stage of their development and recognizing them as an accomplice in the learning process.

The subjective ideas of this great teacher are evidenced by his words below:

- *"Children like to be doing something all the time because their young blood doesn't enjoy calmness. And because it's very useful, you don't need to restrain them, just make sure they always have something to do (...)"*.

- *"Because children will try to imitate everything they see adults to be doing, they should be allowed to do so simply removing the things that could harm them or other things, such as playing with knives, axes, glass, etc. (...) In short, in everything that children want to play with (as long as there is nothing harmful), they need help rather than hinder. Because they have nothing else to do, and inaction is harmful to one's body and soul"*.

- *"(...) It is not a good sign for a child to have a tendency of sitting calmly and still, or wandering from corner to corner; on the contrary, continuous running and constant exercise are convincing evidences of a healthy body and a viable child (...)"*.

- *"The statement that under no circumstances a child should be sent to school until they turn seven should not be taken so literally, however. It is possible for six months or even a year, depending on the child's ability to speed up or delay this period (...)"* [6: 325-328].

In those few thoughts, J.A. Comenius shows the knowledge of and respect for the needs of a child, as

well as care that upbringing is coordinated with a child.

This is also applicable to learning, for which the author formulated principles based on deep understanding of the rules of thinking, children's perception of the world and actions. According to J.A. Comenius, this process must be adapted to the natural development of a child and the perceptual capabilities of their mind. Learning should be easy and enjoyable, it should be based on objects, practice, contemplation, but not words. It makes sense because understanding and inference are the results of sensory cognition. In the process of learning, children and young people must be protected from doubts, contradictions and shocks. A student should be a partner and an assistant to a teacher, and the result of education and upbringing should be morality and piety. Patterns, personal examples, and punishment are important for the formation of morality and piety; however, physical punishment must be avoided [7: 168-169].

If we take into account how much time ago J.A. Comenius formulated his views, we must recognize their progressiveness. It is clear that the legacy of this great educator contains an important source of the idea of subjectivity in education, based on the perception of a student as a guide who is important in this process.

John Locke (1632-1704)

An English philosopher, a doctor, who in "Thoughts on Education" spoke about the purpose, content and methods of education in modern times. "Like none of the other well-known pedagogical books in history, "Thoughts" has become a kind of codification of the upbringing of an English gentleman, a noble, wise man, interested in the world, and, above all, practical and independent" [5: 51].

Among the guidelines for physical, moral, and mental upbringing as a calling for subjectivity, the most striking principle that attracts attention

is the justification for meeting the needs of a child – physical, mental, and emotional. Locke believed that children should be perceived as intelligent beings and there is no need to incline them to take responsibilities using material incentives because it degrades their personal dignity.

Among the needs of a child, according to J. Locke, an important place is occupied by a game. He linked it to the learning process saying that "all the knowledge that a child under the age of six acquires should be acquired in a natural way through developing their interests and meeting the need for activity that he shows independently in the game" [3: 55].

Locke devoted much attention to games and toys which he considered important factors in a child's development. In this regard, he wrote the following:

- *"(...) All children's games and entertainment should be directed at the development of good and useful habits; otherwise, bad skills will be instilled in them. Everything that children do leaves a mark at this vulnerable age; hence, the tendency to do something good or bad; nothing that has such an effect can be ignored (...)"* [8: 126].

Locke speaks of his serious attitude to a child using the following words:

- *"Since a child's questions can never be ignored, attention must also be paid to ensure that they never receive fraudulent or false answers. They easily notice when they are ignored or deceived, and, led by example, they quickly learn to neglect, pretend and deceive. We should not miss the truth in any conversation, let alone a conversation with children. If we treat them dishonestly, we do not only deceive their expectations and interfere with their knowledge, but we also destroy their knowledge, innocence and teach them the worst flaws"* [8: 332].

Other up-to-date instructions of this educator suggest that a child should be

perceived as a developing person, and we should enable them to develop cognitive and mental abilities in the practice of daily life, as well as those concerning the need to observe a child's development or the development of their interests [4: 119].

Responding to the interests of a child, to the need of being active, to individuality are the statements that are very much emphasized in modern pedagogy, as well as the recommendation to treat a student with respect, respect for their personal dignity. The demonstration of trust and kindness to a child is a condition for success in pedagogical work [3: 56].

Thus, we see that the views of J. Locke on education do not lack thoughts about a pupil as a subject. Although these views were formulated more than three centuries ago, they inspire thanks to deep understanding of a child's educational needs.

Jean-Jacques Rousseau (1712-1778)

The philosopher and writer of the Enlightenment saw the source of a happy human life in the union with nature. He outlined this in the work "Emil, or about education". It was the first picture in pedagogy which was so complete and deep in its depiction of mental changes, physical development, intellectual and moral upbringing. Being isolated from the society and even from his immediate family, Emil developed freely under the watchful eye of an educator, who, however, did not interfere at all with this natural process of growth and simply retained the position of an attentive observer" [3: 60].

Rousseau believed that education should be about protection from mistakes, not about learning something. The role of an educator is performed by the nature, and parents and guardians must behave in accordance with what it (the nature) determines.

According to the philosopher, the intervention from an educator can only be indirect and should provide conditions for natural development. An educator should observe a child and possibly allow them to gain experience that will help to understand the need for learning [7: 189].

Looking for a call to think about a child as a subject of education, we must emphasize a few more remarks made by Rousseau. He recognized the need to be familiar with a child's psychological peculiarities and the laws governing his/her development. He believed that the independence of a child and his/her effective participation in gaining experience is important. He postulated that it is necessary to take into account the individuality of a pupil [3: 60]. Admittedly, it all sounds very up-to-date.

The philosopher expressed his recognition of the right to natural development in the following ideas:

- *"In order to do some art, you first need to get its tools, and if you want to use these tools to your advantage, you need to make them strong enough to be used. So to learn to think, you need to study our body parts, feelings, organs, which are the tools of our mind; and in order to derive all possible benefits from those tools, the body that provides them must be strong and healthy. This way a true human mind is not only formed depending on the body, but, on the contrary, a good strong body ensures the stability and certainty of the mind".*

- *"(...) A child is smaller than an adult; he/she has neither an adult's strength nor his/her mind; however, a child sees and hears just as or almost as well; a child has a sensitive, though less refined taste, and distinguishes odors equally well, though does not invest the same sensuality in it. The first forces that arise within us and improve with time are feelings. They must also be formed first and foremost; however,*

they are forgotten or ignored the most" [3: 334].

According to the idea of natural education there was a need to take into account the rights of a child and understand their needs. Although Rousseau's postulated social and cultural isolation of a child in the process of upbringing can be assessed differently, it must be acknowledged that he drew attention to the independence of pupils, which is the source of their individuality, and to research and knowledge of a child's psyche, habits, weaknesses and aspirations, motives, the way of seeing the world. A teacher must control a child in such a way that this child feels that he/she is behaving according to his/her own will [9: 180].

These signs of subjectivity have undoubtedly influenced the modern understanding of it.

Johann Heinrich Pestalozzi (1746-1827)

The Swiss educator and writer, who was fond of the idea of universal general education for children of all social classes. The author of numerous articles, researches and works in which he set out his own pedagogical views. He connected his writing activity with educational practice as well as with the organization of teacher training in the seminary.

When dealing with early childhood, Pestalozzi advised maintaining balance between freedom and humility, as it is useful in terms of preparing a child to perform the tasks recommended to him/her.

The educator noted that it is necessary to take care of every area of a child's development. "As intellectual development is accompanied by the formation of sensory attitude towards the cognizable environment, a child must be surrounded by the atmosphere of friendliness and encouragement. Every child, regardless of their origin, has the right for care, protection and friendly assistance from adults" [3: 69].

The author noted the importance of the development of individual characteristics of a child and defined the purpose of an educator to adapt pedagogical actions to the laws of nature.

The result of taking into account the peculiarities of a child is postulated by Pestalozzi combination of science with play, which is the most characteristic form of activity in childhood. Such learning, combined with play, is a form of development of skills, cognitive abilities, as well as children's interests. Another interesting and very up-to-date idea by Pestalozzi is that a game has not only educational value, but it also brings joy and satisfaction [10: 31-32].

Pestalozzi's pedagogical system was based on a child's direct contact with reality. Primary education was based on the principles of psychology. The educator considered knowledge of the world and the development of a child's language as the first goal of education; while reading, writing and numeracy were not the first priorities [10: 31].

In addition to the already mentioned ways of subjective thinking, one more principle in Pestalozzi's views deserves attention, i.e. the importance to pay attention to the role of a friendly, joyful family atmosphere. Apparently, he noticed that it was one of the factors in the effectiveness of education. Another unexpected for that period remark is that in case of a pedagogical failure, a teacher must look for the reasons for this in himself/herself. In particular, he wrote the following:

- *"It is a teacher's job, and in this case, first of all, a mother's job, to arouse interest in learning and keep it constantly in tension. There is almost no case where a child's lack of persistence does not result from lack of interest, and there is no such child whose lack of interest is not the result of the used method to teach a subject. I would go even further in this statement and say that when children are inattentive and*

obviously show no interest in learning, a teacher must first and foremost look for a reason for this in himself/herself. When a teacher presents boring dry material, when a child is doomed to listen to long treatises, or when a child is made to engage in activities that give nothing to his/her mind and do not capture and motivate her, then indeed it is too much of a burden for a child. Indeed, a teacher has to do everything to rid the child of such things" [3: 342].

Analyzing only this fragment of Pestalozzi's work, we should admit that he was well aware of the laws of child psychology, which resulted in the understanding of a child's behavior.

Jan Wladyslaw Dawid (1859-1914)

An outstanding Polish pedagogue and psychologist, a pioneer of experimental research on a child's psyche. The author of works in which he outlined the psychological principles of pedagogical work with children and guidelines for teachers. He developed a detailed questionnaire to observe a child and this questionnaire was to guide pedagogical activities as well. It was "The program of psychological and pedagogical observations of a child from birth to 20 years of age."

The author suggested taking into account family conditions, physical development, health, vulnerability of senses, the properties of cognitive processes, interests and experience while working with a child [3: 200-204].

Dawid paid a lot of attention to observing children's games; this also indicates the author's knowledge of a child's psyche and belief that one of the most important needs of childhood is the need to play.

In turn, the "Science of Things", as the interpretation of visual learning, was based on psychological preconditions and contained the principles of a teacher's work. "The science of things (...) should form all the feelings of a child, give his/her a new sense, motivate the mind to work. Cognitive processes must occur

simultaneously with the moral and ethical development of a child." [3: 205-206].

Thus, we see that the science of things had to be a response to the needs of a child.

Cognitive classes in accordance with the recommendations of the science of things should acquaint a child with the environment and develop his/her observation skills and abilities. These classes should be based on the interests of a child, and the requirements should meet a child's capabilities. Dawid also postulated a renunciation of rigorous, pedantic, and boring activities [10: 46].

In J.W. Dawid's pedagogical concept, a child's needs were most important in the work of a teacher.

His thoughts were as follows:

• *"(...) The purpose of this work is twofold: for those who feel the need for a deeper knowledge of a child, I want to facilitate this knowledge by indicating what and how to look at, what to see and to know. Second, I want to try to use for a scientific purpose the observation of a child which should be conducted systematically or unintentionally in the way mentioned above. In accordance with the principle that scientific observation is generally based on the ability to ask relevant questions to the nature, it seemed appropriate for me to create a guide to this observation in the form of questions which I tried so hard to formulate without predicting the results of the study (...)" [3: 438].*

• *"(...) When and how did a child start playing? A child plays when he/she does something, performs such movements that 1) come from his/her own desire, are relaxed and free; 2) that have no practical purpose, do not serve for satisfying hunger, getting something, etc.; 3) which bring pleasure to a child, e.g, a child opens and closes an object, folds, sets objects, tears paper, knocks on the table, rings, etc. (...)" [3: 439].*

Many of Dawid's thoughts influenced the perception of a child's role in education, the responsibilities of a teacher in it as well as understanding the essence of the game. Thus, this author made an undeniable contribution to the formation of the idea of subjectivity in upbringing and education.

John Dewey (1859-1952)

A philosopher, a psychologist and an educator, who instead of the traditional transfer of knowledge, introduced the forms which were based on the activities of a child, the purpose of which was to prepare this child for real social and political conditions.

According to his works, the main condition for mental development was defined through the activity that shapes human thinking and awakens the need for creative achievement, according to the motto that thought is an instrument of action [3: 246].

Dewey emphasized the need to adapt the methods and means to the period of a child's development as well as to his/her natural inclinations and interests.

In his works, he paid a lot of attention to the game, which he understood as a certain mental manifestation of a child rather than a child's external activity. As he claimed, "in the game, a child realizes his/her aspirations, abilities and interests at an ever higher level" [3: 249].

Analyzing the essence of the game itself as a mental manifestation of a child and the connection of this form of activity to work, Dewey wrote:

- *"(...) Every game presupposes a goal as the leading idea that guides the next action. It is not true that a child playing a game does nothing. Such definition would only apply to a purely physical motor activity. Those who play try to do something, pursue some result, and this already enables the position that encompasses planning and expectations, which presupposes very*

specific reactions. However, that pre-planned result is more the last activity, which arises from other activities; it is not a certain change of physical objects. That's why the game is a free, flexible activity (...)" [11: 480].

Among other things, he wrote the following about the perception of students:

- *"An educator should take into account two main factors, the relationship between which form pedagogical problems; on the one hand, it is a child, a developing human being; on the other hand - certain ideas, goals and values acquired with mature adult experience. Every theory of education should set one goal - to facilitate and make more fruitful and comprehensive the relationship between these two forces" [12: 93].*

The subjective vision of a child is evidenced by the fact that he perceived childhood as an important and valuable period among other periods in human life. He believed that the needs and life in childhood in general do not contradict the needs and opportunities of a real adult life [10: 48].

Dewey's views emphasize the importance of the freedom of a pupil, his/her individualism, needs, abilities, activity and interaction.

Analyzing the reasons for the emergence of new trends in education, S. Shtobrin emphasizes that, among others, J. Dewey's system had a huge impact on pedagogical reflection, at least because of the emphasis on activity, direct experience, independence, curiosity and practicality [3: 233-235].

Thus, J. Dewey's views had an undeniable influence on the enrichment of the idea of subjectivity.

Maria Montessori (1870-1952)

An Italian, the first woman in Italy to receive a doctor's degree. She built the foundations of her own system of education, which was the result of her work as an assistant in a psychiatric

clinic in Rome, as well as in a psychological studio. This system was implemented in orphanages, the institutions designed for children from two to seven years of age.

According to Montessori's views, while working with children, it is not coercion that should be an educational tool, but the activity of a child and consideration of a child's interests [3: 233-235].

She believed that childhood is an extremely important stage, the essence of which is that it gives shape to the individuality of a person in general. And if this is the case, then a child should be treated with respect, his/her mental peculiarities should be taken into account and an appropriate educational environment should be created. The role of a teacher is to enable children to develop harmonically [10: 49].

In her system of education, the author rejected competition, contest, evaluation, punishment and rewards, emphasizing instead the importance of the training of one's own sense of perfection as well as keeping certain balance between regime and freedom.

M. Montessori assigned great importance to the contact with reality, the formation of feelings, the knowledge of the world, eliminating the elements of fiction. And while the latter recommendation can be debated today, it is necessary to identify the elements within its system that have influenced the idea of subjectivity. "The indisputable values of her system included the need to base the educational work on the observation of a child, respect for his/her needs and interests, the creation of a family atmosphere in the institutions of preschool education" [3: 237-238].

Other important values in the system of the Italian doctor included communication, self-control, self-evaluation, constant work on oneself, the discovery of new things and phenomena, search for successful solutions [10: 50].

Montessori's own words testify to the understanding of the essence of a child and childhood:

- "A child is not taken into account as a living human being and as a member of a society. However, a child is a free human being, like all human beings. He/she has creative qualities that can only develop in accordance with human dignity (...)"

- "The needs of a child do not take into account his/her humanity, the essential needs of the soul. The person hidden in a child remains unknown."

- "A free child does not mean an abandoned child. It is necessary to carefully prepare the environment for a child which means to create a new world: the world of children" [13: 474-476].

- "This is real new education: the discovery and release of a child must come first, because this is the basis of the problem of existence: first of all, it is necessary to exist. Only then can we move on to the next section which lasts throughout the whole period of education till adult life, and is dedicated to the problem of help that should be given to a child" [14: 134].

- "Therefore, we must learn to look at a child as our destiny, "our future life". Anyone who wants to do something good for the benefit of society must pay attention to a child, not just to save him/her from deviations, but also to learn the practical secret of our life. From this point of view, a child will turn out to be powerful and mysterious, and we must listen to him/her so that a child who hides the secret of our nature becomes our teacher" [14: 268].

It is clear that M. Montessori saw a child as a full-fledged person and the central subject of education.

Celestin Freinet (1896-1966)

A teacher at a public school in France, the author of a method based on natural pedagogics and the original "psychology of sensitivity to the world." He considered it necessary to enable a

child to gain and accumulate experience while maintaining the natural environment in a preschool institution. In his psychology of sensitivity to the world, he distinguished 3 phases:

- an examination phase (searching by touching), typical for the first years of life,
- a phase of accommodation to the surrounding world, when a several-years-old child already has some experience and uses it in their activities,
- a play-work phase which turns into work-play with the further development of a child's personality" [3: 290].

According to C. Frenet, the condition for the comprehensive development of a child's personality is the replacement of the traditional school with a school of freedom of expression. Education through work, independent creativity, group activities, many textbooks and the perfection of pedagogical techniques – these are the factors that contribute to the development of a child's personality [10: 53].

While working with children, one needs to take into account their needs and responsibly organize the educational environment. The author valued childhood as an important period of development. The school must enable a child to overcome difficulties and enjoy the feeling of strength and self-sufficiency [3: 290].

C. Frenet's response to the needs of a child, to their creative abilities and skills are essential features of thinking about a child / a student as a subject.

Frenet's pedagogical concept took into account the development of a child, their natural, authentic way of life. Its main elements are free expression, natural methods, education through work and cooperative forms of students' autonomy.

The principles of Frenet's pedagogy include the principle of

individualization in the process of education and upbringing, the inclusion of a child in a group of peers, identification and development of abilities, interests and hobbies of students while levelling undesirable ideas.

Frenet said the following about his groundbreaking search:

- *"We are not theorists. In our classes, we constantly conduct experiments; restlessly, we are creating a new school. Tomorrow we will be the same pioneers as we are today. We are actively involved in the development of pedagogy"* [15: 177].

These progressive ideas still inspire many teachers to take into account the ingenuity and creativity of a child in their work.

Janusz Korczak (1878-1942)

It is impossible not to turn to this figure, who left a clear imprint in pedagogy. A physician, an educator, a writer and a public figure, a director of the Orphanage for Jewish Children and a co-founder of "Our Home" for Polish children, where his concept of education was implemented, based on the democratization of the relationship between an educator and a child.

As he wrote, "education implies, first of all, the creation of conditions that allow to reveal social activity of children, to deepen sensitive ties between them, to awaken mutual solidarity and the desire to help" [3: 279].

At the heart of his educational concept is the idea of raising a child for good, truth and beauty, as well as paidocentric, personal and humanistic orientation, which define a child as a subject of education. The main principles of Korczak's pedagogy are knowledge, respect and love. Cognition is the observation of a child and a direct contact with him/her. Respect is manifested through not ignoring a child, through the recognition of his/her rights; love lies in cordiality,

trust and reasonable approach. Children need to be perceived through the prism of good, their equality, satisfaction of needs and creation of conditions for harmonious development of the personality. And this makes a lot of sense because a child is a person [16: 11-13].

Trust to students, faith in wisdom and intelligence, reaching understanding in a dialogue, which allows you to look at the relationship from the perspective of a student - these are the factors that emphasize his independence and subjectivity. According to Korczak's interpretation, one of the most characteristic features of dialogical relations is respect for a child, for his/her rights. However, he did not only show respect for a child, but he also taught a child to respect other people and all that is human. In this dialogue, there was a place for mutual feeling and identification with children, their joys and sufferings [17: 176-178].

It is difficult to better synthesize subjectivity in the upbringing and the perception of a human inside a child than J. Korczak did. In his views, there is everything that outlines the idea of subjectivity today and that inspires modern pedagogy - love, kindness and respect for a child, combined with common sense and setting boundaries.

In conclusion, it is worth diving deep into the words of Korczak who gave his life to children.

"Respect a child's absence of knowledge (...).

Respect their failures and tears (...).

Respect a child's property and their budget (...).

Respect secrets and difficulties of growth and hard work.

Respect the passing hour, respect today. How will we be able to do something tomorrow if we do not allow today to live a conscious, responsible life?

Respect every single minute, because it will die and never happen again, but it

will always, in fact, be crippled, and will bleed, will be killed, will be frightened away by the horror of bad memories.

Let us willingly drink the joy of the morning and trust. This is what a child wants. You should always allocate time for a fairy tale, a conversation with a dog, grabbing a ball, a detailed examination of a picture, redrawing a letter - all these are welcomed. And it is correct" [18: 30-32].

Vasyl Sukhomlynskyi (1918-1970)

This outstanding Ukrainian teacher was the creator of the concept of a new school. He laid out its basics in numerous books, among which the most famous one was "I give my heart to children". As a practitioner, Sukhomlynskyi ran a school in Pavlysh, where he embodied his pedagogical concept which was in opposition to the ideas proposed in the then Soviet Union. This is evidenced by Sukhomlynskyi's idea of humanity as the leading idea of his system of education. That is, not the idea of a "builder of communism" blindly committed to one party, which was imposed with great force on the brains and souls of millions of young citizens in the USSR" [19: 191].

In Sukhomlynskyi's educational system, there was a place for the human soul, for cordiality, care, mutual feeling, for reading with the mind and heart, as well as for providing help. A person for a person must be a friend, a comrade, a brother.

Sukhomlynskyi's interest in children and love for them arose from the notion of humanity. Devotion to a child is one of the features of the pedagogical culture of a teacher, who should be not only a mentor for his/her pupils, but also a friend and a companion who should create emotional ties with children [19: 192].

The author of the new concept expressed this in the following lines:

- *"Without constant spiritual communication of a teacher with a child,*

without mutual penetration into the world of thoughts, feelings, experiences, it is impossible to imagine the emotional culture which is organically connected with pedagogical culture" [19: 192].

And about teaching children, the educator wrote the following:

- "Learning should not be limited to the continuous accumulation of knowledge, to the training of memory, to memorization, which dulls, intoxicates and gives nothing but harm to the health and mental development of a child. I set myself the goal of making learning a part of a rich spiritual life that would promote a child's development and enrich his/her mind. Not memorization, but an interesting, diverse intellectual life that will take place in the world of fairy tales, games, beauty, music, fantasy, creativity – this will be the education of my students" [20].

Sukhomlinsky draws connection between a teacher's love for children and the knowledge of children and the necessity to provide them with conditions for free creativity. From this arises the idea of respect for a person – at every stage of education.

One of the main principles of a Ukrainian teacher is the idea of positive upbringing, which emphasizes the belief in the good nature of a person, and refuses punishment, levels and assessments, but is based instead on the awakening of positive motivation to learn. The goal of this process is happy children in their favorite school [19: 202].

It must be acknowledged that in the days of Soviet ideology, a clear sign of subjectivity was born.

Conclusions and research perspectives. The idea of subjectivity is probably the most important sign of humanistic orientation in education and the most significant change in views on the relationship between the subjects involved in the educational process.

In the article, there are examples of several prominent figures who significantly influenced with their views and activities the formation of the idea of subjectivity.

History is a teacher of life and the field of education is no exception. Responding to this idea leads to a reflection on what happened, what has passed, what we have, and what may need to change.

History makes us realize that there is a continuity between the past and the present that allows us to preserve and develop these ideas, concepts and practical solutions that are appropriate, valuable and inspiring.

History shows that not everything that seems innovative and new today is real. It turns out that the new ideas have their historical roots.

History ultimately shows that there are huge deposits of wisdom in the works of great educators, which should not be discarded.

All of this also applies to the idea of subjectivity which has been formed and enriched over the centuries to become the fundamental principle of education at every stage of learning. It is important to move from the recognition of this idea to practical implementation.

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