

THE INFLUENCE OF THE THEORY OF NATURAL EDUCATION JEAN-JACQUES ROUSSEAU ON THE PEDAGOGICAL VIEWS OF THE PAST AND THE REAL ONE**Lysenko Nikita**

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Abstract. The article is devoted to the actual problem of humanistic education of students in the context of understanding the enduring value of ideas natural education Zh.-Zh.Rousseau, which are inextricably linked with the ideas of humanism as the basis, a kind of foundation of the theory of natural education.

Keywords: free education, education, humanism, pedagogy.

In Russian pedagogy, the ideas of natural education were laid by L.N. Tolstoy, K.N. Ventzel and continued to develop Shatsky S.T. Tolstoy's ideas were closely connected with his philosophical beliefs, his natural or free upbringing implies the independent development of children, and not with the help of coercion from the outside societies. He noted that violence is unacceptable, and every child has the right to a natural upbringing, and the children themselves are highly moral and immaculate from birth. You should also remember his words about the fact that in all cultures, one way or another, children are the symbol of purity, kindness, sinlessness. Tolstoy supported Rousseau's views, and calls his word great, specifically the statement that a person is born perfect. Thus, L.N.Tolstoy, in his teaching on free education, denied the legitimacy and possibility of conscious, purposeful educational influence of teachers and parents on children"[9, p. 55]. Also, in contrast to the zemstvo schools, he supported the so-called folk schools. Focusing on the contradictions of his concept, N.K. Goncharov wrote about the great writer: "He idealized the nature of children, pointed out that " childhood is the prototype of harmony"[3, p. 55].

S.I. Gessen comparing the points of view of J.J.Rousseau and L.N. Tolstoy, came to this conclusion:"It is known that Tolstoy, starting with the theory of education, ended with the theory of life...Freedom is not in "nature", but in "life". The idea of Tolstoy's "free" upbringing differs from the ideal of Rousseau's natural upbringing"[2, p. 55]. Nevertheless, it should be noted that Tolstoy's views are erroneous in that he greatly lowered the bar for compulsory educational disciplines, which would have an extremely negative impact on the general level of education among the population. At one time, N.G. Chernyshevsky criticized him for this in the Vestnik magazine. In the representation of J.J.Rousseau's natural education excluded the influence of society and civilization,

and Leo Tolstoy in his writings only selectively touched on this issue. The unifying idea of their philosophical and ethical quest is Zh.Zh.Rousseau had the idea of freeing man from the bonds and fetters of progress, culture, civilization in order to achieve the true meaning human life - happiness (Zh.Zh.Rousseau), unity with other people for the creation of truth, beauty, and goodness (L.N. Tolstoy).

In all countries and at different times, great attention was paid to the problems of education and upbringing. The Soviet teacher N.D. Khmel[6, p.3.] wrote: "In the conditions of developed socialism, the role of the human factor in the functioning and development of society sharply increases, because the conformity of personality qualities to the ideal of society becomes one of the important stimuli of social progress." Indeed, the development of a child under socialism meant comprehensive personal development and service to the ideals of socialist society, while, as in any society, the human factor was considered as one of the most important in the development of society. Modern education strives for maximum humanization of the learning process. Academician B.T. Likhachev argued that the goal of education, its categorical imperative is the idea of comprehensive development creative personality and individuality, achievable in optimally developed conditions that ensure full self-restoration, self-disclosure of the whole the physical and spiritual nature of the child. The task is to transform social, economic, social, and cultural life into an environment of free self-realization and full sovereignty of the human personality and individuality. [4, p. 54]. In my opinion, this modern concept is also based on the works of J.-J. Rousseau and L.N. Tolstoy. After all, they were the ones who wrote about self-development as the foundation of natural education. Teacher it only promotes the child's reflection and ensures that he is not mistaken, but at the same time should not impose his values on him. the idea of "natural" or "free" In the monograph by R.M. Chumicheva, the child is generally considered as a separate "subculture"[7, p. 15].

Analysis of the ideas of J.J.Rousseau, his followers and opponents show that in modern realities a person cannot and should not to be outside of society, it must develop under its influence. In the works of J.-J. Rousseau's natural education excluded the influence of society and civilization, which is practically impossible. L.N. Tolstoy in his writings only selectively addressed the issue of the influence of society. Therefore, the activity modern teachers-supporters of natural education, takes into account the variety of factors of influence, but does not exclude the importance of the fact that they have already laid Zh.Zh.Rousseau and L.N. Tolstoy. For example, following L.N.Tolstoy's thought about the priority of self-development and self-organization, Professor Bondarevskaya E.V. in her writings revealed the concept of self-organization in this way: "Self-organization is a property of any system for self-development by building up new, more resilient structures from itself." [1, p.83].

In my opinion, this vector of development for modern education is correct. Based on it, one can appreciate the humanistic nature of J.J.'s ideas.Rousseau and his follower L.N. Tolstoy. From the point of view of the philosophy of humanism, supported by many teachers, the main thing is not to lose your "I" under the influence of contradictory ideas imposed from the outside. According to the modern education theorist V.V. Serikov, such a position leads to the formation of one's own life attitudes and moral values. Such a personality-oriented upbringing, based on self-development, it teaches you to solve life problems and easily transfer difficulties on the way of life [5, p. 8]. In conclusion, we note that, the ideas of J.J.Rousseau formed the basis of the methods of education and training of many teachers from different countries and even the emergence of schools of free education, which, according to several scientists, are the future. However, I do not fully agree that the future is for them, because such an education significantly limits the horizons of the student: before narrowly specialize in some area in which the child shows genuine interest, he must get other knowledge to have ideas about the things around him, there must be knowledge base that grows every year since society does not stand still, but is constantly evolving, new ideas, discoveries and technologies arise. An example of this is the comparison of the educational process 30 years ago and now.

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